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ANUGRAHA BHASHANAM

CULTIVATE MODERATE HABITS

As Sadhanas to attain God's grace, the Shastras advocate devotion to God, Shraddha (faith), adherence to dharma and a helping nature.

Similarly, moderation is necessary in food and sleep. One who eats too much, or oversleeps, or

keeps incessantly awake can never regulate his life.

On the matter of food, the Shastras say:

अर्धं सव्यञ्जनात्त्रस्य तृतीयमुदकस्य च ।

वायोः सञ्चरणार्थं तु चतुर्थमवशेषयेत् ॥

It means that the stomach should be only half full with food, one fourth with water and the rest left empty for air circulation. That is the proper way.

Excess food will affect digestion and meager intake will lead to undernourishment.

Likewise, one who wastes time sleeping in



excess can hardly accomplish anything. For this will result in laziness and dullness of mind. Also efficiency will suffer when one remains continuously awake.

Sri Krishna Paramatma describes this in the Bhagavad Gita as follows:

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

Let all understand this well, cultivate moderation, lead a regulated life and attain Shreyas.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji file photo

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

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Additional Note: All the articles that have appeared in this section for the past three years have been sourced from Tattvaloka



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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 6 - Dhyānayogaḥ

8

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाशकाञ्चनः ॥८॥
xjñānavijñānatṛptātmā kūṭastho vijitendriyaḥ |
yukta ityucyate yogī samaloṣṭāśakāñcanaḥ ||8||

One whose mind is content in the knowledge of the self, who remains unchanged, who has mastered the sense organs and organs of action for whom a clump of earth, a stone and gold are the same, this composed person is referred to as a yogin.

9

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥
suhṛnmitrāryudāsīnamadhyasthadveṣyabandhuṣu |
sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate ||9||

The one whose vision is the same with reference to a benefactor, a friend, an enemy, an acquaintance, an arbitrator, a relative, a person who evokes dislike, good people and even towards sinners, he or she is the most exalted.

10

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥
yogī yuñjīta satatamātmānaṃ rahasi sthitaḥ |
ekākī yatacittātmā nirāśīraparigrahaḥ ||10||

May the meditator, whose body and mind are relaxed, who is free from longing and possessions, training alone in a quiet place, constantly unite his or her mind with the object of meditation.

11 & 12

शुचौ देशे प्रतिष्ठाप्य स्थिरमानमात्मनः ।



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नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥



तत्रैलाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

śucau deśe pratiṣṭhāpya
sthiramānamātmanaḥ |
nātyucchritaṃ nātinīcaṃ
cailājīnakuśottaram ||11||
tatrailāgraṃ manaḥ kṛtvā
yatacittendriyakriyaḥ |

upaviśyāsane
yuñjyādyogamātmaviśuddhaye ||12||

Having arranged one's seat made of piece of soft cloth , a skin and a grass mat layered in reverse order, in a clean place, firm, not too high and not too low sitting there on the seat , making one's mind one pointed absorbed in

the object of meditation, may the one who has mastered the mind and senses practice meditation for the purification of the mind.

13 & 14

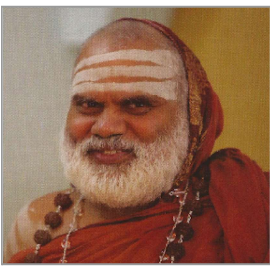
समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥१४॥

samaṃ kāyaśirogrīvaṃ dhārayannacalaṃ sthiraḥ |
saṃprekṣya nāsikāgraṃ svaṃ diśaścānavalokayan ||13||
praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ |
manaḥ saṃyamya maccitto yukta āsīta matparaḥ ||14||

Holding oneself firm without moving, keeping the body, head and neck in one straight line, as though looking at the tip of one's nose for eye position and not looking in all directions being the one whose mind is tranquil, who is free from fear, established in one's commitment to the life of a brahmacārin, may that meditator sit thinking of Me, having Me as the ultimate goal, while withdrawing the mind from everything else.

(Will Continue...)

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

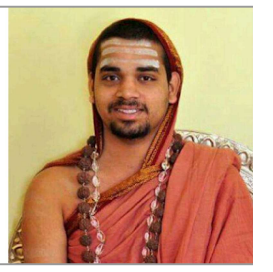


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Vivekacūḍāmaṇi

THE SELF TRANSCENDENT

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तत्साक्षिकं भवेत्तद्यद्येनानुभूयते ।

कस्याप्यननुभूतार्थे साक्षित्वं नोपपद्यते ॥२१७॥

tatsākṣikaṃ bhavettattadyadyenānubhūyate |

kasyāpyananubhūtārthe sākṣitvaṃ nopapadyate ||217||

Whatever is experienced by another has that another as its own witness. Witness-hood is not possible for anybody in things not experienced.

