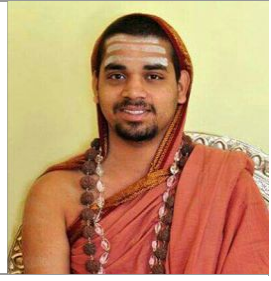


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IMPORTANCE OF THE PATH OF DHARMA

If there is no Dharmacharanam (following of Dharma) then there will be no difference between Animals and Human beings.



धर्मेण हीनाः पशुभिः समानाः

We do our actions through our mind, thoughts and words. All these three should always synchronise in accordance with Dharma.

यादृशेन तु भावेन यद्यत्कर्म निषेवते ।
तादृशेन शरीरेण तत्तत्फलमुपाश्रुते ॥

Through thoughts we do our action, and such action will get the karma phala in the manner what we do.

(Sringeri Jagadguru His Holiness Sri Bharati Tirtha Mahaswamiji)

For this purpose, our mind, thoughts and words should be kept purified. In any situation, one should not deviate from the path of dharma. We should not even think of adharma. Suppose if we fall into the path of adharma, then the result will be disastrous.

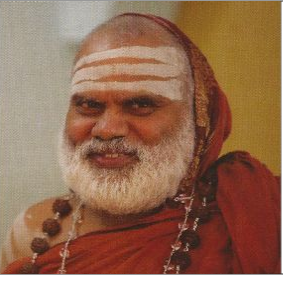
न सीदन्नपि धर्मेण मनोऽधर्मेनिवेशयेत् ।
अधार्मिकाणां पापानामाशु पश्यन्विपर्ययम् ॥

People like Duryodhana, Ravana made their life disastrous because they followed the path of adharma. But as Pandavas always followed the path of dharma, they succeeded in their life. Srimad Bhagavatam also insists us to follow the path of dharma.

धर्म आचरितः पुंसां वाङ्मनः कायबुद्धिभिः ।
लोकान्विशोकान्वितरत्यथानन्त्यमसङ्गिनाम् ॥

Which means words we use, our mind and thoughts should be in pure manner as it will give a place in heaven and also set a platform for the upcoming births. For those who are free from the worldly attachments, it confers moksha. Keeping this well in our mind we all should always follow the path of Dharma.

We submit our efforts in the Lotus feet of Mahasannidhanam Jagadguru Sri Sri Bharathi Tirtha Mahaswamiji and Sannidhanam Jagadguru Sri Sri Vidhushekhara Bharathi Mahaswamiji

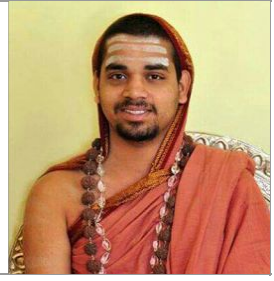


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SRIMAD BHAGAVAD GITA SRI ADI SHANKARA BHASHYA

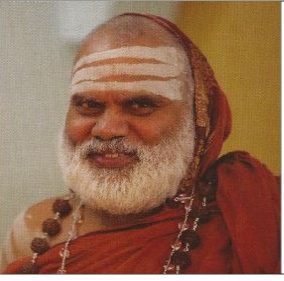
श्रीमद् भगवद्गीता
शाङ्करभाष्यम्
(उपोद्घातः)

तदर्थविष्करणाय अनेकैः विवृतपदपदार्थ वाक्यार्थन्यायम् अपि अत्यन्तविरुद्धानेकार्थत्वेन लौकिकैः
गृह्यमाणम् उपलभ्य अहं विवेकतः अर्थनिर्धारणार्थं संक्षेपतो विवरणं करिष्यामि |

tadarthaaviShkaraNaaya anekai: vivrutapadapadaartha vaakyarthanyaayam api
atyantaviruddhaanekaarthatvena laukikai: gRuhyamaaNam upalabhya ahaM vivekata:
arthanirdhaaraNaarthaM saMkShepato vivaraNaM kariShyaami |

Here Sri Adi Shankara says, many wrote meaning for this hard and tuff BhagavadGita in paatha, paataartha, vaakyaartha, and nyaaya. But many are not related with the true sayings as each took many meanings which are not related to the correct one. So considering all in my mind in a short form, I am going to give explanation of this great grantha.



