

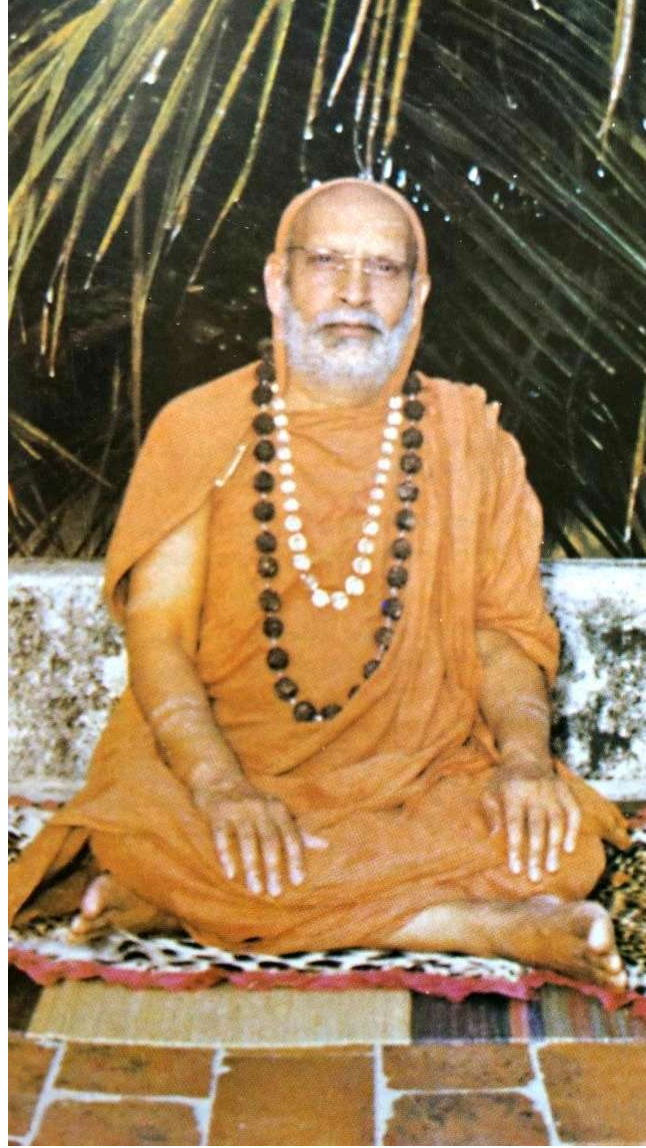


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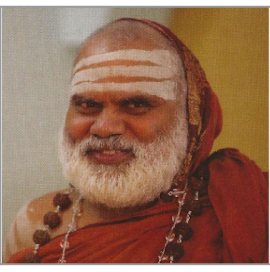
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**Birth Centenary Year of Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji
(1917-2017)**

SOUVENIR VOL I -THE DIVINE LIFE HISTORY OF THE GREATEST SAINT OF THE HIGHEST ASCETIC ORDER OF 20TH CENTURY.

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

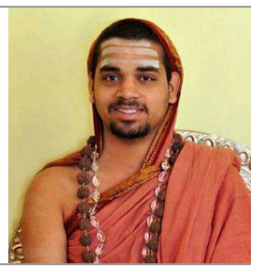


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॥ श्रीगुरुवन्दनम् ॥

श्रीगुरुभ्यो नमः

शङ्कररूपेण मच्चित्तं पङ्कीकृतमभूद्यया ।
किङ्करी यस्य सा माया शङ्कराचार्यमाश्रये ॥
प्रह्लादवरदो देवो यो नृसिंहः परो हरिः ।
नृसिंहोपासकं नित्यं तं नृसिंहगुरुं भजे ॥
श्रीसच्चिदानन्दशिवाभिनवनृसिंहभारत्यभिधान् यतीन्द्रान् ।
विद्यानिधीन् मन्त्रनिधीन् सदात्मनिष्ठान् भजे मानवशम्भुरूपान् ॥
सदात्मध्याननिरतं विषयेभ्यः पराङ्मुखम् ।
नौमि शास्त्रेषु निष्णातं चन्द्रशेखरभारतीम् ॥
विवेकिनं महाप्रज्ञं धैर्योदार्यक्षमानिधिम् ।
सदाभिनवपूर्वं तं विद्यातीर्थगुरुं भजे ॥
अज्ञानां जाह्नवीतीर्थं विद्यातीर्थं विवेकिनाम् ।
सर्वेषां सुखदं तीर्थं भारतीतीर्थमाश्रये ॥
विद्याविनयसम्पन्नं वीतरागं विवेकिनम् ।
वन्दे वेदान्ततत्त्वज्ञं विधुशेखरभारतीम् ॥
पञ्चाशल्लिपिभिर्विभक्तमुखदोः पन्मध्यवक्षस्थलां
भास्वन्मौलिनिबद्धचन्द्रशकलामापीनतुङ्गस्तनीम् ।
मुद्रामक्षगुणं सुधाढ्यकलशं विद्याञ्च हस्ताम्बुजैः
बिभ्राणां विशदप्रभां त्रिनयनां वाग्देवतामाश्रये ॥

