

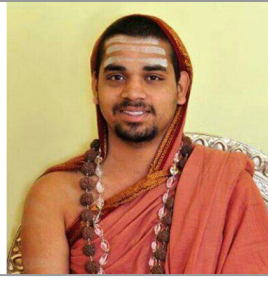


Voice of Jagadguru

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ANUGRAHA BHASHANAM

UNBRIDLED MIND CAUSES REPEATED BIRTHS



Until man attains Jnana (Knowledge of the Supreme) and Moksha (liberation), he keeps taking births. He continues to labour under the pull of Vasanas (past impressions and tendencies), Karma (actions) and Karma-Phala (outcome of past actions). The endless cycle of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Bhārati Tirtha Mahāswāmiji rendering Anugraha Bhashanam at Jayapura May 28th 2011

Karma-Phala continues.

A little enquiry will show that an unbridled mind is the cause for all these. That is, until all Karma is erased and another birth is avoided, the mind (which is not unified in God) is responsible for all births.

यावदन्यं न विन्देत व्यवधानेन कर्मणाम् । मन एव मनुष्येन्द्र भूतानां भवभावनम् ॥

It is because of this Linga Sharira (mind) that the Jiva (individual soul) assumes a body and sheds it; it is because of the Linga Sharira that a person experiences happiness, sorrow or fear, says the Srimad Bhagavatam.

अनेन पुरुषो देहानुपादते विमुञ्चति । हर्षं शोकं भयं दुःखं सुखं चानेन विन्दति ॥

The mind, here, means Vasana, attachment, allied Karma and their effects. If Karma is done with attachment, one will have to experience the fruits of Karma. That causes one to be born again.

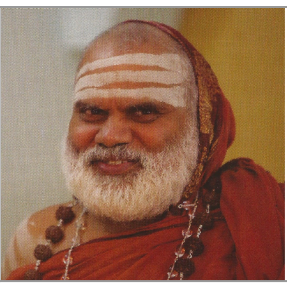
यदा हि कर्मफलतृष्णाप्रयुक्तः कर्मणि प्रवर्तते तदा कर्मफलस्य एव जन्मनः हेतुः भवेत् - says Sri Shankara Bhagavatpada beautifully in the Gita Bhashya. Therefore, if man performs his Karma without attachment, fear or expectation, and just as a dedication to Ishvara, his mind will become clear and he will attain full benefits.

We bless everyone to keep this in mind and perform Satkarma (noble deeds) with dedication to God.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Bhārati Tirtha Mahāswāmiji

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

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Bhārati Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Vidhusekhara Bhārati Mahāswāmiji

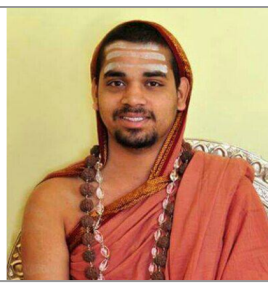


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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 8 akṣara-brahma-yoga:

14

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

ananyacetāḥ satataṁ yo māṁ smarati nityaśaḥ |

tasyāhaṁ sulabhaḥ pārtha nityayuktasya yoginaḥ || 14||



Partha (Arjuna)! The one who has a mind that sees no other, who remembers Me constantly, for that yogin who is always united with Me, I am easily gained.

15

मामुपेत्य पुनर्जन्म

दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं

परमां गताः ॥ १५ ॥

māmupetya punarjanma duḥkhālayamaśāśvatam|

nāpnuvanti mahātmānaḥ saṁsiddhiṁ paramāṁ gatāḥ || 15 ||

Having reached Me, the wise men do not gain another birth, which is the abode of misery and is finite; they have reached the ultimate success.

16

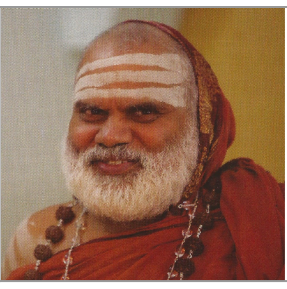
आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

ābrahmabhuvanāllokāḥ punarāvartino'rjuna |

māmupetya tu kaunteya punarjanma na vidyate || 16 ||

Arjuna! All the worlds (where beings exist) up to the world of Brahmaji are subject to return. However, having reached Me, Kaunteya (Arjuna)! there is no rebirth.

