

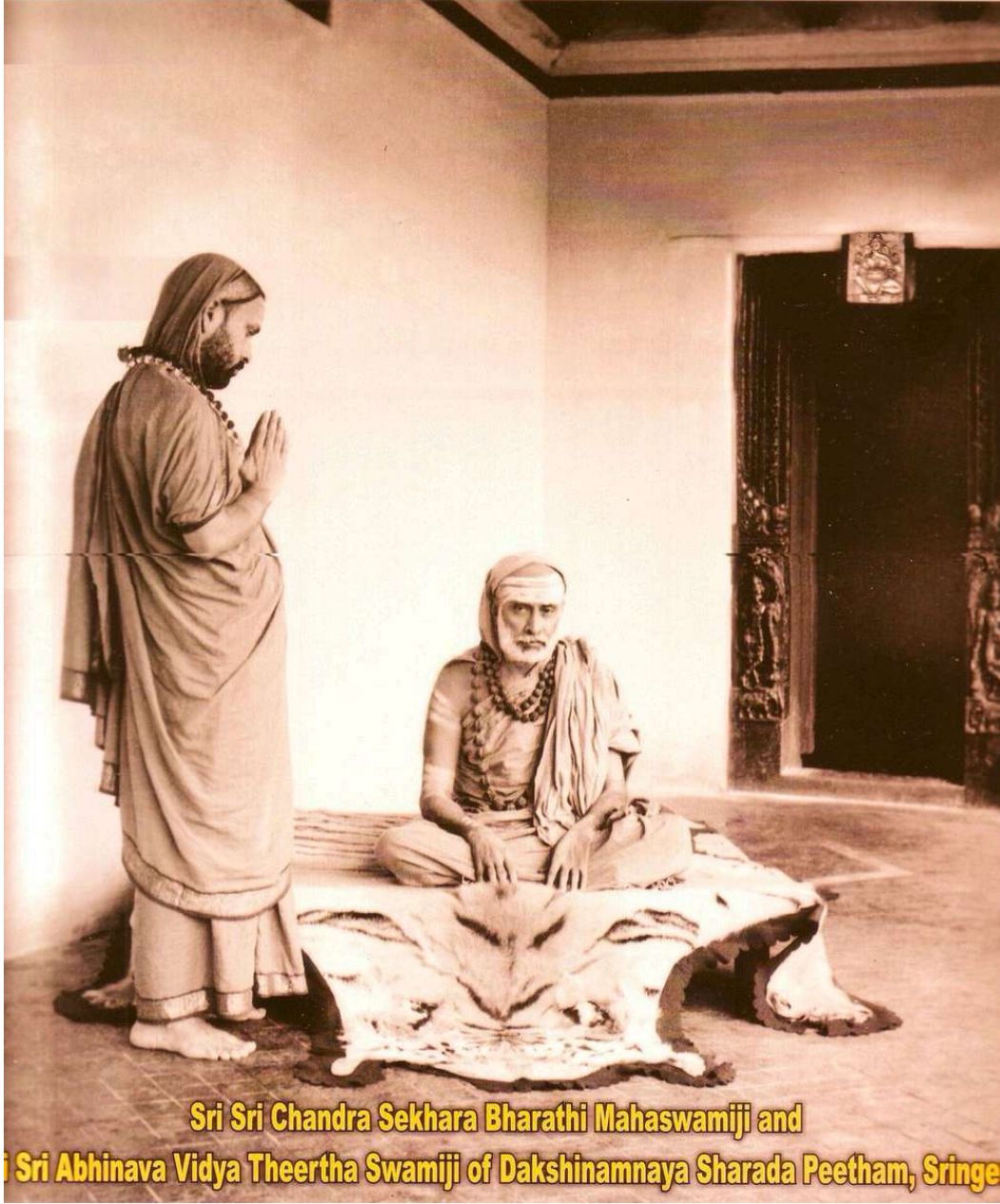


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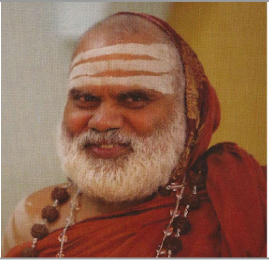
**Sri Sri Chandra Sekhara Bharathi Mahaswamiji and
Sri Abhinava Vidya Theertha Swamiji of Dakshinamnaya Sharada Peetham, Sringeri**

