

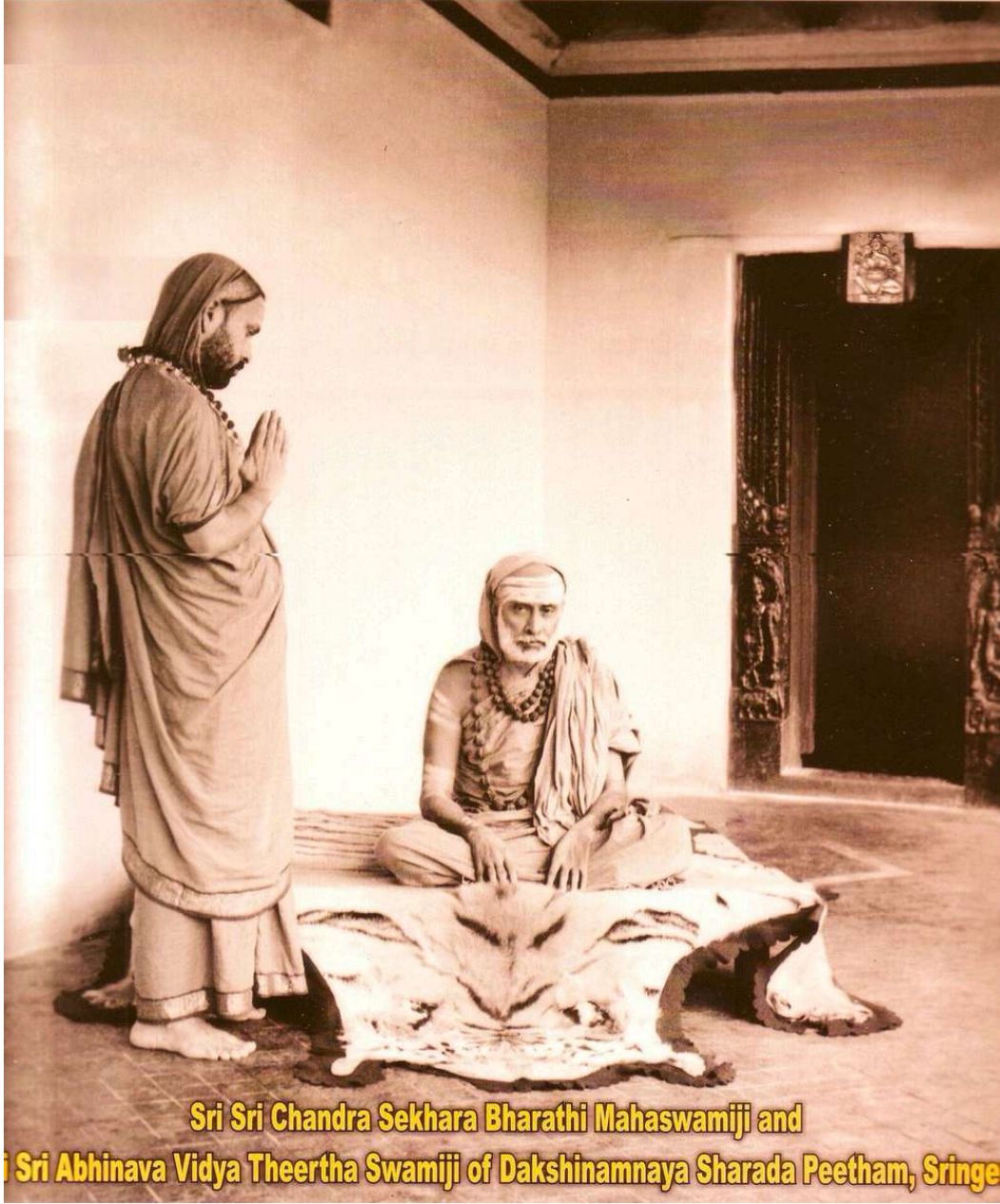


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



**Sri Sri Chandra Sekhara Bharathi Mahaswamiji and
Sri Abhinava Vidya Theertha Swamiji of Dakshinamnaya Sharada Peetham, Sringeri**

