



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



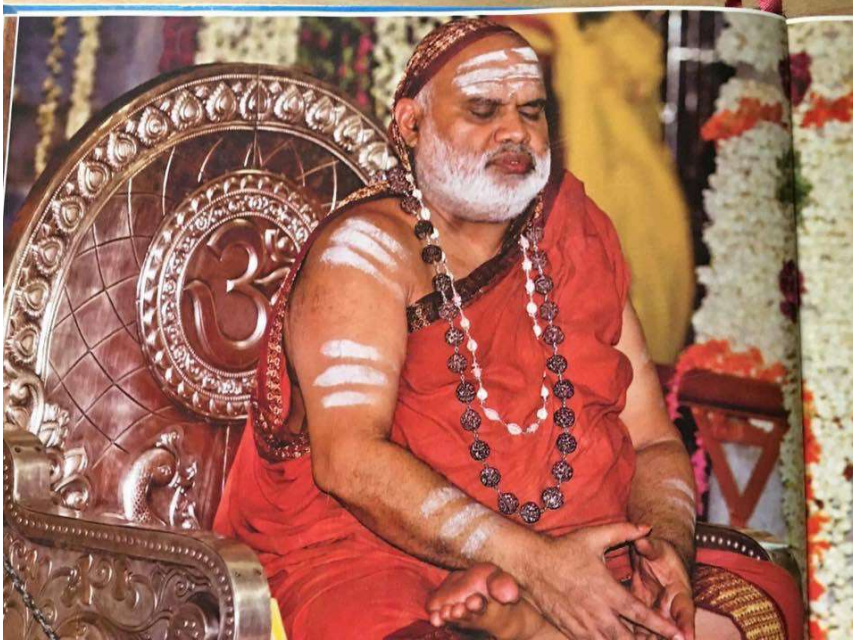
ANUGRAHA BHASHANAM

QUALIFICATIONS FOR VEDANTIC STUDY

Studying Vedanta is conducive to man's welfare. But he must be qualified to receive the Vedantic instruction. What is that qualification? He must have unshakable faith in the Shastras and the Guru's words. He must also possess total detachment from worldly matters and a mind that is deeply engaged in meditation on God.

He must first acquire these qualifications which lead to chitta shuddhi (purity of mind). Only then can he understand the nuances of Vedanta as taught.

In the olden days, the Guru undertook to teaching Vedanta only after thoroughly examining the student. This can be seen in the Prashna Upanishad. The sage Pippalada asked six boys who came to study Vedanta to first engage in severe tapas for one year. This was to assess their ability and make them attain chitta shuddhi. After the completion of a year, the sage taught Vedanta to the boys. They absorbed the teachings well and became blessed.



If an undeserving person is taught "All is Brahman", he will not only fail to understand it, but will also grossly misunderstand it. His half baked knowledge and haughtiness will prevent him from realising that he is not qualified. This will virtually amount to sending him to hell.

अज्ञस्यार्धप्रबुद्धस्य सर्व
ब्रह्मेति यो वदेत् ।
महानिरयजालेषु स तेन

विनियोजितः ॥

ajñasyārdhprabud'dhasya sarvaṃ brahmēti yō vadēt |

mahānirayajālēṣu sa tēna viniyōjitaḥ ||

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tirtha Mahāswāmiji Therefore, we bless that all jijnāsu-s (seekers) control their mind, act according to the Shastras, be endowed with tremendous devotion and faith in the Guru's words, attain purity of mind and thus qualify for Vedantic study.

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

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



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ŚRIMAD BHAGAVAD GĪTA

Srī Ādi Śankara Bhāṣya

Chapter 4 - Jñāna-Karmasannyāsa-Yogaḥ

24

ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥

brahmārpaṇaṃ brahma haviḥ brahmāgnau brahmaṇā hutam |

brahmaiva tēna gantavyaṃ brahmakarmasamādhinā ||24||

The ladle is Brahman. The offering is Brahman. It is offered into the fire of Brahman by Brahman. Brahman alone is to be reached by him who sees Brahman in every action.



25

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥२५॥

daivamēvāparē yajñaṃ yōginaḥ
paryupāsatē |

brahmāgnāvaparē yajñaṃ
yajñēnaivōpajuhvati ||25||

Some yogīs offer the very self by the self into the fire of Brahman. Others perform devayajña alone.

