

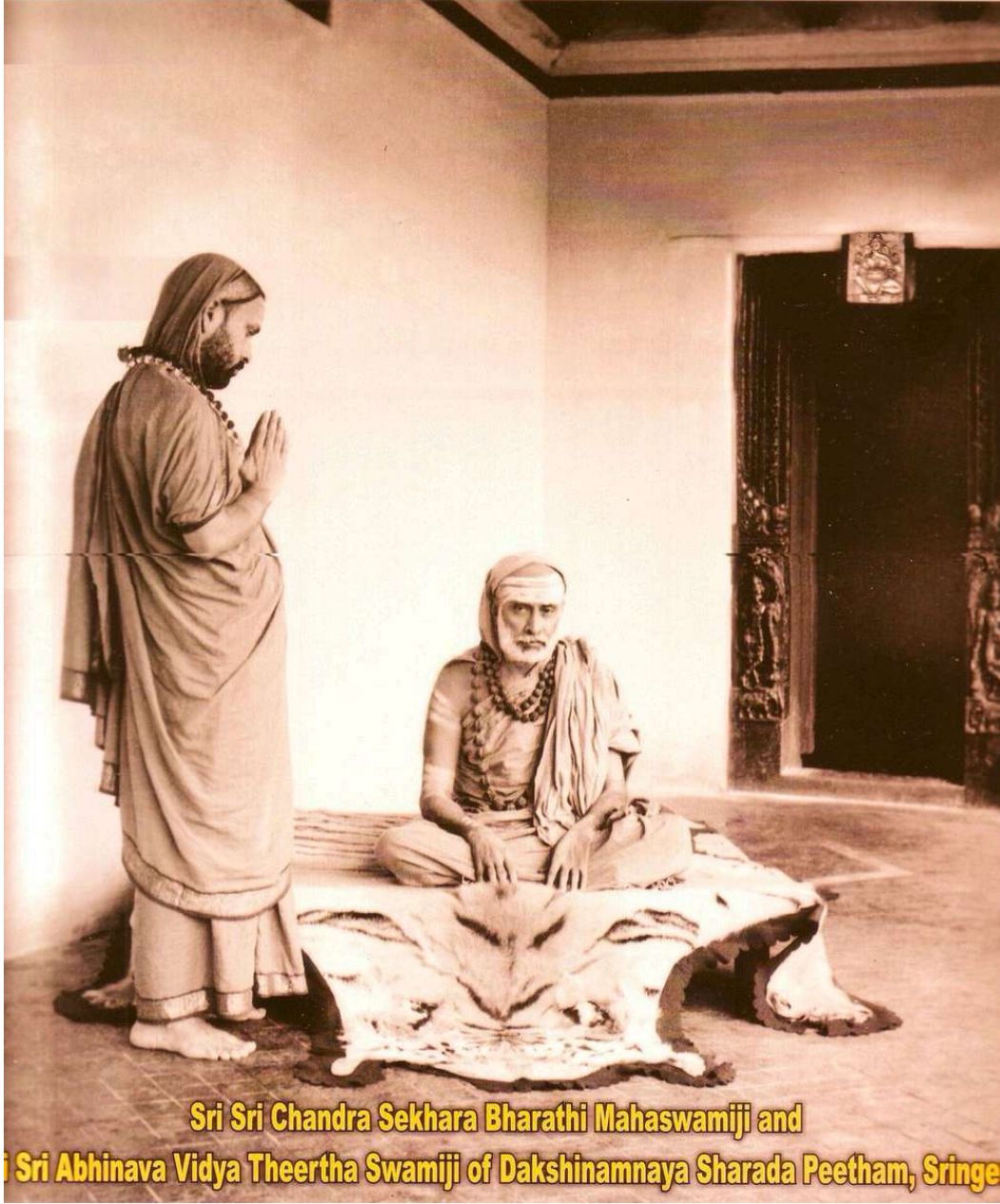


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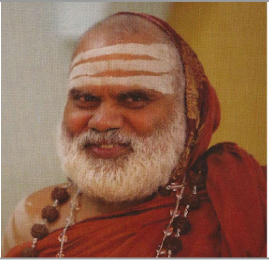
**Sri Sri Chandra Sekhara Bharathi Mahaswamiji and  
Sri Abhinava Vidya Theertha Swamiji of Dakshinamnaya Sharada Peetham, Sringeri**

