

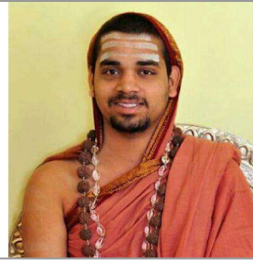


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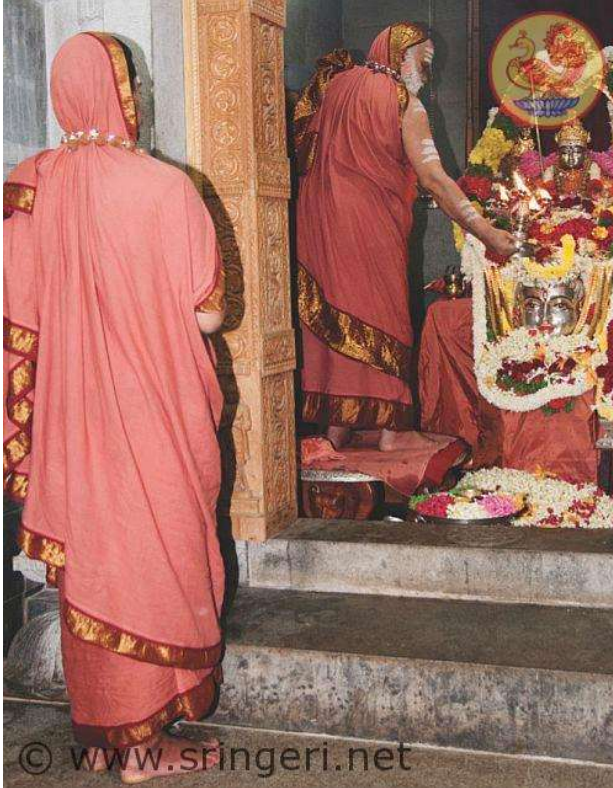
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ANUGRAHA BHASHANAM

SHASTRAS ALONE ENSURE WELFARE

The most essential advice for man's progress in life is given in the Shastras. The Shastras mention in detail what is good or beneficial and what is bad or begets harm. It is an established fact that one who follows the injunctions of the Shastras sincerely, will again shreyas. But ruin is certain for one who goes against them.



Bhagavan is beyond the reach of the body, mind and intellect. However, Bhagavan can be attained through intense devotion. A devotee can progress step by step towards God if he follows the Shastras.

In due course, by the grace of the Guru who is a Brahma Jnani, the devotee attains Jnana. Having become a Jnani, the devotee does not harbour a sense of doership. The dos and don'ts given in the Shastras do not affect him.

The Jnani however, always remains in the Shastric path, keeping in mind the welfare of all.

परमार्थविन्न सुकृतैर्दुरितैरपि लिप्यतेऽस्तमितकर्तृतया |
paramārthavinna sukṛtairuritairapi
lipyate'stamitakarṛtayā |

For the one who has not attained Jnana, it is never right to stray from the path advocated in the Shastras. As long as avidya persists, that is, the 'I'-thought prevails in the body,

mind and intellect, the Shastras alone should be the guide, as their authority is binding.

Jagadguru Sri Sri Bharati Tirtha Mahasannidhanam performs special puja at the temple of Jagadguru Sri Adi Shankaracharya; Jagadguru Sri Sri Vidhushekhara Bharati Sannidhanam has darshan at sringeri on Sri Shankara Jayanti April 26, 2016.

अविचार्य यस्तु वपुराद्यहमित्यभिमन्यते जडमतिः सुदृढम् ।

तमबुद्धतत्त्वमधिकृत्य विधिप्रतिषेधशास्त्रमखिलं सफलम् ॥

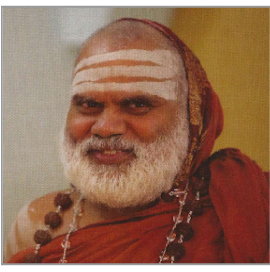
avicārya yastu vapurādyahamityabhimanyate jaḍamatiḥ sudṛḍham |

tamabuddhatattvamadhikṛtya vidhipratīṣedhaśāstramakhilaṃ saphalam ||

Therefore, may all lead their lives in accordance with the Shastras, realising that adherence to the Shastras alone ensures welfare.

