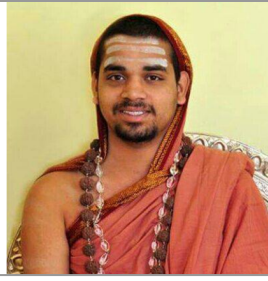


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SRI VAJROTSAVA BHARATHI SPECIAL EDITION 3

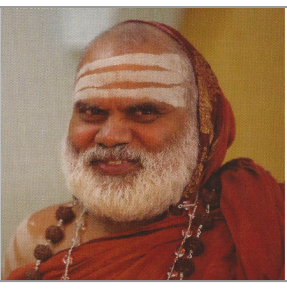


Vajrotsava Bharathi

SPECIAL SOUVENIR 3

Our humble pranams at the lotus feet of Jagadguru Śankaracārya Mahāsannidhānam His Holiness Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji. We submit our efforts at the lotus feet of Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji.

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

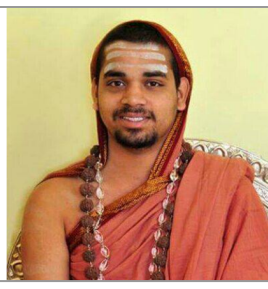


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Acharya Sandeshah

In His Anugraha Bhashanam, the Jagadguru expressed joy at having inaugurated the marble statue of His Guru, Praatas-smaraneeya Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji in the serene atmosphere of the Pathashala. Gurubhaktamani Ramasubrahmaneya Rajha has intense devotion towards Mahasannidhanam and has been the recipient of His unbounded compassion.

Sri Adi Shankaracharya has said that three things are extremely rare and can be obtained only

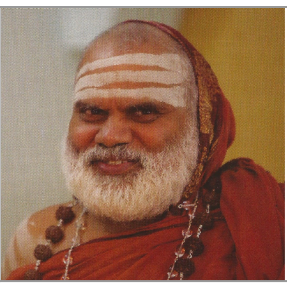


by the Grace of the Lord by the fortunate one – a human birth, the intense desire for liberation and the association of Mahapurushas. The Acharya has described a Mahapurusha as

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।

तीर्णाः स्वयं भीमभवार्षणं जनानहेतुनाऽन्यानपि तारयन्तः ॥

Mahatmas are equipoised, magnanimous and ever striving for the good of others. Even though they are not duty bound, they would constantly take efforts to bring about the welfare of others. All these characteristics were found in Our Guru. He had divine qualities such as Shama (control of the mind) and Dama (sense control). He wished the welfare of all, and that everyone must remain devoid of suffering and stay happy. If He saw someone suffering, He would be deeply moved by it and strove to remove that suffering. He undertook Vijaya Yatras solely for the benefit of mankind. His first Vijaya Yatra was for a period of six years from 1956 to 1962. But for this, the message of Sri Adi Shankaracharya and the greatness of the Sringeri Sharada Peetham would not have spread. Once again, disregarding physical strain, He undertook another four-year Vijaya Yatra from 1964 to 1968.

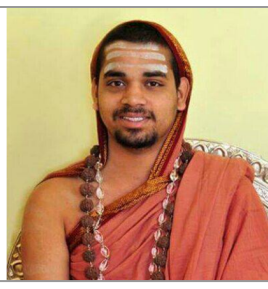


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The association with Satpurushas brings about a transformation in us. The noble qualities in them also start manifesting in us by our continued association with them. The Lord says in the Bhagavad Gita that Jnanis having realized the Self, will bestow Jnana on one who surrenders – उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ।

However it is not easy to find such Jnanis. Our Guru was one such rare personage. He was blessed by Our Paramaguru, Jagadguru Sri Chandrashekhara Bharati Mahaswamiji who is well-known to be the equivalent of great Jnanis of yore such as Sri Shuka and Sri Vamadeva. Our Paramaguru was indeed a Parama Jnani and Jivanmukta like Sri Sadashiva Brahmendra.



He wrote a commentary on Sri Adi Shankaracharya's Vivekachūdamani but had stopped short of completing it. When our Guru requested Him to complete it, He replied – वक्तव्या अत्रैव सङ्गृहीताः । निदिध्यासनमन्तरा नाधुण अन्यत्र चित्तं व्यापृणोति । – “I have said all that needs to be said. The mind does not go anywhere else but wishes to remain in Nididhyasana”. Today, we keep talking about Vedanta but Our Paramaguru brought it to practice. He indeed remained in Nididhyasana that is defined as विजातीयप्रत्ययानन्तरितसजातीयप्रत्ययप्रवाहः (uninterrupted contemplation on the Self).