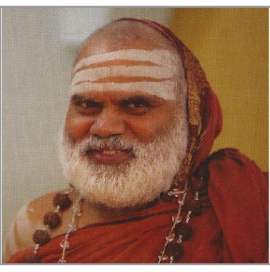
श्रीमत्परमहंस-परिव्राजकाचार्यवर्य-पदवाक्यप्रमाणपारावारपारीण-यमनियमासनप्राणायामप्रत्याहारधार
णाध्यानसमाध्यष्टाङ्गयोगानुष्ठाननिष्ठ-तपश्चक्रवर्ति-अनाद्यविच्छिन्नश्रीशङ्कराचार्यगुरुपरंपराप्राप्त-षड्दर्शन
स्थापनाचार्य-व्याख्यानसिंहासनाधीश्वर-सकलनिगमागमसारहृदय-सांख्यत्रयप्रतिपादक-वैदिकमार्गप्रवर्त
क-सर्वतन्त्रस्वतन्त्र-आदिराजधानी-विद्यानगरमहाराजधानी-कर्णाटकसिंहासनप्रतिष्ठापनाचार्य-श्रीमद्राजा
धिराजगुरु-भूमण्डलाचार्य-ऋष्यशृङ्गपुरवराधीश्वर-तुङ्गभद्रातीरवासि-श्रीमद्विद्याशङ्करपादपद्माराधक-

श्रीमज्जगद्गुरु-श्रीमदभिनवविद्यातीर्थमहास्वामिगुरुकरकमलसञ्जात-

श्रीमज्जगद्गुरु-श्रीभारतीतीर्थमहास्वामिनां-

तत्करकमलसञ्जात-श्रीमज्जगद्गुरु-श्रीविधुशेखरभारतीमहास्वामिनां च

चरणारविन्दयोः साष्टाङ्गप्रणामान् समर्पयामः ॥

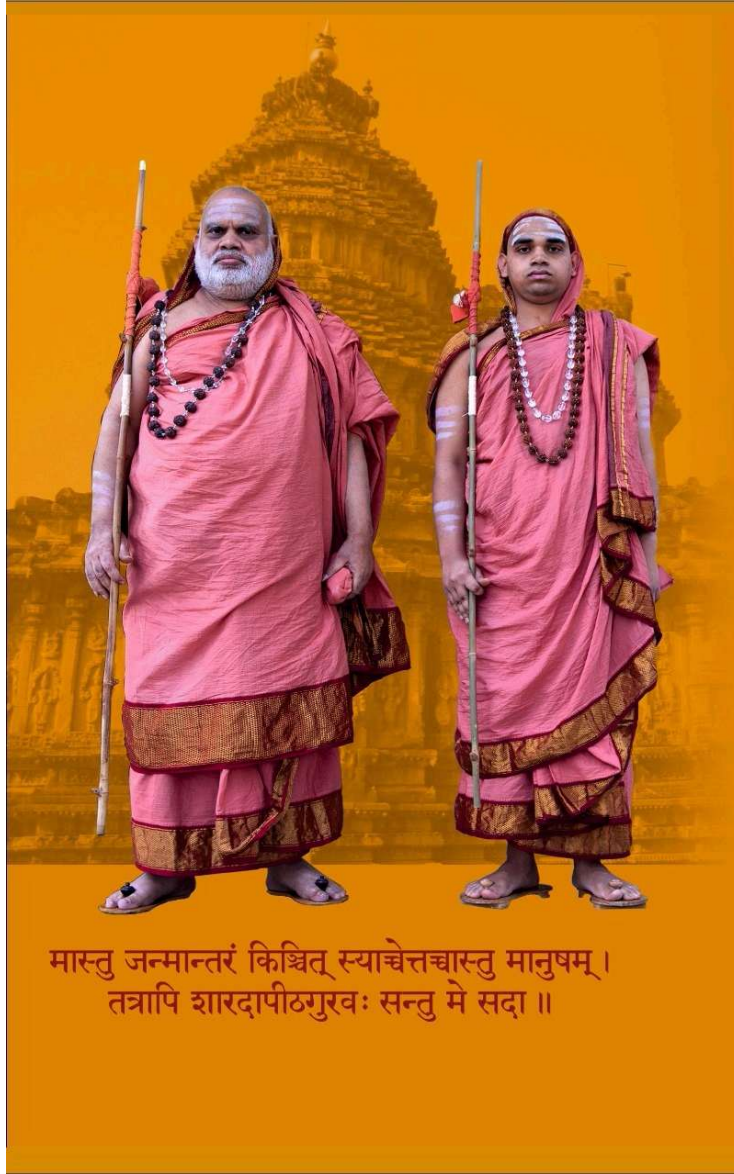
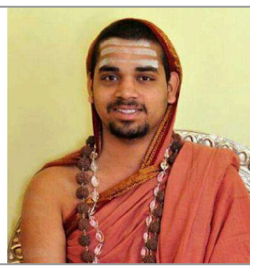


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मास्तु जन्मान्तरं किञ्चित् स्याच्चेत्तच्चास्तु मानुषम् ।
तत्रापि शारदापीठगुरवः सन्तु मे सदा ॥

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

Sri Jagadguru Sri Shankaracharya Mahasannidhanam

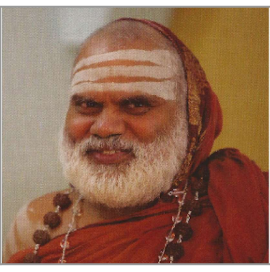
Sri Sri Sri Bharati Tirtha Mahaswamigal

And

His Holiness

Sri Jagadguru Sri Shankaracharya Sannidhanam

Sri Sri Sri Vidhushekhara Bharati Mahaswamigal.

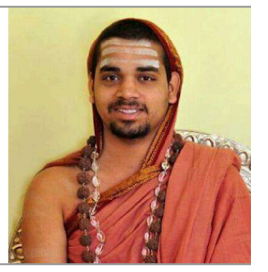


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ANUGRAHA BHASHANAM

Jagadguru Śri Abhinava Vidyatirtha Mahāswamigal. Who was the 35th Ācharya of Dakshinamnamaya Sringeri Śri Sharada Peetham for 35 years, shone as a great jñāni and yōgi.

