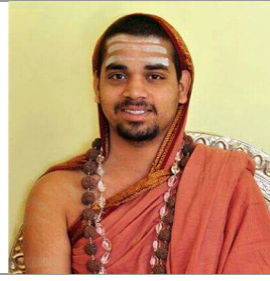


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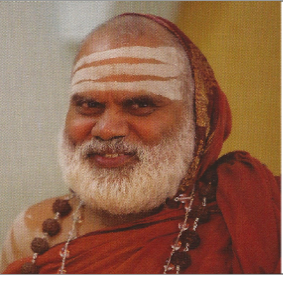
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66TH VARDHANTHI SPECIAL

Our Humble Pranams at the Lotus Feet of Our Jagadguru Shankaracharya His Holiness Sri Sri Sri Mahasannidhanam Sri Sri Sri Bharathi Tirtha Mahaswamiji. On this day we are stepping into second year.

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

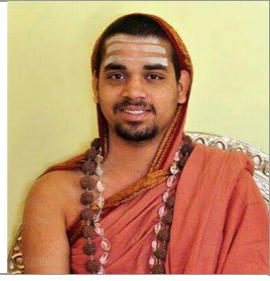


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ANUGRAHA BHASHANAM

BENEDICTORY MESSAGE OF SRINGERI JAGADGURU FOR YUGADI (DURMUKHA SAMVATSARA)

Many people wanting to attain self knowledge feel they can achieve it through tapas (penance) that can elevate them spiritually. So, they want to do tapas and attain that state.

However, real tapas is control of the mind. As long as one is unable to control the mind, whatever else one does would be of no use. On the contrary, one who keeps the mind under control attains everything.



Therefore, there is no better tapas than restraint of the mind and the ensuing peace.

All people seek comfort. But there is no better comfort than contentment.

Whoever is

happy will feel comfortable. No amount of wealth will make him comfortable as long as he has not found inner happiness and contentment.

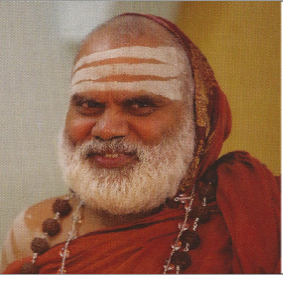
A man ridden with desire may not have good health, for, desire constitute diseases. He can be truly healthy only sans desires.

Moreover, a man must be dharmic (righteous). Of all the dharmas, daya or compassion is the best. There is nothing to equate it. He who is compassionate will be a dharmishta (follower of Dharma).

शान्तितुल्यं तपो नास्ति न सन्तोषात् परं सुखम् ।

न तृष्णायाः परो व्याधिः न च धर्मो दयासमः ॥

May everyone realize these truths on the occasion of this Yugadi ushering in the Durmukha Samvatsara and act accordingly to attain Shreyas.

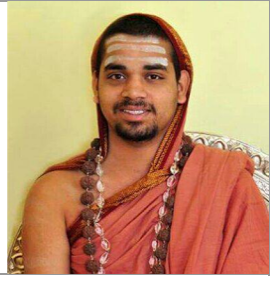


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TRUE KNOWLEDGE.

EVERYONE WANTS KNOWLEDGE AND HAPPINESS IN THEIR LIFE.

