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SRI SHANKARA JAYANTI SPECIAL

ANUGRAHA BHASHANAM

OBSERVE PRESCRIBED DHARMA

Man should observe Dharma in order to attain Shreyas (higher good). The Shastras have elaborated in detail in matters of Dharma. If it is not possible to follow all aspects of Dharma, there



must be at least a minimum observance. However, it is not good to give up Dharma completely. Bhagavan Sri Krishna Paramatma states in the Gita that even a little observance of Dharma will free one from the big fear of samsara -

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ।

svalpamapyasya dharmasya trāyatē mahatō bhayāt |

It is enough if one observes the Dharma prescribed for him. There is no injunction that one should follow Dharma that has not been assigned to him. If he does so, it will not benefit him.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Tirunelveli, 2012 Vijaya Yatra.

For example, an eighth standard student will pass his examination if he answers the questions set for students of his class. Likewise, a tenth standard student should answer, to the extent of his knowledge, only the questions set for him. If instead, they answer the questions set for the other, neither will be deemed to have passed his respective examination.

Similarly, one must observe, to the extent possible, only the dharma specified for him. This is what Bhagavan says in the Gita:

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

śrēyān svadharmō viguṇaḥ paradharmātsvanuṣṭhitāt |

svadharmē nidhanaṁ śrēyaḥ paradharmō bhayāvahaḥ ||

We bless that all understand the significance of Dharma, adhere to it and become eligible for Bhagavan's grace.

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

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

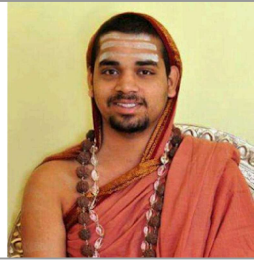


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SRI SHANKARA JAYANTHI SPECIAL

This year Shankara Jayanti Special edition, we are going to see an important historical event from “Śrī Mādaveeya Śankara Dig Vijayam” and about Our 33rd His Holiness Jagadguru Śankarāchārya Śrī Saccidananda Sivabhinava Nrisimha Bhārati Mahāswāmigal who is very famously known by everyone as “Abhinava Śankara”.

We submit our efforts at the Holy Lotus Feet of Our Jagadgurus.



Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Coimbatore ,April 24 to May 2, Sri Shankara Jayanti Celebration @ 2017 Vijaya Yatra.

इत्यूचिवांसमथ भट्टकुमारिलं तमीषद्विकस्वरमुखाम्बुजमाह मौनी।
श्रुत्यर्थकर्मविमुखान् सुगतात्रिहन्तुं जातं गुहं भुवि भवन्तमहन्तु जानो ॥

संभावनाऽपि भवतो न हि पातकस्य सत्यं व्रतं चरसि सज्जनशिक्षणाय ।
उज्जीवयामि करकाम्बुकणोक्षणेन भाष्येऽपि मे रचय वार्तिकमङ्ग भव्यम् ॥

इत्यूचिवांसं विबुधावतंसं स धर्मविद्ब्रह्मविदां वरेण्यम् ।
विद्याधनः शान्तिधनाग्रगण्यं सप्रश्रयं वाचमुवाच भूयः ॥

नार्हामि शुद्धमपि लोकविरुद्धकृत्यं मयीड्य महितोक्तिरियं तवार्हा ।
आजानतोऽतिकुटिलेऽपि जने महान्तस्त्वारोपयन्ति हि गुणं धनुषीव शूराः ॥



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संजीवनाय चिरकालमृतस्य च त्वं शक्तोऽसि शङ्करादयोर्मिलद्दृष्टिपातैः ।
आरब्धमेतदधुना व्रतमागमोक्तं मुञ्जन् सतां न भविताऽस्मि बुधाविनिन्द्यः ॥



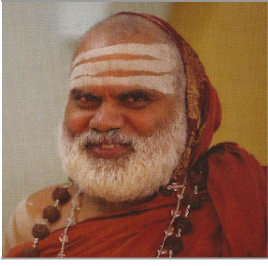
Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @
Tirunelveli, Sri Shankara Jayanti Celebration from April 19 - April 29, 2012 Vijaya Yatra.

जाने तवाहं भगवन् प्रभावं संहृत्य भूतानि पुनर्यथावत् ।
सुष्टु समर्थोऽसि तथाविधो मामुज्जीवयेश्चेदिह किं विचित्रम् ॥

नाभ्युत्सहे किन्तु यतिक्षितीन्द्र सङ्कल्पितं हातुमिदं व्रताग्रम् ।
तत्तारकं देशिकवर्यं मह्यमादिश्य तद्ब्रह्म कृतार्थयेथाः ॥

अयं च पन्था यदि ते प्रकाश्यः सुधीश्वरो मण्डनमिश्रशर्मा ।
दिगन्तविश्रान्तयशा विजेयो यस्मिञ्जिते सर्वमिदं जितं स्यात् ॥

सदा वदन् योगपदं च साम्प्रतं स विश्वरूपः प्रथितो महीतले ।
महागृही वैदिककर्मतत्परः प्रवृत्तिशास्त्रे निरतः सुकर्मठः ॥
निवृत्तिशास्त्रे नकृतादरः स्वयं केनाप्युपायेन वशं स नीयताम् ।
वशं गते तत्र भवेन्मनोरथस्तदन्तिकं गच्छतु मा चिरं भवान् ॥

