

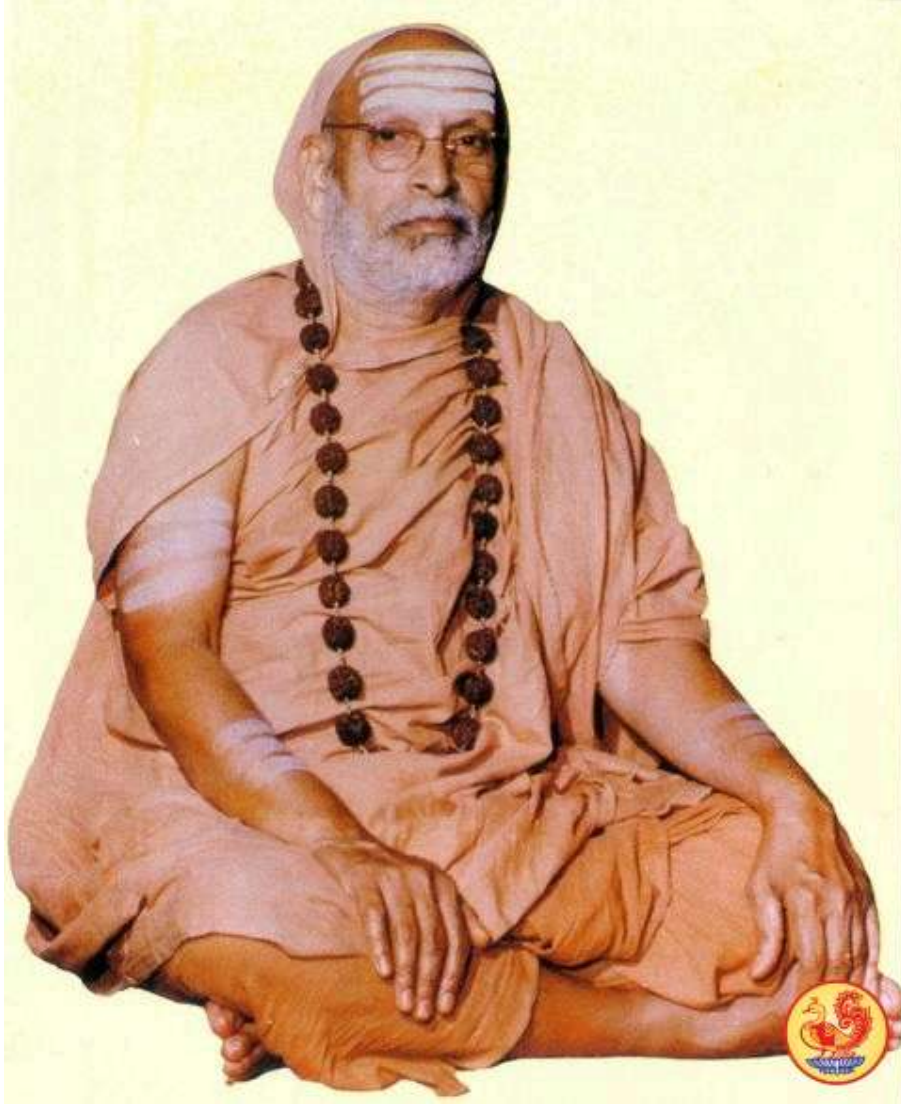
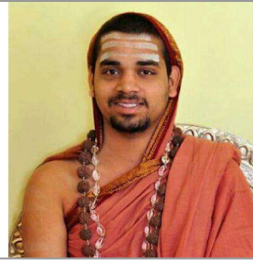


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji (1917-2017)

## **SPECIAL SOUVENIR - THE BORN JEEVAN MUKTHA.**

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

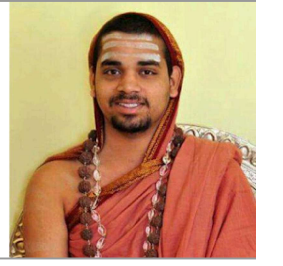


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ॥ 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 ॥

