



Voice of Jagadguru

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ANUGRAHA BHASHANAM

ALWAYS REMAIN IN SATSANGA

One should always keep the company of good people. He should not associate with those who harm others. Association with such people will spoil even those who are good.

In the Mahabharata, though Karna was good by nature, he had to suffer because of his friendship with the wicked Duryodhana.

The nature of the human mind is such that it will be good when one moves with good people but will turn to evil ways when in the company of the bad. Hence it is important that we always mingle with good people.



When one is in good company, his mind will have good thoughts alone; he will only engage in noble ventures. Such a person will always be of benefit to all.

Such noble company is what our Shastras call satsanga. A person in satsanga will himself become a satpurusha.

Just as ordinary water flowing along the streets becomes holy when it joins the waters of the river Ganga, Satsanga makes everybody pure.

Sri Narasimha Jayanti was celebrated on May 6, 2020 here at Sringeri by Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tirtha Mahāswāmiji

महाजनस्य संसर्गः कस्य नोन्नतिकारकः ।

रथ्याम्बु जाह्नवीसङ्गात् त्रिदशैरपि वन्द्यते ॥

mahājanasya saṁsargaḥ kasya nonnatikāraḥ |

rathyāmbu jāhnavīsaṅgāt tridaśairapi vandyate ||

We bless all to understand this well and make their lives pure.

--- 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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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 5 - Sannyāsayogaḥ

1

अर्जुन उवाच-

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥



arjuna uvāca-

sannyāsaṃ karmaṇāṃ kṛṣṇa
punaryogaṃ ca śaṃsasi |
yacchreya etayorekaṃ tanme brūhi
suniścitam ||1||

Arjuna asked -Oh Kṛṣṇa! You are praising karmasannyāsa and again karmayoga. Definitely tell me one among these two which is good for me.

2

श्रीभगवानुवाच -

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात् कर्मयोगो
विशिष्यते ॥२॥

śrībhagavānuvāca -

sannyāsaḥ karmayogaśca
ni:śreyasakarāvubhau |
tayostu karmasannyāsāt karmayogo
viśiṣyate ||2||

Sri Kṛṣṇa said - Both sannyāsa and karmayoga are conducive to liberation . However, among these two, karmayoga

is better than sannyāsa

3

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।



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निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

jñeyaḥ sa nityasaṁnyāsī yo na dveṣṭi na kāṅkṣati |

nirdvandvo hi mahābāho sukhaṁ bandhāt pramucyate ||3||

Oh Arjuna! He who does not desire and does not hate is to be known as a permanent sannyāsī. Because , one who is beyond the pairs of opposites is completely freed from bondage effortlessly.

4

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः।

एकमप्यास्थितः सम्यग् उभयोर्विन्दते फलम् ॥४॥

sāṅkhyayogau pṛthag bālāḥ pravadanti na paṇḍitāḥ |

ekam apyāsthitaḥ samyag ubhayorvindate phalam ||4||



Ignorant people assert that sannyāsa and karmayoga are different, not the wise. By restoring to anyone of them properly, one attains the result of both.

5

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति
॥५॥

yat sāṅkhyaiḥ prāpyate sthānaṁ tad
yogairapi gamyate |

ekaṁ sāṅkhyam ca yogaṁ ca yaḥ paśyati sa
paśyati ||5||

That goal, which is attained by sannyāsīs also. He who sees sannyāsa and karmayoga as teh same in effect , sees properly.

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

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Vivekacūḍāmaṇi

VIJÑANAMAYA KOSA

From 186 to 208 Vijñanamaya Kosa is explained.

186

बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्मलक्षणः ।

विज्ञानमयकोशस्यात्पुंसः संसारकारणम् ॥१८६॥

buddhirbuddhīndriyaiḥ sārḍhaṃ savṛttiḥ karmalakṣaṇaḥ ।

vijñānamayakośasyātpuṃsaḥ saṃsārakāraṇam ॥186॥

Bhuddhi (intellect) with its organs of knowledge and its actions having the characteristics of an agent is known as the vijñānamayaakośa. This is the cause of a person's samsāra.

187

अनुव्रजच्चित्प्रतिबिंबशक्तिः विज्ञानसंज्ञः प्रकृतेर्विकारः ।

ज्ञानक्रियावानहमित्यजस्रं देहेन्द्रियादिष्वभिमन्यते भृशम् ॥१८७॥

anuvrajaccitpratibimbasaktiḥ vijñānasamjñaḥ prakṛteṛvikāraḥ ।

jñānakriyāvānahamityajasraṃ dehendriyādiṣvabhimanyate bhṛśam ॥187॥



(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārātī Mahāswāmiji at Kozhikode, June 25-26, 2020, at (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, MAY 6, 2020, On the occasion of Sri

Narasimha Jayanti,)

The Kosa called Vijñānamaya is a modification of prakṛti (avidyā) i.e root-ignorance, is accompanied by the power of the reflection of consciousness, has perception and activity and has incessantly and deeply the sense of I in the body, senses, etc.



