

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



WORSHIP OF GOD IN TEMPLE

We can see God everywhere and in everything. We can't identify any place or object without HIM. HE is permanent; there are no changes for HIM, his past, present and future.

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः!



Everyone should keep Bhakti on HIM, and live our life on the path shown by shastras like BhagavadGita. We pray, meditate and do poojas in various form and names of HIM, but all are his form only. There is no difference between the forms or names. On the basis of our bhakti Lord graces us.

There arises a question when God is everywhere why we are praying HIM in temples? Will he grace only from temple?

The answer is, "Although HE is everywhere, the saanidhya, prabhava from the vighraha(idol) inside the temple is special. After Kumbabishekam, the vighraha(idol) inside the temple gets special shakti (power). With joy HE graces all the bhaktas". Sri Adi Shankara Bhagavatpada quotes these lines in many places in his bhasya as:

सर्वगतोऽपीश्वरस्तत्रोपास्यमानः प्रसीदति! सर्वगतस्यापि ब्रह्मण
उपासनार्थः प्रदेशविशेषपरिग्रहो न विरुध्यते!

So worshipping Bhagavan in temple is not a wrong thing. It is a greatest karma.

Bhagavatam says as :

अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत्!
यावन्नवेद स्वहृदि सर्वभूतेष्ववस्थितम्!!

Bhagavan says, "Until one realize me, have to do their karma daily and worship me in idol form (Vighraha pooja)". Knowing this fact, worship of God in Idol is must till we realize Him, although he doesn't have any form.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



SRIMAD BHAGAVAD GITA

SRI ADI SHANKARA BHASHYA

श्रीमद् भगवद्गीता
शाङ्करभाष्यम्
(उपोद्धातः)

अभ्युदयार्थः अपि यः प्रवृत्तिलक्षणो धर्मो वर्णानां श्रमान् च उद्दिश्य विहितः स देवादिस्थानप्राप्तिहेतुः अपि सन् ईश्वरार्पणबुद्ध्या अनुष्ठीयमानः सत्त्वशुद्धये भवति फलाभिसन्धिवर्जितः !

Abyudayaartha: api ya: pravRuttilakShaNo dharmā varNaashramaan cha uddishya vihita: sa devaadisthaanapraaptihetu: api san eeshvaraarpaNabRuddhayaa anuShTeeyamana: sttvashuddhaye bhavati phalaabhisandhivarjita: !

Varnashrama dharma is for the benefit of this samsara. This samsara sagara always attaches with the non-permanent worldly attachments. Varnashrama dharma leads to attain heavenly place, but when the same is done with the bhava of Iswara arpara, it will remove ignorance.



शुद्धसत्त्वस्य च ज्ञाननिष्ठायोग्यताप्राप्तिद्वारेण ज्ञानोत्पत्तिहे- तुत्वेन च निःश्रेयसहेतुत्वम् अपि प्रतिपद्यते !

shuddhasattvasya cha jnaananiShThaayogyataapraaptidvaareNa jnaanotpattihe – tutvena cha ni:shreyasahetutvam api pratipadyate !

Jnana is attained when there is chitta - shuddhi. This Jnana will lead to moksha which is the supreme one.

तथा च इमम् एव अर्थम् अभिसंधाय वक्ष्यति " ब्रह्मण्याधाय कर्मणि" " योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये" इति
Tathaa cha imam eva artham abhisandhaaya vakSyati "brahmanyaadhaaya karmaNi"
"yogini: karma kurvanti sanga tyaktvaatmashuddhaye" iti

Further he is going to tell that yogi's will do their karmas without any attachment over their action, because they do all in the bhava of Iswara arpana.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



इमं द्विप्रकारं धर्मं निःश्रेयसप्रयोजनं परंमार्थतत्त्वं च वासुदेवाख्यं परब्रह्म अभिधेयभूतं विशेषतः-
अभिव्यञ्जयद् विशिष्टप्रयोजन सम्बन्धाभिधेयवद् गीताशास्त्रम् !

emaM dviprakaaraM dharmam ni:shreyasaprayojanaM paraMmaarthatattvaM cha
vaasudevaakhyaM parabrahma abhidheyabhootaM visheShata: - abhivyajjayad
vishiShTaprayojana sambandhaabhidheyavad geetaashaastram !