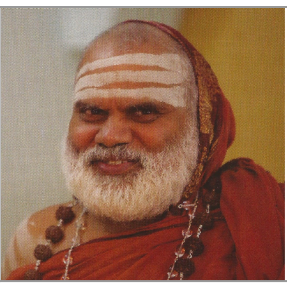
The Anugraha of such a Mahatma was received by Our Guru. Our Guru, Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji received Drishti Deeksha, Sparsha Deeksha and was taught Vedanta personally by the Mahatma. The Mahatma transformed His disciple like Himself. Has not Sri Adi Shankaracharya said –

दृष्टान्तो नैव दृष्टस्त्रिभुवनजठरे सद् गुरोर्ज्ञानदातुः
स्पर्शश्चेतत्र कल्प्यः स नयति यदहो स्वर्णतामश्मसारम् ।
न स्पर्शत्वं तथापि श्रितचरयुगे सद् गुरुः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमस्तेन वाऽलौकिकोऽपि ॥

**dr̥ṣṭānto naiva dr̥ṣṭastribhuvanajathare sad gurorjñānadātuḥ
sparśaścettatra kalapyāḥ sa nayati yadaho svarṇatāmasmasāram |
na sparśatvaṁ tathāpi śritacarayuge sad guru: svīyaśiṣye
svīyaṁ sāmyaṁ vidhatte bhavati nirupamastena vā'laukiko'pi ||**

That is why Our Guru too had such greatness. He blessed a number of disciples and Ramasubrahmaneya Rajha is one of such Shishyas.

Our Guru stressed that people must adhere to Svadharma and cultivate divine qualities (daivi sampat) as the Lord has said – दैवी संपद्विमोक्षाय निबन्धायासुरी मता – divine qualities lead to Moksha while demoniac qualities result in bondage. As the Lord says in the Gita – दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् , Our Guru instructed disciples to have compassion towards all

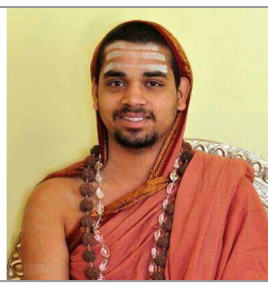


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beings, to speak softly and pleasingly. One must have shame when it comes to performing an act that is prohibited – अकार्यकरणे हीः and when one hears himself praised by others – स्वगुणश्लाघश्रवणे हीः

Once such a path of good is taken, there cannot be any chance for degradation. मार्गस्थो नावसीदति.

While Moksha cannot be attained easily, one must not stray away from the path. Some people become impatient and ask how long would it take to attain Moksha. They even get frustrated and tend to give up. The Jagadguru said that one should not give up one's efforts in Sadhana but must persevere. If you start towards Kashi by foot, will you be able to reach Kashi in a few days? You

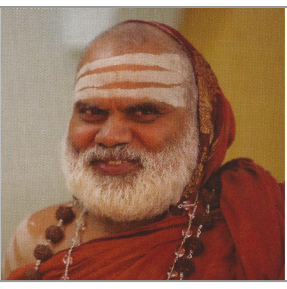


have to undertake efforts and must not give up midway. Hence people must start to follow the path of righteousness and stick to it.

The Jagadguru remembered that the role played by Sri Ramasubrahmaneya Rajha during the installation of the marble statue of His Guru after His Siddhi at the Adhishtanam in Sringeri.

The Jagadguru then expressed happiness over visiting the Veda Pathashala. Veda is the Pramana (means of knowledge) and Prana (life-force) of Dharma. One whose duty is to study the Vedas must study it. Similarly, one who is eligible to teach the Vedas must teach, and those who can nurture and support the propagation of such Vedic education must do so. The Jagadguru also pointed out that there was a time when Veda Ghosha was being heard in every village and town of the nation. Now, at places such as these, an attempt is being made to revive those days.