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188 & 189

अनादिकालोयमहंस्वभावो जीवस्समस्तव्यवहारवोढा ।

करोति कर्माण्यनुपूर्ववासनः पुण्यानपुण्यानिचतत्फलानि ॥१८८॥
भुङ्क्ते विचित्रास्वपि योनिषु व्रजन् आयाति निर्यात्यध ऊर्ध्वमेषः ।
अस्यैव विज्ञानमयस्य जाग्रत्स्वप्राद्यवस्थाः सुखदुःखभोगः ॥१८९॥

anādikāloyamahamsvabhāvo jīvassamastavyavahāravoḍhā |

karoti karmānyanupūrvavāsana: puṇyānapuṇyānicatatphalāni ||188||

bhunkte vicitrāsvapi yoniṣu vrajan āyāti niryātyadha ūrdhvameṣa: |

asyaiva vijñānamayasya jāgratsvapnādyavasthā: sukhadu: khabhoga: ||189||

This whose nature is I is from time beginning-less and is the Jeeva (Individual Soul) who carries out all transactions, does actions meritorious or not meritorious in accordance with the past impressions and enjoys their fruits; it is he that, entering various wombs, comes and goes forth, down and above. The waking state, dream and other states as also the experience of pleasure and pain belong only to this Vijñānamaya.



190

देहादिनिष्ठाश्रमधर्मकर्मगुणाभिमानः
सततं ममेति ।

विज्ञानकोशोऽयमतिप्रकाशः
प्रकृसान्निध्यवशात्परात्मनः ।

अतो भवत्येष उपाधिरस्य यदात्मधीः
संसरति भ्रमेण ॥१९०॥

dehādiniṣṭhāśramadharmakarmaguṇābhimāna: satataṃ mameti |

vijñānakośo'yamatiprakāśa: prakṛsānnidhyavaśātparātmana: |

ato bhavatyeṣa upādhirasya yadātmadhī: saṃsarati bhrameṇa ||190||

The incessant feeling as Mine in the Asrama, duties, activities and qualities which belong to the body, etc., (is due to this Kosa) This Vijñānamaya Kosa by reason of its close proximity to the Supreme Self is very bright and it forms therefore the Upadhi (attribute) of the person who having the sense of self in it by delusion wanders about.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārātī Mahāswāmiji at Sringeri, Sri Mahasannidhanam offers Pushpa Samarpanam to Lord Sri Ramachandra Swami on the occasion of Bhumi Puja at Sri Rama-Janmabhumi in Ayodhya on August 5th 2020)



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Saundaryalaharī

गतै-र्माणिक्यत्वं गगनमणिभिः सान्द्रघटितं
 किरोटं ते हैमं हिमगिरिसुते कोर्तयति यः ।
 स नीडेयच्छाया-च्छुरण-शबलं चन्द्र-शकलं
 धनुः शौनासीरं किमिति न निबध्नाति धिषणाम् ॥४२॥
 gatai-rmāṇikyatvaṃ gaganamaṇibhiḥ sāndraghaṭitaṃ
 kiroṭaṃ te haimaṃ himagirisute kortayati yaḥ |



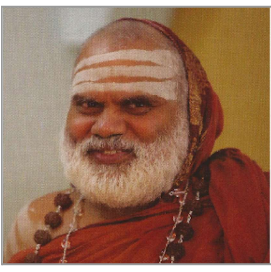
sa nīḍeyacchāyā-cchuraṇa-śabalaṃ
 candra-śakalaṃ

dhanuḥ śaunāsīraṃ kimiti na
 nibadhnāti dhiṣaṇām ||42||

हे हिमगिरिसुते (he himagirisute) = Hey Daughter of Parvatharaja; गतैः माणिक्यत्वं (gataiḥ māṇikyatvaṃ) = which have become gems; गगनमणिभिः (gaganamaṇibhiḥ) = with twelve adityas; सान्द्रघटितं (sāndraghaṭitaṃ) = densely (dimly) combined; हैमं (haimaṃ) = golden; ते (te) = yours; किरीटं (kirīṭaṃ) = crown; यः (yaḥ) = that poet; कीर्तयति (kīrtayati) = narrates; सः (saḥ) = that; नीडे यच्छायाच्छुरणशबलं (nīḍe yacchāyācchuraṇaśabalaṃ) = that crown decorated with the several rare precious gems; चन्द्रशकलं (candraśakalaṃ) = sandarakala; शौनासीरं (śaunāsīraṃ) = Indra's; धनुः (dhanuḥ) = bow; इति (iti) = is it; धिषणां (dhiṣaṇām) = in the hymn; ननिबध्नातिकिं (nanibadhnātikim) = will decide like that (will he not compose?)

