



Voice of Jagadguru

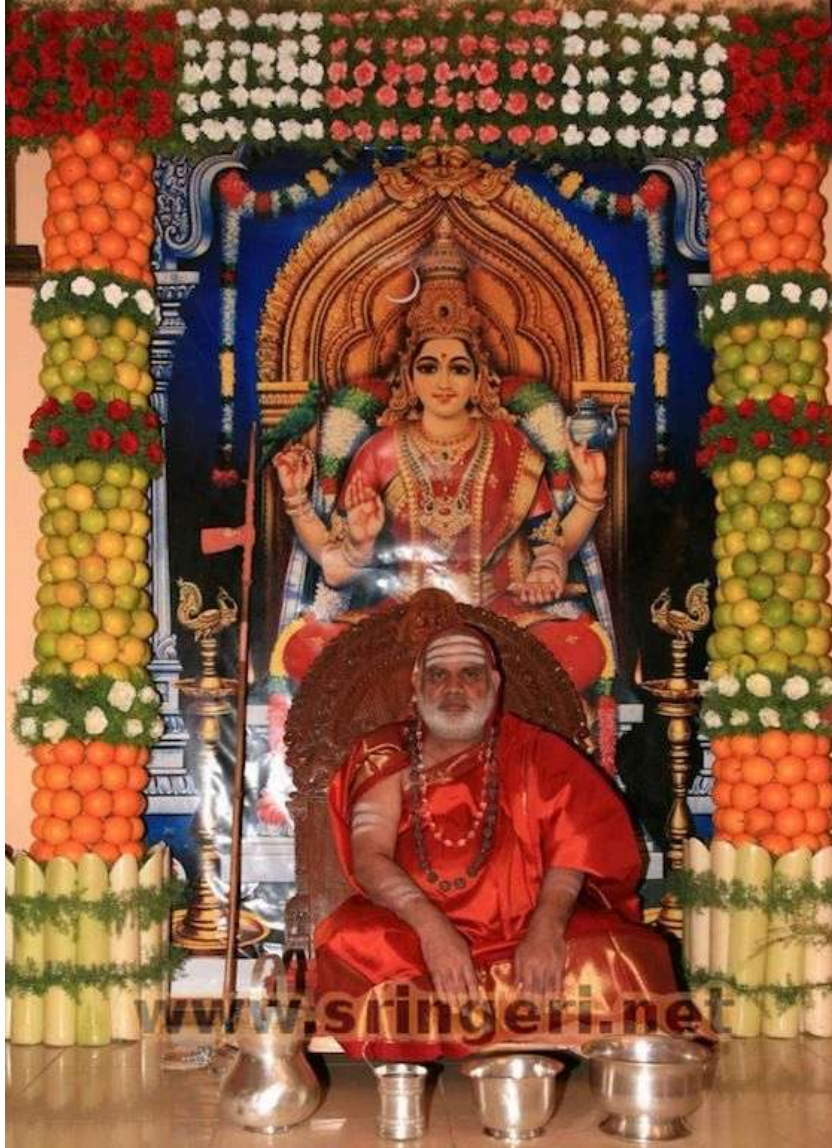
advaitam paramanandam



an e-magazine on advaita



THE 69TH VARDHANTI OF JAGADGURU SHANKARACARYAR HIS HOLINESS
MAHASANNIDHANAM SRI SRI SRI BHARATI TIRTHA MAHASWAMIJI



Our humble pranams at the lotus feet of Jagadguru Śankarācārya Mahāsannidhānam His Holiness Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji. By the grace and blessings of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji, Voice of Jagadguru e magazine is entering its fifth year on this auspicious day.

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmi-ji



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ANUGRAHA BHASHANAM

LIMIT DESIRES AND CULTIVATE CONTENTMENT

The desire for a happy life is natural in man. It is to experience happiness that he makes all efforts.



If however, in spite of possessing all comforts, he entertains desire after desire, he will lose all happiness.

Contentment is the true reason for man's happiness. If man does not get contented, he will not be satisfied even if he gets all the things in the world. All possessions in the world will not be sufficient to satiate the greed of even a single man.

यत् पृथिव्याम् व्रीहियं हिरण्यं पशवः स्त्रियः
।

एकस्यापि न पर्याप्तं तदित्यतितृषं त्यजेत् ॥
yat pṛthivyām vṛihiyavaṃ hiraṇyaṃ
paśavaḥ striyaḥ |

ēkasyāpi na paryāptaṃ tadityatitṛṣaṃ
tyajēt ||

If one keeps multiplying desires limitlessly, he will have a grouse even if he gets the whole world. Hence, shedding greed alone is good for man. Bhagavan says in the Gita:

यदृच्छालाभसन्तुष्टो द्वन्द्वतीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥

yadṛcchālābhasantuṣṭō dvandvātītō vimatsaraḥ |

samaḥ sid'dhāvasid'dhau ca kṛtvāpi na nibadhyatē ||

One must be happy with whatever he is destined to get. A man not hankering for more is always comfortable. In ancient days, the Rishis were happy in spite of having to live in the forests. Their happiness arose from their contentment.