**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

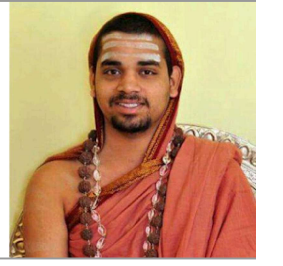


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॥ श्रीगुरुवन्दनम् ॥

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 ॥

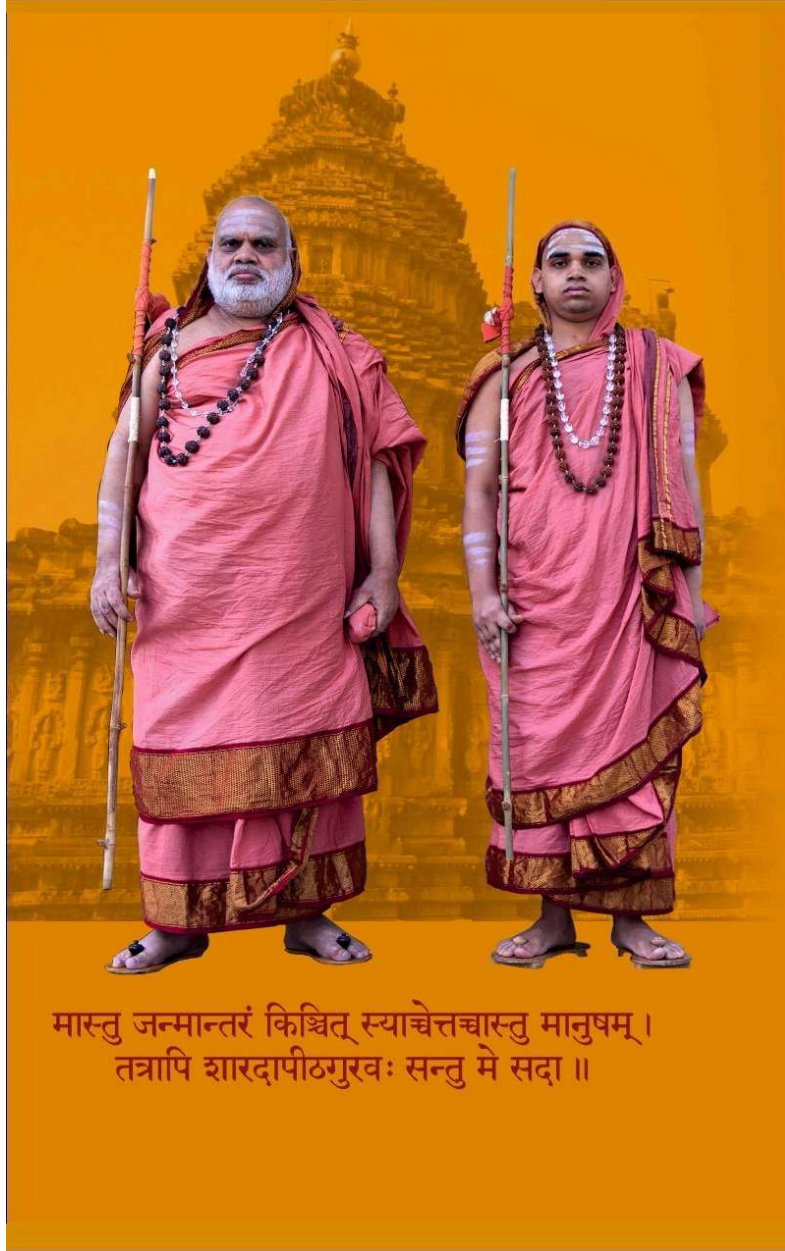
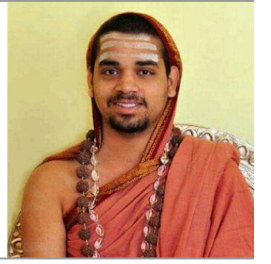


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**A Souvenir most respectfully laid at the Holy Paduka of
Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tirtha
Mahāswāmiji**