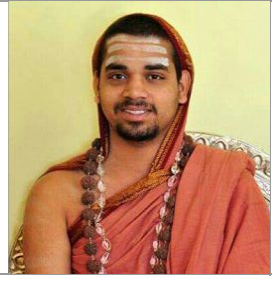


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तस्य अस्य गीताशास्त्रस्य संक्षेपतः प्रयोजनं परं निःश्रेयसं सहेतुकस्य संसारस्य अत्यन्तोपरमलक्षणम् । तत् च सर्वकर्मसंन्यासपूर्वकाद् आत्मज्ञाननिष्ठारूपाद् धर्माद् भवति ।

Tasya asya geetaashastrasya sMkShepata: prayojanaM paraM nee:shreyasaM sahe tukasya saMsaarasya atyantoparamalakShaNam | tat cha sarvakarmasaMnyaasapoorvakaad aatmanjnaananiShThaaropaad dharmaad bhavati |

In short the content of Geeta is, attaining moksha from this samsara bandha. It will be obtained through atma vichara in the path of dharma.

तथा इमम् एव गीतार्थधर्मम् उद्दिश्य भगवता एव उक्तम् "स हि धर्मः सुपर्याप्तो ब्रह्मणः पदवेदने" इति अनुगीतासु ।

Tathaa imam eva geetaarthadharmam uddishya bhagavataa eva uktam " sa hi dharm: suparthaapto brahmaNa: padavedane" iti anugeetaasu |

Considering this Bhagavan in Anugita gave us what is dharma. This dharma helps us to realize and merge with Brahman

किं च अन्यदपि तन्त्रेव उक्तम्-

"नैव धर्मी न चाधर्मी न चैव हि शुभाशुभी ।

यः स्यादेकासने लीनस्तूष्णीं किञ्चिदचिन्तयन्" ॥

kiM cha anyadapi tanrtreva uktam-

"naiva dharmee na chaadharmee na chaiva hi shubhaashubhee |

Ya: syaadekaasane leenastooShNeeM kinjchidachintayam" ॥

Moreover it is said that " There is no punya or paapa for such person who has left everything and always meditate and merged with the Brahman. There is no sorrow or happiness for them as a result of their karmas".

ज्ञानं संन्यासलक्षणम् इति च ।

इह अपि च अन्ते उक्तम् अर्जुनाय

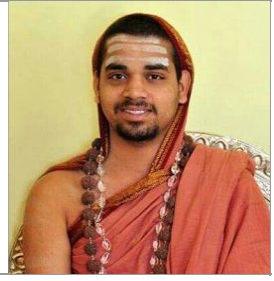
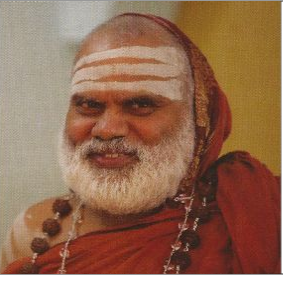
"सर्वधर्मान्परियज्य मामेकं शरणं व्रज" इति

jnaanaM sanyaasalakShaNam iti cha |

iha api cha ante uktam arjunaaya

"sarvadharmaanpariyajya maamekaM sharaNaM vraja" iti

More over, true knowledge is known as Sanyaasa. In this Gita saara, making Arjuna a tool, Lord Krishna told him to leave everything and to completely surrender to HIM.



VIVEKACHUDAMANI

THE QUALIFICATION OF SHISHYA (SHISHYA LAKSHANA)

Acharya describes the second qualification, the sadhana of Vairagya that comes through Viveka. Vairagya means realizing the truth i.e. differentiating the nithya vasthu and anithya vasthu, right from the body to the Brahman and get detachment from the anithya vasthu.

