



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



श्री सुब्रह्मण्यभुजङ्गस्तोत्रम् śrī subrahmaṇya bhujāṅga stōtram



सुब्रह्मण्य सुधामयूखसुषमाहङ्कार हुङ्कारकृ-
द्वक्त्राम्भोरुह पादपङ्कजनतालीशार्थ दानव्रत ।
ब्रह्मण्यं कुरु सन्ततं करुणया निर्व्याजया मां विभो
शैलाधीशसुताशिवाननसरोजाकर्पितास्याम्बुज ॥१॥
subrahmaṇya sudhāmayūkhasuṣamāhaṅkāra huṅkāraḥ-
dvaktrāmbhōruha pādapaṅkajanatāliṣṭārtha dānavrata |
brahmaṇyaṁ kuru santataṁ karuṇayā nirvyājayā māṁ vibhō
śailādhiśasutāśivānanasarōjārkāyitāsyāmbuja ||1||

---Hey ! Subrahmanyā ! Your face beauty is like the full moon that blossom with lotus flower. You fulfill all the desires of the bhaktas who surrender your lotus feet. You are the sun for your parents (Śiva and Śakti), to blossom their lotus flower like faces on seeing you. Oh My Lord! You please keep my mind always in Brahman, through your graceful eye-glance.

समुद्रं यथा संश्रयन्ते तटिन्यः
विहीनाभिधास्त्यक्त रूपास्तथा माम् ।
प्रविज्ञाय लोका इतिवभिधित्सुः
समुद्राङ्कगशशम्भुसूनुर्दयाब्धिः ॥२॥
samudraṁ yathā sanśrayantē taṭin'yaḥ
vihīnābhidhāstyakta rūpāstathā mām |

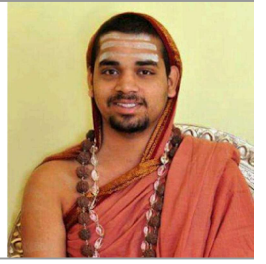


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pravijñāya lōkā itivabhidhitsuḥ

samudrāṅkagaśśambhusūnurdayābdhiḥ ||2||

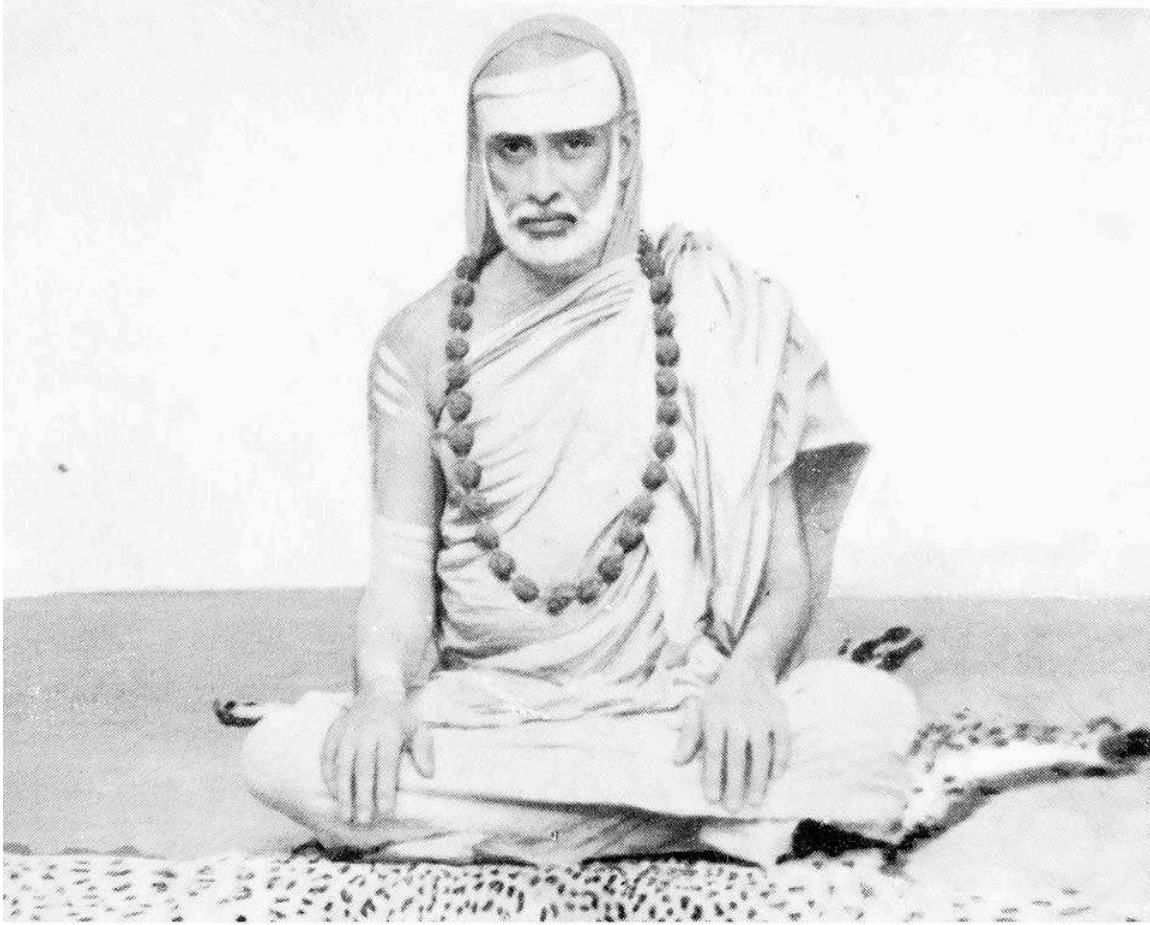
---Hey! Son of Śiva (who is named for his mercy) ! You are sitting in the sea shore and saying, "Let people surrender me like the rivers that merges in the ocean by forgetting its name and form".

