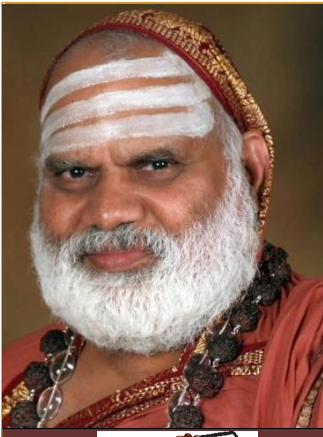




Voice of Jagadguru

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An E-Magazine On Advaita



CHATURMASYA VRATA SPECIAL

Sastras alone Ensures Welfare

Most essential advice for man's progress in life is given in Sastras. They mention in detail what is good and what is bad. It is an established fact that one who follows it sincerely will attain *sreyas*. But ruin is certain for one who goes against it.

Bagavan is beyond the reach of body, mind and intellect, but can be attained by one through intense devotion. Such a devotee, can progress step by step towards god if he follows the sastras.



In due course, by the grace of a guru who is *Brahma Jnani*, the devotee attains *jnana*. As such a devotee has lost his sense of doership, the do's and don'ts given in the sastras do not affect him.

The *jnani*, however, always remains in the *sastric* path, keeping in mind the welfare of all. For the one who has not attained *jnana*, it is never right to stray from the path of Sastras.

As long as *avidya* persists, that is, the 'I' - thought prevails in body, mind and intellect, sastras alone should be the guide, as their authority is binding.

अविचार्य यस्तु वपुराध्यहमित्याभिमन्यते जडमतिः सुदृढम्!

तमबुद्धतत्त्वमधिकृत्य विधिप्रतिषेधशास्त्रमखिलम् सफलम् !!

Therefore, may all lead their lives in accordance with the Sastras, realising that adherence to the sastras alone ensures welfare.

- Jagadguru His Holiness 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 Vidhushekar Bharati Mahaswamiji

It is an Initiative of a Group of Social Networking Site "Greatness of Sringeri Sri Sharada Peetham

Greatness of Sringeri

Sri Shankaracharya is the august founder of the Sringeri math. He combined in himself the highest realization of Advaita with most practical knowledge of human welfare. He recognized that the Sanatana Dharma depended upon the resuscitation of the vedanta philosophy elaborated in the Upanishads as well as on the reorganization of the monastic life of India which is the fittest conduit for the flow of elixir of Vedanta, containing as it does the noblest spiritual realizations of the indo -aryan sages.

With that end in view, He reformed and reorganized the entire monastic system and founded four maths or peethams in each of the cordial directions of the country.

These are the Kalika math at Dwaraka (West), the Badrikashrama or the Jyothir math in the Himalayas (North), the Govardhan math at Puri (East) and Sharada math at Sringeri (South). All these different maths are associated with different divinities, tirthas, Vedas, Acharyas, Sampradayas, Mahavakyas and titles.

The Sringeri math has always commanded the highest veneration among the four monasteries through their great founder presumably invested all the maths with power to adopt their own successor. He placed his four disciples, Sri Padmapadacharya, Sri Thotakacharya, Sri Hasthamalakacharya and Sri Sureshvaracharya in charge of the four monastries in the west, north, east and south respectively.

The divinities associated with the Sringeri math are the linga worshipped by Sage Vibhandaga, Varaha devata, Sri Ramakshetra and Sri Sharada Devi. The sacred tirtha is the Tungabhadra. The Veda is Yajur veda. The Sampradaya is Bhuriwala. The Detailed Divinities, Tirtha, Acharya, Veda Sampradaya of the 4 Peethams are given below:

THE PEETHAMS	South Sringeri Sharada Peetham	West Dwaraka Kalika Peetham	North Badrikashrama Jyotir Peetham	East Jagannatha Govardhana Peetham
DIVINITIES	Malahanikaralinga Shakti- Sharada	Siddhesvara Shakti- Bhadra Kali	Narayana Shakti- Purnagiri	Jagannatha Shakti- Vrsala
TIRTHA (River)	Thungabhadra	Gomathi	Alakananda	Bay Of Bengal
ACHARYA	Sri Sureshvaracharya	Sri Padmapada	Sri Totaka	Sri Hasthamalaka
VEDA	Yajur	Sama	Atharvana	Rig
SAMPRADAYA	Bhurivala	Kitavala	Nandavala	Bhogavala
MAHAVAKYA	Aham Brahmasmi	Tattvamasi	Ayamatma Brahma	Prajnanam Brahma
TITLES	Saraswathi, Puri, Bharati, Aranya, Tirtha, Giri, Asrama	Tirtha, Asrama	Giri, Parvata Sagara	Aranya, Vana