Next Acharya explains the third qualification, the six points mentioned in the slokas They are:

1. Shama (Mind control)
2. Dama (Sense control)
3. Uparati (Cessation of activity)
4. Titiksha (Sufferance),
5. Shraddha (Faith)
6. Samadhana (Mental equipoise)

Shama (Mind control) means keeping the mind and thoughts under control and distinguish between the truth and non-truth and keeping vairagya on the worldly things.

Dama (Sense control) means attaining control over the senses and keep them in the search of truth alone.

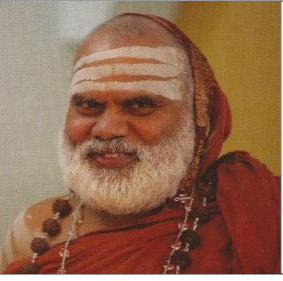
Uparati (Cessation of activity) means no attachments through the thoughts. This stage will help a sadhaka to develop the strength over the thoughts and focus the mind only on the truth i.e. self alone.

Titiksha (Sufferance) means Endurance of all afflictions without countering aids, and without anxiety or lament.

Shraddha (Faith) means having belief in the words of Guru and Sastra and following as per their guidance.

Samadhanam (Mental equipoise) means always mingling ourselves with the pure, true Brahman. One should have a steady mind and should not allow it to go in its own way.

It should be noted that unless otherwise the mind is under the control (shama), the sense cannot be kept under our control (Dama), when these two gunas are present automatically the third quality of Uparati i.e. our action will come to our control in a proper manner. So whatever we suffer will not cause any big effect on us. We will keep calm in any situation. This will lead to faith (Shraddha) which makes an unshakable belief on the words of Guru and Shastra. When the fifth stage is also attained then focus on Brahman with the grace of Guru will be obtained without any hindrance. Now Adi Shankara states about the fourth qualification for a Shishya is Longing for freedom. Mumukshutva means one should realize the Truth, whom we are from our body to Brahma and have, argue to get freedom from this worldly attachments.

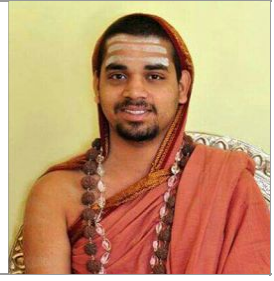


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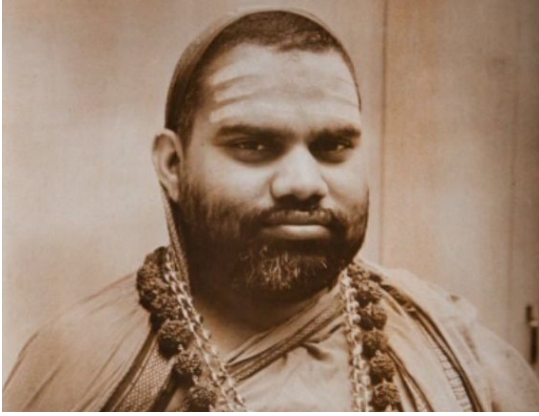
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When we get Vairagya then we will get Viveka. To get qualifications of the first three, in a perfect way this fourth qualification Mumukshutva is main. Once Mumukshutva comes in the three qualifications of Viveka, Vairagya and training of Shat Sampat, then sadhaka will get qualified for the search of the Truth.



With the grace of Guru even the dull and middle nature of Vairagya will give the full fruit by strengthening the Vairagya and training six fold things (Shat Sampat).

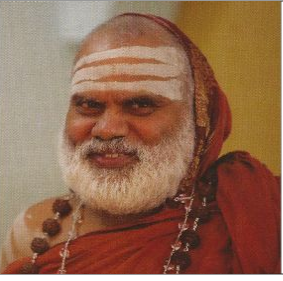
With whom Vairagya and Mumukshutva is in strong nature then the meaning for the word of Shama, Dama etc will give the correct meaning through his life style. He will enjoy the fruit in a nice manner.

This Vairagya and Mumukshutva should be in the correct path, then only we will get the desired fruit otherwise it will be meaningless.

Now Adi shankara explains the sadhana of Bhakthi after describing the sadhana for atma vichara.

