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ANUGRAHA BHASHANAM

SADHANAS ESSENTIAL FOR PROGRESS

Man needs to engage in some Sadhanas (practices) for progress in life. Bhagavan Sri Krishna has described them in the Bhagavad Gita. For instance, one may think high of himself. This attitude is certainly not right. Such wrong notions bring about downfall. Shedding such wrong ideas is in itself a Sadhana.



Some people publicise their puja and japa to earn encomiums. They should not do so. Another essential trait is that one should never harass others in any way. Avoiding harassing others is by itself a good attribute. One who refrains from retaliating even when tormented is the greatest person indeed.

687th Aradhana Mahotsava of

Jagadguru Sri Vidyatirtha on November 21, 2020 here at Sringeri by Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji

Some may be straightforward. Their speech will not be at variance with their thoughts. This is a laudable trait. Likewise, one who is honest, serves his guru, controls his senses, keeps his mind pure and firmly follows the path to liberation through the Guru's instructions, will acquire Shreyas.

We bless all to understand these disciplines as leading to Knowledge and progress in their lives.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥

amānitvamadamhāhitvamahiṃsā kṣāntirārjavam |

ācāryopāsanam śaucaṃ sthairyamātmavinigrahaḥ ||

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

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



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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 5 - Sannyāsayogaḥ

6

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥६॥

samnyāsastu mahābāho du:khamāptumayogataḥ |
yogayukto munirbrahma nacireṇādhigacchati ||6||

Oh Arjuna! Sannyāsa is difficult to attain without karmayoga. But the devout Karmayogī attains Brahman before long.



7

योगयुक्तो विशुद्धात्मा विजितात्मा
जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते
॥७॥

yogayukto viśuddhātmā vijitātmā
jitendriyaḥ |
sarvabhūtātmabhūtātmā kurvannapi
na lipyate ||7||

Having mastered the body and sense organs, the pure-minded Karmayogī becomes the ātmā which is the self of all beings. Though acting, he is not affected.

8 & 9

नैव किञ्चित्करोमीति युक्तो मन्येत
तत्त्ववित् ।

पश्यञ्श्रुण्वन्स्पृशञ्छिघ्नन्
अश्रन्नाच्छन्स्वपञ्श्वसन् ॥८॥

प्रलपन्विसृजन्गृह्णन् उन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥

naiva kiñcitkaromīti yukto manyeta tattvavit |



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paśyañśruṇvanspṛśañjighran aśnangacchansvapañśvasan ||8||

pralapanvisrjangṛhṇan unmiṣannimiṣannapi |

indriyāñindriyārthaṣu vartanta iti dhārayan ||9||

Even while seeing, hearing, touching, smelling, eating, moving, reclining, breathing, talking, receiving, opening the eye and closing the eye, the disciplined knower of the Truth understands “I



do not do anything at all” bearing in mind that sense organs remain in sense-objects.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥

brahmaṇyādhāya karmāṇi saṅgaṃ tyaktvā karoti yaḥ |

lipyate na sa pāpena padmapatramivāmbhasā ||10||

Dedicating the actions to the Lord, he who acts without attachment is not affected by pāpam just as the lotus leaf is not wet by water.

(Sṛī Ādi Śankara Bhāṣya for Śrīmad 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.

191

योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्सवयंज्योतिः ।
कूटस्थस्सत्रात्मा कर्ता भोक्ता भवत्युपाधिस्थः ॥१९१॥

yo'yaṃ vijñānamayaḥ prāṇeṣu hṛdi sphuratsavayaṃjyotiḥ |
kūṭasthassannātmā kartā bhoktā bhavatyupādhisthaḥ ||191||

He who is this pure consciousness in the midst of the sense and shines in the heart and is self-luminous and is the changeless Self (ātma) becomes a doer and enjoyer by being in the Upadhi



192

स्वयं परिच्छेदमुपेत्य बुद्धेस्तादात्म्यदोषेण परं
मृषात्मनः ।
सर्वात्मकस्सत्रपि वीक्षते स्वयं स्वतः पृथक्त्वेन मृदो
घटानिव ॥१९२॥

svayaṃ paricchedamupetya
buddhestādātmyadoṣeṇa paraṃ mṛṣātmanaḥ |
sarvātmakassannapi vīkṣate svayaṃ svataḥ
pṛthaktvena mṛdo ghaṭāniva ||192||