Although he was the head of a great samsthana, such as the Śri Sharada Peetham, he had the special quality of the being very kind to everyone with no trace of ego or ahankar.



Notwithstanding his extraordinary knowledge and proficiency in the Śāstras, he was not merely able to talk freely with the common man but also convey to him lucidly the import of tattvas or truth.

Throughout his life he adopted the principle that before preaching to anyone he should practice the

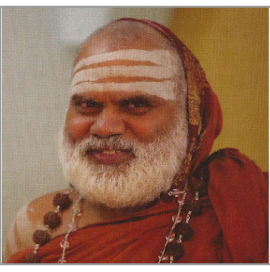
precept himself. It was his settled conviction that wherever anything good happened, it should be recognized and given due credit.

He was a great pandit among pandits; a great yōgi among yōgins; a great jñāni among jñānis. There is no doubt at all that Śri Abhinava Vidyatirtha Mahaswamigal was a great mahāpuruṣā of recent times. Just by remembering the great saint, we will be able to get rid of all sins, and all prosperity and welfare will come to us.

विवेकिनं महाप्रज्ञं धैर्यैदार्यक्षमानिधिम् ।
सदाभिनव पूर्वं तं विद्यातीर्थगुरुं भजे ॥

**vivēkinam mahāprajñam dhairyaidearyakṣamānidhim |
sadābhinava pūrvam taṁ vidyātīrthagurum bhajē ||**

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji

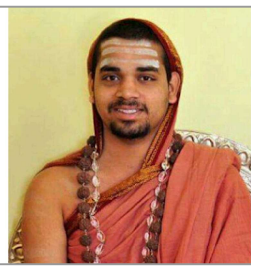


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THE BIRTH CENTENARY YEAR CELEBRATION OF, HIS HOLINESS JAGADGURU SRI ABHINAVA VIDYATIRTHA MAHASWAMIJI.

The only Avichinna Guru – Shisya parampara peetham is Dakshinamnamaya Śri Sringeri Sharada Peetham, which was established by Śri Ādi Śankarāchārya. All the Ācharyās who adorned this peetham were great saints and Jīva mukthas. Dharma śāstras says, “The grace of Ísvara will take us to ‘Sat-Guru’ and the ‘Sat-Guru’ alone will lead us into realizing the ātma jñāna which in turn paves way for our mukthi”. For obtaining the grace of Ísvara we should have a strong devotion. That devotion can be obtained only by the grace of Guru; for that one has to follow the dharma as said in śāstras. We the devotees of Dakshinamnamaya Śri Sringeri Sharada Peetham

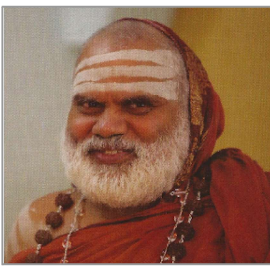


are indeed very blessed. Due to the puṇya karma done by us in our previous births, we have become the devotees of Dakshinamnamaya Śri Sringeri Sharada Peetham. So it is our prime duty to celebrate the “Birth Centenary of Our Jeṣṭha Mahasannidhānam Jagadguru His Holiness Śrī Abhinava Vidhyatirtha Mahāswāmigal” in a monumental way. As part of the observations of this Jayanti, devotees are chanting the Ashtottara Shatanamavali Stotram of Śrī Abhinava Vidhyatirtha Mahāswāmigal which was composed by His Disciple and the reigning Śankarāchārya, Jagadguru Śri Bhāratī Tirtha Mahā sannidhānam.

We are hereby submitting this “Souvenir” with few collection from the early Life of Jeṣṭha Mahā sannidhānam, memorable moments with his Guru Jagadguru Śankarācārya His Holiness Śrī Śrī Śrī Chandrashekara Bharatī

Mahaswamigal and with Śiṣya Jagadguru Śankarācārya His Holiness Mahā sannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmigal, at the lotus feet of our Jagadguru Śankarācārya His Holiness Mahā sannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji .

Our humble pranams at the lotus feet of the Ācharyas of Dakshinamnamaya Śri Sringeri Sharada Peetham.

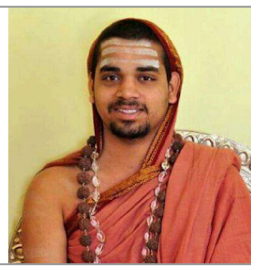


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A SHORT SUMMARY OF THE LIFE HISTORY OF HIS HOLINESS JAGADGURU SRI ABHINAVA VIDYATIRTHA MAHASWAMIGAL.

Deepavali is the most important and sacred festival that is celebrated throughout the world without any differences in their status, age, caste, qualification etc. The historical background for the celebration of this festival has a story that Lord Kṛṣṇa, who is an incarnation of Lord Mahāviṣṇu, in order to protect dharma, killed the demon Narakasura. The ignorance is being vanished by lamps (knowledge). It became the itcha of Ísvara once again to come to this world to spread dharma in the lineage of Śrī Ādi

Śankarachāryā, the incarnation of Lord Śiva, who came to this world to spread the Sanathana Dharma, lighted the lamp of wisdom and vanished the darkness of ignorance through his dharma prachara. On the auspicious month of Aswina of the year Pingala, the star Swati (13th of November, 1917) in Basanvagudi, Bangalore a male infant was born to the blessed couple Śrī Kaipu Rama Sastry and Venkata Lakshmi Amma.