This Geeta saara benefits can't be explained in words. It explains the Brahma swarooma. In the other words, moksha means vasudeva .

यतः तदर्ये विज्ञाते समस्तपुरुषार्थसिद्धिः अतः तद्विवरणे यत्नः क्रियते मया !

yata: tadarye vijnaate samastapuruShaarthasiddhi: ata: tadvivaraNe yatna: kriyate mayaa !

Sri Adi Shankara here state, that he tries to give explanation for Gita.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



VIVEKACHUDAMANI

5. APPROACH TOWARDS GURU.

Sri Adi Shankaracharya in the eighth sloka in a brief manner states how one involved in Atma vichara (self-realization) should get the upadesa from a Guru. Sri Adi Shankara explains about the benefits in approaching a Guru, the qualification of a true guru, the way to approach a Guru and the procedure to pray with a Guru. All these are explained in a brief manner in this chapter.

Along with the qualification that we have already seen now one has to approach a divine Guru and surrender himself totally in his lotus feet to know the atma tattva(self-realization) and to come out from this worldly attachment which always leads to samsara bandam.

The qualification of true Guru is described by Sri Adi Shankara as; one who has unlimited knowledge in vedas with proper meaning as said in vedas and have the capacity to give the essence to all. He should not have any self-desire. He should not be bind with any wishes. Should have realised Brahman and always keep his sense organs on the Truth only. Sri Adi Shankara along with this also add, a Guru should be like a fire. He must always have happiness, in blessing and teaching to his disciples (shishyas) who surrender Guru. Without any personal bias and any expectation in return from shishya, the Guru will give him the knowledge and removes his ignorance and make his shishya also like him. He should be a protractor for those who surrender him with true bhakti and he should always think and give real freedom to those who are in seekers of it. One has to approach such a divine Guru through Bhakti. He should obey the words of Guru and satisfy him through his obedient service without any doubt on his Guru. After obtaining the grace of Guru, one has to approach and tell his wishes to learn from him.

One who wants to learn from a Guru should pray him like, Hey! Daya murthy! You are the one who is a real person for those who want to know the Truth. I salute you. As I have been shrinking in the ocean of this samsara bandha, please through you blissful grace help me to cross this dangerous ocean.(Nothing is impossible in this Universe when one obtains the grace of Guru. Such a power Guru has. So while standing before Guru on should stand only side to Guru to get his Graceful blissful glance.)

Due to my unknown Karma Phala, I am struggling in this very dangerous fire of samsara and I am feared about the death, that not able to come out of this fear. I surrender you totally to show me the Truth that has no birth or death and make me to realize it. Due to my ignorance I fell again and again in this sagara. Grace me to come out from my fear. Vasantha Ruthu gives happiness to this world; you are giving unlimited happiness to all like the Vasantha Ruthu. You