विद्या ददाति विनयं विनयाद्याति पात्रताम् ।

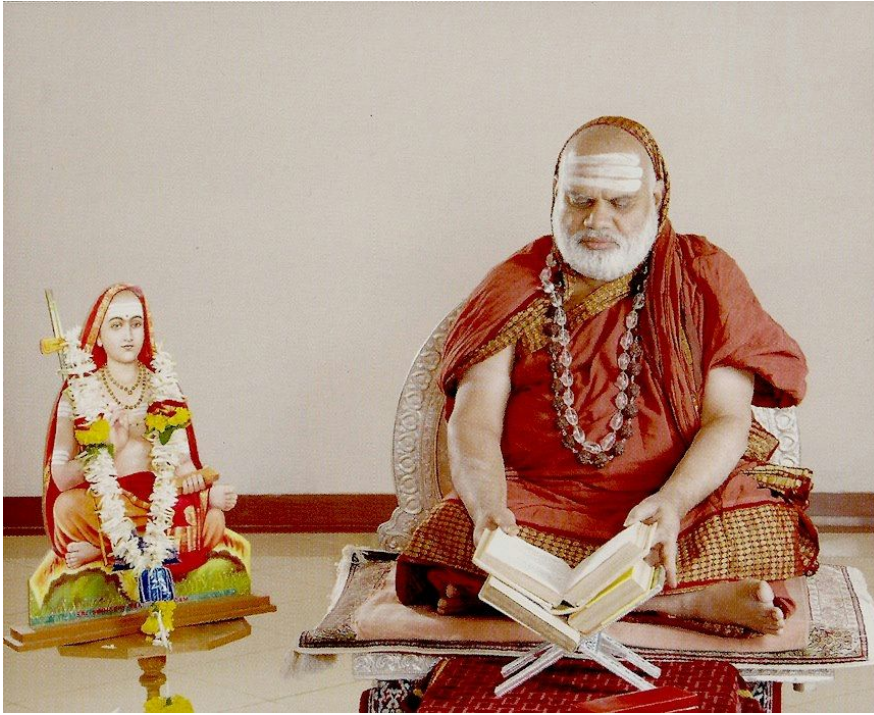
पात्रत्वाद्धनमाप्नोति धनाद् धर्मं ततः सुखम् ॥

When we gain proper knowledge, we will be respected in all places. When we are recognized for our knowledge, we can get lots of wealth. When that wealth is used in the proper dharmic way we will get unlimited happiness.

From this sloka we are able to know, when there is proper knowledge with vinaya there will be proper respect with recognition. Dharma alone gives us the true happiness in our life. The knowledge which is earned without respect will not be considered as Vidya. As of these days, the place where we learn is called Vidyasala (Educational institution). The wealth that is

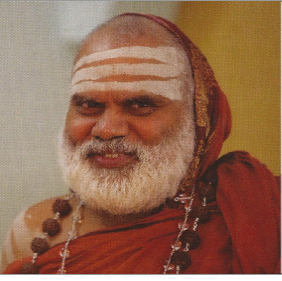
earned by proper vidya will alone lead us to do dharma, which gives us ultimate happiness.

Father is called as Pitha in Sanskrit. A father is called so in sanskrit because he is the one directing his son in the proper path with a lot of care and security. We have to see if people are caring enough to provide their children with proper security because that will only give true happiness to their children. Without care providing knowledge through education makes

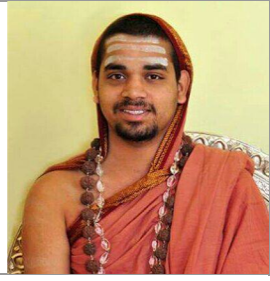


their children's mind as a money making tool and such education is not a real security given by Pitha(father). When such a culture is thought by the parents to their children, in later days, children may not care for their parents and hunger for money alone will be the way of living for their children.

One can have lot of wealth, but he can't eat that money for his hunger. He has to buy or prepare food and eat for his hunger. Like that one can't get real happiness from the money or wealth or name and fame. Through dharma we get true happiness. We have to know what dharma is, what true education for knowledge gives real happiness.