To attain Moksha the sadhana of Bhakti is considered as the main one. By repeated practice of thinking and feeling the swarupa of Brahman it becomes Bhakthi. He also states that for the word of 'Bhakthi' some have given another definition.

Devotion (Bhakti) is the constant contemplation of one's own Self as the nature of 'That' (Brahman). In the first explanation this Devotion (Bhakti) is considered as opposite to nididhyasana. In the later it is the bhavana of the Brahman. Even though there is a difference one should not go away from the correct path, otherwise it will lead one to wrong path.

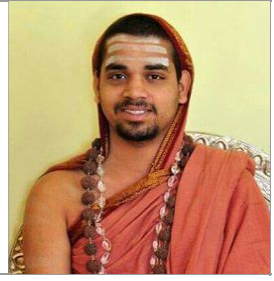


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SRI MADHAVEEYA SHANKARA DIGVIJAYA

SECOND SARGA

In the bank of River Poorna which is in the Kerala state, Lord Shiva decided to show his grace. So one fine day the King of the Vrushachala got a dream that there was a swayambhoo linga in the River bank of Poorna. Getting the dream he constructed a temple for that Swayambhu Murthy and made arrangements for regular pooja.

The beautiful Kalady village was near Vrushachala. Lord Shiva wanted to descend as Shankara in this Punya Kalady Kshetra as grandson of the famous pandit Vidhyadhiraja of Kalady.

Here our author Jagadguru Sri Vidyanarya beautifully narrates the greatness of the parampara of Sri Shankara. He quotes, it is the honour(bhagya) that Vidhyadhiraja had by the grace of Lord Vrushachala murthy (Lord Shiva). Dasaratha Chakravarthi prayed Lord to bless him with child so that he will attain the happiness. But never asked that Lord Vishnu should born as a child to him. But it is the grace of Lord Mahavishu that he himself born to him and HE decided that King Dasaratha should become his father. That is the greatness of Dasaratha's scared birth. Likewise here Lord Vrushachala decided Vidhyadhiraja as his grandfather, from this we are able to know how great was Vidhyadhiraja.



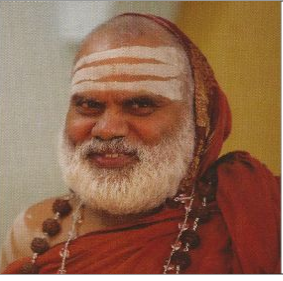
Suppose a person want to know about Brahma Deva through vedas, then it is highest aspect. Same time if Brahma Deva knows a person personally means, who is the great person in these two. Obviously, the most sacred one is the second person. Sruti says

“प्रजापतिं यो वेद प्रजापतिस्त्वं वेद, यं प्रजापतिर्वेद स पुण्यो भवति” .

From the above statement from Sruti we are able to know how lucky Sri Vidhyathiraja.

(Jagadguru His Holiness Sri Abhinava Vidya Tirtha Mahaswamiji & Jagadguru His Holiness Sri Bharthi Tirtha Mahaswamiji).

A son was born to Vidhyadhiraja because of his previous karma phala, whose tejas made others to love him. Sri Vidhyadhiraja named him as Shivaguru. In knowledge he was like Lord Shiva and in his fluency he was like Bruhaspathi. Everyone said that this is the reason why he was named as Shivaguru by his father. Shivaguru did all the duties of Brahmachari as said in vedas by doing the agnihotra, ie sandhyavandana, samidhadaan etc ate those foods only permitted in vedas and doing services to his Guru and learn in Gurukulam.

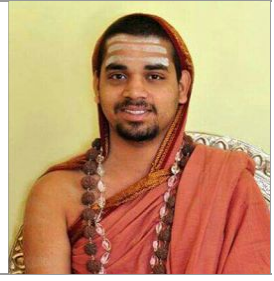


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UPASANA DEVATA

LORD SHIVA

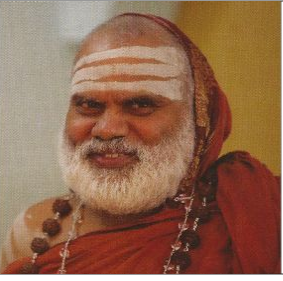


From the previous issue we are seeing the greatness of Lord Shiva. Actually we will not be able to express his greatness in few lines. Now we shall see one of his forms known as Rudra. The most famous way in praying to Lord Shiva is chanting of Rudradhyaya.