Contentment is essential for advancing in spiritual life. The more we shed desires, the more contented and happy will we be. Hence we bless all to limit desires, remain contented and lead a happy life.

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



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ANUGRAHA BHASHANAM

His Holiness the 36th Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji, an erudite and non-pareil (model of perfection) scholar of śāstras such as Nyāya and Vedānta, blessed His innumerable disciples with a series of 12 anugraha-bhāṣaṇas in Tamil, based on Brahmasūtra-bhāṣya, during his vijaya-yātra to the city of Chennai, where His Holiness observed the cāturmāsya-vrata from July to September 2012. From that, in this edition we are giving one of the Jagadguru's anugraha-bhāṣaṇas.

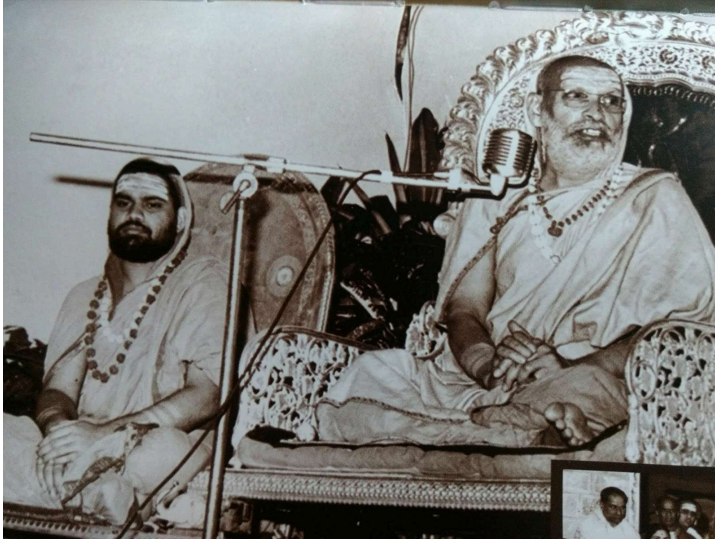
KNOWLEDGE, THE CAUSE OF LIBERATION, NOT ACTION.

Invocation

वत्कारमासाद्य यमेव नित्या सरस्वती स्वार्थसमन्विताऽऽसीत् ।

निरस्तदुस्तर्ककलङ्कपङ्का नमामि तं शङ्करमर्चिताङ्घ्रिम् ॥

(Samkṣepa-śārīraka 1.7)



[I pay obeisance to Śankara whose feet are worshipped by the seekers of the Truth and who is that exponent of the scripture on attaining whom the Veda, the eternal word, became free from the mire of fallacious logic and connected with its true meaning]

The Highest Goal and Its Immediate Means:

The scriptures point out that virtue, wealth, desire and liberation are the four objectives of human life {The objective is basically to be happy or to avoid sorrow. Virtue results in worldly and heavenly happiness.

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyā Tirtha Mahāswāmiji with Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji @ Bengaluru, 1975)

Wealth includes other possessions and is primarily that meant for the performance of virtuous actions. The desire spoken of is primarily that which prompts one to engage in virtue, for sinful longing yields unwanted sorrow.} and that among these, liberation, which is the most covetable {This is because everyone seeks happiness or freedom from sorrow and liberation is characterized by absolute bliss and the total cessation of sorrow. Liberation is not dwelling in any divine realm but is abidance in one's true nature as Brahman.}, is the ultimate goal. The definitive denouement off the Upaniṣads is that emancipation can be attained only by realizing the Self, which is but the Supreme, and not in any other way whatsoever.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



तमेव विदित्वाऽतिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

(Śvetāśvatara Upaniṣad 6.15)

[Only upon knowing Him, one transcends death; there is no other path to liberation]

The import of this Upaniṣadic averment is: Only he who realizes Brahman transcends the ocean of transmigratory existence; there is no other means to deathlessness.

Sage Vyāsa has, accordingly, concluded as follows in the Brahmasūtras [The Brahmasūtras are a set of 555 aphorisms (sūtras), divided into four chapters].that knowledge alone results in liberation; पुरुषार्थोऽतः शब्दादिति बादरायणः ॥ (Brahmasūtras 3.4.1)

[Bādarāyaṇa deems that liberation results from the knowledge of the Self, since the Upaniṣads so teach] Bhagavatpāda has thoroughly enunciated this position in His exegesis, the Brahmasūtra-bhāṣya.