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असौ स्वसाक्षिको भावो यतस्स्वेनानुभूयते ।

अतः परं स्वयं साक्षात्प्रत्यगात्मा न चेतः ॥२१८॥

asau svasākṣiko bhāvo yatassvenānubhūyate |

ata: paraṃ svayaṃ sākṣātpratyagātmā na cetaraḥ ||218||

This non-existence has the Self as its witness as it is experienced by the Self . The inner-self therefore is itself the highest Brahman directly and not anything else.

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जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते

प्रत्यग्रूपतया सदाहमहमित्यंतःस्फुरन्नेकधा ।

नानाकारविकारभाजिन इमान्यश्यन्नहंधीमुखान्

नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥२१९॥

jāgratsvapnasuṣuptiṣu sphuṭatara yo'sau samujjṛmbhute

pratyagrūpatayā sadāhamahamityanta:sphurannekadhā |

nānākāravikārabhājina imānpaśyannahāṃdhīmukhān

nityānandacidātmanā sphurati taṃ viddhi svametaṃ hṛdi ||219||

He who strives well very clearly in the waking, dream and sleep states, who shines ever uniformly inside as I, I, in the form of the inmost and who witnesses the ego-sense, intellect, etc., which undergo various forms and modifications and who shines of the nature of eternal bliss and consciousness know him as this Self in the heart.



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घटोदके बिंबितमर्कबिंबमालोक्य
मूढो रविमेव मन्यते ।
तथा चिदाभासमुपाधिसंस्थं
भ्रान्त्याहमित्येव जडोऽभिमन्यते
॥२२०॥

ghaṭodake
biṃbitamarkabiṃbamālokya
mūḍho ravimeva manyate |
tathā
cidābhāsamupādhisaṃsthaṃ
bhrāntyāhamityeva
jaḍo'bhimanyate ||220||

The fool looking at the disc of the sun reflected in the water in a pot thinks that it is the sun themselves. In the same way the ignorant man thinks of the reflection of the Self in the Upathi as even the I itself.

(Jagadguru Śankarācārya His Holiness Jeṣṭha Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidya Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Mahāsannidhanam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmij. File Picture)

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घटं जलं तद्गतमर्कबिंबं विहाय सर्वं दिवि विक्ष्यतेऽर्कः ।
तटस्थितस्तल्लितयावभासकः स्वयंप्रकाशो विदुषो यथा तथा ॥२२१॥
ghaṭaṃ jalaṃ tadgatamarkabiṃbaṃ vihāya sarvaṃ divi vikṣyate'rkaḥ |
taṭasthitastatritayāvabhāśakaḥ svayaṃprakāśo viduṣo yathā tathā ||221||

Just as, leaving aside all the pot, water in it and the sun's disc in it, the sun is seen in the sky by the knowing man as unconnected with them and illuminating those three and Self-resplendent, similarly

(Will Continue...)



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Saundaryalaharī

अहः सूते सव्यं तव नयन-मर्कात्मकतया
वियामां वामं ते सृजति रजनीनायकतया ।
तृतोया ते दृष्टि-र्दरदलित-हेमाम्बुज-रुचिः
समाधत्ते सन्ध्यां दिवस-निशयो-रन्तरचरीम् ॥४८॥



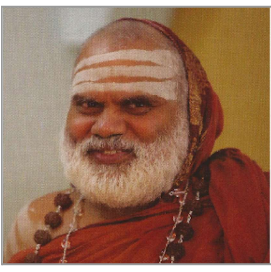
aha: sūte savyaṃ tava
nayana-markātmakatayā
viyāmāṃ vāmaṃ te sṛjati
rajanīnāyakatayā |
tṛtoyā te
dṛṣṭi-rdaradalita-hemāmbuja-ruciḥ
samādhatte sandhyāṃ
divasa-niśayo-rantaracarīm ||48||

अहः - the day ; सूते - begets; सव्य तव नयनं - your right eye ; अर्कात्मकतया - being of the nature of the sun ; त्रियामं - night ; वामं ते - your left ; सृजति - creates; रजनी नायकतया - being of the nature of the moon ; तृतीया - third; ते दृष्टिः - your eye ; दर दलित - slightly blossomed; हेमाम्बुज - golden lotus; रुचिः - lustre ; समाधत्ते - produces well ; सन्ध्यां - twilight; दिवस निशयोः - day and night; अन्तर चरीम् - abiding in between

Thy right eye as the sun causes the day time, while from the left eye is born the night time with the moon as its lord. Then there is Thy third eye on the forehead above, resembling a golden lotus slightly in bloom, which is responsible for the two Sandhyas,

the twilight time that comes between day and night in the morning and the evening.

