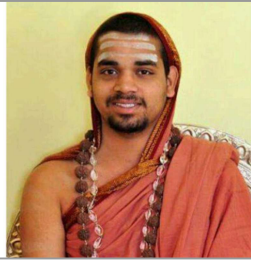


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ANUGRAHA BHASHANAM

SELFLESS HELP ENHANCES SPIRITUAL GROWTH (TATTVALOKA NOV, 2015)

Man must be inclined to help others. There, too, helping without any expectation comes first. By extension, helping them in return for a help rendered earlier is only secondary. Still one must always develop the tendency to help others.



Some persons take help from others, but do not even remember it, rather they talk about shortcomings in the help and sometimes entertain enmity towards the one who rendered the help. It is a heinous sin. Such a person is known as evil minded. None of us should be like that.

उपकारपरः प्रवरः प्रत्युपकारं करोति मध्यस्थः ।

नीचस्तदपि न कुरुते उपकारवशाद् भवति शत्रुः सः

||

upakāraparaḥ pravaraḥ pratyupakāraṃ karoti madhyasthaḥ |

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal at Piduguralla, Feb 23-24, 2013 Vijayayatra)

nīcastadapi na kurute upakāraśād bhavati śatruḥ saḥ ||

However, some people do not mind whatever difficulties they undergo in helping others. They boldly persist in doing so... just as the wick of the lamp gives light even as it burns out. They are indeed noble persons.

उपकृतिसाहासिकतया क्षतिमपि गणयन्ति नो गुणिनः ।

जनयन्ति हि प्रकाशं दीपशिखाः स्वाङ्गदाहेन ॥

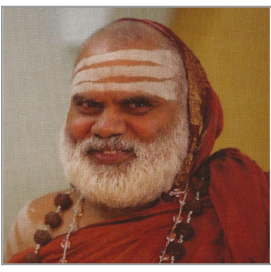
upakṛtisāhāsikatayā kṣatimapi gaṇayanti no guṇinaḥ |

janayanti hi prakāśaṃ dīpaśikhāḥ svāṅgadāhena ||

If we understand this well and help others, our mind will become pure, which will help edify our spiritual growth.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji

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

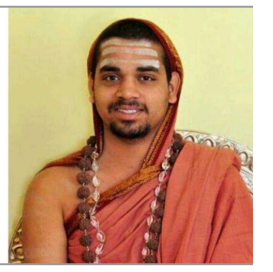


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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 10 विश्वरूपदर्शनयोगः viśvarūpadarśanayogaḥ

1

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१॥

arjuna uvāca |madanugrahāya paramaṃ guhyamadhyātmasaṃjñitam |

yattvayoktaṃ vacastena
moho'yaṃ vigato mama ||1||

Arjuna said: "Out of Your compassion for me, You have taught the supreme secret concerning the Self (Ādhyātma). By hearing those teachings from You, my delusion has now vanished."



2

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो
मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

bhavāpyayau hi bhūtānāṃ śrutau vistaraśo mayā |

tvattaḥ kamalapatrākṣa mähātmyamapi cāvayam ||2||

O lotus-eyed Lord, I have heard from You in detail about the creation and dissolution of all beings, and I have also heard of Your eternal and imperishable glory.

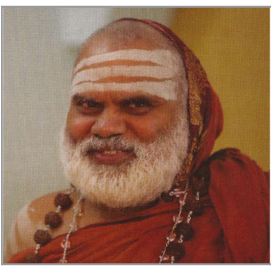
3

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

evametadyathāttha tvamātmānaṃ parameśvara |

draṣṭumicchāmi te rūpamaiśvaraṃ puruṣottama ||3||

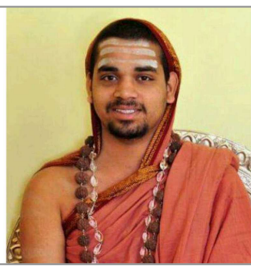


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Arjuna said: "O Supreme Lord, everything is exactly as You have described Yourself. O Supreme Person, I desire to behold Your divine and majestic form."