Mīmāṃsakas' Contention: Liberation through Actions. The Mīmāṃsakas { Mīmāṃsā is one of the six traditional schools that regard the Veda as authoritative. The aphorisms of Sage Jaimini



constitute its primary text and they arrive at how Vedic passages should be interpreted. A tenant of this ritualistic school, whose votaries are called Mīmāṃsakas, is that the Vedas are centred upon injunctions and prohibitions.}, take strong exception to the aforesaid view of Vedānta and contend, "While you insist that final freedom is effected exclusively by knowledge, the fact is that it can be secured sans the latter." They proceed to delineate on the following lines the scenario that they envision.

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyā Tīrtha Mahāswāmiji with Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji with Sethupathi Maharaja of Ramnad and other ardent devotees @ Rameswaram visit -1975)

The essence of liberation is the absence of rebirth. One is born because one has to experience the fruits of one's past actions; happiness is the fruit of having performed what is ordained for one by the scripture, while sorrow is the consequence of having done what is prohibited by it. The actions touched upon by the scripture are of four types:

- (1) Actions ordained to be performed regularly. Sandhyāvandana (a worship that is to be done before daybreak, at midday and prior to sunset by one duly invested with the sacred thread and which involves the offering of water and the chanting of the Gāyatrī-mantra) and Agnihotra (a rite



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



to be performed every dawn and dusk by a duly initiated householder and involving a sacred fire) are instances of this variety.

(2) Actions that are decreed to be executed on specific occasions. The baths and the offerings to the manes that are occasioned by eclipses are examples.

(3) Actions prescribed as optional for the fulfillment of specific desires. These include the Kārīrī-īṣṭi, a rite that may be performed by one who is desirous of rain, and some sacrifices done motivated by a desire for heaven.

(4) Actions that are proscribed. Killing a priest, consuming wine and pilfering gold are instances of prohibited actions.

He who desires liberation should, says the Mīmāṃsaka, eschew actions aimed at gratifying



desires and those that are proscribed, as these would entail that he take birth to experience their respective pleasurable and painful fruits. He should, however, unfailingly perform the actions that are decreed to be performed regularly as also those that are required to be performed on specific occasions.

This is because their non-performance results in sin {According to the Mīmāṃsakas, non-performance of any of these enjoined actions itself gives rise to sin but their performance is fruitless except in that it precludes the sin of omission.} For instance, sin is the price of even inadvertently omitting Sandhyā-vandana on even a single dawn or dusk. By consistently carrying out the regular and occasional actions enjoined upon him, he who seeks liberation can avoid the sin that would have accrued to him had he ever omitted to do them and can, thereby, steer clear of having to be reborn to experience the fruit of such demerit.

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyā Tīrtha Mahāswāmiji with Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji with Sri.M.L.Sukhadia, The Governor of Karnataka, Sri. Devaraj Urs, CM Karnataka and others @ Bengaluru visit-1975)

As regards the actions of his past lives that have begun to fructify and are responsible for his present birth, he exhausts them by experiencing their fruits in the form of pleasure and pain, till the time of death.

Upon the fall of his body, such a person would not be reborn. This is because the actions of his past would have already borne fruit over the course of his life and he would have, by performing the ordained regular and occasional actions, by ignoring the scriptural actions to fulfill desires and by turning away from prohibited actions, precluded the accrual of demerit and merit that would

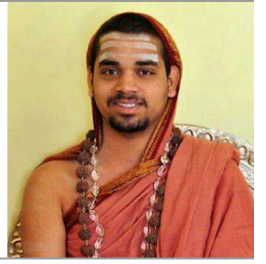


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



have necessitated rebirth. There is, thus, no need for a person to hear about the Truth from a Guru, reflect upon it through reasoning and steadfastly meditate upon It and, thereby, realize It in



order to become freed from rebirth.

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyā Tīrtha Mahāswāmiji with Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji a dip in the sea at Panaji, Goa-1975)

The Mīmāṃsaka's prescription for emancipation is, in a nutshell:

मोक्षार्थी न प्रवर्तेत तत्र काम्यनिषिद्धयोः ।

नित्यनैमित्तिके कुर्यात्प्रत्यवायजिहासया ॥

(Śloka-vārtika, sambandhākṣpa-parihāra, 110)

[He who is desirous of liberation should not engage in actions that are prompted by desire and those that are prohibited. Desirous of eschewing sin, he should do the prescribed, regular and occasional actions.]