The Jagadguru stressed that Aachara (rightful conduct) is very important and is the foremost Dharma – अाचारः प्रथमो धर्मः. The Veda must be studied in accordance to our tradition. Portions of the Vedas that have been studied in the past must not be forgotten. Neither must the Veda be recited by a Vidyarthi by looking at a book and quoted the Shloka that states how the Vedas must not be chanted –

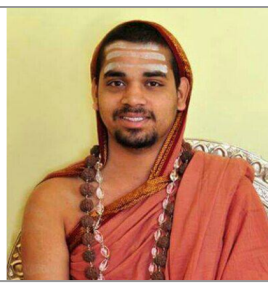


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गीती शीघ्री शिरःकम्पी तथा लिखितपाठकः ।
 अनर्थज्ञो अल्पकण्ठश्च षडैते पाठकाधमाः ॥
 gītī śīghrī śiraḥkampī tathā likhitapāṭhakah |
 anarthajño alpakaṇṭhaśca ṣaḍaite pāṭhakādhamā: ॥

The Jagadguru then spoke about the 3 books released on the occasion. The first one is a Tamil translation of the Bhashyam (commentary) written by Sri Adi Shankaracharya on the Ishavasya Upanishad. Though brief in nature, the commentary is very useful for people who cannot completely study the Bhashyas.

The second book consists of two parts, of which the first explains the meaning of the various titles of the Sringeri Jagadguru (the Birudavali) in Tamil. The second part contains the text and translation of the work,

ब्रह्मविदाशीर्वादपद्धतिः –

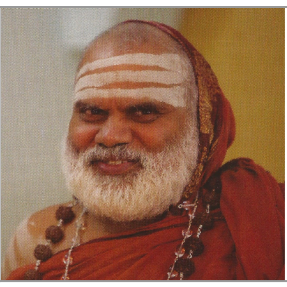
Brahmavid-aasheervaada-paddhatiH, by Jagadguru Sri Vidyananda, the 12th Acharya of the Sringeri Sharada Peetham. The Jagadguru mentioned that this work beautifully explains that only the qualifications to attain Brahma Jnana, and Brahma Jnana are important for a seeker. He must never have any longing for any kind of worldly desires.

The Jagadguru also spoke of the third released book whose print He had personally initiated. The work titled देशिकाष्टकम् – Deshikashtakam, was written by late Krishnarayapuram Shankara Deekshitar who had great sense control and belonged to the first batch of students (1927-1933) of the Vedanta Pathashala at the Sringeri Shankara Math, Adi Shankara Janmabhoomi Kshetram,

Kalady. Sri Shankara Deekshitar had great reverence towards Sri Adi Shankara Bhagavatpada and had penned an octad of verses on the Acharya concisely bringing out the depiction given in the Acharya's biography Sri Madhaviya Shankara Digvijaya. Sri Deekshitar had written himself wrote descriptive notes for these eight verses in Sanskrit and Tamil, which also have been printed in the book. The Jagadguru stated that anyone who has even a little inclination towards Vedanta must definitely study these three books.

Source: (vijayayatra.sringeri.net)

https://www.youtube.com/watch?time_continue=1277&v=BnALXKUXY7c

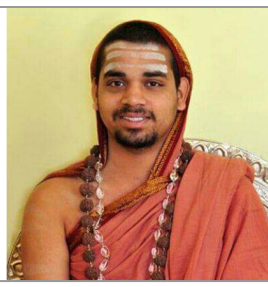


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Acharya Sandeshah

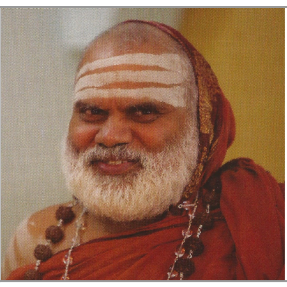
The Jagadguru said that in our country, there are a number of holy places through which God has chosen to let us experience His divine presence in some form and thereby protect devotees. Dharmapuri is one such place where God, in the form of Lakshmi Narasimha Swamy is gracing His devotees and protecting them. In all of the incarnations that God has taken in order to protect Dharma and erase Adharma, the incarnation of Narasimha is unique. The purpose of this incarnation was to show the omnipresence of the Almighty. Prahlada stated this tenet to his father, Hiranyakashipu thus:

“Indugaladandu ledani sandehamu valadu chakri sarvopagathundu endendu



vethagichoochina andandeygaladu daanavaagranivintey.” (Telugu Bhagavatham)

But Hiranyakashipu could not comprehend the omnipresence of God due to his ego. Therefore he asked his son, “You claim your Srimannarayana is present everywhere. Is He present in this pillar?” Prahlada answered, “He is here also.” Then when Hiranyakashipu asked, “Then show Him to me” Prahlada answered, “What is there in my showing God? He Himself gives us a vision of Him.” So when Hiranyakashipu attacked the pillar, the Lord manifested Himself in the form of Narasimha. Srīmad Bhagavatam gives two reasons for the manifestation of Narasimha – to establish the omnipresence of the Lord and to demonstrate God’s will to make the words of His devotee come true. God is so compassionate towards His devotees, that He assumed responsibility to establish the truth of Prahlada’s words. Srīmad Bhagavatam says that these are