The blessed couple named the boy as "Srinivasan". He had his primary education in the Municipal Primary School and then studied up to eight standard at Arya Vidyasala at Bangalore. Srinivasan was born with the high qualities that were said by Maharishi Gautama. The said qualities are Compassion towards all beings, forbearance, purity, auspiciousness, absence of stinginess and freedom from jealousy, laziness and attachment. Our Acharyal proved in his life early life that he is an enlightened one with the above said qualities which were inborn in him.



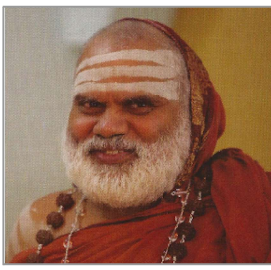
He was very brave and possessed an unshakable faith in Lord. Once his friends said there



was a ghost in the nearby tank of a place. So everyone were afraid to go there after evening hours. One day while playing, this topic was discussed and Srinivasan refused the reason they are telling. They challenged him. Suddenly on the next Amavasya (no moon day), Srinivasa went to that specific place in night washed his hands and feet and returned happily. When they came to know about the action of Srinivasan everyone were amazed and asked how he managed to do that.

Srinivasan replied, " I did it by Praying god. When He is there what is there to fear?".

Another incident for his dayaguna: Once Srinivasan's friend did not do his examination well. The boy's father was very much angry with him and gave him a strong punishment. He made the

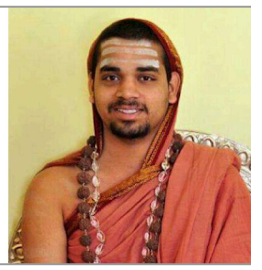


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boy to bend and kept a big stone on the lad's back. The boy needed to be pulled up and because of the terrible pain he started weeping. On seeing this, Srinivasan went to the father of his friend and said, "You are older than me and wiser too. Your son is squirming in pain. Please let him rest for a while. You may place the stone on my back instead and I shall take the punishment instead of him". The father was shocked by the words of Srinivasan and relieved his son from the punishment. Such was the compassion of Srinivasan; he was ready to suffer for others and always respected his elders.

One turning incident happened in the life of Srinivasan and the prediction of Sri Venkatrama Sastry, the friend of Rama Sastry, became true in later years. Srinivasan was a very good and brilliant student. He was helping his Youngers in their studies and was very good in playing sports also. Once Rama Sastry, the father of Srinivasan, mistakenly thought that his son is not studying properly, so he took a stick and started hitting him in his palms repeatedly. Srinivasan took this harsh treatment without any murmur and also stretched his other hand to receive further strokes. Seeing this sad scene, Venkatrama Sastry rushed towards Rama Sastry and stopped him for his wrong action. He saw the palms of Srinivasan and was surprised with a sweet shock. He told Rama Sastry, "You



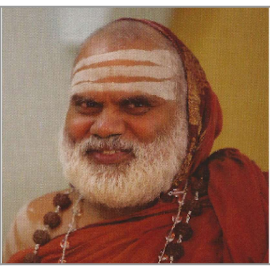
are fortunate to have such a great

son. He is different from all and he is a very great yogi. It will not be a surprise even if the Jagadguru of Sringeri nominates him as the successor of the Peetham. Don't beat him, for it is likely that you may have to prostrate before him one day".



Srinivasan's mother often found difficult to feed her family due to extreme poverty. Srinivasan on seeing this with a heavy heart used to tell his mother, "Let my Upanayanam be performed. So that I will fetch you what I get for Bhiksha and with that our food problems will be solved". Lakshmi Amma although touched by the words of Srinivasan, never accepted the offer.

His Holiness Jagadguru Sri Chandrashekhara Bharati Mahaswamigal the then Pontiff of Sri Sringeri Sharada Peetham, wished to spend more time in his penance and was in search of his successor. Srikanta Sastry the then agent of Sringeri Mutt was in search of a boy to fulfill the wishes of the Jagadguru. He was consulting with various astrologers too. One day Venkatarama Sastry showed the horoscope of Srinivasan to him and that was given to the Jagadguru Sri Chandrashekhara Bharati Mahaswamigal also. On hearing that the Upanayanam of Srinivasa has not been performed, Srikanta Sastry with the blessing of Jagadguru Sri Chandrashekhara Bharati Mahaswamigal arranged to perform it at Sringeri, at the Mutt expenses and arranged for

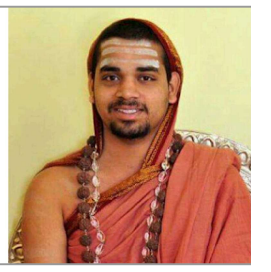


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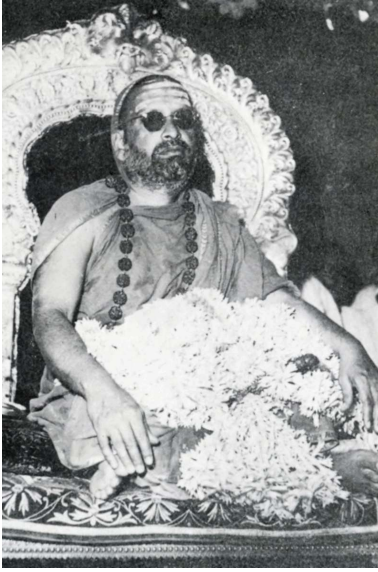
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Srinivasan's upanayanam on May 4th 1930 and Rama Sastry agreed for it and everyone went to Sringeri in the midst of the Sri Shankara Jayanthi celebrations. The Upanayanam was performed at the Sharada Devi's temple and the sacred Brahmopadeshm coincided with the ringing of the temple bell.

