

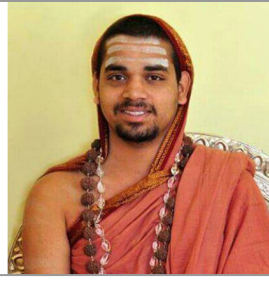


Voice of Jagadguru

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**THE 74TH VARDHANTI OF JAGADGURU SHANKARACARYA HIS HOLINESS
MAHASANNIDHANAM SRI SRI SRI BHARATI TIRTHA MAHASWAMI-JI**

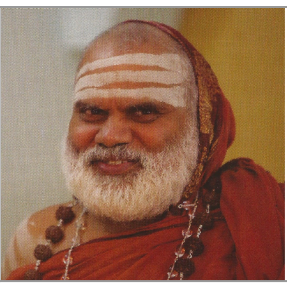


THE INCOMPARABLE YOGI

SPECIAL SOUVENIR 1

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

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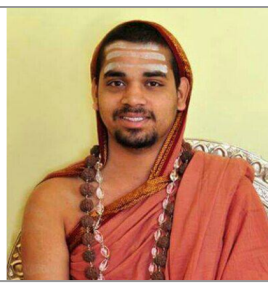


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ANUGRAHA BHASHANAM

GURU'S ADVICE A GUIDING PRINCIPLE



Ups and downs are routine in a man's life. Experience teaches that one need not be extremely elated or poignantly depressed regarding them. One must adhere to the advice of the Guru when beset by sorrow and to overcome hurdles.

Counselling by friends may give good results sometimes, but not always. That is why the Shastras say one must base one's life on the advice of a realised

Guru.

(On July 1, 2021, Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam blessed the Archaka, Sri Sharavanan Ranade of Rameswaram, with the Deeksha and a Srimukha.)

The Guru's advice, on the other hand, may initially seem bitter. But if one adheres to the path shown by the Guru, his mind will become clear and issues will be resolved. He will also attain happiness. This happiness is known as affable happiness (Sattvika ananda).

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् | तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ||

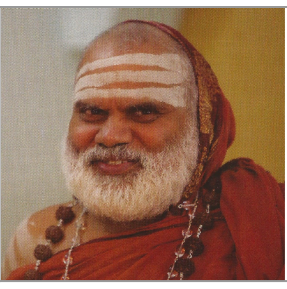
Likewise, it is all right for one to attempt to progress in one's occupation. However, sometimes situations may put one in a dilemma over deciding which of the available paths is correct. During such times, one should not adopt the path that looks merely attractive. It may lead to one's downfall. The path that finally leads to good growth must be chosen, though it may seem to give results to start with.

न वृद्धिर्बहुमन्तव्या या वृद्धिः क्षयमावहेत् | क्षयोऽपि बहुमन्तव्यो यः क्षयो वृद्धिमावहेत् ||

In fact, experience teaches that only a realised Guru's guidance gives happiness in this world and the next. We bless everyone to understand this clearly and live in accordance with the upadesha of the Guru. Sri Gurubhyo Namaha

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji

Kind Courtesy: M/s Tattvaloka Publications (www.tattvaloka.com) Additional Note: All the articles that have appeared in this section for the past four years have been sourced from Tattvaloka

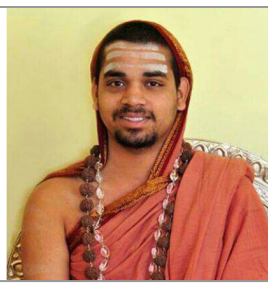


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THIS YEAR WE ARE SUBMITTING “VANDE LOKAGURUM” EPISODES IN OUR THIS SPECIAL EDITION

EPISODE : I MAHAPURUSHRAYAH

An episode series in Sanskrit on Sringeri Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tīrtha Mahāswāmiji narrated by Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Srī Vidhushekhara Bhāratī Mahāswāmiji

“ Mālā sudhākumbha vibodhamudrā vidyā virājat kara vārijātām |

Apāra kārūṇya sudhāmburāśiṃ śrī śāradābāṃ praṇatosmi nityam ||

Vaktārām āsādyā yam eva nityā sarasvatī svārtha samanvitāsīt |

Nirasta dustarka kalaṅka paṅkā namāmi taṃ śaṅkaram arcitāṅghrim ||

Śāstrābdi pāradṛśvānaṃ saṅgahīnaṃ taponidhim |

Bhaje Śrī Bhāratī Tīrtha guruṃ bhadraugha dāyakum ||”

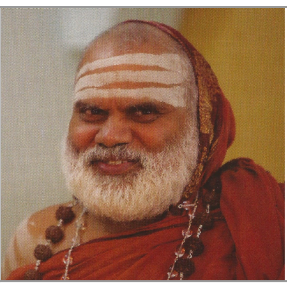


The incarnation of Lord Shiva, Jagadguru Sri Adi Shankaracharya was born about 12 centuries ago in the village of Kalady (in Kerala, India) located on the banks of the river Poorna, as the son of the pious couple Shivaguru and Aryamba. He mastered all the Vedas by the age of eight. Thereafter , with his mother Aryamba’s permission, he sought refuge in Guru Sri Govinda Bhagavatpada who was performing Tapas on the banks of the river Narmada. The Guru initiated him into Sannyasa and gave him the Pranava and Mahavakya Upadeshas. By the tender age of twelve, he completed the study of all the Shastras.

