



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



SHREE SHANKARA JAYANTI SPECIAL



We submit our efforts at the lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji



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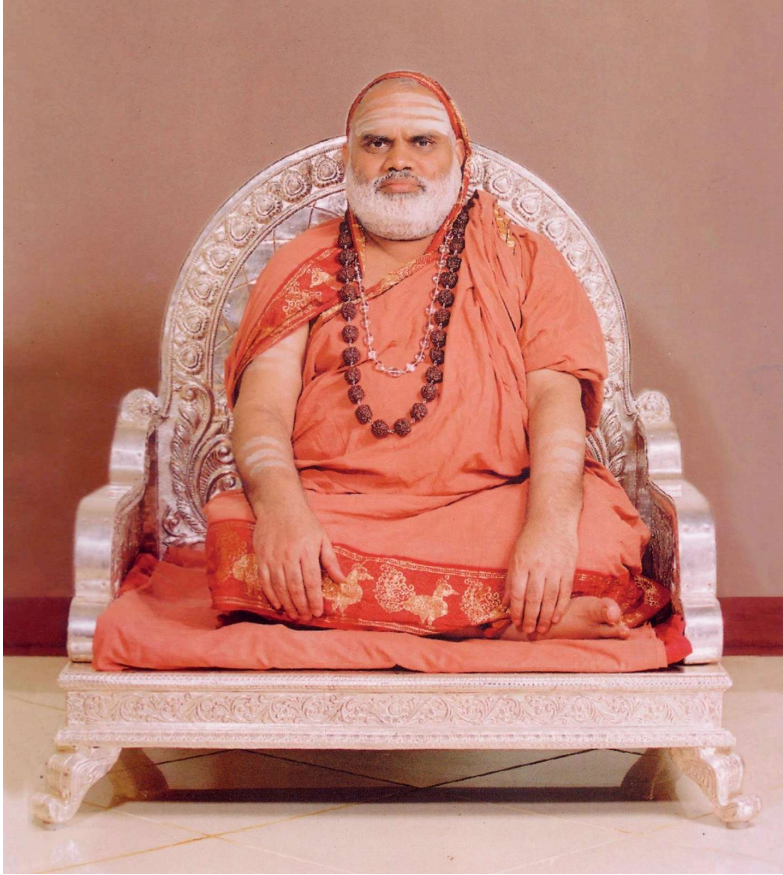
ANUGRAHA BHASHANAM

Be a Sāttvika-karta

The śāstras say : चित्तस्य शुद्धये कर्म | cittasya śud'dhayē karma |

It means that one should perform one's karma (duty) to attain citta-śuddhi (purity of mind).

Karma is classified as sāttvika, rājasika, and tāmasika. Only the sāttvika-kartā, i.e. the doer of the sāttvika-karma, is sure to attain citta-śuddhi.



How should a sāttvika-kartā be? --- He should not have any desire for the fruit of the karmas and should not be haughty that he is the doer (of the karma). At the same time, he should have the courage and the enthusiasm to perform it. Here, courage means the ability to complete the karma without getting disheartened, whatever the obstacle. Enthusiasm is that mental attitude which gives the doer the determination to finish the task at any cost.

There is another important point. Whatever the result of the karma, one should not have any like or dislike for it. That is, one should have the feeling that it is one's duty to perform that karma and it has been done. Whatever fruit God assigns to it must be accepted.

Karma performed with such an attitude will not cause any bondage, but will create citta-śuddhi and pave the way for jñāna (knowledge). Therefore, everyone must strive to be a sāttvika-kartā.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥
muktasaṅgō'nahamvādī dhṛtyutsāhasamanvitaḥ |
siddhyasiddhyōrnirvikāraḥ kartā sāttvika ucyatē ||