4

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

manyase yadi tacchakyaṃ mayā draṣṭumiti prabho |

yogeshvara tato me tvaṃ darśayātmānamavyayam ||4||

"O Lord, if You consider me capable of beholding it, then, O Lord of Yoga, reveal to me Your eternal and imperishable divine form."

5

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥

śrībhagavānuvāca |

paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ |

nānāvidhāni divyāni nānāvārṇākṛtīni ca ||5||

The Lord said: "O Arjuna, behold My divine forms, numbering in hundreds and thousands, manifold in nature, and possessing various colors and shapes."

6

पश्यादित्यान्वसूनुद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

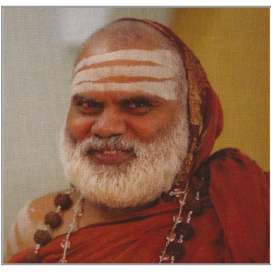
paśyādityānvasūnruadrānaśvinau marutastathā |

bahūnyadrṣṭapūrvāṇi paśyāścaryāṇi bhārata ||6||

O Arjuna, behold within Me the Ādityas, Vasus, Rudras, the twin Aśvinī gods, and the Maruts. Behold also many marvelous wonders that have never been seen before.

(Will Continue...)

(Śrī Ādi Śankara Bhāṣya for Śrimad Bhagavad Gīta is given separately in the slokas link of Voice of Jagadguru) For free e magazines: Our Mail ID : Info@voiceofjagadguru.com

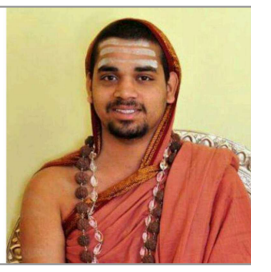


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Vivekacūḍāmaṇi

373

बहिस्तु विषयैः सङ्गं तथान्तरहमादिभिः ।
विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ ३७३ ॥
bahistu viṣayaiḥ saṅgaṃ tathāntarahamādibhiḥ |



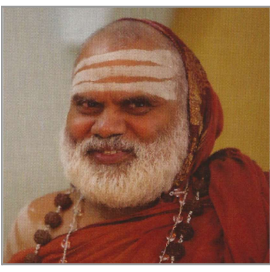
virakta eva śaknoti tyaktuṃ brahmaṇi niṣṭhitaḥ || 373 ||

Only one who is dispassionate and firmly established in Brahman is able to renounce attachment both to external sense-objects and to internal identifications such as ego and possessiveness.

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal at Piduguralla, Feb 23-24, 2013 Vijayayatra)

374

वैराग्यबोधौ पुरुषस्य पक्षिवत् पक्षौ विजानीहि विचक्षण त्वम् ।

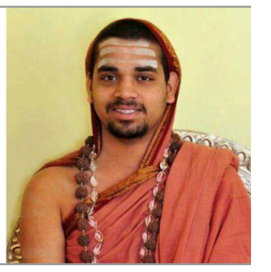


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विमुक्तिसौधाग्रलताधिरोहणं ताभ्यां विना नान्यतरेण सिध्यति ॥ ३७४ ॥

vairāgyabodhau puruṣasya pakṣivat pakṣau vijānīhi vicakṣaṇa tvam |

vimuktisaudhāgralatādhirohaṇaṃ tābhyāṃ vinā nānyatareṇa sidhyati || 374 ||

O wise one, understand that dispassion and spiritual knowledge are like the two wings of a bird. Just as a bird cannot fly with only one wing, the ascent to the highest state of liberation cannot be achieved without both; neither dispassion alone nor knowledge alone is sufficient.

375

अत्यन्तवैराग्यवतः समाधिः समाहितस्यैव दृढप्रबोधः ।

प्रबुद्धतत्त्वस्य हि बन्धमुक्तिः मुक्तात्मनो नित्यसुखानुभूतिः ॥ ३७५ ॥

atyantavairāgyavataḥ samādhiḥ samāhitasyaiva dṛḍhprabodhaḥ |

prabuddhatattvasya hi bandhamuktiḥ muktātmano nityasukhānubhūtiḥ || 375 ||

For one endowed with complete dispassion, Samādhi arises. For one established in Samādhi, firm realization of the Truth arises. For one who has realized the Truth, there is freedom from bondage; and for the liberated soul, there is the continual experience of eternal bliss.