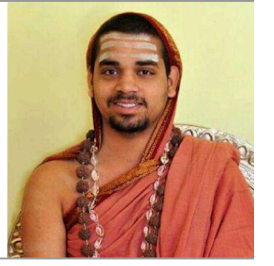


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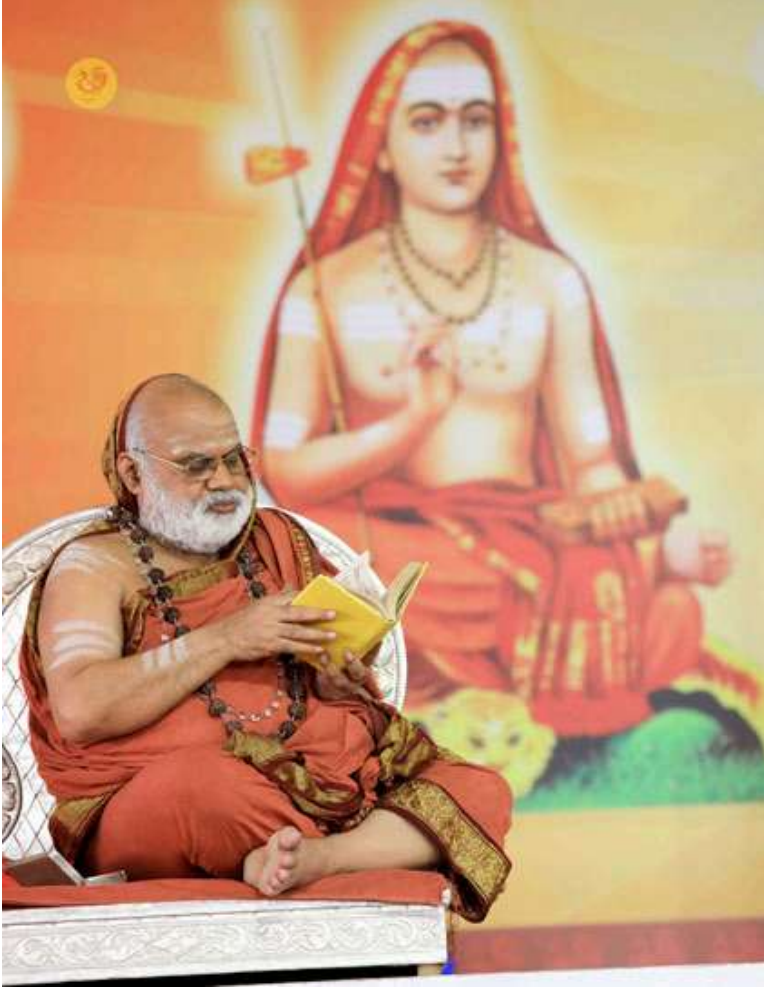
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उंवेक इत्यभिहितस्य हि तस्य लोकैरुवेति बान्धवजनैरभिधीयमाना ।
हेतोः कुतश्चिदिह वाक्सुरुषाऽभिशाप्ता दुर्वाससाऽजनि वधूर्द्वयभारतीति ॥



सर्वासु शास्वसरणीषु स
विश्वरूपो मत्तोऽधिकः प्रितमश्च
मदाश्रवेषु ।
तत्प्रेयसीं शमधनेन्द्र विधाय
साक्ष्ये वादे विजित्य तमिमं वशगं
विधेहि ॥

तेनैव तावककृतिष्वपि वार्तिकानि
कर्मन्दिर्वर्यतम कारय मा
विलम्बम् ।
त्वं विश्वनाथ इव मे समये
समागास्तत्तारकं समुपदिश्य
कृतार्थयेथः ॥

निर्व्याजकारुण्य मुहूर्तमात्रमत्र
त्वया भाव्यमहं तु यावत् ।
योगीन्द्रहृत्पङ्कजभाग्यमेतत्
त्यजाम्यसून् रूपमवेक्षमाणः ॥

इत्युचिवांसमिममिद्धसुखप्रकाशं
ब्रह्मोपदिश्य बहिरन्तरपास्तमोहम्
।

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @
Coimbatore, April 24 to May 2, Sri Shankara Jayanti celebration, 2017 Vijaya Yatra.

तन्वन्दयानिधिरसौ तरसाऽभ्रमार्गाच्छ्रीमण्डनस्य निलयं स इयेष गन्तुम् ॥

अथ गिरमुपसंहत्यादराद्भट्टपादः शमधनपतिनासौ बोधिताद्वैततत्वः ।
प्रशमितममतः संस्तत्प्रसादेन सद्यो विदलदखिलबन्धो वैष्णवं धाम पेदे ॥



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Kumārila Bhaṭṭa Accepting Sannyāsa.

Everyone is well aware of Śrī Kumārila Bhaṭṭa who is none other the incarnation of Lord Subramaniya. Śrī Śankarācharya's meeting with Kumārila Bhaṭṭa, who has decided to give his material body in the slow fire of paddy husk and already sitting inside that for committing two sin by him.



