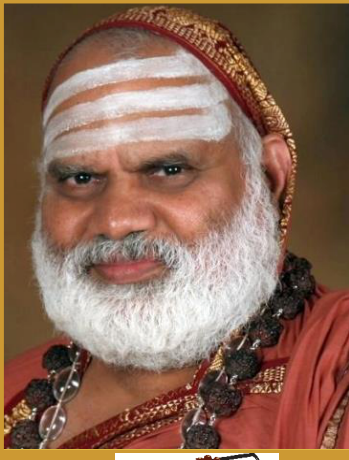




Voice of Jagadguru

advaitaithal paratanandhal

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An E-Magazine On Advaita



SRAVANA MASA & GANESHA CHADHURTHI SPECIAL

Do Practice of Atmavichara



To lead a happy life, we are in need of good education, money, properties etc. The sastra shows the path of what we should do and what not to do. We are trying to lead a happy and peaceful life. But still we are not able to get in a permanent satisfaction and happiness, although we have education, money, properties etc. To get such a great peace within us, we have to practice at least a little bit of *athmavichara* (self-analysis) daily. 'Vicharatmaka sadana' means analyzing about Who am 'I' ?, From where this Universe is formed?, What makes *bantha* (relationship)?, What is *moksha*? Why we are suffering from many causes? What is the end for this? When we do the *vichara* (analysis) for these questions with proper *bhakthi* on God, the *avidhya* (ignorance) will be removed from us.

Otherwise we can't come out from this ignorance. Till the ignorance exists there is no *nivruthi* (solution) and we have to suffer. To get out of this ignorance, we should surrender to such a Guru who attains *atma jnana*. Through our *Guru bhakthi* and the service, we do to guru, we can cross this *samsara sagara*. The grace of Guru is essential because, he will answer to all our doubts and make us realize the truth.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया !

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः !! (भगवद्गीता ४ : ३४)

With the grace of the *atma jnana guru*, we can cross the ocean of *avidhya* by doing the practice of *atmavichara*.

येसम्यग्दर्शिनः तैः उपदिष्टं ज्ञानम् कार्यक्षमं भवति न इतरं

Sri Shankarabagavatpadal in his bhashyam quotes this. To obtain the permanent happiness, we have to follow the practice of *atmavichara*.

I bless all to get unlimited happiness.

- Jagadguru His Holiness Sri Sri Sri Bharati Tirtha Mahaswamiji

We submit our Efforts
to bring out this E-Magazine at the lotus feet
of Sri Mahasannidhanam His Holiness Sri Sri Bharati Tirtha Mahaswamiji &
Sri Sannidhanam His Holiness Sri Sri Vidhushekara Bharati Mahaswamiji
It is an Initiative of a Group of Social Networking Site "Greatness of Sringeri Sri Sharada Peetham"

SIGNIFICANCE OF SHRAVANA MONTH

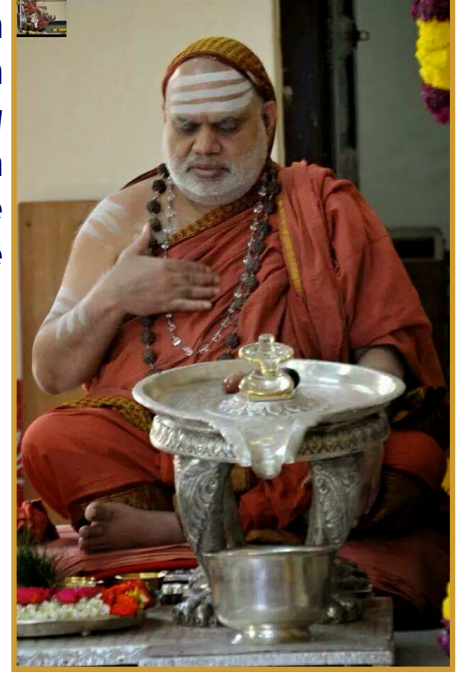
- Srimathy Veeramani

In our culture each month has its own greatness. But this *shravana masa* (month) has some special significance. The most important event that comes in this *shravana masa* is the *vardhanti* of our Jagadguru Sannidaanam Sri Sri Vidhushekhara Bharathi Mahaswamiji on *shravana shukla panchami*. Other important functions in this month are *Shravana Somavara*, *Sri Varamahalakshmi Vrata* and *Sri Krishna Janmashtami*.

SHRAVANA SOMAVARA

Somavara (Monday) is very auspicious day to Lord Shiva. On this day we have to pray Lord Shiva by doing *abisheka* with Ganga water, milk, *panchamruta* and honey. We can do *vrata* from morning sunrise to sunset and finish in night after *darshan* in Shiva temple. There is a belief that during the grinding of the *ksheerasagaram* (milk ocean) for *amrutha*, Lord Shiva drunk the poison (*hala hala*) to save all during this *Shravana Somavara*.