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

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

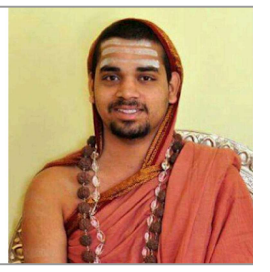


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SRI SHANKARA JAYANTHI SPECIAL

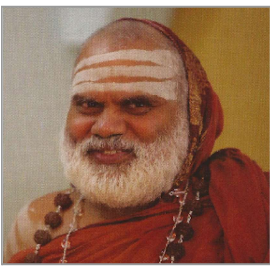


Sanatana Dharma or Hinduism is vibrant today largely due to the efforts of Jagadguru Sri Adi Shankaracharya, the great philosopher saint, who lived over 1200 years ago. In his brief life of 32 years, Sri Shankaracharya restored the pristine glory of the Advaita Vedanta philosophy of the Upanishads and reestablished the path through which everyone can experience and become one with divinity.

Seldom in history has one individual had so much influence on a nation, its civilization and its religion.

While his achievements are eternal and unforgettable, his birthplace was forgotten by society for many centuries. In this film, we describe how Kalady was rediscovered by the 33rd Jagadguru of the Sri Sharada Peetham at Sringeri, Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswamiji. This film takes you on a visual journey of Kalady from the time of Sri Shankara's parents, his birth and the miraculous events of his childhood. It also chronicles a contemporary history of Kalady, including the various landmarks and temples associated with his life. The film contains fascinating interviews with ordinary people, former rulers and spiritual leaders who were all influenced by this great philosopher. Through beautiful and heart-stopping images of nature, people and temples, this film provides an unforgettable experience of what Sri Shankara's life may have been like, and how he touched the lives of Kalady's residents over the centuries.

Speaking in lucid Sanskrit, Jagadguru, Sri Bharati Tirtha Mahaswamiji, the current and 36th Acharya of Dakshinamnaya Sri Sharada Peetham at Sringeri, enlightens us about the life of Sri Shankaracharya and the re-discoverer of Kalady – the 33rd Jagadguru. The 33rd Jagadguru

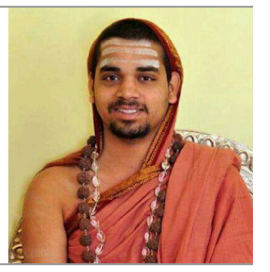


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instituted the now internationally observed Shankara Jayanti celebrations and was instrumental in bringing about the first-ever publication of the complete works of Sri Shankaracharya.

This documentary is dedicated to this revered Mahaswamiji, the 33rd Jagadguru of Sringeri. It is solely due to his untiring efforts that the glory of Kalady and its special place in the legacy of Sri Shankaracharya has been preserved for the world.

Released in Kalady on May 18 2010, during the Centenary Celebrations to mark the consecration of the temples for Sri Adi Shankaracharya and Goddess Sharada at Kalady.

Source :www.sringeri.net

<https://www.youtube.com/watch?v=HaYfoghV-n8&list=RDCMUCC7AKcYvtFdlubqwW6Ave2Q&index=1>

Atma Vidya Vilasa

This year we are hereby bringing this special edition on the Occasion of Sri Shankara Jayanti the Atma Vidya Vilasa by Sri Sadashiva Brahmendra. Sri Sasashiva Brahmendra attained Jeeva Samadhi at Nerur, a small village near Karur Tamil Nadu under a Vilva Tree. Sri Sadashiva Brahmendra wrote keerthanas on Praising Lord and also many highly philosophical works like Brahma sutra Vrithi, Yoga Sudhakara, Advaita Rasa Manjari, Navamani Mala, Kaivaya Amrutha Bindu, Dakshinamurthi Dhyana, Siddanatha Kalpa Valli, Guru Rathna Malika, Atma Vidya Vilasam, Brahma Tattva Prakaashikaa.