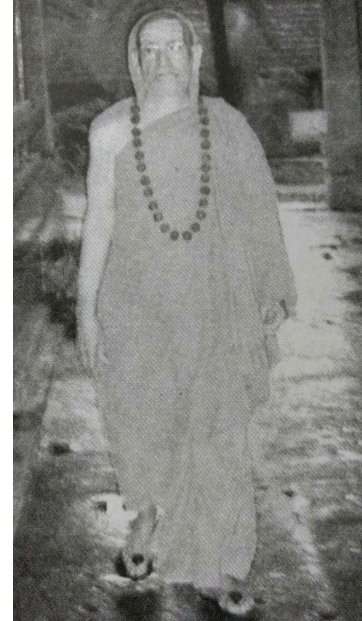


After the Upanayanam, Rama Sastry and Lakshmi Amma along with Srinivasa and family members went to Narasimha Vana to pay their respect to our Paramesthi Guru (His Holiness Jagadguru Sri Chandrashekhara Bharati Mahaswamigal the then Pontiff of Sri Sringeri Sharada Peetham). The compassionate eyes of the Jagadguru fell on Srinivasan. Jagadguru Sri Chandrashekhara Bharati Mahaswamigal asked Srinivasan many questions and he was very much satisfied with his answers. He asked, "Are you ready to study here?." Suddenly Srinivasan without any hesitation turned his parents and said, "You can go home, I wish to stay here as a student".

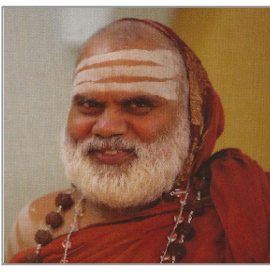
Srinivasan developed the habit of waking up at 4:30 a.m. Then after his morning commitments, he would perform his duties with care. After his breakfast, he would study till noon, and then he does his Madhyanikam. He was not engaged in the habits of sleeping in the noon, rather he would engage in studies. He will go

to bed at 10:30 p.m.

नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापन् हि तत् (भ्रह.उप.४.४.२१)
nānudhyāyādbahūñchabdānvācō viglāpanam hi tat
(brah.upa.4.4.21), as per the aforementioned sentence Srinivasan will speak only few necessary words. Our Acharyal use to tell that we should speak little and give rest to our organs. If we are supposed to speak, we should speak words that are useful. He used to chant Gayatri Japa at all times. Once sharing his experience, our Acharyal told, "After my Upanayanam till the previous day of Sannyasa, I used to chant Gayatri Japa whenever possible. I feel much happy while chanting the mantra. It is the dharma of a Sanyasi to chant the Gayatri mantra. I prayed that I should not do anything against his sanyasa dharma. In my brahmacharya days after upanayanam I used to chant this sacred mantra even in my dreams".



In an upanyasam delivered at Madurai in 1958, the Acharya listed the qualities of a true disciple. "The disciple must be of pure mind, a server of the holy, of proper conduct, desirous of knowledge, the truth, intent on service to the Guru, free from pride, eager to offer prostrations, one awaiting an opportune moment pose queries, of restrained mind and regulated senses, free from envy, surrendered to the guru, possess faith in shastras,

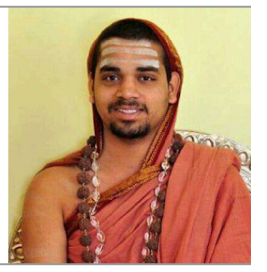


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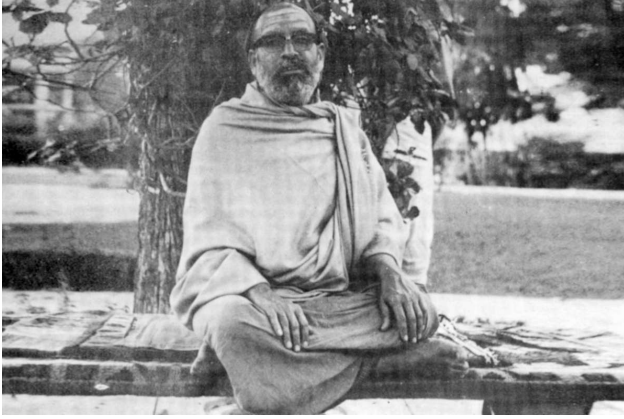
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successful in tests and one who shows gratitude. Such a dear disciple is worthy of being imparted with knowledge”.



All the said qualities are with our Acharyal from his childhood. Jagadguru Sri Chandrashekhara Bharati Mahaswamigal was very much satisfied with his disciple. He also created more opportunities to clear all the inside wishes and feelings running inside Srinivasan. Once our Parama guru (Jagadguru Sri Chandrashekhara Bharati Mahaswamigal) was enquiring with the students of padasala about the food given to them. Each started saying about the taste of the food. Some even made complaints to him. But Srinivasan was very quiet and said nothing, when Acharyal asked him, he

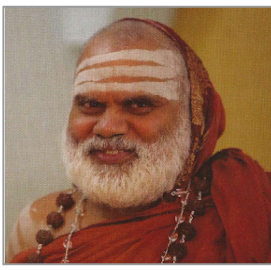
replied anything that is given by the acharyal is the prasadam and there is nothing to comment on it.

Once Jagadguru Sri Chandrashekhara Bharati Mahaswamigal (Parama Guru) composed a verse on Sri Dakshinamurthy and questioned about the meaning of the slokas to the students. The meaning of the sloka is as follows, “Śiva , in his manifestation as Dakshinamurthy, indicated through his silence and chinmudra that the Atma is without a second, is of the nature of consciousness and is all-pervading. Therefore the book, the snake and flame (in his hands) support this truth. Many scholars in the mutt and the students said the same meaning almost, but their explanation didn't satisfy our Parama Guru. Srinivasan rightly remarked that the afore mentioned three things in the sloka indicate scriptures, reasoning and experience. Parama guru was so much pleased with his reply.