CHATURMASYA VRATA



Chaturmasya Vrata is observed in accordance to the Shastras by Sannyasis for a period of two months (three in case of *Adhika maasa*). During the Chaturmasya, Sannyasi's refrain from moving from place to place, enabling them to devote greater time to meditating on the Supreme Brahman, teaching the Shastras to eligible disciples and clearing the doubts of all sincere spiritual seekers.

Guru Poornima or Vyasa Poornima:

The Chaturmasya begins on the Poornima (full moon day) in the month of Aashaada Maasa. This day is called 'Guru Poornima'. On this sacred day, worship is offered to Brahma Vidyacharyas - the great luminaries of hoary antiquity, who through their Supreme grace, have bestowed the knowledge of Brahman - Brahma Vidya - through a long, continuous and uninterrupted line of Acharyas

The day is also called "Vyasa Poornima" and the Puja performed is titled "Vyasa Puja". In our Guru Parampara that originates from Ishwara Himself, Bhagavan Veda Vyasa is held with the highest esteem by all followers of Sanatana Dharma. Bhagavan Veda Vyasa has brought about everyone's welfare by classifying the Vedas into four, by summing the messages of the Upanishads in His Brahma Sutras, and by penning the great epic Mahabharata as well as the eighteen Puranas. Sri Shuka, Sri Gaudapada and Sri Govinda Bhagavatpada kept the light of the Parampara burning. Then came the Great Master Sri Adi Shankaracharya, who revived Sanatana Dharma and carried it far and wide throughout Bharata Varsha.

The Vyasa Puja :

As part of the Vyasa Puja, special pujas are performed to the hierarchy of Gurus, the Brahma Vidyaacharyas, seeking their blessings to realise the Supreme Truth. The Guru is the object of our highest reverence as the Upanishads teach us that the Guru and God are but one and the same. The Shvetaashvatara Upanishad says

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥

All welfare is showered on the pious one, who has intense devotion towards the Guru just as he has intense towards God.



In the course of this Vyasa Puja in honour of our Gurus, worship is offered to three groups of Acharyas, each group consisting of five Acharyas. The first Puja is for Krishna Panchakam - Bhagavan Sri Krishna and the four Sanatkumaras, namely Sanaka, Sanandana, Sanatkumara and Sanatsujata. Bhagavan Sri Krishna is placed in the centre and the others to the east, south, west and north of Bhagavan. The Lord is worshiped with Sri Krishna Astottara Shatanama Archana.

As part of the second Puja for the Vyasa Panchakam, Bhagavan Veda Vyasa is placed in the centre. His four disciples namely Sumantu, Jaimini, Vaishampayana and Paila are placed in the four quarters to the east, south, west and north of Vyasa respectively.

The third Puja is for Shankara Puja - Sri Adi Shankara Bhagavatpada is placed in the middle and His four shishyas, namely, Padmapadacharya, Sureshwaracharya, Hastamalakacharya and Totakacharya are placed in the four directions. Pujas and Arati are offered to each Panchakam exclusively by the Jagadguru.

After the Pujas, the Sringeri Jagadguru Parampara Stotra is recited and worship is offered to the Guru Parampara beginning from Lord Sadashiva to Bhagavan Veda Vyasa to Sri Adi Shankaracharya to all the illustrious Acharyas who gracefully adorned the Sringeri Sri Sharada Peetham up to Jagadguru Sri Sri Abhinava Vidyatirtha Mahaswamiji.

On this Vyasa puja day, the Jagadguru makes the Chaturmasya Sankalpa for staying at one place in accordance to the Shastras, and the Shishyas having got a precious opportunity to serve the Guru, promise they will serve the Guru to the best of their ability.