376

वैराग्यान्न परं सुखस्य जनकं पश्यामि वश्यात्मनः

तच्चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्यधुक् ।

एतद्द्वारमजस्रमुक्तियुवतेर्यस्मात्त्वमस्मात्परं

सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे ॥ ३७६ ॥

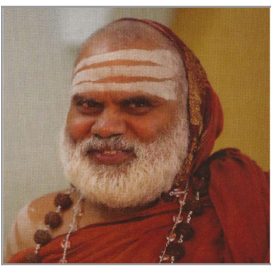
vairāgyānna paraṃ sukhasya janakaṃ paśyāmi vaśyātmanaḥ
taccicchuddhatarātmabodhasahitaṃ svārājyasāmrajyadhuk |

etadvāramajasramuktivyuvateeryasmāttvamasmatparam

sarvatrāspṛhayā sadātmani sadā prajñāṃ kuru śreyase || 376 ||

I see no source of happiness greater than dispassion for a self-controlled person. When that dispassion is joined with the purest Self-knowledge, it bestows the sovereignty of spiritual freedom. Since it is the gateway to the ever-abiding bride called Liberation, therefore, for your highest good, remain free from craving for all objects everywhere and keep your mind constantly established in the Self.

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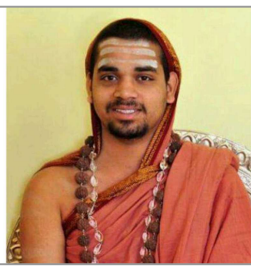


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Saundaryalaharī

स्थिरो गङ्गावर्तः स्तनमुकुलरोमावलिलता-



कलावालं कुण्डं
कुसुमशरतेजोहुतभुजः ।

रतेर्लीलागारं किमपि तव
नाभिर्गिरिसुते

बिलद्वारं सिद्धेर्गिरिशनयनानां
विजयते ॥ ७८ ॥

sthiro gaṅgāvartaḥ
stanamukularomāvalilatā-

kalāvālaṃ kuṇḍaṃ kusumaśaratejohutabhujāḥ |

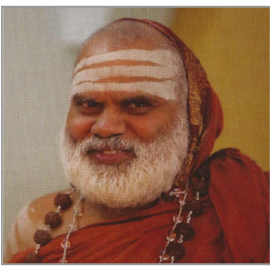
raterlīlāgāraṃ kimapi tava nābhīrgirisute

biladvāraṃ siddhergiriśanayanānāṃ vijayate || 78||

स्थिरः (sthiraḥ) – steady; गङ्गावर्तः (gaṅgāvartaḥ) – whirlpool of Gaṅgā (gaṅgā:Gaṅgā | āvartaḥ:whirlpool); स्तनमुकुलरोमावलिलता (stanamukularomāvalilatā) – creeper of breast-bud hairline (stana:breast | mukula:bud | romāvali:hairline | latā:creeper); कलावालं (kalāvālaṃ) – bed for creeper (kalā:creeper | vālaṃ:bed); कुण्डं (kuṇḍaṃ) – sacrificial pit; कुसुमशरतेजोहुतभुजः (kusumaśaratejohutabhujāḥ) – fire of flower-arrowed god (kusuma:flower | śara:arrow | tejaḥ:fire | hutabhujāḥ:god); रतेः (rateḥ) – of Rati; लीलागारं (līlāgāraṃ) – pleasure house (līlā:pleasure | gāraṃ:house); किमपि (kimapi) – indescribably unique; तव (tava) – your; नाभिः (nābhiḥ) – navel; गिरिसुते (girisute) – O Daughter of the Mountain (giri:mountain | sute:daughter); बिलद्वारं (biladvāraṃ) – opening of the cavern (bila:cavern | dvāraṃ:opening); सिद्धेः (siddheḥ) – of accomplishment; गिरिशनयनानां (giriśanayanānāṃ) – eyes of Hara (giriśa:Hara | nayanānāṃ:eyes); विजयते (vijayate) – triumphs;

“O Daughter of the Mountain, Your navel shines like a calm whirlpool of the Gaṅgā. The delicate line of hair rising from it resembles a creeper reaching toward Your budding breasts. It appears as a deep reservoir that nourishes the fire of Kāma’s splendor, the delightful playhouse of Rati, and even the mysterious entrance to the cave of spiritual attainments sought by the vision of Lord Śiva.”