Following a directive from Jagadguru Srimad Govinda Bhagavatpada, He went to Badrinath and reflected upon Brahman in the company of realised sages. He then wrote his commentaries on the “Prasthanaya trayā” --- Bhagavad Gita, the Upanishads and the Brahma sutras. These impeccable commentaries are the fount of the philosophy of Advaita and are held in high esteem by the learned.

He also wrote short treatises on Vedanta like Upadesha-Sahasri and Vivekachudamani. He also composed beautiful hymns like Ganesha Pancharatnam, Soundraya Lahari and Shivananda Lahari. He then travelled thrice across India, and defeated in debate those belonging to non-Vedic schools of thought.

He propagated Sanatana Vaidika Dharma and the philosophy of Advaita as described in the Upanishads. He ascended the Sarvajna Peetham (seat of omniscience) in Kashmir. To ensure the sustained propagation of Sanatana Vaidika Dharma. He established four Amnaya Peethams (seats of vedic knowledge) in the four directions of India at Puri, Sringeri, Dwaraka and Badrinath.

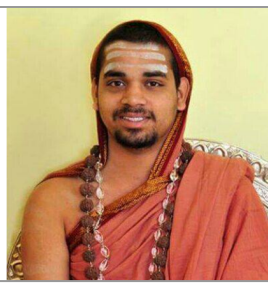


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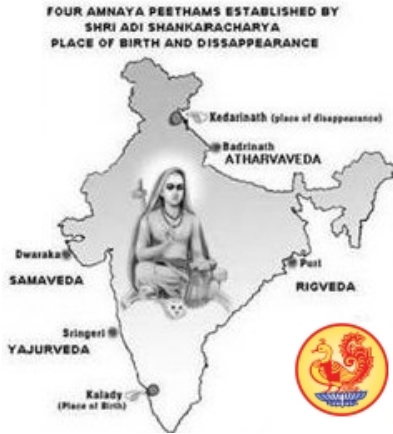
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Govardhan Peetham at Puri in the east, Sharada Peetham at Sringeri in the south, Kalika Peetham at Dwaraka in the west and the Jyotish Peetham at Badrinath in the north. He appointed His four primary disciples, Hastamalakacharya, Sureshwaracharya, Padmapadacharya and Totakacharya respectively as the head of these Peethams. When He was 32 years old, He travelled to Kedarnath, and after blessing His disciples, ascended to His divine abode of Mount Kailasa.



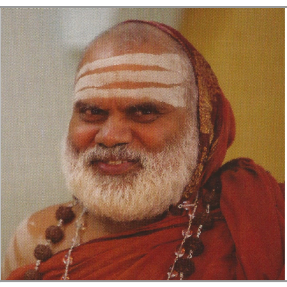
Jagadguru Sri Shankara Bhagavatpada, established in the South at Sringeri, the Dakshinamnaya Sri Sharada Peetam. His senior-most disciple by way of knowledge, scholarship and age, Jagadguru Sri Sureshwaracharya was appointed as its first spiritual head. Thereafter, Jagadgurus such as Sri Vidyatirtha, Sri Vidyaranya, Sri Sacchidananda Bharati, Sri Nrisimha Bharati, Sri Sacchidananda Shivabhinava Nrisimha Bharati, Sri Chandrashekhara Bharati, Sri Abhinava Vidyatirtha have adorned this Peetham. The Peetham has thus been shining with an unbroken Guru Parampara to this day.

All the Jagadgurus who have adorned this Peetham, have been non-pareil scholars, tapasvis, and have lived their lives according to the noble conduct enunciated in the Shrutis and Smritis. Worshipping Bhagavan Sri Chandramouliswara and Goddess Sharadamba every day, with a prayer for the Yoga and Kshema (well-being) of all Astikas, the Jagadgurus have been expounding Dharma Tattva and Brahma Tattva to all qualified seekers, and are greatly respected by all.

Jagadguru Sri Shankaracharya states at the beginning of His work "Vivekachudamani" - "Dulabham trayamevaitat daivānugraha hetukam | Manuṣyatvam mumukṣutvam mahāpuruṣasaṁśrayaḥ". He states thus, Manuṣyatvam = human birth; mumukṣutvam = desire for Moksha (liberation) and mahāpuruṣasaṁśrayaḥ = obtaining refuge under a great soul. These three are extremely rare. These three cannot be obtained without divine grace and the fruition of merits acquired over many lifetimes. This is the meaning of the verse. Even if one obtains a human birth, and by virtue of merits acquired over many lifetimes has the desire for Moksha, one may still not be able to easily obtain a Sadguru who can instruct one on the path to Moksha.

Brahma Jnana (knowledge of the Self) is necessary for Moksha. Brahma Jnana will dawn only upon enquiry into Brahman, the Supreme Self. It is impossible to enquire upon Brahman without a Guru, because reflecting upon Brahman is very intricate. Hence, for enquiring into Brahman, we need to take refuge in a Sadguru who is established in Brahman.



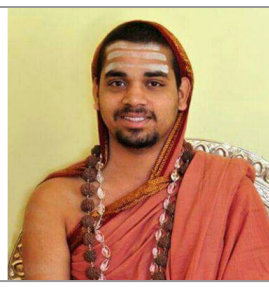


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Hence, the vedas state-- "Having examined the (temporal nature of the) worlds that can be gained through actions, a seeker becoming dispassionate must take refuge in a Self-realised Guru in order to gain awareness of That (the Supreme Reality)."