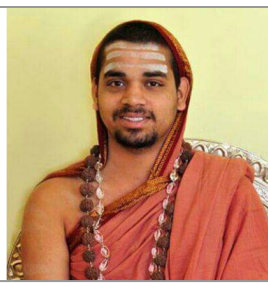


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the reasons behind the incarnation of Narasimha. Therefore, meditating upon this incarnation is a means of securing our all-round welfare and protecting ourselves from all crises.



The Lord has granted us Saannidhya in the form of Narasimha, in various places. Dharmapuri is one among them. Lord Lakshminarasimha has showered His blessings on Sri Adi Shankara in various ways. When Sri Shankara was in the process of re-entering His own body (after having enlivened the body of the King Amaruka), the king's ministers ordered that all dead bodies in the kingdom be cremated immediately (to prevent Sri Shankara from reentering his body). Upon sighting Sri Shankara's lifeless body in a cave, the soldiers of the kingdom set fire to it. At that very instant, Sri Adi Shankaracharya reentered His body. The body had already caught fire. Immediately, Sri Shankaracharya prayed to Lord Lakshminarasimha. Instantly, the gracious Lord relieved the body of its contact with fire and restored

Sri Shankara's body to its original form! Thus, did Lord Lakshmi Narasimha bless Sri Shankaracharya. This is one incident.

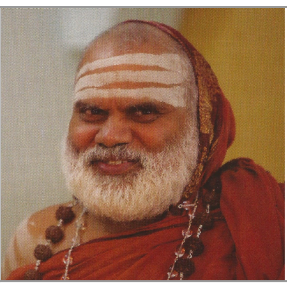
In another incident, a person by name Ugrabhairava, raised his sword to behead Sri Shankaracharya (who was in deep meditation). At that very moment, Lord Narasimha entered into Padmapada (Sri Shankaracharya's disciple) and killed Ugrabhairava by tearing him apart with His sharp nails, just as He had done to Hiranyakashipu! Thus, in Sri Shankara's life, he had the grace of Narasimha in a very special way. This is the reason why, in Shankara's AshtottaraShatanaamaavali, he is hailed as: नृसिंहभक्ताय नमः

Sri Shankaracharya had a special devotion towards Narasimha and has composed the LakshmiNarasimha Karaavalamba Stotram and the LakshmiNarasimha Pancharatnam. In the LakshmiNarasimha Pancharatnam, Shankara, while eulogising Narasimha, also imparted certain teachings. He states at the very outset:

त्वत्प्रभुजीवप्रियमिच्छसि चेन्नरहरिपूजां कुरु सततं
प्रतिबिम्बालङ्कृतिधृतिकुशलो बिम्बालङ्कृतिमातनुते ।

**tvatprabhujīvapriyamichhasi cennaraharipūjāṁ kuru satataṁ
pratibimbālaṅkṛtidhṛtikuśalo bimbālaṅkṛtimātanute |**

Sri Shankaracharya has given a splendid metaphor here. He addresses it to the mind. He says: "O mind! If your master (the Jiva) has to be happy, meditate on the Supreme Being (Paramaatma)." Why so? Because the Jiva is a reflection of the Paramaatma. If the reflection has to be look nice, the original image must look good first. Supposing we see ourselves in the mirror. If we have spots on our face, even the reflection will have them. If we wish to not have any spots in the reflection, we have to cleanse our face. God and man are like the original image and reflection.

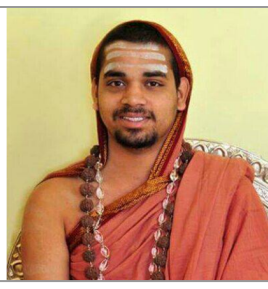


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Man, being the reflection, has to meditate upon God, the original image. Sri Shankaracharya has given us this wonderful teaching through the line प्रतिबिम्बालङ्कृतिधृतिकुशलो बिम्बालङ्कृतिमातनुते, while praising Lord Narasimha.