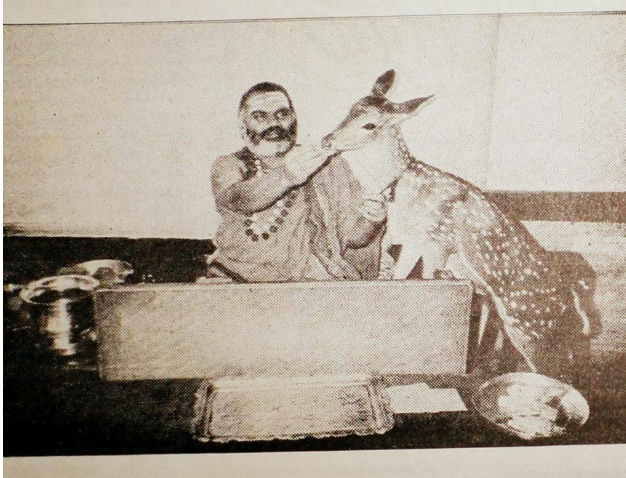
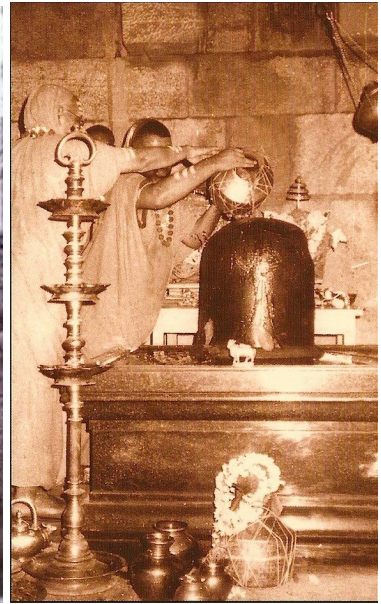
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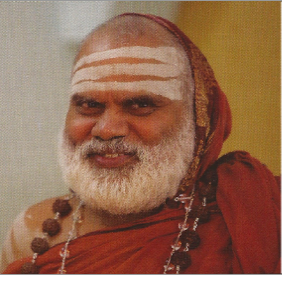
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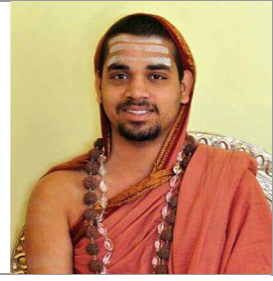
How was He? How were His disciples? I was only able to make conjectures.



Some of the collection of His Holiness Jagadguru Sri Sri Sri Mahasannidhanam Sri Abhinava Vidya Tirtha Mahaswamiji with His Holiness Jagadguru Sri Sri Sri Mahasannidhanam Sri Bharathi Tirtha Mahaswamiji.



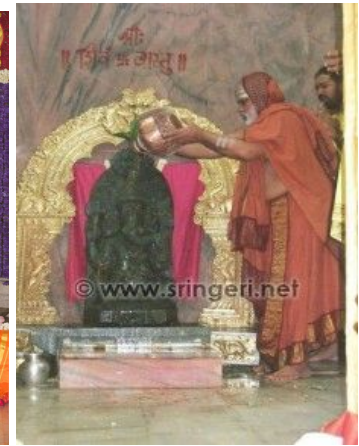
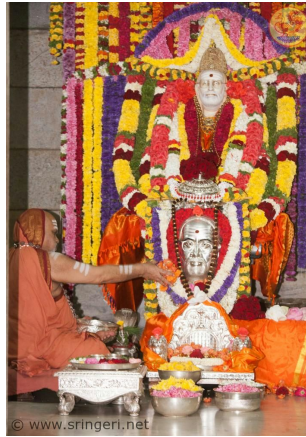
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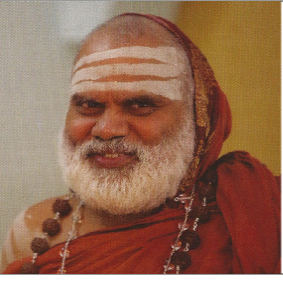


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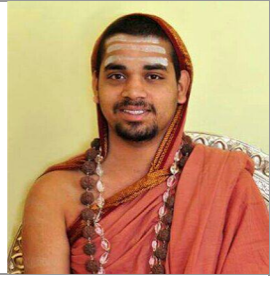


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SRIMAD BHAGAVAD GITA

SRI ADI SHANKARA BHASHYA

प्रथमोध्यायः अर्जुनविषादयोगः

अत्र शूरा महेष्वासा भीमर्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च सौब्यश्च नरपुङ्गवः ॥५॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

atra SUrA maheShvAsA BImarjunasamA yudhi |
yuyudhAno virATaSca drupadaSca mahAratha: ||4||
dhRuShTaketuScekitAna: kASirAjaSca vIryavAn |
purujitkuntiBojaSca shaibyascha narapu~ggava: ||5||
yudhAmanyuSca vikrAnta uttamaujASca vIryavAn |
sauBadro draupadeyASca sarva eva mahArathA: ||6||