When we see the life and sadhana's of Sringeri Jagadgurus, we can see how "Atma Vidya Vilasa" is influenced in their lifestyle. It was the 32nd Jagadguru of Sri Sringeri Sharada Peetam, Sri Nrusimha Bharati VIII (1817-1879) that first recognized the greatness of Sri Sadashiva Brahmendra. His successor Sri Sacchidananda Sivabhinava Nrusimha Bharathi the 33rd Jagadguru (1879-1912) became an ardent admirer and devotee of Sri Sadashiva Brahmendra, in whose praise, he composed two great works. Sri Sadashivendra Sthavam and Sri Sadashivendra Pancha Rathnam. He considered Sadashiva Brahmendra as his ideal and tried to emulate his principles. He modeled his attitude, his ideas and his way of living in the light of Atma Vidya Vilasa. The Jagadguru gradually withdrew from his active administration of the Mutt starting from the year 1901 and devoted increasingly to spiritual practices. Listening to Atma Vidya Vilasa and contemplating on it became a part of his daily spiritual exercise. He in his last days lived like an Avadhuta.

Sri Sacchidananda Shivabhinava Nrusimha Bharati Mahaswamigal instructed his disciples that in the last moments of his life while he would be drawing his last breaths they should recite aloud the verses from the Atma Vidya Vilasa. He left his material body by hearing the verses, such was his devotion towards Sri Sadashiva Brahmendra.

The 34th Jagadguru Sri Chandrasekhara Bharathi Mahaswamigal really emulated Sri Sadashiva Brahmendra and lived according to that in word and deed. Unmindful of the external world Jagadguru roamed wildly the hills of Sringeri like a child, an intoxicated, an insane and as one possessed singing aloud the verses from Atma Vidya Vilasa.



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आत्म विद्या विलासः

चिन्मुद्रित करकमलं चिन्तित भक्तेष्टदं विमलम् ।
गुरुवरमाद्यं कञ्चन निरवधिकानन्द निर्भरं वन्दे

cinmudrita karakamalaṃ cintita bhakteṣṭadaṃ vimalam |

guruvaramādyam kañcana niravadhikānanda nirbharam vande ||

I bow down to that first great Teacher who is immaculate, whose lotus hand is in the chinmudrā,



who bestows on His devotee all their desires and who is overflowing with endless bliss.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji at Sri Samadhi Shrine of Sadashiva Brahmendra in Nerur at May 6-7, 2017 Vijaya Yatra)

वटतरुनिकटनिवासं पटुतरनिज्ञानमुद्रितकराब्जम् ।
कञ्चन देशिकमाद्यं कैवल्यानन्द कन्दलं वन्द्रे ॥१॥

vaṭatarunikaṭanivāsaṃ paṭutaranijñānamudritakarābjam |

kañcana deśikamādyam kaivalyānanda kandalam vandr ||1||

I bow down to that first great Teacher, who is pure Bliss over growing, who rests beneath the (Vata) banyan tree, and whose lotus-hand has the mudrā which expounds most clearly the supreme Wisdom.

विरदधि संसृति नीरधि निपतित जनतारण स्फुरन्नौकाम् ।



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परमतभेदन घुटिकां परमेशिवेन्द्रार्य पादुकां नौमि ॥२॥

viradadhi saṁsṛti nīradhi nipatita janatāraṇa sphurannaukāṁ |

paramatabhedana ghuṭikāṁ parameśivendrārya pādukāṁ naumi ||2||

I bow down before the sandals of the great Parama Sivendra, which are the boat ever active in rescuing those, who have fallen into the limitless ocean of samsara and taking them beyond and, which are the anklets that knock alien creeds (other than the true) to pieces.

देशिक परमेशिवेन्द्रादेशवशोद्बुद्ध दिव्य महिमाऽहम् ।

स्वात्मनि विश्रान्ति कृते सरसं प्रस्तौमि किञ्चिदिदम् ॥३॥

deśika parameśivendrādeśavaśodbuddha divya mahimā'ham |

svātmani viśrānti kṛte sarasaṁ prastaumi kincididam ||3||

I now begin to say a few sweet words (of praise) in order that I may rest in my soul Self, I, whose divine greatness has been awakened perforce by the teaching of my Preceptor, Paramasivendra.