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji

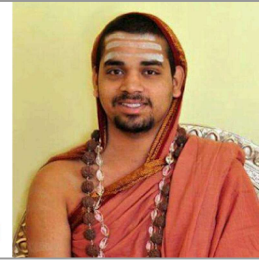


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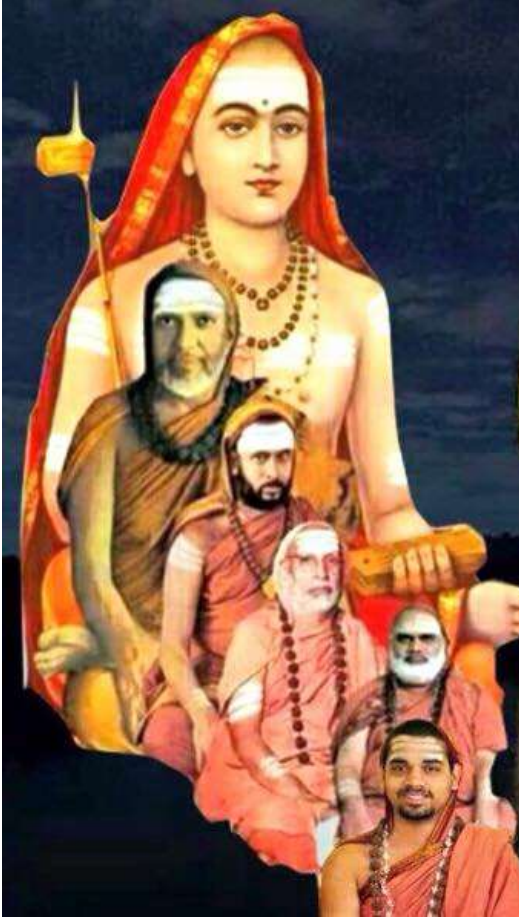


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---1200 years ago when our vaidika sanātana dharma was in decline, Śrī Ādi Śankarācārya propounded the philosophy of Advaitā Vedānta by winning over all other schools of thought through his knowledge and established the philosophy of sanātana dharma. Śrī Ādi Śankarācārya, an incarnation of Lord Śiva, was born in Kalady on śukla pakṣa of Vaiśākha month according to the Hindu calendar. This day, which falls between mid-April and mid-May of the Gregorian calendar, is celebrated as Śrī Śankara Jayanti. This year, we will be celebrating Śrī Śankara Jayanti on April 30.

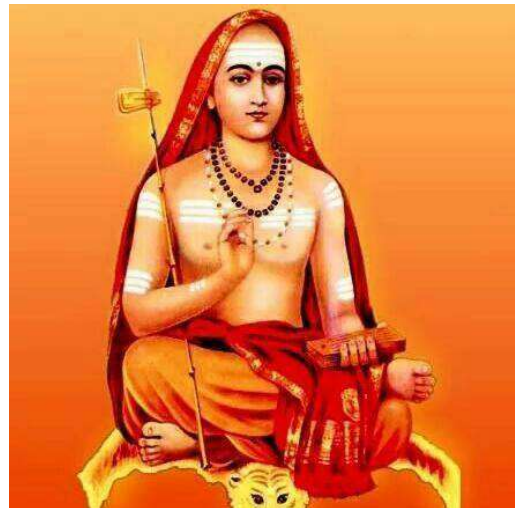


---For many years scholars were debating about the birth place of Śrī Ādi Śankarācārya. 107 years ago, the 33rd Jagadguru Śankarācārya Śrī Śrī Śrī Saccidānanda Śivābhinava Nṛsimha Bhāratī Mahāswāmi-ji of Dakṣiṇāmnāya Śṛṅgeri Śrī Śāradā Peetham found that Śrī Ādi Śankarācārya was born at Kalady in today's Kerala. From then on, the Ācāryas of Dakṣiṇāmnāya Śṛṅgeri Śrī Śāradā Peetham have been celebrating Śrī Śankara Jayanti in a very grand manner. Last year, the Government of India declared Śrī Śankara Jayanti as 'Philosopher's day'.

---Śrī Ādi Śankarācārya has blessed us with a number of ślokas in praise of the Lord, commentaries on the Upaniśads, and various granthās explaining Advaita Vedanta in a very

simple manner. He has also written a bhāṣyam on sage Vyāsa's Brahma Sūtra. It is said that this commentary was appreciated by the sage himself. A detailed mention of this is seen in Śrī Mādhaveeya Śankara Dig-vijayam written by His Holiness Jagadguru Śankarācārya Śrī Śrī Śrī Vidyāraṇya Mahāswāmi-ji, the 12th Ācārya of Dakṣiṇāmnāya Śṛṅgeri Śrī Śāradā Peetham.

---In this special edition on the occasion of Śrī Śankara Jayanti, we shall see a short summary of Jeevanmukta Ānandalaharī, one of the greatest





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granthās by Śrī Ādi Śankarācārya. This text consisting of 17 ślokas talks about the life-style of a true sannyāsī.

