

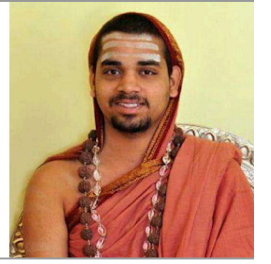


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## Navratri Special and 63<sup>rd</sup> Aradhana of 34<sup>th</sup> Peedathipathi of Śrī Sringeri Sharada Peetham Jagadguru Śrī Chandrashekara Bharati Mahāswami-ji

### ACHARYAL SANDESH

### WHO AM 'I' ?

---The root of the problem is the mistaking of the body of the Self Deha Atma Buddhi. Such mistaking is referred to by the example of a rope being taken for a snake in dimness. "It may create a little sense of fear but will not cause any serious harm. On the other hand, if the reverse of mistaking a snake is taken to be a rope, it could be quite serious. If one holds a snake thinking it is a rope, he would be bitten by it and the resulting poisoning may cause death. If only one beats the rope, thinking it to be a snake, it will not end the illusion. Only with recognition that which he is seen is a rope, the false knowledge ends. This is an illusion which needs to be tackled by enquiry. It has the beginning and end in time. Therefore it cannot be the Self, which is ever existent.



---Body is not the Self. This body is made up of five dissoluble elements and subject to change every second. Again when sleep overtakes, why does the body wish to lie flat on the bed or on the floor? All these would help to conclude that body is not the Self. "One might also mention the fact that the body, which after death needs four persons to carry it to the cremation ground is effortlessly carried by a person during his lifetime because of the ever present light of the Self".

---Then the question would arise, is the vital force in the body the Self? When breath stops, one is declared dead. "Even so the question would remain if the vital force, which seems so important, can be regarded as Self. The answer is 'no'. For there is a power which controls breathe. Only the link of the vital force of Self makes it possible".

---"By the same logic, mind is also not the Self. Sometimes when we are speaking with another person, he might say he was inattentive and request for the repetition of the same. There must be an entity which says that the mind has wandered. The perceiver therefore is different from perception. Since the perceiver merges with perception the mind too may not be regarded as Self". Thus it will be evident that the identification with the body, the senses, the breath and the mind with the Self is the root cause of one's sorrow. Because of that one acts in the illusive belief of identifying the means of happiness outside of himself instead of turning within and everlasting in the Self.

--- Jagadguru Śankarācārya His Holiness Paramaguru Śrī Śrī Srī Chandrashekhara Bhāratī Mahāswāmi-ji

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



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## Dialogue with Jagadguru Śrī Chandrashekhara Bhārati Mahāswāmi-ji

### The importance of guru's guidance and grace



**Devotee** : Is anything impossible by guru's grace?

**Jagadguru** : If one wants satisfy his hunger he must eat himself. To be cured of illness the patient alone has to take medicines. Similarly, the guru will direct and guide the disciple about the necessary practices for attaining Self-Knowledge. If a doctor administers the medicine to himself will the patient be cured? Similarly, the disciples' ignorance cannot be vicariously ended by guru's sadhanas. Hence the timeless ignorance cannot be removed unless the disciple himself practices what he has been instructed to

do. There are verses in the 'Viveka Choodamani' which explain clearly that Self-knowledge is not a commodity nor it is available in heavens or even in Brahmaloaka. Only you can resolve your own doubts. I can only indicate the way. According to Advaita one can attain liberation only by his own efforts. The worship of Íswara is to protect ourselves against obstructions in the way of sadhana. Full liberty is there for every human being for practicing the way to Self-knowledge. What sought is the grace of God to remove problems and difficulties which arise on the way.

**Devotee** : It is said that 'Totakacharya' attained Self-Knowledge by the blessing of his Guru Śrī Adi Śankarāchārya. Likewise can we not also be liberated by the blessing of the Jagadguru?

**Jagadguru**: "Totakacharya' attained Self-Knowledge and erudition in the scriptures not only by the grace of the Acharya. He had worshipped Íswara, enquired into the scriptures in his previous lives. It bore fruit fully, though apparently suddenly by the grace of Acharya. If you have also such samskaras let it bear fruit.



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## The importance of Devotees responsibility

**Devotee** : According to Śankara Vijayam, 'Totakacharya' was ignorant and it was only the grace of Acharya that was responsible for liberation.