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

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

## **SPECIAL SOUVENIR - I**

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

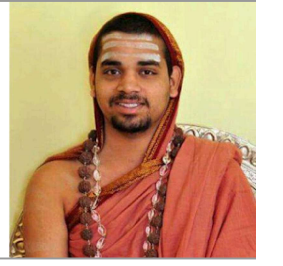


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## ॥ श्रीगुरुवन्दनम् ॥

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

चरणारविन्दयोः साष्टाङ्गप्रणामान् समर्पयामः ॥

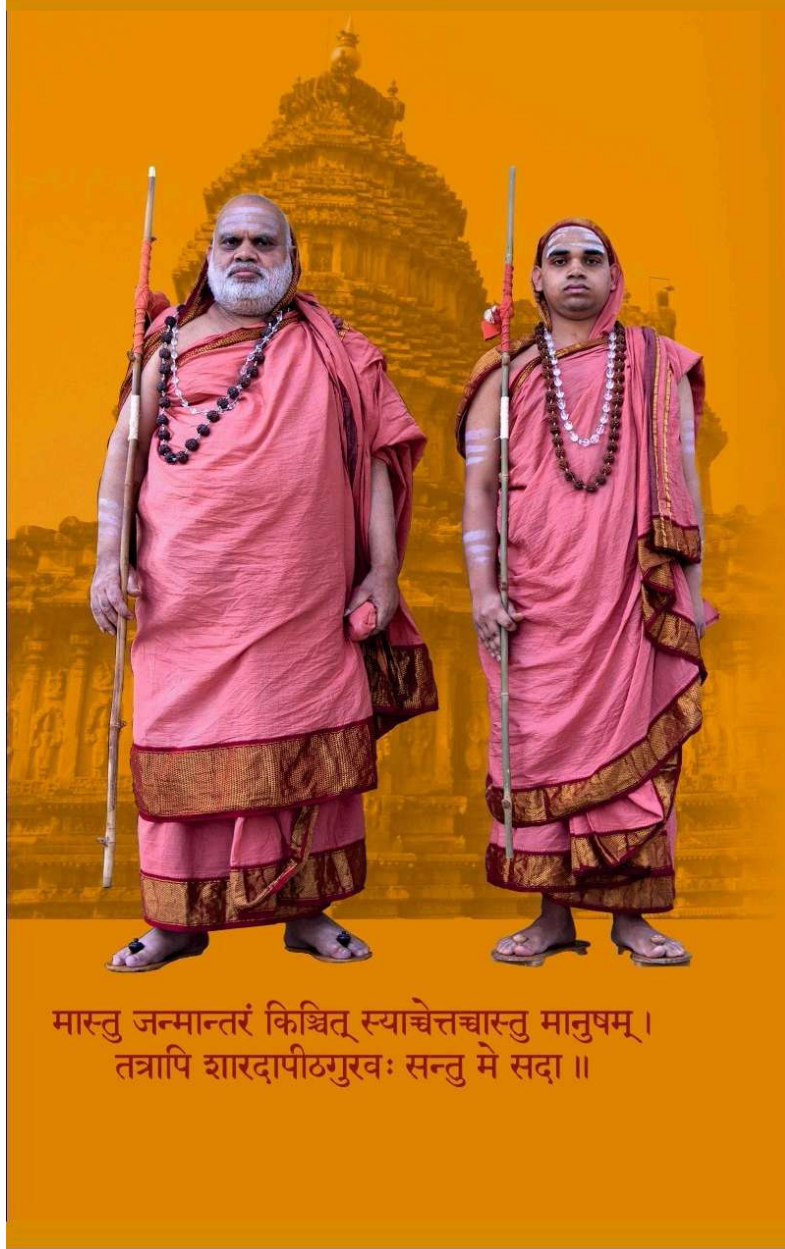
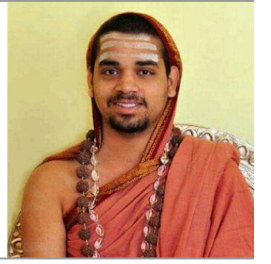