So when we do this *vrata*, the unmarried person will get good spouse, when a married women do this *vrata*, her husband will get a long life with health and wealth. And when a men keep this *vrata*, gets happiness and peaceful life. Our Mahasannidhanam Jagadguru Sri Sri Sri Bharati Tirtha Mahaswamiji will perform Sri Chandramoulishwara puja for the benefit of the whole world in afternoon on every *Shravana Somavara*.



SRI VARMAHALAKSHMI VRATA

Sri Varamahalakshmi Vrata is done by the married women for the welfare and long life of her husband. It comes on the Friday, next to the *Poornima* (full moon day). There are stories for why this *Varamahalakshmi Vrata* is performed. Once Maa Parvati and Lord Shiva was playing *paramapatha* (dice). Maa Parvati won the game, but Lord Shiva not accepted it, So she wants an umpire who will decide the winner. They appointed *Chintranemi*, the creation of Lord Shiva, as the umpire for their game. At the end of the game, he supported Lord Shiva even though Maa won the game. Knowing the truth, Maa cursed *Chintranemi*, to get leprosy. When he begged to forgive his sin Lord Parameshwara and Parvati had mercy on him and blessed, if he do the *Vara Mahalakshmi Vrata*, he will be come out from the curse.

There is another story that, Maa Lakshmi came to the dream of her great devotee *Charumati*, who lived in *Kundinapura* to do the *Vara Mahalakshmi Vrata* for the eight forces *Shri* (Wealth), *Bhu* (Earth), *Sarasvathi* (Education), *Prithvi* (Universe), *Keerthi* (Name and Fame), *Shanthi* (Peace), *Santhushti* (Happiness) and *Pushti* (Brave). Lakshmi is also worshiped in eight forms called *Ashta Lakshmi*, *Adi Lakshmi* or *MahaLakshmi*, *Dhana* or *Aishwarya Lakshmi*, (Prosperity and Wealth); *Dhaanya Lakshmi* (Food grains), *Gaja Lakshmi* (Elephants (animals)), *Santana Lakshmi* (*Vasmsa vruddhi* (child)), *Veera* or *Dhairya Lakshmi* (Courage), *Vidhya Lakshmi* (Knowledge) and *Vijaya* or *Jaya Lakshmi* (Victory). With her family and the village persons, she did this *vrata* and got all the prosperity with all whom performed this *vrata*.

There is one more story regarding this. In the *Maratha Kingdom* there was a lady called *Chandrumati*. She was very much devoted to Maa Lakshmi. Lordess Maa Lakshmi came in her dream and asked to do this *Varamahalakshmi Vrata* to get *Dhana* (money), *Dhanya* (food), *Aayush* (long life), *Arogya* (health), *Aishwarya* (wealth and prosperity), *Santana* (progeny) and *Soubhaya* (long life of husband). She expressed this with her family and village persons. And performed this *vrata* and got everything that are said above in her life with all those whom perform this great *vrata*.

In the evening, this great Sri Varamahalakshmi puja will be performed by Our Jagadguru Mahasannidhaanam Sri Sri Sri Bharathi Tirtha Mahaswamiji for the benefit of whole world.

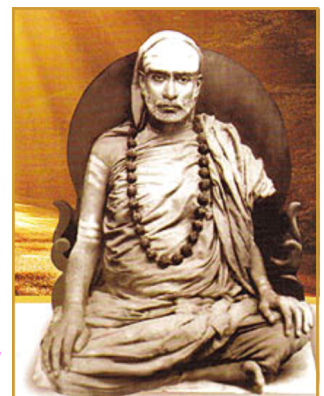
SRI KRISHNA JANMASHTAMI

Sri Krishna Janmashtami is celebrated throughout the world, on the birthday of Sri Krishna. Lord Mahavishnu took the avatar of Sri Krishna, for the purpose to establish Dharma samrajya again in this world. He also gave us the great Sri Bhagavad Geetha, which is the solution for all the questions, that arise within us. He made Arjuna a fool and gave us a brief explanation about life. He killed the demons and gave us a new path for our life. Sri Krishna leela is very beautiful and heart touching, even for kids who always love Krishna. In Srimath Bagavatham, we are able to know about Sri Krishna the reason for his *avathar*, his *leela*, his grace towards his *bhakthas* and the way to reach him etc. The Bagavatham is given in short form in *Narayaneeyam*, which gives the beauty of Sri Krishna. The mahima of Lord Krishna (govinda) name is explained in the *Govinda pattabhishekam*. Those who perform this Sri Krishna Janmashtami Vrata will get all the prosperities in their life. We celebrate our birthday every year in a grand manner. What is the big use of it, if we think deep?. But if we celebrate the birthday of Sri Krishna, who shows us the correct path to attain him, how to do our karma, how to live, how to know the Truth, how to face and come out of all the problems that we face in our day to day life etc., While doing this, we will get only happiness none other than that. Sri Krishna Janmashtami normally falls at the midnight on the Ashtami (8th day) of *Krishnapaksha* in the *Shravana masa* (month).

