

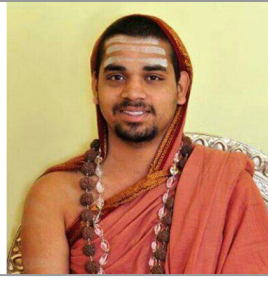


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ANUGRAHA BHASHANAM

ADVISE ONLY THOSE INCLINED TO ACCEPT

All people in this world do not know all things. Our ancestors have stated this fact thus: न हि सर्वः सर्वं जानाति. **na hi sarvaḥ sarvaṁ jānāti.**

One may know something, and may not know something else. What we do not know, we must learn from others, and impart to others what we know.



But some people are not inclined to learn from others. We must not attempt to advise such persons. Not only will they spurn our good words, but will also insult us.

Take the example in Srimad Ramayana. Vibhishana tried to make Ravana follow the right path. But the latter ignored the advice and went on to disgrace Vibhishana.

Similarly, in the Mahabharata, many people attempted to teach the righteous path to Duryodhana; but he disregarded all counseling. We must not attempt to educate such people.

If you dye a white cloth with colour, it will absorb the colour. But a coloured cloth will not easily accept any other colour. Hence, we should advise only those who have the inclination to heed our words. It is better to abstain from advising the rest.

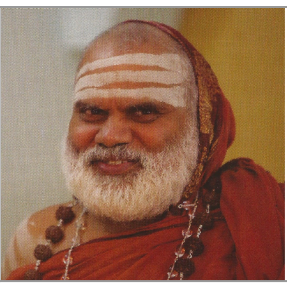
वचस्तत्र प्रयोक्तव्यं यत्रोक्तं लभते फलम् ।
स्थायी भवति चात्यन्तं रागः शुक्लपटे यथा
॥

vacastatra prayōktavyaṁ yatrōktaṁ labhatē phalam |

sthāyī bhavati cātyantaṁ rāgaḥ śuklapaṭē yathā ||

--- Jagadguru Śankarācārya His Holiness Mahāśannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāśwāmi-ji

Kind Courtesy: M/s Tattvaloka Publications (www.tattvaloka.com) Additional Note: All the articles that have appeared in this section for the past four years have been sourced from Tattvaloka

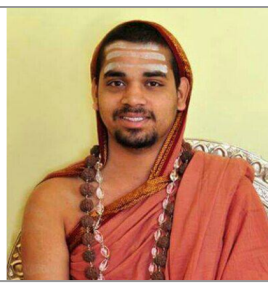


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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 8 akṣara-brahma-yoga:

20

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

parastasmāttu bhāvo'nyo'vyakto'vyaktātsanātanah |

yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati || 20 ||



But, distinct from that unmanifest is another unmanifest, which is existent and eternal. That is not destroyed when all beings are destroyed.

21

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः
परमां गतिम् ।

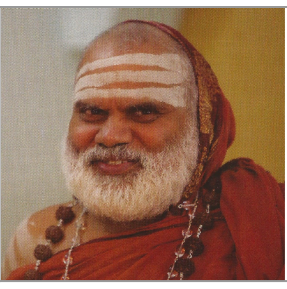
यं प्राप्य न निवर्तन्ते तद्धाम
परमं मम ॥ २१ ॥

avyakto'kṣara
ityuktastamāhuḥ paramāṁ
gatim |

yaṁ prāpya na nivartante
taddhāma paramaṁ mama ||

21 ||

The unmanifest that was spoken of as the one that is not subject to destruction, is the highest end, they say. That abode of mine, gaining which (people) do not return, is the highest.

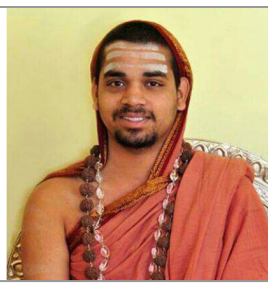


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22

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

puruṣaḥ sa paraḥ pārtha bhaktyā labhyastvananyayā |

yasyāntaḥsthāni bhūtāni yena sarvamidaṁ tatam || 22 ||

That puruṣa who is the limitless, Pārtha (Arjuna)! can be gained by devotion in which there is no other. (He is) the one in whom all the beings have their being, the one by whom all this is pervaded.