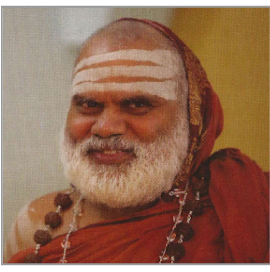
Though he is of the nature of all, getting limited by his own accord by reason only of identification (adhyāsa) with the intellect which is of an unreal nature, he looks at himself as distinct from himself, as one looks at the pots as distinct from mud.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārātī Tīrtha Mahāsāmiji at Tungabhadra Pushkar on Nov 20,2020 at Sringeri in Teppotsava (Float festival) of Sri Balasubrahmanya Swami)

193

अपाधिसंबन्धवशात्परात्परात्माप्युपाधिधर्माननु भाति
तद्गुणः ।

अयोविकारानविकारिवन्धित्सदैकरूपोऽपि परः स्वभावात् ॥१९३॥

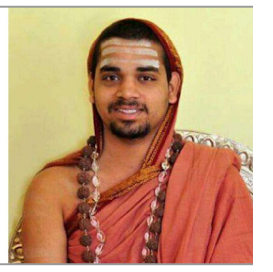


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apādhisaṃbandhavaśātparātparātmāpyupādhidharmānanu bhāti tadguṇaḥ |

ayovikārānavikāri vanhivatsadaikarūpo'pi paraḥ svabhāvāt ||193||

Though of the same form and without any change, by integrity of association with upādhis, the real Self (ātman) too, as if of the nature of the upādhis, acquires its qualities even as the fire which has no form appears in the form of iron.



It was mentioned in the verse 188 that this Upādhi has attached itself to the Self from time beginning-less. As it is an axiomatic truth that a beginning-less thing can have no end, the pupil feels that the Samsara must also be endless as the association of the Self with the Not-Self is beginning-less and can never therefore cease to be, that is freedom from Samsara is logically impossible. He seeks elucidation on this vital point.

(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji at Sringeri, Tungabhadra Pushkar on Nov 22, 2020 in Teppotsava (Float festival) of Sri Chandika Devi)

194 & 195

शिष्य उवाच

भ्रमेणाप्यन्यथा वास्तु जीवभावः परात्मनः ।
तदुपाधेरनादित्वान्नानादेर्नाश इष्यते ॥१९४॥
अतोऽस्य जीवभावोऽपि नित्यो भवति संसृतिः ।
न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ॥१९५॥

śiṣya uvāca

bhrameṇāpyanyathā vāstu jīvabhāvaḥ parātmanaḥ |
tadupādheranādītvānnānādernāśa iṣyate ||194||
ato'sya jīvabhāvo'pi nityo bhavati saṃsṛtiḥ |
na nivarteta tanmokṣaḥ kathaṃ me śrīguro vada ||195||

The śiṣya said:

Let the assumption of jīvahood (Jīvabhāva) by Paramātmā under the influence of the upādhis be due to delusion or otherwise. That upādhi is beginningless. Of what is beginningless, there can be no destruction. Then, the ātman's Jīvabhāva will be eternal. How then can there be freedom from saṃsāra? Teach me this, O Guru!

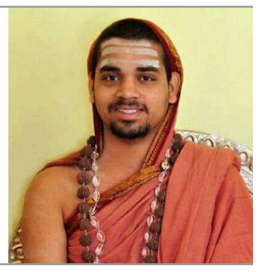


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Saundaryalaharī

धुनोतु ध्वान्तं नस्तुलितदलितेन्दीवरवनम्
घन स्निग्धश्लक्ष्णं चिकुरनिकुरुम्बं तव शिवे ।
यदीयं सौरभ्यं सहजं उपलब्धुं सुमनसो
वसन्त्यस्मिन् मन्ये
वलमथनवाटीविटपिनाम् ॥४३॥

dhunotu dhvāntaṃ
nastulitadalitendīvaravanam

ghana snigdhaślakṣṇaṃ
cikuranikurumbaṃ tava śive |

yadīyaṃ saurabhyaṃ sahaṃ
upalabdhuṃ sumanaso

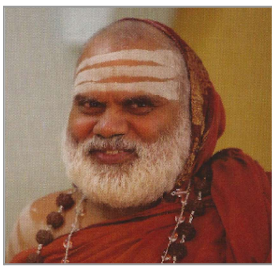
vasantyasmin manye
valamathanavāṭīviṭapinām ||43||