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मास्तु जन्मान्तरं किञ्चित् स्याच्चेत्तच्चास्तु मानुषम् ।  
तत्रापि शारदापीठगुरवः सन्तु मे सदा ॥

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

And Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Srī 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 ।

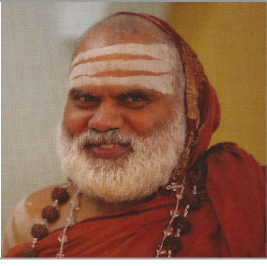
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥

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

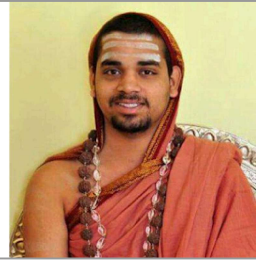


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## 1st Nov 2021 Jayanthi Jagadguru Śankarācārya His Holiness Sri Chandrashekhara Bharati Mahaswamigal (1892-1954)

(We are happy to start adhyātma rāmāyaṇa slokas with meaning from this special occasion by the Grace of His Holiness's)

### ADHYATMA RAMAYAN

By Sage Veda Vyas

(Extracted from Brahmand Puran, Uttar Khand)

### अध्यात्मरामायणमाहात्म्यम्

रामं विश्वमयं वन्दे रामं वन्दे रघूद्वहम् ।  
 रामं विप्रवरं वन्दे रामं श्यामाग्रजं भजे ॥  
 यस्य वागंशुतश्च्युतं रम्यं रामायणामृतम् ।  
 शैलजासेवितं वन्दे तं शिवं सोमरूपिणम् ॥  
 सच्चिदानन्दसन्दोहं भक्तिभूतिविभूषणम् ।  
 पूर्णानन्दमहं वन्दे सद्गुरुं शङ्करं स्वयम् ॥  
 अज्ञानध्वान्तसंहर्त्री ज्ञानलोकविलासिनी ।  
 चन्द्रचूडवचश्चन्द्रचन्द्रिकेयं विराजते ॥

अप्रमेयत्रयातीतनिर्मलज्ञानमूर्तये ।

मनोगिरां विदूराय दक्षिणामूर्तये नमः ॥ १॥

1. I pay my homage/obeisance to the South-facing Lord Shiva who is beyond proof and evidence (i.e., does not need it to establish his existence), is beyond the 3 Gunas (Sattvic, Rajasic, Tamasic), is faultless, is an embodiment of wisdom and knowledge and is not the subject of comprehension by the mind and description by the speech.

सूत उवाच ।

कदाचिन्नारदो योगी परानुग्रहवाञ्छया ।  
 पर्यटन् सकलान् लोकान् सत्यलोकमुपागमत् ॥ २॥  
 तत्र दृष्ट्वा मूर्तिमद्भिश्छन्दोभिः परिवेष्टितम् ।  
 बालार्कप्रभया सम्यग्भासयन्तं सभागृहम् ॥ ३॥  
 मार्कण्डेयादिमुनिभिः स्तूयमानं मुहुर्मुहुः ।  
 सर्वार्थगोचरज्ञानं सरस्वत्या समन्वितम् ॥ ४॥  
 चतुर्मुखं जगन्नाथं भक्ताभीष्टफलप्रदम् ।  
 प्रणम्य दण्डवद्भक्त्या तुष्टाव मुनिपुङ्गवः ॥ ५॥