23

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

yatra kāle tvaṇāvṛttimāvr̥ttiṁ caiva yoginaḥ |

prayātā yānti taṁ kālaṁ vakṣyāmi

bharatarṣabha || 23 ||

Arjuna, the foremost in the clan of Bharata! I will tell you what is the time (route) of no return and also the time (route) of return by which the departed yogins go.

24

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

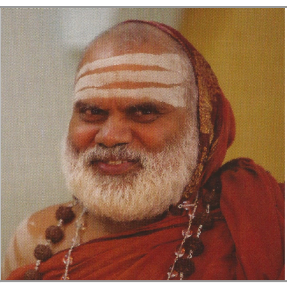
agnirjyotirahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam |

tatra prayātā gacchanti brahma brahmavido janāḥ || 24 ||

Departing there (through that path) in which the deity of fire, the deity of light, the deity of the day, the deity of the bright fortnight (of the waxing moon), the deity of the six months of the northern solstice (the sun's travel towards the north) are present, the meditators of Brahman go to brahma-loka.

(Will Continue...)

(Sṛī Ādi Śankara Bhāṣya for Śrīmad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru)

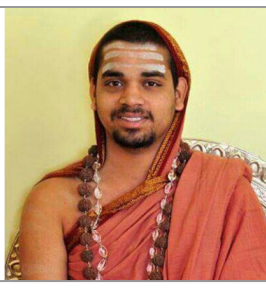


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Vivekacūḍāmaṇi

BRAHMAN AND THE UNIVERSE

291

चिदात्मनि सदानन्दे देहारूढामहंधियम् ।

निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥

cidātmani sadānande dehārūḍhāmahamdhiam |

niveśya liṅgamutsrjya kevalo bhava sarvadā ||



Transferring the identification now rooted in the body, to the Atman, the Existence-Knowledge-Bliss Absolute, and discarding the subtle body, be thou ever alone, independent.

292

यत्रैष जगदाभासो दर्पणान्तः पुरं यथा ।

तद्ब्रह्माहमिति ज्ञात्वा कृतकृत्यो
भविष्यति ॥

**yatraiṣa jagadābhāso darpaṇāntaḥ
puraṁ yathā |**

**tadbrahmāhamiti jñātvā kṛtakṛtyo
bhaviṣyati ||**

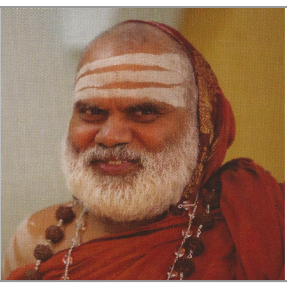
That in which there is this reflection of the universe, as a city is reflected in a mirror,-that Brahman am I;- knowing this thou wilt attain the consummation of thy life.

Bengaluru, June 3, 2022, Jagadguru Sri Sri Vidhushekhara Bharati Sannidhanam performed Pratishtha Kumbhabhisheka to Sri Vidya Ganapati in Sir M Vishweshwarayya Institute of Technology Campus of Sri Krishnadevaraya Educational Trust.

293

यत्सत्यभूतं निजरूपमाद्यं चिदद्वयानन्दमरूपमक्रियम् ।

तदेत्यु मिथ्याचरुत्सृजेत शैलूषवद्वेषमुपात्तमात्मनः ॥

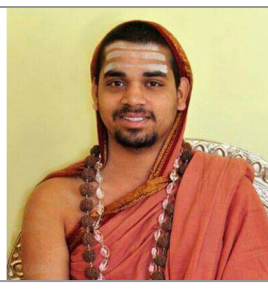


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yatsatyabhūtaṃ nijarūpamādyam cidadvayānandamarūpamakriyam |

tadetyu mithyācarutsrjeta śailūṣava dveṣamupāttamātmanah ||



That which is real and thy own primeval Essence, that Knowledge, and Bliss Absolute, the One without a second, which is beyond form and activity-attaining That one should cease to identify oneself with one's false bodies, like an actor giving up his assumed mask.

294

सर्वात्मना दृश्यमिदं मृत्रैव नैवाहमर्थः क्षणिकत्वदर्शनात् ।
जानाम्यहं सर्वमिति प्रतीतिः कुतोऽहमादेः क्षणिकस्य
सिध्येत् ॥

sarvātmanā dṛśyamidaṃ mṛtraiva
naivāhamarthaḥ kṣaṇikatvadarśanāt |

jānāmyaḥaṃ sarvamiti pratītiḥ kuto'hamādeḥ
kṣaṇikasya sidhyet ||

This objective universe is absolutely unreal; neither is Egoism a reality, for it is observed to be momentary. How can the perception that I know all, be true of Egoism etc. which are momentary?