(अन्वयः) अत्र शूराः महेष्वसाः युधि भीमार्जुनसमाः युयुधानः (सात्यकिः) विराटः च, महारथः द्रुपदः च धृष्टकेतुः चेकितानः वीर्यवान् काशिराजः च पुरुजित् कुन्तिभोजः च नरपुङ्गवः शैब्यः च विक्रान्तः युधामन्युः च वीर्यवान् उत्तमौजाः च सौभद्रः द्रौपदेयाः च सर्वे महारथाः एव ।

(anvaya:) atra SUrA: maheShvasA: yudhi BImArjunasamA: yuyudhAna: (sAtyaki:) virATa: ca, mahAratha: drupada: ca dhRuShTaketu: cekitAna: vIryavAn kASirAja: ca purujit kuntiBoja: ca narapu~ggava: Saibya: ca vikrAnta: yudhAmanyu: ca vIryavAn uttamaujA: ca sauBadra: draupadeyA: ca sarve mahArathA: eva |

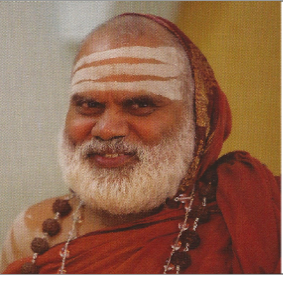
In Pandavas side great warriors like Yuyudhana, King of Virata, King of Durupada, Trishtaketu, Sekitaan, King of Kashi, Purujit, Kuntibhoja, Saibhi, Yudhamanyu, Uttama Jaa, Son of Subhadra, Sons of Drupati, all are equally as brave and strong as Bheema, Arjuna.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥७॥

asmAkaM tu viSiShTA ye tAnnibodha dvijottama|

nAyakA mama sainyasya saMjnArthaM tAnbravImi te ||7||

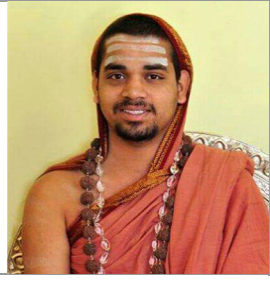


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(अन्वयः) द्विजोत्तम!
अस्माकं तु ये
विशिष्टाः तान् निबोध
मम सैन्यस्य नायकाः
(ये) ते संजार्धं तान्
ब्रवीमि ।

(anvaya):
dviJottama!
asmAkaM tu ye
viSiShTA: tAn
nibodha mama
sainyasaya nAyakA:
(ye) te
saMj~jArdhaM tAn
bravImi |

“Oh! Dronacharya! I want to tell you about the powerful enthusiastic brave warriors on our side”, said Duryodhana.

भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥८॥

अन्ये च बहवः शूरा मदर्ये त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥

BavAnBIShmaSca karNaSca kRupaSca samitinjjaya: |

aSvatthAmA vikarNaSca saumadattirjayadratha: ||8||

anye ca bahava: SUrA madarye tyaktajIvitA: |

nAnASastrapraharaNA: sarve yuddhaviSAradA: ||9||

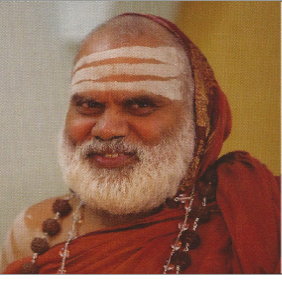
(अं) भवान् भीष्मः कर्णः च समितिञ्चयः कृपः च अश्वत्थामा विकर्णः च सौमदत्तिः जयद्रथः ।

(अन्वयः) अन्ये च बहवः शूराः सर्वे मदर्ये त्यक्तजीविताः नानाशस्त्रप्रहरणाः युद्धविशारदाः (सन्ति)

(aM) BavAn BIShma: karNa: ca samiti~jcaya: kRupa: ca aSvatthAmA vikarNa: ca saumadatti: jayadratha: |

(anvaya:) anye ca bahava: SUrA: sarve madarye tyaktajIvitA: nAnASastrapraharaNA: yuddhaviSAradA: (santi)

Duryodhana said to Drona that you, Bheeshma, Karna, Kripacharya, Asvatthama, Vikarna, Son of somadatta purichiravas, Jayadratha, and many others are ready to fight for me with their arms and army.