निरुपम नित्य निरीहो निष्कल निर्माय निर्गुणाकारः ।

विगलित सर्व विकल्पः शुद्धो बुद्धश्चकास्ति परमात्मा ॥४॥

nirupama nitya nirīho niṣkala nirmāya nirguṇākāraḥ |

vigalita sarva vikalpaḥ śuddho buddhaścakāsti paramātmā ||4||

The Supreme Soul shines, pure and awake and devoid of all mutations (Vikalpas); it is unique, eternal and free from passion; It is an indivisible whole, untouched by Maya ie ignorance and free from the gunas (Sattva, Tajas and Tamas)

स्वाविद्यैकनिबद्धः कुर्वन्कर्माणि मुह्यमानः सन् ।

दैवाद् विधूतबन्धः स्वात्मज्ञानान्मुनिर्जयति ॥५॥

svāvidyaikanibaddhaḥ kurvankarmāṇi muhyamānaḥ san |

daivād vidhūtabandhaḥ svātmajñānānmunirjayati ||5||

He, who was erstwhile bound, merely by his own ignorance and was engaged in worldly activities, and felt bewildered, now shines supreme as a sage, having, by God's grace shaken off his shackles, because of the knowledge of the Ātma (his own Self).

मायावशेन सुप्तौ मध्ये पश्यन्सहस्रशः स्वप्नान् ।

देशिक वचः प्रबुद्धो दीव्यत्यानन्द वारिधौ कोऽपि ॥६॥

māyāvaśena suptau madhye paśyansahasraśaḥ svapnān |



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deśika vacaḥ prabuddho dīvyatyānanda vāridhau ko'pi ||6||

He, who was sleeping under the influence of Maya (Illusion) and during his sleep, had dreams by thousands, is now awakened by the words of Guru and delights in the ocean of bliss.

प्राकृतभावमपास्य स्वीकृत निजरूपसच्चिदानन्दः ।

गुरुवर करुणापाङ्गाद् गौरवमासाद्य माद्यति प्राज्ञः ॥७॥

prākṛtabhāvamapāsya svīkṛta nijarūpasaccidānandaḥ |

guruvara karuṇāpāṅgād gauravamāsādyā mādyati prājñaḥ ||7||

The wise man rejoices, having attained to dignity by a mere side-glance from the guru's gracious eyes, having cast off his natural propensities (born of Prakriti) and having made his real nature asa Sat, Chit, Ananda ie Existence, Consciousness, Bliss his own.

श्री गुरुकृपया सच्चित्सुख निजरूपे निमगनधीर्मौनी ।

विहरति कश्चन विबुधः शान्ताहन्तो नितान्त मुदितान्तः ॥८॥

śrī gurukṛpayā saccitsukha nijarūpe nimaganadhīrmaunī |

viharati kascana vibudhaḥ śāntāhanto nitānta muditāntaḥ ||8||

By the Grace of his Guru, the wise man rejoices silently and much pleased at heart and with his mind submerged in his own nature as Existence, Knowledge and Bliss.

गुरुवर करुणालहरी व्यतिकरभरशीतल स्वान्तः ।

रमते यतिवर एको निरुपमसुख सीमनि स्वैरम् ॥९॥

guruvara karuṇālaharī vyatīkarabharaśītala svāntaḥ |

ramate yatīvara eko nirupamasukha sīmani svairam ||9||

The good Sannyasin is unique, rejoicing at will in the utmost regions of incomparable Bliss, with his heart's passions completely cooled by its nearness to surging waves of Grace flowing from his Guru.

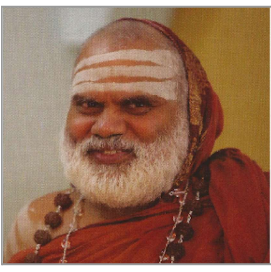
श्री देशिकवर करुणा रविकर समपोहितान्तरध्वान्तः ।

विहरन्मस्करिवर्यो निरवधिकानन्दनीरधावास्ते ॥१०॥

śrī deśīkavara karuṇā ravikara samapohitāntaradhvāntaḥ |

viharanmaskarivarīyo niravadhikānandanīradhāvāste ||10||

The ascetic Sannyasin, from whose heart, darkness has been dispelled by the sun-like radiance of his Guru's grace, is sporting in the boundless ocean of Bliss.