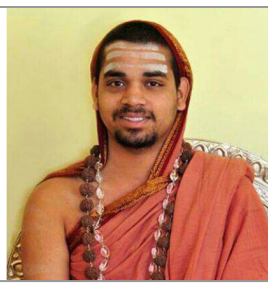


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17

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

sahasrayugaparyantamaharyadbrahmaṇo viduḥ |

rātriṃ yugasahasrāntāṃ te'horātravido janāḥ || 17 ||



Those people who know about the day and night, know that a day of Brahmaji consists of one thousand yugas and a night (of Brahmaji), measuring one thousand yugas

18

अव्यक्तादव्यक्तयः सर्वाः

प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके

॥ १८ ॥

avyaktādvayaktayaḥ sarvāḥ
prabhavantiyahaṛāgame |

rātryāgame pralīyante tatraivāvyaktasaṃjñake || 18 ||

At the beginning of the day, all things that are manifest arise from the unmanifest. At the beginning of the night, they resolve in that alone which is called unmanifest.

19

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

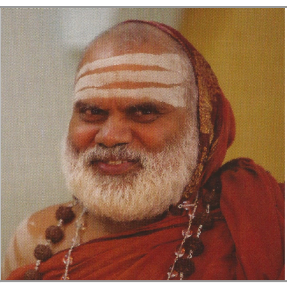
bhūtagrāmaḥ sa evāyaṃ bhūtvā bhūtvā pralīyate |

rātryāgame'vaśaḥ pārtha prabhavatyahaṛāgame || 19 ||

Pārtha (Arjuna)! The same group of beings indeed (which), having repeatedly come into being necessarily dissolves when the night (of Brahmaji) comes. When the day comes, it necessarily arises.

(Will Continue...)

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

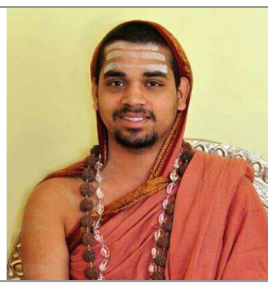


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Vivekacūḍāmaṇi

BRAHMAN AND THE UNIVERSE

285

अहंभावस्य देहेऽस्मिन्निःशेषविलयावधि ।

सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु ॥

ahambhāvasya dehe'sminniḥśeṣavilayāvadhi |

sāvadhānena yuktātmā svādhyāsāpanayaṃ kuru ||



Until the identification with this body is completely rooted out, do away with thy superimposition with watchfulness and concentrated mind.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmi

286

प्रतीतिर्जीवजगतोः
स्वनवद्भाति यावता ।

तावन्निरन्तरं

विद्वन्स्वाध्यासापनयं कुरु ॥

pratītirjīvajagatoḥ svanavadbhāti yāvatā |

tāvannirantaram vidvansvādhyāsāpanayaṃ kuru ||

So long as even a dream-like perception of the universe and souls persists, do away with the superimposition, O learned one, without the least break.

287

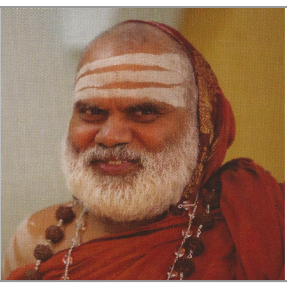
निद्राया लोकवार्तायाः शब्दादेरपि विस्मृतेः ।

क्वचिन्नावसरं दत्वा चिन्तयात्मानमात्मनि ॥

nidrāyā lokavārttāyāḥ śabdāderapi vismr̥teḥ |

kvacinnāvasaram datvā cintayātmānamātmāni ||

Without giving the slightest chance to oblivion on account of sleep, concern in secular matters or the sense-objects, reflect on the Self in the mind,

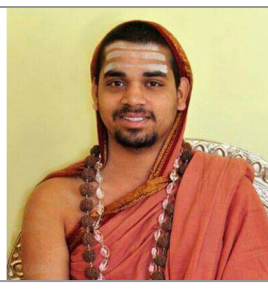


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288

मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।
त्यक्त्वा चाण्डालवददूरं ब्रह्मीभूय कृती भव ॥

mātāpitrormalodbhūtaṁ malamāṁsamayaṁ vapuḥ |
tyaktvā cāṇḍālavaddūraṁ brahmībhūya kṛtī bhava ||

Shunning from a safe distance the body, which has come from parents and itself consists of flesh and impurities, -as one does an outcast,-be thou Brahman and realise the consummation of the life.