हे शिवे (he śive) = Hey Parvati!
धुनोतु (dhunotu) = let it remove;
ध्वान्तं नः (dhvāntaṃ na:) = our
darkness (ignorance); तुलित(tulita)
= resembles; दलित इन्दीवर वनं
(dalita indīvara vanam) = the full
bloomed blue lotus cluster; घन
स्निग्ध (ghana snigdha) = which is
dense, glossy; श्लक्ष्णं (ślakṣṇam)
= soft; चिकुर निकुरुम्बं (cikura
nikurumbaṃ) = mass of hair; तव
शिवे (tava śive) = your Oh Siva!
(Sakti); यत् इयं (yat iyaṃ) = of
which (this hair); सौरभ्यं
(saurabhyaṃ) = fragrance; सहजं
(sahaṃ) = natural; उपलब्धुं
(upalabdhuṃ) = to obtain; सुमनसः

(sumanasa:) = the flowers; वसन्ति (vasanti) = dwell; अस्मिन् (asmin) = in this (it); मन्ये (manye) = I think; वल मथन (vala mathana) = the enemy of Vala (Indra); वाटी विटपिनाम् (vāṭī viṭapinām) = the trees of the garden

O consort of Śiva! May Thy braid of locks resembling a forest of full-blown blue lotus flowers, luxuriant, soft and ily, remove the darkness of ignorance in our hearts. I presume that the heavenly flowers of Indra's garden have taken a play in Thy locks to imbibe a little of the natural fragrance of those locks and not to add fragrance to the locks like flowers ordinarily worn by women.



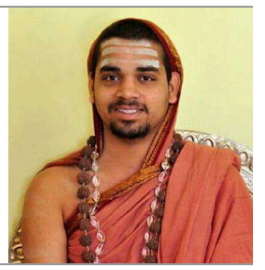


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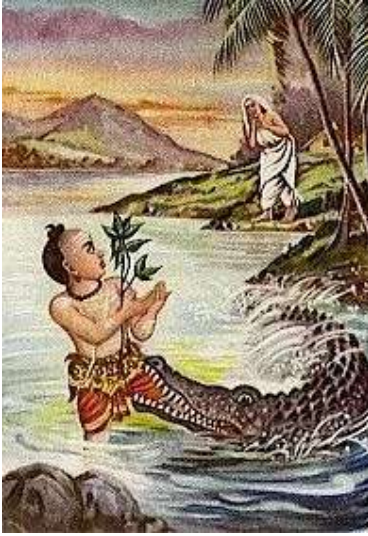
MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 5 “Adopting Sanyāsa”

Permission for His becoming a Sannyāsin.

The Crocodile Incident and Leaving from House

Shankara, thereupon, cheered and made his mother comfortable words who was weeping. He used many kind and soft words and he thought within himself thus: “I have not the least liking for this worldly materialistic life. But my mother will not permit me to leave like this. She is a Guru unto me and, therefore I must have her goodwill and blessings” While continuing to stay at home with such deep thought in mind, Shankara happened to go one day to the river for his routine bath. As soon as he stepped into the water, a crocodile caught him by the leg and he began to call out to his mother in distress with a sound voice. Smt. Aryamba rushed to the place and began to weep and wail seeing the lotus feet of her son shining above the water while the rest of his body was submerged by the crocodile’s pull.

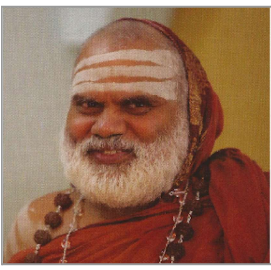


“My Lord! Why am I still alive?” Smt. Aryamba exclaimed in distress, ‘My Husband left me already and now I am going to lose my son also, who is the only support of my life. This is about to meet with his end in the mouth of a crocodile, it seems’. Now Shankara cried to the distressed Aryamba, “O My Mother,! Give me the permission to become a Sannyāsin, I a, sure the crocodile will then leave me and go in its own way.”

