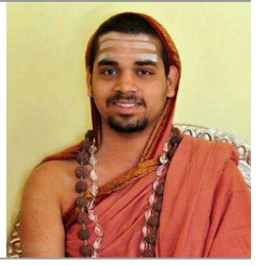


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श्रीकालभैरवाष्टकम् śrīkālabhairavāṣṭakam



अङ्गसुन्दरत्वनिन्दिताङ्गजातवैभवं
भृङ्गसर्वगर्वहारिदेवकान्तिशोभितम् ।
मङ्गलौघदानदक्षपादपद्मसंस्मृतिं
शृङ्गशैलवासिनं नमामि कालभैरवम् ॥१॥
aṅgasundaratvaninditāṅgajātavaibhavam
bhṛṅgasarvagarvahāridēvakāntiśōbhitam |
maṅgalaughadānadakṣapādapadmasansmṛtiṁ
śṛṅgaśailavāsinaṁ namāmi kālabhairavam ||1||

---Manmatha was won by him through his beauty; the bees are also defeated by his tejas and will give all the auspiciousness to those who always surrender and think his lotus feet. I bow the Kālabairava who resides in Sringeri.

पादनम्रमूकलोकवाक्प्रदानदीक्षितं
वेदवेद्यमीशमोदवार्धि शुभ्रदीधितिम् ।

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji



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आदरेण देवताभिरर्चिताङ्गिपङ्कजं
 शृङ्गशैलवासिनं नमामि कालभैरवम् ॥२॥
 pādanamramūkalōkavākpradānadīkṣitam
 vēdavēdyamīśamōdavārdhiśubhradīdhitim |
 ādarēṇa dēvatābhirarcitāṅgipaṅkajam
 śṛṅgaśailavāsinaṁ namāmi kālabhairavam ||2||

---The deaf and dumb will become a poet when they surrender at him; who is known through vedas; he is the moon for ocean of Parameswar, who will enjoy with joy on seeing the moon and worshipped by all the devatas with śraddha. I bow the Kālabairava who resides in Sringeri.

अम्बुजाक्षमिन्दुवक्त्रमिन्दिरेशनायकं
 कम्बुकण्ठमिष्टदानधूतकल्पपादपम् ।
 अम्बुरादिभूतरूपमम्बरायिताम्बरं
 शृङ्गशैलवासिनं नमामि कालभैरवम् ॥३॥
 ambujākṣaminduvaktramindirēśanāyakaṁ
 kambukaṅṭhamiṣṭadānadhūtakalpapādapam |
 amburādibhūtarūpamambarāyitāmbaram
 śṛṅgaśailavāsinaṁ namāmi kālabhairavam ||3||

---Lotus eyed person; the face is like the full moon; who is a guide to Narāyana; his neck is conch shaped; owns the karpaka vruksha; who himself the space and wears the space as his clothes. I bow the Kālabairava who resides in Sringeri.

मन्दभाग्यमप्यरं सुरेन्द्रतुल्यवैभवं
 सुन्दरं च कामतोऽपि संविधाय सन्ततम् ।
 पालयन्तमात्मजातमादरात्पिता यथा
 शृङ्गशैलवासिनं नमामि कालभैरवम् ॥४॥
 mandabhāgyamapyaraṁ surēndratulyavaibhavaṁ
 sundaraṁ ca kāmatōpi sanvidhāya santatam |
 pālayantamātmajātamādarātpitā yathā
 śṛṅgaśailavāsinaṁ namāmi kālabhairavam ||4||

---Will raise anyone to the status of Indra; change anyone to a most beautiful person than Manmatha and will protect as a father to those who surrender at him. I bow the Kālabairava who resides in Sringeri.



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नम्रकष्टनाशदक्षमष्टसिद्धिदायकं
कम्रहासशोभितुण्डमच्छगण्डदर्पणम् ।
कुन्दपुष्पमानचोरदन्तकान्तिभासुरं
शृङ्गशैलवासिनं नमामि कालभैरवम् ॥५॥

namrakaṣṭanāśadakṣamaṣṭasiddhidāyakam
kamrahāsaśōbhituṇḍamacchagaṇḍadarpaṇam |
kundpuṣpamānacōradantakāntibhāsuram
śṛṅgaśailavāsinaṁ namāmi kālabhairavam ||5||

---Will remove all the sorrows of those who surrender at him; will bestows eight siddhis like anima, majima etc.; will own the heart of others through his smiling face; he is like the clean mirror and is shining with the beautiful teeth which is compared to flower named mullai. I bow the Kālabairava who resides in Sringeri.