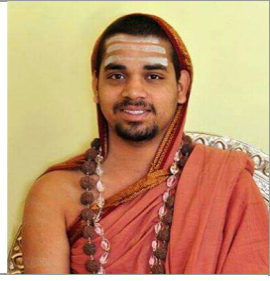


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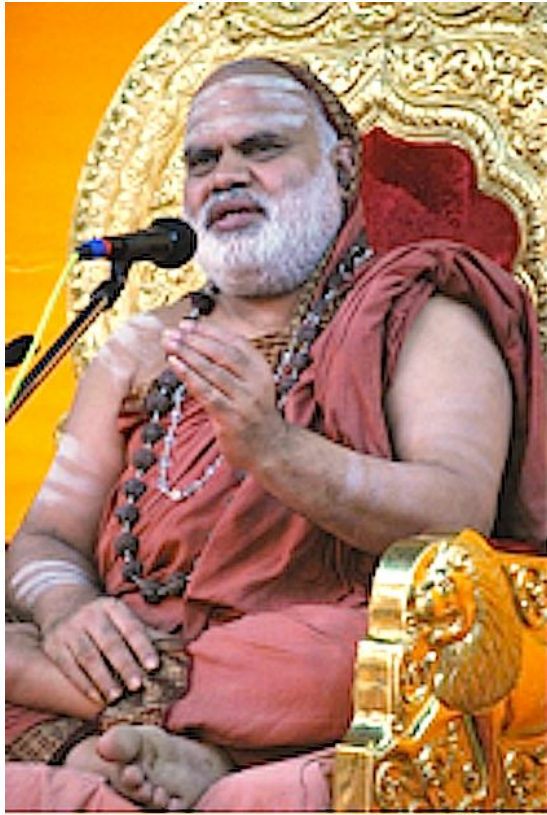
VIVEKACHUDAMANI

6. GURUS ASSURANCE WITH COMPASSION AND EMPATHY.

We are going to see from the 45th sloka of sixth chapter. In this we are going to know how the Guru is encouraging his Shishya ,who surrendered him, to cross the ocean of birth and death cycle. In five stanzas The Guru's immediate response is described in briefly.

Don't fear! O! scholar!, you have lost nothing and you are safe. There is a way to cross over the ocean of samsara. I will show you the very same path through which the seekers of the Truth have reached its shore.

There is a certain great clear way to drive away the fear of samsara. With its help, you will not only cross the fear of samsara but also will realize the Supreme Truth. You need solution for the fear, but if you follow what I show, you will attain Bliss (perfect happiness).



Now Our Acharya points that, the Atma Jnana which is attained by the knowledge of analyzing correct meaning of what is in Vedanta, will drive away the fear.

By acquiring into the meaning of Upanishads with the help of Supreme Guru, we get Jnana which leads us to attain the state of non-existence (not entering back again in the life cycle of samsara).

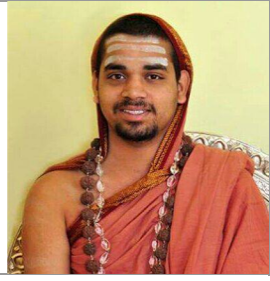
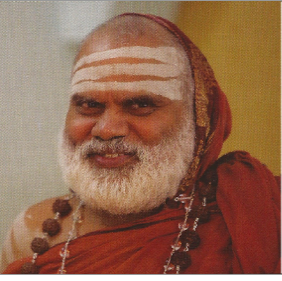
To get this Jnana, as said in Kaivalya Upanishad four things are important. They are Shraddha, Bhakti, Dhyana and Yoga (i.e) Truth, Devotion, Knowledge and Concentration.

One, who wants to attain Moksha, should have strong belief in the words of Guru (Shraddha), Bhakti (as said in sloka 32), alignment of our mind and thoughts always with Brahman (Dhyana) and control over everything (Yoga) are the four things said in vedas directly. The one who is steadfast in these qualities will get freedom from avidya i.e gets freedom from the ignorance (maya) of the

body bondage.

(In the above said four qualities the first shraddha is very much important. It is the tool for all the other three's. Bhakti, Dhyana and Yoga are interrelated with one another.)