26

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति

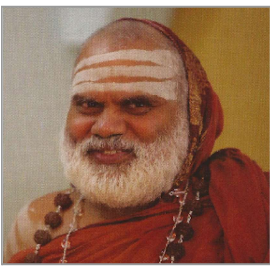
|

शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुहति

॥२६॥

śrōtrādīnīndriyāṅyan'yē
sanyamāgniṣu juhvati |

śabdādīnviṣayānan'yē indriyāgniṣu
juhvati ||26||

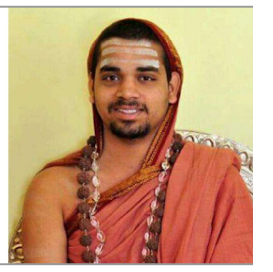


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Some people offer the sense organs like the ears into the fire of sense-control. Others offer the sense-objects like sound into the fire of sense organs.

27

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ कुह्वति ज्ञानदीपिते ॥२७॥
sarvāṇīndriyakarmāṇi prāṇakarmāṇi cāparē |
ātmasanyamayōgāgnau kuhvati jñānadīpitē ||27||

Others offer all the functions of the sense organs and all the functions of prāṇa into the fire of self-control, kindled by discrimination.

28

द्रव्यज्ञास्तपोयज्ञाः योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥
dravyajñāstapōyajñāḥ yōgayajñāstathāparē |
svādhyāyajñānayajñāśca yatayaḥ sanśitavratāḥ ||28||

Others of right effort and of firm resolve are practitioners of charity as a yajña, austerities as a yajña, yoga as a yajña and the recitation and study of scriptures as a yajña.

29

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥२९॥
apānē juhvati prāṇaṃ prāṇēḥpānaṃ tathāparē |
prāṇāpānagatī rud'dhvā prāṇāyāmaparāyaṇāḥ ||29||

Committed to prāṇāyāma, others offer exhalation into (the fire of) inhalation, and inhalation into (the fire of) exhalation. Restraining the movements of both inhalation and exhalation (some others offer them into the fire of retention).

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

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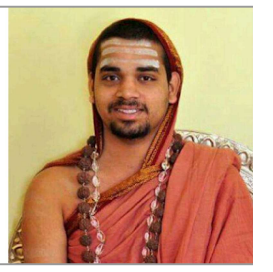


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Vivekacūḍāmaṇi

MANOMAYA KOSA

How the Manomaya kośa makes for bondage is explained.

176

The Guru concludes the discussion on the cause of bondage and liberation.

तस्मान्मनः कारणमस्य जन्तोर्बन्धस्य मोक्षस्य च वा विधाने ।

बन्धस्य हेतुर्मलिनं रजोगुणैर्मोक्षस्य हेतुर्विरजस्तमस्कम् ॥१७६॥

tasmānmanaḥ kāraṇamasya jantōrbandhasya mōkṣasya ca vā vidhānē |

bandhasya hēturmaliṇaṃ rajōguṇairmōkṣasya hēturvirajastamaskam ||176||



(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārātī Mahāswāmiji at Sringeri, June 30th 2017) So the mind is what produces bondage or release (liberation) for this person. When impure by the qualities by the rajiguṇas is the cause of bondage. It is the cause of the release when free from rajas and tamas (cause of liberation)



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177

The Guru gives the reply to the question how purity of mind as cause of mokṣa is to be attained.

विवेकवैराग्यगुणातिरेकाच्छुद्धत्वमासाद्य मनो विमुक्त्यै ।
भवत्यतो बुद्धिमतो मुमुक्षोस्ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥१७७॥

vivēkavairāgyayaguṇātirēkācchud'dhatvamāsādyā manō vimuktyai |

bhavatyatō bud'dhimatō mumukṣōstābhyāṃ dṛḍhābhyāṃ bhavitavyamagrē ||177||

The mind acquiring purity through the cultivation of the qualities of Discrimination and Dispassion (uncompromising renunciation), the mind becomes competent to lead to release (liberation). So, for an intelligent person (seeker) who longs for freedom (liberation) must first be firmly established in these two.

178

After stating that discrimination and renunciation are the means to withdraw the mind from sense-objects, the Guru, proceeds to show that an object which produces a sense of danger makes for withdrawal from it. For, if a man mistakes a diamond for a mere bit of glass, he is not attracted to it and does not go to pick it. So too a fearful object produces fright and hinders approach. So, with great compassion, the Guru turns the mind from sense-objects by producing the sense of fear for them.