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



The import is that to secure liberation, one should not do actions that are prompted by longing and those that are prohibited but should do the compulsory, regular and occasional actions in order to avoid the sin that would arise because of failing to do them.

“You err,” says the Mīmāṃsaka to the Vedāntin, “when you insist that knowledge of the Supreme is necessary and sufficient for liberation; what is called for is not such knowledge but, as seen, action, duly done or avoided.”



Bhagavatpāda’s Rebuttal

Bhagavatpāda has comprehensively confuted the said contention in His Brahmasūtra-bhāṣya and also in His commentaries on the Bhagavadgīta and the Upaniṣads. His refutation is on the following lines.

Firstly, what you have postulated about how liberation is secured is bereft of a scriptural basis; it finds no mention in the scripture, be in some Upaniṣad or even a text

on dharma. Your conclusion follows from your conjectures. However, surmises, however ingenious, that are without a scriptural underpinning are impotent to determine such matters, which lie squarely and wholly in the realm of the scripture.

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyā Tīrtha Mahāswāmiji with Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Goa visit -1975)

Next, you presume that a person experiences without residue the fruits of his past actions in his present life itself; this leads to your claim that if he can avoid acquiring fresh merit or demerit now, upon his death, he will not be reborn. Your presumption is unrealistic. In his earlier lives, a person would have performed a host of diverse acts, virtuous and sinful; some could be so virtuous as to entail enjoyment in heaven as their fruit, while some could be so vile as to call for punishment in hell. When the fruits of some his past actions are mutually antagonistic and incompatible with a human condition, they cannot fructify in his present life and must remain to bear fruit later. Many scriptural passages themselves make known that just a subset of one’s past acts are exhausted in a life and the rest remain and fructify only later, in suitable circumstances, places and times. So, even if a person seeking liberation were, as advocated by you, to eschew all actions that are prompted by desire and those that are prohibited and where to unflinching carry out his regular and occasional scriptural duties to preclude the sin of omission, still, he would necessarily have to take future births due to his remaining past actions.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Objection: The performance of the obligatory Soma sacrifices, such as Jyotiṣṭoma, which are elaborate and extend for days, is taxing; the doer is, for instance, left with no choice but to put up for long with the assault on his nostrils by the smoke issuing from the sacrificial fire. We may well regard the suffering involved in performing the ordained, regular and occasional rites to itself be the experience of the results of all the residual past actions. Alternatively, we can take it that the obligatory regular and occasional rites nullify all the residual actions.



Vedāntin: Such disposal of the residual actions is out of line with several scriptural pronouncements. Even if we accept that the pain involved in the performance of the regular and occasional rites or their very performance can exhaust past actions, only the sinful actions of the past can be dispensed with but not the virtuous deeds.

This is because suffering, even if it be that associated with the fulfillment of what the scripture ordains, cannot be the fruit of virtue. Also, since there is no contradiction between a virtuous action-a prescribed deed- done in the past and any action ordained as obligatory and done now, the performance of the obligatory, regular and occasional actions cannot neutralize the virtuous deeds of the past. Thus, the residual virtuous deeds of the past would necessarily remain intact and preclude the person who follows the path to liberation favoured by you from becoming free from rebirth.

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyā Tīrtha Mahāswāmiji with Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Sabarimala Visit -1980)

Incidentally, Bhagavatpāda's tentative admission of the contention of the opponent is in keeping with the maxim: तुष्यतु दुर्जनः (Maxim {This maxim has been explained thus: It applies when one magnanimously admits a disputant's position, though flawed and considers just some other difficulty with it.} [Ley the wicked one be pleased]

Next, you require that in order to become liberated, a person should, throughout his life, wholly abstain from actions that are prompted by desire or are prohibited. The fatal flaw here is that such unconditional avoidance is unfeasible.

न चासति सम्यग्दर्शने सर्वात्मना काम्यप्रतिषिद्धवर्जनं जन्मप्रायणान्तराले केनचित्प्रतिज्ञातुं शक्यम्, सुनिपुणानामपि सूक्ष्मापराधदर्शनात् ।

(Brahmasūtrabhāṣya on sūtra 4.3.14)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



[Moreover, without the right knowledge of the Self, nobody can guarantee his total avoidance of actions that are prompted by desire and of proscribed actions, right from the time of birth up to the time of death; this is because subtle faults are seen even in the very competent.]

The import of these words of Bhagavatpāda is that none can affirm that 'janmaprāyaṇāntarāle, in the time between birth and death', one has never done a single optional or proscribed act, 'sūkṣmāparādha-darśanāt, since subtle lapses are seen' 'sunipuṇānām api,



even in those who are highly competent'.