Sri Shankaracharya has also given another teaching in the same hymn: स्रक्चन्दनवनितादीन्विषयान्सुखदान्मत्वा तत्र विहरसे गन्धफलीसदृशा ननु तेऽमी

भोगानन्तरदुःखकृतः स्युः ।

**srakcandanavanitādīnviṣayānsukhadānmatvā tatra viharase
gandhaphalīsadr̥śā nanu te'mī bhogānantaraduḥkhaḥkṛtaḥ syuḥ |**

Man engages his mind on mundane objects. On seeing something good, one covets it. If one sees a garland, one is tempted to wear it. On seeing some perfume, one feels like smearing it upon oneself. Similarly, one is tempted to eat tasty food when one sees it. But all these objects which you desire to wear, smear and eat, will only result in disappointment, not happiness. A person may adorn himself with a garland. But after some time, his neck will start to ache and he is forced to keep it aside! Similar is the case with perfumes. After smearing plenty of them, he will begin to feel uncomfortable! Same is the case with food. If he eats beyond a certain amount, he will have to run to the doctor! What is the use? भोगानन्तरदुःखकृतः स्युः – those which shall result in suffering after enjoyment. So do not get attached with them. भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् – Therefore, Shankara asks the mind to dwell on the lotus-feet of Lord Lakshmi Narasimha.

Under the pretext of praising Lord Narasimha, Bhagavatpaada Shankara has taught us so many good lessons. Similarly, in the Lakshminarasimha Karaavalambana Stotram,

अन्धस्य मे हतविवेकमहाधनस्य

चौरैर्महाबलिभिरिन्द्रियनामधेयैः ।

मोहान्धकारकुहरे विनिपातितस्य

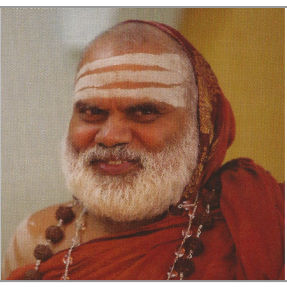
लक्ष्मीनृसिंहं मम देहि करावलम्बम् ॥ १५ ॥

corairmahābalibhirindriyanāmadheyaiḥ |

mohāndhakārahare vinipātitasya

lakṣmīnṛsiṃha mama dehi karāvalambam || 15 ||

Sri Shankaracharya has described the condition of our life thus: our wisdom has been lost due to anger, lust, etc. Just like robbers trying to commit a robbery by pushing the master of the house into a pit, our sense organs are pushing us into a pit of attachment towards mundane objects, robbing us of our wisdom and therefore bringing us to a horrid state of existence. Sri Shankara

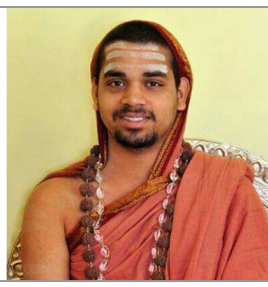


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therefore pleads to Narasimha: “O Lord! Only you can save from this horrible condition & protect me.”



In this manner, Sri Shankara Bhagavatpada has eulogized Lord Narasimha and became worthy of the Lord's grace. He has urged us also to become deserving of the Lord's grace. Therefore, Lord Lakshmi Narasimha is very highly worthy of worship by us. Just as He had annihilated Hiranyakashipu and other demons, only He is capable of vanquishing our inner foes like lust and anger. This is the reason He is addressed thus in the Narasimha-Satakam:

दुष्टसंहार नरसिंह दुरितदूर

The name

‘Dushtasamhaara’ refers to

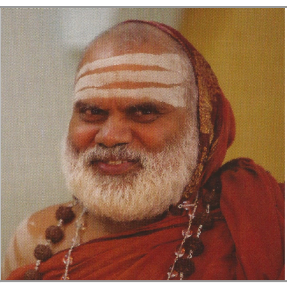
Him who vanquishes evil forces. This also refers to our inner enemies, being lust, anger, etc. So we have to pray to the Lord thus: “Please vanquish my inner foes and protect me. I am facing several problems due to them. I am unable to quell them myself. You alone are capable of helping me overcome them.” This is the reason behind addressing the Lord as Dushtasamhaara.

The Jagadguru stated that Dharmapuri acquires importance because it is sanctified by the divine presence of Lord Lakshminarasimha. The Jagadguru also mentioned that the sacred river Godavari with its pristine water flows in Dharmapuri. The Jagadguru also remembered His previous visits to Dharmapuri including the one in 1982 when He had accompanied His Guru, Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji. The Jagadguru remarked that He had sought His Guru's blessings to take a slight deviation to come to Dharmapuri to have a bath in the holy Godavari, and have Darshan of the Lord, and had then rejoined with His Guru in Jagatjala.