Voice of Jagadguru

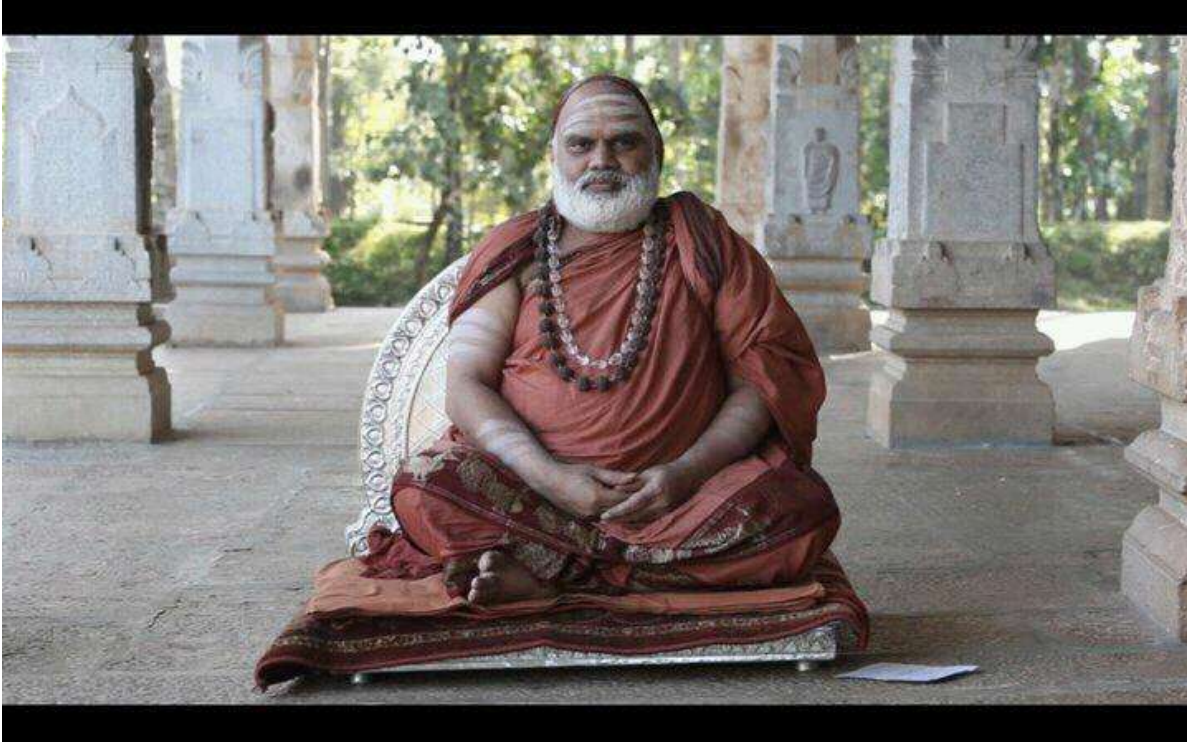
advaitam paramanandam



an e-magazine on advaita



make those who surrender you to cross this horrible life and death cycle, through your pleasing divine grace on them by removing the darkness from them. And through your lifestyle, you have set an example for others to follow the Truth and realize it.



Jagadguru His Holiness Sri Sri Sri Bharathi Tirtha Mahaswamiji

Your lifestyle is like the rays of moon that cools the hot earth, which was affected by the hot heat waves of Sun. You are like the moon rays removing our ignorance and showing a path in a pleasant way to cross the fear on this samsara.

Hey ! Prabhu! In this world those persons are considered as real blessed one, who has been graced by you in crossing this fire of samsara, through your amrutha varsha of grace in removing their darkness and made them to realize the Brahman that is inside them. Your blissful glance qualified them and your acceptance as your shishya made them to get everything they need.

In this way the shishya after his prayer to his Guru by praising his Mahima asks; is there a way for total freedom? How I will cross this sorrowful samsara sagara? I don't know the way where to go and what to do ? Is there any possibility for this? I am blank. I don't know anything. Oh! My Lord! Have mercy on me. Please make me to cross this samsara sagara and help me not to fall again in this ocean. Help me to come out from this sorrow that is killing me.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



SRI MADHAVEEYA SHANKARA DIGVIJAYA

SECOND SARGA

In the previous issue we say the wishes of Sri Shiva Guru's Guru. Now we are going to see the reply of Shri Shiva Guru for his Guru. The author in a nice way express how Shiva guru's knowledge was from his young age.

Shiva guru starts asking his doubts with his Guru. My Master! After getting education and obtaining knowledge from his Guru is there any specification that he should get married and enter Grahashram? The Viveki who have vairagya enters into Sannyasa ashram. Those interested in married life they enter the married life and have to wait till the Viveka. For a Viveki the Rajdarbar of Sannyasa marga is the swarga but those doesn't obtain vairagya on the worldly attachments can go for married life.



(यदहरेव विरजेत् तदहरेव प्रव्रजेत्, ब्रह्मचर्यादेव प्रव्रजेत् We can go for sannyasa at the moment the vairagya comes. Even from Brahmacharya we can go directly.) Quoting this Shiva guru kept his arguments. Oh! My Master ! I am with the palachanda doing agnihotra{(samithadhanam) all symbol of Brahmachari} I am ready to do service to you and be with you to retain my knowledge.