काशिकादिदिव्यदेशवासलोलमानसं
पाशिवायुकिन्नरेशमुख्यदिग्धवार्चितम् ।
नाशिताघबृन्दमङ्घ्रिनम्रलोकयोगदं
शृङ्गशैलवासिनं नमामि कालभैरवम् ॥६॥

kāśikādidivyaśavāsaloḷamānasam
pāśivāyukinnarēśamukhyadigdhavārcitam |
nāśitāghabṛndamaṅghrinamralōkayōgadam
śṛṅgaśailavāsinaṁ namāmi kālabhairavam ||6||

---Who always like to be in Kasi like puṇya kshetras; who is being worshipped by devas like varuna, vayu, kubera; who destroys sins (pāpā) and who bestows permanent happiness to those who surrender at him. I bow the Kālabairava who resides in Sringeri.

सारमागमस्य तुङ्गसारमेयवाहनं
दारितान्तरान्ध्यमाशु नैजमन्त्रजापिनाम् ।
पूरिताखिलेष्टमष्टमूर्तिदेहसंभवं
शृङ्गशैलवासिनं नमामि कालभैरवम् ॥७॥
sāramāgamasya tuṅgasāramēyavāhanaṁ
dāritāntarāndhyamāśu naijamantrajāpinām |

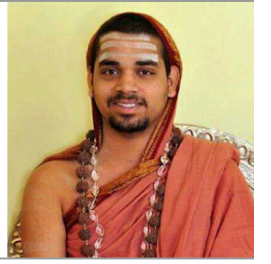


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pūritākhilēṣṭamaṣṭamūrtidēhasambhavaṁ

śṛṅgaśailavāsinaṁ namāmi kālabhairavam ||7||

---Who is the symbol of vedas; whose vahana is a big gigantic bhairava (dog); who removes the ignorance from the people who chants his mantra; who fulfills all their desires and who emerged from the eight bodies of Lord Śiva. I bow the Kālabairava who resides in Sringeri.



कालभीतिवारणं कपालपाणिशोभितं
खण्डितामरारिमिन्दुबालशोभिमस्तकम् ।
चण्डबुद्धिदानदक्षमक्षतात्मशासनं
शृङ्गशैलवासिनं नमामि कालभैरवम् ॥८॥

kālabhītivāraṇaṁ kapālapāṇiśōbhitam
khaṇḍitāmarārimindubālaśōbhimastakam |
caṇḍabud'dhidānadakṣamakṣatātmasāsanam
śṛṅgaśailavāsinaṁ namāmi kālabhairavam ||8||

---Who protects from the fear of death (Yama); the beautiful person who has the kapāla (the skull) in his hand; who won the demons; who wears the moon in his head; gives the sharp mind and will never stop in his action. I bow the Kālabairava who resides in Sringeri.

This sloka was composed by Jagadguru Sri Saccidhananda Shivabhinava Narasimha Bhārati Mahāswāmi-ji



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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

Chapter :2 Śāṅkhya Yōga.

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

36

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥

---Your enemies too will use wrong words about your ability and will use many abusive words. What is more painful than that? There is no pain more unbearable than that of scorn that this incurred.

Avathāika: युद्धे पुनः क्रियमाणे कर्णादिभिः-
Now, when you fight with, Karna and others.



37

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे
महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः
॥३७॥

---If you are killed by others in this battle, you will attain heaven. If you defeat others mean you will get the kingdom. In either case you will have advantages only.

Hey Kaunteya ! Therefore you arise with a resolution, "I will conquer the enemies or die".

Avathārika: तत्र युद्धं स्वधर्म इति एवं युध्यमानस्य उपदेशम् इमं शृणु - Now listen to the advice I offer you. Fight the battle with the

thought that it is your duty.

38

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो यिद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥३८॥

---Treating of pleasure and pain alike i.e., without any attachment or detachment in anything. Start your battle with this conviction. When you fight with this mentality (without any expectation of advantage or disadvantage; victory or defeat) you will not incur any sin. My updeśa will fit here now.



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Avathārika: शोकमोहापनयनाय लौकिको न्यायः स्वधर्ममपि चावेक्ष्य इत्याद्यैः श्लोकैः उक्तो न तु तात्पर्येण ।

स्वधर्ममपि चावेक्ष्य indicates, worldly consideration have been adduced to dispel grief and attachment; but they do not form the main subject to the teaching. On the other hand, upto 30th śloka, the realisation of the Supreme Reality that forms the main subject of this portion of the discourse and this which has been treated already is concluded in (ii.39), with a view to exhibit the division of the of the subject of the saśtra through the śloka **एषा तेऽभिहिता...** as has been shown here, that portion of the work which will treat of the two paths later on (iii.3) will proceed to more smoothly; and the hearers also will understand it the more easily for this division of the whole subject.