289

घटाकार्य महाकारा इवात्मानं परात्मनि ।
विलाप्याखण्डभावेन तूष्णी भव सदा मुने ॥

ghaṭākārya mahākārā ivātmānaṁ
parātmani |

vilāpyākhaṇḍabhāvena tūṣṇī bhava sadā
mune ||

Merging the finite soul in the Supreme Self, like the space enclosed by a jar in the infinite space, by means of meditation on their identity, always keep quiet.

Bengaluru On June 1, 2022 evening Jagadguru Sri Sri Vidhushekhara Bharati Sannidhanam had Darshan at Nimishamba Temple

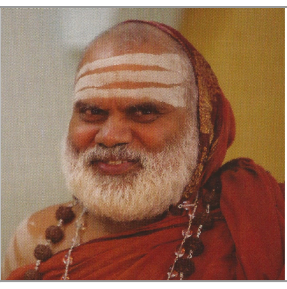
290

स्वप्रकाशमधिष्ठानं स्वयंभूय सदात्मना ।
ब्रह्माण्डमपि पिण्डाण्डं त्यज्यतां मलभाण्डवत् ॥

svaprakāśamadhiṣṭhānaṁ svayaṁbhūya sadātmanā |
brahmāṇḍamapi piṇḍāṇḍaṁ tyajyatāṁ malabhāṇḍavat ||

By yourself becoming the self-resplendent substratum as the ever existent Self, let the universe and the body be, discarded as if it were a pot of filth
(Will Continues....)

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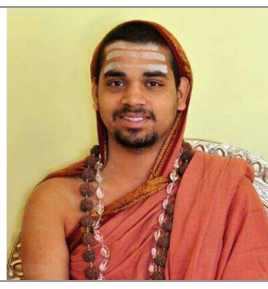


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Saundaryalaharī

असौ नासावंशस्तु हिनगिरिवंशध्वजपटि
 त्वदीयो नेदीयः फलतु फलमस्माकमुचितम् ।
 वहत्यन्तर्माः शिशिरकर निश्वास गलितम्
 समृद्धया यत्तासां बहिरपि च मुमणिधरः ॥ ६१ ॥
 asau nāsāvaṁśastu hinagirivaṁśadhvajapaṭi
 tvadīyo nedīyaḥ phalatu phalamasmākamucitam |
 vahatyantarmā: śiśirakara niśvāsa galitama
 samṛddhayā yattāsāṁ bahirapi ca mumaṇidharah || 61 ||

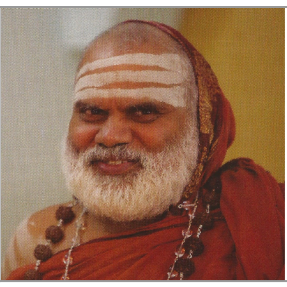


असौ {asau} = this; नासावंशः {nāsāvaṁśa:} = the bamboo like bridge of the nose; तुहिन गिरि {tuhina giri} = the snowy mountain (Himavan); वंश ध्वज पटि {vaṁśa dhvaja paṭi} = the banner of the race! (Sakti); त्वदीयः {tvadīya:} = your; नेदीयः {nedīya:} = which is imminent; फलतु फलं {phalatu phalaṁ} = let the reward fructify; अस्माकं {asmākam} = for us; अचितं {acitam} = appropriate; वहति {vahati} = bears; अन्तः मुः {anta: mu:} = the pearls within (Bamboo bears pearls within by poetic convention); शिशिरकर निश्वासः {śiśirakara niśvāsa:} = the cool exhalation (out of the left nostril controlled by the moon, and hence cool); गलितं {galitam} = flowing; समृद्धया यत् {samūddhyā yat} = from the profusion of which; तासां वहिः अपि च {tāsāṁ vahi: api ca} = and on the outside also; मु मणि धरः {mu maṇi dhara:} = bears the pearl (nose ornament)

[O Flag of the staff (dynasty) of the snow-capped Mountain! may this, the bamboo of Thy nose, immediately bear us the cherished fruit. Bearing in its (hollow)

interior pearls, kept in their places by Thy very cool breath, it wears a pearl outside also, there being an abundance of them (pearls therein).]