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2-5. Sage Sut Said, 'Once, ascetic (celestial saint) Narad roamed in all the worlds and reached Satyalok (heavens) with the intention of benefiting all the creatures . There he saw Lord Brahma who was surrounded by the 4 Vedas in a visible form (i.e., personified image), whose early morning sun-like splendour fully lightened-up the assembly, who was being worshipped repeatedly by sages Markandey and others (who were singing hymns in his praise), who has the knowledge of all that is worth knowing, who bestows all the desired fruits to his devotees, who was at that time accompanied by Saraswati (goddess of

wisdom, knowledge, speech) and who is the Lord of the creation—seeing him thus, the best amongst sages (i.e., the most exalted), Narad, prostrated himself (in reverence and to pay obeisance) in front of him, and then worshipped him by singing hymns in his praise.

सन्तुष्टस्तं मुनिं प्राह स्वयम्भूर्वेष्णवोत्तमम् ।  
 किं प्रष्टुकामस्त्वमसि तद्वदिष्यामि ते मुने ॥ ६ ॥  
 इत्याकर्ण्य वचस्तस्य मुनिर्ब्रह्माणमब्रवीत् ।  
 त्वत्तः श्रुतं मया सर्वं पूर्वमेव शुभाशुभम् ॥ ७ ॥  
 इदानीमेकमेवास्ति श्रोतव्यं सुरसत्तम ।  
 तद्रहस्यमपि ब्रूहि यदि तेऽनुग्रहो मयि ॥ ८ ॥

6-8. Pleased, the self-begotten Brahma said to the most exalted Vaishnav saint Narad, 'Oh Sage! What do you want to know? I shall tell you all that you wish to know'. Narad replied, 'Oh the most exalted God! I have already heard from you all about the good and virtuous deeds/actions. Now there is only one more thing which I wish to hear from you. If you are pleased with me then you should tell it to me in spite of it being a matter of top secrecy (i.e., not worth telling to all and sundry).

प्राप्ते कलियुगे घोरे नराः पुण्यविवर्जिताः ।  
 दुराचाररताः सर्वे सत्यवार्तापराङ्मुखाः ॥ ९ ॥  
 परापवादनिरताः परद्रव्याभिलाषिणः ।  
 परस्त्रीसक्तमनसः परहिंसापरायणाः ॥ १० ॥



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9-10. With the arrival of the terrible Kaliyug, the people would forsake righteous and virtuous path and truth, and instead indulge in unrighteousness and vices of all sorts. They would indulge in malicious gossip, covet the wealth and women of others, and harm them unnecessarily.

देहात्मदृष्टयो मूढा नास्तिका पशुबुद्धयः ।  
मातापितृकृतद्वेषाः स्त्रीदेवाः कामकिङ्कराः ॥ ११ ॥  
विप्रा लोभग्रहग्रस्ता वेदविक्रयजीविनः ।

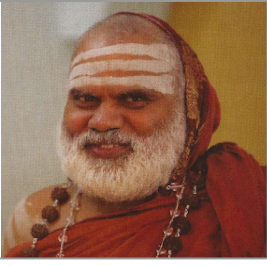


धनार्जनार्थमभ्यस्तविद्या मदविमोहिताः ॥ १२ ॥  
त्यक्तस्वजातिकर्माणः प्रायशः परवञ्चकाः ।  
क्षत्रियाश्च तथा वैश्याः स्वधर्मत्यागशीलिनः ॥ १३ ॥  
तद्वच्छूद्राश्च ये केचिद्ब्राह्मणाचारतत्पराः ।  
स्त्रियश्च प्रायशो भ्रष्टा भर्त्रवज्ञाननिर्भयाः ॥ १४ ॥

11-14. 'Those idiots (people of Kaliyug) would think that their bodies are their 'true self', they would be non-believers (heretics), their intellect (thinking, discrimination, behaviour, outlook) would be no better than those of animals, and being slave to 'Kaam' (lust, passion, greed) they would be infatuated towards women and opposed to their own parents. The Brahmins, being eclipsed (overcome, subjugated) by greed/avarice, would sell the Vedas and earn a livelihood from it, would acquire knowledge only to earn money and shall become haughty and arrogant (due to their knowledge and superior birth). . The Kshatriyas and Vaishyas (i.e., the warrior and trading classes respectively) would

also abandon their role in society, their duties and responsibilities, and instead become deceitful, cheats and full of conceit. Similarly, the Sudras (low caste) would indulge in Brahmin-like behaviours while the women would be generally unchaste, disloyal and would not shy from insulting their husbands.