Our Mahasannidhaanam Jagadguru Sri Sri Sri Bharathi TirthaMahaswamiji, will perform Sri Krishna Janmashtami Puja in the night, for the benefit of this whole universe. After Krishna puja at midnight 12 O'clock, His Holiness will do the parayana of the third chapter in the Dashama Skandham from Srimath Bagavatham which describes the birth of Sri Krishna.

"Fate is invisible. The past is past and is beyond our vision and unseen. Do not worry about fate or the past. The present is before you and by the exercise of your free will, you can shape the future and this is what you should do, instead of wasting your time or energy bothering about the past and fate. Fate places no obstacles in our path. All obstacles are of our own making and it is within our competence to overcome them."

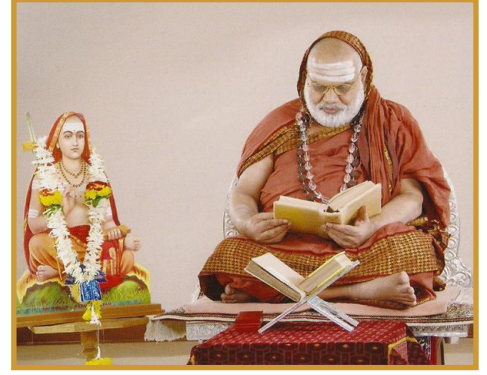
- *Jagadguru Sri Chandrashekhara Bharati Mahaswamiji*



1 - GURU VANTHANA

It is important to begin a task with *guruvandhana*. Without the grace of guru, nothing takes a complete form. Praying guru is equivalent to praying our Lord, who is in the form of *saguna* (visible) and the *nirguna* (invisible).

Sri Shankaracharya says, "I salute Sri Govinda Bagavath padacharya, an incredible guru, who cannot be described in words; he lived as an idol of *vedanthasara* throughout his life. he cannot be judged by others. one who is satisfied with the present, paves a way towards peace for those who surrender him and we can attain him only through the vedas .



2 - THE MAHIMA OF THE HUMAN BIRTH

Human birth is a fruit of immense *punya karma* in the past. Being born as a male *brahmin*, is the rarest and precious because they are essentially born for reciting, imparting and chanting vedas. So, in this human birth, we should take the privilege to follow the *dharma* and understand the real meaning of vedas. It helps us to differentiate the *Athma* and the *Anathma* and also leads us to realize the Brahman, which eventually gives us to the *Mukthi*.

In the next two slokas Jagadguru Sri Shankaracharya insists, to utilize this human birth in the right path for the self-realization. He also conveys that it is our duty to do so. Let us see how he expresses it: -

i) The Human birth, Extreme desire on *moksha* and the *Satsang* with the scholars are the three rarest one to attain. These can be attained only by the grace of God and Guru.

ii) However, after one gets this treasure of being born as a male brahmin, his primary duty is to learn and chant vedas for the benefit of the whole society. Incase, if he skips his duties and engages himself in unethical activities, (such as not performing his duty as said in sastra) it is equal to the action of suicide. This is because he is living a false life by cheating himself by his own action and life style.

iii) Is there any fool in this world who will spoil his own treasure? Likely, if one failed to use this human birth for his own liberation from this *samsara sagara* (life and death cycle) eventually implies he is a fool.

3 - JNANA IS THE PATH FOR MUKTI

For mukthi why is it said that *sarravana*, *manathi* is main? Why can't we perform our *karma* or *upasana* on particular devatha for attaining *mukthi*? The answer is that if one fails to realize himself by self – analysis, it will leads to attachment. So for attaining *mukthi*, self – analysis is the foremost thing, which can be done only if he gets the Jnana. Sri Shankarabagavathpadal explains this point in the sloka as below: -

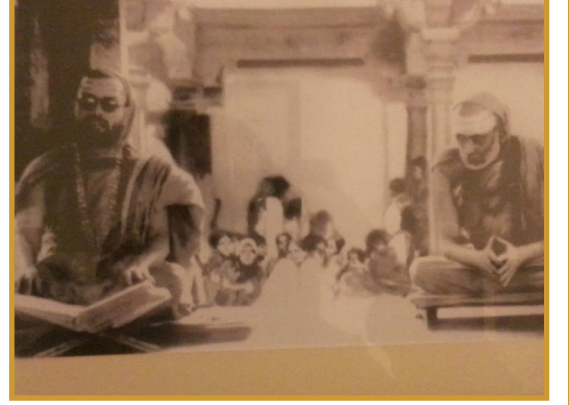
One can study sastra; do devatha upasana; perform his karma as said in sastra with fulfillment; can perform yaga yejya for his betterment in living for hundred Brahma Kalpa, all stands meaningless if one does not realise that Athma and Brahman is one and the same. One can realize brahman only through jnana.

To be Continued..