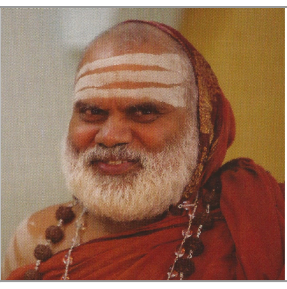


"Arise! Remain Alert! Having obtained the Guru, know the Reality, realising that the wise have described the spiritual path as difficult to traverse like walking on the edge of a sharpened knife." The smriti (Bhagavad Gita) also states, "To know the Reality, approach the Seer, offer prostrations, render service, and clarify your doubts. The Seer would then instruct you on the Supreme Knowledge." Hence, we must refuge in a Guru for enquiring into Brahman. We must enquire into Brahman only after taking refuge in a guru. Such enquiry will then be fruitful.

However, refuge in such a great soul is possible only for who has accumulated great merit over many lifetimes. Hence, Sri Shankaracharya has stated that obtaining the refuge of a guru is very difficult. The qualities of a Sadguru have been described in the Shastras as One who is born to pious parents, whose nature is pure, who has conquered the senses, who knows the essence of the scriptures, is aware of all the tenets of the Shastras, who is ever engaged in the service of others, who is

immersed in Japa and Puja, whose words always come true, who is tranquil and is adept in the Vedas and Vedangas, who is adept in the Yogic path and is in consonance with Bhagavan. The scriptures state that a Guru is a person endowed with such qualities.

If we ask, in this Kaliyuga, where can we find a Sadguru endowed with such qualities ? We can definitely state that, at Dakshinamnaya Sri Sharada Peetham, the 36th Jagadguru, Sri Sri Bharati Tirtha Mahaswamiji, is endowed with all these qualities. Jagadguru Sri Sri Bharati Tirtha Mahaswamiji, Our Guru, as the 36th in the lineage of Acharyas of the Dakshinamnaya Sri Sharada Peetham, has been fostering Sanatana Vaidika Dharma and the noble conduct advocated in the Shrutis and Smritis. He has been showering His grace upon all His disciples. Knowledgeable in all the Shastras, our guru instructs seekers, according to their capabilities, in matters of dharma and Vedanta. Offering worship to Goddess Sharadamba, and Bhagavan Chandramouliswara, and praying for the Yoga and Kshema of all Astikas. He reigns, commanding the respect of all mankind.

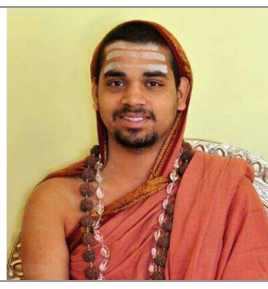


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EPISODE : II MATRUTAḤ PITRUTAḤ SHUDDHAḤ

An episode series in Sanskrit on Sringeri Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji narrated by Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhāratī Mahāswāmiji

“ Mālā sudhākumbha vibodhamudrā vidyā virājat kara vārijātām |

Apāra kāruṇya sudhāmburāśiṃ śrī śāradābāṃ praṇatosmi nityam ||

Vaktārām āsādyā yam eva nityā sarasvati svārtha samanvitāsīt |

Nirasta dustarka kalaṅka paṅkā namāmi taṃ śaṅkaram arcitāṅghrim |

Śāstrābdi pāradṛśvānaṃ saṅgaḥinaṃ taponidhim |

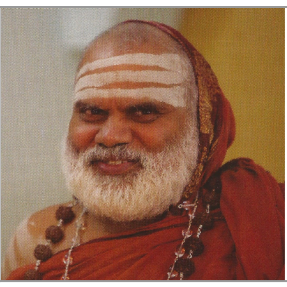
Bhaje Śrī Bhāratī Tīrtha guruṃ bhadraugha dāyakum ||.”

The qualities of a great soul-Sadguru-have been described in the Shastras as “Mātṛtaḥ pitṛtaḥ śuddhaḥ śuddhabhāvo jitendriyaḥ | Sarvāgamānāṃ sārājñaḥ sarvaśāstrārthatattvavit | Paropakāranirataḥ japapūjāditatparaḥ | Amoghavacanaśśāntaḥ vedavedāṅgapāragaḥ | Yogamārgānusandhāyī devatāhṛdayaṅgamaḥ | Ityādiguṇasampannaḥ gururāgamasammataḥ ||



The first quality of a guru is “Mātṛtaḥ pitṛtaḥ śuddhaḥ” This means, one who is born into a pious family. Seventy years ago, in the state of Andhra Pradesh, in the town of Machilipatnam, there lived a Brahmin named Sri Tangirala Venkateswara Avadhani. At a young age, he had studied the entire Krishna Yajurveda and was endowed with good conduct. He became a householder, and led a Dharmic life. Endowed with noble qualities, he was content with whatever came his way by the Grace of God. He thus gained the respect of everyone. His wife, Anantalakshamma, was a very pious woman. This blessed couple had two daughters. Before coming to Machilipatnam, Sri Avadhani was living in another village. With a wish to beget a son, he worshipped Lord Bhavanishankar in the village, for one year by performing the Mahanyasa Poorvaka Rudrabhishekam every single day with ardent faith. Pleased with his worship, the Lord blessed him.