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji@ Coimbatore April 24 to May 2, Shankara Jayanti Celebration, 2017 Vijaya Yatra.

After, having conversation with Śrī Śankarācharya, Kumārila Bhaṭṭa kept his request with Ācharya, to accept him as his disciple and give him Sannyāsa. We are now going to see that now. This is from 7th Sarga from "Śrī Mādaveeya Śankara Dig Vijayam" verses from 106 to 121.

To the great Kumārila Bhaṭṭa who spoke thus with a face like a blossomed lotus, the Ācārya said :

"I recognize you as an incarnation of Guha born for the eradication of Buddhists. Sin can never affect you, as you are a disinterested worker for the good of the world. You have taken this vow upon yourself only for the world's welfare. I can save you even now from this fire by extinguishing it with water from my water pot (Kamandala). It would indeed be fine if you write your proposed interpretation on my commentary.

Addressed in this way by that great knower of Brahman, Kumārila Bhaṭṭa, who was a firm adherent of right, replied with his humble words;

'O Great One! However generous and reasonable your suggestion may be, I am not prepared to do something that people would interpret wrongly. I should not set a bad example for them. It is true that by mere glance of yours, you can restore a person to life even long after his death. It is



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only child's play for you to save me from the slow fire. Nevertheless, I do not wish to abandon this vow based on Vedic pronouncement and thereby, leave a bad name and a bad example behind. I know your powers very well. You are the one who creates and destroys the worlds. What wonder then if such a person offers to save me! Still I do not wish to escape from this self-imposed Vedic vow, and my decision to die in this slow fire remains firm. But, O great master, You will be doing me a great service and giving me the highest satisfaction, if you will initiate me into Brahma-vidya.



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If you could manage to defeat Maṇḍana, famous among scholars as the greatest exponent of the ritualistic interpretation of the Vedas, your path for the establishment of the doctrines of Advaita as the true Vedic teaching will be clear of all obstacles. His defeat will be equivalent to the defeat of all scholars of his school. He is the champion of the fact of ritualistic works and of life in the world. He is ever engaged in the performance of rituals. He is a householder of great wealth, fame and learning. You have got to defeat this great opponent of the path of renunciation, and for this I would advise you to go to his place immediately. His wife Ubhaya bhāratī is also a great scholar. It is said that she is Sarasvatī herself born in a human body because of the curse of sage Durvāsas. Maṇḍana is superior even to me in his mastery of the philosophy of work. And among my disciples, he is the one dearest to me. Engaging yourself in debate with him, with Ubhaya-bhāratī as the umpire, you have to defeat him and make him your disciple. You can then entrust him with the duty of writing explanatory notes on your works. As for myself, I have been able to meet you,



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who is equal to Śiva Himself, at a critical period of my life. I desire intensely you to be gracious enough to impart the knowledge of Brahman to me. Also, I beg you to remain here for a while until I die seeing before my eyes your form, which is the object of meditation for yogis.

Śrī Ādi Śankarācharya therefore decided to impart to Kumārila Bhaṭṭa the knowledge of Brahman, the knowledge that dispels one's ignorance about oneself and the world perceived outside. Kumārila Bhaṭṭa then heard the words of Śrī Ādi Śankarācharya imparting the knowledge of Brahman, and by his grace his sense of separate individuality was dispelled, and he realized his oneness with the All-pervading Being. Śrī Ādi Śankarācharya then proceeded to Maṇḍana's place, traversing the sky.



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji@ Rajapalayam, April 4 to April 14, Kumbhabhishekam, 2017 Vijaya Yatra.

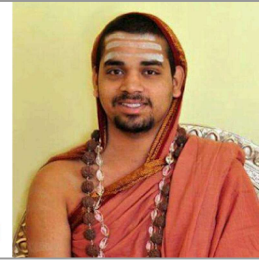


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HIS HOLINESS SRI SACCHIDANANDA SIVABHINAVA NRISIMHA BHARATI MAHASWAMIGAL

{From "The Works of His Holiness Sri Sacchidananda Sivabhinava Nrisimha Bharati Mahaswamigal Jagadguru of Sringeri" Sri Vani Vilas Press, 1913}

Sacchidananda Sivabhinava Nrisimha Bharati Mahaswamigal was the most familiar, magnificent and divine personality that gracefully adorned the throne of the famous Sringeri Mutt on the banks of the pure Tunga. He was well known among his disciples as the simple "Sringeri Jagadguru". Born of highly learned and pious parents Ācharya hereditary at his very birth all the learning and piety and the religious passion of his father Sri Kunigal Rama Sastrigal the famous Vidvan at the court of the Maharaja Krishna Raja Wodayar III of Mysore and the favoured disciple of the renowned Tryambaka Sastrigal of the Court of the Peshwas of Poona. Even as an infant of



two years old he lisped the Stotras repeated by his father and danced with him in his Agnihotra house. Even when Ācharya used to spread over himself with holy ashes and play with the children at worshipping of Gods. The child was the father of the man and even at a very early age Ācharya exhibited traces of all characteristics that went in later years to make him the greatest of all mortals. At the age of eight, the young boy was invested with the scared threat by is elder brother the well-known Lakshmi Nrisimha Sastrigal and soon after, the young boy was initiated into the Sannyasa Asrama by the then Sri Jagadguru of the Sringeri Mutt Sri Nrisimha Bharati Mahaswamigal, and this was the signal for the exhibition of his greatness.