One day our Parama Guru took some of the students including Srinivasan to the Kalabhairava Temple. There he mentioned a sloka, सूते सूकरयुवतिः सुतशतमत्यन्तसुर्भगं झटिति । करिणी चिराय सूते सकलमहीपिललालितं ।।sūtē sūkarayuvatiḥ sutaśātamatyantāsurbhagaṁ jhaṭiti |kariṇī cirāya sūtē sakalamahīpilālitaṁ]

[[[A pig will give birth to many number of pigs at the same time, which is a impure creature. But at the same time an elephant will give birth to only one infant which is being used by emperors for their pride.]. When acharyas asked why he mentioned this specific sloka, others were unable to answer. Srinivasan replied that even though very big schools educate hundreds of students, they do not understand and learn properly, the purpose of getting educated

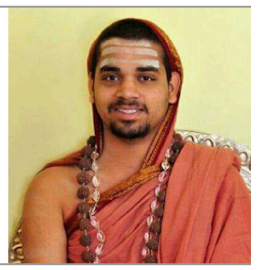


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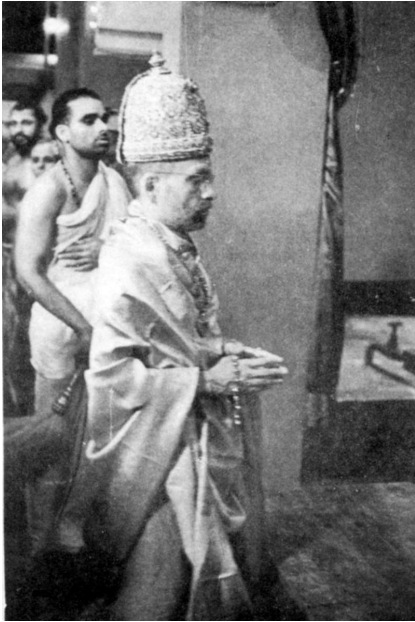


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becomes useless; even a small school can make a student a brilliant genius, that kind of schooling alone is the best way to obtain education. Acharyal was very much happy with the reply of Srinivasan, he turned to Sri Vaidyanatha sastry and told, "Only one mother in this world gets the divine opportunity of giving birth to such a child, who is being worshipped, even by emperors". He indicated this view as the mother of Srinivasan just had darshan of Parama Guru in that evening.

Parama Guru (Jagadguru Sri Chandrashekhara Bharati Mahaswamigal) took special care of Srinivasan from the beginning. One day Srinivasan had some doubts and asked them to his master Vaidyanatha sastry. They are, 1) Is there any rule that the first son of the family should get married? 2) Our Gurunathar got sannyasa after getting high knowledge. Is it very much important for a person to get an absolute knowledge in śāstras before he gets sannyasa? 3) I have heard



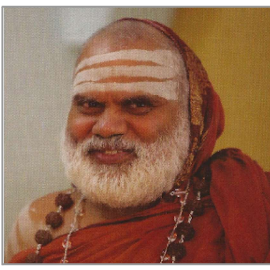
that once we are born we are bonded with three debts namely i) Service to parents, ii) Getting benefits throw devatha upasana and iii) giving birth to children. Is this aforesaid statement also true? 4) One should serve his guru for a very long time. Only then he is eligible for going to the next ashrama dharma? and 5) Is there any possibility for a child like me to take sannyasa? If my parents object then is there any way to get sannyasa without their consent?.

Hearing all this, sastry didn't know how to explain this to the boy. After a week Our Parama Guru took Srinivasan and Vaithyanathan Sastry to the Kalabhairava Temple by the evening hours and started taking class for them. The most surprising incident happened when Acharyal was pointing to all the questions asked by Srinivasan to Vaithyanathan sastry and started replying

to them by showing many quotes from the scriptures in such a way that Srinivasan got contented answers. The beauty is that neither Sastry nor Srinivasan has asked these doubts with our Parama Guru. Many incidents at the same time happened in and around Kalabhairava Temple. Finally Srinivasan murmured, "If this samsara is this much painful, I don't want this kind life". These words were heard by sastry and he was much surprised. Our Parama Guru (Jagadguru Sri Chandrashekhara Bharati Mahaswamigal) got his real wish through the words of Srinivasan.



Even before he came to Sringeri, when he used to play with his friends in Bangalore everyone shared and talked about their future wishes. Srinivasan expressed that he wished to become a sannyasi. Everyone started

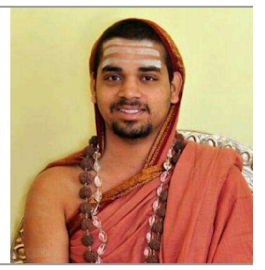


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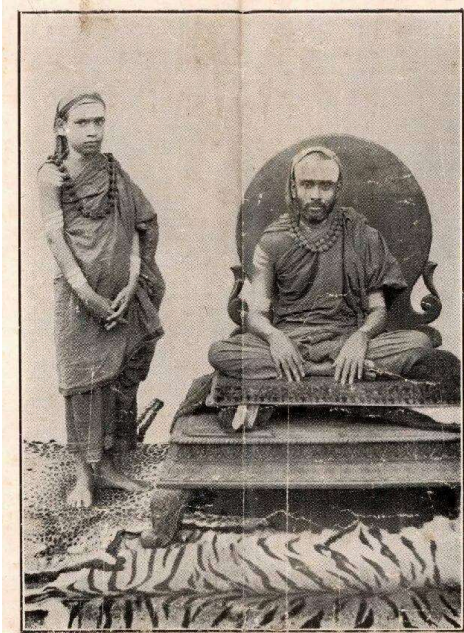


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laughing and one of his friend asked “What is the use of becoming a sannyasi? If you wish to become a king then there are a number of benefits that you will have like huge wealth, many powers and everyone will bow you and will become your servants.” For this Srinivasan replied “My friend don’t think that the emperor is the happiest one. Even his power and his wealth will come to an end. If I become a sannyasi, I can live peacefully by meditating always and will get an opportunity to see God and I will be protected by him always”. Such was Srinivasan’s mind from the beginning.