**And Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Srī Vidhusekara Bhāratī
Tirtha Mahāswāmiji**



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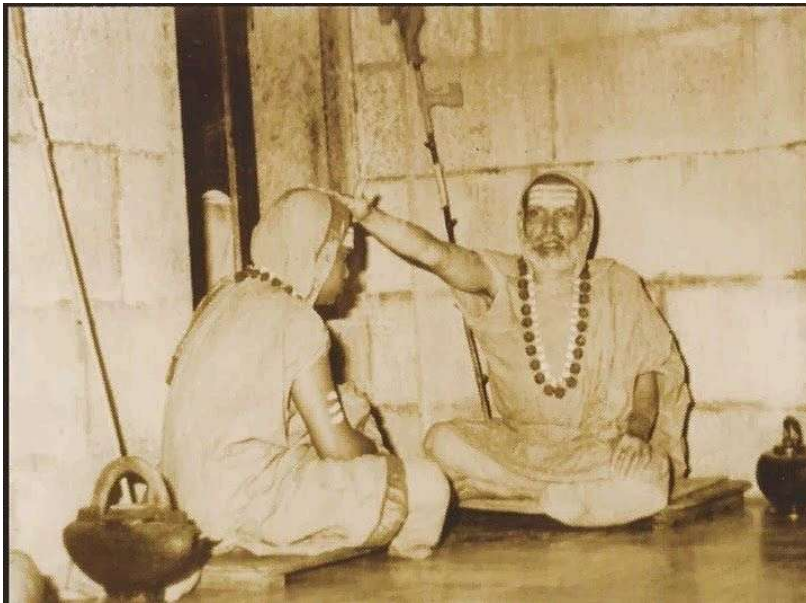


ANUGRAHA BHASHANAM

MAKE LIFE MEANINGFUL

Man must make this sacred human birth meaningful. To do that, he must conform to tradition, uphold righteousness, practice a set of rituals and live with a code of conduct. These distinguish man from animals.

Without these principles, human birth will be wasted. It cannot be definitely said whether one will get another birth like this. It depends on one's karmas.



Important among sadhanas are the daily worship of Ishvara and reading a portion of Srimad Bhagavad Gita. Rendered by Bhagavan Himself, the Gita will purify the layman as well as the learned. By adhering to such practices, good thoughts will shine forth in all matters.

Likewise, at least once in one's lifetime, a person must have a dip in the Ganga river and sip a little of its holy

water. This can expiate many sins. Jagadguru Sri Adi Shankara Bhagavatpada has said that even Yama will not do anything to one who performs such good deeds and worships God with pure thoughts.

(Jagadguru Śankarācārya His Holiness Jeṣṭha Mahāsannidhānam Śrī Abhinava Vidyatirtha Mahaswamiji and Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji on Shisyasweekaram @ Sringeri 1974)

भगवद्गीता किञ्चिदधीता गङ्गाजललवकणिका पीता ।

सकृदपि येन मुरारिसमर्चा क्रियते तस्य यमेन न चर्चा ॥

bhagavadgītā kiñcidadhītā gaṅgājalalavakaṇikā pītā |

sakṛdapi yena murārisamarcā kriyate tasya yamena na carcā ||

Therefore, we bless all to purify their lives by following the path of higher good (Shreyo Marga).

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



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11th Nov 2020 Jayanthi Jagadguru Śankarācārya His Holiness Sri Chandrashekhara Bharati Mahaswamigal (1892-1954)

OUR GOAL

It is a well-known truth that all living beings always long for happiness and abhor misery. They are at all times exerting themselves to get such happiness and to avoid such misery. Even though all their efforts are based on these two motives, it cannot be said that they always attain happiness or avoid misery. If the means adopted by them are really the means for attaining these objects, there can possibly be no failure. If however, there is failure, we have necessarily to conclude either that the means conceived of as the means to obtain a particular objective are really not the means or that there is another element which the means require to make them lead to the desired effect. If the causal means are correctly observed, it cannot be that the effect does not follow. If the effect does not follow, that can only mean that what we thought to be the means are really nothing of the sort. If the means are the proper ones, the result must inevitably follow. If you say : "I dined but I am still hungry," it can only mean that you did not dine well enough to get rid of hunger. Similarly, if we do not get happiness, it means that we do not know the proper means and have not properly adopted them. If we do not get rid of misery, it only means that we do not know the cause of the misery and do not avoid or abandon it.