मनो नाम महाव्याघ्रो विषयारण्यभूमिषु ।
चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥१७८॥

manō nāma mahāvyaāghrō viṣayāraṇyabhūmiṣu |

caratyaatra na gacchantu sādhavō yē mumukṣavaḥ ||178||

The big tiger, Mind, is roaming about in the regions of the forest of sense-objects. Let not those good people who long for liberation (freedom) go there.

178

In the previous śloka, it is said there is no avidyā apart from the mind. Further explaining it, its binding nature is described in these four śloka.

मनः प्रसूते विषयानशेषान् स्थूलात्मना शुक्ष्मतया च भोक्तुः ।
शरीरवर्णाश्रमजातिभेदान् गुणक्रियाहेतुफलानी नित्यम् ॥१७९॥

manaḥ prasūtē viṣayānaśēṣān sthūlātmanā śukṣmatayā ca bhōktuḥ |

śarīravarṇāśramajātibhēdān guṇakriyāhētuphalānī nityam ||179||

It is the mind which always produces for the jīva (who is the enjoyer), the experiences of all sense-objects in the gross and subtle forms of all objects. The body, the caste (varṇa), the āśrama and the varieties of births, qualities, activities, causes and effects.



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Saundaryalaharī

तटित्त्वन्तं शक्त्या तिमिरपरिपन्थि स्फुरणया

स्फुरन्नानारत्नाभरण परिणद्धेन्द्रधनुषम् ।

तव श्यामं मेघं कमपि मणिपूरैकशरणम्

निषेवे वर्षन्तं हरमिहिरतप्तं त्रिभुवनम् ॥४०॥

taṭittvantam śaktyā timiraparipanthi sphuraṇayā



sphurannānāratnābharāṇa
pariṇad'dhēndradhanuṣam |

tava śyāmaṃ mēgham
kamapi

maṇipūraikaśaraṇam

niṣēvē varṣantam

haramihirataptam

tribhuvanam ||40||

हे भगवति (hē bhagavati) = Hey
Bhagavati; मणिपूरैकशरणं

(maṇipūraikaśaraṇam) =

maṇipūrachakra as the main

graha (her place);

तिमिरपरिपन्थिस्फुरणया

(timiraparipanthisphuraṇayā)

= the brightness (the enemy

of the darkness/ignorance) in

the maṇipūrachakra; शक्त्या

(śaktyā) = the power of śakti;

तटित्त्वन्तं (taṭittvantam) = along

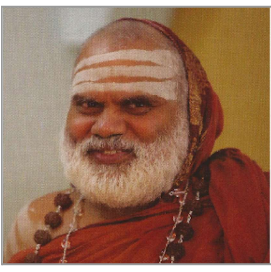
with the lightning;

स्फुरन्नानारत्नाभरणपरिणद्धेन्द्रधनुषम्

(sphurannānāratnābharāṇapariṇad'dhēndradhanuṣam) = Indradanus that is shining with various precious gems; हरमिहिरतप्तं (haramihirataptam) = kālagni rudra at the time of pralayakāla, like the burning sun; त्रिभुवनं (tribhuvanam) = three lokas; वर्षन्तं (varṣantam) = which showers the amrutha

vrśa; श्यामं (śyāmaṃ) = blue in colour; कमपि (kamapi) = can't be explained; तव (tava) = your's; मेघं (mēgham) = sadaśiva tattva in the form of cloud; निषेवे (niṣēvē) = i salute

[I worship that awesome dark-blue cloud, continuing for ever in Thy Maṇipūra, endowed with lightning in the form of the Śakti, whose lustre controverts darkness, with a rainbow caused by the sparkling of diversified/varicoloured gems set in the jewels (of the Kuṇḍalinī) and showering rain over the worlds scorched by Hara (Fire) and Mihira (the Sun)]

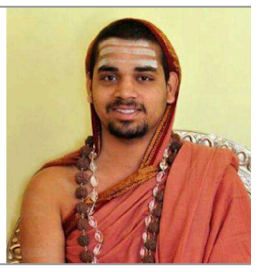


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MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 5 “Adopting Sanyāsa”

The minister of King Rajashekara humbly spoke to Śri Śankara:

My Majesty! It is my good fortune that I was sent by the king who is master in learning and valour in the field of battle. At the court of the King, he maintains with due honours a large number of great scholars. The king was so pleased with you and sent these gifts to you. Please accept these gifts and come to his palace and bless all with your divine presence.