There is no other mantra which is equal to Rudradhyaya in this world. In the Yajur Veda there are seven parts. In that seven the mid-point is the fourth part. And in that "Nama Shivaya" is considered as the mid-point. Such greatness is for Panchakshara mantra of Lord Shiva. Such greatness of Shiva cannot be explained in simple words. So to praise him who HE is, chanting of Rudradhyaya is the best way.

Through chanting Rudradhyaya, the results of praying to HIM, and the unlimited happiness that we enjoy not only in this janma and also in all our upcoming janmas are there. Not only it gives happiness, it will also eradicate all our sorrows i.e. the paapa karma also.

Even those who do not have any attachments will chant Rudradhyaya. AS we chant and praise the Rudra murthy we will become like HIM. In Guru Gita we are able to know that there is no difference between God and Guru. If we see any difference between God and Guru then it is considered as a great sin. So there is no difference between Lord Shiva and Guru. We have to see Guru as Lord Shiva only. All Sannyasis are Lord Shiva. Such greatness we have with our Lord Shiva. Somavara (Monday) is considered as an auspicious day for worshipping Lord Shiva. Very special days for Lord Shiva are Shravana somavara, Karthika Somavara, Shivarathri, Arudra day, Karthika Deepa utsava day etc. By doing upasana of Lord Shiva and chanting of Rudradhyaya we get his grace and grace of Guru.

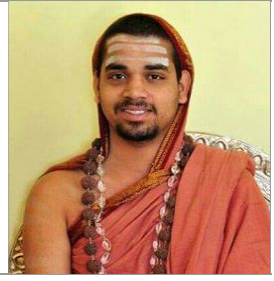


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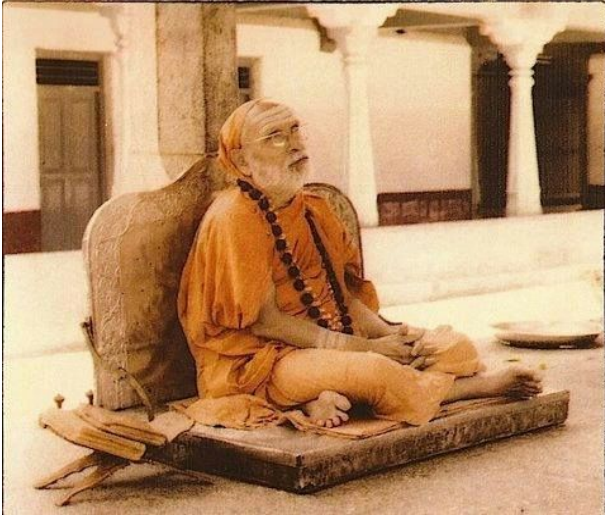


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THE MAHIMA OF SANDHYAVANDANA

In Sandhyavandana there is meaning for its words and action like other words that we used to. By knowing the meaning of the words that we use in Sandhyavandana means it will be easy for us to do in a proper manner. Once we know the meaning for what purpose and in what way we are doing then it will give us happiness, because like a parrot if we keep on repeating the words after sometime we will lose interest in doing the things what we are doing again and again.



Mahaswamiji)

यदेव विद्यया करोति... तदेव वीर्यवतरं भवति
(छान्दोग्योपनिषद् १.१.१०)

“The karmas that we are doing with knowing the true knowledge will give high results” thus says Chandogya Upanishad.