Voice of Jagadguru

advaita paramanandam

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VIVEKACHUDAMANI

- Srimathi Veeramani

Jagadguru Sri Adi Shankara Bhagavatpadacharya gave back the life to Sanathana dharma philosophy, keeping Vedas as the base for it. He gave us back the Advaita siddantha in such a form that no one was able to oppose it.

For this purpose, he wrote many *bhashyams* (commentaries) on various Upanishads, *Brahma Sutras* and *Bhagavad Gita*. For the benefit of the learners, at the beginning stage, he wrote many *Prakaranas* and *Stotras* which help us to know the reality without any deviation.

The 34th Peethadhipati of Sringeri, Jagadguru Sri Sri Chandrasekhara Bharathi Maha Swamigal has given an excellent commentary on Vivekachudamani which is considered as the "Gem of Gems"; the supreme most Prakarana of Sri Shankaracharya's works. For those who want to get an insight into the Philosophical life, this *Grantha* is a wonderful work. Our Jagadguru Sri Sri Chandrasekhara Bharathi Maha Swamigal explains in an easy way that, once who has enjoyed the essence of this grantha, will automatically proceed with the necessary steps to come out of the *samsara sagara*. We will try our level best to explore on the commentary of our Jagadguru.

The human birth is the fruit of immense *punya karma*. So we should not waste such a precious birth and should try to come out from this *samsara sagara* (life and death cycle). We should follow the path shown by Sri Shankaracharya by realizing our non-dual (advaitic) nature (the *Maha vakyas* being *Aham Brahmasmi*, *Tattvamasmi*, *Ayamathma Brahma* and *Prajnaanam Brahma*). We should take steps to make ourselves prepared for attaining *Moksha*.

Our thoughts will be purified by *Saguna Upasana* and *Nishkama Karma*. When our thoughts are purified we will get the urge on the *Saadhana Chathushtaya* (*Viveka*, *Vairagya*, *Sama-dama-adi Chatham* and *Mumukshutvam*) which leads to the *Mukti*. Like human birth, refuge under a Guru is also a rare one. The Human Birth, Desire for *Mukti* and refuge under a Guru, can be attained only by the grace of God and Guru.

Unless there is no self- realization, reading of *Shastras*, doing *pooja* for the *devatas* and performance of *karmas* will not give us *Mukti*. One can attain self-realization (analysis about himself (ie) *atma vichar*) by surrendering to Guru and under his guidance, can get *Mukti*.

Guru is the one, who knows well about Vedas, a purest one without any personal desire, he is a *Brahma Jnani*, the one who showers his grace to all without any personal bias, he is all for those who surrender to him. Such a guru not only, delivers us from this worst *samsara sagara*, but also make us like him (to realize the Truth (ie) the Brahman).

Like a person who head is on fire, will rush to save himself, one should try to get out of this life and birth cycle

The *Shashtra* is like an ocean. We can't learn all in this in the short period of our life span; like a swan we have to filter the milk of knowledge. This can be done only by getting instructed by the Guru.

To attain *Mukti*, *Vairagya* is the first step. We should turn inside and avoid all outside attachments and also should omit those activities that we do for our self-desire. Then we should get the *Upadesha* from our Guru and should always chant and meditate. If one follows this, he attains *Mukti* here itself.



Adi Shankarar

To be Continued...

Saints of Sringeri

- Sarraavanan Subramaniam

The dualistic mundane world has taught us the invincible truth that nothing is permanent and things which emerge must dissolve or exit. The Dakshinamnaya Sri SharadaPeetham, since its advent in the 9th century, continues to propagate Sanathana Dharma all through the past 1200 years. Our Sringeri Sri SharadaPeetham is carrying the unique and holy title of “Avichinna Guru Parampara” (Unbroken Lineage of Acharyals).

We are giving the Madhaveeya ShankaraVijayam, the Life History of Sri AdiShankarar in Our Voice of Jagadguru. In the last two issues, (Month of May & June 2015) we wrote about thesecond Jagadguru of Our PeethamJagadguru Sri Sri Sureshvaracharya. From this issue, we are going to write about the Other Jagadgurus of Our Sringeri Sri Sharada Peetham.