The Minister replied to the question of Śri Śankara, “Who is he? From where he came?”. He conveyed the message of the King, showed proper respect and waited for the positive reply from Śri Śankara.

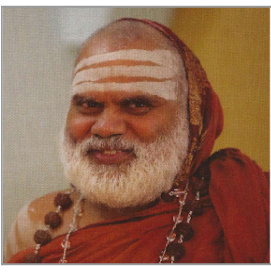
Śri Śankara replied, “I am a brahmacārin, wearing a dress of deer skin, living by alms and engaged in the numerous observances like Sandhyavandana, that the Vedas have laid down for a satisfied life. It is advice to the brahmacāri, that he should not leave his duties, attracted by the luxury of riding on an elephant and the chances of being honoured at a King’s court. It is very difficult for me to come to the King’s palace with his request.. I am sorry that I am going to send you with empty hands and disappointment. Please tell your king again and again this. It is the duty of the king to see that men of the four varṇas and the four āśramas do their respective duties properly. Therefore, do not come with a request that goes counter to this duty of kings.



On hearing the worthy reply of Śri Śankara, the minister returned with all the gifts back to his King. On hearing the reply of Śri Śankara, King Rajashekara, decided to go directly to meet Śri Śankara. Śri Śankara was surrounded by young brahmacārs, he was wearing the pure white sacred thread that looked as it dangled down his chest, like Gangā flowing down a wooded Himalayan slope; dressed like another Bala Deva with a the deer skin and looks like a the bluish cloth dressed Balarama.

He was wearing a waistband of muñja grass of golden shade. He looks like the Kalpataru whose beauty is enhanced by a golden creeper encircling it.

On seeing the divine appearance of Śri Śankara, the king prostrated several times at the lotus feet of Śri Śankara immediately, he thought he was the Brahmā who is capable of giving everything in this world. After exchange of courtesies, the King presented a huge quantity of gold to Śri Śankara, the incarnation of Śiva, and then read before him three dramas that he had newly written along with 16000 gold coins at his feet. Śri Śankara was very much pleased with the literary talents displayed by the king in these writings, and asked him to choose any boon he wanted. These words were to the king like amrutha. As they were in agreement with the object of his visit. He prayed to Śri Śankara, that he be blessed with a male issue equal in ability and skill to himself.

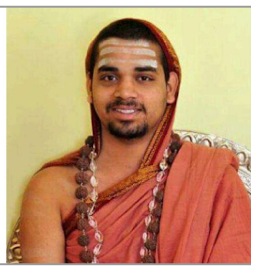


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Nectar drops from Yogavāsiṣṭha.

The Arrival of Viśvāmitra

THE BAD STATE OF WORLDLY EXISTENCE.

All states of being are coming and going. Imagination binds one to worldly existence. The succession of living beings is entirely and continually led away somewhere. All men entrapped by the trap of bad desires on account of delusion, are verily withered fabric in the bushes of evil within the forest of life.



When childhood, longing for arranged pastimes, is gone, when the mind that is deer is worn out in the caves that are women and when the body attains to infirmity, mankind is much afflicted. When the black bee that is life, leaving at a distance the lotus-plant that is the body, affected by snow that is old age, is gone in a moment, the pond that is the worldly existence of a person is dried up.

The river of desire, grown by the entire and infinite things seized by its very strong current, flows in this world, capable of scraping the root of the good tree of satisfaction situated on the bank. These animals that are the minds, which move about the forest consisting of creepers that are desires, cast their time float-over (hang) a hundred branches on the tree that are objects of desire. They do not obtain the fruit desired for.

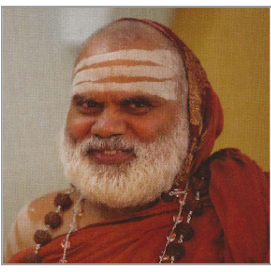
O My Master! Children, wife, wealth, everything is considered by the mind like the remedy of life. But that does not help afterwards at the end of life when the most pleasing is only surprising as poison. As the worn-out leaves of trees are destroyed quickly, having come into existence, so also, people missing of their discrimination depart in a certain number of days, having arrived at life.

SEEING DEFECTS EVERYWHERE.

Which are the sights in which defects do not exist? Which are the directions where there is no burning of sorrow? Who are the people in whom there is no consciousness? Which are the actions in which there is indeed no illusion?