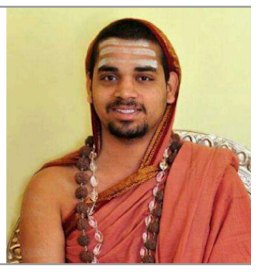


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जनीविपरीत क्रमतो बुद्धया प्रविलाप्य पञ्चभूतानि ।

परिशिष्टमात्मतत्त्वं पश्यन्नास्ते मुनिः शान्तः ॥११॥

janīviparīta kramato buddhayā pravilāpya pañcabhūtāni |

pariśiṣṭamātmataṭvaṃ paśyannāste muniḥ śāntaḥ ||11||

The sage rests quiet, visualizing the Ātmā, that remains, after he has, by his Buddhi (mental faculty) uncreated (by involution), the five elements, inverting the order of their creation (evolution).



जगदखिलमिदमसारं मायिकमेवेति
मन्वानः ।

पर्यटति पाटिताशः प्रगलित मद
मान मत्सरः कोऽपि ॥१२॥

jagadakhilamidamasāraṃ
māyikameveti manvānaḥ |

paryaṭati pāṭitāśaḥ pragalita
mada māna matsaraḥ ko'pi
||12||

He wanders about, with his desires crushed and with his pride, self-esteem and envy all gone, realizing in his mind that this universe in its entirety is unsubstantial and proceeds from Maya the Illusion.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji and Sri Vidyashankara Saraswati Swamiji of Nerur in Newly constructed Sri Sringeri Shankara Mutt at Nerur, May 6-7, 2017 Vijaya Yatra)

नात्मनि किञ्चिन्माया तत्कर्या वाऽस्ति वस्तुतो विमले ।

इति निश्चयवानन्तः हृष्यत्यानन्द निर्भरो योगी ॥१३॥

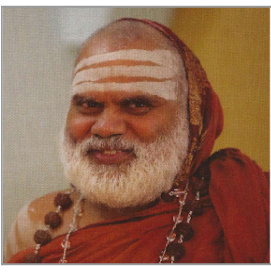
nātmāni kiñcinmāyā tatkaryāṃ vā'sti vastuto vimale |

iti niścayavānantaḥ hr̥ṣyatyānanda nirbhāro yogī ||13||

The Yogin, being full of Bliss, rejoices at heart, knowing for certain that in the immaculate Self, there knowing for certain that in the immaculate Self, there is really no Maya (Illusion), nor any the least consequence of her touch.

त्वमहमभिमानहीनो मोदितनानाजनाचारः ।

विहरति बालवदेको विमल सुखाम्भोनिधौ मग्नः ॥१४॥

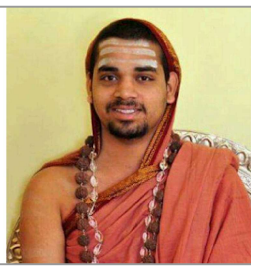


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tvamahamabhimānahīno moditanānājanācārah |

viharati bālavadeko vimala sukhāmbhonidhau magnaḥ ||14||

He sports like a child, plunged in the Ocean of pure Bliss and delighted with the diverse actions of men, without any feeling of 'you' or 'I'.

अवधूत कर्मजालो जडबधिरान्धोपमः कोऽपि ।

आत्मरामो यतिराट् अब्बीकोणेष्वटन्नास्ते ॥१५॥

avadhūta karmajālo jaḍabadhiraṅdhopamaḥ ko'pi |

ātmārāmo yatirāṭ abvīkoṇeṣvaṭannāste ||15||

Delighted in the Ātmā in his Self and rid of the bondage of Karma (action), the Prince of Sannyasins is wandering about in the outskirts of the jungle, like a deaf, blind, idiot.



शान्त्या दृढोपगूढः शान्त
समस्तान्येवेदनोदारः ।

रमते रसज्ञः एको रम्ये स्वानन्द पर्यङ्के
॥१६॥

śāntyā dṛḍhopagūḍhaḥ śānta
samastānyevedanodārah |

ramate rasajñāḥ eko ramye
svānanda paryāṅke ||16||

Alone, the happy one enjoys, remaining in close embrace of Equanimity (Santi) on the bed of his own Bliss (Anamda), serene

and unruffled by all other sensations.