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyā Tīrtha Mahāswāmiji with Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, Puja for Shree Sharadambal @ Chikmangaluru -1976)

We cannot, for example, say that we have never killed a mosquito. Killing any being, even if it be an irksome mosquito, is a violation of the following prohibition that one should harm none:

न हिस्यात्सर्वा भूतानि

(Cited as a Vedic passage in the Brahmasūtra-bhāṣya on sūtra 2.3.48; source-text not extant)

[One should not injure any being.]

Not just knowingly but also unknowingly, we do, at times, what is disallowed. Such transgressions too are sinful. It is said:

अनिच्छयाऽपि संस्पृष्टो दहत्येव हि पावकः ॥

(Bṛhannārādīya Upapurāṇa 11.99)

[Even when touched unwittingly, fire definitely sings (the one who comes into contact with it).]



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



The import of this is that fire burns even the hand that is thrust into it unwittingly. As in the case of fire touched accidentally, even if one unknowingly does something proscribed, one incurs sin. The case of optional acts done on account of desire is on a similar footing, for people are not born with intense dispassion and have the inclination to fulfill their desires.



To sum up, the proposed means is out of line with the scripture, cannot neutralize all past actions and is partly impracticable; liberation is unachievable through it. Enlightenment and the Neutralization of Actions:

The actual means to liberation is that specified by the scripture and this is enlightenment. Knowledge puts an end to one's store of actions that would have entailed one's rebirth. An affirmation of the Lord in this regard is: ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ (Bhagavadgītā 4.37) [Similarly (like a blazing fire reducing firewood to ashes), the fire of knowledge reduces all actions to ashes.]

Likewise, Vyāsa has settled in the Brahmasūtras that: तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् ॥ (Brahmasūtra 4.1.13) [On the realization of Brahman, there occurs the absence of contact with subsequent sins and the annihilation of the sins committed earlier; this is because the scripture has declared thus.]

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyā Tīrtha Mahāswāmiji with Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, Consecration and Worship of sacred Linga at Shakara Vidya Kendra, New Delhi-1977)

This, together with the next aphorism { इतरस्याप्येवमसंश्लेषः पाते तु – likewise, there is no contact with virtue. Liberation definitely occurs upon the fall of the body (Brahmasūtra 4.1.14) that extends what is said here about sins to virtuous deeds, conveys that when we realize Brahman, our past actions will perish and actions done after enlightenment will not stick to us. It is, holds Vyāsa, on the authority of the Upaniṣads that we know for certain that knowledge dissipates actions. For example, they say: क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ (Muṇḍaka Upaniṣad 2.28) [When the Self, which is superior as the cause and inferior as the effect, is realized, one's actions perish.]

Enlightenment alone eliminated any possibility of rebirth because of actions and unfailingly ensures liberation. What the scripture says is final and this is what it asserts and that too, repeatedly.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyā Tīrtha Mahāswāmiji with Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, Bhubaneswar @ Odisha -1977)

Encomium of Enlightenment:

There appears to be a conundrum here. The past merits and demerits of a person who has attained knowledge do not have any effect upon him. On the other hand, the rule is that actions must fructify. So, what happens to the fruits of the actions done by an enlightened person in his past lives {This query proceeds on the assumption that enlightenment frees a person from the effects of his past deeds but spares the potency of the actions themselves. The answer is given in accordance with the premise of the question.} तस्य पुत्रा दायमुपयन्ति सुहृदः साधुकृत्यां द्विषन्तः पापकृत्याम् ॥ (Cited in the Brahmasūtrabhāṣya on sūtra 3.3.26 as a śruti of the śātyānins; source not extant)

[(On the death of an enlightened person), his sons get his possessions, his well-wishers his good deeds and his haters his sins.] {Bhagavatpāda has explained the significance of this Vedic passage as follows: विद्यास्तुत्यर्थं त्वनयोः संकीर्तनम् । इत्थं महाभागा विद्या यत्सामर्थ्यादस्य विदुषः सुकृतदुष्कृते संसारकारणभूते विधूयेते ते चास्य सुहृदृहृत्सु निविशेते इति...विद्यास्तुत्यर्थत्वाच्चास्योपायनवादस्य



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



कथमन्यदीये सुकृतदुष्कृते अन्यैरुपेवेते इति नातीवाभिनिवेष्टव्यम् – The discarding of virtue and vice by the knower and their acceptance by others are mentioned only for eulogizing knowledge thus, “So



glorious is the knowledge of Brahman that by its power, good and evil that are the causes of transmigration are shaken away from the knower and enter into the enlightenment one’s well-wishers and foes respectively.” Since the statement about the taking up of virtue and vice by others is only meant for praising knowledge, one need not be much bothered about how at all the good and evil of one can be taken up by another (Brahmasūtrabhāṣya on sūtra 3.3.26)