Jagadguru Sri Sri Nityabodhaghana Mahaswamiji:

Jagadguru Sri Sri Nithyabodhaghana Mahaswamiji is the third Jagadguru of Dhakshinamnaya Sringeri Sri Sharada Peetham. He graced the Vyakhyana Simhasana for 14 years from 834 A.D to 848 A.D. Sri Bodaghana and his successors shed the luster of their exalted position instilling in their disciples the true *bhakti* by conducting daily worship of Sri Sharada and Sri Chandramouliswara and by their precepts leading them in the path of righteousness. His *Dhyana Slogam* with meaning is Given below:

अनाद्यविद्यामुत्सार्य प्रज्ञानघनरूपताम् । Anaadya vidhyamutsarya prajgnana ghanaropathaam
यो बोधयति सच्छिष्यान् तं बोधघनमाश्रये ॥ yo bodhayathi sach sishyan tham bodhaga namaasraye

*He who imparts to worthy disciples, the Truth -
'Thou art the wakeful conscious Inner Self'
And thus remove the deeply ingrained delusion,
I bow at the feet of that Sage Bodhaghana!*

Jagadguru Sri Sri Jnanaghana Mahaswamiji:

Jagadguru Sri Sri Jnanaghana Mahaswamiji is the fourth Jagadguru of Dhakshinamnaya Sringeri Sri Sharada Peetham. He graced the Vyakhyana Simhasana for 62 years from 848 A.D to 910A.D. Jagadguru Sri Sri Jnanaghana was the author of Tattvasuddhi. Tattvasuddhi, was held in high esteem by Sri Appayya Dikshitar, the famous Vedantin of the 16th century from the village of Adayappalam, near Tirunelveli in Tamilnadu. It is probably the record of long period of Acharya's teachings, to his disciples. According to Guruvamsakavya, he worshipped Pinakin (Lord Shiva) and Janardana. This fact being the earliest reference to Lord Janardana in Sringeri, the consecration of the ancient Janardana temple in the present-day Sringeri. It is attributed to Jagadguru Sri Sri Jnanaghana Mahaswamiji. His *Dhyana Slogam* with Meaning is given below:

सिताघनादिदृष्टान्तैर्यत्स्वरूपं श्रुतिर्जगौ । Sidha ghanathith thristanathair yathaswarupam sruthir jagauh
प्रज्ञानघन एवेति तं ज्ञानघनमाश्रये ॥ prahmagnana ghana evethi tham jnana ghana mashraye

*His clear wisdom extracts insightful analogies
From the ancient delightful Srutis,
And sets ablaze the knowledge of the Self.
I adore the Saint of such a quality, Sri Jnanaghana!*

Sringeri Saradhamba

- Saravanan Subramaniam

Sri Vidhyasankarar Temple is constructed in a Special manner. In this temple, Vidhya Ganapathi and Mahishasuramardini Sannidhi are in South and North side. There are also three other Sannidhis. They are Saraswathi with Brahma, Lakshmi with her consort Vishnu, and Uma Maheswari with Maheswarar. These Five Sannidhis are the Panchayathams to deity Ambal.

In the Eastern side of Vidhyasankarar Temple, there is a Mandap with 12 finely carved stone Pillars. Each Pillar is made of single stone. In each of the Stones, the names of the Twelve Rasis, from Mesha to Meena are carved. When the Sun is in Mesha Rasi, at the time of Sun rise, the rays of the sun fall on Mesha Rasi Pillar. Like this every month, the Rays fall on the corresponding Rasi's Pillar.

This Vidhyasahankara Temple is being considered as Sri Chakram and the Combination of all Sivasakthi. In this temple, Sanibhagavan is made of iron and it remains dipped in oil vessel.

The mutt's compound is surrounded by a large number of temples. There is a very ancient temple dedicated to Janardhana or Mahavishnu. The other small temples are mostly samadhis of the previous Acharyas in which Lingas have been installed and are being worshipped. A temple now marks the place of the samadhi of Sri Sureshvaracharya.