स्थाणुरयं भारहारः किलाभूदधीत्य वेदं न विजानाति
योऽर्थम् ।
योऽर्थज्ञ इत्सकलं भद्रमश्नुते नाकमेति
ज्ञानविधूतपाप्मा ॥
(निरुक्त १.१८)

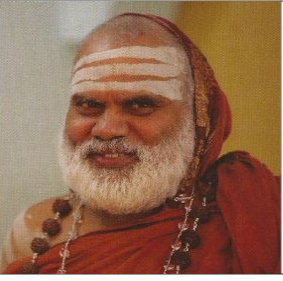
(Jagadguru His Holiness Sri Abhinava Vidya Tirtha

“One is considered as a weighing machine if he does not know the meaning of vedas what he is reciting. As one knows the meaning of the vedas, he will go to swarga loka by coming out of his paapa”. Thus we are able to know the importance of the meaning for the things what we are doing in the proper way.

From this there arise another question in our mind whether to do the karma or not, if we do not know the meaning of that. The answer is we should do our karma either we know the meaning or not. But if we do without knowing the meaning then the result that we get from the karma will be less but we should not skip in doing our karma. If we skip our karma means it will result in paapa only and will not give any punya or benefit. So one has to try to know the meaning of the karma, what one is actually doing daily.

एति जीवन्तमानन्दो नरं वर्षशतादपि
(रामायण ५.३४.६)

“One will get shreyas (unlimited happiness) if he lives even after hundred years” thus says Ramayan. So rather than saying that it is too late to learn a reason for our action, it is better to start learning at least from now should be our stand.

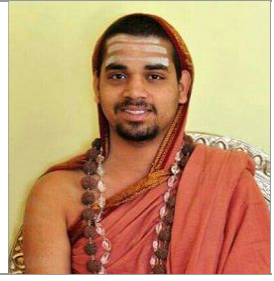


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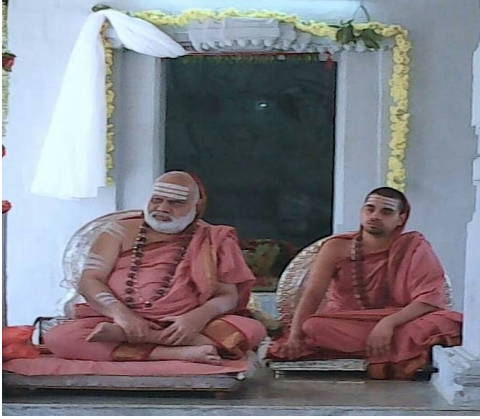
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SRI BHARATHI TEERTHA VANI



Believe that all the wealth you have is because of Iswara Krupa only.

In this Human birth whatever we have as we think that it is our wealth, is actually the mercy of Iswara. We got this 'rarest' human birth after undergoing many janmas in our past. We are not sure whether the next birth also be Human birth only. Due to our Karma phala, Iswara with lot of grace gives us the result for what we have done in the past. In the other words at present we are getting the fruit for our past and through our action we are sowing the seed for our future.

(Jagadguru Sri Bharathi Teertha Mahaswamiji and Jagadguru Sri Vidhushekhara Bharathi Mahaswamiji)

The house, bank balance, gold, land and all the wealth that we vow as ours are HIS grace (krupa). If we forget this and think that it is earned by our own power then we are fools. Moreover to get such and more wealth in this and next janma also is in HIS hands only. Nothing is in our hands is the truth. So always be thankful to Iswara for whatever He gives you. Utilise that in the path of sath karma(noble deeds) and make a beautiful path in present and for the future. One can get the knowledge of realizing this truth only with the grace of Guru. As he is the supreme, we all should surrender to him and get the true knowledge and realize the power of Iswara.