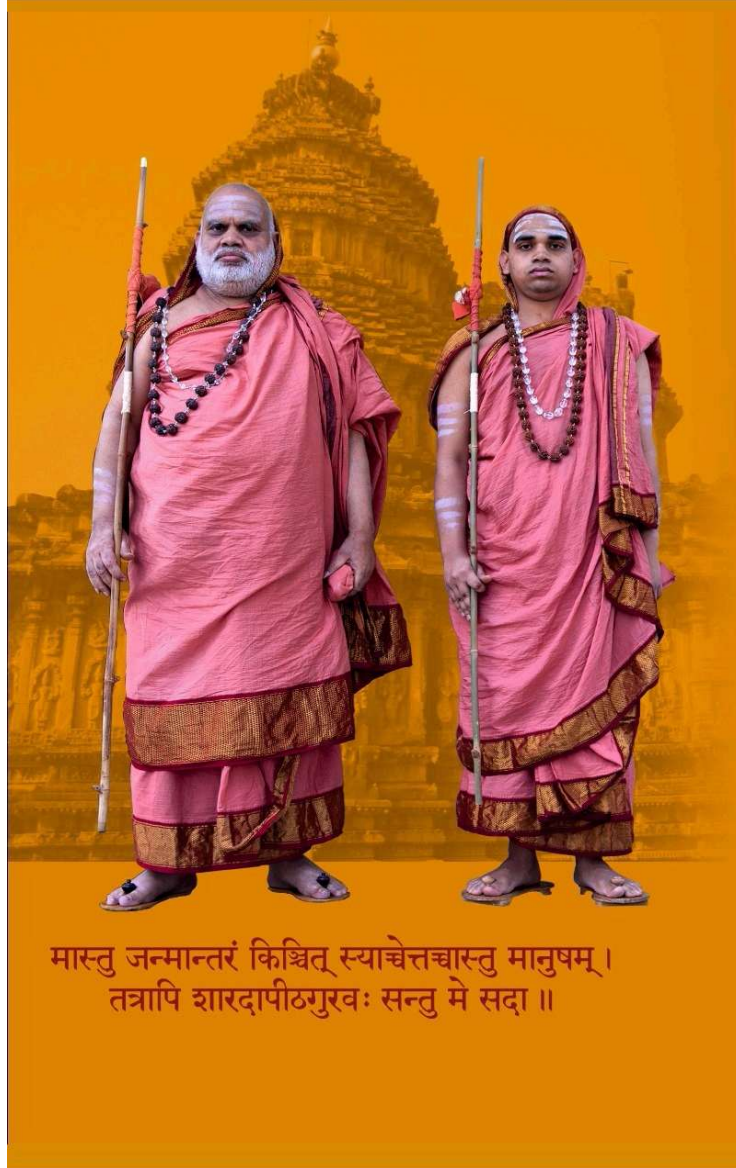
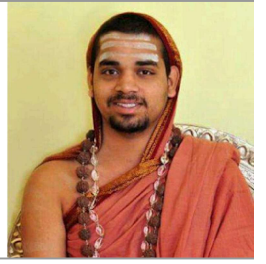


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



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

**A Souvenir most respectfully laid at the Holy Paduka of  
His Holiness**

**Sri Jagadguru Sri Shankaracharya Mahasannidhanam  
Sri Sri Sri Bharati Tirtha Mahaswamigal**

**And**

**His Holiness Sri Jagadguru Sri Shankaracharya Sannidhanam  
Sri Sri Sri Vidhushekhara Bharati Mahaswamigal.**



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM

### GURU'S GUIDANCE ALWAYS ESSENTIAL

There are many situations in life where man cannot chart his course with his own intelligence. The guidance of a Guru becomes essential. A Guru alone can show him the path of welfare and make man's life purposeful and pure.

The Guru-Shishya tradition has been in existence from very ancient days. In days bygone, every king ruled only in accordance with the counsel of his Guru.



A true Guru has neither attachment nor hatred towards anybody. His only objective is to lead the disciple along the path of salvation.