(Jagadguru Shankaracharya His Holiness Sri Maha Sannidhanam Sri Bharathi Tirta Mahaswamiji's Poorvashrama parents Sri Tangirala Venkateswara Avadhani and Anantalakshamma, His Sisters and Sri Sitarama Anjaneyalu (File Photo))

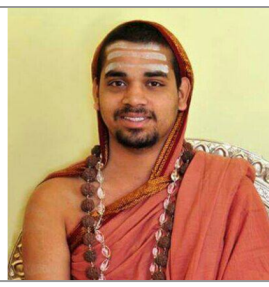


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Smt. Anantalakshmamma became pregnant. When she was pregnant, she saw several signs that indicated that her baby was divine. One day when she was asleep, she had a dream. In that dream, Lord Hanuman appeared before her, very joyously gave her three mangoes, and blessed her thus, "You will beget a son blessed with all noble qualities and who will be respected by the entire world." Subsequently, in the Khara Samvatsara (1951), in the month of Chaitra, on the sixth day of the bright fortnight, Anantalakshmamma gave birth to a son, who was blessed with noble and divine qualities and brought joy to all. The child's beaming face delighted the hearts of all who beheld it. The child was named Sitarama Anjaneya.



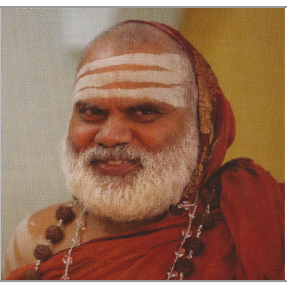
Even in childhood, Sitarama Anjaneya never wasted even a minute. He was always immersed in worshipping Good, performing noble deeds. He was always immersed in worshipping God performing noble deeds, and gained the respect of everyone. Even at a young age, he was able to converse in chaste Sanskrit. This was (Upanayanam photo of Sri Sitarama Anjaneyalu (File Photo) to Sanskrit lovers and scholars. After his sacred thread ceremony, Sitarama Anjaneya, immersed himself in the Upasana of Goddess Gayatri, studying the Vedas, serving his parents, and gaining the respect of everyone. Sitarama Anjaneya, after completing his Vedic studies, and desiring to study the Shastras, left for the holy abode of Sri Mahakaleshwar, Ujjain, to seek refuge in the 35th Jagadguru of the

Dakshinamnaya Sringeri Sharada, Peetham, who was camping for Chaturmasya. He sought refuge in the master of all Shastras, Jagadguru Sri Abhinava Vidya Tirtha Mahaswamiji. He humbly prayed that he wished to learn the Shastras.

Sri Sitarama Anjaneya sought refuge in the master of all Shastras, Jagadguru Sri Abhinava Vidya Tirtha Mahaswamiji. He humbly prayed that he wished to learn the Shastras at Ujjain (File Photo)



Jagadguru Sri Abhinava Vidya Tirtha Mahaswamiji, pleased by the Brahmachari's faith, humility, purity and extraordinary intellect, immediately made all the arrangements for him to learn the Shastras. The Mahaswamiji taught him some of the treatises. In order to teach him other treatises, he appointed the renowned scholar Sri Goapudi Gopalakrishna Shastri. Within a short time, Brahmachari Sitarama Anjaneya Sharma mastered all the Shastras.

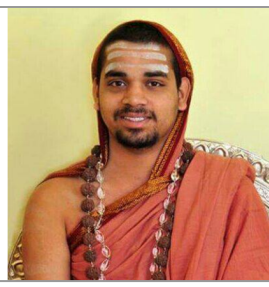


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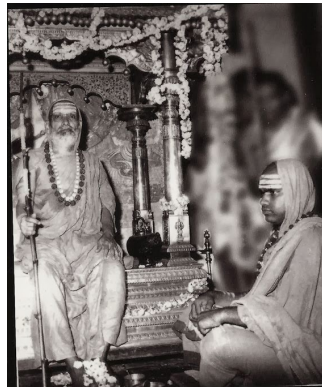
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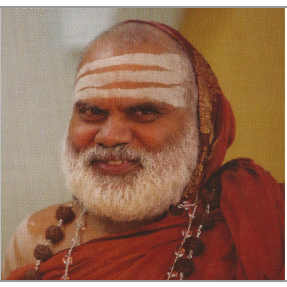


Jagadguru Sri Abhinava Vidya Tirtha Mahaswamiji observing the Brahmachari's faith in dharma, scholarship and expertise, upon receiving divine instructions from Goddess Sharada Parameswari and from His Guru, Jagadguru Sri Chandrashekhara Bharati Mahaswamiji, initiated the Brahmachari (in the Ananda Samvatsara) into Sannyasa, gave the Pranava and Mahavakya Upadesha and blessed him with the monastic name of "Bharati tirtha".



Jagadguru His Holiness Sri Abhinava Vidya Tirtha Mahaswamiji and {Sri Sitarama Anjaneyulu} and Jagadguru His Holiness Sri Bharati Tirtha Mahaswamiji (file photos)



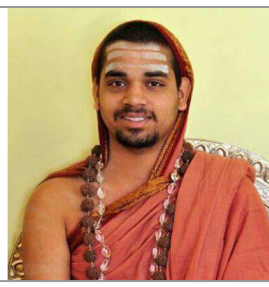


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Thus, Jagadguru Sri Abhinava Vidya Tirtha Mahaswamiji ushered in great welfare for Sanatana Dharma and the Sringeri SharadaPeetham. Thereafter, Jagaguru Sri Sri Bharati Tirtha Mahaswamiji, has been presiding as the 36th Jagadguru of Dakshinamnaya Sringeri Sharada Peetham, preserving the tradition of Vedas and Shastras-- Sanatana Vaidika Dharma, propagating Sanatana Dharma far and wide, performing daily worship of Goddess Sharadamba and Lord Chandramouliswara, imparting Dharma Tattva and Brahma Tattva in accordance to the qualification of seekers engaging in many new ventures for the welfare of all, and is revered by all. There is no doubt that all who receive the Jagaduru's blessings attain Shreyas.