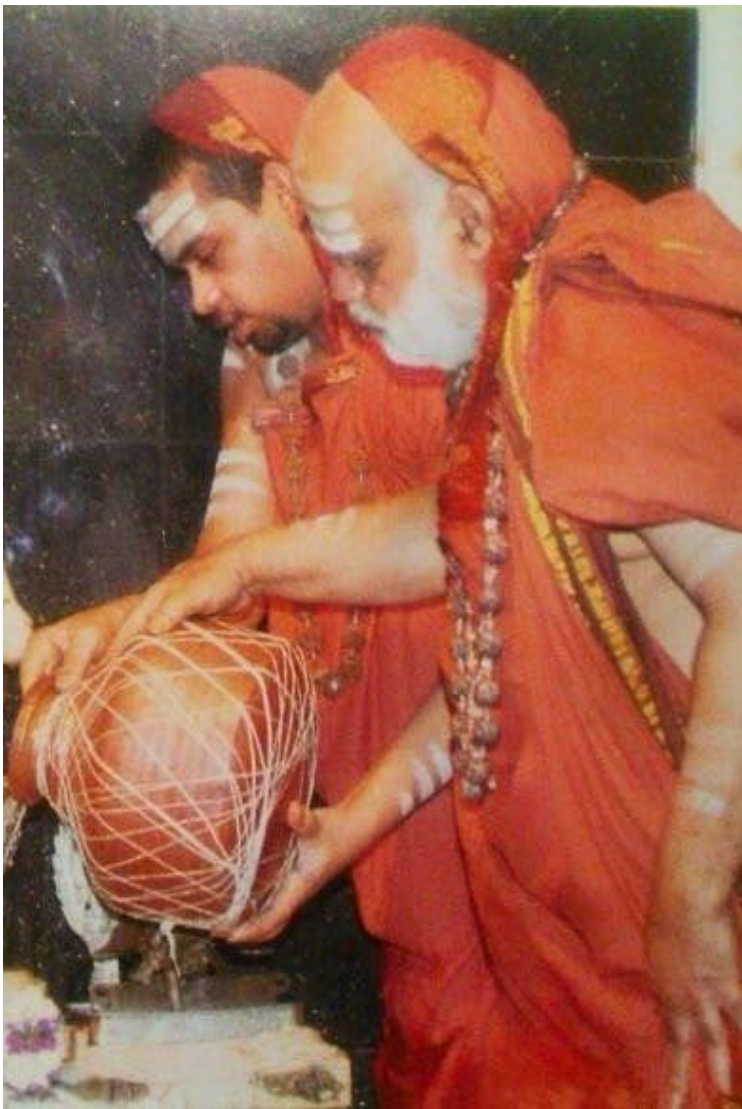
Guru also adds, due to our ignorance we are not able to get the real meaning for the Atma (Self). Since we think this body as Self (Atma), we are extending bondage with it and entering



into the sorrow of Samsara. When this ignorance is removed by knowledge then our sorrows will be vanished. This is explained in the 49th sloka.

We are really the Supreme Self, due to ignorance we associate with not-self, which is bondage; that associate us to fall into sorrow of samsara. The fire of knowledge (Jnana) that is arising from the discrimination (knowing the difference and making judgment) between the Self and Not -Self will burn away the offshoots of ignorance along with the root cause (ignorance itself).

7. PRAYER OF THE SHISHYA



After hearing the words of Guru, the Shishya prays to the Guru to explain his doubts in detail and to help him liberate himself from the darkness of ignorance into light.

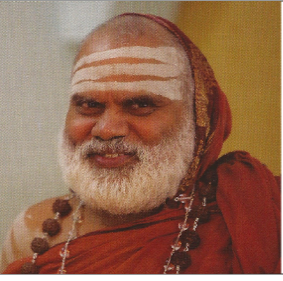
O Master, please listen to me by showing grace on me and clear my doubts with your detailed explanation. By hearing the answers from you, I shall become one who has accomplished all.

After analyzing himself from the five senates that he heard from His Guru, he asks seven questions to his Guru,.

1. What is Bondage? (Bandha:)
2. How has it arise?
3. How is it sustained?
4. How to get liberation from it?
5. What is Not-Self?
6. What is the highest Self?
7. How to differentiate the Self and Not-Self ?

Please tell me and help me to realize the truth. On hearing the questions

from the shishya, the Guru was very much pleased and praised him for asking so. In the next issue we will see the explanation by the Guru for the above questions.