The Samadhi of Jagadguru Sri Narasimha Bharati is in a fine building which also contains the samadhis of his two immediate past Acharya's, Jagadguru Sri Abinava Sachidanantha Bharati and Jagadguru Sri Sachidananta Bharati. The Samadis of Jagadguru Sri Sachidanantha Shivabhinava Narasimha Bharati, Jagadguru Sri Chandrashekara Bharati, and Jagadguru Sri Abhinava Vidhya Tirtha Mahaswamiji are on the right bank of the Tunga in Narasimhavanam.

There was a Swamiji by name Simmagiri, living near Sringeri which is now called Simmagiri. Here is a temple for Sri Chadurmurthy Vidhyeswar. A beautiful village 9 Kms away from there is called Rishyasringapuram. It is also known as Kigga. Sri Rishyasringeshwar temple is located there. It's the place where Sri Rishyashringer attained siddhi.

When Sri Shankara established the mutt at Sringeri, He first built four guardian temples on the surrounding hillocks, that were to protect the village from dangers, diseases and evil forces. On the eastern hillock, he built a temple for Kala Bhairava, on the west for Anjaneya, on the south for Durga, and on the north for Kali.

To be Continued...

“Popularly known as the Consort of Creator Brahma, Saraswati, one of the many forms of the Supreme Goddess, is the bestower of all learning, including Brahmajana - the knowledge of the Self. As Goddess Sharada, She presides over the Peetham at Sringeri. May all worship Goddess Sharada and attain Shreyas. “

– Jagadguru Sri Sri Bharati Tirtha Mahaswamiji

BHARATI TIRTHAR ATHICHUDI

Words of: Bharathi Kavalar

Explanation : Srimathi Veeramani

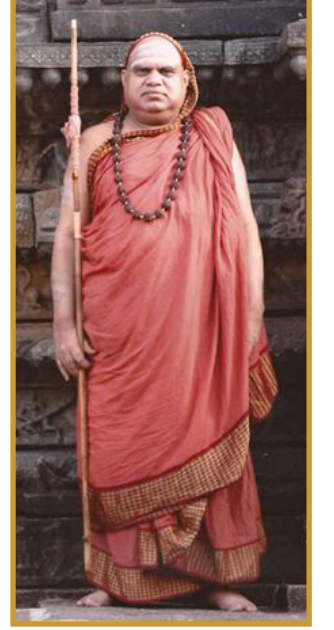
4) INVOLVE YOURSELF IN ISHWARA DHYANA:

Involvement is the main thing in accomplishing a task. For attaining success, we have to do our work without any deviation. If we get deviated without involvement then the fruit that we desire may not reach our hands within the destined time period.

Even for a normal task, we need involvement. Then what should be our level of involvement to come across *samsara bandham* ?. we have to involve ourselves fully in to *ishwara dhyanam*. When we keep our mind fully concentrated (i.e) involved in praying him, it helps us to cross this *samsarabandam*. The Sastra which is the *Pramana* will clarify the exactness of the above stated information.

So always involve yourself in *Ishwara Dhyana*, so that you will not go the unnecessary things which will lead you to the life cycle. There is no difference between Lord *Parameshwara* and Our Acharyal. By doing the *Dhyana* (meditation) on him, we will be showered by the grace of both *Ishwara* and Acharyal. There is no doubt in that.

To be Continued...



SOUNDERYALAHERI

त्वदन्यः पाणिभ्यामभयवरदो दैवतगणः
त्वमेका नैवासि प्रकटितवराभीत्यभिनया !
भयात् त्रातुं दातुं फलमपि च वांछासमधिकं
शरण्ये लोकानां तव हि चरणावेव निपुणौ !! ४!!

tvadanyaH pANibhyaamabhayavarado daivatagaNaH
tvamekaa naivaasi prakaTitavarAbhltiyabhinayaa!
bhayAt traatuM datuM phalamapi ca vaaMchaasamadhikaM
sharaNye lokaanaaM tava hi caraNAveva nipuNau !!4!!

Except *Maa Durga*, all the other devathas shows the *abaya varada hasta* sign and showers blessings to the people who surrender themselves. But at the same time, *Maa Durga*, You are giving anything and everything to people who surrender, even to the dust particles from your feet. *Maa Parameswari* has the flower arrows, sugarcane bow, ankusa and pasa in her hands. She is the one who doesn't show the *abaya* and *vara hasta* sign, but showers more blessings than any other devatha towards devotees who surrender to her. So showing of this sign becomes unnecessary here. In this Universe, those devatha that gives *swarga* (heaven) will not give *mukthi* and that gives the *mukthi* will not give the *swarga*.