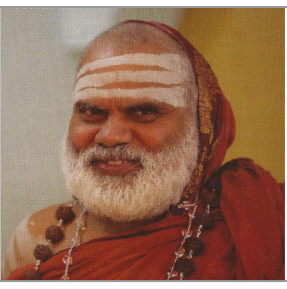
Eight years ago, in the state of Andhra Pradesh, at the birthplace of our Jagadguru in Michilipatnam, with the intent of establishing a branch of Sringeri Mathdisciples began the construction work. A construction crew was working there. As the crew was working on the foundation, one of the diggers raised the shovel and

(Beautiful stone Moorthi of Lord Bala Hanuman found in Michilipatnam , Sringeri Branch while construction eight years before) struck the ground. As the



shovel struck, an unusual sound was heard. Everyone heard the sound and wanting to find its source, began looking around. They made an astonishing discovery in the ground. They found a beautiful stone Moorthi of Lord Bala

Hanuman. At the very place where the pious Smt. Anantalakshmamma dreamed of Lord Hanuman, and gave birth to a son endowed with noble and divine qualities at that same place, the Moorthi of Lord Bala Hanuman was found. This discovery was astonishing to one and all. Thereafter, we built a shire for Lord Bala Hanuman there, established there a branch Math, and consecrated that same Moorti of Lord Hanuman. Lord Hanuman resides there and blesses everyone. Thus, the first among the qualities of a Guru-- "Mātrtaḥ pitṛtaḥ śuddhaḥ" is observed in our Jagadguru.

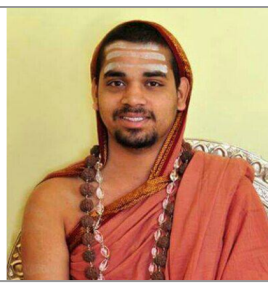


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(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji performing Kumbhavishegam to Moorthi of Lord Bala Hanuman found in Michilipatnam , Sringeri Branch while construction eight years before)

EPISODE : III SHUDDHA BHAAVAH

An episode series in Sanskrit on Sringeri Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji narrated by Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji

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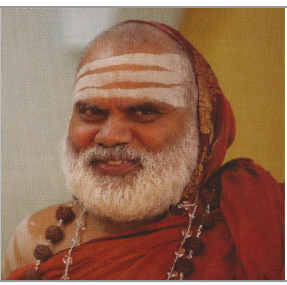
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Śāstrābdhi pārādṛśvānaṃ saṅghāhīnaṃ taponidhim |

Bhaje Śrī Bhārati Tīrtha guruṃ bhadraugha dāyakum ||.”

The second quality of a Guru is ‘Śuddha-bhāvaḥ’ .This means one who is pure-hearted or whose intentions are pure. He who always thinks about the well being of others, who uses his speech only for the well-being of others, and whose actions are for the well being of others. Such a person is considered a ‘Śuddha-bhāvaḥ’ The one who always thinks about doing ill to others, but speaks and acts as if doing good to others, he is not a ‘Śuddha-bhāvaḥ’ , rather he is a deceiver. Hence, only he who acts through his mind, word and deed for the wellbeing of others, is considered ‘Śuddha-bhāvaḥ’ .

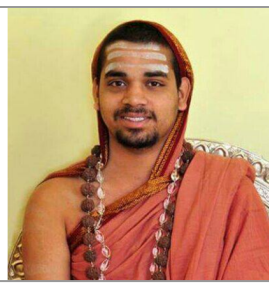


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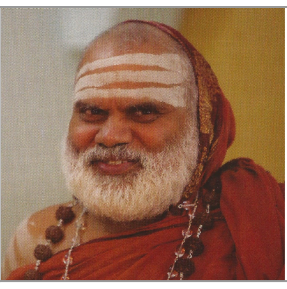
Our guru always worships Goddess Sharada and Lord Chandramouliswara for the wellbeing of all. After I was initiated into Sannyasa, one day, my Guru instructed me thus,



(January 23, 2015, continuing this unbroken Guru-Shisya lineage that stretches directly back to Sri Adi Shankaracharya, the 36th Jagadguru Shankaracharya of Sringeri Sharada Peetham, Sri Sri Bharati Tirtha Mahaswamiji anointed His successor. In a traditional ceremony, the Jagadguru initiated Brahmachari Sri Kuppa Venkateshwara Prasada Sharma into Sannyasa and bestowed upon him the Yoga Patta (monastic name) of Sri Sri Vidhushekhara Bharati.)