Jagadguru Śankarācārya His Holiness Śrī Saccidananda Sivabhinava Nrisimha Bharathi Mahaswamigal, the 33rd Jagadguru Śankarācārya Mahasamsthanam Dakshinamnaya Sri Sharada Peetham

On the very day he became a Sannyasin it was rather late in the evening when all necessary rites were finished and when the Sringeri Jagadguru Sri Nrisimha Bharati Mahaswamigal found this young Sannyasi of only eight years of age naturally tired, he asked him to retire and when our marvelous young Swami went to sleep he uttered in his sleep the following grand truth for the realization of which the most learned people yearn in vain viz., Sarvoham thus giving out for the first time a glimpse of his universality. Since then, day by day, Ācharya became the one having no equal of all eyes. Ācharya's winning personality, his smiling countenance, his many-sided learning, his board sympathy, his childlike simplicity, his charming innocence, his eager thirst for knowledge, his intense solicitude for welfare of all, his devout piety, his religious zeal, his earnest belief in the Sastras, his rigorous penance, his innate, purity, his easy accessibility, the mobility of his mind, the breadth of his views, the magnanimity of his temper, his universal kindness, his engaging conversation, his retentive memory and last though not least his munificent generosity – all these attracted towards him every living soul that came in contact with Ācharya. None approached His Holiness in vain. None went back disappointed. People gathered to His Holiness in crowds and waited at his doors for hours together just to get a glimpse

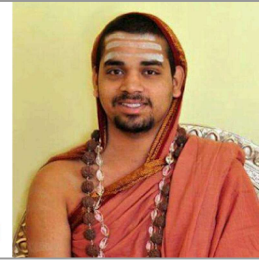


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of that divine countenance shedding lustre all around. The moment they got a sight of His Holiness they considered themselves the happiest of all human beings. What was it that made them so? It was nothing but the divine lustre that shone in His Holiness face. It was nothing but the universal sympathy that beamed on his countenance. It was nothing but the marvelous superhuman milk of kindness that flowed from his heart- the heart that always melted in divine ecstasy ever desirous of universal happiness.

It was this characteristic that was the most peculiar in His Holiness and that asserted his divinity to a great extent. His Holiness was always perfectly impartial. Everyone was equal in his eyes. He cared not for riches. He cared not for position. Nothing but Bhakti could attract people to His Holiness. Rich or Poor, high or low, everybody had to go through the portal of Bhakti to approach His Holiness august presence. Everyone that came to His Holiness, he loved as himself thus exhibiting his divinity. Everyone who had even two minutes conversation with His Holiness went out of his presence with the full conviction that he was the object of some special love for His Holiness. Who but a divine person



H.H. Sri Sacchidananda Sivabhinava Nrisimba Bbarati Mahaswamiji

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could be thus universally beloved? And who but a divine incarnation could thus infuse universal love into the minds of all?