Bengaluru, June 3, 2022, Jagadguru Sri Sri Vidhushekhara

Bharati Sannidhanam performed Pratishtha Kumbhabhisheka to Sri Vidya Ganapati in Sir M Vishweshwarayya Institute of Technology Campus of Sri Krishnadevaraya Educational Trust.

295

अहंपदार्थस्त्वहमादिसाक्षी नित्यं सुषुप्तावपि भावदर्शनात् ।

ब्रूते ह्यजो नित्य इति श्रुतिः स्वयं तत्प्रत्यगात्मा सदसद्विलक्षणः ॥

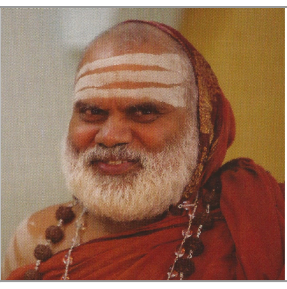
ahampadārthastvahamādisākṣī nityaṃ suṣuptāvapi bhāvadarśanāt |

brūte hyajo nitya iti śrutiḥ svayaṃ tatpratyagātmā sadasadvilakṣaṇaḥ ||

But the real 'I' is that which witnesses the Ego and the rest. It exists- always, even in the state of profound sleep. The Sruti herself says, "It is birth- less, eternal etc. Therefore the Param--atman is different from the gross and subtle bodies.

(Will Continue...)

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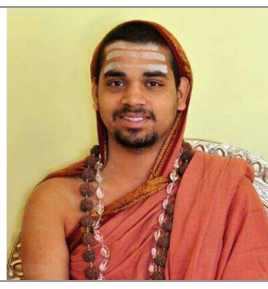


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Saundaryalaharī



प्रकृत्यारक्तायास्तव सुदति दन्तच्छदरुचेः
प्रवक्ष्ये सादृश्यं जनयतु फलं विद्रुमलता ।
न बिम्बं तद्बिम्बं प्रतिफलन रागादरुणितं
तुलामध्यारोढुं कथमिव न लज्जेत कलया ॥
६२ ॥

**prakṛtyāraktāyāstava sudati
dantacchadaruceḥ**

**pravakṣye sādṛśyaṃ janayatu phalaṃ
vidrumalatā |**

**na bimbaṃ tadbiṃba pratiphalana
rāgādaruṇitaṃ**

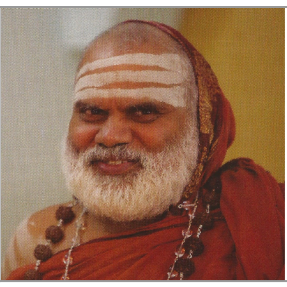
**tulāmadhyāroḍhuṃ kathamiva na
lajjeta kalayā || 62 ||**

प्रकृत्या [prakṛtyā] = naturally; आरायाः [ārāyā:] = which is red; तव [tava] = your; सुदति [sudati] = Oh one with beautiful teeth! (Sakti); दन्त छद रुचेः [danta chada ruce:] = to the beauty of the lips; प्रवक्ष्ये [pravakṣye] = I speak; सादृश्यं [sādṛśyaṃ] = of that which is similar; जनयतु फलं [janayatu phalaṃ] = let it bear fruit; विद्रुम लता [vidruma latā] = the coral creeper; न [na] = not; बिम्बं [biṃbaṃ] = the Bimba fruit (which is red is commonly used by

poets for comparing with a woman's lips); तत् बिम्बं [tat biṃba] = that image (the red lips); प्रति फलन रागात् [prati phalana rāgāt] = out of desire to reflect; अरुणितं [aruṇitaṃ] = is red; तुला [tulā] = the balance; अध्यारोढुं [adhyāroḍhuṃ] = to ascend; कथं इव [kathaṃ iva] = how will it (not be); विलज्जेत [vilajjeta] = bashful; कलया [kalayā] = by a little bit

[Oh one with beautiful teeth! I speak of that which is similar to the beauty of your lips, which is naturally red. Let the coral creeper bear fruit! The Bimba fruit out of desire to reflect that image (the red lips) is red. (Hence) how will it not be bashful to ascend the balance (for being weighed against the red lips) by even a little bit?]