One day a deer in the garden hit Srinivasan when he was playing there. That night he had



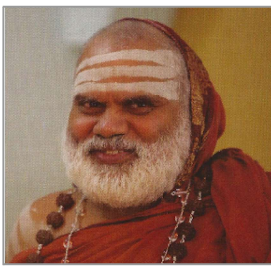
ಶ್ರೀ ಶೃಂಗೇರಿ ಜಗದ್ಗುರು ಶ್ರೀ ಚಂದ್ರಶೇಖರ ಭಾರತಿ ಸ್ವಾಮಿಗಳವರು ಮತ್ತು ಕರ್ತೃರಕಮಲಸಂಜಾಕ ಶ್ರೀ ಅಭಿಷೇಕ ವಿದ್ಯಾಶೇಠಸ್ವಾಮಿಗಳವರು

caught a terrible fever and it lasted for the next two to three days. The fever never came down for the Ayurvedic medicine given to him. It is the tradition, that if anyone fell ill the Acharyal will send basma (sacred ashes) for the speedy recovery of the student. But as an unusual thing Srinivasa never received the sacred ashes from his guru. He was murmuring in fever “Sri Guro Pahimam” even at the unconscious stage due to his fever. Suddenly the next day, Sri Acharyal entered the room of Srinivasan when no one was there. Srinivasan got up and prostrated at the lotus feet of his guru and touched his feet and wept. Sri Acharyal lifted him and placed his hands on the head of Srinivasan and asked softly, “Do you still have fever? Don’t worry you will be alright soon. Go and sleep now”. Master of the Padasala Sri Vaidyanatha sastry was shocked on seeing the above incident,



because what happened was an unusual mutt tradition. Because no one will touch Acharyal feet and Acharyal too never objected the action of Srinivasan.

Getting everything in mind Parama guru (Jagadguru Sri Chandrashekhara Bharati Mahaswamigal) prayed to Sri Chandramoulisvara “O beloved of Śiva, quickly make Srinivasan omniscient and a disciple devoted to me”. Subsequently he resolved that Srinivasan should be his successor. That night he dreamt that his Guru Sri Paramesthi Guru (Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswamigal) also gave total consent to his choice. The next day he informed the mutt agent Sri Srikanta Sastry his wish and that was conveyed to the parents of Srinivasan. Venkatalakshmi Ammal immediately gave her consent to her son to take sannyasa.

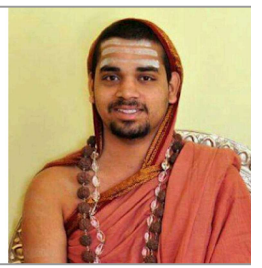


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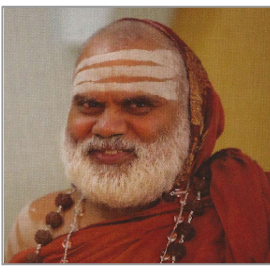


The sacred initiation ceremony was held on May 22, 1931 at Sringeri. Rama Sastry and his family members arrived at Sringeri. Srinivasan prostrated to his parents, he did so before the initiation and obtained their blessings. On that night Srinivasan had a very peculiar dream. In that dream, he had gone to the Sharadamba Temple for darshan. His guru took him from the crowd of thousands of the devotees and entered the sanctum sanctorum. The doors then closed. Sri Sharadamba took him and said 'Your good times are ahead. Kings will pay their respects to you. Do not become proud. Continue to worship me and do not separate from your Guru for a moment. Wear this crystal necklace in my remembrance'. Saying this she placed a crystal necklace in his neck and then the deeparadhana took place, the necklace suddenly disappeared. Srinivasan woke up suddenly and asked himself "Why I lost it?". For a great soul like Srinivasan it showed there is no need of any external reminder.



The historical evergreen function took in Sringeri on 22nd May, 1931. Jagadguru Sri Chandrashekhara Bharati Mahaswamigal gave sannyasa to his successor under the name "Sri Abhinava Vidyatirtha Swaminah". It is the tradition of Sringeri Mutt that on the Shishya Sweekara day by evening there will be a very grand procession in which, the Mahasannidhanam and the Sannidhanam will come in the 'Golden and Silver Adda Pallaki'. They will be in the darbar dress during that procession. Our Paramaguru Sri Chandrashekhara Bharati was holding the hands of the 13 years old, young acharya our Gurunathar Sri Abhinava Vidyatirtha Mahaswamigal and walked towards the pallaki. When he came near the Silver one he stopped and showed a sign and left his hand and asked him to sit in the Golden Adda Pallaki. Our Acharyal without any hesitation went and sat in the Golden Adda Pallaki. Every one there, were shocked and asked the young acharya to step down and that The Paramaguru should sit in the golden Pallaki. Because the Shishya should come behind the

Guru is the Sastra. But our Acharyal refused to hear the words of others and obeyed the words of his Guru's wishes. After many years a devotee asked our Acharyal, what was his feeling when our paramacharya asked him to sit in the golden pallaki. Is there any hesitation to him or whether he has felt that something was wrong about that incident afterwards. Our Acharyal smiled and replied, "What is wrong in that. I don't think anything wrong about that incident. It is the duty of a Shishya to obey his Guru. I just obeyed my Guru. Nothing is there to think beyond that".