---Śrī Ādi Śankarācārya describes, in this very small granthā, about the jeevan-mukta who does his karmas without any attachment to them, and eradicates the sins that occur in the mind, through the practice of viveka and vairāgya. His aim and wish are to cross the ocean of samsāra. Hence, through the grace of a guru, he attains the knowledge of Truth by taking to jñāna-yoga involving the three stages of śravaṇam, mananam and nididdhyāsanam, and attains samādhi.

Here, a doubt generally arises in the minds of those who see the jeevan mukta in a physical body acquired through his prārabdha karmā. How does he act? In the Jeevanmukta Ānandalaharī, Śrī Ādi Śankarācārya clears such and other doubts about the jñāni.



---After coming out from the stage of samādhi, the jeevan muktā will remain involved in his normal routine with the consciousness that everything is māyā and that the adhiṣṭhānam (substratum) and satyam (Truth) behind everything is Brahman. So, he does not have any confusion and does not deviate from his path at any stage. Seeing him do his duty like an ordinary person, we should not confuse ourselves and come to the conclusion that he is not a jñāni. Here our Ācārya says that a jñāni has no worries about the views and thoughts of the ordinary persons, and that the wise come to any wrong conclusion about a jñāni at any stage. The gist of the 17 ślokas of Jeevanmukta Ānandalaharī is given below:

--- Being free from ignorance by the grace of his guru, a jñāni is not confused. While in town, he rejoices in the company of people who may be well-dressed, adorned with jewels and be seen as males and females, as if he were seeing figures in a painting, and with the awareness that he is mere sāksī (witness). 1

--- Being free from ignorance by the grace of his guru, a jñāni is not confused. While in the forest, he enjoys the sight of the trees in daylight --- their boughs lowered by the burden of leaves and fruits, and heavily covered by their shade varieties of birds chirping sweetly. At night, he sleeps on the very ground as his bed. 2

--- Being free from ignorance by the grace of his guru, a jñāni is not confused. At times he may reside in a palace, at other times in the mansions of the rich, at times on a mountain, at other times on river-banks or in the hut of great sages who have controlled their senses. 3



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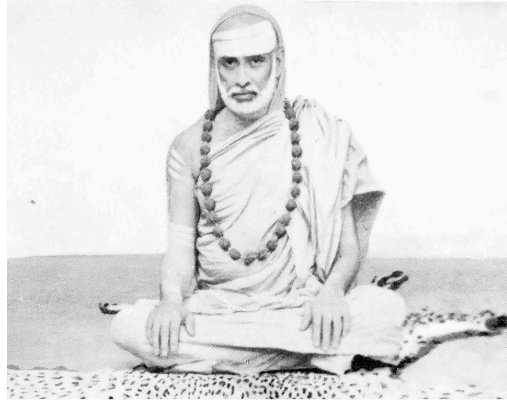
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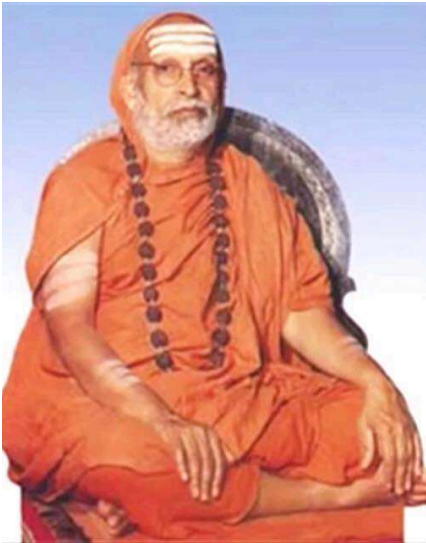


--- Being free from ignorance by the grace of his guru, a jñāni is not confused. At times, he may be merry with children who are clapping and laughing. At other times, he may be enjoying with graceful young males and females. Yet at other times, he may be talking idly with the aged whose hearts are overcome by worries.