MADHAVEEYA SHANKARA DIG VIJAYAM

- Srimathy Veeramani

We had seen in the past five issues how our Jagadguru Sri Sri Sri Vidyardanya gives the details about the introduction, how Lord Shiva agreed to come to this world to protect our sanathana dharma. We will see the continuation from the First Sarga of this great *grantha*. From 57th sloka we start in this issue.



Jagadguru Sri Sri Chandrashekara Bharati Mahaswamiji with Jagadguru Sri Sri Abinava Vidya Tirtha Mahaswamiji

Lord Karthikeya accepted the words of Lord Shiva and bornas *Kumarila*. Indra also came as the *King Kathanva* and he was waiting for *Kumarila's* arrival by doing his duty of ruling the kingdom in an excellent manner as he rules the *swarga*.

Lord *Kumara* was born in the name of '*Bhattapaada*' but famously known as *Kumarilabhata*. His name and fame spread in all directions like an ear ring that shines in the ears of beautiful women. *Kumarila* set an example for the *Meemamsa dharma* which was given by Sage *Jaimini*. *Kumarila* won many other religious people, through his arguments and finally reached the kingdom of *Kathanva*. King gave him a grand welcome. This was beautifully compared by the author in such a way that the King *Kathanva* gave the reception to *Kumarila* like King *Dasarada* gave welcome to Sage *Valmiki* and also compare like *Indra* receives *Brahmadeva*.

Kumarilabhata accepted the reception of the King and sat in the throne shown by him. On hearing the sound of the Cuckoo bird, Sri *Kumarila* started like 'Oh! Cuckoo! If you omit the relationship with the blackish, ugly voice and the wicked crow, you will be praised in a beautiful way'. Through these lines he gave indirect message to the King to come out from the wicked Buddhist, who was against *Vedas*. On hearing this, *Bouthas* got angry like the angry of the snake that was hidden by a stick.

There was a great debate between *Kumarilabhata* side and the *Buddhist* side. The arguments between them made a huge thunder sound. Each wants to prove that their religion was the best. *Kumarila* won the *Buddhist* by his powerful arguments which was like the *Indra's* weapon and made the King as his follower which made the King to turn back to the *vedic path (veda marga)*.

At this stage the King wanted to know, without any doubt which religion is the best. So he announced, "Through the arguments one cannot judge the greatness of a religion. So who jump from the hill and come out without any single wound, then we can accept that his religion is the supreme most one in this World".

The condition that was levied by the King *Kathanva*, to accept which religion is the greatest among all spread like a fire. On hearing the condition except *Kumarila* no one came forward to do it.

Sri *Kumarilabhata* keeping the *vedas* in his mind and thought climbed the hill shown by the king and went to the Top. He from there announced, "I believe in *Vedas*, which are the *pramanas*, if that is truth, I will not be wounded in any way" then he jumped from the hill.

This news spread in all direction that, *mahan Sri Kumarila* to prove his stand that *veda marga* is the greatest and the true one. He accepted Kings condition and jumped from the hills. There was a very big gathering of *pandits* from all direction to see Sri *Kumarilabhata's* action to prove his religion.

To be Continued..

Saints of Sringeri

Jagadguru Sri Ishwara Tirtha Mahaswamiji (1098-1146 A.D)

Sri Jnanottama's successor was Sri Jnanagiri Mahaswamiji. Then reigned Sri Simhagiri Mahaswamiji, after whom an *agrahara* (locality for priests) near Sringeri has been named. The next two Acharyas were Sri Ishwara Tirtha and Sri Nrisimha Tirtha. Jagadguru Sri Sri Ishwara tirtha Mahaswamiji is the 8th Jagadguru of Dhakshinamnaya Sringeri Sri Sharada Peetham. He graced the Vyakhyana Simhasana for 48 years from the Period of 1098 A.D to 1146 A.D. His Dhyana Sloka is given below:

ईप्सितार्थप्रदो नित्यं प्रणतानां च देहिनाम् ।

Epsidharthapradho nithyam pranathanam sadhehitham

यतिरीश्वरतीर्थाख्यः तं नमामि गुरुं शिवम् ॥

Yathireeswara thirthaghya thannamami gurum sivam

Just as the Great Shiva,

He grants with gracious heart

The boons that pure beloved souls aspire for;

I salute and solemnly adore That saintly Master Ishwara Tirtha!

Jagadguru Sri Nrisimha Tirtha Mahaswamiji (1146-1229 A.D)

Jagadguru Sri Sri Sri Nrisimha Tirtha Mahaswamiji is the 9th Jagadguru of Dhakshinamnaya Sringeri Sri Sharada Peetham. He graced the Vyakhyana Simhasana for 83 years from the Period of 1146 A.D to 1229 A.D.