[\(Read our Slokas link of Voice of Jagadguru for adhyātma rāmāyaṇa slokas with meaning\)](#)

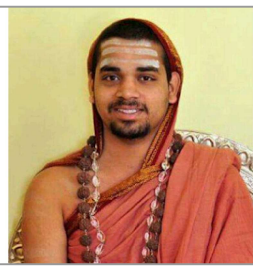


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MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 5 “Adopting Sanyāsa”

Surrendering His Guru Śrī Govindapāda and Accepting Sannyāsa.

Hearing these words, pregnant with the spirit of non dualistic consciousness, Śrī Govindapāda was delighted beyond description and replied : “My dear! Through the supersensuous insight which the experience of samādhi has given me, I see that you are the Great Lord Śiva who has come on earth in human form”. Then, in observance of the customary rules that is normally followed for establishing the relationship between the Guru and his Disciple, Śrī Govindapāda extended his feet through the mouth of the cave, which the would-be disciple worshipped with all devotion and ceremony. One may have an inborn knowledge of the Truth, but it is the scriptural

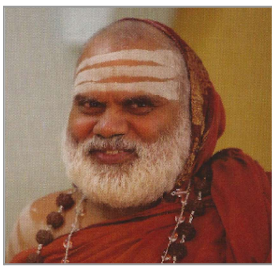


dictum that one should be instructed duly by a Guru. So Śankara performed the worship of the Guru and through the devoted service to his Guru, became the object of his loving affection. Highly pleased with the disciple's service, Śrī Govindapāda imparted to Śrī Śankara the knowledge of BRAhman through the four mahāvākyās --(i) prajñānam brahman {Brahman is Pure Consciousness}; (ii) aham brahmāsmi {I am Brahman}; (iii) tat tvam asi {Thou art That} and (iv) ayamātma brahma {This ātman is Brahman}. Śrī Śankara was

then taught the Vedānta sūtras of Vyāsa and through them, the innermost essence of the Vedānta philosophy. Śrī Vyāsa was the son of Śrī Parāśara, and Śrī Śuka the son of Śrī Vyāsa. Śrī Śuka had as his disciple Śrī Gauḍapāda and Śrī Gauḍapāda had as his disciple Śrī Govindapāda, from whom Śrī Śankara now received initiation in the knowledge of Brahman. Śrī Govindapāda was considered an incarnation of Śrī Ādiśeṣa, described in the Purāṇas as the serpent supporting the worlds, and it was from him that the world-teacher Śrī Śankara learned all the Śāstras as a disciple, with the undertaking that Śrī Śankara would do his best to spread that knowledge among men.

Having assumed the fourth and the most eligible āśrama, the resort of paramahamsas and the reward of inconceivable merits, the great teacher shone like Dhruva in the vast expanse of the sky. With a light ochre-coloured cloth around his waist, he looked sublime like a towering snow-covered Himalayan peak, whose base is tinged red by the evening sun. Even as Lord Śiva puts on the blood-stained skin of the elephant-demon whom he had killed, the young sannyāsin appeared to have put on the red-tinged skin of the elephant of Ignorance that he had destroyed, under the appearance of the bright cloth having the brown colour of the rising sun.

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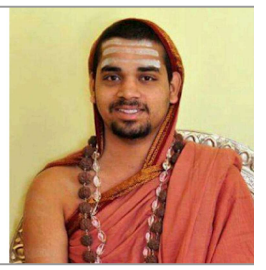


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI



KALADY'S REDISCOVERER & REDISCOVERY – PART IV

His Holiness 33rd Jagadguru Sri
Sacchidananda Shivabhinava Nrisimha Bharati
Mahaswamiji

PREPARATIONS FOR THE KUMBHABHISHEKA

As the Poorna river flows between high river banks, a beautiful and broad flight of thirty two steps made of granite slabs had been built at considerable expense to lead down to the river. To the east of the temples and outside of their enclosure, a building named "Sacchidananda Vilas" was built to serve as the residence for the Mahaswamiji. All the construction activities were completed under the supervision of Sri A. Ramachandra Iyer and Sri E.R. Subraya Iyer. The Sarvadhikari of the Peetham, Sri Srikantha Shastri was sent in advance to Kalady to make preparations for

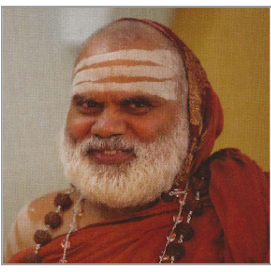
the Kumbhabhisheka ceremony.