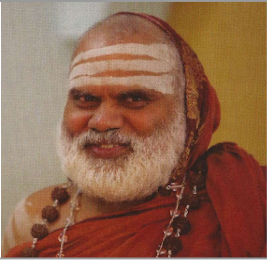
यथा सैन्धवं चक्षुरग्राह्यमप्सु स्थितं जिह्वया गृह्यतेऽहं तथास्मिन् ।
प्रपञ्चे धिया सूक्ष्मयातीन्द्रियोऽपि प्रविज्ञेय एवं गुहोऽयं व्यनक्ति ॥३॥

yathā saindhavaṁ cakṣuragrāhyamapsu sthitaṁ jihvayā gr̥hyatēhaṁ tathāsmiṁ |

prapañcē dhiyā sūkṣmayātīndriyōpi pravijñēya ēvaṁ guhō'yaṁ vyanakti ||3||

---The salt in the seawater is not seen by our eyes, it has to be felt by tasting that water. Like that Lord Guhā symbolically points that he is not seen by normal sense organs, but to be felt his śukṣma only through true knowledge.



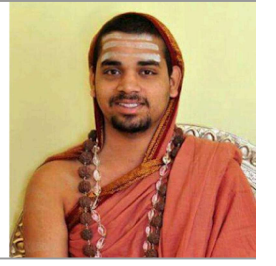


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करोत्यक्षमालां करे यो मनुष्यो भदेदूरुदग्घो भवाम्भोधिरस्य ।
इतीवाभिधातुं करं साक्षमालं करं चोरुगं शम्भुसूनुर्बिभर्ति ॥४॥

karōtyakṣamālām karē yō manuṣyō bhadēdūrudaghnō bhavāmbhōdhirasya |
itīvābhidhātum karam sākṣamālām karam cōrugam śambhusūnurbibharti ||4||

---This son of Śiva, symbolically shows that japa-mala in his hand and another hand in his lap, indicates that those who always do japa, with japa-mala will cross the ocean of samsara as it is only up to their lap.

मुधयासमालक्ष्य गन्धस्रगादौ विधायाशु कामादि षड्वैरिनाशम् ।
कुधाद्याढ्य लभ्येतरात्मस्वरूपं बुधास्सम्भजध्वं मुदा कार्तिकेयम् ॥५॥

mudhāyāsamālakṣya gandhasragādaū vidhāyāśu kāmādi ṣaḍvairināśam |

krudhādyāḍhya labhyētarātmasvarūpaṁ budhās'sambhajadhvaṁ mudā kārtikēyam ||5||

---Oh! Wise men! Worship the Son of Krithikas, who cannot be felt by those, who always keep their sensory pleasures in the fragrance of the flowers and have kāmā, kroda like six enemies always with them. HE alone will kill these enemies, when we surrender him.