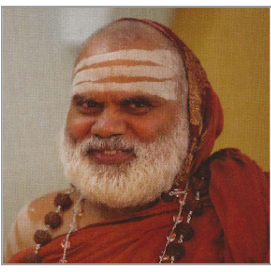
उन्मूलित विषयारिः स्वीकृत वैराग्य सर्वस्वः ।

स्वात्मानन्द महिम्नि स्वाराज्येऽस्मिन् विराजते यतिराट् ॥१७॥

unmūlita viṣayāriḥ svīkṛta vairāgya sarvasvaḥ |

svātmānanda mahimni svārājye'smin virājate yatirāṭ ||17||

The king of ascetics shines supreme in his own kingdom, in the majesty of his own blissful Self, having made all the wealth of non-attachment his own and having uprooted his enemies, the sense-pleasures.

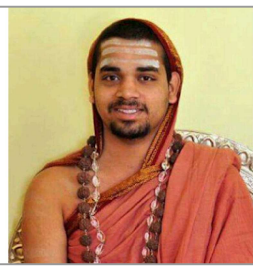


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सवितर्यपि शीतरुचौ चन्द्रे तीक्ष्णेऽप्यधो वहत्यग्नौ ।
 मायिकमिदमिति जानन् जीवन्मुक्तो न विस्मयी भवति ॥१८॥
 savitaryapi śītarucau candre tīkṣṇe'pyadho vahatyagnau |
 māyikamidamiti jānan jīvanmukto na vismayī bhavati ||18||

Though the sun is cool, though the moon scorches and the tongue of fire leaps downward, the jivanmukta knows it to be the work of Maya , the illusion and does not wonder there at.

अज्ञानवैरिविजयी प्रज्ञा मातङ्ग मस्तकारूढः ।
 विहरति संयमिराज समरससुखधाम्नि सर्वतो रम्ये ॥१९॥
 ajñānavairivijayī prajñā mātaṅga mastakārūḍhaḥ |
 viharati saṁyamirāja samarasasukhadhāmnī sarvato ramye ||19||

The King of ascetics sports in the expanse of unvarying Bliss, which is ever most pleasing, riding on the high neck of the elephant of Right Knowledge and vanquishing his enemy, Ignorance.

शान्ताहंकृतिः सुसमाहित मानसः कोऽपि ।
 पूर्णेन्दुशिशिरभावो राजत्यानन्द सत्यचिद्रसिकः ॥२०॥
 śāntāhaṅkṛtiḥ susamāhita mānasaḥ ko'pi |
 pūrṇenduśīśirabhāvo rājatyānanda satyacidrasikaḥ ||20||

He shines supreme enjoying, as Existence-Knowledge-Bliss, with the blemish of egoism gone, with his mind quite calm and composed, and with his thoughts cool and pleasant like the full moon.

तिष्ठन् परत्र धाम्नि स्वीयसुखास्वाद परवशः कश्चित् ।
 क्वापि ध्यायति कुहचिद् गायति कुत्रपि नृत्यति स्वैरम् ॥२१॥
 tiṣṭhan paratra dhāmnī svīyasukhāsvāda paravaśaḥ kaśicat |
 kvāpi dhyāyati kuhacid gāyati kutrapi nṛtyati svairam ||21||

Fully engrossed in the enjoyment of his own Bliss, he remains in another world as it were; and as strikes his fancy, here he is engaged in thought and there he is singing and there he is dancing.

अगृहीताघकलङ्कः प्रशमित सङ्कल्पविभ्रमः प्राज्ञः ।
 न्यक्कृतकार्य कलापस्तिष्ठत्यापूर्ण सीमनि क्वापि ॥२२॥
 agrhītāghakalaṅkaḥ praśamita saṅkḥalpavibhramah prājñaḥ |
 nyakkṛtakārya kalāpastiṣṭhatyāpūrṇa sīmani kvāpi ||22||



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Wherever he be, he stands secure in the region of Perfection, the wise man who is unblemished by sin, who has ceased to be distracted by thoughts (Sankalpas) and who has risen superior even to ordained action.



चपलं मनः कुरङ्गं चारु गृहीत्वा
विमर्शवागुरया ।

निगमारण्य विहारश्रान्तः शेते
स्वधाम्नि कोऽप्येकः ॥२३॥

capalaṃ manaḥ kuraṅgaṃ
cāru gṛhītvā vimarśavāgurayā |

nigamāraṇya vihāraśrāntaḥ
śete svadhāmnī ko'pyekaḥ
||23||

Having skilfully caught the fickle antelope of his Manas (Mind) in the net of Vimarsana (Discernment), he, the unique one, reposes in his own place (Self), tired with hunting in the forests of the Vedas.