(Jagadguru His Holiness Sri Sri Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji)

Marriage and having a wife will be fine to speak and when it is happened then we will fall in the sorrow life only. You have experienced this, then why you hiding it?

To get the proper benefit from yagya it has to be done in a proper manner. If a Grahasta does not have wealth means he will be suffering to earn even food. In this stage where to go for charity? If charity is not done then it is a paapa karya. If he has more wealth means also will always run behind that without any satisfaction in his life. Then again sorrow only.



UPASANA DEVATA

DEVI UPASANA (SHAKTHAM)

Sri Adi Shankaracharya gave us many treasures for our benefit, but he doesn't expect anything return from us. That is his greatness. For our benefit he simplified the process of worshipping God. For the beginners and for the easy goers, he gave his works from Eka sloki to many slokas



of various deities for our benefit. He also gave commentaries for BhagavadGita, Upanishads and Brahma Sutra. All for our benefits for studying advanced stage in Vedanta.

For the beginners in Vedanta he also gave many beautiful works like Vivekachudamani, Prashnotthara Ratna Malika and many prakaranam for our benefit in simple manner but with high sara of the Truth. He also added in his great work in the way of worshipping God into six major divisions which is famously called Shanmata Devata pooja for our benefit. Now we are following his steps only. He made each Devata head

for each division and gave us to follow in a very easy manner to reach the divine power. They are Gaanapathya (worshipping of Lord Ganesha), Kaumara (Lord Muruga), Shaiva (Lord Shiva), Shaktam (Devi Maa), Vaishnavam (Lord Vishnu) and sauram (Lord Surya). In this order we have seen Upasana of Lord Ganesha, Lord Muruga (Kartikeya) and Lord Shiva. Now we are going to see Devi Upasana.

Devi Upasana is most powerful. Devi Maa is the mother for this whole Universe. In our tradition we have given high place for ladies. We describe everything in the form of Goddess. Rivers are also Goddess for us, we worship Ganges, Saraswathi, Kaveri, Godavari, Narmada, Thamirabarani, Gowthami, Yamuna etc all in the form of Goddess (Devi Maa) only. We worship our Nation also as Bharatha Matha. So in our sanatana dharma everything is worshiped in the form of Goddess (Devi ie Shakti).



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



THE MAHIMA OF SANDHYAA VANDANA

OUR DOUBTS REGARDING LANGUAGE FOR SANDHYAA VANDANA

In our previous issue we discussed the importance of the meaning of sandhyaa vandana. Nowadays within people some doubts arise in different manners. Let us see what they are. As Sanskrit is very hard for us, we can't learn it and know the meaning of what we are doing. Moreover the sandhyaa vandana is not in any regional languages, it is only in Sanskrit, that too very difficult to pronounce. It is our duty to pray for God, for that why we should do with such a language that is very difficult and almost a strange one for us. Why don't we do it in our mother tongue? Learning Sanskrit is very toughest target, because the time we spend in that we

can do many things. God knows all languages.



Is there any rule that sandhyaa, should be done in this specific language and should not be done in any other? Lord knows all languages. Why don't we do it in our mother tongue? Our shraddha alone is most important. Nothing is more important than that. To express our feelings only words are used. For this reason Sanskrit is needed, rather we can use our mother tongue or keep silent and pray to him. Why should we unnecessarily strain ourselves? The answer for the above doubts:

In one aspect if we see the above doubts, it seems that all are correct only. But we have to see the real answer for the doubts. Sanskrit is not a new or strange language for us. Is English our language or our father's? To do our work we learn different languages with hard strain to

improve our lifestyle. Then why don't we try to learn the meaning for sandhyaa which is going to take only half an hour. But the result that comes from this is infinite. We are not supposed to tell such things, for not learning the proper meaning for sandhyaa. Our laziness and not believing in it makes us to think like this.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



SRI BHARATHI TEERTHA VANI



Don't harm anyone.