(Read our Slokas link of Voice of Jagadguru for adhyātma rāmāyaṇa slokas with meaning)

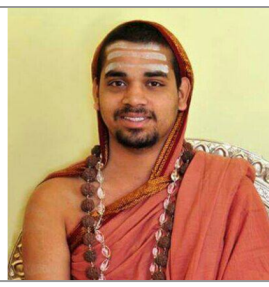


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MADHAVEEYA SHANKARA DIG VIJAYAM

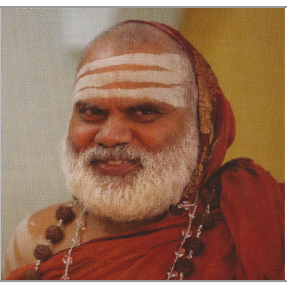
BADARINATH YATRA AND WRITING HIS COMMENTARIES

After commissioning him thus, Lord Śiva disappeared along with the Vedas who accompanied him (in the guise of dogs), and Śrī Śankara and his disciples started their Vijaya Yatra towards the Ganga, their minds athrill with the experience they had. His noon-day rites over, Śrī Śankara thought over the instructions of Lord Śiva and took steps to write a commentary on the Vedantic



often true of Vyasa for the good of the whole world. Having obtained through Lord Śiva's grace the requisite capacity for this work, Śrī Śankara left the city of Kasi joyfully, even as an elephant leaves aside without any concern a lotus bud when disturbed very much by the honey seeking bees floating about it. For, the city of Kasi, famous as Moksha-puri (the city of liberation), and resorted to in large numbers by the honey-bees of liberation-seekers, had little significance for a Brahman-knower like Śrī Śankara, as a lotus bud is to an elephant playful in a lake. Moreover, the gathering of honey-suckers in the shape of the person with wish there, was now a disturbance to him bent upon his

great scholarly work, and it was therefore with great relief that he left the city in spite of its evident charms. "The Emperor of the Realm of Advaita is going away"-thinking thus at dawn, and desirous of doing him honour, the Dame of Western Horizon held up the ceremonial umbrella of a pale setting moon, while the Mistress of the East lifted the chowri of sprinkled rays of the rising sun. Before leaving, moved by his regard for that holy place, Śrī Śankara went round and took dips in all its sacred rivers, and then started on his journey to the distant Badari. The way to Badari was long, tricky and difficult to travel over, like the mind of a wicked man. In some places the heat was intolerable; in others, the cold. The path was straight sometimes, at others extremely crooked. Some places were full of thorns, others free from it. Seeking relief in the experience of the immutability and the calm poise of the Atman, he traversed all that way like any ordinary pilgrim in the company of other travellers walking heavily on foot, eating whatever was available, and resting at any convenient spot. Travelling long distances through difficult forest tracks, he reached the holy Badari in whose terrian flowed rapid Himalayan streams and whose caves were resorted to by celestial women. There he held many discussions with resident sages on the six systems of heterodox and seven systems of orthodox philosophies and on the nine categories, and after thus clarifying his thoughts and ascertaining the meaning of the Vedas, he wrote in his twelfth year his most profound and attractive commentary on the Vedanta- Sūtras of Badarayana. He also wrote commentaries on the principal Upanishads, beginning with the Isa, which give very clear expositions of the doctrines concerning the Supreme Atman. Next he commented on the Song Celestial, the Bhagavad Gita, which forms the core of the Mahabharata, as also on Sanatsujatiya, Nrisimhatapani and Vishnusahasranama. He also produced many treatises like Upadesasahasri, which are all so sublime that they can introduce strong renunciation in a Sannyasin studying them and help in the removal of one's ignorance of the spiritual nature of the Self. (Will Continue...)