“You will perform the Chandramouliswara Puja today.” I asked, “What Sankalpa should I undertake at the start of the Puja?” Our Guru replied, “The sankapa should be for the Yoga (bestowing what is required) and Kshema (protecting what has been acquired) of all beings. “We do not want anything apart from this . We must worship Goddess Sharada and Lord Chandramouliswara every day solely for the well being of everyone. This will be the intent not only when doing the isPuja; even when we offer worship at holy places during Vijaya Yatras, we will being our worship only with this Sankalpa of the wellbeing of all. Hence, this is the Sankalpa that has to be undertaken”. Such was our Guru’s directive. Once, my Guru instructed me, “The mantra Shastra describes a certain Yantra. The Shastra says that worshipping this Yantra results in great wellbeing. Hence, the Yantra must be drawn, consecrated and worshipped in the Math. Therefore, draw the Yantra in accordance to the description in the Shastras.” My Guru instructed me thus. The Yantra has many lotuses. Each lotus has many petals. According to the Shastras, some mantras should be written on the petals. The first petal should have the first letter of the mantra, the second petal, the second letter- they had to be written thus in accordance to the Shastras.

I first drew a portion of the Yantra. I presented it to Our Guru. Our Guru looked at it and said, “The letters you have written are facing inwards. The Shastras teach us that in a Yantra where the letters of the mantra are written facing inwards by worshipping such a Yantra, the enemies of the worshipper of the Yantra will be quickly subdued. By worshipping a Yantra where the letters are written facing outwards, the worshipper brings about the welfare of whosoever he wishes.” “You have written the words of the mantra facing inwards, and it will result in harm to others. However, we do not have any enemies to subdue. Instead, we must bless everyone.” “Thus, in order to bless everyone, we felt that this Yantra should be worshipped. This is why I had instructed you to draw the Yantra. All the letters in this Yantra should be written outward facing. Having done so, the Yantra has to be consecrated in the Math. Worshipping the Yantra will then result in blessings for

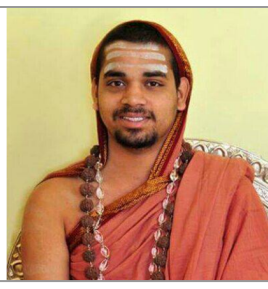


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everyone. Hence, let the Yantra be drawn in this manner.” (My Guru) gave me such divine guidance at that time. The letters were then written correctly. Thereafter, the Yantra was consecrated in the Maṭh. Thus the quality of being a ‘Śuddha-bhāvaḥ’ --always intent on the wellbeing of others, is very evident in our Guru.

EPISODE : IV JITENDRIYAḤ

An episode series in Sanskrit on Sringeri Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tīrtha Mahāswāmiji narrated by Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Srī Vidhushekhara Bhāratī Mahāswāmiji

“ Mālā sudhākumbha vibodhamudrā vidyā virājat kara vārijātām |

Apāra kārūṇya sudhāmburāśiṃ śrī śāradābāṃ praṇatosmi nityam ||

Vaktārām āsādyā yam eva nityā sarasvati svārtha samanvitāsīt |

Nirasta dustarka kalaṅka paṅkā namāmi taṃ śaṅkaram arcitāṅghrim |

Śāstrābdhi pāradaṣṣvānaṃ saṅghāhīnaṃ taponidhim |

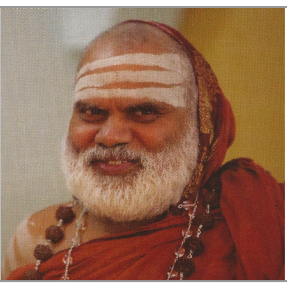
Bhaje Śrī Bhāratī Tīrtha guruṃ bhadraugha dāyakum ||.”

The third quality (of a Guru) is “Jitendriyaḥ”. One who has controlled their sense organs is “Jitendriyaḥ”. If our senses are not under our control, we cannot contemplate on Brahman (the Self). Without contemplation on Brahman, we cannot attain knowledge. Without knowledge, we cannot obtain Moksha (liberation). Hence, to attain Moksha, knowledge is essential. Knowledge requires contemplation on Brahman. To contemplate on Brahman, one must possess Sadhana Chatushtaya (four fold qualifications for spiritual practice.)

The third among four in Sadhana Chatushtaya is “Shamādi Satkam” (hexad of qualities) in which control over the senses is included. Hence, only the person who has control over his senses is capable of contemplating on Brahman. Hence, we must strive to control the senses. If one has no control over his senses, he will not be able to know Brahman, nor will he be able to instruct others on Brahman. Hence, the person whose senses are not controlled, cannot himself cross the ocean of transmigratory existence, and neither will he be able to help others. Hence, one of the qualities of a guru has been specified as “Jitendriyaḥ”

The Kathopanishad states, “Ātmānaṃ rathinaṃ viddhi śarīraṃ rathameva tu Bhddhiṃ tu sārathiṃ viddhi manaḥ pragrahameva ca | Indriyāṇi hayānāhuḥ viṣayāsteṣu gocarāṇ | Ātmendriyamanoyuktaṃ bhoktetyāhurmanīṣiṇaḥ | Yastvavijñānavān bhavati ayuktena manasā sadā Tasyendriyāṇyavaśyāni duṣṭāśvā iva sāratheḥ | Yastu vijñānavān bhavati yuktena manasā sadā Tasyendriyāṇi vaśyāni sadaśvā iva sāratheḥ |” (the Kathopanishad) states thus.