**Jagadguru Śankarācārya His Holiness Sri Chandrashekhara Bharati Mahaswamigal
(1892-1954)**

**Jagadguru Śankarācārya His Holiness Sri Abhinava Vidyatirtha Mahaswamiji
(1917-2017)**

SPECIAL SOUVENIR

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



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॥ श्रीगुरुवन्दनम् ॥

श्रीगुरुभ्यो नमः

शङ्कररूपेण मच्चित्तं पङ्कीकृतमभूद्यया ।
 किङ्करी यस्य सा माया शङ्कराचार्यमाश्रये ॥
 प्रह्लादवरदो देवो यो नृसिंहः परो हरिः ।
 नृसिंहोपासकं नित्यं तं नृसिंहगुरुं भजे ॥
 श्रीसच्चिदानन्दशिवाभिनवनृसिंहभारत्यभिधान् यतीन्द्रान् ।
 विद्यानिधीन् मन्त्रनिधीन् सदात्मनिष्ठान् भजे मानवशम्भुरूपान् ॥
 सदात्मध्याननिरतं विषयेभ्यः पराङ्मुखम् ।
 नौमि शास्त्रेषु निष्णातं चन्द्रशेखरभारतीम् ॥
 विवेकिनं महाप्रज्ञं धैर्योदार्यक्षमानिधिम् ।
 सदाभिनवपूर्वं तं विद्यातीर्थगुरुं भजे ॥
 अज्ञानां जाह्नवीतीर्थं विद्यातीर्थं विवेकिनाम् ।
 सर्वेषां सुखदं तीर्थं भारतीतीर्थमाश्रये ॥
 विद्याविनयसम्पन्नं वीतरागं विवेकिनम् ।
 वन्दे वेदान्ततत्त्वज्ञं विधुशेखरभारतीम् ॥
 पञ्चाशल्लिपिभिर्विभक्तमुखदोः पन्मध्यवक्षस्थलां
 भास्वन्मौलिनिबद्धचन्द्रशकलामापीनतुङ्गस्तनीम् ।
 मुद्रामक्षगुणं सुधाढ्यकलशं
 विद्याञ्च हस्ताम्बुजैः
 बिभ्राणां विशदप्रभां त्रिनयनां वाग्देवतामाश्रये ॥

श्रीमत्परमहंस-परिव्राजकाचार्यवर्य-पदवाक्यप्रमाणपारावारपारीण-यमनियमासनप्राणायामप्रत्याहारधार
 णाध्यानसमाध्यष्टाङ्गयोगानुष्ठाननिष्ठ-तपश्चक्रवर्ति-अनाद्यविच्छिन्नश्रीशङ्कराचार्यगुरुपरंपराप्राप्त-षड्दर्शन
 स्थापनाचार्य-व्याख्यानसिंहासनाधीश्वर-सकलनिगमागमसारहृदय-सांख्यत्रयप्रतिपादक-वैदिकमार्गप्रवर्त
 क-सर्वतन्त्रस्वतन्त्र-आदिराजधानी-विद्यानगरमहाराजधानी-कर्णाटकसिंहासनप्रतिष्ठापनाचार्य-श्रीमद्राजा
 धिराजगुरु-भूमण्डलाचार्य-ऋष्यशृङ्गपुरवराधीश्वर-तुङ्गभद्रातीरवासि-श्रीमद्विद्याशङ्करपादपद्माराधक-