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

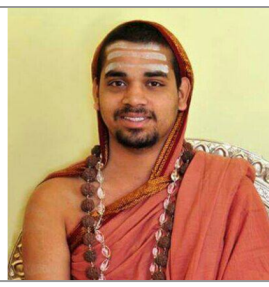


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MADHAVEEYA SHANKARA DIG VJAYAM

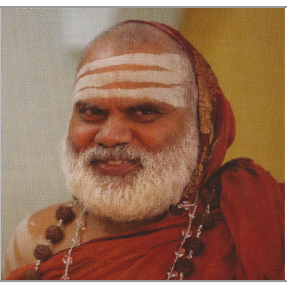


Hardly had he finished speaking when the Chandala disappeared from sight, and in his place appeared Lord Śiva with the half moon in His twisted locks and the four Vedas accompanying him. Thereupon, moved by joy, esteem and devotion, Śrī Śaṅkara began to glorify Ashtamurti Śiva with a hymn of praise: "I am Thy servant when I am conscious of myself as the body. I am Thy part, O Three-eyed one, when the awareness of Jiva dawns on me. And when the Atman consciousness becomes established, I recognise myself as one with Thee. Such, indeed, is the teaching of all scriptures. By realizing which all the dullness of

ignorance within and without is eradicated; to contain Which there is no wastebasket; to burnish Which there is no disintegrating stone; to uncover Which there is no mine; and to attain Which the all- renouncing monks make great efforts in isolation to that Being, the crest jewel of all the Sastras, my salutations! The Sastra is of no use unless it is accompanied by the Guru's grace. Grace is useless unless it generates 'awakening'; and 'awakening' is purposeless unless it gives the 'knowledge' of the 'Supreme Truth'. To that 'Supreme Truth', who is not different from myself and who fills the understanding with amazing exhilaration, my salutations!"

To that great Sannyasin who fell at His feet with tears of devotion in his eyes, Lord Śiva blessed thus: "You have realized My true being. I have tested the depth of your spiritual understanding. My blessings rest on you and Sage Vyasa alike. Sage Vyasa edited the Vedas; he composed the Brahma-sūtras (saying, expressing the belief on the subject of Brahman); and therein he disproved the doctrines of the Sankhyas, Kanadas and others. Taking only a few stray passages from the Vedas, they produced commentaries out of evil intention. Intelligent people find no worth in their writings. Therefore, you who have got a real understanding of the meaning of the Vedas, should write a new commentary on the Brahma- sūtras, wherein the false theories have to be countered both through reason and scripture. The commentary you are going to produce will receive praise even from exalted beings like Indra, and it will be specially honoured in the assembly of Brahma. Defeating Bhaskara, Abhinavagupta, Neelakantha, Mandana, and the rest. you spread the knowledge of the Truth in the world. Then appoint efficient disciples, resembling the sun in driving away the darkness of ignorance, as guardians of the Vedic path in different parts of the country. Having accomplished all this, you return to My state with the satisfaction of having fulfilled your mission."

(Will Continue...)

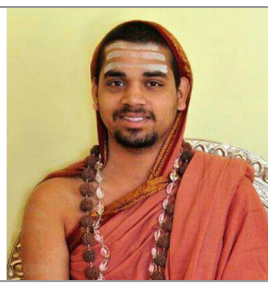


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI ABHINAVA VIDYATIRTHA MAHASWAMIJI

BIOGRAPHY OF SRI ABHINAVA VIDYATIRTHA MAHASWAMIJI

ABLE ADMINISTRATOR



Many were the tasks that lay ahead of the new Jagadguru. As his guru had often remained secluded, he had not toured much. Naturally devotees all over the country were eagerly awaiting the visit of the Acharya to their cities. There were other administrative problems of the Math that needed to be sorted out immediately by the new Jagadguru.

(His Holiness 35th Jagadguru Shankaracharya Sri Abhinavavidya Tirtha Mahaswamiji, Jagadguru Śankarācārya His Holiness

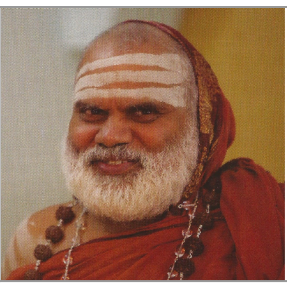
Mahāsannidhānam Śrī Śrī Bhārati Tirtha Mahāswāmiji (file photo))

He started improving the affairs of the Math, built a new guest house to stay for the pilgrims coming to Sringeri to receive the blessings of Goddess Sharadamba and the Jagadguru, renovated the Ambal and Ganapati shrines, converted a huge bamboo forest into cultivable land, laid roads of access in Sringeri and introduced irrigation facilities.

He was also an able administrator. Though in 1959 the government handed back the administration of the Math to the Acharya, it was stripped of all the Jahagirs earlier in its possession. This was a big blow to the income of the Math. The Math had to be content with an annual compensation of a couple of lakhs of rupees. When the news was sorrowfully told to the Acharya, he was unperturbed and replied, "The Jahagirs were non-existent in the Bhagavatpada's time. The Math had been functioning quite well even before the lands were granted. Likewise, it shall carry on now without them. There is nothing to worry about."