The Jagadguru added that He was visiting Dharmapuri again after his last visit in 1989. The Jagadguru also expressed anguish at the pollution occurring in the waters of the holy Godavari river, and prayed for its sustained purity.

Source: (vijayayatra.sringeri.net)

<https://www.youtube.com/watch?v=BzZGUM6Amqc>

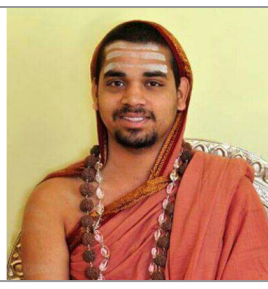


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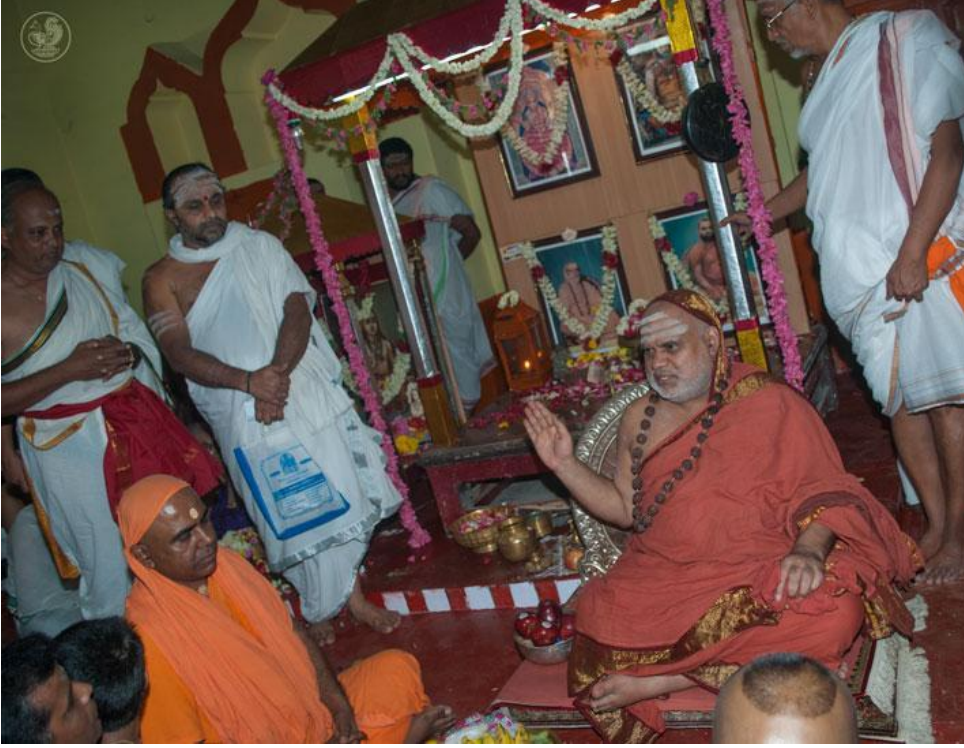
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Acharya Sandeshaḥ



The fundamental tenets of Sanatana Dharma regarding the Almighty. The entire Universe has been created by the Lord. It is He who sustains it. It is He who dispenses the fruits of our actions. He accepts offerings made with devotion and graces accordingly. Our life must revolve around this faith.

Quoting the Upanishads – “त्वं जातो भवसि विश्वतोमुखः” “tvam jāto bhavasi

viśvatōmukhaḥ”

– the Jagadguru said that Our Sanatana Dharma clearly states that there is one Lord who assumes various names and forms. Never see differences in them. It is a great sin to ask questions such as “Who is greater? Vishnu or Shiva?”. Remember that Shiva, Vishnu, Amba, Ganapati, Murugan, Ayyappan are all forms of the one Supreme Lord.

The Jagadguru said it is essential to direct the faculties of one’s body towards God. Has not Bhagavatpada Shankaracharya said,

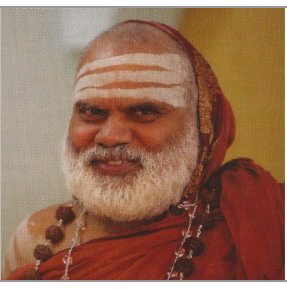
सा रसना ते नयने तावेव करौ स एव कृतकृत्यः ।

या ये यौ यो भर्गं वदतीक्षेते सदार्चतः स्मरति ॥

sā rasanā tē nayanē tāvēva karau sa ēva kṛtakṛtyaḥ |

yā yē yau yō bhargaṃ vadatīkṣētē sadārcataḥ smarati ||

“Only that which sings the Lord’s glories can be called a tongue, only those that relish on the Lord’s form can be called eyes, only those that worship the Lord are hands, and only he who always remembers Him can be said to have fulfillment in life.” The Jagadguru said it is wrong to seek the Lord’s grace to harm others. Even if you sit for 10 minutes in meditation, prayer or japa, do that with full concentration. Stay away from all disturbances during this time. That includes switching off your mobile phones.