(Archival image of the 35th Jagadguru of Sringeri, Sri Abhinava Vidya Tirtha Mahaswamiji performing puja at the Samadhi Shrine of Sri Sadashiva Brahmdra)

दारुणचित्तव्याघ्रं धीर मनः खड्गधारया हत्वा ।

अभयारण्ये कोऽपि स्वैरविहारी जयत्ऽयेकः ॥२४॥

dāruṇacittavyāghraṃ dhīra manaḥ khaḍgadhārayā hatvā |

abhayāraṇye ko'pi svairavihārī jayat'yekaḥ ||24||

Unique he triumphs, wandering at will in the forest of Fearlessness, having felled the cruel tiger called Chitta (Mentality) with the sharp edged sword of his brave Mind (Manas).

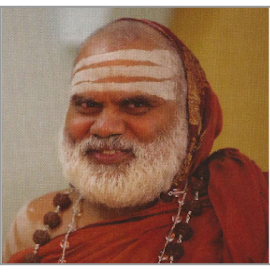
सज्जन हृदयसरोजोन्मीलनकर धीकर प्रसरः ।

एको यतिवरपूषा निर्दोषश्चरति चिद्गने ॥२५॥

sajjana hṛdayasarojonmīlanakara dhīkara prasaraḥ |

eko yativarapūṣā nirdoṣaścarati cidgane ||25||

The spotless Sun of a supreme ascetic stalks unique in the sky of Chit (Knowledge), with his abundant thoughts as the rays causing the lotuses of goodmen's hearts to bloom.

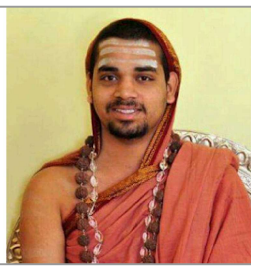


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कुवलय विकास कारणमज्ञानध्वान्त कौमुदी प्रज्ञः ।

शुद्धो मुनीन्द्रचन्द्रः सुरसेव्ये लसति विष्णुपदे ॥२६॥

kuvalaya vikāsa kāraṇamajñānadhvānta kaumudī prajñāḥ |

śuddho munīndracandraḥ surasevye lasati viṣṇupade ||26||

The great sage shines in the ethereal region of Chit (Vishnupada), fit abode of the Gods, a spotless moon which causes the blue lilies to bloom and the moonlight of whose wisdom dispels ignorance.

स्वानन्दामृतसेकैरान्तर सन्ताप सन्ततिं शमयन् ।

चित्रमचञ्चल वृत्तिश्चिद्धोमि भाति योगिवर्यघनः ॥२७॥

svānandāmṛtasekairāntara santāpa santatiṃ śamayan |

citramacañcala vṛttīścidvyomni bhāti yogivaryaghanāḥ ||27||

O Wonder! The great Yogin shines in the ethereal region of Chit, an unmoving cloud which, by raining the elixir of its own bliss, quenches the spreading fire of inward distress.

सुमनः सौरभ मञ्जुल सञ्चारनिवारिताखिल श्रान्तिः ।

संयमिचारु समीरो विहरत्यानन्द संविदारामे ॥२८॥

sumanaḥ saurabha mañjula sañcāranivāritākhila śrāntiḥ |

saṃyamicāru samīro viharatyānanda saṃvidārāme ||28||

The recluse is the gentle wind which blows pleasantly in the grove of Knowledge-Bliss and prevents all fatigue by its lovely progress, along with the fragrance of realised souls (flowers).

निःश्रेयससरस फले निर्मल विज्ञान पल्लव मनोज्ञे ।

वीतभये विपिनतले यति शितिकण्ठो विभाति कोऽप्येकः ॥२९॥

ni:śreyasasarasa phale nirmala vijñāna pallava manojñe |

vītabhaye vipinatale yati śitikaṅṭho vibhāti ko'pyekaḥ ||29||

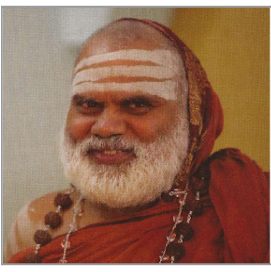
The ascetic shines, a peacock in the region of the forest, hence fear has fled and where grow the luscious fruit of Nisreyasa (Beatitude) and the pleasing flowers of perfect Knowledge.