समुद्रात्तरङ्गा यथाविर्भवन्तो न भिन्नास्समुद्रात्तथायं प्रपञ्चः ।
मदुत्थो न मद्भिन्न इत्येतमर्थं गुहोऽम्भोनिधेस्तीरगोऽभिव्यनक्ति ॥६॥

samudrāttaraṅgā yathāvīrbhavantō na bhinnās'samudrāttathāyaṁ prapañcaḥ |

madut'thō na madbhinna ityētamarthaṁ guhō'mbhōnidhēstīragō'bhivyanakti ||6||

---Lord Guhā by sitting in the sea-shore says, "The wave that comes in the ocean is not different from it. Like that this world that came from me is not different from me".

रत्नाकरेण संयोगो रामसेतौ निरीक्षितः ।
महोदधेरिहैवैक्षि महोदधि समागमः ॥७॥
ratnākarēṇa sanyōgō rāmasētau nirīkṣitaḥ |

mahōdadhērihaivaikṣi mahōdadhī samāgamaḥ ||7||

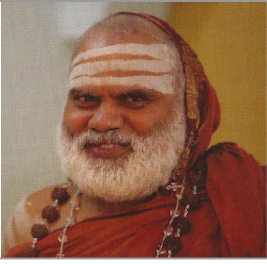
सागर द्वय साङ्गत्यं रामसेताविवत्र च ।
करुपाम्बुधिना यस्मात्संगतोऽयं महोदधिः ॥८॥
sāgara dvaya sāṅgatyam rāmasētāvivātra ca |

karupāmbudhinā yasmātsaṅgatōyaṁ mahōdadhīḥ ||8||

---In Rama-sethu we are able to see the two oceans merges at the same point. Like that here also we are seeing this ocean merges with the mercy ocean of Lord Guhā.

[This śrī subrahmaṇyabhujāṅgastōtram was composed by Jagadguru Śankarāchārya

Śrī Chandrashekara Bhārati Mahāswāmi-ji]



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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya

Chapter :2 Śānkhya Yōga.

Note : In this section we will see the Śloka and Bhāṣyam. For the meaning of the śloka, please see the main magazine.

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आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्ब्रुवति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाण्येनं वेद न चैव कश्चित् ॥२९॥

---One sees the Self (ātmā) as a wonder; as a thing unseen, as something strange; as seen all on a sudden. Similarly another speaks of it as a wonder and another hears it as a wonder. Still, after hearing, seeing and speaking of the ātmā none realizes or understand it at all.

Or He that sees the Self is something as wonder. He that speaks about the self and hears of Him is only one among many thousands. Thus the Self is hard to understand.

Avathārika: Now Śrī Kṛṣṇa concludes this subject of this section thus,

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देहि नित्यमवश्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥

---This Self (ātmā) cannot be killed, although the body of any creature whatever is killed. Although the bodies of all the creatures are killed, the Self cannot be killed. So there is no use for grieve for Bhiśhma or anybody else.

A warrior should be fight

---It is now seen that from the stand point of absolute truth there is no occasion for grief and attachment. Not only from the standpoint of absolute truth, but also

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स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्मोद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥३१॥

---The Dharma of Kśtriya' s is to fight in the war. Yu are not supposed to swerve from that duty, which is natural to a Kśyatriya – so it is your natural duty also. Through this battle, the country and the prajā are safeguarded. There is nothing more than this lawful battle for a Kśyatriya.

Avathārika: Bhagavan Śrī Kṛṣṇa further says why this battle should be fought?

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यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३२॥

---Hey! Pārtha ! Only lucky Kśtriya's, get this kind of battle (happy to fought), which has come by chance and which is an open gate for heaven.

Avathārika: Though found to be your duty



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अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

---If on the other hand, you refuse to fight this battle which is enjoined on you as a duty and which is also your Kṣtrīya dharmā, you by neglecting this battle, have not only abandoned your duty but also will lose the fame that you have acquired by your encounter with such person as Mahadeva. Thus you will incur sin only.

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अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिः मरणादतिरिच्यते ॥३४॥

---People will recount your infamy, which will affect your name for a long period. To him who has been seen as a hero and as a righteous man and as possessing other noble qualities, death is preferable to infamy.

Moreover---

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भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतः भूत्वा यास्यसि लोघवम् ॥३५॥

---Duryodhana and others—warriors fighting in this battle will think that you have withdrawn from this battle due to the fear you have with Karna and others and not through compassion. The very persons, like Duryodhana and others, by whom you have been esteemed as possessing of noble qualities, will estimate you, that you are a very small person.

Moreover---

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