श्रीमज्जगद्गुरु-श्रीमदभिनवविद्यातीर्थमहास्वामिगुरुकरकमलसञ्जात-

श्रीमज्जगद्गुरु-श्रीभारतीतीर्थमहास्वामिनां-

तत्करकमलसञ्जात-श्रीमज्जगद्गुरु-श्रीविधुशेखरभारतीमहास्वामिनां च

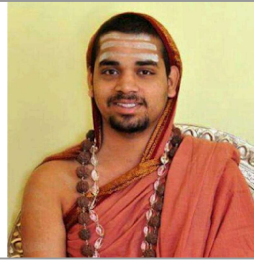


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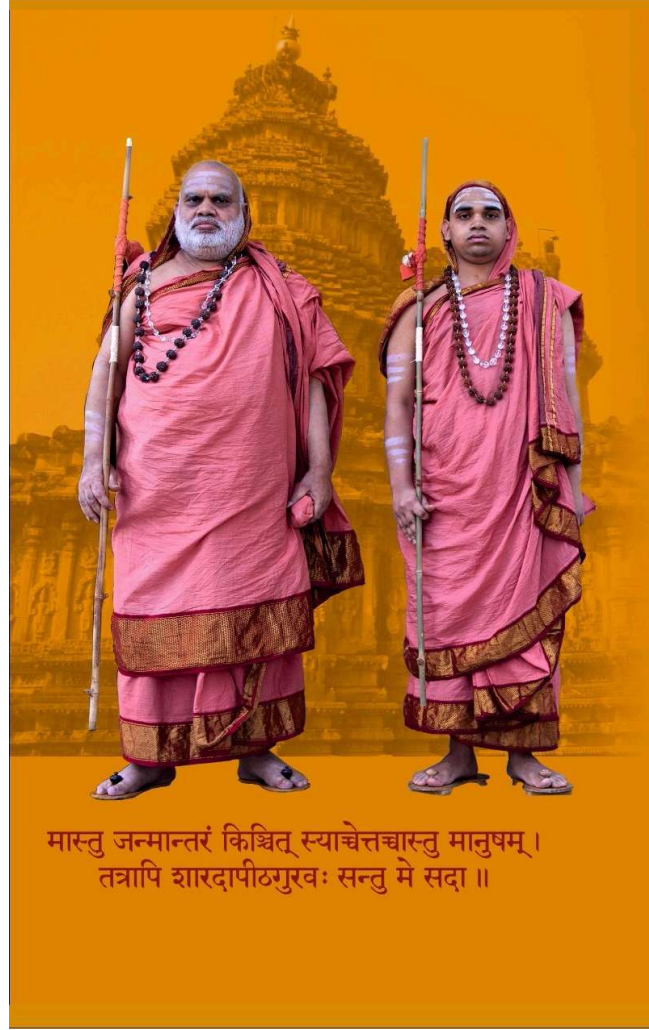
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चरणारविन्दयोः साष्टाङ्गप्रणामान् समर्पयामः ॥



A Souvenir most respectfully laid at the Holy Paduka of
Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha
Mahāswāmiji

And

Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhusekara Bhāratī Tirtha
Mahāswāmiji



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ANUGRAHA BHASHANAM

DEDICATE ALL ACTIONS TO GOD

All human beings eventually desire to attain Moksha. The Shastras have prescribed many sadhanas for that. They are: Viveka or being able to discriminate between the permanent and impermanent, Vairagya or detachment towards the impermanent, mind control, dhyana and so on.



Among them, mind control is an important sadhana. Hardly a few are able to achieve mind control quickly. Most find it very difficult. When they sit for Bhagavad dhyana, their mind will wander. Lord Krishna in the Bhagavad Gita exhorts people not to worry and entuses them towards persevering practice:

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ॥

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Abhinava Vidyatirtha Mahaswamiji and Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji)

It means, if you are not able to fix your mind on God, try again and again. For some, even that exercise is very difficult as the mind can wander in every possible way. For those who are afflicted with this problem, Bhagavan advises again, in the Gita:

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥

That is: "If, in spite of repeated attempts, the mind is not controlled, think of God and dedicate all your karma (activities) to him. Because of that you will attain chitta shuddhi (purification of the mind)."

One who always thinks about God and dedicates all his actions to Him will always be contented and joyous. His mind is restful. By the grace of his Guru, he will advance step by step and attain Moksha.

We bless all to understand this principle and put it into practice.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji



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21st Oct 2022 130th Jayanthi Mahotsava of Jagadguru Śankarācārya His Holiness Sri Chandrashekhara Bharati Mahaswamigal (1892-1954)

THE UTILITY OF GOD

1. THE PRIME CAUSE

A Young Man, a typical product of the modern system of education, was somehow attracted to the presence of His Holiness and was duly introduced to him. In the course of the conversation which ensued, His Holiness asked him:

Acharyal : I see that you have a lot of leisure. May I know how you utilize it?

Young Devotee.: I cannot say that I utilize it; it spends itself.

Acharyal : Evidently you are not one of those leisure people who complain that time does not pass.