--- Being free from ignorance by the grace of his guru, a jñāni is not confused. At times, he is with the learned who are very eager to acquire more knowledge. At times, he is with great poets who thoroughly enjoy the beautiful rhetorics in literature. At times, he is with expert logicians who analyse in-depth using the means of proof like inference, etc. 5

--- Being free from ignorance by the grace of his guru, a jñāni is not confused. He performs the pooja to the Lord respectfully and joyfully, at times with meditative practices, at times with well-bloomed fragrant flowers, at times with just clean petals (or leaves). 6



--- Being free from ignorance by the grace of his guru, a jñāni is not confused. At times, he may recite the names of Goddess Pārvatī or Lord Śiva, at times of Lord Viṣṇu, at times of Lord Mahāgaṇapathy, at times of the deity granting desires. 7

--- Being free from ignorance by the grace of his guru, a jñāni is not confused. At times, he may bathe in the waters of Ganges, at times in the water springing in the well, at times in the pond-water, at times in very hot water, at times in cold water, at times in the holy ash which sparkles like camphor. 8

--- Being free from ignorance by the grace of his guru, a jñāni is not confused. At times, he transacts with objects and senses of the waking state, at times he transacts with objects of the dream state, at times he continuously enjoys the bliss in the deep sleep. 9

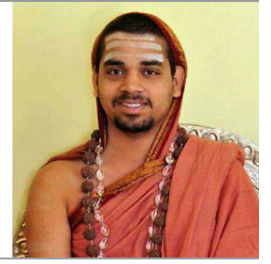


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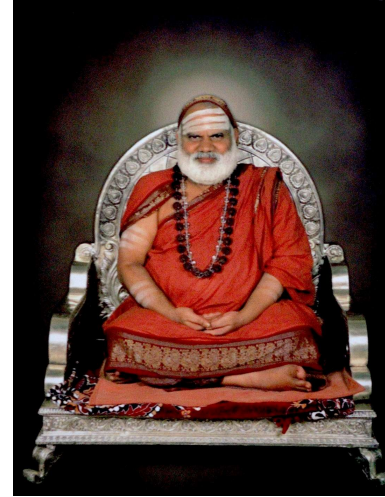


--- Being free from ignorance by the grace of his guru, a jñāni is not confused. At times clothed in space (he is naked), at times wearing beautiful clothes, at times girdled in lion's skin, with a good-heart and detachment, he brings happiness to the hearts of good people. 10

--- Being free from ignorance by the grace of his guru, a jñāni is not confused. What a wonder! At times, he is established in sattvaḡuṇa, at times well-entrenched in rajoguṇa, at times with tamōguṇa, at times devoid of all the three guṇas, at times a samsārī, at times following the path of the Vedas. 11

--- Being free from ignorance by the grace of his guru, a jñāni is not confused. At times he is established in silence, at times engaged in argument, at times rendered speechless by the hearty laughter of happiness, at times engrossed in watching the happenings in the lives of people. 12

--- Being free from ignorance by the grace of his guru, a jñāni is not confused. At times tossing the lotus flower at the lotus-like faces of maidens, at times getting tossed [with lotuses] in his face by them, he exhibits that nature of non-duality where there is no



self and the other. 13



--- Being free from ignorance by the grace of his guru, a jñāni is not confused. At times living with the followers of Lord Śiva, at times with those who meditate on Śakti, at times with the devotees of Viṣṇu, at times with those who meditate on Sūrya, at times with those who worship Gaṇapathy, by his non-dual nature he is beyond all differences. 14

--- Being free from ignorance by the grace of his guru, a jñāni is not confused. At times, he observes and rejoices at the formlessness. At times by virtue of the differences caused by the different guṇas he observes and rejoices his real, pure, auspicious nature as if endowed with various forms. At times, he observes and rejoices with wonderment at what this is. 15

--- Being free from ignorance by the grace of his guru, a jñāni is not confused. At times, having understood and practised the intended meaning of the mahāvākyas, he sees everything as the non-dual truth, the auspicious Brahman, and being freed from the fallacious appearance of duality, he keeps chanting 'Śiva, Śiva' only. 16

--- The wise say that he alone who is the best among human beings, who repeatedly takes a dip daily in the reservoir of his real nature of Bliss, and attains this state of the liberated person of being engrossed in the Para-brahman, which state can be attained through one's puṇyas and the nectarine merciful glance of the guru — he alone is forever a sannyaṣi, a yogi and a sage. 17



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SOUNDARYALAHARI

तटिल्लेखातन्वीं तपनशशि वैश्वानरमयीम्
 निषण्णां षण्णामप्युपरि कमलानाम् तवकलाम् ।
 महापद्माटव्यां मृदित-मलमायेन मनसा
 महान्तः पश्यन्तः दधति परमानन्दलहरीम् ॥२१॥

taṭillēkhātanvīm tapanasāsi vaiśvānaramayīm

niṣaṅṅāṁ ṣaṅṅāmapyupari kamalānām tavakalām |

mahāpadmāṭavyām mṛdita-mala-māyēna manasā

mahānta: paśyanta: dadhati paramānanda-laharīm ||21||



Oh Mother (reference: sloka 18) or Oh Queen-consort of Lord Siva! (reference: sloka 19)! Noble people sustain / hold the wave of the highest Bliss by fixing their thoughts on your kalā, [in which] Your body is as slender as lightning, You hold the sun, moon and fire within you, and You are seated firmly on the Greatest lotus (sahasrāra cakra) on top of all the six lotuses (cakras).