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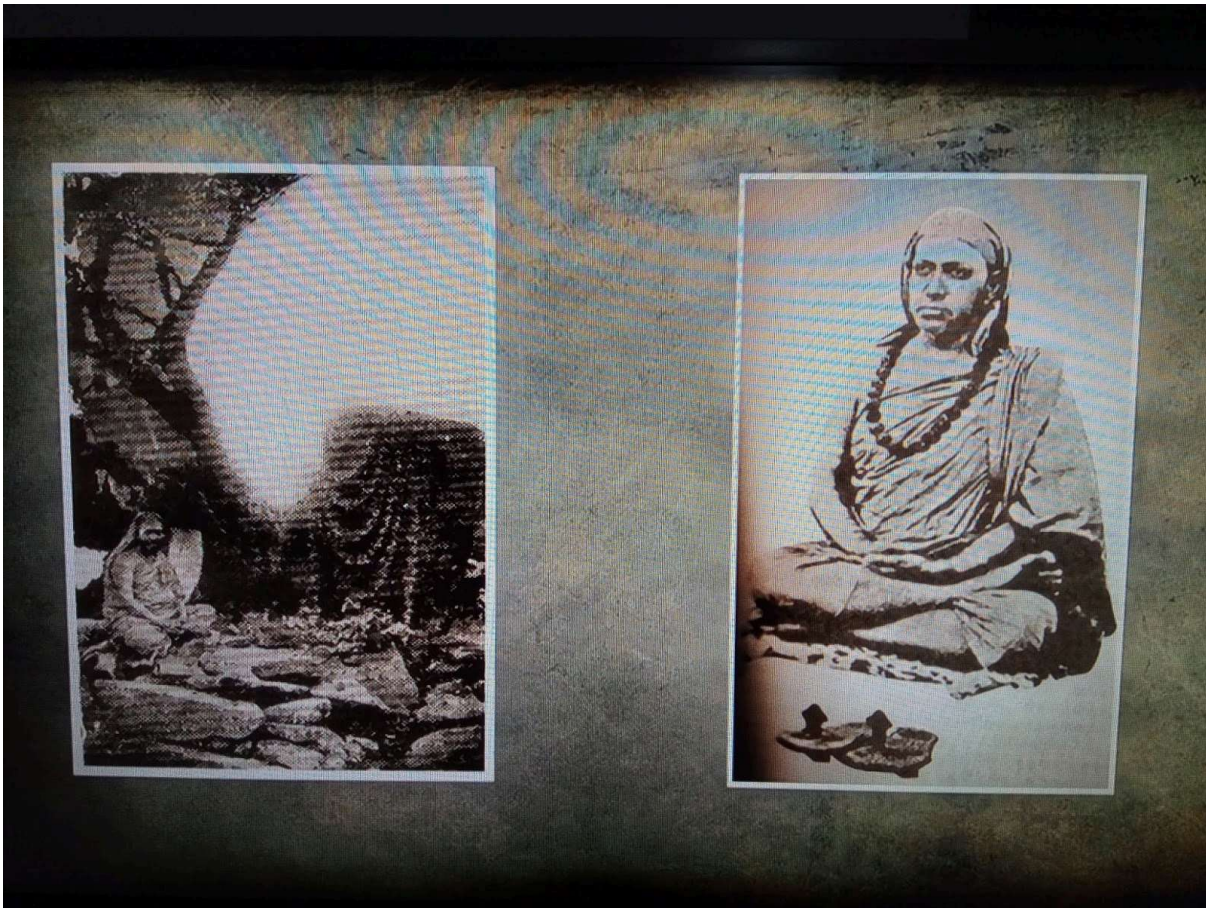
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Of such a divine personage it is impossible to draw a sketch. His Holiness activities were many-sided. His knowledge was omniscient. His devotion was intense. His sympathy was universal and his purity contagious. No man was announced into his holy presence who did not go back full of noble resolve to lead thenceforward a purer and a more held in high esteem life. To hear of His Holiness was a pleasure. To see him was a privilege. To speak to His Holiness was a real blessing and to be granted a special interview – Ah! That was the pinnacle of achievement of happiness which people covered most in all earnestness. The magnetic force of his wonderful personality was such that one word, nay one smile or even one look was quite enough to convert even the most indifferent of persons into his most ardent and obedient of disciples.



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His Holiness sympathies were thoroughly cosmopolitan. His Holiness never confined himself to any particular sect or caste. He was all tolerant. He belonged to all, irrespective of caste and creed. Was His Holiness not the Jagadguru – Guru of the whole world? True to his appellation he embraced within the sweep of his love, people of all nationalities and of all climes. Brahmins and non-Brahmins, Hindus and Mohammedans, Parsis and Christians, Europeans and Australians all these claimed – nay even received equal treatment at the hands of His Holiness. All these vied

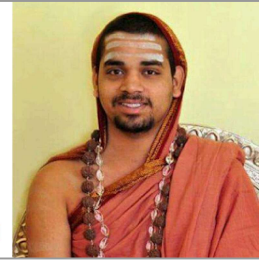


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with each other in doing homage to His Holiness. His Holiness knew of no narrow-minded sectarianism in his love. He saw the same Atma i.e himself in all beings whatever their nationality be. Once, at Channapatna in Mysore Province, when he sat in the midst of a large concourse of Mahomedans who were eager to do him all kinds of service and freely conversed with them to their great enjoyment, he did not know the passing of the time and when at last he was remained of it and the audience dispersed, he expressed to one who asked him about it that he did not at all feel that he was sitting so close to the Mahomedans conversing with them but that all along he enjoyed supreme bliss arising from communion with his own Atma. Such was the great Mahatma who always forgot his surroundings and considered every one as his own self. That was the secret of His Holiness immense popularity. Letters came from different parts of the world, from England, from Holland, from Germany, from Australia, from utter strangers, begging for some token, some

watch or locket, touched by His Holiness which they may preserve forever as a talisman (good-luck piece) to protect them from all evils. Such was the belief in his sanctity even among the modern scientifically advanced nations.



His Holiness was grand in his simplicity. He was actually rolling in wealth. People would give anything and everything to get his blessings. All comforts that love or money could secure were at his beck and call. He never cared for them. Not only did he not care for these, but he actually did not know the value of them as it is understood by us. His Holiness did not know the difference between one rupee and one lakh rupees. He considered both as valuable as the mud he was treading on. He would very often lie down on the bare ground and as often wander in lonely forests and derive therefrom immense

pleasure. His Holiness would scorn riches. He would scorn all belongings. Paraphernalia felt himself bound thereby. He desired strongly to be free. He would use golden vessels for the Mutt Puja but for his own use he would have simple wooden vessels. He could not understand why people led evil ways.

His Holiness would shudder to hear of the world's wickedness. He would talk words of wisdom as freely to the prince as to the peasant. He was never reserved. He would listen patiently and advice freely without fear or favour. His Holiness was the most easily accessible of all.



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Thousands of people visited him daily and prayed for the relief of their wants. His Holiness had a kind word to say to each after attentively listening to his or her tale of woe and then give them some Prasada which would cure their malady either physical or mental. He would actually shed tears when he found people suffering and would pray to Ishwara to relieve their suffering. Such was his simplicity that every disciple of his felt that he possessed a tower of strength in his Guru who could be approached at all times on even the slightest pretext of distress.