Y.D.: No

Acharyal : I am very glad to hear it. In fact, knowing how precious every moment of our lives is, we must really complain that time does pass very quickly.



Y.D.: I do not complain about the passing of time either.

(Jagadguru Śankarācārya His Holiness Sri Chandrashekhara Bharati Mahaswamigal and Jagadguru Śankarācārya His Holiness Sri Abhinava Vidya Teertha Mahaswamigal)

Acharyal : It is only those who waste time that complain of the passing of time. Those who feel that their time is

well spent, never have that complaint. Obviously you belong to that class.

Y.D.: I do not think I do. I only know that time has to be spent. Whether it is well-spent or ill-spent does not affect the inevitable passing of time. And, there are no absolute standards from which we can say that it has been well spent or ill-spent.

Acharyal : Certainly. But if time is spent in some manner which does not in any way disturb your equilibrium or anybody else's, it gives you some mental repose.

Y.D.: Such an absolute repose is found only in sleep.



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Acharyal : Quite so. But we cannot always sleep. We seek such mental repose even while awake. It is not possible for us to sit vacant-minded. Our mind has to be given some work. The least harmful work that we can give to it is to think, not of the exciting things, true or false, which disturb our equilibrium, nor of concrete things which may have a personal relationship to ourselves and may therefore tend to excite our passions, but to think of abstract things, say about the origin of the world and such other things.

Y.D.: That will be giving way to mere speculation.

Acharyal : What if it is so? You hurt nobody by it and you give your mind some innocent work. And there are some of us who think that you will be benefiting yourself thereby. Whether we are right or not, it does not matter. You cannot say that there is any harm in such speculation.

Y.D.: But what is the use of it?

Acharyal : It helps you to spend time. What more use do you want? If there is some use, as we say, well and good. If there is none, you do not lose anything. Why not spend some of your time studying philosophy and allied subjects, if only to pass the time?

Y.D.: I have read a few books, but I have found them to be mere words.

Acharyal : What more can you expect in a book? You must supplement it by your own thinking. Since you have read some books on the subject, you must have formed some idea about such things as the evolution of the universe and the existence of God.

Y.D.: Books do not give us any definite ideas. Each author adopts his own line of speculation and wants to make out that it is superior to every other. Further, in the very nature of things, it is not possible to form any definite idea about such subjects. Even though a writer may present an idea in as definite a form as possible, still there can be no finality about, for somebody cleverer than he can prove it to be baseless.

Acharyal : That is inevitable in all mere intellectual processes. Apart from minor differences, do the modern thinkers agree at least on this point that, if the world had a beginning, it had a single undifferentiated cause from which it took its birth?

Y.D.: I think they are, though they postulate the exact nature of that cause variously. Some think that there was at the beginning a nebulous mass of atoms.

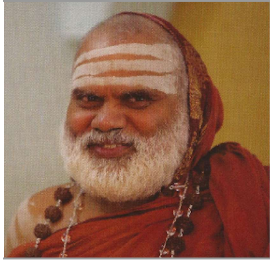
Acharyal : So do our Tarkikas. Were those atoms at rest or were they active in the pre-creation stage?

Y.D.: The scientists now tell us that the atoms are never at rest but are incessantly active and ever stored with energy.

Acharyal : Are these primary atoms conceived of as particles of gross matter which are kept in motion by a force outside them or are they conceived of otherwise?

Y.D.: The latest theory is that the atom is itself but a gross form of the infinite energy which is inherent in it.

Acharyal : Whatever it be, scientists must realize that it is energy or force which gives substance or existence to the atom or which rules its activities.

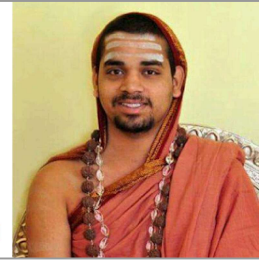


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Y.D.: Yes.

Acharyal : They will also have to grant that that energy is common to all atoms, is homogeneous and is infinite.



Y.D.: Yes.

Acharyal : As energy can be transmuted, there is no reason to suppose that the primal energy in one atom is of a different sort from that in another.

Y.D.: Of course, not.