Is it proper that, when we are always making efforts to attain happiness or avoid misery, such efforts should prove ineffective? This is no doubt a proper question. If we can find out with the help of our own intelligence the means of happiness, all of us must be ever happy and never miserable. Even if we happen to know the means properly and adopt them strictly, as there are many impediments likely to prevent our effort from coming to fruition, it is necessary to know about such possible impediments and get rid of them also. The main reason for not knowing accurately what kind of effort will lead to what kind of result. As stated in Yoga Vasishtha, individual effort is of two sorts, one in conformity with the Shastras and the other in violation of the Shastras. Effort in violation of the Shastras leads to evil and effort in conformity with the Shastras leads to good.

Good is again of two sorts, the Permanent and the Impermanent. All kinds of good from the lowest of pleasures to the Bliss of Hiranyagarbha come under the category of the impermanent. It is seen from the Puranas that even the Devas are frequently put to misery by the Ausras and that the four-faced BrahmaHimself was at one time attacked by the Asuras, Madhu and Kaitabha. Thus their happiness also, mixed as it is with misery, is not absolute good and is but impermanent. If we probe into the question why it should be so, we will easily see that, as their happiness is the result of an action and is therefore born there, it cannot possibly be permanent. Whatever is born must have an end. It may be that some kinds of happiness are able to last for longer times but they can never be permanent. It is only reasonable that they have to cease to be when the Apurva, the unseen resultant of their causal karma, becomes exhausted. If they cease to be, further effort is necessary to secure further merit. This will lead to more enjoyment. Then again there will have to be more effort. And this alternation of effort and enjoyment must go on forever without end. That is why the Shastras point out that there is another kind of happiness, which is permanent.



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A GUIDE IS NECESSARY.

To tell us that such a happiness does exist and to teach us the way to it and to get us the Grace



of God to bring our efforts to fruition, it is very necessary to have a Guru
आराधितं दैवतमिष्टमर्थं ददाति
तस्याधिगमो गुरोः स्यात् ।

नो चेत्कथं वेदितुमीश्वरोऽसावतीन्द्रियं
दैवतमिष्टदं नु ॥

“God, if properly worshipped, will give us the desired object. But the knowledge of that God is to be had from the Guru. If there is none such, how will one be able to know about Him, for God the giver of the desired object is beyond the reach of the senses?”

As laid down in this passage, if we want the Grace of God a preliminary requisite is the securing of the blessings of the Guru. To get such blessings we must earnestly seek out such a Guru and

surrender ourselves to him.

(Jagadguru Śankarācārya His Holiness Śrī Chandrashekara Bhārati Mahāswāmiji in darbar dress)

For any kind of effort to fructify, it is necessary that the person who engages himself in that effort should be qualified to so engage himself. Similarly we must first consider a little whether we have in us the qualifications necessary to enable us to seek refuge in a Guru. We may even go to the length of claiming that we are in fact more qualified in this particular than our ancestors. They were from the moment of their birth engaging themselves always in the activities enjoined by the Shastras and were always in surrender to their Gurus; there was no necessity for them to seek refuge in a Guru anew. On the other hand, we have been spending our time till now mostly in activities contrary to the injunctions of the Shastras and we do not know what happiness is or what are the means to attain it. Surrender to a Guru is therefore more urgent and necessary in our case. We are certainly therefore more qualified in this matter.



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It was said above that a Guru is required to tell us about the nature of Dharma, the cause of happiness, and of Adharma, the cause of misery, and to lead us to an understanding of the nature of God, the giver of both. It may be asked, why not God Himself come down to this world and teach us directly? Why need there be any Guru between Him and Us? Even in the ordinary world, if a man wants to command the respect of others, he will not succeed at all if he goes out into their midst and asks them all to respect him. It is usual to ask somebody who knows him well to inform those others about his worth. Similarly, to engender in us any devotion to God, we must learn about Him from one who has known Him well. Further, suppose that God assumes a human or other form and stands before us and says to us: "I am God. You must all act according to my dictates." Will any of us be prepared to accept such a monitor as God or to obey His commands? In fact, did not the Lord at one time take form as Sri Krishna and try such a method of teaching? In spite of the unequivocal assertions made and the proofs given by Him, did not Duryodhana refuse to believe Him? Further, as God has no form of His own. He cannot appear before us in any form of His own. Once upon a time the sages thought that the atheists were denying the existence of God as He was not an object of perception and therefore with a view to dispel atheism they prayed to God to make Himself perceptible. In deference to their prayer He assumed a perceptible form and appeared before the atheists. They once said: "We have been saying that there is no God. If you say that this is your God, for the very fact of his being perceptible negatives his being God." To those therefore who deny God because of His imperceptibility, नास्ति ईश्वरः प्रत्यक्षविषयत्वात् And would at the same time deny His Godhead because of His perceptibility नायं ईश्वरः प्रत्यक्षविषयत्वात् what can God himself do even if He comes down in person?