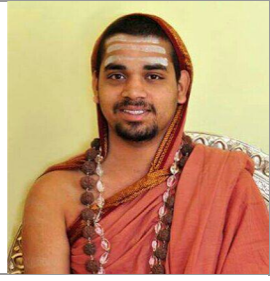


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THE MAHIMA OF SANDHYAA VANDANA

अस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदो यजुर्वेदः...

(बृहदारण्यकोपनिषद् २.४.१०)

“Rig, Yajur, Sama and Atharvana Vedas are considered as prana of Lord”, thus said in Brihadaranyaka Upanishad.

There are certain qualifications described for studying Vedas. Due to our previous janmas(births) punya karma, we in this birth gets the eligibility to learn vedas. May be due to our improper efforts and laziness in doing our karmas as said in vedas we are simply finding a way out in such a manner that we are not eligible to learn it. When the boss is ready to offer us a higher job, is it appropriate for us to say that we need only the ordinary job? Same way, when Lord has bestowed upon us such a great birth and if we don't use it in proper way will it be correct? Our ancestors have done for thousands of years their duty without any fail. Wise people are doing it even now. Then why should we skip from our duty in doing the karma of

Sandhyaa?

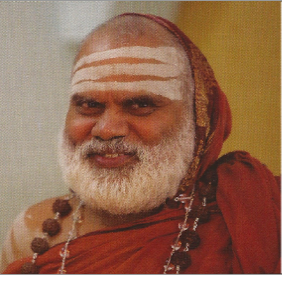
When the situation is favourable to us and we choose to deviate from our path will it not a great offence committed to our ancestors? Will a wise person accept this? Sandhyaa Vandana is a nitya karma that is levied for us by vedas. As vedas are from Iswara, our ancestors followed this karma without any fail and we should also follow it without any fail. For thousands of years our Maharishi's followed this, so it is not necessary for us to search into the meaning behind this. The meaning will be known automatically from the words of great mahans. In sandhyaa vandana mantra we can see the pronunciation of Rishi's.

प्रतिमायां तु सान्निध्यमर्चकस्य तपोबलात्

“The tapas of the person doing pooja will give saanidhya(power) to the idol”, said our ancestors. Like that the pronunciation of words from Rishi's will give a power that can't be seen.

Iswara knows everything. All languages are his own languages, as HE is the root for everything. Those who are not eligible for learning vedas can pray HIM through their own languages. They will also get equal benefits which a person get through learning vedas. But those who are eligible but doesn't do in proper way then it is a total sham. So all should try to do their karma without any excuse and should also try to learn the meaning of what they are doing.



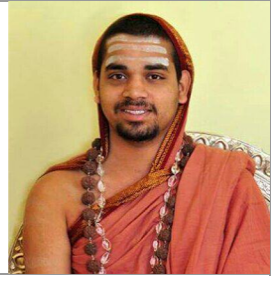


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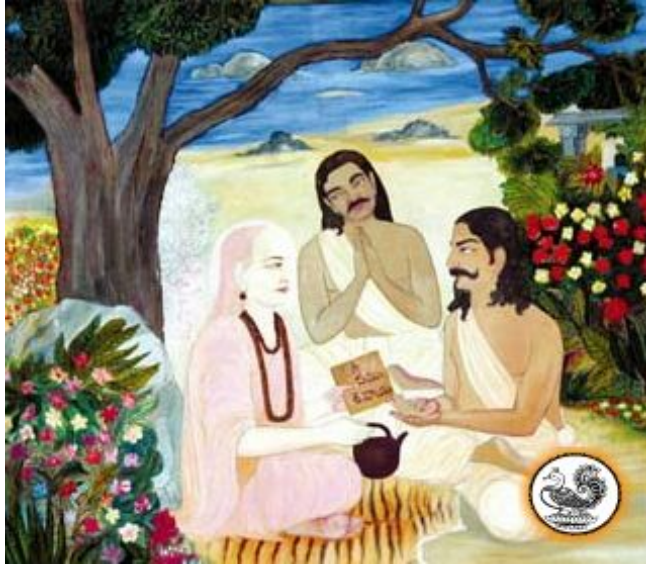
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LIFE HISTORY OF ACHARYAS OF SRINGERI