Acharyal : Our hypothesis will therefore be very much simplified if we postulate the existence of a single energy or force which is infinite in capacity and takes on the form of atoms under certain conditions.

Y.D.: The western scientists also are now approximating that idea.

Acharyal : They will have to, if they are logical. This infinite force then may be taken to be the prime causal material of the universe?

Y.D.: Yes.

Acharyal : But the universe is not mere matter which we can trace to atoms. You and I exist. Apart from our physical bodies which are, of course, matter, there is the spark of intelligent consciousness in us which cannot come under the category of matter; and that also has to be explained if a complete explanation of the universe is attempted. How do scientists seek to explain it?

Y.D.: The scientists properly concern themselves only with the material universe.

Acharyal : But there must have been thinkers who have considered the other aspect also.

Y.D.: Yes, there are some such thinkers, but I do not think that they have postulated a prime cause for the intelligent principles in us. They have assumed either that such principles do not exist independent of our bodies or that they are eternal and cannot be traced to another cause.

Acharyal : Why did they not consistently assume that the world had no beginning and cannot therefore be traced to a cause?

Y.D.: The variedness of the world requires some explanation.

Acharyal : So does the variedness of our souls.

Y.D.: Bereft of extraneous things, there is no reason for us to assume that one soul is different from another.

Acharyal : It is equally so in matter. Bereft of extraneous things, there is no reason for us to assume that one atom of matter is different from another. In fact, you traced all atoms to a primary causal force where there was no variedness.



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Y.D.: Yes.

Acharyal : My only point is, why don't you consistently and for the same reasons postulate the existence of a primary causal intelligence responsible for the world of infinite souls?

Y.D.: We may do so.

Acharyal : Then adopting the method of scientists, we may arrive at the conclusion that there is a primary causal force responsible for the universe of matter and also there is a primary causal intelligence responsible for the universe of souls. We must also grant that each of such primary causes has infinite power of expression.

Y.D.: Yes, no doubt so.

Acharyal : Our hypothesis will be much more simplified if, instead of assuming two primary causes, we assume only one and characterize it as force endowed with intelligence or as intelligence invested with force.

Y.D.: Certainly.

Acharyal : That is exactly what we do in our philosophy. When we conceive of the root cause as force endowed with intelligence, we call it Sakti; when we conceive of it as intelligence endowed with force, we call it Chit.

Y.D.: I see.

Acharyal : But even in this hypothesis, we have the two independent conceptions of force and intelligence subsisting together, though in intimate correlation.

Y.D.: It is so.

Acharyal : We can further simplify our hypothesis if we can attribute to that root cause a single characteristic which is common to both force and intelligence and which can take on the form of force or intelligence as we view it from the standpoint of the universe of matter or from that of the souls. In other words, we may postulate that the root cause is undifferentiated intelligence-force (chit-sakti). We call that Brahman. As intelligence and force are but aspects of the same entity, we can characterize it only by saying that it is; and we therefore sometimes give it the simple name of Sat, Being.

2. THE GREAT FRIEND

Y.D.: But all this is only speculation.

Acharyal : It is, if we ignore the stable authority of the Vedas, which enunciate and proclaim such a fact. Apart from this, what does it matter if it is only speculation? As I have already mentioned, it hurts nobody.

Y.D.: But is that any reason for wasting our brains on this matter?

Acharyal : It is far better than wasting our brains on any other matter. Further, there is a great positive benefit also.

Y.D.: What is that?



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Acharyal : Suppose a man is too feeble to walk; does it not gladden his heart to know that he has somebody else who is strong and willing to support him? Another man may be very ill; will it not be some relief to him to know that there is a kind doctor near at hand to attend to him? Another still may be sorely tried by poverty; will not his trouble be alleviated by his knowing that there is a rich and kind relation close by who can place him above want?

Y.D.: Certainly.

Acharyal : Every moment of our lives we are face to face with innumerable causes of sorrow, sometimes ill-health, sometimes poverty and so on. Will it not gladden our hearts to know and to feel that there is somebody else close at hand who can relieve us of the causes of our sorrow and will give us comfort if only we ask for it?

Y.D.: It is certainly a consoling thought.

Acharyal : There is no use in looking up to another sick man when you are sick or of another poor man when you are poor.