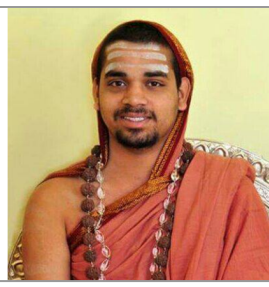


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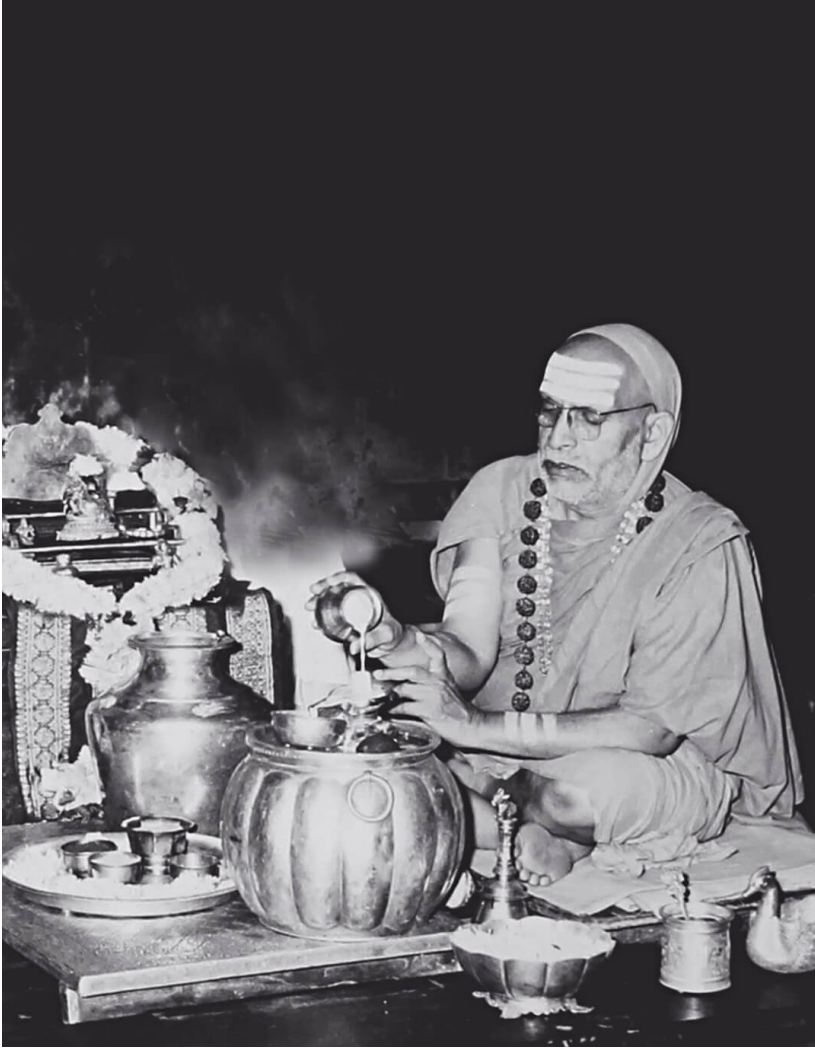
LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI ABHINAVA VIDYATIRTHA MAHASWAMIJI

BIOGRAPHY OF SRI ABHINAVA VIDYATIRTHA MAHASWAMIJI

ABLE ADMINISTRATOR

The Acharya was also blessed with incredible memory. When questioned about the accuracy of His recollections relating to numerous details He said: "I used to remember details of the construction work that was carried out in my presence. In fact, I could even recall the exact number of nails used for a particular task as also the number of strokes with which each nail was driven in, provided the task was carried out in my presence."



In April 1964, the Acharya started from Sringeri on his first all-India tour during which he met the Shankaracharya of Dwaraka. The meeting of the two Jagadgurus was a great event and was hailed by the press and the public alike.

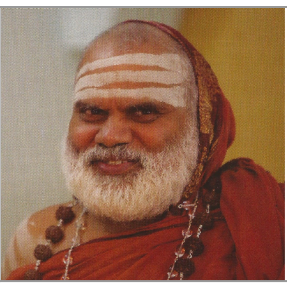
Fifteen years later, during the Jayanti of Shankara Bhagavatpada in May 1979, the Acharya organised a historic summit meeting at Sringeri with the Jagadguru Shankaracharyas of the three other Mutts of Dwaraka, Badri and Puri,

(His Holiness 35th Jagadguru Shankaracharya Sri Abhinavavidya Tirtha Mahaswamiji (file photo)

established by Adi Shankara, thus showing the unity of spiritual strength of the religious leaders.

(Continues..)