(Jagadguru

Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Bhārati Tīrtha Mahāswāmiji, @ Sringeri)

The authoritative gloss Ratnaprabhā clarifies that it is not that merits and demerits of the knower are themselves transferred to others upon the knower’s passing away; those who have served him obtain (due to their service) merit equivalent to the knower’s past merit while those who despised him acquire (because of their hatred) sin equivalent to that of the knower’s past sin.}

The results of the good deeds done by an enlightened person in his lives pass on to those who served and were devoted to him. The effects of his misdeeds accrue to his despisers. Therefore, we should never scorn any realized soul.

A Vedic hymn uttered during a Kūśmāṇḍa-homa {Kūśmāṇḍa-homa is an optional rite prescribed in the Taittirīya-āraṇyaka (2.7; 2.8) to be performed by a person who thinks that he might have become impure (because of sin). It serves as expiation for various sins. Sages, such as Jamadagni and Bodhāyana, have detailed the performance of this rite. They have prescribed the inclusion of some mantras in addition to those of the Taittirīya-āraṇyaka. The mantra cited here is one such. The rite is termed Kūśmāṇḍa-homa not because it involves a pumpkin (Kūśmāṇḍa)

but because the Kūśmāṇḍa –mantras of the Veda are chanted in it.} is : इन्द्राग्नि मित्रावरुणौ सोमो धाता बृहस्पतिः। ते नो मुञ्चन्तु एनसो यदन्यकृतमारिम ॥

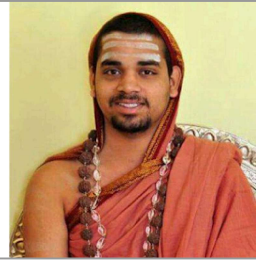


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



(A mantra chanted during Kūsmāṇḍa-homa and the followed by the offering of an oblation into fire.)

[Indra, Agni, Mitra, Varuṇa, Soma, Dhātā and Bṛhaspati – may they free us from the sin that was



committed by another and which we have acquired.]

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, Feb,26,2012 began Vijaya Yatra)

The deities Indra, Agni, Mitra, Varuṇa, Soma, Dhātā and Bṛhaspati are requested to liberate us from the sin performed by another which is sticking to us. While the rule is that one is afflicted only by the sin that one has committed, the situation referred to here is exceptional.

An explanation that has been proffered about how the sin of another accrued to us is that we were ill-disposed towards some knower of Brahman and it was his past sins that stuck to us; the prayer is for freeing us from them. A lesson that we can learn from even this mantra is that we should never be disdainful towards any realized soul.

Such is the power of enlightenment that it frees one from all one's good and bad deeds and the price of hating the person who has secured it is heavy, while the rewards for serving him with devotion are great. He who has not realized Brahman has to inevitably experience the fruits of his own actions; his merits and demerits decidedly do not pass away from him to another. Knowledge, which alone can free one from all the bonds of actions, is the only and definite means to liberation; actions can neither set to naught one's past actions nor result in liberation. All this is made known by the scripture and there is no room for doubt here; independent conjectures amount to little. यच्छब्द आह तदस्माकं प्रमाणम् । (Mahābhāṣya, Ahnika 1)

[Whatever the Veda says is authoritative for us.]

We unreservedly accept just what the scripture says.

The Role of Actions in the Path to Emancipation:

Bhagavatpāda has said:

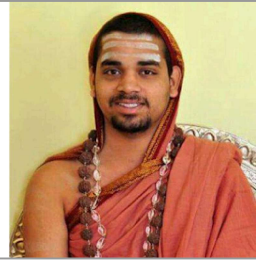


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



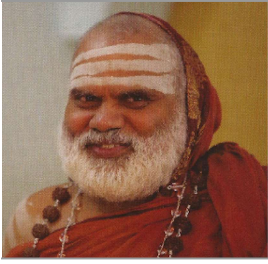
चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥ (Vivekacūḍāmaṇi 11)

[Action is for the purification of the mind and not for the realization of the Truth. The Truth is known by means of enquiry and not by means of even crores of actions.]