Jagadguru Sri Sri Sri Nrisimha Tirtha Mahaswamiji is a great polemic. He did Independent works on Advaita, elucidations of Sri Shankara's bhashyas and Sri Suresh waracharya's varitikas, glosses representing both the Bhamati and the Vivarana schools, polemical works and works of the class entitled 'siddhi' (books like Ishta Siddhi, Advaita Siddhi..), that sum up the vast literature on Advaita during this period, can be said to have set the norm for future writers. The Sharada Peetham was the fountain head of all this expansion of Vedantic knowledge, in the pursuit of which were engaged sages and scholars from all parts of the land – Karnataka, Chola (comprising a major part of Tamil Nadu), Andhra, Maharashtra, and Gaudadesa (Bengal). It was not long before other places of learning were influenced and Vedanta was added to the curriculum of studies. His Dhyana Sloka is given below:

श्रुतिमस्तककूटस्थमज्ञानद्विपभेदिनम् ।

Shruthi masthaga kudastham gnanathvibabethinam

श्रीमन्त्रराजमूर्तिं तं नृसिंहं गुरुमाश्रये ॥

Sri mathraraja murthim tham nrisimhamguru mashraye

The Light effulgent up the Vedic Hill

The Power that kills the mammoth Ignorance

The royal sage of Mantras

I humbly surrender to that Master Nrisimha!

Source: Our Mutts Website: www.sringeri.org

To be Continued..

Just Praying to God will not do. To acheive your goals you have to make tireless efforts. Only then you will be successful. Also Please do not undermine the role of your divine blessing.

- Jagadguru Sri Sri Sri Bharati Tirtha Mahaswamiji

THE MAHIMA OF SANDHYAAVANDANAM

Explanation given by Jagadguru Sri Sri Sri Abinava Vidhya Tirtha Mahaswamiji

There are three parts in Sandhyaavandana. First one is 'Arkya', second part is 'Gayatri Japa' and the last part is 'Surya Upasdaana'.

'Arkya' means offering the sacred water downwards (to the earth), from our hand and meditate the devathas in Lord Surya, along with chanting the pranava vakruthi ('Om Bhurbhuvassuvaha) and make the water sacred by chanting the Gayatri Japa. After doing the achamana and maarjana we have to do the arkya.

In Gayatri Japa, we have to chant it again and again for some particular numbers, either by concentrating the meaning of it or by meditating the name of Goddess Maa Gayatri. If we chant Gayatri mantra without thinking the meaning or meditating the form of Goddess there is a possibility for our mind and thoughts to go astray like a wild horse without any control, which will not give any Result. To have a good concentration we should practice in such a way that the body should not move when we do meditation, so that our mind and thoughts will be under the focus and control. Lord Krishna in Gita says :-

तलैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः !
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये !!
समं कायशिरोग्रीवं धारयन्नचलं स्थिरः !
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् !! (भगवद्गीता ६.१२-१३)

We should sit and control the mind and thoughts by controlling the organ which should not go in its own wish. We should sit straight without any movements in our body and should meditate by seeing the tip of his nose alone.

The third part is 'Upasdaana'. It is prasing the Iswara in the form of Surya. We have to chant 'mitrasya carshaNi', 'aasatyena', 'emam may varunaa' accordingly in the morning, afternoon and evening.

The 'Arkya' is the most important part in sandhyaavandana. We can't survive without food. Likewise sandhyaavandana without 'argya' will be futile. As Sandhyaavandana is a Nithya Karma, we can't leave it, and without any fail we should do thrikala sandhyaavandana daily.

If 'Ashaucha आशौच' occurs what should be done? In Smruti, it is said that, we should not do any japa or any karma during such period. On the other side,

अहरहः सन्ध्यामुपासीत

Smruti says "Sandhya should be done daily". So here the question arise what should be done in such a situation. It is cleared by another Smruti sentence for such a question.

सुतके सावित्याऽञ्जलीं प्रक्षिप्य प्रदक्षिणं कृत्वा सूर्यं ध्यायन्नमस्कुर्यात्

(पैठीनसीस्मृतिः इति स्मृतिचन्द्रिकायाम् आह्निककाण्डे सन्ध्याप्रयोगे)

This sentence clarifies that, "Even in the period of Ashaucha (आशौच) we should give arkya and worship Lord Surya". So it is clear that up to the part of arkya, we should do sandhyaavandana in the period of Ashaucha (आशौच) as it is a nithya karma. By doing arkya in that period we will get the Benefit of doing the whole sandhyaavandana. The three parts of sandhyaavandana is connected with the arkya and sometimes this arkya alone gives the full benefit of doing the whole sandhyaavandana. So 'Arkya dana' is most important one. During the period of 'Ashaucha आशौच' we can do the japa and upasdaanam within ourselves without opening our mouth and no sound should come out while doing it.

To be Continued..

Upasana Devatha - Sri Ganesha

From this issue, we are going to publish an article about the Upasana Devathas. Every month, we are going to see one by one. We begin with Lord Ganesha, Who has the single tusk, whose vehicle is the mouse.