Another doubt may arise, as God has already declared in the Vedas what Dharma and Adharma are, will it not be sufficient if we ourselves look into those Shastras? What need is there for a Guru for this purpose? First of all, it is impossible for us to study all the Shastras and learn all that is laid down in them. Secondly, it is an impracticable task to take to the observance of Dharma after we have learnt what it is from a study of all the Shastras, for any number of lives that may be given to us will not suffice for such a study. Further, as the defects inherent in us are numberless, it is impossible for us to find out all of them or to seek to get rid of them by ourselves. A Guru is therefore necessary to know about our spiritual equipment, to find out the stage in which we are at present, to decide what course of action will take us to the next higher stage and to teach and guide us right. It may seem to a person suffering from the heat of fever that it may subside if he plunges into cold water. It may be true in one sense, but the heat will go down with life itself. It is not therefore possible to decide from mere appearance or from what seems to be reasonable. A doctor who knows the nature of fevers and knows what medicine has to be prescribed for what kind of fever and knows also how to administer it effectively has to be sought after. It will not be sufficient if we ourselves know which medicine has to be used in a particular kind of fever. When the fever is high and we are naturally anxious to have a speedy cure, it may seem to us that a quantity intended for four doses to be taken at intervals will effect an early cure if taken in a single dose itself. If it is so done, the medicine itself may act as poison. Similarly when the Shastras prescribe what courses of action have to be pursued by aspirants in the several stages, a Guru is necessary to know what the Shastras prescribe and to teach us the particular course of action suited to our qualifications.



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THE GIFT OF KNOWLEDGE

It is said that of all kinds of gifts, the gift of food is the best, for in only that kind of gift the receiver of the gift can get fully satisfied. If any amount of money is given or any number of clothes or any extent of land, the recipient may not be satisfied and may not say: "I have received enough". But in the case of feeding, the recipient can eat only what he can and will of his own accord say: "Enough. I want no more." He will decline to take even a single morsel more. Thus the gift of food is the only gift in which the giver can satisfy the recipient till the latter says: "Enough". It is for this reason that such a gift is considered very meritorious. But even in that gift it must be borne in mind that, though a person given a hearty meal says then that he has had enough, the satisfaction that he has is only temporary, for the desire for food will come up again when he becomes hungry at the time for the next meal. If therefore we can conceive of a kind of gift in which the recipient will not only get temporary satisfaction but will no longer be in want, that is, will con of gift can postinue in a state of permanent satisfaction, need any one doubt the statement that no kind of gift can possibly be higher than that? Further, if a man desires to have a particular thing and if that particular thing is given to him, he will no doubt get satisfaction but that satisfaction is necessarily confined to that particular thing. It cannot at all be said that no desire for any other thing will arise in him. If therefore there is such a kind of gift in which the recipient will not only have satisfaction but will also be freed at the same time from any desire whatsoever, can there be anything equal to such a kind of gift which gives such supreme satisfaction?

The knowers say that such a gift which gives satisfaction to the recipient for ever afterwards and in all things is the gift of knowledge. Our great MAster exclaims that nothing in the three worlds can claim even to be a simile to the Guru who is the giver of this gift of knowledge, the highest of all gifts.

दृष्टान्तो नैव दृष्टस्त्रिभुवनजठरे स्द्गुरोर्ज्ञानदातुः
स्पर्शः चेत् तत्र कल्प्यः स नयति यदहो स्वर्णतामश्मसारम् ।
नस्पर्शत्वं तथाऽपि श्रितचरणयुगे सद्गुरुः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमस्तेन वा लौकिकोऽपि ॥

When there is nothing in the world which has any resemblance to him, how can there be a simile? The touch -stone which converts into gold all pieces of iron coming in contact with itself may claim to be a smile. But even that can only make the iron piece a golden one and cannot make the iron piece also a touch stone. That is, even if it converts an iron article into gold it will not invest that converted article with the power of converting into gold whatever comes in contact with the latter. The Guru, however, makes the disciple who has surrendered himself to him his equal in all respects so that the disciple in his turn gets the capacity to impart to his own disciples the very state of illumination which he got from his Guru. It is worthy of note that the Guru imparts to his disciple "his own similitude", that is, similarity to himself.