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji @ Dindigul, March 23-25, Vijaya Yatra 2017

His Holiness was mighty in his learning. He was very hungry in his reading. A sharp intellect, a retentive memory and a keen zest went to mark His Holiness as the most distinguished scholar of his day. His Holiness leisure moments, he would never spend in useless. His Holiness would always either read something or repeat something. His learning was not only deep but also many sided. His Holiness could break a lance with any adversary in any of the sastras. There was no branch of knowledge which he did not know and that Sastraically. His Holiness was Mantra Sastra personified. Mantras were at his finger's ends. He knew Nadi Sastra – a Sastra quite unknown now-a-days – perfectly well. His Holiness was equally learned in Vaidya Sastra. He knew very well the medicinal value of all kinds of herbs. In Tarka and Vedanta nobody could even understand the arguments put forth by His Holiness without much labour and thought. With all his learning he was perfectly simple in his expositions.

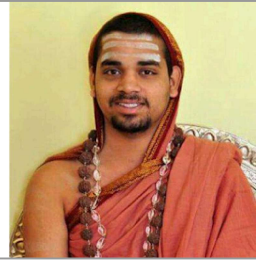


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The highest truths His Holiness would expound to a very high degree tyro in language easily understandable by him. The most knotty points His Holiness would solve in a marvelously easy way to the intense admiration of his audience. The Sastras were his playground. His Holiness would revel in them as often and as much as he could. Besides the Sastras His Holiness was an adept in Kavyas and dramas also. It may be fairly said without fear of contradiction that His Holiness had gone through every branch of Sanskrit Literature and retained most of it in his memory. It was a very favourite pastime with him to repeat what are known as Antadi Slokas. More than half-a-dozen Pandits may range together against him and still he would be a match to them



all.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji@ 159th Jayanti of the 33rd Acharya (Phalguna Krishna Ekadashi), Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji, Dindigul, March 23-25, Vijay Yatra 2017.

His Holiness would repeat from memory slokas by thousands and all his opponents may exhaust all their stores but he would be inexhaustible. Ramayana was his favourite poem. His Holiness would oftentimes read it and while reading it merge himself in its scenes and laugh or weep as occasion demanded. It was an exceedingly rare privilege and pleasure to hear him read those excellent scenes so excellently portrayed in the Ramayana. Most of the book His Holiness knew by heart and when His Holiness read them the hearer would feel as though transported to

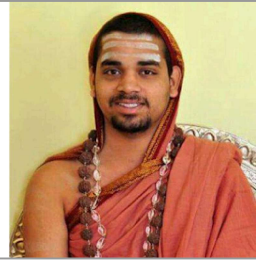


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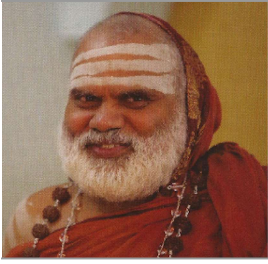
the actual scenes and would be carried away by emotions suited to the occasion .His Holiness was a very good poet. But all his powers of composition were directed towards praising the gods and invoking their blessings on mankind. When he entered a shrine he would involuntarily begin to repeat Slokas. His Holiness cared not for ornate flourishes in his poems. They were the outpourings of an exuberant soul. Genuine flow of Bhakti could be traced in each of his poems. His Holiness wrote not for name or fame. He would muse on the deity and would quite unexpectedly fall into the poetic vein and repeat Slokas after Slokas the force and pathos of which pierced through the hardest heart and brought tears even to eyes that never before wept under the influence of religion. Similarly while teaching his disciples any Sastraic work he would all on a sudden begin to lecture lucidly and eloquently on the most abstruse points and on several of these occasions no notes were taken and thus 'full many a gem of purest ray serene' has been lost to the world.



His Holiness was intensely earnest in his Bhakti. His Holiness never considered himself as other than human. He would pray to God ardently that his human shortcomings may be rectified. His Holiness method of performing Puja was a sight to see. None could hurry him in his Puja. He may have some one hundred idols before him. Each idol must be separately worshipped. Each must have its allotted sandal, Akshata, Kumkuma and flower. Each must be praised. Each must be meditated upon. Of course Sri Chandramouleshwara and Sri Sharada occupied the foremost place in his mind. They stood apart and he was never satisfied with doing Puja to them. He may not on some days do any outward puja to the, but inwardly they never left his mind. His Holiness used to converse with them freely and even quarrel with them at times as though they were his playmates. He would never think of them as images but would feel their living presence.

Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārātī Mahāswāmiji, performing Kumbhavishegam of Sri Abhinava Shankara – the 33rd Acharya of the Peetham, Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji @ Nerur May 6-7, Vijaya Yatra 2017.