INSTABILITY

O Sage! Whatever is seen of this inanimate or living world, all that is inconstant like the union in a dream. Childhood, youth, the body and the accumulations of wealth etc will go from one state to another continuously like waves. Life in this world is aimless like the flame of a lamp in the wind. The glory of objects in the three worlds is like the flash of lightning.

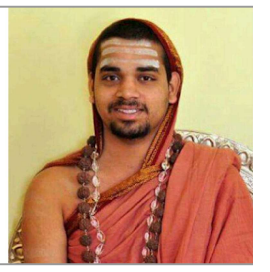


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

KALADY'S REDISCOVERER & REDISCOVERY – PART I

A PROFILE OF THE GREAT RE-DISCOVERER



The Mahaswamiji was indeed an epitome of dispassion but emotions poured out of His heart when worshipping or beholding the various forms of the Divine. Melodious Sanskrit verses flowed as He stood transfixed before a deity, whether He was at Sringeri or touring the country on a Vijaya Yatra. The Mahaswamiji also penned a few short essays to convey the essence of Vedanta and the goal of human life. All his poetic compositions and works have been published under the title "Bhakti Sudha Tarangini". His works, short and crisp, yet pregnant with Vedantic import and devotion, were in accordance with the needs of the times. They reflect His astounding nature as a great philosopher, scholar, poet, and a devotee par excellence just as Sri Adi Shankaracharya Himself.

His Holiness 33rd Jagadguru Sri

Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

While the Vedantic commentaries of Sri Adi Shankaracharya and some of His other works were well-known, there had been no comprehensive list of the complete works of the great philosopher. The Mahaswamiji also got published for the first time ever, the Complete Works of Adi Shankaracharya, titled the Shankara Granthavali.

In spite of these achievements, the greatest gift of the Mahaswamiji to the world of Astikas is the rediscovery of the exact birthplace of Sri Adi Shankaracharya.

Source www.sringeri.net



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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

का कल्पलता लोके सत् शिष्यायार्पिता विद्या ।

को अक्षयवटवृक्षः स्यात् विधिवत्सत्पात्रदत्तदानं यत् ॥३८॥



kā kalpalatā lōkē sat śiṣyāyārpitā vidyā |

kō akṣayavaṭavṛkṣaḥ syāt vidhivatsatpātradattadānaṃ yat ||38||

Q : Which is the divine tree-kalpavruksha (wish yielding tree) in the world ?

A : Education presented to a good disciple.

Q : What will be like the imperishable banyan tree (Akshaya Vata is a tree in Gaya wherein offerings made would redeem ones manes for generations) ?

A : The charity given according to ethical principles to a proper recipient.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji)

किं शस्त्रं सर्वेषां युक्तिः माता च का धेनुः ।

किं नु बलं यद्दैर्यं को मृत्युः यदवधानरहितत्वं ॥३९॥

kiṃ śastraṃ sarvēṣāṃ yuktiḥ mātā ca kā dhēnuḥ |

kiṃ nu balaṃ yad'dhairyaṃ kō mṛtyuḥ yadavadhānarahitvatvaṃ ||39||

Q : What is the weapon for all ?

A : Commonsense.

Q : Who is everyone's mother?

A : Cow

Q : What is strength?

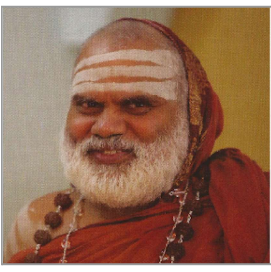
A : Courage.

Q : What is deemed as death?

A : Lack of proper attention.

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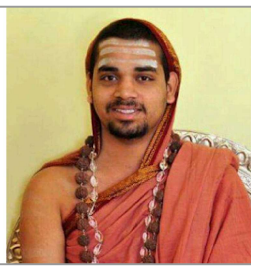


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DIVINE STORIES FOR CHILDREN.