He was equally adept in the art of management. Power in the Math was initially concentrated in the hands of a few in the administrative cadre. This provided scope for bottlenecks. The Acharya effectively implemented the well-known management principle of decentralisation. It is common knowledge that favouritism is always detrimental to effective administration. The Acharya gave no room for partiality and the relatives of His former days were no exception. He established branch Math's at various places and consecrated many temples. (Continues..)

(Source : www.sringeri.net)

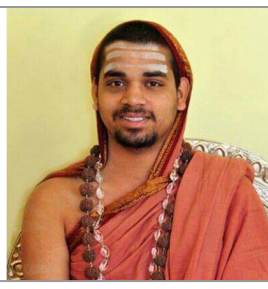


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॥आत्मबोधः॥

॥ātmabodhaः॥



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अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि ।
कल्प्यन्तेऽम्बुगते चन्द्रे चलनादि यथाम्भसः ॥
२२ ॥

ajñānānmānasopādheḥ kartṛtvādīni
cātmani |

kalpyante'mbugate candre calanādi
yathāmbhasaḥ || 22 ||

The tremblings that belong to the waters are attributed through ignorance to the reflected moon dancing on it: likewise agency of action, of enjoyment and of other limitations (which really belong to the mind) are delusively understood as the nature of the Self (Atman).

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु
नात्मनः ॥ २३ ॥

rāgeccchāsukhaduḥkhādi buddhau satyāṃ
pravartate |

suṣuptau nāsti tannāśe tasmādbuddhestu nātmanah || 23 ||

Jagadguru Sri Sri Sri Vidhushekhara Bharati Mahaswamiji offered worship at the temple of Lord Rishyashringeshwara at Kigga near Sringeri on Feb 2, 2023.

Attachment, desire, pleasure, pain, etc., are perceived to exist so long as Buddhi or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone, and not to the Atman.

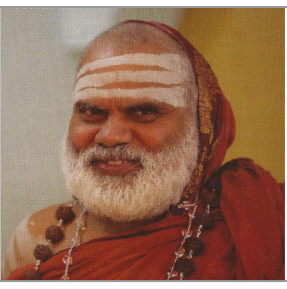
प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णता ।

स्वभावः सच्चिदानन्द- नित्यनिर्मलतात्मनः ॥ २४ ॥

prakāśo'rkasya toyasya śaityamagneryathošṇatā |

svabhāvaḥ saccidānanda- nityanirmalatātmanah || 24 ||

Just as luminosity is the nature of the Sun, coolness of water, and heat of fire, so too the nature of the Atman is Eternity, Parity, Reality, Consciousness and Bliss. (Will continue....)

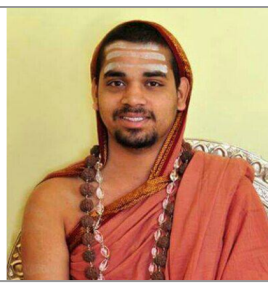


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Aparokṣānubhūti

नोत्पद्यते विना ज्ञानं विचारेणान्यसाधनैः ।

यथा पदार्थभानं हि प्रकाशेन विना क्वचित् ॥ ११ ॥

notpadyate vinā jñānaṃ vicāreṇānyasāadhanaiḥ |

yathā padārthabhānaṃ hi prakāśena vinā kvacit || 11 ||



Knowledge is not brought about by any other means' than Vicara, just as an object is nowhere perceived (seen) without the help of light.

कोऽहं कथमिदं जातं को वा कर्ताऽस्य
विद्यते ।

उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥

१२ ॥

ko'haṃ kathamidaṃ jātaṃ ko vā
kartā'sya vidyate |

upādānaṃ kimastīha vicāraḥ
so'yamīdrśaḥ || 12 ||

Who am I?' How is this (world) created? Who is its creator? Of what material is this (world) made? This is the way of that Vicara (enquiry).