O Daughter of Snow-covered Mountain! A kavi who describes the golden crown on Thy head, set densely with precious gems form of

twelve suns--will he not have the impression that the crescent moon Thy head is Indra's bow (rainbow) on seeing the diversified shades it reflects from the sprinkled light of the surrounding bright bodies falling on it.

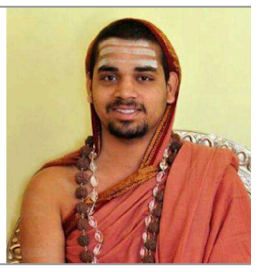


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MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 5 “Adopting Sanyāsa”

Permission for His becoming a Sannyāsin.

Thereupon, Srimathi Aryamba expressed her desire to know how long her son would live and the sages replied:

“Though your son is bound to live sixteen years only, the span of his life will be extended by another sixteen years more indebted to various extraneous circumstances.” As the great Rishis thus began his predictions about the future, all the other Rishis as it were to stop him from further disclosing the future, got up to depart with the Śankara’s permission. The words of the Rishis were such a shock to Smt. Aryamba that she almost broke down under its impact as a lotus flower by the heat during summer season or a plantain tree which fell down by a strong wind. To her so afflicted, Śankara gently told the following compassion words.

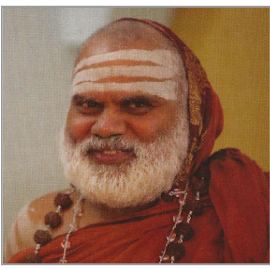


‘Why are you so sorry in anticipation of the future? The conditions of life in this samsāra are well-known to you. As that of a silken flag thrown and torn by strong winds. Is the condition of the extremely unpredictable, unstable life of man. Even a fool knows this and cannot think of the body as permanent. Life in the transmigratory cycle is verily like staying in a caravanserai.

How many children have we looked after, how many wives and husbands have we married, in the course of our repeated births and deaths? Those who live the life of the world will not have an iota of happiness. So what I desire is to take to the fourth state of life, that of the sannyāsin, in order to liberate myself from this repeating cycle of samsāra’.

Hearing these words of very ominous import, Smt. Aryamba's already grief-stricken heart was overwhelmed with fear of losing her son and she said with tears in her eyes. “Oh! My beloved Śankara, do not think or speak in this way. It is better that you marry, become a father, perform various sacrifices, and then become an ascetic at an advanced age. This is the orthodox (traditional) way. How can I live alone, after losing my only child also to asceticism ? If I die out of sorrow from all such very hard bitter experiences, who will be there to perform even my funeral ceremony ? O My son! You know everything and know the tradition, how can you go away leaving me, your old mother like this ? How is it that your heart is not moved to pity for me in my helpless condition?”

(Continues..)

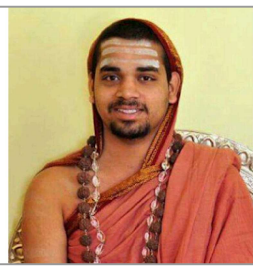


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Nectar drops from Yogavāsiṣṭha.

THE PASSION OF THE DESIRE TO KNOW THE TRUTH

Oh my master! If, however, there is no such means or nobody tells me clearly what is even available and if I so not obtain myself that unsurpassed peace, then , I , who have left alone all desire and become egoless, shall not eat, nor drink water, nor shall I engage myself in bathing nor wearing clothes, giving charity and any actions like this.



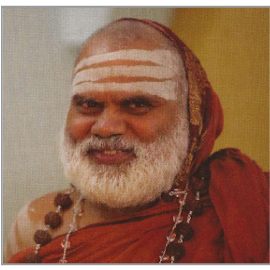
I shall not occupy myself with duties in any good actions. O My Master! I shall not desire anything except the end of life (death). I do not belong to this body; neither this nor another belongs to me. I shall be put off the fire like a lamp without oil. Relinquishing (leaving behind) everything, I shall give up this body.