श्वशुरद्रोहकारिण्यो भविष्यन्ति न संशयः ।  
एतेषां नष्टबुद्धीनां परलोकः कथं भवेत् ॥ १५ ॥  
इति चिन्ताकुलं चित्तं जायते मम सन्ततम् ।  
लघूपायेन येनैषां परलोकगतिर्भवेत् ।

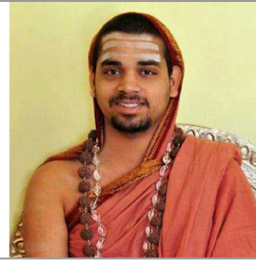


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तमुपायमुपाख्याहि सर्व वेत्ति यतो भवान् ॥ १६ ॥  
 इत्यृषेर्वाक्यमाकर्ण्य प्रत्युवाचाम्बुजासनः ।  
 साधु पृष्टं त्वया साधो वक्ष्ये तच्छृणु सादरम् ॥ १७ ॥  
 पुरा त्रिपुरहन्तारं पार्वती भक्तवत्सला ।  
 श्रीरामतत्त्वं जिज्ञासुः पप्रच्छ विनयान्विता ॥ १८ ॥  
 प्रियायै गिरिशस्तस्यै गूढं व्याख्यातवान् स्वयम् ।  
 पुराणोत्तममध्यात्मरामायणमिति स्मृतम् ॥ १९ ॥  
 तत्पार्वती जगद्धात्री पूजयित्वा दिवानिशम् ।  
 आलोचयन्ती स्वानन्दमग्ना तिष्ठति साम्प्रतम् ॥ २० ॥

15-20. There is no doubt that they would be malicious towards the father-and-mother in-laws. How is it possible to have their emancipation and salvation?. This is a cause of constant worry for me. Tell me a simple method (way) which can redeem them because you are all-knowing'. Hearing these words of the celestial sage Narada, Brahma who was sitting on a lotus, replied, 'Oh Saint! You have asked a good thing. I shall tell you; listen attentively and with faith. In ancient (earlier) times, Parvati (the consort of Lord Shiva), who loves her devotees and who was inspired by the quest to know the essential supreme, absolute truth (element) about 'Ram', had asked about it from Lord Shiva, who is the destroyer of Tripura, and most powerful. The secret that Mahadeo (Shiva) enunciated (described, narrated, detailed) at that time to his beloved (Parvati) came to be known as 'Adhyatma Ramayan'. Now, the mother of all creation, Parvati, worships it, thinks and contemplates on it day and night, and remains submerged in a state of constant bliss, peace and tranquility.

(Will continue...)

## 14th Nov 2020 Jayanthi Jagadguru Śankarācārya His Holiness Sri Abhinava Vidya Teertha Mahaswamigal (1917-1989)

### NATURE OF BONDAGE

**Devotee** : Does bondage really exist ?

**Acharyal** : No. If bondage is real, how can it be destroyed by knowledge ?

**Devotee** : Who has got the bondage ?

**Acharyal** : He who thinks he has bondage.

**Devotee** : Who thinks that he has bondage ? That is, in whom is the idea present that bondage exists ?

**Acharyal** : You should answer that.

**Devotee** : For the Ātman.

**Acharyal** : The Ātman is of the nature of existence, consciousness and bliss. It does not have any kind of bondage. This is the conclusion of the śāstra-s.