BIOGRAPHY OF SRI VIDYARANYA THE JAGADGURU'S GREATNESS

THE VIJAYANAGARA EMPIRE

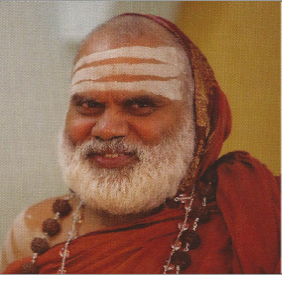


Sri Vidyanaraya blesses Harihara and Bukkaraya. It was while Sri Vidyanaraya was doing tapas at Matanga hill that the two warrior brothers, Harihara and Bukka, sons of Sangama, approached him, directed by a dream, they sought his blessings and guidance. Earlier, these two brothers had been taken as prisoner and led to Delhi. It is believed they were under compulsion to embrace Islam. But the Delhi ruler, on recognising their valour, sent them back to the south. They were sent back as the heads of an army to contain the rebellions brewing in the Deccan.



Seizing this opportunity, the two brothers asserted their independence. With the guidance and blessings of Sri Vidyanaraya, they established their own independent kingdom with its capital on the left bank of Tungabhadra river. Following the sage's counsel, they shifted their capital to the right bank, naming it Vidyanagara, as a mark of respect and gratitude to the sage, whom they regarded as their Guru, God and saviour. The city, which came to be popularly known as Vijayanagara or City of Victory was planned in accordance with the directions of sage Vidyanaraya in the form of a Sri Chakra, with the Virupaksha temple in the middle and nine gates all around. A copper plate grant of 1336 A.D bearing the sign manual 'Virupaksha' recounts, "Harihara was seated on the throne as directed by Vidyanaraya. He made the 16 great gifts

resplendent in the city called Vidya, of vast dimensions" The emperor placed all his imperial insignia, at the feet of his master Sri Vidyanaraya. Sri Vidyanaraya initiated him into Atmavidya and conferred on him the titles, Srimad Rajadhiraja Parameshwara, Aparimita Pratapavira and Narapatin. From then on, the Sringeri Jagadguru came to be addressed as 'Karnataka Simhasana Pratishtapanacharya' which is part of their birudavali even today. (Source www.sringeri.net)

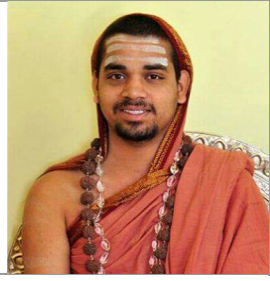


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



SOUNDARYALAHARI



त्वदीयं सौन्दर्यं तुहिनगिरिकन्ये तुलयितुं
 कवीन्द्राः कल्पन्ते कथमपि विरिञ्चि प्रभृतयः ।
 यदालोकौत्सुक्यात् अमरललना यान्ति मनसा
 तपोभिः दुष्प्रापामपि गिरिशसायुज्यपदवीम् ॥१२॥

tvadIyaM saundaryaM tuhinagirikanye
 tulayituM

kavIndrA: kalpante kathamapi viri~jci
 praBRutaya: |

yadAlokautsukyAt amaralalanA yAnti
 manasA

tapoBi:duShprApAmapi

giriSasAyujyapadavIm ||12||

Hey! Daughter of Mountain King Parvatha,
 the mountain which is decorated by snow

in a wonderful manner. Even Brahma,

Brahaspati, Vishnu, Indra, etc are not able to explain your soundarya(Beauty). Devastris like Rambha, Urvasi etc in Indraloka cannot be taken as a small comparison with your beauty. They are in fact feeling very shy to say that they are very beautiful; when they think of the shining beauty of Maa Himagiri. They are not able to go near Maa to see her full beauty. For that they are doing tapas to get into the tejas of Kameswara who is the only one can go near to Maa Lalitha and enjoy the beautiful tejas of her without any obstacles. Great Poets have failed to give a sample comparison that is not even near to her beauty. Nothing can ever be compared to her beauty. As this truth was realized by the poets they accepted their defeat and declared that her beauty can't be described in words. One can surrender her feet and do meditation on this sloka if they have done Devi Pooja in their previous births.

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