The *Mano rahasya sastra* states clearly that the *Bhukti* and *Mukthi* are given by you alone. When compared to all other *Devathas* you alone fulfill all the wishes and needs of the devotees.

To be Continued...

To the question who is rich and who is poor the answer is
“ He is rich who is contented and without desires; poor is he who is not so.”

- Jagadguru His Holiness Sri Sri Bharati Tirtha Mahaswamiji

Sanatana Dharma

- Sarravanan Subramaniam

Our culture, based on these principles has guided us in leading a noble life. If we do not pay attention to these principles it would not be proper on our part.

The Vedas Says that:

मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्सतस्य !

नार्यमणं पुष्यति नो सखायं केवलाघो भवति केवलादी !!

“ The person who does not serve God, who does not serve the society in any way and only looks after his own interests, is a sinner”

So, Our Vedas revealed us the truth before millions of years. It is not a new Principle to be taught today. We should not neglect or reject this advice.

We will see the 10 Basic Principles which covers our both inner and Outer Purification, One by one in detailed manner.

1. Sathya : (Truthfulness)

Sathya is truthfulness. It is more than just telling the truth. One's actions should be in accordance with one's words and thoughts. God and man's basic Self is truth, and in order to tune in with the consciousness we need to live truthfully at all times. Furthermore lying creates many thoughts in the mind which go against Raja yoga objective of calming the mind.

Depending on one's inclination, there can be different conceptions of truth. A moralist cares for the results of the truth so that if a lie must be told in order to bring about the greatest good for the greatest number of people, then it can only be the truth. It is easy to fall into the pitfall thinking that you are helping many people when in fact you may be arranging circumstances to benefit only yourself. One must be always watching the mind to be sure where one's true motives lie

We had heard about the story of Harichandra. He faced So many troubles, to keep the truth. Once He told that he can gave his *Rajyam* and not ready to say a single Lie. Then Vishwamithra asked the *Rajyam*. Immediately Harichandra gave the *Rajyam*. Vishwamithra not Leave him after that also. After that, he asked him, " First you assured to gave the Rupee. Give that also". Harichandra acknowledged that also. To Keep his *Sathya*, he faced the various troubles. We cant Imagine that Kind of troubles. But we are giving much importance to the *asathyam*. Asathya is the greatest sin.

Similarly Bagavan Sri Rama never said a Lie in his life. Nowadays some people think that without saying lie it is impossible to survive. But it is not the Correct one. Those Who are thinking like that are Unable to live the Purest Life.

The conception of truth for a spiritual man is that Brahman is the only absolute truth and everything else is ultimately an untruth. Many uncompassionate people can use this idea as a way to justify their actions when in fact they are really hurting a number of people with their untruths (lies).

When one's thoughts, words and actions are truthful one will have a harmonious peaceful feeling and be free from uneasiness and the feeling that something wrong is going happen. Untruths affect the subconscious mind, and besides creating disharmony in this life, this habit will be carried to the next life also where one will undergo sufferings as a result. One lie can lead to another lie until a habit is formed which can affect many lifetimes.

To be Continued...

MADHAVEEYA SHANKARA DIG VIJAYAM

- Srimathi Veeramani

The ill effects of the Kali yuga is removed through this grantha. Once this is heard it will give all the wishes you have in your life. The scholars are happy because the conversation between the legends makes them feel so.

One day the Devas started praying Lord Ishwara who resides in the Kailasha. He, shines like the moon and is the master of all the Devas. While seeing the face of Parameswara, Devas had the hope and surrendered to Lord Shiva. They started praising HIM and expressed their request to Lord Ishwara.

Oh! Lord! Due to our request, Lord Vishnu took the Bhuddha avathar and made the Sugadars to follow him. This is very well known to you. Oh! Lord! Due to the followers of this Bhuddha, the people are against the aasthigas. They are against the Dharma which will eventually lead to darkness.