Ganesha is the best known and most worshiped deity in Hinduism. Ganesh is worshiped by everyone before to start any work. For even to do Pujas to other deities, We have to start with the Prayer of Ganesha. So Lord Ganesha is that much important deity to us. Lord Ganesha is the Son of Lord Shiva and Lordess Parvathi. His younger brother is Subramanya.

The term "Ganesha:" has the meaning as Lord of the People (gana means the common people). Lord ganesha is designated as the chief of all of the Lord shiva's Ganas (Servants). Sri Adi shankarar, formed a way of worshipping as "Worship of Shanmatha". In this the Ganapathyam (The way of praying Ganesha as Main God) is the first one. Ganesha is an elephant headed deity. The reason for the elephant head for Ganesha is an interesting one. Parvati created ganesha in absence of Shiva to guard her quarters. When Shiva want to see her ganesha forbid it. At which point siva cut of his head. Later siva restored Ganesha to life and provided him with the head of elephant.



In the childhood of Ganesha, one Interesting incident happened. Rishi Naradha gave a fruit to Shiva and Siva called his kids, Ganesha and Subramanya and gave them to eat. At the time, Naradha told that the fruit must not be divided, and it should to be taken as a whole. That makes a confusion to Lord Siva to whom it has to give. Then Lord Siva, Who has did so many plays, here also doing the same. He told the kids, that the fruit is to be given, to one who comes first after completing 3 *pradhakshina* of this Universe. Then immediately Subramanya, flies in his vahana, peacock and start the *pradhikshina* of the universe. But Ganesha did 3 *pradhakshina* to his father and mother and gets the fruit. Ganesha told that for him Lord Siva and Parvathi is the world. So doing *pradhakshina* to the parents is equal to the *pradhakshina* of the world. This story tells us the importance of father and mother relationships.

He penned the *Mahabharatha* with his own hands. Lord Ganesha is considered as the Lord of prosperity, wisdom and good fortune. Lord Ganesha represents the power of the Supreme being that takes away obstacles and guarantee victory in human accomplishments. All Hindu believers worship Lord Ganesha in the beginning of any new venture. It is believed that you will attain success in whatever you do if you pleased Lord Ganesha before starting it. He will remove obstacles that may stop your success.

The Gayathri Mantra of Lord Ganesha is

Om ekadanthaya vidhmahe Vakraduntaya theemahi
Thanno dunti prachodayath

"We pray to the one with the single tusked elephant tooth, who is omnipresent, we meditate upon and pray for greater intellect to the lord with the curved elephant shaped trunk, We bow before the one with the single tusked elephant tooth to illuminate our minds with wisdom."

Greatness of Sringeri

Sri Sringeri Mutt has its branches all over India. And through this branches, it preaches the Advaita. In addition to these, the Mutt also engaged in various social activities in Education, medicine and other social services. Some of the important services are given below:

The administration of the properties of the math is theoretically in the hands of the Acharya himself. But being a Sannyasi, he rarely interests himself in such secular affairs unless circumstances necessitate his direct intervention. The central math at Sringeri and its several branches throughout india are managed by officers appointed for that purpose.

The Sadvidya Sanjivini Pathasala at Sringeri is an unique institution. which is run by the math without any dependence upon any Government or University. More than a hundred students are studying the Vedas and Sastras there in the traditional method. It was inaugurated by the 33rd Jagadguru Sri Sri Sachidananta Shivabhinaba Nrisimha Bharati Mahaswamiji. Last February, the 120th anniversary had been celebrated and both the Mahasannidhanam and Sri Sannidhanam Participated in that function.

Colleges for higher studies in *Tarka vedanta* and *Mimmamsa* are maintained in Sri Shankara math at Bangalore, Hyderabad and Kaladi. The education and training given in these institutions are of a very high standard. The students are provided with boarding and lodging and given every facility to pursue their studies unhampered by other worries. Similar but smaller institutions are run at Nanjangud, Gobichettypalayam, Rameshwaram and several other places.

Sri Sringeri math is running a 125 bed charitable hospital at Sringeri and OP Clinics at Bangalore and Salem. Schools and colleges for imparting modern education is run at Kaladi, Bangalore, Hyderabad and New Delhi.

Various publications in the cause of propagation of Sanatana Dharma and our age old culture is brought out by the Math time to time. Monthly and Bi-monthly journals are also published in different languages.

Facilities for visiting pilgrims for stay etc., is provided by the math at various centres throughout the country including Thirumala, Varanasi, Haridwar, Gaya, Rameshwaram, Srisailem, Gokarna, Kaladi etc.,

The annual gathering of eminent pandits from all over india for the *Ganapati Vakhyartha Sadas*, which begins on *Ganesh Chadurthi* day, is a grand and imposing function. The Acharya, a scholar par excellence, presides and takes active part in discussions on several sastras.

Source: "The Greatness Of Sringeri" Published By Vidya Bharati Press.