While actions cannot result in liberation, when done in a spirit of dedication to God, without expectation of fruits, they purify the mind; among the four kinds of actions, the obligatory, regular and occasional actions are the ones that should be done. Only he whose mind is pure is fit to tread the path of knowledge. One should become pure-minded through the proper performance of one's duties in the right spirit, resort to a Guru, hear the truth, reflect upon It through reasoning, steadfastly meditate upon It and, thereby, realize the truth and become emancipated. This is the path made known by the scripture. May all of you understand it, duly tread it and attain beatitude.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tirtha Mahāswāmiji the shrine of Goddess Sharada with Sri V.R. Gowrishankar, CEO of the Sringeri Sharada Peetham

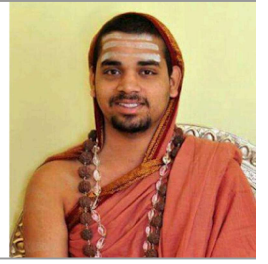


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ACHARYAL SANDESH

THE ROOT CAUSE OF SIN

विशुद्धज्ञानदेहाय त्रिवेदी दिव्यचक्षुषे ।
 श्रेयःप्राप्ति निमित्ताय नमस्सोमार्धधारिणे ॥
 नमामि यामिनीनाथलेखालङ्कृतकुन्तलाम् ।
 भवानीं भवसन्तापनिर्वापणसुधानदीम् ॥

viśud'dhajñānadēhāya trivēdī divyacakṣuṣē |
 śrēya:prāpti nimittāya namas'sōmārdhadhāriṇē ||
 namāmi yāminīnāthalēkhālāṅkṛtakuntalām |
 bhavānīm bhavasantāpanirvāpaṇasudhānadīm ||



Man suffers from two irresistible temptations – women and wealth. One who is able to overcome these two temptations is truly a noble person.

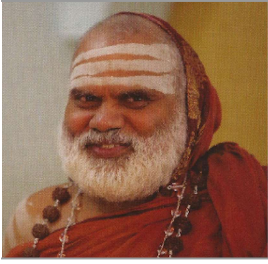
Ramayana and Mahabharata – these are true accounts of two persons who fell victim to these two temptations. In Ramayana we see Ravana destroyed due to his lust for women. In Mahabharata we see Duryodhana being completely destroyed due his insatiable lust for wealth and power.

It is for this reason that our culture instructs us to look upon all women other than your wife as your mother. Even the greatest of sinners would not entertain wrong thoughts about his mother. Thus, by looking upon other women as our mother we would not come under the influence of lustful thoughts and would have a clear and firm mind. In the Devi Mahatmya the devas with great devotion praise the Divine Mother – Adishakti saying all women are but manifestations

of her divine form.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji@Sringeri,- June 30, 2017)

Wealth is regarded as the second temptation. Our land Bharatha was renowned for selfless people. When the great Emperor Alexander visited India, he saw two persons having an interesting argument. When he enquired he was completely taken by surprise. One of them had

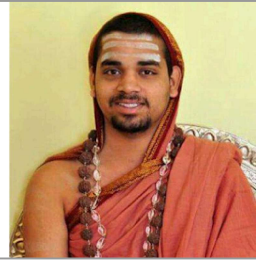


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



sold his land to the other. The person who had bought the land had found treasure in the land. He reasoned that it would not be righteous on his part to use that wealth as he had only bought the land and not the treasure. He was thus persuading the person who had sold him the land was refusing the treasure. His argument was that from the moment he had sold the land, the land with all it contained belonged to the person who had purchased it. Emperor Alexander felt he was too



small compared to such noble men. He felt ashamed that he had come to conquer a country which was the home to such great persons.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji @ Pravachana Mandiram Sringeri,- June 30, 2017)

We should be satisfied with what providence has granted us as a result of our past actions. One who is not contented is never happy or satisfied. Acharya Shankara says:

मुढ जहीहि धनागमत्षणां कुरु सद्बुद्धिं मनसि वितृष्णाम् ।

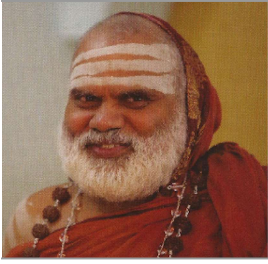
यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥

muḍha jahīhi dhanāgamatrṣṇāṃ kuru sadbud'dhiṃ manasi vitṛṣṇām |

yallabhasē nijakarmōpāttaṃ vittaṃ tēna vinōdaya cittaṃ ||

Give up the lust for wealth. Keep avarice away and turn your complete attention towards gaining knowledge.

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

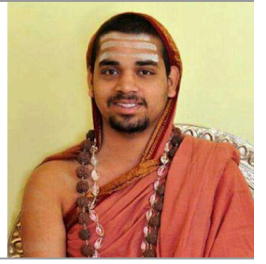


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ACHARYAL SANDESH

WHO IS REALLY “BLIND”, “DEAF” AND “DUMB”?