Instead of understanding the words स्वीयं साम्यं as meaning "his (Guru's) own similarity a different interpretation is possible. In the Bhagavad-Gita-Bhasya, the great Master in interpreting the context पण्डिताः समदर्शिनः has pointed out that is synonymous सम with Brahman. We can therefore take the word साम्यं to mean the state of being Brahman. In this way of interpretation, the above passage means that the Guru imparts to the disciple "his (disciple's) own state of being



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Brahman". In the former interpretation as much as the disciple becomes only "like" the Guru, there is still a remnant of differentiation. As even that is absent in the second interpretation, that seems to be a preferable one. Further, instead of saying that a new status, be it equal to his own, is created by the Guru in the disciple, it is more appropriate to say that the inherent Brahman Hood which was always in the disciple becomes apparent at the touch of the Guru, for then only can it



be permanent.

(Jagadguru Śankarācārya His Holiness Śrī Chandrashekara Bhāratī Mahāswāmiji)

How can a simile be found for a Guru who is prepared to give or make manifest the inherent Brahman hood of the disciple? That is why the master calls the Guru as "without a simile". Even in the branches of ordinary worldly knowledge, a teacher imparts to the pupil what he knows on that subject and makes him his own equal and is therefore without a simile. While so, what doubt is there that the Guru who imparts the highest knowledge to and confers the highest good on the disciple has no simile at all? The Guru, the ocean of mercy that he is, is ever ready to lift us up and bless us with the highest good; it is our bound duty to seek him, fall at his sacred feet and surrender ourselves to him unconditionally. With him as our support and refuge is there any reason to doubt that we will get all our desires including the desire for the highest good fulfilled without fail?

SOME INSTANCES

It was said above that surrender to a Guru was necessary. If you ask another to do some act, it is usual for him to expect you to tell him the authority on which you base your advice or command. It is therefore only in the fitness of things if I state my authorities on the question of surrender to a Guru. If we know instances of persons who have before our times surrendered themselves to their



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Gurus and have profited thereby, we will also be moved to secure the blessings of aGuru, for there is nothing which is impossible of attainment to the one who has such blessings. It is said that if the Guru is pleased, all miraculous powers come in of their own record. यदि तुष्टो गुरुरेकः स्वयमेवायान्ति सिद्धयः सर्वाः ॥ The reason is quite clear, for in describing the nature of the Guru the Shastras tell us that he is even Brahma, even Vishnu and even Maheshwara.

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ॥ All the fruits of worshipping individually these three great entities and all the Devas below them are assured to the one who serves his Guru. That is why the Guru is conceived of as comprising within himself all the deities.

Among those who attained greatness by pleasing their Gurus, Sri Padmapadacharya stands in the front rank. His original name was Sanandana. The other disciples of the great Master Sri Shankaracharya thought that their Master had a special affection towards Sanandana and began to entertain a sort of jealousy towards him. As jealousy was a defect and had to be eradicated, the Master decided upon demonstrating to them the unique and intense devotion of Sanandana. When the Master was standing on the bank of the river Ganga, he signalled to the disciples who were then on the other bank to come to him immediately. The other disciples hurried about in search of a boat. Sanandana, however, thought that, as the very sandals of his Guru were potent enough to take him safely across the limitless ocean of phenomenal life, the crossing of this river could not be a difficult matter and with intense faith in the sacred feet of the Guru entered the water. The Goddess Ganga astonished and pleased at his devotion brought out a full-blown lotus at every step which he placed on the flood. The other disciples were exceedingly astonished at this incident, gave up their feeling of jealousy and ever afterwards entertained great respect for him. As lotuses appeared at every place where he put his feet, he got the appropriate name of Padmapada (Lotus-foot). In reciting this incident Sri Shankara DigVijayam has the below message: सन्तारिकाऽनवधिसंसृतिसागरस्य किं तारयेन्न सरितं गुरुपादभक्तिः ॥ Here the ocean of phenomenal life is characterised as "limitless". It may seem at first sight that it is really limitless and can never be crossed over. Words like "limitless" and "shoreless" only describe the state relative to our present condition. It is certainly true that if we continue in our present condition we can never reach the other shore. That is why it is said that the ocean is shoreless. Really speaking there is a limit to this ocean. That limit is knowledge. Once knowledge is had, we are on the other shore. That is the limit. Till then, the ocean of phenomenal life is certainly shoreless and limitless.