Y.D.: Certainly not.

Acharyal : We must then think of one who is strong and healthy or who is rich.

Y.D.: Of course.

Acharyal : But our difficulties do not end with illness or poverty?

Y.D.: No. The difficulties to which we are subject are infinite in number.

Acharyal : In every one of our difficulties, it will be a relief to know that there exists a friend who is free from that difficulty.

Y.D.: Yes.

Acharyal : We must therefore know as many such free persons as the number of difficulties which trouble us.

Y.D.: But that is not possible as the number of difficulties is infinite.

Acharyal : Quite so. It will therefore be a great relief to us if we can find one person who is free from all difficulties?

Y.D.: Certainly, but where are we to find him?

Acharyal : Death is one of the troubles of this world?

Y.D.: Certainly.

Acharyal : Birth is equally a trouble?

Y.D.: Undoubtedly; in fact it is the prime trouble which leads to all other troubles.

Acharyal : It will therefore relieve us to know that there is a friend who is not subject to birth or death and can in addition cure us of both these ills.

Y.D.: Logically it is so.

Acharyal : Ordinarily we are not content with aiming at a freedom from our troubles, but want our desires to be satisfied; and our desires are equally infinite in number. We would therefore like to



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have some friends who can fulfill all our wants. Our desires are not only infinite in number, but are also unlimited in extent. No rich relation, however wealthy he may be, can undertake to fulfill all our desires; even if he had got the will, his wealth would be exhausted in course of time. It will,



therefore, be good if our hypothetical friend had inexhaustible wealth. One of your friends may be very rich if you consider his bank balance, but he may not have ready cash with him when you want it; in that case he cannot give you instant relief. Our supposed friend must therefore be not only all-rich but he must be so at all times. Further, if your rich friend has to await the arrival of his cashier or has mislaid the key of his safe, he cannot be immediately helpful to you. If you have such a friend at Madura you cannot have him at Mysore unless you take him there with you. It will certainly be more convenient if your friend could be at any place where you wanted him without the need for your taking him there. Proceeding on the same line of reasoning we may say that it would be a great relief to you to feel that there is a friend ever ready to help you, who can be everywhere with you, who can do anything for you, who knows everything, who is himself free from

trouble of any kind whatsoever and who has the mind and the ability to satisfy all your wants and to free you from all your troubles.

Y.D.: But such a friend is a purely hypothetical one?

Acharyal : So what? To feel, rightly or wrongly, that such a friend exists does give us relief. From the nature of the several characteristics which we require in such a friend, we must postulate omnipresence, omnipotence, omniscience and all that. With our intellect, it is difficult for us to conceive of such a friend except perhaps in theory and much more impossible to visualize him in actual life. If therefore somebody who is deeply interested in us and in whom we place full reliance informs us of the existence of such a friend we shall feel very greatly relieved. Because of the very same limitedness of our intellect, we can never disprove the truth of his information; and there is nothing which can shake our faith in our well-meaning informant or can dispel the resultant feeling of the ever true presence of such an all-powerful friend. To one who has or acquires such intense faith there is no room for despair, believing as he does that that friend being all-knowing and all-powerful will relieve him of all sorrow when the time comes. Even when he does not get any relief, he would console himself with the thought that perhaps, in the all-wise dispensation of that friend, this sorrow is itself the best for him under the circumstances. Therefore apart from the abstract question whether the existence of such a friend whom we call God, can be proved or demonstrated, there can be no denying the fact that the belief in such a friend is of great practical benefit.

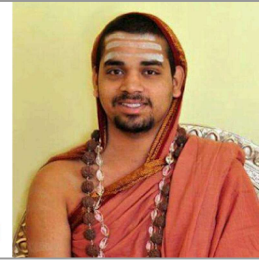


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Y.D.: How can we believe in a person of whose existence there is no proof?