The mind faints as it were within and joy recedes far away. Courage gives place to timidness. Even the pole star has impermanent existence. Even the Gods are killed; what is the hope for people like me? Even mountains are shattered; what is the hope for people like me? Even ocean dry up and stars are torn to pieces. Even sages are destroyed. What is the hope for people like me ? Even Brahma the Creator reaches his end at an appointed period of time. Even Hari, the sustainer, the unborn, is taken away; and even Rudra, the destroyer attains to

non-existence. What is the hope for people like me?

Brahma, Vishnu and Rudra or all classes of beings run after destruction like water, the submarine fire. Calamities come in a moment and good fortune at another moment. At this moment it is birth and at another it is death. O My Master! What indeed is not momentary? Thus, in my mind burnt by the forest-fire of evils instantly, hopes for enjoyment do not throb as mirages (do not appear) in I do, free from fever. My Master! How did the wise ones verily attain the state of freedom from sorrow? Tell me this, as you are aware of, so that my delusion/ignorance may come to an end. If, however, there is no such means or nobody tells me clearly what is available; or , if I do not obtain myself that unsurpassed peace, then , I who have surrendered all desire and become egoless, O Wiseman! Do not seek for anything except death. I shall remain in silence as one placed upon a drawing .

Thus ends the first chapter "The Dejection of Shree Rama"

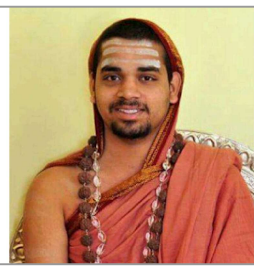


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

KALADY'S REDISCOVERER & REDISCOVERY – PART II

THE MAHASWAMIJI'S REVERENCE TO SRI ADI SHANKARACHARYA



The Mahaswamiji instituted the annual festival of Sri Shankara Jayanti in memory of Sri Adi Shankaracharya commemorating His birth. The Celebrations were directed to be commenced on the first day of the bright fortnight of the Vaishakha month (Vaishakha Shukla Pratipat) and concluded on the fifth day, the anniversary of the Master's birth (Vaishakha Shukla Panchami). During these five days, Mahanyasa Poorvaka Rudra Abhisheka followed by Archana to the image of the Master, along with the Parayanam of His great Bhashyas, were organized in the mornings. The Mahaswamiji Himself gave lectures in the evenings in simple, easy style on the teachings of the master. That the Celebrations of Shankara Jayanti take place today throughout India, and even abroad, is to be credited to the Mahaswamiji's vision

His Holiness 33rd Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

SEEDS SOWN FOR THE REDISCOVERY

During His Vijaya Yatras, the Mahaswamiji had observed with frustration the conspicuous absence of reverence and dedication towards Jagadguru Sri Adi Shankaracharya. After His return to Sringeri, the Mahaswamiji was thinking of what should be done to check the drifting away of the people of the land from their old moorings. More than a millennium ago, Sri Adi Shankaracharya had found the country in utter chaos due to conflicting creeds, diabolic superstitions and abominable practices in the name of religion; and with His indefatigable vigour, intelligence and charisma had brought about a renaissance of Sanatana Dharma. The Mahaswamiji now sought the great master's support and guidance to repeat the same.

While these thoughts were revolving in His mind, the then Diwan of Mysore, Sri K. Seshadri Iyer, a very close disciple of Mahaswamiji came on a visit to Sringeri to pay his respects. The Guru then broached the subject to him.

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



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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥



कस्मात् सिद्धिः तपसः बुद्धिः क्व नु भूसुरे ।
कुतो बुद्धिः वृद्धोपसवया के वृद्धाः ये धर्मतत्वज्ञाः
॥४२॥

kasmāt siddhi: tapasa: buddhi: kva nu bhūsure |
kuto buddhi: vṛddhopasavayā ke vṛddhā: ye
dharmatatvajñā: ||42||

Q : How does one attain spiritual supremacy ?

A : Through penance.

Q : Where is knowledge ?

A : In spiritual people.

Q : Where does knowledge come from ?

A : From doing service to elders.

Q : Who are elders ?

A : Those who adhere to Dharma.

सम्भावितस्य मरणात् अधिकं किं दुर्यशो भवति ।
लोके सुखी भवेत् को धनवान् धनमपि च किं
यथश्चेष्टम् ॥४३॥

sambhāvitasya maraṇāt adhikaṃ kiṃ duryaśo
bhavati |

loke sukhī bhavet ko dhanavān dhanamapi ca
kiṃ yathāśceṣṭam ||43||

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Kalady;
June 18-24, 2017 Vijaya Yatra)

Q : What causes greater pain than death?

A : Ill-fame.

Q : Who will be happy in this world?