[When spiritual people meditate on the Goddess with a pure mind free from lust, greed and the hold of Māyā consisting of ignorance and ego, She is seen in their minds as a kalā of the bindu --- She appears in Her sūkṣma jyōti swarūpa for a

fraction of second, as a flash in the form of Sūrya, Chandra and Agni, and as seated on the top of the Thousand-petalled Lotus crossing the six cakras and the three granthis.

kalā : Śakti in union with Śiva known as Sadākhyā. Here Śakti is described in the form of Mahātripurasundarī.

[At the top is the 'Thousand-petalled lotus flower' (Sādākhyā-kalā): Sahasrāra kamalam or Sahasrāra cakra with the Śiva-Śakti aikya]

The six cakras and three granthis:

Mūlādhāra and Svādhiṣṭhāna cakras grouped together as the region of darkness where the Devi manifests as Fire. This region terminates in Brahmagranthi.

Maṅipūra and Anāhata cakras grouped together as the region of Surya (Sun) and terminates as Viṣṇugranthi.

Viśuddhi and Ājñā cakras grouped together as the region of Chandra (Moon) and terminates as Rudragranthi.

At the top is the 'Thousand-petalled lotus flower' (Sahasrāra kamalam or Sahasrāra cakra) with the Śiva-Śakti aikya (Sādākhyā-kalā)]



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MADHAVEEYA SHANKARA DIG-VIJAYAM

Marriage of Maṇḍana Miśra and Ubhaya-bhāratī (Chapter:3)

---Further, the parents of Ubhaya-bhāratī decided to end their arguments and to communicate the matter to her and her wish will be accepted. On hearing the words of her parents, her inner joy beamed in her face and a pleasant warmth spread all over her body. Upon ascertaining his daughter's wish, Viṣṇu Mitra accepted the proposal of the messengers and replied that a representative from his side will convey the happy message to Himamitra, the father of Viśvarūpa. Saraswati, the bride, well-versed in astrology. She sent a note through her father's representative that the fourteenth day was very auspicious with the lagnam having the seventh place clean. On seeing the messengers return with bright and smiling faces, Himamitra understood that his wish was fulfilled. When the messenger of Viṣṇu Mitra gave the note sent to him, he honored the messengers with valuables with joy and happiness. He informed the news to his son and relatives and asked them to make all the arrangements for the marriage of Viśvarūpa with Saraswati (Ubhaya-bhāratī) and engaged each of his friends and relatives in charge for marriage work. Viśvarūpa, well dressed and well-equipped with all the requirements started with his parents, friends and relatives to the region of Sonā for the wedding ceremony on the very auspicious time fixed by famous astrologers.

---Viṣṇu Mitra, the father-in-law of Viśvarūpa, gave a grand hearty welcome to them and brimmed with joy and satisfaction on seeing the face of Viśvarūpa. Addressing the bridegroom's father, he said, "Myself, my daughter, my house, all my properties are at your service. My family today got purified, by the meeting on this marriage ceremony. Otherwise, where are you, the master of all learning and where is my miserable self. One gets joy and happiness due to his puṇya karma. Whatever you wish here, are yours. Please accept it." Hearing the kind words of Viṣṇu Mitra, Himamitra replied, "Your humble words "All are yours" show your nature. I will take from you what I wish."

---Exchanging such courtesies, these two elders stood there in great joy, while the other visitors without any special responsibilities moved easily with a hilarious mood, joking and laughing. The marriage functions were going well. The natural beauty of the bride and bridegroom was enough. But as per the customs, they were well dressed and decorated. Bhāratī was playing with her friend joyfully, in the midst of her companions, she was asked to fix the auspicious time for the marriage.