The disciple on his part must have unshakable faith in the Guru. If the Guru tests him, he should not in turn venture to test the Guru. Total devotion to and absolute trust in the Guru are the characteristics of a genuine disciple. Only such a disciple will deserve the Guru's total benevolence.

Experience shows that the shishya's devotion combined with the Guru's grace can achieve anything. Shankara says in his Bhaja Govindam: गुरुचरणाम्बुजनिर्भरभक्तः संसारादचिराद्भव मुक्तः Igurucaraṇāmbujanirbharabhaktaḥ sansārādacirādbhava muktaḥ |

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

That is, one who has steadfast devotion to the Lotus feet of the Guru will cross the ocean of Samsara very quickly.

We bless that all cultivate such Guru Bhakti and attain Shreyas through the Guru's Anugraha.

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



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM : I

### EIGHT GREAT QUALITIES

---Jagadguru Śankarācārya His Holiness Śrī Abhinava Vidyatīrta Mahāswāmiji

Mahaṛṣi Gautama has spoken of eight 'Ātma guṇas' or personal qualities that every individual should cultivate. They help a man to enjoy mental peace and happiness. They also give rise to virtue and so their benefits are not confined to the present life. Further, if people strive to cultivate these, the world will become a happier place.

**The first** such quality is "**Compassion towards all beings**". God has nothing whatsoever to achieve for Himself, but still on account of His compassion and desire to uplift mankind has taken on many incarnations. When we have been given the capacity to help others, it is but proper that we should do so. After all, Íśvara Himself has shown us the way. The desire to relieve the sufferings of another is what is termed compassion. Compassion occurs naturally in some persons

while in some others it arises on account of the company of great ones who are certainly very compassionate. In the Gītā, while listing the traits in devotees which render them dear to Íśvara, Kṛṣṇa first mentions absence of hatred, friendliness and compassion.

In the Yoga Sūtra also, compassion towards one who is suffering is enjoined to get peace of mind. Aversion, pride and agitate the mind. Suppose one cultivates the feeling, "I never want to be unhappy. The same is the case with others. Their suffering is on the same footing as mine. So, let none have misery. " Then one's aversion and pride will get checked and the mind will become calmer than it would have been otherwise. The development of compassion acts as a remedy for anger too and it is well-known that anger severely agitate the mind.

(Jagadguru Śankarācārya His Holiness Śrī Chandrashekara Bhāratī Mahāswāmiji and Jagadguru Śankarācārya His Holiness Śrī Abhinava Vidyatīrta Mahāswāmiji @ Sringeri Vidya Shankara Temple.)

**The second quality** is "**Forbearance**". Normally, when one hears that which is unpleasant or encounters an unfavorable situation created by another, one feels





# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



angry and seeks vengeance. If one is strong enough, one directly retaliates. If not, one seeks to avenge oneself on the sly. Acting thus does not constitute the behaviour of a noble one.

Even though one may be in a position to take action, still one must forgive the wrong doer. One must not harbour bitterness. In the Rāmāyaṇa, we read, "Rāmā does not, by virtue of His self, recall even a century of wrong acts committed against Him by another. On the other hand, He is

satisfied even with a single favour done to Him."



What is the point in being intolerant and angry? A person only loses his own mental peace by doing so. Suppose a man is slighted or censured by another. He may get angry. Who is the loser? Anger is like an ungrateful creature. It burns the very person who gives room for it. Instead of getting angry, slighted or censured person could very well have analysed whether any actual shortcoming of his had been pointed out. If so, he could remedy that personal fault and be grateful to the person who brought it to his notice. On the other hand, the censure

may have been unfounded. If so, this man could think, "It is said that making others happy is a form of worship of Ívara. So, if this man is deriving some joy in condemning me then I am lucky. After all, without taking any effort, I am able to worship Ívara by giving him some happiness. He has done me a great favour."

(Jagadguru Śankarācārya His Holiness Śrī Abhinava Vidyatīrta Mahāswāmiji in Darbar Dress.)