39

एषा तेऽभिहिता सांख्ये
बुद्धिर्योगे त्विमांशृणु ।
बुद्ध्या युक्तो यया पार्थ
कर्मबन्धं प्रहास्यसि ॥३९॥

---This, which has been taught to you, constitutes wisdom (buddhi) concerning Sāṅkhya or the true nature of the Absolute Reality – that wisdom by which may be brought about the cessation of the ignorance of the true nature of the Self which is the root cause of the samsara, grief, attachment and etc.. Now listen to the teaching (which follows presently) concerning Yoga, which is the means of attaining wisdom concerning Sāṅkhya. This Yoga

which constitutes the worship of Íśvara (Karmānuṣṭhana in Karmayoga) consists in practising samādhi or in performing works without attachment after killing all pairs of opposites.

---To accept and adopt the karma buddhi and to create interest in it, now Bhagavān started praising it. Hey Pārtha! you will cut off the bond of action (karma) of dharma and adharma, of puṇya and pāpā, merits and demerits, this severance of the bond (banda) being effected only on attaining to the Self through Divine grace (Íśvara prasāda).

Avathārika: किं च अन्यत्- Moreover listen to me



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Yoga, a safe course.

40

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥

---Unlike agriculture, nothing that is attempted here (in the path of mokṣa) is entirely lost. There is no uncertainty regarding the result of any effort in this path of Yoga. Moreover there is no side effect like sometimes in the medical treatment. Moreover even if he follows a little bit with the correct way in this path of Yoga, he is being saved from great fear of the samsāra (the birth and death circle).

Avathārika: या इत्थं सांख्ये बुद्धिः उक्ता योगे च वक्ष्यमाणलक्षणा सा- The wisdom concerning Sāṅkhya and Yoga thus far described is of the following nature

Wisdom is One.

41

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥४१॥

---O son of Kuru, here श्रेयोमार्गे व्यवसायात्मिका means in this path to Bliss, there is only one thought of a resolute nature and it is subversive of all other any-branched thoughts opposed to it (the branches of the samsara ie the thoughts having deviated from the source of knowledge). Those other thoughts which are opposed to it have various branches. By acting upon these many-branched thoughts, samsāra becomes infinite (endless and spreading everlasting). But when, owing to the discrimination produced by the right source of knowledge, these thoughts of endless variety cease, samsāra also ceases. Owing to the variety in each of their branches of thoughts, those who do not owe the discrimination in the right path of knowledge will get endless in samsāra.



Avathārika: येषां व्यवसायात्मिका बुद्धिः

नास्ति ते - Those who don't possess the constant steady mind (no conviction of a resolute nature),



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No Wisdom possible for the worldly-minded.

42,43,44

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
 वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥४२॥
 कामात्मानः स्वर्गपराः जन्मकर्मफलप्रदाम् ।
 क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥४३॥
 भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
 व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥

---He is describing in the beautiful words which is like the tree which is full of flowers. They **अविपश्चितः** The unwise, whose knowledge is very little. **वेदवादरता** who always have joy in the debate with various meanings and engaged in the Vedic passage composed of many a praise and unfolding various ends and means. Hey ! Pārtha ! They always believe and say that there is nothing else besides attaining the svarga, cattle and other subjects of desire. They are full of desire and ever in pursuit of them. Moreover **कामात्मानः** those who with full of desire, **स्वर्गपराः** means those who believe svarga alone is the highest and wants to go there and do actions to attain it. **जन्मकर्मफलप्रदां** means result of karma is known as karmaphala. as the result of karma gives jenma it is known as jenmakarmaphalapradam. This word starts from the beginning. **क्रियाविशेषबहुलां** shows svarga, cattle, sons, wife etc. the foolish people will always speak about this only. **भोगैश्वर्यगतिं प्रति** the materialistic wealth and will spend their time and energy in attaining this through the action and they will wander in the samsāra. They regard pleasure and power as necessary; they are in love with them and have identified themselves with them. Their intelligence and wisdom are blinded by such types of speech in this specific acts. In their mind – samadhi, the buddhi, the antah-karana, in which are gathered together all objects of enjoyment for the puruśa, the individual soul- no conviction of a resolute nature, no wisdom concerning Sāṅkhya or Yoga will arise.

Avathārika: य एवं विवेकबुद्धिरहिताः तेषां कामात्मनाम् Those lustful people who are thus wanting in discrimination

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