Harming someone is the most powerful sin. The harm is of three types; words, action and thoughts. Our words will harm if we use unwanted and unnecessary words towards some body and their inner feeling will be unhappy on us because of our words that we spelled. Once words are let out it will not be taken back. So be very careful while speaking. Same manner our

action, behavior and way we treat the people should not make them discomfort. We should be polite in our action, even if we think they are wrong. Our thought plays main role in doing the papa and punya karma. If our thoughts are wrong we will do adharma only. So purify our thoughts. Our thoughts will give picture in action or word. If we see Eshwara in all our words, action and thought will be purified, so we will not harm anyone.

SOUNDARYALAHARI



सुधाधारासारैश्चरणयुगलन्तर्विगलितैः

प्रपञ्चं सिञ्चन्ती पुनरपि रसाम्नायमहसः!

अवाप्य स्वां भूमिं भुजगनिभमध्युष्टवलयं

स्वमात्मानं कृत्वा स्वपिषि कुलकुण्डे कुहरिणि !!१०!!

sudhaadhaaraasaaraishcharaNayugalantarvigalitai:

prapajchaM sijchantee punarapi rasaamnaaya mahasa:!

avaapya svaaM bhoomiM

bhujaganibhamadhyuShTavalayaM

svamaatmaanaM krutvaa svapishi kulakuNDe kuhariNi

!!10!!

Hey! Devi! From your lotus feet amrutha varsha flows into the 72000 nerves system into our body. Spreading

throughout the body, the remaining part in the mooladhara place took a form of a snake and like a spring coil round itself into three rings. In the bhoomi tatva(earth place ie moolathara) it is there. That place is called kula kundam where kundalini sleeps. Sushumna nadi is the kula. Place where kundalini rest called kula kundam. Those who worship through this method are called Goulart and this marga is called Goulam. To protect the energetic power of the sushumna nadi, the seed of lotus plant like form is there, inside that seed the lines form as the kundalini shakti in the form of snake coil in three fold.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



LIFE HISTORY OF ACHARYAS OF SRINGERI

BIOGRAPHY OF SRI VIDYARANYA THE JAGADGURU'S GREATNESS

Sri Vidyaranya then resumed his pilgrimage to Varanasi. While he was there, Sri Bharati Krishna Tirtha at Sringeri had already started construction of the magnificent Vidyashankara temple over the tomb into which his guru Sri Vidya Tirtha had entered into Lambika Yoga Samadhi. Bukka and Harihara who were sharing the responsibilities of ruling their empire and were marching from victory to victory, went to Sringeri in 1346 for the blessings of Sri Bharati Krishna Tirtha. They celebrated the occasion with a land grant to the senior Sripada.

Bukkaraya communicated all the details to Sri Vidyaranya in Kashi, forwarding to him Sri Bharati Krishna Tirtha's srimukha. It desired his early return to Sringeri, which Sri Vidyaranya complied with, reaching Sringeri via Hampi, accompanied by Bukkaraya. At Hampi, Sri Vidyaranya had built a Mutt near the Virupaksha temple, for his use. After Sri Bharati Krishna Tirtha attained videha mukti, Sri Vidyaranya assumed charge of the Sringeri Mutt and reigned as Jagadguru for six years from 1380 to 1386. The Acharya initiated the emperor into the mysteries of Advaitic meditation, and in 1386 attained videha mukti. Shortly after this event, Harihara visited Sringeri and founded the agrahara of Vidyaranya-pura in memory of the guru. Sri Vidyaranya was indeed a unique personality, scholar and sage, rightly regarded as a great thinker in the post-Shankara period. No wonder he was extolled and virtually raised to divinity by kings Bukka and Harihara when making royal grants: Sri Vidyaranya's powers of exposition are more wonderful than those of Brahma; he can make (by his dialectics) the eloquent dumb and (by his teaching) the dumb eloquent (Copper Plate May 1384). Can he be Brahma? We do not see four faces; can he be Vishnu? He does not have four hands; can he be Shiva? No oddness of the eyes is observed. Having thus argued for a long time, the learned have come to the conclusion that Vidyaranya is verily the Supreme Light Incarnate. (Sringeri Plate of Harihara II May 1386).