**The third quality is, "Not cavilling".** Generally people who are not proficient or successful, find faults with others who are competent, prosperous or famous. The censure is basically to hide one's shortcoming; the comments are not constructive. This is a bad practice, for we should



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



appreciate good qualities in others and not assume or search for faults. In the Gītā, Kṛṣṇa declares His willingness to expound the Truth to Arjuna who "does not nastily argue". Śankara has said in his Prabodha- sudhākara that a person who hears about the condemnation of another incur sin.



What needs to be said about the sin incurred by a man who actually engages in nit-picking?

(Jagadguru Śankarācārya His Holiness Śrī Abhinava Vidyatīrta Mahāswāmiji)

Suppose a man were to cultivate an attitude of friendliness towards happy people. Then he would only derive happiness in their success. For instance, does not a father feel joy on the success of his son? Likewise, why will not a man feel happy if he regards another in a friendly light? It is said, "The petty-minded think, "This one is my own. This one is not." For the broad-minded, the whole world is one family." How can the prosperity of another agitate the mind of a person who looks upon everyone as a member of his dear family? In fact, such an attitude conduces to peace of mind by eliminating jealousy and the like that are disruptive of mental tranquility.

**The fourth quality is, "Purity".** If we were to encounter a person who wears dirty clothes and who has not bathed for many days, his unpleasant smell makes us want to move away. On the other hand, the stinking one is hardly aware of anything abnormal. Likewise, some are in the habit of spitting in public places. Such practices are not only repulsive, but unhygienic too. Hence, one must bathe daily and observe hygiene. Cleanliness is an important ingredient of purity.

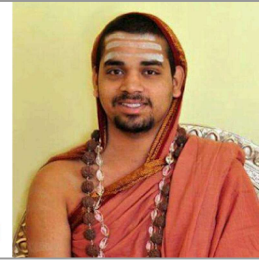


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



**The fifth essential quality is, "Freedom from laziness".** Many people give reasons for not being in a position to carry out their tasks. No employer would be pleased with a lazy worker. A student who keeps putting off reading, fares badly in his studies. When a person sincerely engages himself in the prompt performance of his duties, his mind gets far less opportunity to engage itself in idle or harmful thoughts. Thus, it is in everyone's interest to shy away from laziness and cultivate enthusiasm.



**Sri Sri Chandra Sekhara Bharathi Mahaswamiji and**

**Sri Abhinava Vidya Theertha Swamiji of Dakshinamnaya Sharada Peetham, Sringeri**

**The sixth noble quality is, "Auspiciousness".**

When we meet, we note that their words as also facial expressions are not pleasing. Such should not be the case. We should speak and conduct ourselves in a manner which is pleasant. For instance, on seeing an elderly or great person rather than saying, "Sit down", rudely, one should politely offer a seat and invite the person to sit. Proper speech is not just pleasing to hear but is also factual. Manu has said, "Speak the truth. Utter that which is pleasant. Do not verbalize a distressing truth. Do not say anything that is gratifying but false.

This is the eternal

dharmas." The Isvara taught Arjuna, "Speech that causes no pain, is true, agreeable and beneficial and the practice of studying the scriptures constitute austerity of speech". Such austerity of speech purifies a person.

(Jagadguru Śankarācārya His Holiness Śrī Chandrashekara Bhārātī Mahāswāmiji and Jagadguru Śankarācārya His Holiness Śrī Abhinava Vidyatirta Mahāswāmiji @ Sringeri)



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



The seventh ordained quality is, "**Absence of niggardliness**". The tendency to hoard and not part with anything in charity is the result of greed. Kṛṣṇa has spoken of desire, anger and greed as the triple gates of hell. Hoarding will never benefit us and when we die, we cannot take our wealth with us.

Nīlakanṭha Dīkṣitar has humorously advised, "If you are keen that even after death you should not be parted with your wealth and that you should carry it with you in a bundle on your head then give it to the deserving". Currency notes cannot be taken to the next world. On the other hand, if a miser converts them into virtue by performing charity, he need not fear that he will lose them after death. After all, virtue will accompany him to the next world.