Astrologers, though learned, were calculating the time only after getting to know the fixed time by her, as she was a greater expert in that. At that auspicious moment, in the midst of the joy-filled sounds of conchs, mṛdaṅgas, kettle-drums and vedic chanting, Viśvarūpa married Ubhaya-bhāratī. Everyone gifted whatever they wished to the couple. The parents of the couple were very much happy and were like the Kalpa-vṛkṣa in distributing the gifts to the friends and relatives who were in the marriage function. All the traditional functions were done by Viśvarūpa as said in śāstra. After the relatives and friends departed, Viśvarūpa stayed in that house for four days happily with his wife and did all the rituals without fail.



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THE MAHIMA OF GAYATRI JAPA

तत् (tat) : 'Om Tat Sat' -- these three words indicate Brahman. (Bhagavad Gītā 17:23). From the Bhagavad Gītā, it is clear that 'tat' means 'Brahman'.

सवितुः (savituh) : The One which gives the result for the action or That which creates this Universe.

वरेण्यं (varēṇyam) : That which most befitting i.e. the desire for mōkṣa.

भर्गः (bhargah) : That which removes ignorance. This light and That Brahman are one and the same. Śastra says 'This is the real happiness'. (Bṛhadāraṇyaka Upaniṣad 4.3.32). 'The head of Rāghu' is the general usage, but actually the head itself is Rāghu. Likewise, 'Brahman itself is the brightness (light)', but is said as 'this light is Brahman'.

देवस्य (dēvasya) : The happiest One.

धीमहि (dhīmahi) : We are meditating. Declare that "I am Brahman" in the meditation.

धियः (dhiyah) : Functions of Mental apparatus (antaḥkaraṇam). (The internal organ of the four-fold functions of manaḥ (mind), buddhi (intellect), citta (memory faculty) and ahaṁkāra (ego) is called antaḥkaraṇam)

यः (yah) : who (means inside us)

नः (nah) : our [intellects]

प्रचोदयात् (pracōdayāt) : propels



The meaning of Gāyatrī mantra is "That which propels the functions of the mental apparatus (*antaḥkaraṇam*), creates the universe, is the real form of happiness, destroys ignorance and is meditated upon by those who desire mōkṣa".

(Sāyaṇāchārya in his Chāndōgya-brahmana-veda-bhāṣya, says that the word 'bhargah' in the Gāyatrī mantra means 'The light that removes the root cause for saṁsāra, ie the ignorance is removed' and 'dhīmahi' means 'Through meditation we mingle with the Brahman'. The word 'deva' means 'the happiest one'. In Gāyatrī Mantra we can see the Advaita philosophy. Some believe that Śrī Śankarācārya has written bhāṣyam to Gāyatrī Mantra showing the Advaita tattva in it. In that 'bhargah' means 'The light that removes ignorance and results of ignorance' and 'dhīmahi' means 'That (Brahman) is me and we meditate as 'I am Brahman'. Vidyāraṇya also states that 'bhargah' means

'the light that removes ignorance'. Sūta samhitā of Skanda-purāṇa also says that the Gāyatrī mantra indicates Advaita philosophy. The Agni purāṇa says that 'dhīmahi' in Gāyatrī mantra, means 'I am Brahman' which is being meditated upon.



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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA BHARATI I (1623 – 1663)

सत्यस्वरूपं सदज्ञाननिष्ठं साक्षाच्छिवं परम् ।
सदा दानरतं दान्तं सच्चिदानन्दमाश्रये ॥

Truth incarnate, firm in self-knowledge He is ever blissful like Supreme Śiva, Self-controlled, He delights in charity; Homage to Master Saccidānanda!



The Acārya was a native of Madurai district and became a very sound Vedic scholar in boyhood. In his 16th year, he went to Sringeri where he was nominated as the 25th Acārya of the Peetham. Shortly after he assumed the headship of Peetham, the new Acārya visited Ikkeri at the invitation of Venkatappa Nāyak. From there, accompanied by the Nāyak, he went to Kollur to worship Goddess Mookāmbikā. No sooner did Vīrabhadra Nāyak ascend the throne of Ikkeri, than