Jagadguru Sri Sri Chandrashekara Bharati
Mahaswamiji On His Yathra to Kaladi

Oh! Mahadeva! The people in this world are against the philosophy of the truth. They forgot the dharma and are also not performing any recitals as said in the Vedas. The truth is fully hidden. Thrikala Sandhiya vanthanam are not done by the persons who are qualified to do it. The Dharma of Sanniyasa is also not followed as per the sastra. Everyone follows the Bhasaanda sastra(against the Vedas).

ऋतु = yaga. When these words are heard they close their ears. So there is no Yagnya(homa) on the earth. Without that how we can get our havir baga(food).

"तस्मादितः प्रदानं देवा उपजीवन्ति, तस्मादमुतः प्रदानं मनुष्याः" is a sentence from the Veda. Devas are satisfied and alive by the Havir Baga given to them by the yagnya done on this earth. They shower their happiness in the form of rain and make this earth rich in all the means. This is the meaning of the above said sentence from the Veda.

"दुदोह गां स यज्ञाय सस्याय मघवा दिवम् ! सम्पद्भिर्निमयेनोभौ दधतुर्भुवनद्वयम् !!!"

Poet Kalidasa in this beautiful line compare Dilipa Maharaja with Indra. Both are giving their wealth to the welfare of the world. Dilipa Maharaja gets taxes from the people to do yagnya for their welfare and Indra made the Devas to give rain promising them havirbaga through the homa.

" अमृतं नाम यत्सन्तो मन्त्रजिह्वेषु जुह्वति" said by the great poet Maagan. The diraviyas (objects) which is put in the fire of the homas by the pandits by chanting the mantra and performing with pure dedication and bhakthi is the Amrutha for the Devas. Those who follow the Sivam and the Vaishnavam and drawing the Linga and the Chakara in their body, acting against their religion is the great offence. Like this, these Basaandas left the path of dharma.

In the next sloka Sri Jagadguru Sri Vidhyaranya describes 'Sruti' as a pathivrata. He says, like the pathivrata (the wife who follows only his husband at any stage) the sruti is always thinking and talking about the *Brahma vasthu*. But the strange type is this *Bhovthas* who drink wine and behave against the dharma making the Devas feel helpless.

At present the heads of the pandits were cut by the Kapaligas and they are performing the kali pooja. As they are doing the *adharma*, everything in the earth is spoiled. What more they can do against dharma?

On the earth the path of dharma is very difficult because it is filled with the throne by many unwanted religions that are against the Vedas. Oh! Lord! Please abolish these religions and bring back the glory of the Vedas again. We bow before you to do the needful. On hearing the words of the Devas, Lord pramasiva told, "I will take the human birth and do the needful".

To be Continued...

THE MAHIMA OF SANDHYAAVANDANAM

Explanation given by Jagadguru Sri Sri Abinava Vidhya Tirtha Mahaswamiji

अष्टवर्ष ब्राह्मणमुपनयीत...; एकादशवर्ष राजन्यं; द्वादशवर्ष वैश्यम्
(पारस्करगृह्यसूत्र २.२.१; २.२.२; २.२.३)

According to this, "For a *Brahmin* the *Upanayanam* should be done at the age of eight, calculating from the time in his mother's womb. For the *Kshatriyas* at the age of eleven the *Upanayanam* should be done and for the *Vaishiyas* at the age of twelve the *Upanayanam* should be done." *Upanayanam* means "Taking nearer" meaning taking nearer to the realization of the Brahman.

The meaning is that the *Brahmachari* is eligible for doing the *veda athyayanam* (ready to study the vedas) under the guidance of his Guru. To learn Veda, he should get the Gayatri Upadesa for which *upanayanam* is a must. One can go to his Guru's presence (*sannadhi*) only after getting the upadesa. Hence the Gayatri upadesa is called "*Upanayanam*". The '*preyas*' means attaining the *swarga*, *lokika* needs (worldly attachments) and to attain the Brahman which is the '*sreyas*', the *Upanayanam* is the root cause.

तमेव विदित्वाऽतिमृत्युमेति (श्वेताश्वतरोपनिषद् ६.२५)

Vedas says that "He who realises the Brahman will not be afraid with the death and anything beyond that".