Kalady then had no conveniences for accommodating large influx of devotees. There was no village nearby. Some three hundred workers from Kallidaikurichi in Tirunelveli district were engaged to setup the necessary infrastructure for the event. The allotted land was divided into plots and roads. On both the sides of the road six hundred cottages were built of bamboos and bamboo mats to provide lodgings for the visitors. All necessary amenities were provided inside these houses. About one hundred of the Mahaswamiji's disciples had arrived in Kalady and held themselves in readiness to serve as volunteers.

Disciples of the Math shared the responsibility of setting up the boarding and lodging facilities. Reception centers were opened at the Railway station to provide conveyance for the participants. Volunteers were engaged to provide accommodation and amenities to the visitors.

The twelfth day of the bright half of Magha in the year Soumya (21st February, 1910), was fixed for the Kumbhabhisheka ceremony and invitations were sent to all the disciples of the Math and the Maharajas.

(Continues..) (Source : www.sringeri.net)

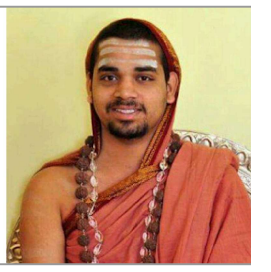


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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

किं दृष्करं नराणां यन्मनसो निग्रहः सततम् ।

को ब्रह्मचर्यवान् स्यात् यश्चास्खलितोर्ध्वरितस्कः ॥५२॥

kiṃ dr̥ṣkaraṃ narāṇāṃ yanmanaso nigrahaḥ satatam |

ko brahmacaryavān syāt yaścāskhalitordhvaretaskaḥ ||52||

Q : What is difficult for men to perform ?

A : To keep one's mind ever controlled.

Q : Who is a celibate ?

A : One who diverts his creative energy to higher spiritual activities.



का च परदेवतोक्ता चित् शक्तिः को जगत्कर्ता ।

सूर्यः सर्वेषां को जीवन हेतुः स पर्जन्यः ॥५३॥

kā ca paradevatoktā cit śaktiḥ ko jagatbhartā |

sūryaḥ sarveṣāṃ ko jīvana hetuḥ sa parjanyaḥ ||53||

Q : Who is the supreme power ?

A : The power of the consciousness.

On November 5, 2021, the day marking the dedication of the statue of Jagadguru Sri Adi Shankaracharya at Kedarnath Dham, where the Jagadguru completed the sacred mission of His Avataara, events took place in Sringeri Math. At Guru Nivas, Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam and Jagadguru Sri Sri Vidhushekhara Bharati Sannidhanam offered Pushpanjali and Mangalarati to the silver Vighraha of Sri Adi Shankaracharya.

Q : Who bears the world ?

A : The Sun.

Q : What sustains the life of all beings ?

A : The Rain

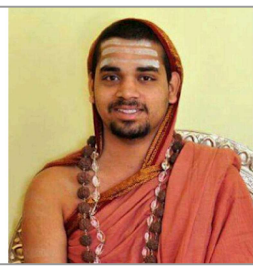


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DIVINE STORIES FOR CHILDREN.

TAPATI

---In this edition we are going to see Tapati, daughter of Sūrya. The orders of chain from Lord



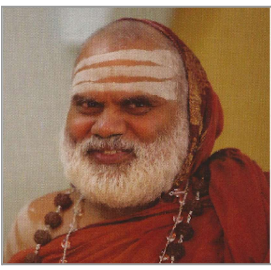
Viṣṇu are -Brahmā - Maṛīci - Kaśyapa - Sūrya and the daughter of Sūrya is Tapati.