Under Sri Vidyaranya's direction, the emperors made endowments to Mutts founded by him or by Sri Bharati Krishna Tirtha in different parts of South India, some of which rose to importance as branches of the Sringeri Sharada Peetha or as subordinate monastic establishments. Prince Chikka Raya (afterwards Virupaksha I) made a grant to Satyatirtha of Muniyur Mutt which marks the origin of the Sakataparam or Bandigade Mutt. Hariharapura, an agrahara about six miles from Sringeri was founded by Harihara II, and Sri Ramachandra Saraswathi was the first Acharya of the Mutt established there. The Tirthamuttur Mutt (Tirthahalli taluk) and the Kudali Mutt also came into existence some centuries later under the guidance and encouragement of the Sringeri Gurus and the emperors. The agraharas of Sringeri and Vidyaranya-pura were laid out by Harihara II.

(source www.sringeri.net)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



STORIES OF DIVINE CHILDREN

Then water started coming out from the hole in a smooth manner and Mahabali Chakravarthi washed the feet of Vamana with great joy and happiness with full satisfaction. He sprinkled the holy water in his head and gave what Sri Vamana asked him. Then Vamana started to grow and grow and grow till His divine cosmic form covered the entire Universe. While washing the feet of Vamana, Mahabali was able to see many things in vamanas single



finger beyond his imagination. He saw the Vast Universe, the stars, sun, moon, moving and immovable things in the feet of Vamana.

Vamana measured the entire earth by his one step. Then he measured the heaven by another step. While measuring the heaven in Satya loka, Brahma Deva did pooja for his feet and did abhisheka from the water from his kamandala. That sacred water that Brahma did becomes Akasha Ganga. Now Vamana has nothing to measure for his third step.

Vamana said, “You promised to give me three steps. My two steps have measured the whole. Please show me the place for my third step. If you are not able to show the place you have no other way to go to the pathaala”.

King Mahabali replied, “ Oh My Majesty! My head is the place for you to measure your third step. There is no use to live with the name that I am a liar. It will not going to

give me anything. So you do as per your wish by measuring my head for your third step. Vamana with full satisfaction kept his feet on the head of King Mahabali and measured it by pressing him into the Phadhala loga.

Lord Maha Vishnu who came in the form of Vamana told to all the Gods and others who were gathered “Whomsoever I wish to grace, first I will take away their wealth from them. This wealth alone makes them pride feeling, arrogant and proud. It will make them to go away from the path of dharma and forcing them to do many adharmic activities. This made

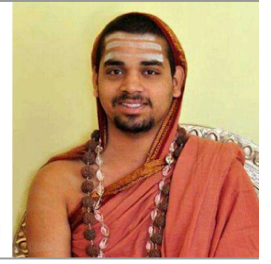


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Mahabali also did harm those who are worshipping me and did harm to my bhaktas.

This Mahabali who is the leader of Daityas and Danavas and a great protector for his people has been conquered by My Maya which is difficult for anyone to overcome. But he doesn't gave up his words even though he knew whom I am and stopped by his Guru Shukra. He never went out of the righteous path even by my false interpretation of dharma. I am giving him a boon that is very difficult to get from me. He will become the Indra in the age of Manu Savarni. Till that period he will live in Suthala with his friends and relatives. Those who lives there will become free from every

kind of difficulties, sorrows, weakness, diseases etc. Oh! Mahabali! No one can disturb you. You with your friends, relatives and dependants live there happily and rule that place. If someone disturb you means my Sudarsana Chakra will destroy them.”

Mahabali was graced by Lord Mahavishnu who came in the form of Sri Vamana. Sri Vamana gave the swarga to his brother Indra back as per his promise to his mother Adithi.

Editorial Board		
Sri Dr V R Gowri Shankar	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
B Srimathi Veeramani	Chief Editor	Tirunelveli
K M Kasiviswanathan	Hon' Editor	Tirunelveli