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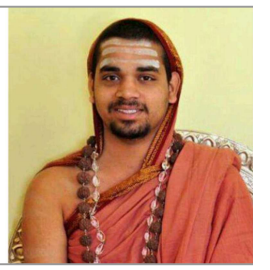


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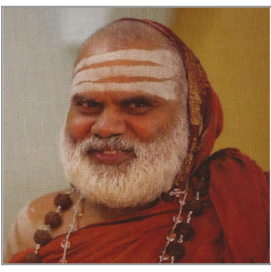
MADHAVEEYA SHANKARA DIG VIJAYAM

THE MEETING WITH VYASA

Śri Kumārila Bhatta Accepting Samnyāsa

To the great Bhatta who spoke thus with a face like a partially open lotus, the Acharya said: "I recognise you as an incarnation of Guha born for the eradication of Buddhists. Sin can never affect you, as you are a disinterested worker for the good of the world. You have taken this vow upon yourself only for the world's welfare. I can save you even now from this fire by extinguishing it with water from my waterpot. It would, indeed, be fine if you write your proposed exegesis on my commentary." Addressed in this way by that great knower of Brahman, Kumarila, who was a firm adherent of right conduct, replied: "Great one! However generous and reasonable your suggestion may be, I am not prepared to do something that people would interpret wrongly. I should not set a bad example for them. It is true that by a mere glance of yours, you can restore a person to life even long after his death. It is only child's play for you to save me from the slow fire. Nevertheless, I do not wish to abandon this vow based on Vedic. But, O great teacher, you will be doing me a great service and dictum and, thereby, leave a bad name and a bad example behind. I know your powers very well. You are the one who creates and destroys the worlds. What wonder then if such a person offers to save me! Still I do not wish to escape from this self-imposed Vedic vow, and my decision to die in this slow fire remains firm. giving me the highest satisfaction, if you will initiate Brahma-vidya. If you could manage to defeat Manda among scholars as the greatest exponent of the ritualistic interpretation of the Vedas, your path for the establishment of the doctrines of Advaita as the true Vedic teaching will be clear of all obstacles. His defeat will be equivalent to the defeat of all scholars of this school. He is the champion of the gospel of ritualistic works. and of life in the world. He is ever engaged in the performance of rituals. He is a householder of great wealth, fame and learning. You have got to defeat this great opponent of the path of renunciation, and for this I would advise you to go to his place immediately. His wife Ubhaya-bharati is also a great scholar. It is said that she is Saraswati herself born in a human body because of the curse of sage Durvasas. Mandana is superior even to me in his mastery of the philosophy of work. And among my disciples, he is the one dearest to me. Engaging yourself in debate with him, with Ubhaya-bharati as the umpire, you have to defeat him and make him your disciple. You can then entrust him with the duty of writing annotations on your works. As for myself, I have been able to meet you, who are equal to Siva Himself, at a critical period of my life. I crave you to be gracious enough to impart the knowledge of Brahman to me. Also I beseech you to remain here for a while until I die seeing before my eyes your form, which is the object of meditation for Yogis." Sankara therefore decided to impart to him the knowledge of Brahman, the knowledge that dispels one's ignorance about oneself and the world perceived outside. Kumarila then heard the words of Sankara imparting the knowledge of Brahman, and by his grace his sense of separate individuality was dispelled and he realised his oneness with the All-pervading Being. Sankara then proceeded to Mandana's place, traversing the sky.