Voice of
Jagadguru

advaita's paramanandha's

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Life Principles shown by Sri Sri Bharati Tirtha Mahaswamiji

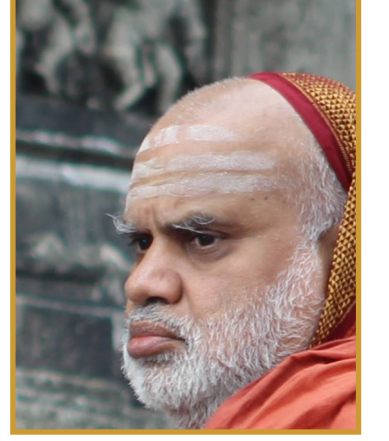
Words of : Bharathi Kavalar

Explanation : Srimathi Veeramani

Through Vedas get the knowledge of world:-

Vedas alone will give us the correct knowledge of this world. We all think that this world is going to be there forever. That is not truth. "Brahma Satya Jagath Mithya" is the truth.

To survive in this world, we are in need of good education, job, money, some wealth etc,. But all these are needed to survive in a respectable way. And it will not help us to reach the Truth (Brahman). The knowledge, we obtain to realize the Truth will not only help us in this jenma but also in upcoming births and give us full liberation finally.



These worldly needed attachments should not rule us always in our life and we should have control on ourselves running behind it. Vedas gives us the correct path to us about the knowledge of this world as it is the *pramana*. We are directed by vedas to the correct path from the deviation towards the wrong path. We are stopped from doing the papa karma which is the root cause for the birth cycle. When we follows dharma, we will be relived from the illusion. This knowledge can be obtained only through the blessings of Guru. Surrender to our Jagadguru Sri Sri Sri Mahasannidham who is the living *mahan, sat purusa* will make us to cross from this maya world which is the 'mithya'.

To be Continued..

SOUNDERYALAHERI

धनुः पौष्पं मौर्वी मधुकरमयी पञ्च विशिखाः
वसन्तः सामन्तो मलयमरुदायोधनरथः !
तथाप्येकः सर्व हिमगिरिसुते कामपि कृपां
पांगात्ते लब्ध्वा जगदिदमनङ्गो विजयते !!६!!

*dhanuH pauShpaM maurvii madhukaramayee panjca vishikhaaHa
vasantaH saamanto malayamarudaayodhanarathaH !
tathApyekaHa sarvaM himagirisute kAmapi krupAM
apaaMgAtte labdhvaa jagadidamananggo vijayate !!6!!*



Hey! Maa! Himagiri! No one can escape from Manmatha. Pushpadanva is the other name of Manmatha. He is form less, cannot be seen by anyone, the bow he uses is made up of flowers which is not a strong one. The flowers will shrink within a day. The strings for the bow are the bees, which go round the flowers where we cannot stretch it for sending the arrows. There are only five flowers without any sharp edges. *Ruthu* (season) is supporting Manmatha in his war, but will help in a fixed time only. Manmatha in the battle uses the breeze as his chariot to move on, but it can't be seen and does not have any specific path. With these undefined weapons and supports, he is still able to attain victory and is always an amazing one. The secret of his victory is *Maa Bala Tirupureswari*, who protects Manmatha through the *kavacha* mantra of "iim kleem sou:". Your grace to Manmatha, is an amazing Maa Himagiri !

To be Continued..

Sanatana Dharma

In this Issue, We will see about the other two yamas. They are Brahmacharya and Aparigraha. Let us see in detail

Brahmacharya:

Brahmacharya is one of the important yamas in the Hinduism. *Brahmacharya* is the vow to celibacy in thought, word and deed, by which one attains self realization. It means control of not only the *indriya*, but also control of all senses, in thought, word and deed. *Brahmacharya* is for both Men and Women. The Men who took *brahmacharya* as his way of life is called as *Brahmachari*, and for women its called as *brahmacharini*.

Brahmacharya is the basis for external life. It is the shield against the internal *asuras* like anger, lust and greed. It serves as a gateway to bliss beyond. It opens the door of *Moksha*. In *puranas*, it is said that, even *Rishis*, *Devas*, *Gandharvas* serve at the feet of a true *brahmachari*.

In our tradition, it is said that the one who did *upanayanam* is called as *Brahmachari*. But wearing *Yagnobaveetha* alone is not the *brahmacharyam*. The one who possess the above mentioned qualities is called as *brahmachari*. Through *Brahmacharya* alone you get the physical, mental and spiritual advancement in life. With *Brahmacharya*, one can achieve whatever he want to do. With the *Brahmacharyam*, the worldly aims will be accomplished.

Aparigraha:

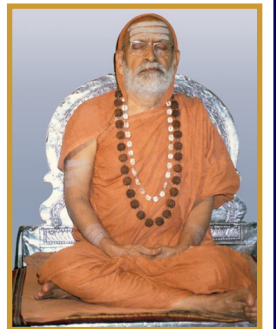
Aparigraha means without Selfishness. *Aparigraha* is one of the five essential yamas in the Hinduism. In the Modern world, selfishness is so much there. Without selfishness one has to live. *Sanatana Dharma* gives much importance to *Aparigraha*. Our Dharma is basically tells that supporting others in all kinds. Without supporting others or helping others one cannot live peacefully. If we live without selfishness, we can service to so many peoples. If we live with selfishness we need so much of wealth. It will indirectly force us to cheat others. The selfishness did everything and leads to the weaker position.