नाहं भूतगणो देहो नाहं चाक्षगणस्तथा ।
एतद्विलक्षणः कश्चिद्विचारः सोऽयमीदृशः

॥ १३ ॥

nāhaṃ bhūtagaṇo deho nāhaṃ

cākṣagaṇastathā |

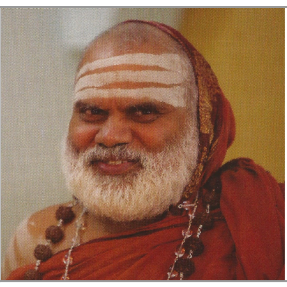
etadvilakṣaṇaḥ kaścidvicāraḥ so'yamīdrśaḥ || 13 ||

His Holiness 35th Jagadguru Shankaracharya Sri Abhinavavidya Tirtha Mahaswamiji,

I am neither the body,' a combination of the (five) elements (of matter), nor am I an aggregate of the senses; I am something different from these. This is the way of that Vicara.

Our Mail ID : Info@voiceofjagadguru.com

(Will Continue...)

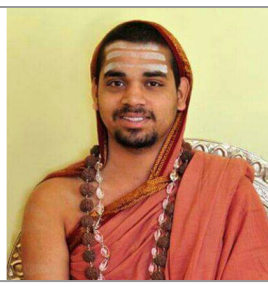


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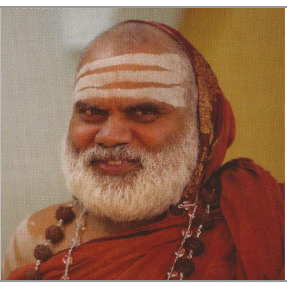
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DIVINE STORIES FOR CHILDREN

NAKṢATRA YOGA. It is ordained in the Puranas that alms-giving on each star or day will be rewarded by particular attainments. This is called Nakṣatra yoga.

Aśvayuk	Those who give horses and chariots as alms on this day, would be born again in a noble family.
Bharanī	If lands and cows are given to Brahmins on this day, one would get a large number of cows and will become famous in heaven.
Kṛttikā	If rice-pudding is given to Brahmins to their satisfaction on this day the giver will attain the prominent worlds after death.
Rohinī	If milk-rice and venison mingled with ghee is given to Brahmins on this day, his indebtedness to the manes would end.
Mṛgaśiras	(Candra nakṣatra). If a milch-cow is given as alms on this day, one would attain heaven.
Ārdra	If fast is taken and gingelly oil is given as alms on this day, the giver will become capable of crossing mountains and trenches.
Punarvasu	He who gives bread on this day will be born again in a good family.
Puṣya	He who gives gold as alms on this day will enter the world of bright planets.
Āśleṣā	He who gives an ox made of silver as alms on this day, will become fearless
Maghā	He who gives gingelly as alms on this day will become prosperous with cows.
Pūrvaphalguni	If ghee-rice is given to Brahmins taking fast on this day, the giver would become happy and prosperous.
Uttaphalguni	He who gives rice of Nivara variety mixed with milk and ghee on this day will be honoured in heaven.
Hasta	If one gives four horses and an elephant as alms, on this day, one will attain the world of bliss.
Citrā	He who gives oxen and perfumery as alms on this day, will enter the parks in which celestial maids pay.
Svātī	He who gives any sort of wealth as alms on this day will become renowned in the worlds.
Viśākhā	He who gives as alms on this day, oxen, milch-cow, grain-box, cart, paddy and diamond will attain heaven.

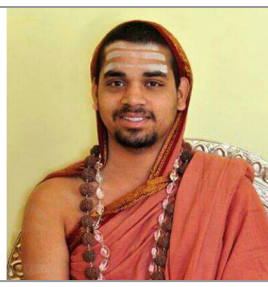


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Anurādhā	He who gives cloth, rice and blanket on this day will be honoured in heaven for a hundred yugas
Jyēṣṭhā	If Brahmins are given yams and greens on this day one could realize one's wishes.
Mūlā	The manes will be contented, if Brahmins are given roots and nuts on this day.
Pūrvāṣāḍhā	If Brahmins who are expounders of Vedas are given as alms pots of curd, after observing fast, the givers will take birth again in families with many cows.

Utrāṣāḍhā	He who gives milk and ghee to wise men will be honoured in heaven.
Śravavna	Those who give cloth and rug on this day will enter a white conveyance and reach heaven.
Śraviṣṭhā	Those who give cattle, cart and cloth on this day will enter heaven.
Śatabhiṣak	Those who give sandalwood and aloe wood on this day, will go to the world of devas (gods).
Pūrvaprosṭhapada	He who gives coins on this day will reach the world of bliss.
Utttraprosṭhapada	Those who give mutton on this day will be pleasing the manes.
Revatī	He who gives cows which could give potfuls of milk, could reach any world. (M.B. Anu- Sasana Parva, Chapter 64).

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