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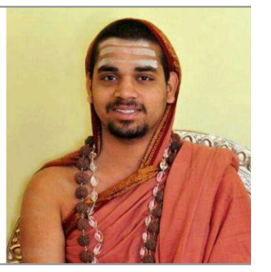


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॥ब्रह्मज्ञानावलीमाला॥

॥brahmajñānāvalīmālā॥



सकृच्छ्रवणमात्रेण ब्रह्मज्ञानं यतो भवेत् ।

ब्रह्मज्ञानावलीमाला सर्वेषां मोक्षसिद्धये ॥ १ ॥

sakṛcchraṇamātreṇa brahmajñānaṃ yato
bhavet |

brahmajñānāvalīmālā sarveṣāṃ mokṣasiddhaye ||
1||

“Since the knowledge of Brahman arises merely by hearing these teachings even once, this Brahmajñānāvalīmālā is presented for the attainment of liberation by all seekers.” [This text, called Brahmajñānāvalīmālā, is intended for all seekers of liberation, because the knowledge of Brahman can arise through hearing its teachings even once.]

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।

सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥ २ ॥

asaṅgo’hamasaṅgo’hamasaṅgo’haṃ punaḥ
punaḥ |

saccidānandarūpo’hamahamevāhamavyayaḥ || 2||

“I am unattached, unattached, unattached again and again. I am of the nature of Existence, Consciousness, and Bliss. I alone am the imperishable Reality.” [The true Self is ever unattached, eternal, and untouched by worldly experiences. Its real nature is Sat–Cit–Ānanda (Existence–Consciousness–Bliss), and it is imperishable.]

नित्यशुद्धविमुक्तोऽहं निराकारोऽहमव्ययः ।

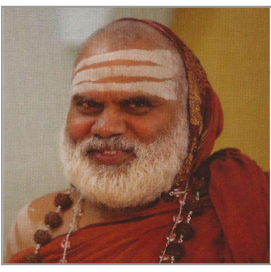
भूमानन्दस्वरूपोऽहमहमेवाहमव्ययः ॥ ३ ॥

nityaśuddhavimukto’haṃ nirākāro’hamavyayaḥ |

bhūmānandasvarūpo’hamahamevāhamavyayaḥ || 3||

“I am eternally pure and ever liberated. I am formless and imperishable. I am of the nature of infinite bliss. I alone am the changeless and imperishable Reality.” [The true Self is eternally pure, ever free, formless, imperishable, and of the nature of infinite bliss. It alone is the changeless Reality.]

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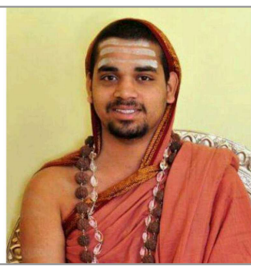


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Aparokṣānubhūti

यथा तरङ्गकल्लोलैर्जलमेव स्फुरत्यलम् ।
पात्ररूपेण ताम्रं हि ब्रह्माण्डौघैस्तथात्मता ॥63॥
yathā taraṅgakallolairjalameva sphuratyalam|

pātrarūpeṇa tāmraṃ hi
brahmāṅḍaughaiastathātmatā||63||

"Just as water alone appears as waves and surging billows, and just as copper appears in the form of various vessels, so too the one Ātman alone appears as the multitude of universes."

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam and Sri Bharati tirtha Mahaswamigal and Jagadguru shankaracharya His Holiness Sri Sannidhanam Sri Vidhushekhara Bharati Mahagaswamigal at Kovilpatti, May 22-23, 2017 Vijayayatra)



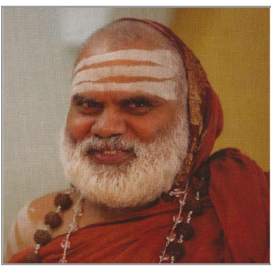
घटनाम्ना यथा पृथ्वी पटनाम्ना हि तन्तवः ।
जगन्नाम्ना चिदाभाति ज्ञेयं तत्तदभावतः ॥64॥
ghaṭanāmnā yathā pṛthvī paṭanāmnā hi tantavaḥ|
jagannāmnā cidābhāti jñeyaṃ tattadabhāvataḥ||64||

"Just as clay is called a pot and threads are called a cloth, so Pure Consciousness appears as the world. This should be understood, for the world has no independent existence apart from Consciousness."

सर्वोऽपि व्यवहारस्तु ब्रह्मणा क्रियते जनैः ।
अज्ञानान्न विजानन्ति मृदेव हि घटादिकम् ॥65॥
sarvo'pi vyavahārastu brahmaṇā kriyate janaiḥ|
ajñānāna vijānanti mṛdeva hi ghaṭādikam||65||

"All worldly transactions are in reality carried on with Brahman alone as their basis. Yet, due to ignorance, people do not recognize this, just as they fail to see that pots and similar objects are nothing but clay."