**Jagadguru** : If that be the case, everyone can be lazy, do only service to the guru and attain liberation. Is it the purpose of the scriptures to encourage laziness? The prescribed methods of listening to the truth, reflecting on it and practicing it would be side-stepped and rendered meaningless.



**Devotee** : We now realise that along with service to the guru other spiritual practices are also required. Even so, if one easy method is prescribed by the guru, cannot that serve to supplement service to the Guru? If so you may kindly initiate us into a mantra which would be powerful enough.

**Jagadguru** : Listen to this story because your argument seem to be like that. A thief, entered a city, burgled some places and started returning to his own house. However due to excessive police vigilance, he had to wander through different places to escape from them. In this process he missed this way and ultimately reached the police station on the outskirts of the city. By then it was dawn. Hence he fell into the hands of the very force he had been avoiding throughout the night.

**Devotee** : We are unable to link this story with our question.

**Jagadguru** : You began by asserting that guru's grace alone is sufficient and that no spiritual

practices are required. In order to remove this basic error, I have explained several things to you. Even so you are persisting with your doubts. You have started asking the very same questions.

**Devotee** : Earlier we were asking about Guru's grace. Now we are requesting the guru to initiate us into a mantra. We are not in the same predicament as the thief who got caught by reaching a wrong place after much effort. Having come here we hope to be initiated into one potent mantra at least and get peace of mind.

**Jagadguru** : The guru alone can prescribe the method suited for each disciple. The disciple should not decide in advance what is needed.

**Devotee** : Yes. We hope that Śrī Sannidhānam will initiate us into Śrī Vidya mantra at least next time.

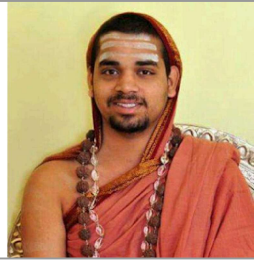


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**Jagadguru** : Don't take a promise from me. Since you are a Judge, I have to be careful about my utterance. I can only say that a good mantra will be given. I am unable to assure that it will be Śrī Vidya.

**Devotee** : Can you not bless us by fulfilling our wishes?

**Jagadguru** : I am certainly willing to grant your request, but it may not be in the particular way you want. A patient can only explain his symptoms and problems but cannot ask the doctor to prescribe a particular medicine for it. Similarly a disciple can only explain to the Guru the state of his mind and seek relief. He cannot determine the appropriate sadhana also and insist on being guided on those lines. You will certainly get a proper mantra when you come next time.

**Devotee** : However we feel that it will serve the purpose of quieting the mind.

**Jagadguru** : If that be so, it can be given on an appropriate occasion. But it will not help to liberate you as you had desired. As Bagavatpādā has said, one cannot be cured of his ailment merely by pronouncing the names of the medicines and cure his diseases. Similarly, without the prescribed sravana, manana, nididhyasana, one cannot become aware of the truth.



**Devotee** : Is there no exception? Suppose one is initiated into a very sacred mantra like Śrī Vidya, will it not be sufficient?

**Jagadguru** : Why do you talk about Śrī Vidya? You have already been initiated into the sacred Gāyatrī mantra. Have you not heard that the smṛiti rated Gāyatrī as the most sacred mantra?

**Devotee** : We are now repeating Gāyatrī. But we feel that the sacred Śrī Vidya will help us to be liberated.

**Jagadguru** : Please refer to sloka 67 of 'Viveka Choodamani' in which the correct position has been explained by Bagavadpāda. Do you know the meaning of that verse?

[The best way to conclude this offering is to remember the verses of the great devotee Sri Krishnaswami Iyer, later Swami Jnanananda.]

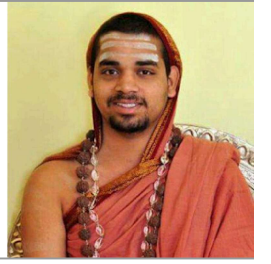


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## JAGADGURU SRI ABHINAVA VIDYATIRTHA MAHASWAMI – ASHTOTTARA SHATANAMAVALI

जगद्गुरु श्रीभारतीतीर्थमहास्वामिभिर्विरचिता  
॥ श्रीजगद्गुरु अभिनवविद्यातीर्थमहास्वामिनां अष्टोत्तरशतनामावलिः ॥  
विवेकिनं महाप्रज्ञं धैर्यौदार्यक्षमानिधिम् ।  
सदाभिनवपूर्वं तं विद्यातीर्थगुरुं भजे ॥



76. योगमार्गविशारदाय नमः । yōgamārgaviśāradāya namaḥ ।

---Salutations to the One who is supremely adept in Yoga.