Let us all think if each and every one of us live with selfishness, what will happend? All of us try to earn more and more and we not even give a single penny to any one. At One time, if we have not a chance to earn in a right way, we may forced to earn in wrong way. Earning in the wrong path is *papa karma*. The Vedas told us to live a life of simple. According to our work we earn. And with that we have to live peacefully. If we have more wealth than required, and if some are troubling to their bread means, we have to support them by giving a portion of our wealth to them. Otherwise there is no use of the wealth.

To be Continued..

"The best disciple directly understands what his Guru desires him to do even without the preceptor actually telling him anything. By devotion to the preceptor one attains the highest. If one has devotion to one's preceptor like Ekalavya who attained magnificent proficiency in archery by virtue of his faith in Dronacharya even without the latter actually teaching him anything, one need not have any fear regarding one's spiritual progress."

- His Holiness Sri Sri Abinava Vidhya Tirtha Mahaswamiji



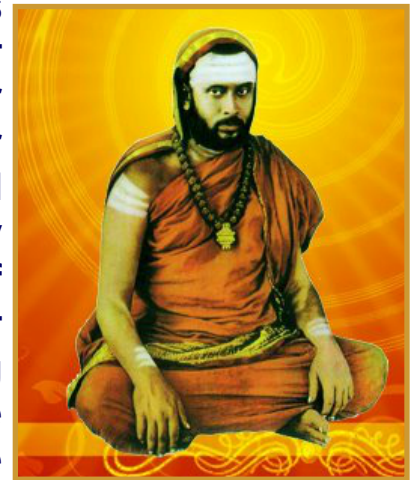
Our Duty

Teachings of Jagadguru His Holiness Sri Sri Chandrashekhara Bharati Mahaswamiji

Man's Complex Nature:

From the trends of modern society, it is not unreasonable to foresee, that a man born a hundred years hence in the very place we are now will have far less opportunities for religious practices or for spiritual enlightenment. If we really believe that even the few facilities, which we are now having will be wanting a hundred years hence, is it not our imperative duty to make the best use of the opportunities available now and try to escape being born again?. In any case, it is necessary to equip ourselves even now to cope with the lesser facilities of a future life. The money, the lands the houses and even the nearest kith and kin will have to be left behind when we die and the only things which accompany the departing souls are the *dharma* and *adharma* which we have engaged ourselves in now. we must therefore accumulate as much of *dharma* as we can and at the same time minimize *adharma*.

There is no use in complaining that the times and circumstances are bad. When the sun sets and darkness envelops the land, we do not lie down immediately to sleep, but we light a lamp and get on with our normal activities as far as we can get on with that lamp. Sometimes our urgency makes us walk miles and miles during the darkest nights, guided by the flickering light of a torch. We do not wait for the sun to rise. If similarly we earnestly and keenly feel the urgency for escaping from the cycle of birth and death or at least for equipping ourselves for a future, we must ignore the spiritual gloom prevailing in the land and seek out a guiding torch which will dispel the gloom for us though it may not do so for the rest of world. Such a guiding torch is Guru, the spiritual master. If we surrender ourselves entirely to him, he will take us by the hand and gradually take us to the goal. He is not blinded by the enveloping darkness and is sure to guide us aright but we must have intense faith in him.



Jagadguru Sri Sri
Chandrashekhara Bharati
Mahaswamiji

Even now, our parents perform for us the sacred ceremony of initiation. Even now there are extant innumerable works dealing with *dharma* in all its aspects. Even now, exist a large number of competent teachers who will willingly teach and guide us if we only ask them to do so. Even now, the intelligence which we have inherited from a long line of saints and seers is sharp enough to grasp the subtlest conceptions. What excuse have we then if we do not care to avail ourselves of these inestimable advantages and allow our lives to drift along wastefully and aimlessly?. If we waste the opportunities now available and do not make proper use of our birth as man, how can we expect God to give us similar opportunities in our next birth or even give us birth as human beings?

When God has been pleased to give us now the high status as man, is it not our own duty to exert ourselves to the utmost to maintain that status at least and, if possible, to rise to higher and higher states of existence?. In the beginning of the *Kalpa*, the *devas* and the *asuras*, though they were the children of the same father but by different mothers, realised that they were opposed to each other in temperament and inclinations and so thought it proper and prudent to reside in distinct regions of experience far removed from each other, the *devas* in the *devaloka* and the *asuras* in the *asuraloka*. All conflict was rendered ordinarily impossible unless the avarice of any particular *asura* set him up to invade the *Devaloka* and claim sovereignty even there. Ordinarily, however they kept apart in distinct regions of their own.