Acharyal : Do we believe only in those things whose existence is proved? If we limit our belief to such things, it will be impossible to do anything in this world. We have to have faith in the words of everyone that comes into contact with us. If a stranger standing by the road directs you, at your request, to a house you are searching for, you do not embark on an enquiry as to his honesty or as to the correctness of his knowledge; but placing immediate and implicit reliance on him you go as directed by him. If then you reach the wrong house, it will be time enough to find fault with him. If however, before following his directions you want him to prove to you that he is right, the only thing he can do is to take you by the hand and lead you to the house; even then you must be prepared to go with him. It will not do if you refuse to move a single step and yet expect him to prove the correctness of his statement. Similarly when you have absolutely no reason to doubt the good of our ancient Seers who proclaim God, you must be prepared to place implicit faith in their words. If you follow their dictates and find at the end that they were wrong, it will be time enough then to blame them but not till then.

Y.D.: The Seers were as much human beings as ourselves. How did they happen to know of God when we do not?

Acharyal : They did so because they had implicit faith in the words of their teachers and earnestly followed their instructions for the realization of God.

Y.D.: If that is the answer, further questions will arise as to how did those teachers know? And this question will have to be repeated ad infinitum without any finality.

Acharyal : Certainly so, if we do not grant the existence of some Primal Person who knows the truth without the need to learn from another.

Y.D.: Who is he?

Acharyal : Our old friend, again, the Omniscient God Himself. The Vedas are His breath and the fountainhead of all right knowledge. Have faith in God, His words and His servants. You will feel before long an immense relief. The thought of His ever-living presence with you will be a great solace to you. Once you begin to feel such a presence, a joy unknown to you ever before will begin to be felt, and you will then realize that time is not something to be merely spent in some pursuit or another, but has to be intensively lived in the pursuit and enjoyment of the bliss of peace. There will no more be any room for pessimistic thoughts nor will life seem a blank with no purpose to serve.



24th Oct 2022 105th Jayanthi Mahotsava of Jagadguru Śankarācārya His Holiness Sri Abhinava Vidya Teertha Mahaswamigal (1917-1989)

The Sadguru Graces All Immaculately

An enlightened sage lived in a forest spending most of his time oblivious of his body and surroundings, in Nirvikalpa Samadhi, the acme of Yoga. One day, two youths came to his divine presence and reverentially waited, standing motionless with joined palms, till his mind emerged from Samadhi. When, on opening his half-closed eyes, his glance fell on them, they prostrated for long. Thereafter, they humbly beseech him to grace them by accepting them as his disciples. By virtue of his realization of the non-dual Truth, he had transcended all duties and wants.. However, being an ocean of mercy, he acquiesced to their request.



To provide them an opportunity to perform Guru-Seva. which is invaluable for a disciple, he assigned them tasks to be performed on a daily basis, such as washing his ochre robes, cleaning the place where he performed penance and obtaining food by begging in the villages at the edge of the forest. He initiated both of them into a Mantra and taught them how to meditate.

One of the disciples soon became an adept at meditation who sat for hours with a rock-steady, concentrated mind without awareness of even the body. The other wholeheartedly and regularly attempted to meditate but found his efforts consistently thwarted by distracting thoughts that kept on arising and disappearing like the waves of the ocean. The first disciple readily grasped, in its entirety, what the sage taught. The second lad sincerely attended the classes and read for long the portions taught. But as he was not bright, he comprehended far less than his companion. Both the disciples efficiently carried out the tasks assigned to them with thoroughness.

Jagadguru Śankarācārya His Holiness Sri Abhinava Vidya Teertha Mahaswamigal and Jagadguru Śankarācārya His Holiness Sri Bharati Tirtha Mahaswamigal

Five years passed. One day, the Guru told his disciples. "Your studies are now complete and it is time for you to return to your homes." They loved their Guru dearly and the mere thought of being separated from him was very painful. However, they had the firm conviction that at no time

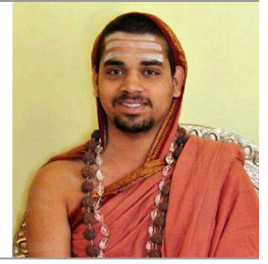


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should any command of the Guru be transgressed even to the slightest extent, for any reason whatsoever. So, in deference to their Guru's directive, they got ready to leave. The first disciple prostrated before his Guru. The sage blessed him with Abhaya-Mudra, upraised palm. When the second disciple prostrated, the sage placed his divine hand on the disciple's head and stated with certainty. "May you become fully enlightened, right now." His grace was so potent that the disciple instantaneously became an enlightened Mahatma.