The scriptures prescribe the giving of gifts to the deserving as an antidote for greed. So, charity, apart from bringing about happiness in others, greatly conduces to the spiritual well-being of the donor. A person who loses some money feels unhappy. But he feels happy, not sad, when he voluntarily gives the same amount to a poor student who is not in a position to pay the examination fees. Charity can thus make not only the donee but also the donor happy.

**(Jnanodaya School was established and inaugurated by Jagadguru Śankarācārya His Holiness Śrī Abhinava Vidyatīrta Mahāswāmiji on 10th April, 1988)**

A person was advised by a holy man to gift a vegetable a day and told that he would attain great merit by doing so. The poor man strictly followed the advice. After death he was reborn in a royal family and grew up to become a king. He was able to recall what he had done in his past birth. So, he continued to gift a vegetable a day. Surprisingly, after death, he was reborn as a beggar. The man was unable to comprehend the reason and so sought the advice of the holy man who had earlier blessed him. From the sage, he learnt that prior to becoming a King he had been very poor and so a gift of a vegetable a day was sufficient to give him a lot of virtue. On the other hand, as a King he was endowed with affluence. So, thereafter, the gift of just a vegetable a day was quite insufficient to earn him merit of any consequence. The person realised that the extent of charity needed to earn a certain degree of merit depends upon one's financial status.



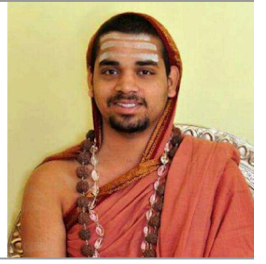


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



**The last of the eight qualities** is, "**Absence of attachment**". Most of our problems are due to our worldly desires. It is said in the "Panchadasī", "He who is attached gets tied down in the world. The unattached one experiences joy. Therefore, attachment should always be discharged by one who desires to be happy". It is perfectly possible to work efficiently and to fulfill all one's duties without attachment. In fact, attachment impairs efficient functioning. Commonly, surgeons do not perform surgeries on their close relatives. If there was no risk of attachment clouding or impairing



performance such would not have been the case.