His Holiness would not give them any Naivedya (offerings) either too hot or too cold. He would try his best to make them eat whatever he offered them. His Holiness would repeat Stotras with all the enthusiasm of a devotee and at times dance of joy. Above all his Bhakti towards his Guru was something beyond description. He would talk for days together about the greatness of his Guru. All his talk, all his deeds, in short everything of his, he would dedicate to his Guru. His

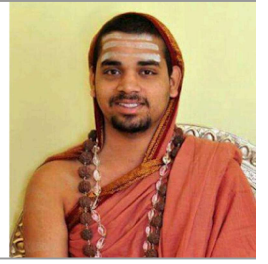


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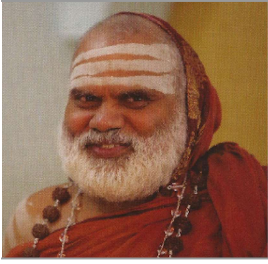


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Guru was ever a living presence to him. He would consult him on each and every occasion. Without his express permission he would never do anything. His Holiness would be never tired of worshipping his Guru. His Guru also was equally attached to him. He called our Swami as the Aursaputra (own son) of Sri Sarada. He told him that he would enjoy all the blessings of his lifelong penance. Even after his departure he appeared to his disciple and told him that he was always near him. This intense Guru Bhakti, this refusal to leave the Guru alone even after his departure from this world was a thing unknown in the annals of modern discipleship. Every day he would first worship his Guru's sandals. His Holiness's Guru Paduka Stotram clearly indicated attributed even to the sandals of his Guru. There need not be any doubt about the sincerity to poetic exaggeration. His Holiness not only fully believed in what he said but he knew full well that they were all true. His Holiness kindness knew no bounds. To one and all that approached him he was uniformly kind. Harshness was a thing unknown to him. Hatred was a word not to be found in his vocabulary. He was always kind. Even to His servants he was nothing but kind. Real anger was really foreign to His Holiness. Even pretended anger was but the passing mood of a moment. Kind words, kind deeds and kind thoughts he spread all around. Always with a smiling countenance full of benevolent intentions he would warmly welcome every one that approached him, tenderly enquire after their welfare as though he were a member of their family and by words and deeds relieve their distress whatever that may be. He would never forget faces, but remember people once seen after the expiry of thirty years. His Holiness would never rest content with having done a kindness to his Bhakta. He would always be eager to do him more. He would shower blessings on him one after another in quick succession. His Holiness was ever ready not only to alleviate the physical and mental distress of his innumerable disciples but was equally prompt in teaching them the required Mantras, in initiating them into the path of knowledge and Dhyana and in showing them the means to liberation. He knew instinctively what a person wanted and would teach him just the thing required. In short everyone who approached him returned not only perfectly satisfied but also overwhelmed with his kindness.

His Holiness was an extremely pleasant conversationalist. His conversations were always full of sparking wit and wisdom. He would always have the right word to say at the right moment. His arguments would be not only quite convincing but also splendid homethrusts. For, instance, a certain person who had not much of faith in our sastras but who was still attracted by the tremendous magnetic force of His Holiness approached him and asked him as follows "What is the use of the Sraddha ceremony? Is it not mere superstition? Is it not absurd to say that by offering some things here in a prescribed way the forefathers are satisfied? The rice we offer is still in our presence and yet how could we say that our forefathers have partaken of it and are hence content. Can absurdity go further?" His Holiness smiled and replied "My dear – You are perfectly right in your doubt. If I show you a parallel example where by observing certain prescribed rules and forms, a person who is not in your presence is satisfied, will you accede that it is not so very absurd as it at first seems to you? Take for example the system of Telegraphic Money Orders. The authorities have prescribed certain rules and forms for such Telegraphic Money Orders. If you conform to those rules and forms and take the money to the Post Office, even while money you paid lies on the table in your presence, the person to whom you intended it to benefit is actually benefited. While human agencies can thus satisfy the carvings of people at a distance is it

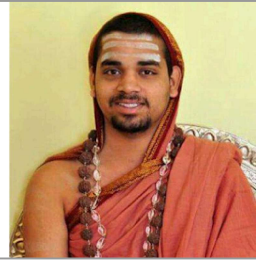


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impossible for divine agencies? Only you should do it as it is prescribed. In the instance of the Telegraphic Money Order also it is so. Unless you strictly follow the prescribed rules and form no effect will be produced. Similarly your forefathers who had eyes of wisdom foresaw the methods

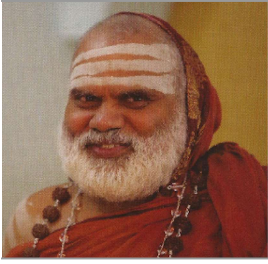


by which they could be pleased after their departure from this world and prescribed the rites and rules accordingly. If you follow then you would certainly please them. Why do you doubt it?" the hearer was quite struck with the force of the argument and went away thoroughly changed in his mind. Thus, words and arguments came to him of their own accord at the requisite moment. The poet Bhavabhuti's saying ऋषीणां पुनराद्यानां वाचमर्थाऽनुधावति was quite true in his case. His words never went empty. As he was full of Anugraha he scattered his blessings far and wide.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tīrtha Mahāswāmiji. Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārātī Mahāswāmiji, performing

Kumbhavishegam of Sri Abhinava Shankara – the 33rd Acharya of the Peetham, Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji @ Nerur May 6-7, Vijaya Yatra 2017.