Hearing these words, Smt. aryamba gave her consent, thinking within herself; “If he lives, even if it is a Sannyāsi, I have a chance of seeing him at least on some rare occasions. If he dies, even that would not be possible for me.” And surprisingly immediately after Smt. Aryamba gave her consent, the crocodile released Shankara who came out without any serious injury. Shankara then said to his mother: “O My Mother! I am your son and servant. Tell me what I, this new Sannyāsin, should do. I shall certainly follow your command. These relatives, to whom my paternal wealth accrues, will certainly keep you in comfort, supplying all necessities in life like food, clothing and shelter. If you fall ill, they will look after you, and in the event of death, they will surely do all your funeral ceremony according to the rites. You can thus live on in comfort without any of the bother of managing an estate.”

Smt. Aryamba thereupon replied: “It is , indeed, a good fortune that your life could be saved through my permission to become a Sannyāsi. But I desire very much that on my death you should come and perform my funeral ceremony yourself. If this isn't done, what good is it to have borne a son”.

(Continues..)

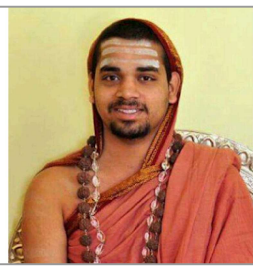


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Nectar drops from Yogavāsiṣṭha.

THE MEANS FOR THE CESSATION OF SORROW

THE CAUSE OF SORROW IS ONLY ATTACHMENT TO WORLDLY LIFE

Attachment to worldly life, which is exceedingly dangerous, bites like a snake, cuts like a sword, pierce like a spear, binds like a rope, burns like fire, blinds like night, makes men, who have fallen into it unsuspectingly, helpless like a stone, takes away the understanding, destroys stability and throws down into the dark well of delusion. Desire makes one worn out. There is no distress which a worldly person does not suffer. This disease of sensual pleasures is indeed endless. If it is not cured, then it always produces various things having as a consequence the fruit of a multitude of cities of hell.

O Rāma! The disease that is caused by the entrance of the poison of worldly existence is unbearable. It is stupidity alone that stands on the top of all calamities. This course of worldly



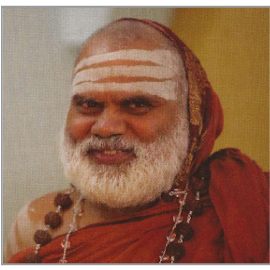
existence flows or is carried on by the inattention or mistake of the ignorant. To an ignorant person, there is intense sorrow as well as great delights.

This bad distress of an ignorant person never ceases when he has attained to the idea of ātman in the wicked body which is not the ātman. For one who has his eyes on the unreal .i.e., worthless things and who is

wallowing in every step, poison is produced even from the nectar-like moon, as fragrance from the flower.

FOR THE CESSATION OF SORROW KNOWLEDGE ALONE IS THE MEAN

This poisonous tree of worldly existence is the one abode of misfortunes. It infatuates the ignorant forever. Let one destroy stupidity with diligence. Mental agonies do not burn a wise man who has understood what is to be known and has the correct vision, as flames of fire do not burn a forest wetted by rain. Rāma! Men of lofty intellect have crossed over, in a moment, the ocean of this materialistic worldly existence which is difficult to be crossed, merely by the raft which is the application of knowledge. Rāghava! By which expedient do the pains of the pairs of opposite conditions such as cold wind and heat become bearable among sages without the application of knowledge? That supreme happiness called Nirvāna, by which a person is not born again nor dies, is obtained only from knowledge. Only knowledge is the means of a living being in crossing over transmigratory existence. Austerity, charity and a place of pilgrimage are declared as non-means.

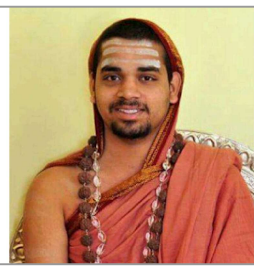


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

KALADY'S REDISCOVERER & REDISCOVERY – PART III

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.