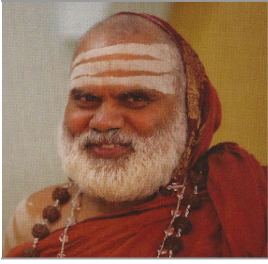
वक्तारमासाद्य यमेव नित्या सरस्वती स्वार्थसमन्वितासीत् ।
 निरस्तदुस्तर्ककलङ्कपङ्का नमामि तां शङ्करमर्चिताम्भिम् ॥
 हरलीलावताराय शङ्कराय परौजसे ।
 कैवल्यकलनाकल्पतरवे गुरवे नमः ॥

vaktāramāsādyā yamēva nityā sarasvatī svārthasamanvitāsīt |
 nirastadustarkakalāṅkapaṅkā namāmi tāṃ śaṅkaramarcitāmghrim ||
 haralīlāvatārāya śaṅkarāya paraujasē |
 kaivalyakalanākalpataravē guravē namaḥ ||



(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji @ Rajapalayam Kumbhavishegam,- April 4 -14, 2017)

Who is a blind person, who is a deaf person, who is a dumb person? These questions have a deeper meaning and do not befit an ordinary reply. Let us find out what is the correct answer. In the ordinary sense of the term a person without the faculty of speech is called dumb, a person unable to see is called blind, a person unable to hear is called deaf. But the shastras offer a totally

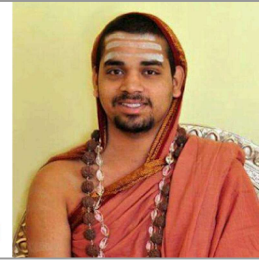


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



different and interesting interpretation to these terms. Physical handicaps are not really a handicap. A person who does wrong in spite of being fully aware that he is doing wrong in spite of being fully aware that he is doing wrong is really a blind person. He refuses sane advice. "को अन्धः? यः अकार्यरतः" – being fully aware of his actions, refusing to accept sane advice he who indulges again and again in wrong actions is truly a blind person. A person who had no sight can be helped as he requests for help. But, what can you do about an obstinate person? What can you do about a person who touches fire in spite of being fully aware that fire burns? Do we not say, "Can't you see"?

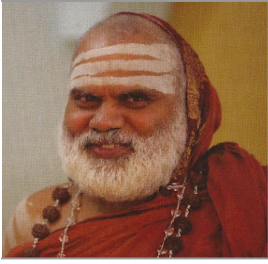
In our opinion if he could really see he would not have touched the fire and suffered burns. It is for this reason that the shastras say that a person who commits sin, being fully aware that he is committing wrong is truly blind.



While the common practice is to call a person hard of hearing as deaf, who is to be considered really deaf? A person is really deaf if he ignores sane and good advice. He not only rejects good advice he also insists in doing whatever he pleases. If someone tries to advise him, he retorts: "Who is he to advise me? Why should I listen to him? I know everything. I do not need any advise." Such a person is really deaf. He is deaf to good intentions and to good advice. What is the reason for such an attitude? What prompts him to reject good advice and indulge in wrong deeds? It is his ego. He considers it below his dignity to accept others advice and to follow them. This ego acts like a curtain and curtails right thought. Once this obstacle is removed his goodness comes to the fore and he accepts good suggestions. He would not commit any wrong. He would be gentle in his attitude. He would

be humble and would have a lot of respect towards elders for their experience and would be eager to learn from them. He would assiduously avoid all wrong and would unwaveringly follow the path of righteousness.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji @ Rajapalayam Kumbhavishegam,- April 4 -14, 2017)

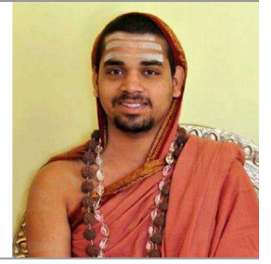


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



In common parlance a person who is unable to speak is called a dumb person. But the shastras call that person dumb who does not speak out when he should. When it is his duty to caution or advise someone if he remains a mute spectator he is committing wrong. For example: If he sees someone about to fall into a ditch filled with slush, and is aware that he would surely hurt himself, if he does not caution the person of the impending danger he is committing sin and is really dumb person.

We should not be deaf, dumb and blind.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmi



Editorial Board

| | | |
|-----------------------------------|--------------|--|
| Sri Dr V R Gowri Shankar | Hon' Advisor | Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri |
| Sri S N Krishnamurthy | Hon' Editor | Sri Sringeri Mutt, Sringeri |
| Sri Tangirala Shiva Kumara Sharma | Hon' Editor | Sri Sringeri Mutt, Sringeri |
| B Srimathi Veeramani | Chief Editor | Tirunelveli |
| K M Kasiviswanathan | Hon' Editor | Tirunelveli |