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत (भगवद्गीता २५.२०)

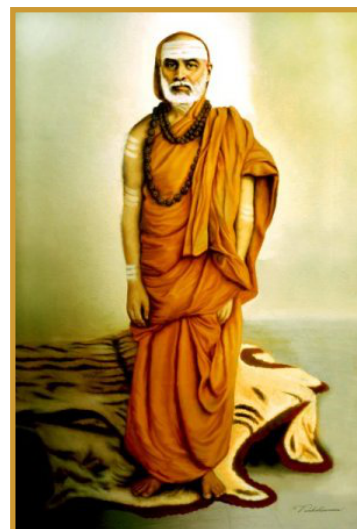
"Oh! Partha! By knowing the Brahman one becomes a wise person and also performs what he has to do to come out from the *samsara banda*" as said in the '*smrutis*' (written by the great rishis's and sages who follows the upadesa from the Vedas and the *Bagavathgita* for attaining self-knowledge {*atmagnana*}). To remove the ignorance from ourselves and to light the knowledge of the Truth (*atmagnana*) the *Saathana sathushta* is must. *Viveka*, *Vairagya*, *Sama-damaati-shatga sampatti* and *Mumukshutva* these four are called the *sadhana chatushtaya* '*shama-damaadi-shatka sampatti*' means self-control, control over organs, patience, *shradha* (devotion), leaving the worldly attachments and the control over the mind (concentration on the goal). *Mumukshudva* means desire on *moksha* alone. This *sadhana chatushtaya* helps to removes the dirt from our thoughts.

To be Continued...

Our Duty

Teachings of Jagadguru His Holiness Sri Sri Chandrashekhara Bharati Mahaswamiji

We feel happy when we get a thing we were longing for or when we get rid of a thing we were loathing. At the time of longing or loathing, our mind is in the state of unrest. When this state of unrest is put an end to in either of the ways mentioned above, there is a feeling of rest, peace and happiness. But Unfortunately the number of things in the world which can cause unrest either by being attractive or by being repulsive is infinite. It is impossible therefore to allay our unrest by securing all the things which the mind asks for or avoiding all those which painfully disturb it. Further, it is not within our competence to secure or avoid things at our will. If we allow our happiness to depend upon them, we can never be really happy.



To Call a man healthy, it is quite unnecessary to postulate of him that he had some disease before and that he is now cured of it. Freedom from sickness is a condition of health and certainly not an antecedent sickness and a recovery from it. Similarly, happiness can only mean freedom from unhappiness. And it cannot be a necessary condition of happiness that it should have been preceded by a state of unhappiness. The health which is not preceded by a sickness is more natural, true and permanent than the one obtained on the cessation of a sickness. Similarly, the happiness which is not preceded by a mental disturbance is sure to be more natural, perfect and enduring than the one which follows mental disturbance.

A man can be happy and remain happy if he declines to submit to anything which is likely to disturb his mental equilibrium. It is impossible to regulate, modify, create, or annihilate at our pleasure the infinite things capable of causing unrest either by attraction or by repulsion. We can however regulate our own minds and train them to be undisturbed by anything. Our forefathers were happy not because they had more objects of pleasure or less causes of trouble, but because, even in the midst of the world, they were able to maintain their mental equilibrium which gave them rest, leisure, peace, happiness. They did not depend upon outside things the power to make them unhappy. We must also cultivate that attitude if we want to be happy.

There are many people in other countries and even in our own land who preach to the world the pleasures obtainable here and the means of securing them. Those teachings have only the effect of increasing our desires and adding more unrest to our minds. If once we begin to widen the range of our desires, it will not suffice even if we obtain all the things available in the world. We will still want more and more and covet the things in other spheres of experience. Ordinarily, people think it happiness to have wives, children, friends, and so on and to possess wealth in abundance. Do we not however see everyday persons who have none of these and are yet happy? Even an emperor who rules over the entire earth cannot escape painful experiences. Hiranyagarbha the first born is himself said to have been threatened by two asuras, Madhu and Kaitabha. As all embodiment is due to an admixture of good and bad actions in varying degrees, it is impossible to escape the alteration of pain and pleasure as long as there is any embodiment.

To be Continued...