The Upanishad concludes, “Vijñānasārathiryaṣtu manaḥpragrahavānnaraḥ | So’dhvanaḥ pāramāpnoti tadviṣṇoḥ paramaṃ padam |”. These verses carry the following import, In the world if a person desires to travel to a particular place, he has to use a chariot (or another type of vehicle). A competent charioteer uses the reins to secure the horses well and transports the passenger to his desired destination. If the charioteer has a firm grip on the horses and is competent, he can reach the passenger to his desired destination. If the charioteer is incompetent, he will not have a firm grip on the horses. The horses will go where they please and that is where the passenger will

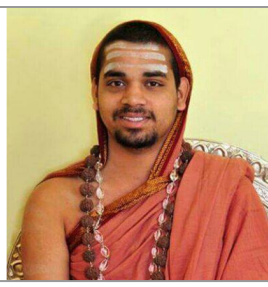


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end up. Where the horses go, that is where the passenger will go. Similarly, the Jivatman (individual Self) is like the passenger. The human body is like the chariot. Our intellect is the charioteer. Our mind is the reins. Our senses are the horses.



(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji)

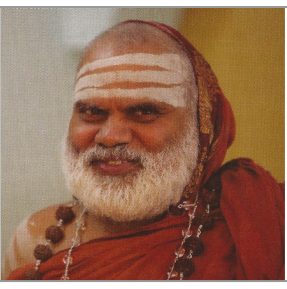
Thus, the metaphor of the chariot and passenger teaches us that, the jivatman residing in the body, purifying the intellect through the teachings of the Shastras and a Guru, controlling the mind using the purified intellect, controlling the senses using the controlled

mind, contemplating on Brahman, reaches the desire destination of (the abode) of Vishnu, the all-pervading Paramatman (Supreme Self). That is, the Jivatman becomes non-different from the Supreme Self, and gets liberated.

Hence if the Jivatman has the senses under control, then the Jivatman will attain Moksha, i.e., the Jivatman gets merged in the Paramatman and attains Moksha. If the senses of the Jivatman are uncontrolled, then the Jiva remains in the transmigratory cycle of existence undergoing many births and deaths. Hence, our ancestors have stated--"Mana eva manuṣyāṇaṁ kāraṇaṁ bandhamokṣayoḥ | Bandhāya viṣayāsaktaṁ muktyai nirviṣayaṁ smṛtaṁ |". A Jivatman whose mind is engrossed in objects remains in Samsara. When the mind is controlled and does not hanker after objects, it paves the way for the dawn of Moksha.

This has been portrayed at the end of the Kathopanishad-- "vijñānasārathiryastu manaḥpragrahavānnaraḥ | so'dhvanaḥ pāramāpnoti tadviṣṇoḥ paramaṁ padam |" The earlier verses state - "Yastvavijñānavān bhavati ayuktena manasā sadā | tasyendriyāṇyavaśyāni duṣṭāśvā iva sārathēḥ | yastu vijñānavān bhavati yuktena manasā sadā | tasyendriyāṇi vaśyāni sadaśvā iva sārathēḥ || Thus, the sense organs under control lead a person step-by-step towards Moksha.

The same sense organs, when not under one's reins lead to Samsara--the cycle of births and deaths. Hence, sense control is essential. He who has his senses under control gets liberated, and also can assist others to secure liberation. Hence, a Guru must be a "Jitendriyaḥ". This quality of being a "Jitendriyaḥ" is clearly observed in our Guru.

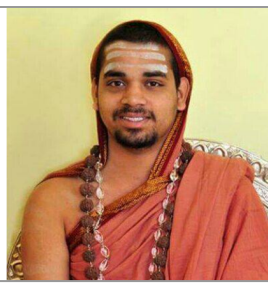


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EPISODE : v SARVAAGAMAANAAM SAARAJNAH

An episode series in Sanskrit on Sringeri Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tīrtha Mahāswāmiji narrated by Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Srī Vidhushekhara Bhāratī Mahāswāmiji

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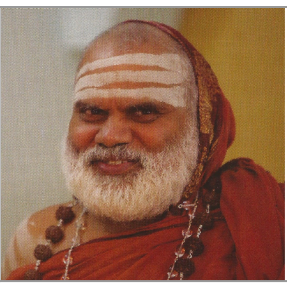
Bhaje Śrī Bhāratī Tīrtha guruṃ bhadraugha dāyakum ||.”

The next quality of a Guru is “Sarvāgamānām SārajñaH”. This means One who clearly knows the essence of the Puranas, Itihasas, Dharma Shastras and other scriptures is “Sarvāgamānām SārajñaH”. Our Guru has extraordinary scholarship in the Puranas, Itihasas and the Dharma Shastras. In these texts, there are certain topics where seemingly contradictory statements exist. These topics are profound and cannot be understood by most people.

Our Guru simplifies such abstruse matters while teaching them. For instance, Bhagavan Sri Krishna states in the 3rd chapter of the Bhagavad Gita--- “devāṃ bhāvayatānena te devāḥ bhāvayantu vaḥ | parasparam bhāvayantaḥ śreyāḥ param avāpsyatha ||” This verse means -- Addressing mankind, Bhagavan says- “devāṃ bhāvayata” -- Nourish and please the Devatas like Indra by performing Yagas. “Te devāḥ bhāvayantu vaḥ” Pleased by the yagas, may the Devatas like Indra, nourish you with rain, food and grant all your wishes.

In this manner, by mutual nourishment, you shall attain the highest good. Sri Adi Shankara Bhagavatpada explains in His commentary that this will lead to heavenly abodes and eventually to Moksha. However, there is a context in the Srimad Bhagavata Purana-- when Nanda Gopa wished to worship Indra, Bhagavan Sri Krishna said, “All that we need, all that our cows need, is given by the Govardhana hill. Hence , let us worship the Govardhana hill. Why must we worship Indra?” Thus, Sri Krishna stopped Nanda Gopa worshipping Indra. This particular incident appears in the Bhagavata Purana. Here, Bhagavan dissuades Nada Gopa from worshipping Indra. However, He states in the Gita that man must nourish the Devatas who will in turn nourish mankind.