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



# Voice of Jagadguru

advaitam paramanandam



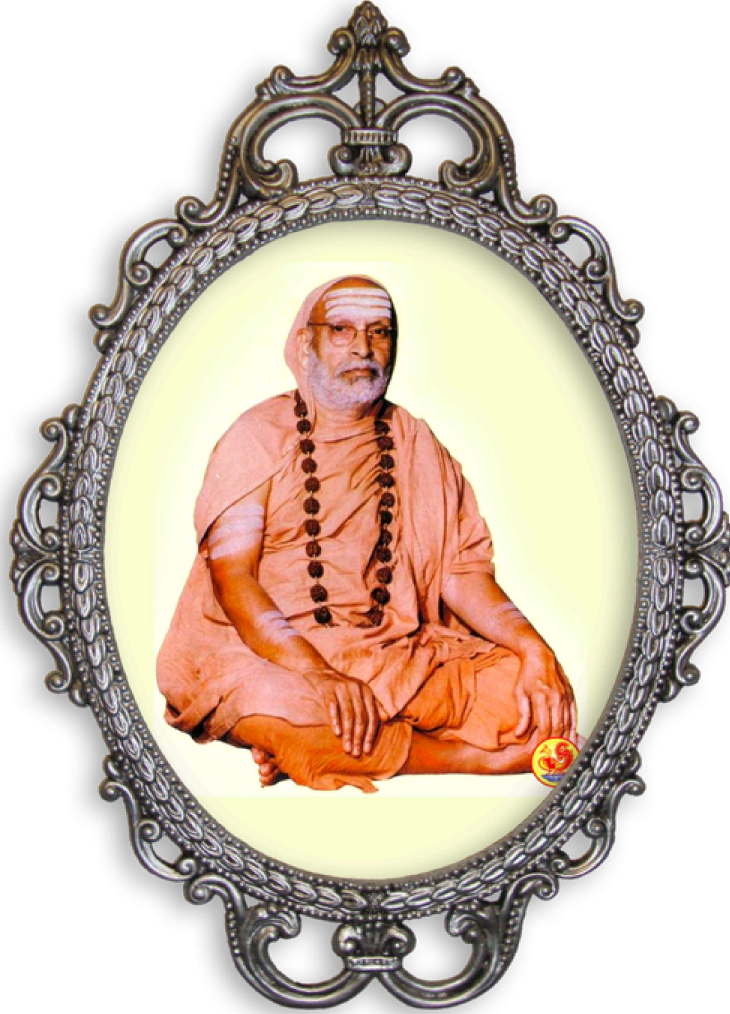
an e-magazine on advaita



## ANUGRAHA BHASHANAM : 2

### PROSTRATE, SURRENDER AND BECOME BLESSED

A Devotee prayed to the compassionate Ísvara to forgive two terrible sins of his. What are they?



The devotee spelt out that in none of his previous births he had done namaskāra to Ísvara. This was a very grievous sin. How did he know that he had never saluted Ísvara at any time? The answer is simple. Namaskāra to Ísvara, according to the devotee, automatically ensures freedom from rebirth. Had he saluted Ísvara in any previous births, he would not have been born. The fact that he had been born showed that such a holy act as prostrating before Ísvara had not been performed earlier.

In the present birth, he was now offering his praṇāms, and that precisely was the cause of his second fault.

On account of his paying obeisance to Ísvara, he would certainly not be born again. Thus, there would be no occasion for him to saluted Ísvara in future. His inevitable failure to do namaskāra to Ísvara in any future birth was his second sin! These two sins should

be pardoned; this was the prayer.

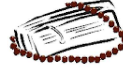
(Jagadguru Śankarācārya His Holiness Śrī Abhinava Vidyatīrta Mahāswāmiji)

The prayer illustrates how important one should consider offering salutations to Ísvara. Normally, most of us prostrate before Ísvara daily but are most casual about the act. This is not correct. We must regard the chance given to us to offer namaskāra to be most valuable and to be due solely to Ísvara's grace. Ísvara has taken care of us even from the time when we lay helplessly in the wombs of our mothers. The least we can do by way of gratitude is to salute Ísvara with all our being.



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Will Ísvara accept us, for we cannot truly claim to be leading a life much different from that of any animal? We spend much of our energy and time earning our bread and a large chunk of the remaining time in sleep. How then can we claim to be far different from animals unless we are strongly devoted to Ísvara and lead a spiritual life?

In his Śiva- bhujanga-stotra, Srī Shankarāchārya poses this query to Śiva and then tells the Ísvara to accept him even if he be on par with an animal. Why? Is not Nandi the vehicle of Śiva? Surely, if Śiva can accept Nandi, a bull, there should be no problem in His accepting an animal-like devotee. How indeed could Śiva complain about the devotee being animal-like when He had made an animal itself His own.

It is one thing to be on par with an animal and another to be sinful. What if the devotee to be sinful. What if the devotee be full of faults? Would the Ísvara then accept him? Srī Shankarāchārya tells Śiva in the verse under consideration that even in such a case Śiva should extend His love. Why? Had not Śiva placed Chandra on His head even though the latter had violated the promise given by him to view all his wives alike and had even committed the sin of eloping with his preceptor's wife? Decidedly, if Śiva could place on His head one who had such faults, He should have no reason to reject a devotee merely because of the devotee's blemishes.

Let the devotee be on par with an animal and be sinful too and yet be qualified to be accepted by Ísvara. But then should not the devotee's supplication be free from all traces of hypocrisy? Should not the devotee at least be free from double standards? Here again Srī Adi Shankarāchārya disagrees, for he tells Śiva, "If you are opposed to 'two-tongued ones' then how is that You keep a fork-tongued snake as a neck ornament? If You can adopt a snake then why not me?".

In conclusion, Srī Adi Shankarāchārya reminds Śiva that no matter what a person's condition might have been, he inevitably becomes blessed on being received by the Ísvara. The implication of the prayer in that Ísvara's compassion is limitless and so He will accept us, all our faults and limitations notwithstanding if we offer ourselves to Him. Thus, we will do well to salute Ísvara and surrender ourselves to Him. The rest will be taken care of by Ísvara.

| 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  |