**Devotee** : If the bondage is not for Ātman, it should be for the mind.

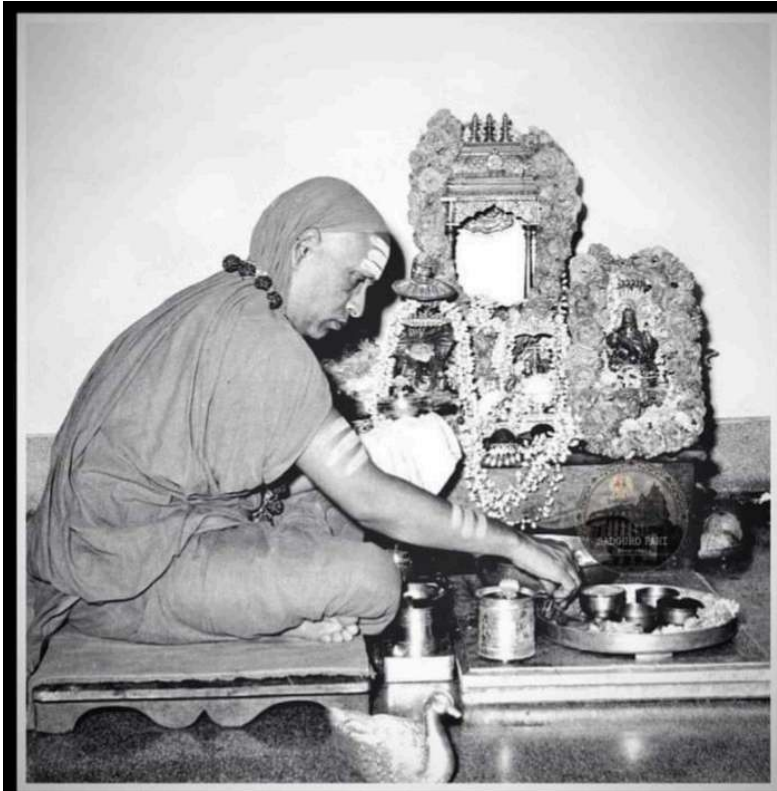


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**Acharyal** : The mind is an inanimate object. How can it have bondage ? It is not at all possible for an inanimate object to have bondage.

**Devotee** : If the bondage is neither for the Ātman nor for the mind, how can bondage be present at all ?

**Acharyal** : Did you think of all possibilities ?

**Devotee** : I have thought of everything. I have not considered a combination of teh Ātman and the mind because that is meaningless.

**Acharyal** : Why ?

**Devotee** : Since the nature of the Ātman is quite different from that of the mind, how can they unite ?

**Acharyal** : Are they the attributes of fire ?

**Devotee** : Yes.

**Acharyal** : What happens when a piece of iron is heated for a long time ?

**Devotee** : It becomes white-hot and glows.

**Acharyal** : That is so. If you were not already aware that heat and light are the qualities of fire, would you not consider them to be the attributes of heated iron as they are seen in it ?

**Devotee** : Yes.

**Acharyal** : The mind is inert and the Ātman is of the nature of consciousness. Bondage is only for the jīva, who like the heated iron, is a combination of the mind and the Ātman. It is not as though bondage is for the Ātman alone or the mind alone. In reality, the Jīva is the Ātman. The Jīva experiences bondage as long as he is unaware of his true nature. When the Jīva realises his true nature, he gets freed from rebirth.

**Devotee** : In that case, even mokṣa cannot be permanent.

**Acharyal** : Why ?

**Devotee** : Because that which has a beginning should also have an end. Mokṣa is produced when jñāna dawns and so, has a beginning.

**Acharyal** : The objection is not valid as there is no real bondage. Bondage is unreal and is because of ignorance. When ignorance is destroyed through knowledge, all bondage ceases. Mokṣa is nothing but abiding in one's true nature as Brahman. We do not call mokṣa something actually attained by the Ātman.