---Sūrya married Saṁjñā, daughter of Viśvakarmā. Saṁjñā gave birth to two children namely Kāḷindī and Yama. Sūrya was so hot that no one was able to see or go near him because of his very high tejas. If anyone goes near him, they will be burnt due to his hot waves. Saṁjñā unable to bear the splendor of Sūrya who was of the shape of an egg,

she made her shadow that was like her without any difference between them and named her as "Chāyā". She engaged her to serve her husband Sūryadeva and to look after her children and went to the temple for penance to get the boon that she should be able to tolerate the heat of Sūryadeva and should live with him happily without any problem. In the meantime, Chāyā took all the responsibilities of Saṁjñā and did her duties by caring and serving her husband and children without arising any doubt to anyone there. Chāyā gave birth to Śanaīścara and Tapati. In Bhaviṣya Purāṇa it is said that Sūrya had another daughter named Sāvitrī.

---In the beginning of Kṛtayuga there was a famous King named Ṛkṣa. He had a son named Saṁvaraṇa. He was very brilliant and was very brave. King Ṛkṣa made his very young son Saṁvaraṇa as his successor of his kingdom and went to penance. King Saṁvaraṇa was a pious and righteous man. Vasiṣṭha the kulaguru of Saṁvaraṇa taught him vedas and āṅgas.

---Once Saṁvaraṇa, wished to do penance in the forest for some period of time. So he engaged his Kulaguru Vasiṣṭha to look after the administration of his kingdom on behalf of him and went to forest. One day he followed a deer on his horse for a long distance and reached a deep forest named Vaibhrāja alone. On the way he lost his way back, he was roaming in the forest and

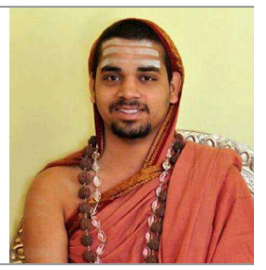


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finally reached a lotus pond covered fully with blossomed lotuses flowers and Kalhāra flowers. The surroundings were so pleasant and peaceful that it will steal the heart of anyone who comes there. When King Saṁvaraṇa came near the pond, he heard sweet voices of the Celestial maidens who were playing there without any interruption. Among them he saw a very beautiful charming very



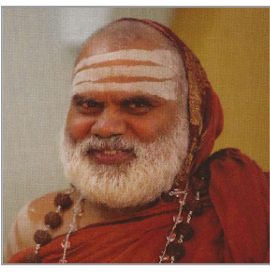
calm and attractive faced personality celestial, who stole the heart of Saṁvaraṇa on his very first sight. She was none other than the daughter of Sūrya and her name is Tapatī. Tapatī looked at the sound coming from the direction of Saṁvaraṇa, on the first sight both become lovers. The king looking at her

lost his balance and fell down from his horse. At once great and charming Gandharvas approached king Saṁvaraṇa and sprinkled water on his face and brought him back from the pond to his place. Tapatī was also upset and her friends took her to her father's house and consoled her with many words.



---Saṁvaraṇa returned to his city of Pratiṣṭhā and lived without any happiness in his palace. He never slept or ate properly; he was not able to

concentrate well in the administration of official affairs. He was not happily engaged in his routine practices or didn't play with his friends and always was thinking about Tapatī and sat alone. Sage

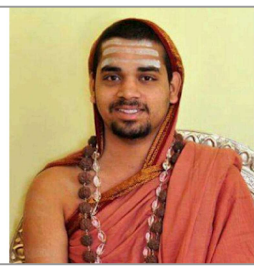


Voice of Jagadguru

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Vasiṣṭha knew that all the ailments of the king was due to his love for Tapatī, daughter of Sūrya. {She got this name because she was the daughter of Sūrya who makes the sky hot (tapa) by his brilliance. This note was seen in Ādi Parva, MB, and chapter 171). So he flew up by his yogi power to Sūryaloka and met Sūryadeva, who was sitting in his chariot in all splendor. The sage Vasiṣṭha described to Sūrya the love of Saṁvaraṇa and Tapatī and asked the hands of her daughter Tapatī to Saṁvaraṇa. Sūryadeva was very much pleased with the words of sage Vasiṣṭha, he agreed for the marriage proposal that was expressed by Sage Vasiṣṭha. Sūryadeva gave her daughter Tapatī to king Saṁvaraṇa and a grand celebration took place in Pratiṣṭhānagar. The celebrated emperor Kuru was the son born to Tapatī and Saṁvaraṇa (This detail was seen in Vāyu Purāṇa).

---Sūrya, father of Tapatī, blessed her and said she would thereafter flow west from the Vindhya as a river named Narmadā. The present holy river Narmadā

is none other than Tapatīdevī. This information we can see in Bhaviṣya Purāṇa.

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