(Source : www.sringeri.net)

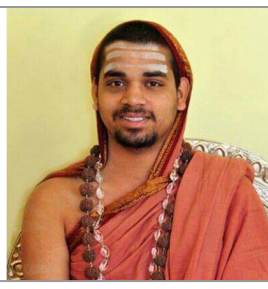


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॥आत्मबोधः॥

॥ātmabodhaः॥

आत्मनः सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।

संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५ ॥

ātmanah saccidaṁśaśca buddhervṛttiriti dvayam |

saṁyojya cāvivekena jānāmīti pravartate || 25 ||



By the indiscriminate blending of the two-the Existence-Knowledge-aspect of the Self and the thoughtwave of the intellect-there arises the notion of "I know"

आत्मनो विक्रिया नास्ति- बुद्धेर्बोधो न जात्विति ।

जीवः सर्वमलं ज्ञात्वा ज्ञाता द्रष्टेति मुह्यति ॥ २६ ॥

ātmano vikriyā nāsti- buddherbodho na jātviti |

jīvaḥ sarvamalaṁ jñātvā jñātā draṣṭeti muhyati || 26 ||

Atman never does anything, and the intellect of its own accord has no capacity to experience 'I know'. But the individuality in us delusorily thinks he is himself the seer and the knower.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji

रज्जुसर्पवदात्मानं जीवो ज्ञात्वा भयं वहेत् ।

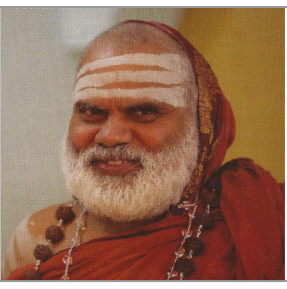
नाहं जीवः परात्मेति ज्ञातश्चेन्निरभयो भवेत् ॥ २७ ॥

rajjusarpavadātmānaṁ jīvo jñātvā bhayaṁ vahet |

nāhaṁ jīvaḥ parātmēti jñātaścennirbhayo bhavet || 27 ||

Just as the person who regards a rope as a snake is overcome by fear, so also one considering oneself as the ego (Jiva) is overcome by fear. The ego-centric individuality in us regains fearlessness by realising that It is not a Jiva but is Itself the Supreme Soul.

(Will continue....)

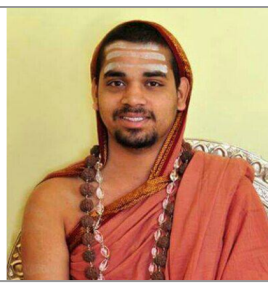


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Aparokṣānubhūti

अज्ञानप्रभवं सर्वं ज्ञानेन प्रविलीयते ।



संकल्पो विविधः कर्ता
विचारः सोऽयमीदृशः ॥ १४

॥

ajñānaprabhavaṃ
sarvaṃ jñānena
pravilīyate |

saṃkalpo vividhaḥ kartā
vicāraḥ so'yamīdṛśaḥ ||
14 ||

Everything is
produced by ignorance,
and dissolves in the wake
of Knowledge. The
various thoughts

(modifications of Antahkarana) must be the creator. Such is this Vicara.

His Holiness 35th Jagadguru Shankaracharya Sri Abhinavavidya Tirtha Mahaswamiji,

एतयोर्यदुपादानमेकं सूक्ष्मं सदव्ययम् ।

यथैव मृद्घटादीनां विचारः सोऽयमीदृशः ॥ १५ ॥

etayoryadupādānamekaṃ sūkṣmaṃ sadavyayam |

yathaiva mṛdghatādīnāṃ vicāraḥ so'yamīdṛśaḥ || 15 ||

The material (cause) of these two (i.e. ignorance and thought) is the one (without a second), subtle (not apprehended by the senses) and unchanging Sat (Existence), just as the earth is the material (cause) of the pot and the like. This is the way of that Vicara.

अहमेकोऽपि सूक्ष्मश्च ज्ञाता साक्षी सदव्ययः ।

तदहं नात्र सन्देहो विचारः सोऽयमीदृशः ॥ १६ ॥

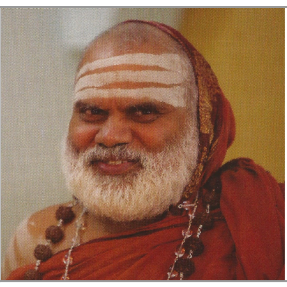
ahameko'pi sūkṣmaśca jñātā sākṣī sadavyayaḥ |

tadahaṃ nātra sandeho vicāraḥ so'yamīdṛśaḥ || 16 ||

As I am also the One, the Subtle, the Knower, the Witness, the Ever-Existent and the Unchanging, so there is no doubt that I am "That" (i.e. Brahman). Such is this enquiry.

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(Will Continue...)