Bhairava, chief of Kalasa, invaded his territory and captured a slice of it, which included Sringeri. In his cupidity, he committed the irrelevant act of ordering the Guru to come to his court and compelling him to yield the valuables of the Math. Nothing perturbed the Guru who went into meditation and refused to yield to aggression. Bhairava then went to Sringeri and plundered its wealth and on his way back defeated the Nāyak forces that had come for the relief of the Guru. Thus emboldened, he again went to Sringeri, and when the Guru was about to leave the Math, relief came from Nāyak. Bhairava came a third time to plunder the Math. Left with no help but the power of his tapasya, the Guru retired to his meditation, and saw in a vision the mysterious response of the deities in Sringeri, who appeared as bearing arms and attacking the invader. The Guru was soon informed that Bhairava had actually left the town. He celebrated the occasion by composing the poems, Ramachandra Mahodaya, Guru Stuti Śatakam, Rāma Bhujanga , Meenākshi Aṣṭakam and Meenākshi Śatakam. Vīrabhadra Nāyak, Sivappa Nāyak, Bhadrappa Nāyak, Hanumappa Nāyak and the then rulers bestowed several grants to the Math during this period. On his return from a visit to Bednur, He built a shrine for Bhāvani in the Malahanikareśwara temple and started several festivals including a 'rathotsava' (car festival) at the temple. This festival is held even today following Mahā Śivarātri in the benign presence of the Sringeri Jagadguru.

(source : www.sringeri.net)



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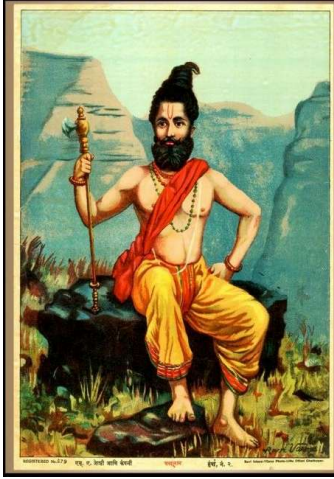


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UPASANA DEVATHA

Paraśurāma, warrior with the axe, from the Treta Yuga. He was the son of Jamadagni and Renuka and received an axe after a penance to Śiva. He was the first Brahmin-Kṣatriya in Hinduism, or warrior-saint, with duties between a Brahmin and a Kṣatriya. King Kārtavīrya Arjuna and his army visited the father of Paraśurāma at his ashram, and the saint was able to feed them with the divine cow Kamadhenu. The king demanded the cow, but Jamadagni refused. Enraged, the king took it by force and destroyed the ashram. Paraśurāma then killed the king at his palace and destroyed his army. In revenge, the sons of Kartavīrya killed Jamadagni. Paraśurāma took a vow to kill every Kṣatriya on earth twenty-one times over, and filled five lakes with their blood. Ultimately, his grandfather, Rṣi Rucheeka, appeared before him and made him halt. He is a Chiranjīvi (immortal), and believed to be alive today in penance at Mahendragiri.



Rāma, the prince and king of Ayodhyā, from the Treta Yuga. He is a commonly worshiped avatar in Hinduism, and is thought of as the ideal heroic man. His story is recounted in one of the most widely read scriptures of Hinduism, the Rāmāyana. While in exile from his own kingdom with his brother Lakṣman and the God Hanumān, his wife Sitā was abducted by the demon king of Lankā, Rāvaṇa. He travelled to Lankā, killed the demon king and saved Sitā.



Balarāma, also known as Baladeva, Balabhadra and Halāyudha, is the elder brother of Kṛṣṇa (an avatara of the god Viṣṇu) and is regarded generally as an avatāra of Śeṣa. He is also sometimes considered as the Śankarṣaṇa form of Viṣṇu and the eighth avatāra of Viṣṇu.

he stands in the side of dharma (Paṇḍavas). He gave us the famous Śrīmad Bhāgavad Gītā, which is considered as the most sacred grantha.

Kṛṣṇa was the eighth son of Devaki and Vāsudeva, from the Dwāpara Yuga. He appeared alongside his elder brother Balarāma. He was the friend of Pāṇḍava and in the Kurukṣetra war





Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Kalki ("Eternity", or "White Horse", or "Destroyer of Filth"), will be the final incarnation of Viṣṇu, foretold to appear at the end of Kali Yuga, our present epoch. He will be atop a white horse and his sword will be drawn, blazing like a comet. He is the harbinger of end time in Hindu eschatology, and will destroy all unrighteousness and evil at the end of Kali Yuga.

Thus, the Dasāvātara of Mahā Viṣṇu was seen by us. For the benefit of the people, Śrī Ādi Śankarācharya gave the śanmata-devata-upāsanā. From the next issue we will be seeing Praśnōttara-ratnamālikā, another famous grantha by Śrī Ādi Śankarācārya.



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