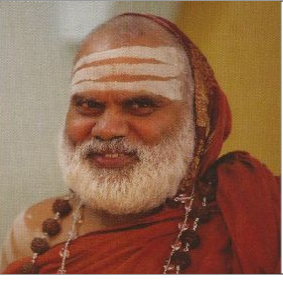
SOUNDARYALAHARI



महीं मूलाधारे कमपि मणिपूरे हुतवहं
स्थितं स्वाधिष्ठाने हृदि मरुतमाकाशमुपरि |
मनोऽपि भ्रूमध्ये सकलमपि भित्वा कुलपथं
सहस्रारे पद्मे सह रहसि पत्या विहरसे||९||

maheeM moolaadhaare kamaapi maNipoore hRutavahaM
sthitaM svaadhiShThaane hRudi marutamaakaashamupari |
Manospi broomadhye sakalamapi bhitvaa kulapathaM
Sahasraare padme saha rahasi patyaa viharase ||9||

Hey| Maa daughter of Himagiri| In our body the six chakras are called kula and their path is called kulapatha. Crossing this kulapatha in the sahasrakamala, you are mingling with Lord Shiva in ekantha, which cannot be seen by anyone. In mooladhara we cross the prithvi(earth), in manipura we cross apaasa(water), svadhishtana in the hip we cross agni ie tejas(fire), in the anaahatachakra in the heart we cross the vayu(air), in neck the vishuddhi chakra is there which is related to akasha(the space) and in the ajna chakra which is in between the eyebrows in the forehead we relate it with the manas(mind and thoughts). By crossing these six chakras in the sahasraara you always mingle as one with Lord Shiva. Yogi's and Jnani's will see Maa Devi Himagiri in this place with Lord Shiva and be with them always.

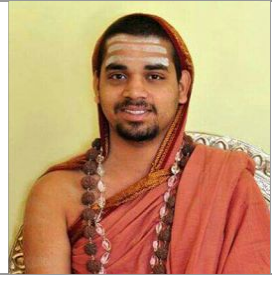


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LIFE HISTORY OF ACHARYAS OF SRINGERI

BIOGRAPHY OF SRI VIDYARANYA

Tradition has it that Madhava (the generally accepted pre-ascetic name of Sri Vidyaranya) was the elder of two Brahmachari brothers belonging to a poor but learned Brahmin family of Ekashila Nagari (present-day Warangal). The younger of the two, wandering south in search of true knowledge, reached Sringeri when the great Vidyashankara Tirtha was the reigning pontiff. On seeing the innate greatness of the young Brahmachari, Sri Vidyatirtha readily gave him sanyasa diksha with the ascetic name of Bharati Tirtha in 1328 A.D.

In the meanwhile, Madhava left home in search of his younger brother. After much wandering, he finally reached Sringeri where he found his brother as the junior pontiff Bharati Krishna Tirtha. At the junior pontiff's request, Sri Vidyatirtha readily gave Madhava sanyasa diksha in 1331 A.D under the ascetic name of Sri Vidyaranya, in other words, verily a forest of knowledge.



Sri Bharati Krishna Tirtha, though younger than Vidyaranya became his senior by virtue of his earlier ordainment into Sanyasa Ashrama and came to be known as the senior Sripada and Vidyaranya the junior.

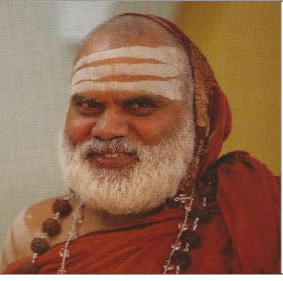
Sri Vidyaranya then started on a pilgrimage and reached Kashi. At the direction of Sri Vyasa, he went to Badarikashrama where the great sage himself initiated him into Sri Vidya. Returning south, he retired to Matanga hill, near Hampi, where he immersed himself in intense meditation. It was at this time that the two brothers, Madhava and Sayana, the sons of Mayana of Bharadwaja Gotra, approached Sri Vidyaranya and sought his blessings. Sri Vidyaranya graciously gave them his unfinished Veda Bhasyas and some other works. He blessed them to complete the works

in their own names as Madhaviyam and Sayaniyam. Later, both the brothers served as ministers in the Vijayanagara empire under Bukkaraya and Harihara I and II. At Sringeri, Sri Vidyatirtha attained Mahasamadhi by entering into Lambika Yoga Samadhi and Sri Bharati Krishna Tirtha succeeded him as the 11th Jagadguru of the Sringeri Mutt and reigned from 1333 to 1380 A.D.