निःसार भुवनमरुतलमुत्सायानन्दसाररसपूर्णे ।

वरसरसि चिन्मयेऽस्मिन् परहंस कोऽपि दीव्यति स्वैरम् ॥३०॥

ni:sāra bhuvanamarutalamutsāyānandasārarasapūrṇe |

varasarasi cinmaye'smin parahaṃsa ko'pi dīvyati svairam ||30||

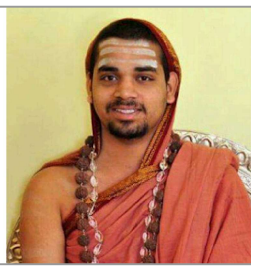


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Abandoning the desert region of the worthless world, he, the good swan, sports freely in this excellent lake which is all Chit (Knowledge) and full of the sweet waters of perfect Bliss.



निखिलागम पल्लविते निगमशिरस्तन्त्रशीतलोद्याने ।
मधुरतर मञ्जुवाचः कूजन्नास्ते यतीन्द्र कलकण्ठः ॥३१॥
nikhilāgama pallavite nigamaśirastantraśītalodyāne |
madhuratara mañjuvācaḥ kūjannāste yatīndra
kalakaṇṭhaḥ ||31||

The great recluse is the cuckoo which cooes soft sweet words in the grove which is made cool by the secret lore (Tantras) of the Upanishads and where all the Vedas are in bloom.

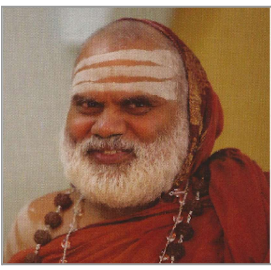
दारित मोहमदेभो दूरीकृत सकल दुरित शार्दूलः ।
विबुधोत्तम सिंहवरो विहरत्यानन्द वितत कान्तारे ॥३२॥
dārita mohamadebho dūrīkr̥ta sakala durita śārdūlah
|
vibudhottama siṃhavaro viharatyānanda vitata
kāntāre ||32||

which sports in the wide forest of Bliss, having torn asunder the wild elephant Delusion (Moha) and driven away all the tigers which are sins.

अज्ञान मृगवरोज्झित विज्ञानोतुङ्गशृङ्ग शिखरितले ।
मतिसलिलशीतलाङ्गो यतिमदकलभो विराजते विहरन् ॥३३॥
ajñāna mrgavarojjhita vijñānotuṅgaśr̥ṅga śikharitale |
matisalilāśītalāṅgo yatimadakalabho virājate viharan ||33||

The ascetic is a wild young elephant who, cool and wet meditation, sports in the high regions of the lofty peak of supreme Knowledge, beyond the reach of the lion, Ignorance

नासाञ्चलनिहिताक्तो नामादिभ्यो निवर्तितस्वान्तः ।
तटिनी तटेषु ध्यायन्नास्ते यतिः कोऽपि ॥३४॥
nāsāñcalanihitakto nāmādibhyo nivartitasvāntaḥ |
taṭinī taṭeṣu dhyāyannāste yatiḥ ko'pi ||34||

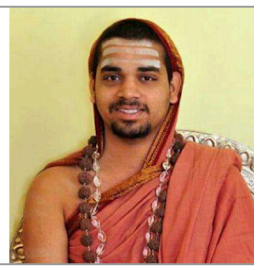


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The ascetic meditation the Truth, on the banks of the river, with his eyes fixed on the tip of his nose and with his mind with draen from names (forms) and such like things.

(Will continue in Vol 2 Voice of Jagadguru)



The Jagadgurus offered Pushparchana to the chanting of Sri Sadashivendra Pancharatna Stotram and Sri Sadashivendra Stava and then performed Mahamanglarati, May 6-7, 2017, Vijaya Yatra @Nerur

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(Continuation in Vol 2)

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