(Will Continue...) For free e magazines : Our Mail ID : Info@voiceofjagadguru.com

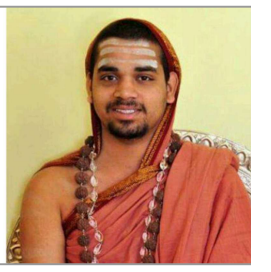


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



प्रबोधसुधाकरः

Adi Sankaracharya's Prabodhasudhākara

NECTAR - OCEAN OF ENLIGHTENMENT

देहः किमात्मकोऽयं कः सम्बन्धोऽस्य वा विषयैः ।

एवं विचार्यमाणेऽहन्ताममते निवर्तते ॥ 7 ॥

dehaḥ kimātmako'yaṃ kaḥ sambandho'sya vā viṣayaiḥ ।

evaṃ vicāryamāṇe'hantāmamate nivartete ॥ 7 ॥

देहः (dehaḥ) — the body; किम्-आत्मकः अयम् (kim-ātmakaḥ ayam) — what is its real nature?; कः सम्बन्धः अस्य (kaḥ sambandhaḥ asya) — what relationship does it have?; वा विषयैः (vā viṣayaiḥ) — with sense-objects/worldly objects; एवम् (evam) — thus; विचार्यमाणे (vicāryamāṇe) — when examined through inquiry; अहन्ता (ahantā) — the notion of "I" (ego-identification); ममता (mamatā) — the notion of "mine" (possessiveness); निवर्तते (nivartete) — cease, disappear

"What is the true nature of this body, and what real connection does it have with worldly objects? When inquiry is made in this manner, the notions of 'I' and 'mine' disappear." ["When one investigates the true nature of the body and examines its actual relationship with the objects of the world, the false notions of ego ('I am the body') and possessiveness ('this is mine') come to an end.]

स्त्रीपुंसोः संयोगात्संपाते शुक्रशोणितयोः ।

प्रविशन् जीवः शनकैः स्वकर्मणा देहमादत्ते ॥ 8 ॥

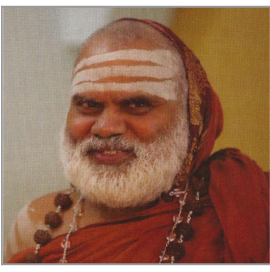
strīpūṃsoḥ saṃyogātsampāte śukraśoṇitayoḥ ।

praviśaṅjīvaḥ śanakaiḥ svakarmanā dehamādatte ॥ 8 ॥

स्त्री (strī) — woman; पुंसोः (pūṃsoḥ) — of a man; स्त्रीपुंसोः (strīpūṃsoḥ) — of a woman and a man; संयोगात् (saṃyogāt) — from the union; संपाते (saṃpāte) — upon the coming together, conjunction; शुक्र (śukra) — semen; शोणितयोः (śoṇitayoḥ) — of blood (the female reproductive element, ovum); शुक्रशोणितयोः (śukraśoṇitayoḥ) — of semen and blood (male and female reproductive elements); प्रविशन् (praviśan) — entering; जीवः (jīvaḥ) — the individual soul; शनकैः (śanakaiḥ) — gradually, little by little; स्व (sva) — one's own; कर्मणा (karmanā) — by karma, due to past actions; स्वकर्मणा (svakarmanā) — by its own karma; देहम् (deham) — body; आदत्ते (ādatte) — acquires, assumes, takes up

"From the union of a woman and a man, when the semen and ovum come together, The individual soul, according to its own karma, enters and gradually assumes a body. [From the union of a woman and a man, when the male and female reproductive elements come together, the individual soul, impelled by its own past karma, enters and gradually takes on a physical body.]

(Continues...)

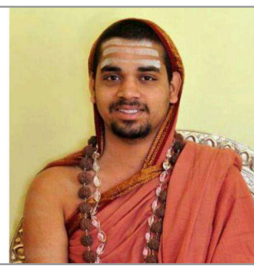


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