(source: www.sringeri.net)

STORIES OF DIVINE CHILDREN

In the previous issue we saw the birth of Vamana. Now we will continue his story. In due course, Vamana's Upanayana was performed by Brihaspati with the sacred thread and Gayathri

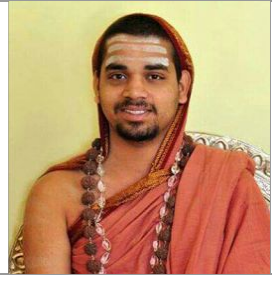


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mantra upasana. Vamana was shining like thousand Sun in his knowledge that even Brihaspati not able to come near his brilliance.

In the meantime Mahabali chakravarthi was engaged in the performance of Ashwamedha yaga. This yaga was headed by Sri Sukracharya who is the Guru for Asuras. Vamana started to the place where Mahabali chakravarthi was performing this great yaga.



The way Vamana entered the premises was he was holding an Umbrella in his hand, a vessel for water and water in it, his hair was tied as a shastri, having darpa (Munja grass) in his hand and the upper cloth garment as black antelope's skin as Yajnopavita (sacred thread). On seeing the tejas and the beauty of Vamana all welcomed him and took him to Mahabali. Mahabali was stunned after seeing the brahmachari and with great respect washed his feet, offered a seat to sit the king was not able to think of anything else.

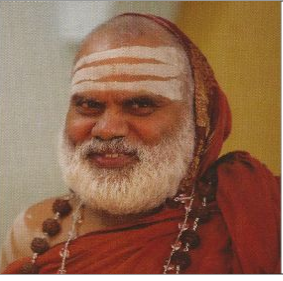
Mahabali on seeing the shining face of Vamana said "Oh! holy one! By your presence you made me, my ancestors and my whole dynasty a holy one. We all are free from our paapa karma. I am doing Aswamedha yaga. So please accept whatever you wish to have from me and grace me".

Hearing what Mahabali told, Vamana replied "Oh! My dear king! I am much pleased with your sweet words. I need only three steps of land that is measured by me. If you give me this daana then I will be satisfied. I don't want anything beyond this".

Hearing the words of Vamana, Mahabali with a smile took the water vessel and prepared himself ready to do that daana what Vamana asked him.

But the Asura Guru Shukracharya knowing the truth who is Sri Vamana told Mahabali "Oh king, this Vamana is non-other than Sri Mahavishnu himself, who was born to Aditi and Kashyapa. He came to you to get all your wealth, prosperity, strength and grace Indra with the heavenly place again. But without thinking of anything you promised that you will give the three footsteps of land to him. He can measure the whole Universe with his one foot then how it is possible for you to give the three steps..?"

On hearing the words of his Guru, Mahabali replied, "Oh Guru, I understand whatever you say is true. But how come I as a grandson of King Prahlada, will cheat a Brahmachari who is a holy one with my words, we are performing many sacrificial offering in our yagas to Lord Vishnu. When he is here in front of me to get it directly why should I see it in a negative manner? In

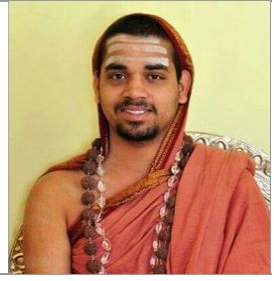


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this world whatever we have as our wealth will comes to an end in our death. So why would I worry for that which is not a permanent one which is going to be with me always. Moreover it is a very great sin to break a promise; rather we can give our lives in the name of our words.



Shukracharya was not happy with the reply of Mahabali. So he cursed him with lot of angry that he will soon lose his glory and wealth that he earned. But the great high- souled Mahabali who is the grandson of great Prahlada, started his duty of giving the charity what he has promised with Vamana. His wife Vindyavali brought the water pot and start pouring the water in the hands of Mahabali. Shukracharya got angry and as a last try he took a form of bee and entered and closed the hole of the pot. Vamana knowing the trick of Shukra took dharba grass and pierced the hole and that grass cut one of the eyes of Shukracharya. From that time one eye was lost to Shukra and became as one eyed person.

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