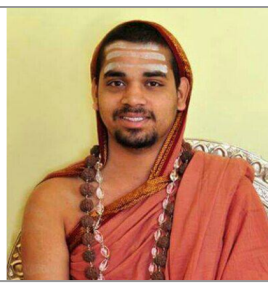


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Acharya Sandeshaḥ

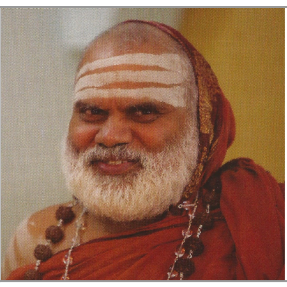
Srimad Bhagavad Gita has paramount importance to us as it has been instructed by the Lord Himself – गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः । या स्वयं पद्मनाभस्य मुखपद्माद्विनिसृता ॥ **gītā sugītā kartavyā kiman'yaiḥ śāstravistaraiḥ | yā svayaṁ padmanābhasya mukhapadmādviniṣṛtā** ॥ Some may have the question – “Was not the Gita meant for Arjuna alone?” Sri Shankara Bhagavatpada writes in His Bhashya on the Gita – “अर्जुनं निमित्तीकृत्य लोकाय भगवान् भगवद्गीताम् उपदिदेश” “**arjunam nimittīkṛtya lōkāya bhagavān bhagavadgītām upadidēśa**”

– Having Arjuna as an instrument, the Lord instructed the Bhagavad Gita to all mankind. Hence one must try and follow the Lord's instructions in the Gita.

If one has to become a chartered accountant, he has to keep trying in that direction. He will definitely succeed in due course. Similarly, if one has to fulfill the purpose of one's life, one has to try to follow the Lord's instructions. In the Gita, Arjuna asks the Lord, “Why is it that man indulges in wrong actions despite knowing that these actions lead to misery.” This is equivalent to a person touching fire despite knowing that fire burns the skin. The Lord says that this is essentially due to two reasons – desire and anger. The Jagadguru said that these must be eradicated and advocated control of desires, control of ego and development of humility, and the cultivation of compassion. Compassion is defined in the Shastras as परदुःखप्रहाणेच्छा



paraduḥkhaprahāṇēcchā – the desire to eradicate the suffering of the others. what to pray to the Goddess – कामादीनाम् अन्तरान् मत्सहजरिपुवरान् देवि निर्मूल्य वेगात् **kāmādīnām āntarān matsahajaripuvarān dēvi nirmūlya vēgāt** – that one must beseech the Goddess to uproot the enemies of desire and anger in our hearts. The Jagadguru also said one must pray to the Goddess to bless us with the company of Satpurushas. Such prayers to the Goddess will purify our lives.

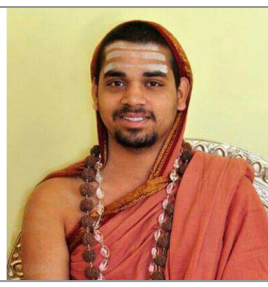


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Acharya Sandeshah

Jagadguru said that our ancestors had great faith in the fact that the Cosmos is created, sustained and annihilated by a Supreme Power called Ishwara, who is also responsible for giving us the fruits in accordance with our actions. The human birth is considered precious as it is only in this birth that one can adhere to Dharma. So we must not fail to make use of this opportunity. Everyone has a duty to perform depending on who or she he is. We must have faith in Ishwara



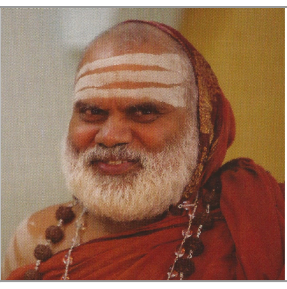
and do our duty sincerely.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji at Aruppukottai May 15 -16, 2012 Vijaya Yatra)

We must have faith and devotion towards Ishwara because such a faith is one of the two wheels that drive a man's life. Both Divine Grace and one's own effort must be present to take forward the cart of life. That is why we remember and worship the Lord before undertaking any task. This practice has been there in this land since time immemorial.