We shall now consider the story of Totakacharya. He took the great Master as his sole refuge and derived great pleasure from serving him and used to wash his clothes and do other services. He had not much of learning in the Shastras; still the Master used to begin his exposition of the Vedanta literature only after Totakacharya came in. One day there was some delay in his coming. Padmapadacharya and others thought that the Master need not wait for the coming of one who had not the requisite power of understanding what was taught. They said: "If your Holiness thinks that his presence is necessary for the exposition, we have a good substitute in the wall here and there need be no further delay." On hearing this arrogant remark, the Master with a view to clear the pride born of learning and with overflowing grace on the absent disciple mentally blessed the latter with a flash which illuminated for him all the fourteen kinds of learning in all their entirety. The disciple who was just washing the clothes of the Master on the bank of the river immediately became proficient in all the Shastras. Then proceeding from the river bank to the presence of the Master he described the glory of the atma in wonderful stanzas now collected together in a book



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known as Srutisara-Samuddharanam. The other disciples were astonished at this and began to respect him greatly there afterwards. This disciple was formerly known by the name Giri but after this incident he was known as Totakacharya, as his stanzas happened to be composed in the Totaka metre.

DEVOTION REWARDS ITSELF



It is mentioned in Mahabharata that there was one Ekalavya who was similarly famous for his devotion to the Guru. When he approached the great Dronacharya for initiation into Dhanur-Vidya, the science of archer, the latter declined to initiate him. He did not, however, desire to seek any other Guru. So he had a mud image of Dronacharya made for him and every day he would prostrate before it and pray to it and then practice the art of archery in its presence and in course of time he became a very efficient archer. One day Dronacharya and Arjuna were passing through a forest and noticed with great astonishment five arrows discharged successively by some

Jagadguru Śankarācārya His Holiness Śrī Chandrashekara Bhāratī Mahāswāmiji atishtana mandir at Sringeri.

body strike a dog simultaneously and desiring to know that wonderful archer, they returned and sar Ekalavya standing near-by. When asked who he was, he said that he was a disciple of



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Dronacharya. Drona had promised before to Arjuna that he would teach Dhanur-Vidya to him alone in such a manner that he would have none superior to him in the world. Remembering that promise, Arjuna began to suspect his Guru of making another a greater archer than himself and he was led to do so by the great facility of hand displayed by Ekalavya: "How are you a disciple of Dronacharya and when did he teach you?" Then Ekalavya mentioned what he had done. Drona was astonished at the story and recollecting the promise which he had made to Arjuna, said "I am that Drona. If you are really my disciple, do you not owe me a Gurudaksina?" Ekalavya unhesitatingly said : "I am certainly ready to give it. What shall I give?" Dorna said, "Give your thumb to me." At once without the slightest hesitation, Ekalavya cut off his thumb and placed it as an offering at the feet of his Guru. By reason of the deprivation of this material limb, Ekalavya who was a greater archer than. Arjuna became just his equal. In this story, who is it that really imparted to Ekalavya the knowledge of archery? Drona didn't even know that he had such a disciple and, as soon as he learnt about it, instead of blessing him he really punished him. It is not therefore possible to say that the proficiency was due to any grace of his. Nor is it possible to say that the mud image was responsible for the result. The only possible conclusion therefore is that it was really the result of the disciple's devotion to the Guru and that God, pleased with his devotion, rewarded him for it.

These and other stories well illustrate the value of surrender to the Guru with deep devotion. It may be that we are not able to carry out that surrender to the extent adopted by these devotees but it is certainly our duty to do it to the extent of our capacities. We must decide for ourselves to what extent our surrender is possible. It will not do to be merely repeating the sentences: "God is greater than us. He is our refuge." If a servant goes near his employer every day and tells him: "You are great. You are my Master," and comes away after prostrating before him, he is certainly not entitled to be called a good servant. He who carries out punctiliously the commands of his employer is really the good servant though he may not praise or prostrate before the latter. The Master will never be pleased with the servant who neglects his duties but indulges himself in prostrations. Such a servant will earn only his displeasure. If therefore we really want to say of ourselves that we have devotion to the Guru, it will not be sufficient if we prostrate before his presence and do other acts of worship. Only if we act according to his commands will be earn his blessings and secure everlasting good.

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