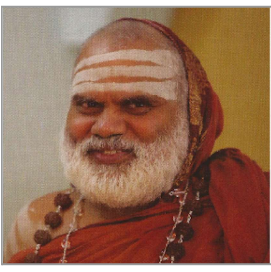
A : The affluent.

Q : What is prosperity?

A : Whatever by which we acquire our cherished objects.

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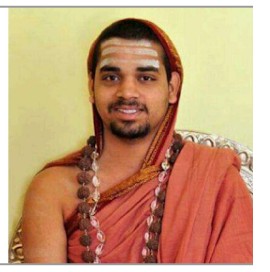


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DIVINE STORIES FOR CHILDREN.

Akūpāra

There is a lake in the Himalayas called Indradyumna. Akūpāra is a tortoise living in this lake. It is also believed that this Akūpāra Tortoise is the Ādi Kūrma (second of the ten incarnations of Lord



Vishnu). We can see this Akūpāra Tortoise in Chapter 199 of Vanaparva in Mahābhārata.

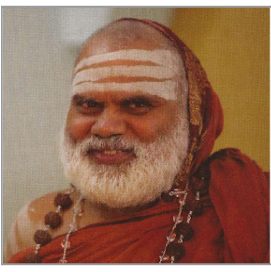
When Pāṇdavas were in banishment in the forest Sage Mārkaṇḍeya tells many stories to Dharmaputra to console him in his sad situation. The Pāṇdavas asked

Sage Mārkaṇḍeya whether he knew of anybody living before him. Then Mārkaṇḍeya said, "In times of old Indradyumna an ascetic King (Rājaraṣi) fell down from heaven when he fell short of his accumulated "Puṇya" . Sorrowfully he came to me and asked me whether I knew him. I replied perhaps Prāvīrakarṇa an owl living on the top of the Himalayas, might know him since he was older than me.

At once Indradyumna became a horse and taking me on its back approached the owl , that is living on the top of the Himalayas. The owl also could not remember Indradyumna, but directed us to a stork named Nāḍījamgha who was older than the owl.

The Ascetic King took me then to the Indradyumna lake where the stork lived. The stork also could not find the identity of indradyumna. It replied perhaps that a tortoise which is named as Akūpāra living in the same lake might know him. When we approached Akūpāra and enquired whether he knew Indradyumna. The tortoise sat in meditation for sometime and then weeping extensively and shaking a leaf stood bowing respectfully and said, "How can I remain without knowing him? There are several monuments of the useful work done by him here. This very lake is of his making. This came into existence by the march of the cows he gave away to the people".

The moment Akūpāra, the tortoise finished speaking a chariot appeared from heaven to take the King away. The king after leaving me and the owl in their proper places go up to heaven in the Chariot

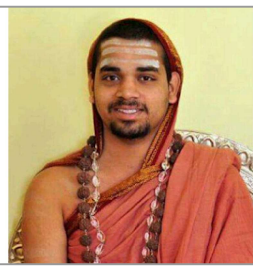


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Akṣahṛdaya

A sacred chant of mantra. When Nala was roaming about in the forest after his separation from his wife Damayantī, he happened to save the life of a cobra, Kārkoṭka, from the forest wildfire. But in return Kārkoṭka bit him and made him as black as clouds. Then Kārkoṭka advised Nala to go to the palace of King Ṛtupaṛṇa where Nala would be taught the secret mantra of Akṣahṛdaya by the King.



Once who knows this secret chant can find all the secrets of a game of dice and can count within no time the number of leaves, fruits and flowers of the tree. Nala went to King Ṛtupaṛṇa and stayed with him. While living there a brahmin named Sudeva came to King Ṛtupaṛṇa and informed him that Damayanti was going to marry again. Ṛtupaṛṇa immediately started for Vidarbha

taking Nala as his charioteer. The chariot driven by Nala, flew like a wind and on the way when King Ṛtupaṛṇa's handkerchief fell down and requested Nala to stop the chariot. Nala informed him that by this time the request was made they have already travelled on yojana. As they proceeded they saw a huge tree full of leaves and fruits. King Ṛtupaṛṇa at a glance, told Nala that the tree contains five crores of leaves and two thousand nine hundred and five fruits. Nala was surprised. Then they understood Nala was able to drive the chariot so quickly because of his sacred chant of Akṣahṛdaya mantra. and that Ṛtupaṛṇa was able to count the leaves and fruits because of his knowledge of the chant of Akṣahṛdaya mantra. They taught each other the sacred mantras. Because of this Akṣahṛdaya mantra Nala was able to win the game of the dice the second time and regain his kingdom.

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