His Holiness 33rd Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

KALADY TRACED

Conferring with the sacred intention of the Guru and without wasting any time, Seshadri Iyer proceeded to the Malabar region. The Madhaviya Shankara Digvijaya – the traditional account of the great saint philosopher clearly pointed about His birthplace as Kalady. Sri Iyer made inquiries regarding Kalady and came to know that there were three places with the name Kalady in the region. However references to the Poorna river and the Vrishachaleshwara temple (in Thrissur near Kalady) in the Madhaviya Shankara Digvijaya helped resolve the issue.

Sri Iyer traced the Kalady in question to correspond with one near Ernakulam in the Princely State of Travancore. When he proceeded to that particular spot now known as Kalady, with the help of state officials, he not only found every description mentioned in the Shankara Digvijaya applicable to the place but found that its intrinsic beauty was such as to make it worthy of being the birthplace of Adi Shankaracharya. The river Poorna was flowing deep through this land and nature had lavished there all the wealth of charm and serenity. Sri Iyer then returned to Sringeri and made the Mahaswamiji fully acquainted with the facts.

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



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॥ प्रश्नोत्तररत्नमालिका ॥ ॥ Praśnōttararatnamālikā ॥



सर्वसुखानां बीजं किं पुण्यं, दुःखमपि
कुतः पापात् ।
कस्यैश्वर्यं यः किल शङ्करं आराधयेत्
भक्त्या ॥४४॥

sarvasukhānāṃ bījaṃ kiṃ puṇyaṃ,
du:khamapi kuta: pāpāt |

kasyaiśvaryaṃ yaḥ kila śaṅkaraṃ
ārādhayet bhaktyā ||44||

Q : What is the source of all
happiness?

A : Ethical deeds.

Q : Wherefrom does sorrow come ?

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhārātī Mahāswāmij @ Dharmasthala, to inaugurate a guesthouse built at the abode of Sri Manjunathaswamy. Dharmasthala, Apr 25, 2016 Vijaya Yatra)

A : From sinful acts.

Q : Who will acquire wealth ?

A : One who atonement Lord Śiva.

को वर्धने विनीतः, को वा हीयेत यो दृप्तः ।

को न प्रत्येतव्यो ब्रूते यश्चानृतं शाश्वत् ॥४५॥

ko vardhane vinītaḥ, ko vā hīyeta yo dr̥ptaḥ |

ko na pratyetavyo brūte yaścānṛtaṃ śāśvat ||45||

Q : Who grows up in stature ?

A : One who is humble.

Q : Who becomes diminished ?

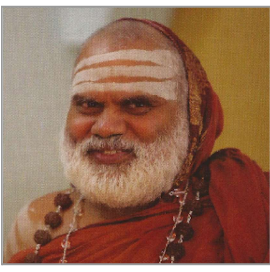
A : One who is arrogant.

Q : Who is not reliable ?

A : One who always speaks untruth.

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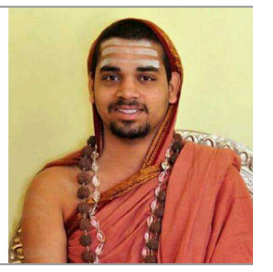


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DIVINE STORIES FOR CHILDREN.

Dattātreya (Datta)



A hermit (a person who choose to live alone) famous in the purāṇas. Anusūyā, the wife of Sage Atri, gave birth to Dattātreya. But Dattātreya was the incarnation of Mahāviṣṇu. There is a story in Brahmāṇḍa purāṇa how Mahāviṣṇu came to incarnate as Dattātreya.

Once there was a Sage called Aṇimāṇḍavya (Māṇḍavya). While the Sage was engaged in silent meditation , some robbers passed by that way. The King's men who were chasing the robbers, came to Sage Māṇḍavya and asked him about the robbers. Māṇḍavya did not break his silence. The King's men , thinking that Sage Māṇḍavya to be the thief bound his hands and legs and took him to the palace and kept him in front of the King. The King without enquiring anything ordered his men that Māṇḍavya to be killed by piercing his body with a trident.

Sri Dattatreya Prathishta was performed by the Jagadguru Shankaracharya His Holiness Mahasannidhanam Sri Bharati Tirtha Mahaswamigal on 4th March 2012 at Sadguru Chaitanya Mandiram

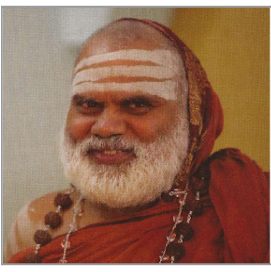
Accordingly a trident was posted on a hill far away and Māṇḍavya was seated on the tip of it. Māṇḍavya lay there in great agony.