The first disciple felt unhappy that, unlike his friend, he had not received the special blessing. Not one to hide his feelings or thoughts from his Guru, he asked with Joined palms. "O Lord, a doubt has arisen in my mind. I seek your permission to express it to you. By your grace, my meditation has been far superior to his and I have grasped much more during your classes than him. Such being the case, O Master, why did you specially grace him rather than me? In case, my query is inappropriate, kindly forgive me."

Guru : Prior to my answering your question, let me pose some queries to you. What do you think of me?

First disciple : You are my revered Guru. You are a great sage who has realized the Supreme and achieved all that is to be achieved.

Guru : Do I appear to be a man given to transacting business with his disciples?

First disciple : Certainly not.

Guru : My child, you referred to your superior meditation and your greater grasp of Vedanta. You aver that I am not a trader. Why, then, do you expect me to dispense grace proportional to a disciple's service, success in absorbing my teaching and progress in meditation practiced according to my instructions? You further say that I have achieved all that is to be achieved. If so, I stand to gain nothing by your service or by producing a scholar adept at meditation, through whom my name shall spread.

First disciple: Are not meditation and Vichara means to getting knowledge of the Truth, which is what my companion has now got?

Guru : Of course, they are. If properly practiced. meditation and Vichara eradicate the ego. You, my child, feel. "I meditate well. I am a scholar." You should not be egoistic like this. Your companion, on the other hand, feels. "I am nothing. Whatever state my Guru places me in, that is all that I want. Let my Guru do whatever he wishes to do with me."

First disciple : If there is the possibility of a disciple who has not progressed in the spiritual path straightaway getting enlightened by the grace of the Guru, then does not spiritual effort become something that is dispensable?

Guru : Not at all. A disciple should carry out his Guru's instructions to the very best of his ability and then leave everything in the hands of his Guru or God; that ability of his may be great or insignificant. If, thinking. "I need not personally take steps in the direction shown by my Guru. May he himself deliver me to the goal", a disciple were to be indolent or careless, he will certainly not attain the highest. Undoubtedly, your companion did do his best. It is true that you, whose capacity is far greater than his, were also sincere.

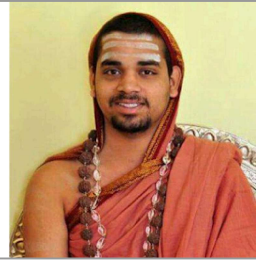


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My child, I love both of you equally. A mother attends more to a baby that is a few days old than to her ten-year-old child. This is not because she loves the latter less but because the former is in greater need of care. You are very intelligent, learned and meditate well. Combat your ego and realization of the Supreme shall be yours. For that, you have my complete blessings. Your companion is helpless like a new-born babe. He is neither intelligent, nor learned and his mind wanders like the wind. If I had not uplifted him myself, he would have been lost. So, I gave him special blessings. As for you, you too shall become enlightened. Have no doubt or apprehension regarding this. Numerous are the persons who shall be uplifted by you.

The Guru then called out to the second disciple, who was standing at some distance to allow his companion to converse in private.

Guru : If I had ignored you when you prostrated. what would you have thought?

Second disciple: Lord, you are everything to me. You know best. So, I would have remained quiet and fully satisfied if you had ignored or even cursed me.

Turning to the first disciple, the Guru said. "See how profound his devotion is. He spoke truthfully when he said that he would have been satiated even if I had cursed him. I blessed you and yet you felt dissatisfied. What a difference there is between his devotion and yours!" The first disciple hung his head in shame. Looking at him with compassion, the Guru unequivocally declared, "I questioned your companion for the sole purpose of creating a situation conducive to eradicate your ego, the obstacle in your path. Now that humility has pervaded your heart, you deserve the highest and shall have it." Saying so, he released a flood of grace. Submerged in it, the first disciple promptly attained the most-exalted state of the sage.

Regardless of the differences between disciples, the ideal Sadguru knows and does what is best for each of them. His mode of gracing is ever immaculate.

----- Jagadguru Śankarācārya His Holiness Sri Abhinava Vidya Teertha Mahaswamigal

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