The thoughts harboured by a man must be pure and appropriate. Let us take the case of an idol of God in a temple. While one feels that the idol is the Lord Himself, another feels that the idol is a mere stone. Despite the differences in feelings, there is no change in the Lord. The Lord does manifest in the idol for the benefit of the devotee. If someone feels that it is a mere stone, he gets no benefit out of it. That is why the Shastras say यादृशी भावना यत्र, सिद्धिर्भवति तादृशी (the results are in accordance to one's feelings). So if you can see the presence of the Lord in the idol, you will be benefited.

Truly speaking, the Lord is omnipresent. There is not a single place where the Lord does not exist. If you can realize the Lord's presence everywhere, you need not go to a temple. However, how many of you have such a realization? Hence you must go to a temple. Some ask, "When the Lord is omnipresent, why do you constrain Him to a temple?" We are not binding the Lord's

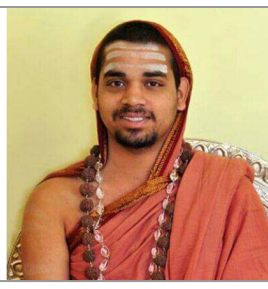


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presence to the sanctum of a temple. We only state that the omnipresent Lord is also present in the temple. Can anyone deny that the omnipresent Lord is not in the temple? Of course, you can even worship the Lord wherever you are. But can you focus your mind and worship right here? Hence, in accordance with your spiritual maturity, temples have been consecrated in accordance to the Shastras as places of worship. Hence prayers offered in such places fructify.

The Jagadguru also states that the Lord is an ocean of compassion. There is no limit to His compassion. Whoever you may be, the Lord showers His grace when you approach Him with devotion. The Jagadguru quoted the following verse from the Bhagavad Gita conveying that the Lord accepts anything, be it a leaf, flower or even water provided it is offered with devotion –

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

patraṃ puṣpaṃ phalaṃ toyaṃ yo me bhaktyā prayacchati |

tadahaṃ bhaktyupahr̥tamaśnāmi prayatātmanaḥ ||

The Jagadguru then spoke about what could be a real offering to the Lord who is ever-fulfilled and has no wants. In one of His Stotras, Sri Adi Shankaracharya poses the question as to what can be offered to the Lord who has everything. The only offering is to place the mind at the Lotus Feet of the Lord. You may wonder as to how you can take the mind and place it at the Lord's feet when the mind is not an entity that can be caught hold of. Placing the mind at His Lotus Feet only means that one must always remember the Lord. The Jagadguru instructed the devotees to shun indulgence in unnecessary talk, listening to unnecessary talk, looking at unnecessary scenes, and the performance of prohibited actions. Focus your mind and senses on the Lord, talk about and listen to His Lilas, engage in His worship and remember Him. This is the path to make our lives purposeful. The Jagadguru also explained that it is natural for man to desire that he must remain happy and avoid suffering. The only course is to approach the Lord – the ocean of compassion – with faith and devotion. Let us not forget that the Lord is One and that His forms are many. Hence do not worship with a sense of differentiation between the various forms of the Lord – be it Shiva or Vishnu or Devi. The Shatras clearly state the identity of Shiva and Vishnu –

शिवाय विष्णुरूपाय शिवरूपाय विष्णवे ।

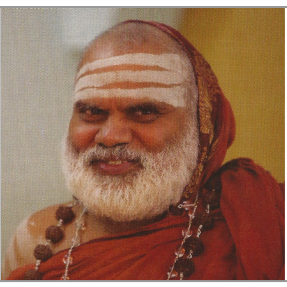
शिवस्य हृदयं विष्णुः विष्णोश्च हृदयं शिवः ॥

śivāya viṣṇurūpāya śivarūpāya viṣṇave |

śivasya hṛdayaṃ viṣṇuḥ viṣṇośca hṛdayaṃ śivaḥ ||

Hence it is essential for the present generation to cultivate the sense of Aastikyam that our ancestors had, and pass it on to the next generation. Camp : Aruppukottai, May 15-16,2012

Source : www.vijayayatra.sringeri.net

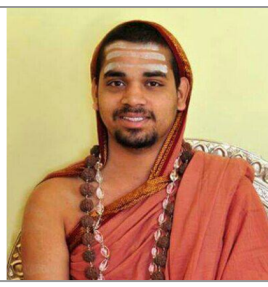


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