It was at this time that Śīlavatī, famous for her conjugal fidelity, went to the house of harlot, carrying her husband Ugraśravas on her shoulder. When they passed by that way Ugraśravas scolded Māṇḍavya; getting angry at this Māṇḍavya cursed Ugraśravas that he would get his head broken and die before the sun-rise. Śīlavatī became very sorry when she heard the curse and she also cursed, "Let the sun not rise tomorrow". The sun did not rise the next day. Everything in the world was in utter confusion. The devas were confused. They went to Brahmā. Brahmā took them to Śiva. They could not find a solution. So all of them approached Mahāviṣṇu. The Trimūrtis (three gods) told the devas that the problem would be solved, and the devas returned.



Neeranjanam to Lord Dattatreya by Jagadguru Shankaracharya His Holiness Sri Vidhushekhara Bharati Mahaswamigal at Ahmednagar camp, Maharashtra Jan 22, 2019

Brahmā, Viṣṇu and Maheśvara went to Śīlavatī. Before going to Śīlavatī, they went to see Anusūyā, the wife of Sage Atri and asked her help to persuade Śīlavatī to recall her curse and

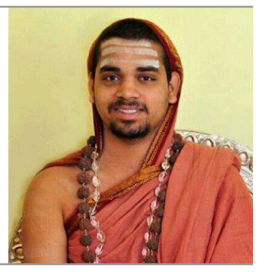


Voice of Jagadguru

advaitam paramanandam

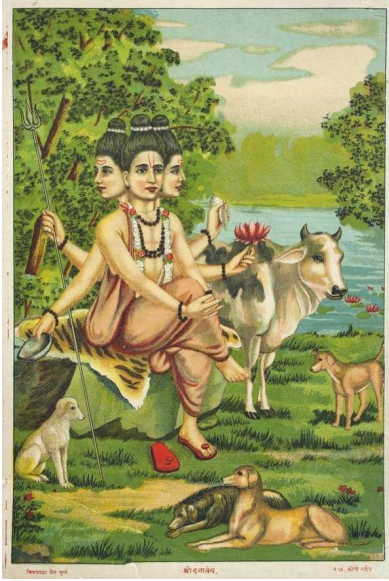


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allow the Sun to come. Thus Anusūyā and Brahmā, Dattātreya and Maheśvara (The Trimūrtis) approached Śīlavatī and spoke compassionate and consolatory words. At last Śīlavatī recalled her curse.

The Trimūrtis convinced Śīlavatī, that Ugraśravas would not die. The pleased Trimūrtis asked Anusūyā to ask for any boon. She replied that she did not want any boon except that the Trimūrtis should take birth as her sons. Accordingly Mahāvīṣṇu took birth as Dattātreya; Maheśvara as Duruvāsa and Brahmā as Chandra. In the womb of Anusūyā. This story of the birth of Dattātreya was seen in Brahmāṇḍa Purāṇa, Chapter 39 to 44. Dattātreya did great penance from his childhood and became a hermit.



When Kārtavīryārjuna became King, Dattātreya became very famous. Kārtavīryārjuna wanted to obtain supernatural powers. So he called Sage Garga and asked for his advice. Garga advised him that Dattātreya was the incarnation of Dattātreya and that would grace all his wishes. So Kārtavīryārjuna and his wife came to the River Narmadā, and taking bath in the river, began to worship Dattātreya, who was doing penance closeby. Dattātreya was pleased by the worship of Kārtavīryārjuna and went to Kārtavīryārjuna and asked him what his desire was. He requested for thousand hands and to be a youth forever, and such other things. Dattātreya granted his wishes. After that Kārtavīryārjuna would very often go to Sage Dattātreya for his advice and he followed him with deep devotion.

Once Rāvaṇa went to the hermitage of Dattātreya. The Sage had placed a water pot purified by reciting spells and incantations. Rāvaṇa stole that waterpot. When Dattātreya knew this, he cursed Rāvaṇa saying, "Since the water, which was evoked by spells and incantations, has fallen on your head, Monkeys will pollute your head by treading on it." (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa).

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