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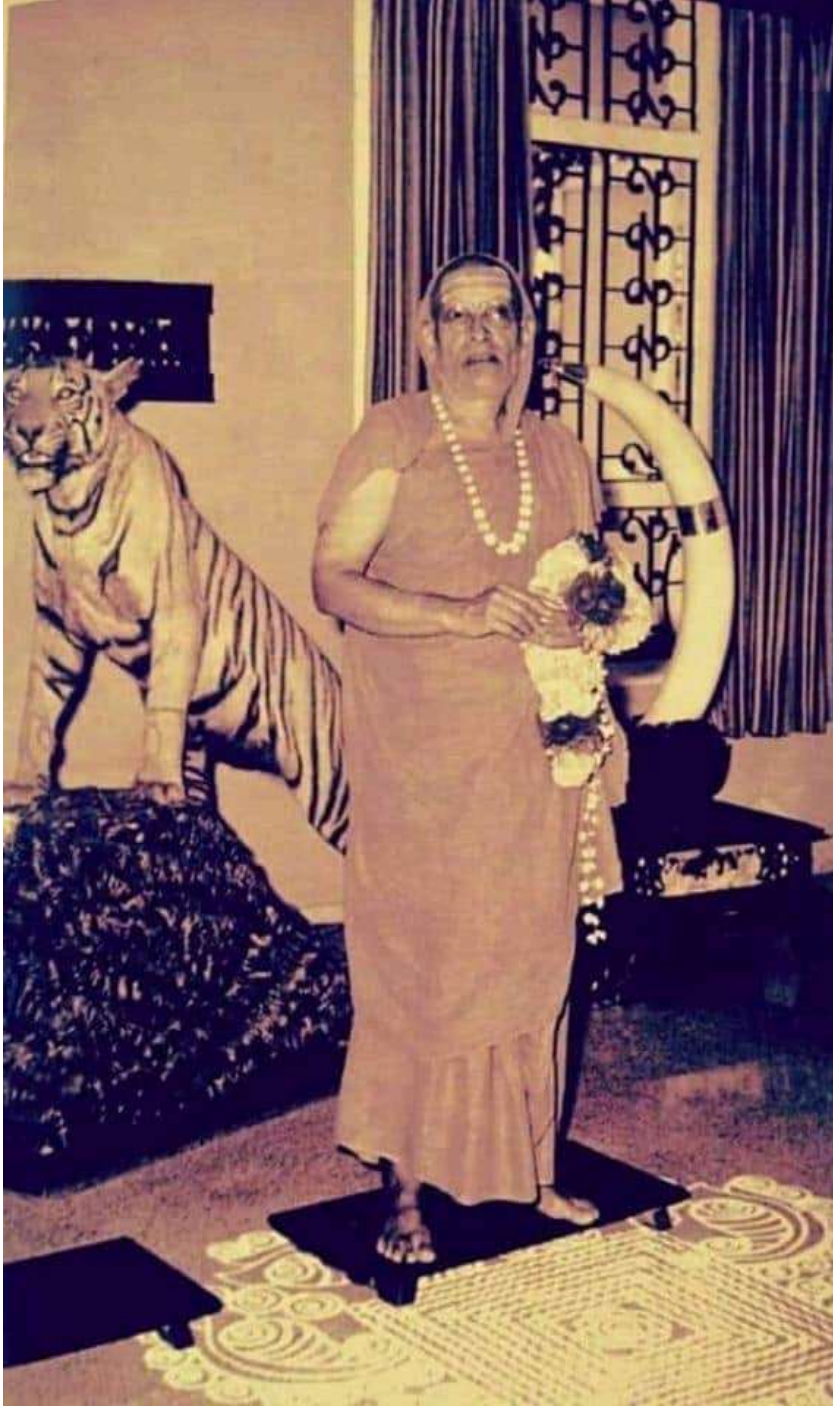
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## From Discourses of Jagadguru Śankarācārya His Holiness Sri Abhinava Vidya Teertha Mahaswamigal



One who steals the property of others starts a series of crimes and suffers the consequences thereof. In the same way, one who steals the soul suffers. What is meant by stealing the soul ? It means that if, out of ignorance, one does not understand the real nature of the soul or thinks what is not the soul to be the soul, one becomes subject to suffering. Avidyā or ignorance has no beginning. When we see a pot, the knowledge of that pot arises in us and ignorance about the pot disappears. But we cannot say when the ignorance about pot originated. Therefore , while ajñāna or avidyā or ignorance is without a beginning, with the dawn of knowledge it disappears.