KĀMA (GOD OF BEAUTY)

A Prajāpati named Dharma was born from the right breast of Brahmā. Dharma was very handsome. Three sons, Śama, Kāma and Harṣa who were exceedingly handsome, were born to Brahmā. Of them, Kāma became the god of beauty. His wife was Rati. Śama became the husband of Prāpti. Harṣa had Nandā for his wife (Source :M.B, 66th Chapter Ādi Parva, verses 31-33)

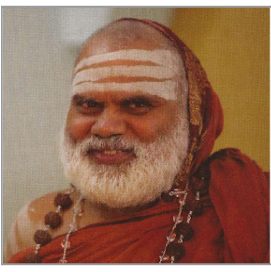
In Kālikā Purāṇa, there is another story about the birth of Kāma. Brahmā created ten Prajāpatis. After that, the woman Sandhyā was created. At the very moment of her birth, Brahmā and the Prajāpatis were irresistibly captivated by her charm and they stood up from their seats. All their thoughts focused on the same object. At this time a handsome youth emerged from Brahmā's mind with a decorated with flowers bow in his hands. Immediately after his birth, he asked Brahmā "Kaṃ darpayāmi" (Whom should I make proud?) For asking this question towards Brahmā, he is also called "KANDARPA". Brahmā replied- Let the minds of living beings be the aim of your arrows. He also gave Rati, the daughter of Dakṣa, to be Kāma's wife. Since he agitated the mind of Brahmā, he got the name "MANMATHA".



Once Brahmā was meditating. He felt sensual thoughts rising in his mind. At once a girl with so charming appeared before Brahmā and looted his mind. She was Sarasvatī. Brahmā fell in love with her. He gave the boon, that she should stay in the tip of the tongues of all scholars. After that he made her his wife. Soon he felt, his mind weakness was due to the action of Kāma. His anger fired at Kāma, who was the cause for all this illness. He cursed that Kāma would be burnt to ashes in the fire of Śiva's third eye. After that Brahmā gave his sensual desire to the sage Atri who transferred it to his wife Anasūyā. It hardened itself within her and

took the form of Candra, who was thus born to her (Brahmāṇḍa Purāṇa, 43rd Chapter)

An Asura named Tāraka, who was proud of his indestructible might, was causing much calamity and terror in the whole world. Even the gods were afraid of him because he had received a boon that Lord Śiva's son alone was capable of killing him. It was the time the Pārvatī, the daughter of Himavān, was performing a penance praying that Parameśvara should become her husband. Taking advantage of this opportunity, Indra sent Kāma to unite Parameśvara and Pārvatī. Kāma reached Śiva's seat and tried to put his arrows on Him. Śiva who was furious at this opened his third eye blazing with fire. Kāma was burnt to ashes in that fire. The place where Kāma's body (Anga) fell, came to be called "Angarājya" and from that moment Kāma, got another name "Ananga".

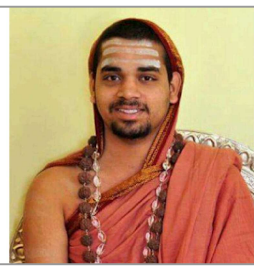


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Rati cried and prayed Lord Śiva to restore her husband as before. Śiva was pleased and said that Rati would be born in the world and Kāma would take birth. According to Śiva's blessings Rati was born in the world under the name of Māyāvātī. She became the kitchen maid of an Asura named Śambara. At the time Śrī Kṛṣṇa's approached Śiva with a request that he should be blessed with a son. Śiva blessed him saying that Kāma would be born as the son of Rukmiṇī, Śrī Kṛṣṇa's wife. And Rukmiṇī gave birth to a handsome male child soon.

Śambara, had received a boon from Śiva that Śambara would die not long after Kāmadeva's birth in the world. So Śambara kept on making enquiries about Kāmadeva's birth. It was during this period he got the news that Kāmadeva was born to Śrī Kṛṣṇa. At once he went secretly to Śrī Kṛṣṇa's house and stole the little baby and threw it into the sea. A sea-fish swallowed the baby and a fisherman who caught it presented it to Śambara. When Śambara cut it open, he saw a lovely baby inside the fish. He entrusted the child to Māyāvātī to be brought up.



At this stage, sage Nārada happened to come there and he expained to Māyāvātī in secret, that the boy was Kāmadeva and she was Rati. From that time on, the child was brought up with great affection and tenderness. Years later, Rati then told the young boy about the truth and advised him to kill Śambara and to leave the place for Dvārakā as soon as possible. As advised by her, Kāma killed Śambara and went to Dvārakā with Māyāvātī and pid their respects to their parents.

Kāma has a bow made of sugarcane, its string is made up of beetles, and the tips of his arrows are flowers. His vehicle is the parrot and the sign on his banner is fish. The five flowers of his arrows are:- Aravinda, Aśoka, Cūta, Navamālikā and Nīlotpala. Besides these, he has five more arrows which are--Unmādana, Tāpana, Śoṣaṇa, Stambhana and Sammohana (Amara Kośa)

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