77. राजाधिराजसंपूज्याय नमः । rājādhirājasampūjyāya namaḥ ।

---Salutations to the One who is revered by royals.

78. रागद्वेषविवर्जिताय नमः । rāgadvēṣavivarjitāya namaḥ ।



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---Salutations to the One who has no likes and dislikes.

## 79. रुद्राक्षभूषितग्रीवाय नमः | rudrākṣabhūṣitaḡrīvāya namaḥ |

---Salutations to the One whose neck is adorned with the Rudraksha Mala.

## 80. रुद्राराधनतत्पराय नमः | rudrārādhanatatarāya namaḥ |

---Salutations to the One intent on the worship of Lord Rudra.

## 81. वशीकृतेन्द्रियग्रामाय नमः | vaśīkṛtēndriyagrāmāya namaḥ |

---Salutations to the One who has conquered the senses.



## 82. वाग्देवीसमुपासकाय नमः | vāgdēvisamupāsakāya namaḥ |

---Salutations to the One who fervently worships the Goddess of Speech (Goddess Sharada)

## 83. विद्यारण्यसमप्रज्ञाय नमः | vidyāraṇyasamaprajñāya namaḥ |

---Salutations to the One whose wisdom is comparable to that of Jagadguru Sri Vidyaranya.

## 84. विद्याविनयशोभिताय नमः | vidyāvinayaśōbhītāya namaḥ |

---Salutations to the One who is adorned with knowledge and humility.

## 85. वेदशास्त्रपरित्रात्रे नमः | vēdaśāstraparitrātrē namaḥ |

---Salutations to the One who protects the Vedas and the Shastras.

## 86. वादिमत्तेभकेसरिणे नमः | vādimattēbhakēsariṇē namaḥ |

---Salutations to the One who is akin to a lion against the elephants that are the disputants of opposing philosophical schools.

## 87. विदिताखिलशास्त्रार्थाय नमः | viditākḥilaśāstrārthāya namaḥ |



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---Salutations to the One who is versed in the import of all the Shastras.

## 88. वीतरागजनस्तुताय नमः । vītarāgajanastutāya namaḥ ।

---Salutations to the One who is adored by dispassionate sages.

## 89. व्याख्यासिंहासनाधीशाय नमः । vyākhyāsinhāsanādhīśāya namaḥ ।



---Salutations to the One who has adorned the throne of transcendental wisdom.

## 90. व्याससूत्रार्थतत्वविदे नमः । vyāsasūtrārthatatvavidē namaḥ ।

---Salutations to the One who knows the true import of the Brahma Sutras penned by Bhagavan Veda Vyasa.

## 91. शारदापूजनासक्ताय नमः । śāradāpūjanāsaktāya namaḥ ।

---Salutations to the One who revels in the worship of Goddess Sharada.

## 92. शारदेन्दुसमद्युतये नमः । śāradēndusamadyutayē namaḥ ।

---Salutations to the One who is brilliant like the autumnal moon.

## 93. शास्त्रतात्पर्यसंवेदिने नमः ।

## śāstratātparyasanvēdinē namaḥ ।

---Salutations to the One who has mastered the essence of the scriptures.

## 94. शारदापीठनायकाय नमः । śāradāpīṭhanāyakāya namaḥ ।



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Salutations to the One who has headed the sacred Sharada Peetham.