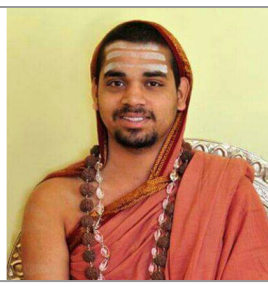


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DIVINE STORIES FOR CHILDREN

Jayaśarman

The story of a Brāhmaṇa who became wealthy by taking the vow of Kamalā (Kamalāvratā):-

---Kamalā is the eleventh day of Adhimāsa. It is believed that this day is better than other days. If a man fasts on this auspicious day Goddess Kamalā will be pleased with him and will grant him all the happiness in this world.

---The procedure to keep this vrata is explained in our scriptures in a detailed manner. The devotee should awake in the Brāhma Muhūrta (calculated as forty-eight minutes before sunrise) and take bath meditating on Puruṣottama and begin the fasting. If the prayers and meditation are conducted at the house, he will get double the fruit of the vrata. If it is conducted at a river bank, it will yield four times the fruit. If the same vrata is conducted at a cow-shed, the fruit will be thousand fold. If it is conducted at a fire shed or Śaivite temple, the fruit will be a thousand and one hundred-fold. If it is conducted near a Tulasī plant (holy basil), the fruit will be a lakh-fold And if it is done in the presence of Viṣṇu, the fruit obtained will be unlimited.

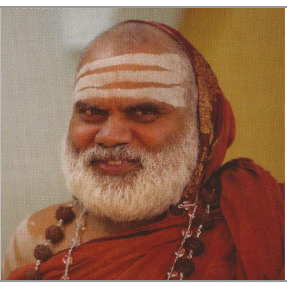
---Once upon a time, there lived a noble Brāhmaṇa named Śivaśarman of Avantī. He was a highly knowledgeable person and was leading his life as per śāstra. He was blessed with five sons. He was well-settled. He was greatly respected by his relatives and friends for his humble behavior towards all. Although he was blessed with everything, he was always worried about his fifth son Jayaśarman. ---Except this Jayaśarman, the others were well in learning the vedas and



sastras. They followed the words of their Teacher. Śivaśarman did Upanayanam to Jayaśarman and put him in Gurukulam. But, Jayaśarman was not interested in learning the lessons taught by his teacher. He was always interested in such activities which are against dharma. Years went by. But, Śivaśarman was not able to see any positive sign of changes in Jayaśarman. In fact, the son became a wicked man. The character and behaviour of Jayaśarman created a lot of worry to his parents, brothers, friends

and relatives. They began to avoid him totally.

---Being driven away from home, Jayaśarman went to a distant forest and lived there. Once by chance he reached Trivenī Mahātīrtha. With no one to offer him any food, he was suffering from hunger for two days. He was very tired with hunger and thirst. So one early morning he took bath in the tīrtha and set out to search for a place to have something to eat and to rest. By the grace of

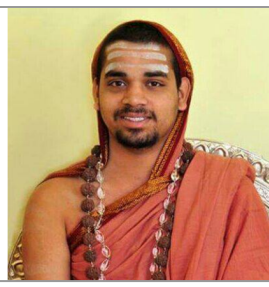


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God he saw the hermitage of Harimitrā in that forest. As it was the month of Puruṣottama many people had gathered there. Brāhmaṇas were telling various sacred stories from the scriptures. Jayaśarman went there and sat with them. He heard the story of the vow called Kamalāvrata and the fruit that will be enjoyed by observing this vrata. So Jayaśarman stayed in that hermitage with them and took the vow of Kamalāvrata.



---He felt very bad for all his sinful activities and prayed to the Lord sincerely to grace him. He was praying and meditating without any distraction. That night, Devi appeared before him and said : “Being greatly pleased with your vrata, I have come before you from vaikunṭha”. Since you have taken the vow of Kamalāvrata on the eleventh day of the dark lunar fortnight called

Kamalā of the month of Puruṣottama, I will grant you boons. Because you have taken the vow at Trivenī, I am immensely pleased with you. The noble Brāhmaṇas of your lineage also will be blessed by me.” Saying these words the Devi granted him boons and disappeared. From that day onwards, Jayaśarman became a great wealthyman. He returned to his father’s house and told his family all the miracles that happened in his life. He started a new life by doing pūja to Puruṣottama, observed this Kamalāvrata every year with his parents, friends and relatives, and lived his life as said in dharma sastra. (diacritical for SASTRA). This story is said in Padma Purāṇa, Chapter 64.

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