His Holiness was a great Yogi and a siddha of a very high order. Nothing was impossible to His Holiness. The great Rajayogin Sri Sadashivaendra sarasvati was his ideal. But he more than realized his ideal. The only difference was, the one roamed freely wherever he willed whereas the other was bound down to a mighty Seat by the command of his Guru and accordingly had to restrain himself within its limitations. But numerous were the occasions when his Yogic powers were much in evidence. In the midst of a very large concourse of people, amidst the din and noise of a huge crowd, when different kinds of musical instruments were at their loudest, when Brahmins loudly chanted Upanishads, when the temple bells pealed with loud ringing noise, in the midst of so much hubbub and confusion His Holiness would restrain his breath, and go into a trance. Suddenly his form would become motionless, his eyes would be more than half close, unconsciousness would overtake him and His Holiness would remain in such transcendent Samadhi for even hours together. None could wake His Holiness up from the trance. Who could fathom the depth of that insensibility? Everything will have to wait until he returned of his own accord to consciousness. Once while crossing the Tunga, his foot slipped from the sandal and he

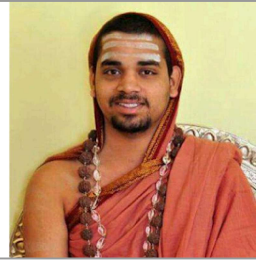


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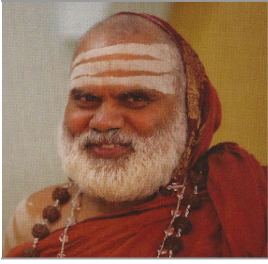


had a nasty cut right across his sole. The servant who accompanied him supporting his palm was likewise cut in his foot and when both reached the shore the servant could not walk even a single step and His Holiness observing this enquired of him the cause of it. But the servant noting the free flow of blood from the sole of His Holiness was much shocked and pointed it out to him. But



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tīrtha Mahāswāmiji @ Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji's Adhistanam , Sringeri.

His Holiness simply passed his hand over the sole and said that nothing was the matter with him and lo! The servant was surprised to find the sole quite hale without any sign of any cut. Then the servant was given some Prasada and was advised to stay at home till his foot healed. He could be present in several places simultaneously. Once while at Rameswaram he wanted a particular disciple who was away at Trichinopoly to go to him. On receipt of the wire the disciple ran in all haste to Rameswaram which he reached at 9 o'clock in the night, but found that His Holiness was at Dhanushkodi. The disciple wanted to go to Dhanushkodi at once but no sort of conveyance could be had then either for love or for money. Neither a single cart nor a palanquin was available. As for boats they were not to be thought of, since the winds were unfavorable. While in this plight the disciple prayed to his Guru to take him to Dhanushkodi and wonder of wonders! At about one O'clock in the night three boatmen came to the disciple of their own accord, took him to a boat and hoisted the mast. The wind was quite favourable, the disciple saw his guru also accompanying him and chatting pleasantly and the journey to Dhanushkodi was accomplished within one hour. On alighting there the disciple lost sight of his Guru who accompanied him all along and when he was escorted into his presence at the Mutt the Guru smiled and the disciple wept for joy. The boat that took the disciple in the dead of night could not return but had to drift for a month on account of unfavorable wind. On another occasion he wanted a particular disciple who was 250 miles away to

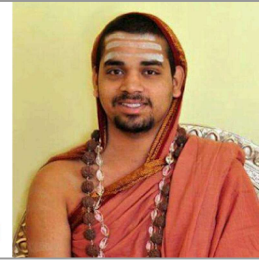


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go to him. He sent a mental message and the disciple who was then fully engrossed in his business heard all on a sudden the clarion call of his Guru and he immediately started to his holy presence. When it was reached the first greeting of his Guru was, "Did you receive this message (touching his heart) that I sent you." Instances like this could be multiplied but space forbids.

Above all His Holiness was a true Sannyasin. Never for a moment did he serve even one-thousandth of an inch from the rigorous path ordained for that most noble and most difficult of all Asramas, the Sannyasa Asrama. None had mastered its rules so well and none followed them so closely as His Holiness. In spite of his manifold duties as the head of the most influential Mutt,



in spite of his innumerable disciples who did not allow His Holiness even a single moment's leisure and in spite of the various calls on his attention His Holiness was most faithful to the duties of his Asrama. His Holiness was true renunciation. In the midst of strife His Holiness knew the abiding peace. His Holiness was right in the midst of the world but still quite beyond it. He was thoroughly unattached to anything worldly, though His Holiness appeared extremely attached to every one of his disciples. His Holiness was thoroughly selfless though he was always meditating on the Self. His Holiness was a triumphant example, a living realization of the complete conquest of all Dvandvas or pairs of opposites. He did not care a straw for all the gold or all the fame that is in this Universe. His Holiness held the world but as a world, as a stage where everyone had to play a part. His Holiness had thoroughly controlled his flesh. He was full of soul, full of the reality of religion, full of joy and full of blessed purity. In short, His Holiness

was undoubtedly a very great Mahatma but without any mysteries or occultisms.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji @ Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji's Adhistanam , Sringeri.

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