Votaries of Tarka or logic do not accept that ignorance is the cause of bondage. They say that the mistaken joining of the body and the soul as a single unit is the cause of bondage. But it should be evident that mistaken identity is itself caused by a previous ignorance. This



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can be removed only by correct knowledge.

Many indeed are the evil consequences of ajñāna. The most important amongst them is the sprouting of the ego. There are three kinds of bodies- the gross, the subtle and causal. As soon as a tree sprouts from a seed, it has to be watered to keep it alive and to enable it to grow. The tree of bondage is nourished by the water of karma. In the absence of this water of karma, the tree of bondage will wither away. Otherwise, by continuing to perform more and more karma-s, this tree

becomes bigger and bigger.



Continuing the analogy of the tree of samsāra or bondage, our gross body is its bark. Since the life of the senses which surround us is the cause of the body's growth, it may be compared to the inner part of the tree. The numerous veins and arteries that course through the body and pulsate within us are the branches of the tree. The five organs of knowledge may be considered to be the tips of those branches because that is where the flowers bloom and these flowers may be likened to the sensory organs. The fruits of the tree constitute our sorrows and joys.

When the mind is anxious to obtain something, it is agitated till

it attains that object. If the mind is not propelled by desire, it is capable of resting on a high plane. Such a mind becomes the receptacle for 'ātmānanda.' Instead of knowing that such bliss can originate only in the Ātman or soul, we mistakenly consider that it results from the functioning of our numerous organs of apprehension and action. On the contrary, the only happiness that is everlasting and unchanging is that which is reflected in the mind which is free of all desires.

The objects in this world are numberless. The attainment of a particular object can satisfy only the desire for that object. The desire for all other objects continues as ever before and the mind is



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wandering all over the place in search of them. That is why śāstra-s teach us that real happiness can be obtained only by turning the mind away from desire for all external objects and searching for the bliss of the soul within. Ultimately, therefore, the search for the attainment of external objects is not only unsatisfying but also acts as an impediment in the way of attaining ātmānanda.

A mango tree can yield only mangoes; so also other trees can yield only a particular fruit. But the tree of bondage is the exception to the rule. It produces many fruits which are the cause of saṁsāra. The Jīva or the embodied soul is the bird that lives off the fruits of this tree. The entire series of acts mentioned above arise from ignorance. Ignorance is the root of the tree of bondage. It should be uprooted. Ignorance can be conquered only by its opposite, namely, knowledge.

## DIFFERING VIEWS IN ADVAITA TEXTS

**Devotee** : We find differing views in the Advaita texts themselves. For example, I have learnt from the Pañcadaśī that the Jīva is a reflection of consciousness in avidyā. In some other texts, Brahman delimited by avidyā is termed as Jīva. Some works speak of the presence of multiple Jīva-s. Some others say that there is only a Jīva. What is the reason for such differing views ?

**Acharyal** : Advaita philosophy, which stems from śāstra-s and is elucidated by Śaṅkarabhagavatpāda, has some variety just as the Ganges branches severally before merging with the ocean. However, all Advaitin-s agree that :

brahma satyaṁ jaganmithyā jīvo brahmaiva nāparaḥ |

(Brahman is real, the world is unreal and the Jīva is verily Brahman, and not different from It.)

Further, the followers of Bhagavatpāda are unanimous that jñāna alone is the cause mokṣa. The variations seen are in the description of the world, god and the individual self. The different views serve to cater to the requirements of aspirants of differing competence and temperament. To a highly competent and advanced aspirant, the eka-jīva-vāda (the view that there is only one jīva) is appealing. Difficulty may arise if others are also taught in the same fashion. So, for them, nānā-jīva-vāda (the view that there are many jīva-s) is presented. Sureśvarācārya has clarified, “By whatever method one gets the knowledge of the inner Self, that means should be considered proper. Such methods are several.”

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