This seems to be a contradiction. How must this contradiction be resolved? Our Guru has explained--When Bhagavan states that the Devatas have to be pleased by the performance of Yagas, it is indeed so. There is no contradiction here. Then why does Bhagavan dissuade Nanda Gopa from worshipping Indra? Indra had developed a pride from his prowess of sustaining the world. Bhagavan dissuaded Nanda Gopa to quell Indra’s pride. Indra believed he was supreme and forgot the Lord. When Nanda Gopa did not worship him, the angered Indra manifested a shower of rocks. It was then that Bhagavan Sri Krishna lifted the Govardhana hill on his little finger, and sheltered the cowherds and the cows. In this manner, Bhagavan lifted the hill for seven days and protected them. Thereafter, Indra realizing his mistake, felt ashamed, surrendered at the lotus feet of Bhagavan and asked for His pardon. Then, Bhagavan blessed him. Thus states the Srimad

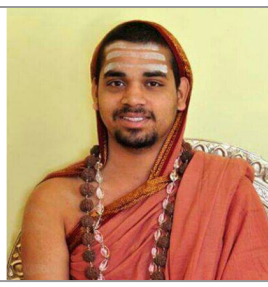


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Jagadguru Śankarācārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyatīrtha Mahāswāmiji, Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji

Bhagavata. Although having obtained the power to sustain the world due to the grace of the Supreme God, Indra forgot the Supreme God, and began to consider himself as supreme. It was then that Bhagavan dissuaded Nanda Gopa from worshipping Indra to quell this pride. Hence, there is no contradiction. Everyone must indeed worship the Devatas. "The Devatas have to be pleased by the performance of Yagas"-- there is no contradiction in this statement of Bhagavan. Our Guru thus resolved the apparent contradiction.

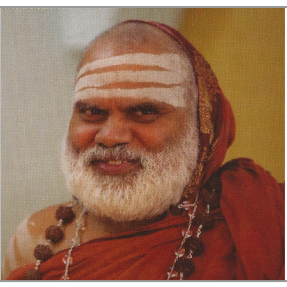
Similarly, there is a verse in Srimad Bhagavata, that highlights the greatness of Sadhus (noble souls). "Na hyamayāni tīrthāni na devā mṛcchilāmayāḥ, te punantyurukālena darśanādeva sādhaveḥ ||" This verse means-- It is well known that "tirtha" refers to sacred bodies of water. Devats are worshipped in the form of idols made out of stone or clay. Hence, in this sense, Devatas are made of stone or clay. However, water bodies cannot be termed "tirtha". Neither are stone and clay idols truly Devatas. This is because the worshipper is purified only after (worshipping for) a long time.

In contrast, Sadhus or those who are always engaged in the well being of others, purify everyone just by giving them Darshan.



This seems to be the meaning of this verse. When the verse is understood thus, there is an apparent contradiction. How ? This is because "tirtha" is indeed a holy waterbody and idols indeed represent Devatas. And yet the verse seems to state that "tirthas" that are water bodies are truly not "tirthas" at all. Similarly, everyone does worship Devatas in the form of idols. There are many means to show that these idols are Devatas indeed.

Hence, when the verse states that idols cannot be devatas, a contradiction seems to arise. Our guru has clarified this matter in this way--- The meaning of the verse has to be explained as follows-- In the verse the word "na" signifying negation is used twice. Based on these two occurrences, the import of the verse is , it is not that "tirthas" which are holy water bodies do not purify the worshipper. Similarly, it is not that idols representing devatas do not purify the

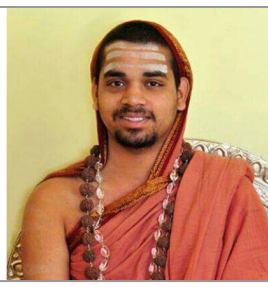


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worshipper. They definitely purify the worshipper. However, they do so after a long time. They purify after being worshipped for a long time.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji

In contrast, noble souls purify the worshipper who has merely had their Darshan, they instantly purify those who have their Darshan. This is the explanation. Thus, by using the dual negation, the verse has to be explained thus : It is not that “tirthas” which are holy water bodies do not purify the worshipper. They do purify. However, while “tirthas” take a long time to purify the worshipper, sadhus do so instantly when they give Darshan. Our Guru thus explained the meaning of this verse.

This explanation has been given in the Shridhari commentary of Srimad Bhagavatam. Our revered Guru utilises His free time to peruse various texts. He expounds such novel and interesting aspects found in them to disciples. A Guru's quality of being the knower of the essence of all the scriptures is clearly seen in our Guru.

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The YouTube Links of the 5 episodes are given below

Episode 1 : <https://www.youtube.com/watch?v=yotJNn-5OBM&t=115s>

Episode 2 : <https://www.youtube.com/watch?v=0sN8mNiK8Yc&t=41s>

Episode 3 : <https://www.youtube.com/watch?v=yBFbXv0h4Aw>

Episode 4 : <https://www.youtube.com/watch?v=xIAg-KyQI6Y>

Episode 5 : <https://www.youtube.com/watch?v=B3cBLZ8VfXM>

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