95. शङ्कराचार्यसंसेविने नमः | śaṅkarācāryasansēvinē namaḥ |

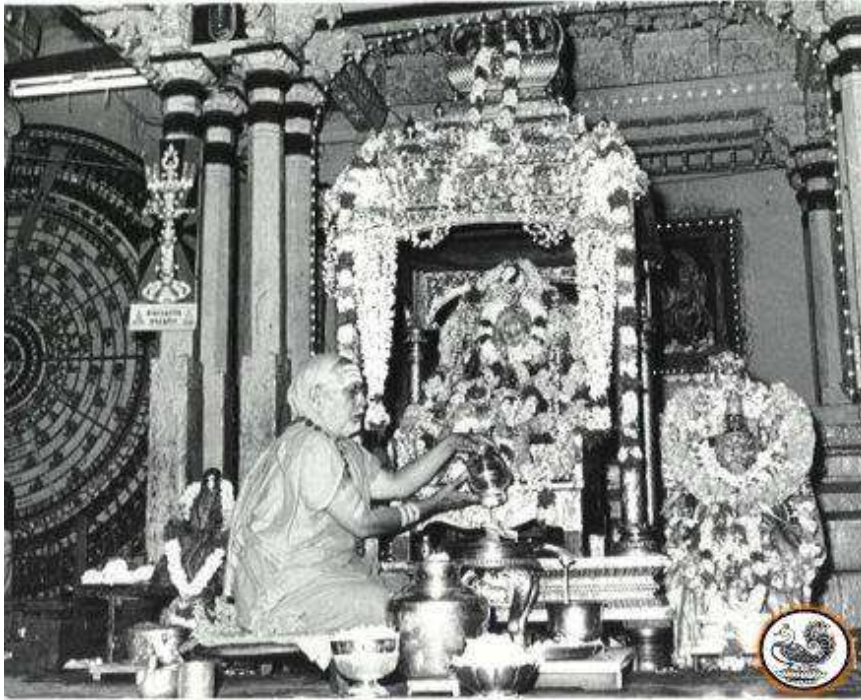
---Salutations to the One who worships Sri Shankara Bhagavatpada.

96. शङ्काद्रिभिदुरोपमाय नमः | śaṅkādrībhīdurōpamāya namaḥ |

---Salutations to the One who is like a thunderbolt to the mountain of doubts.

97. शमिताखिलसंतापाय नमः | śamitākḥīlasantāpāya namaḥ |

---Salutations to the One who extinguishes all kinds of misery.



98. शमादिसुगुणालयाय नमः | śamādisuḡuṇālayāya namaḥ |

---Salutations to the One who is a repository of virtues such as Shama (restraint of the mind).

99. श्रीविद्याजपनिष्णाताय नमः | śrīvidyājapaniṣṇātāya namaḥ |

---Salutations to the One who is engrossed in the Japa of the Srividya Mantra.

100. श्रीचक्रार्चनतत्पराय

नमः | śrīcakrārcanatātparāya namaḥ |

---Salutations to the One who is keen on fervently worshipping the Sri Chakra.

101. श्रीशेशभेदरहिताय नमः | śrīśēśabhēdarahītāya namaḥ |

---Salutations to the One who makes no distinction between Lord Vishnu and Lord Shiva.



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## 102. श्रीनृसिंहपदार्चकाय नमः | śrīnṛsinhapadārcakāya namaḥ |

---Salutations to the One who worships the feet of Lord Narasimha.

## 103. नमः | sañcārapūtadharaṇayē namaḥ |

---Salutations to the One who has sanctified the earth by His travels.

## 104. संसारार्णवनाविकाय नमः | sansārārṇavanāvikāya namaḥ |

---Salutations to the One who is a helmsman in the ocean of transmigratory existence.

## 105. सत्यादिधर्मनिरताय नमः | satyādidharmaniratāya namaḥ |

---Salutations to the One who delights in the observance of Dharmic rules such as speaking the truth.

## 106. सर्वभूतदयापराय नमः | sarvabhūtadayāparāya namaḥ |

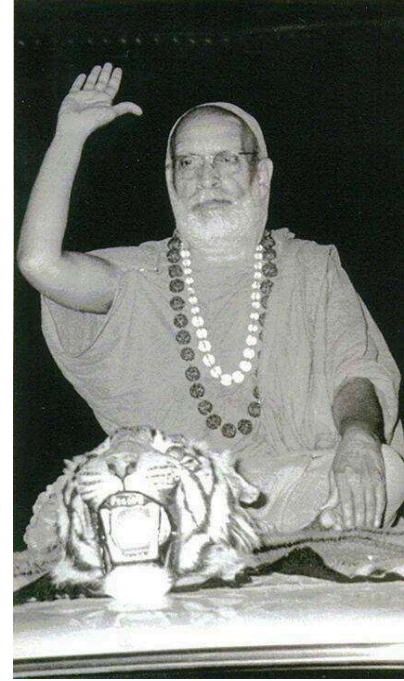
---Salutations to the One who is merciful to all creatures.

## 107. अज्ञानध्वान्तमार्तण्डाय नमः | ajñānadhvāntamārtaṇḍāya namaḥ |

Salutations to the One who is the Sun that dispels the darkness of ignorance.

## 108. विद्यातीर्थजगद्गुरवे नमः | vidyātīrthajagadguravē namaḥ |

Salutations to Sri Abhinava Vidya Tirtha MahaswaminaH, the world-preceptor.



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