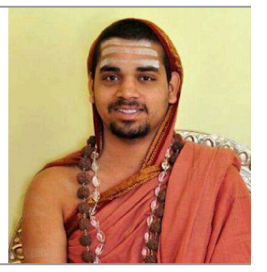


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UNRIVALED GURU BHAKTI

The Guru Bhakti of our Acharyal in his Guru is unrivaled. Even though there are numerous differences between Paramaguru and gurunathar they were so attached. Our Paramaguru will never laugh and will smile only at occasions. But our Acharyal will never hesitate to laugh free in a nice sound and will be always in a smiling face. Our Paramaguru will never show any interest in the non-sastraic matters while the Acharyal had a variety of interest and was full in life. Our



Paramaguru attained Jiva-mukta through Vichara while our Acharyal became proficient in that by adopting yoga. All such kind of differences doesn't matter and the bond between our Paramaguru and Acharyal was beyond the words. Our Acharyal was always ready to serve his guru and never had any prestige.

In 1936, it was decided that Acharyal should go to Bangalore and stay there for his studies under Sri Ramachandra Sastry. This period of separation lasted for two years. However, they continued their communication through letters.

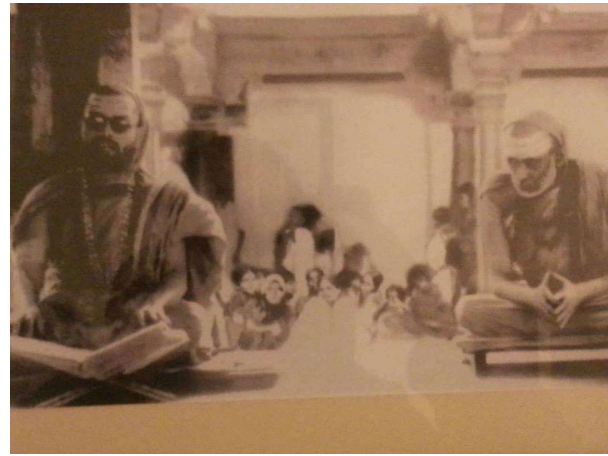
Acharyal returned to Sringeri in 1938, after his return Paramaguru had to leave on tour without our Acharyal. Their letter communication continued.

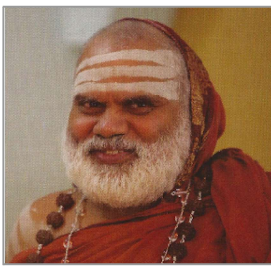
Our Acharyal remembered one incident during this period. He expressed that his guru (Sri Chandrashekhara Bharati Mahaswamigal) was very much happy on hearing the knowledge of his shishya in all his studies are much cheerful. Paramaguru expressed his joy in his letter written to him to our Acharyal. Our Acharyal quoted those lines. {भवदीयपत्रिकया भवच्छरीरे निरामयतामध्ययनाध्यापनप्रक्रियां च निष्प्रत्यूहं निर्वर्त्यमानां विदित्वा निरर्गलमानन्दं समवापि ।

**bhavadiyapatrikayā bhavaccharirē
nirāmayatāmadhyayanādhyāpanaprakriyāṃ
ca**

**niṣpratyūhaṃ nirvartyamānāṃ viditvā
nirargalamānandaṃ samavāpi |}**

Paramguru started teaching all the sastras to Acharyal. When the Acharya's studies in Tarka was progressed, the Paramaguru insists Acharyal that he should speak regularly in the annual Vidvat Sadas held during the Chaturmasya. Early Acharyal was given direction about the topic to be delivered in the saba by his Guru. After sometimes when approached Acharyal, the Paramaguru for the topic, he will tell, "Imagine that you are in the saba and start preparing your address. My blessings are with you." Such was his confidence with his shishyas ability.



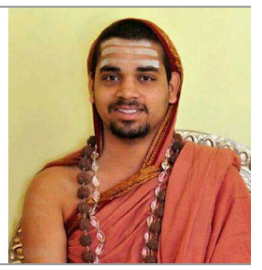


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A pandit from North India once came to Sringeri to clarify some of his doubts with the Paramaguru in the Tarka Sastra after his very long travel. He was directed by the Paramaguru to his Shishya for the clarification. The Pandit was not satisfied. But he obeyed the words of Acharya



and went for discussion with Acharyal. After having the discussion with our Acharyal, he was much satisfied and expressed his happiness with the Paramaguru that Acharyal clarified all his doubts with more clarity and felt that he was discussing with Paramaguru only during his discussion with Acharyal.

Since 1923 our Paramaguru enter into the Antharmukham Avastha very often. During these periods his behaviours will be unpredictable. There will be many changes in all his habits and actions which cannot be understood by the very

common people. He was not be affected for not taking the food or sleep even for days. His face will be very bright, but his body reflected the sign of emaciation.

One has to take very special care to handle the Paramaguru during that time. Except our Acharyal no one will have the courage to go near him. Sometimes the Paramaguru will start going on the river bank even without the consciousness that he has lost his cloths from his body. At that time our Acharyal will be there with the cloths in his hands and will cover the Paramaguru. Sometimes he will enter into the forest and will sit for meditation even for days without any food, bath or sleep. During such period our Acharyal alone will be able to bring back the Paramaguru inside the Saccidananda Vilasa. Once our Acharyal remembered that ;

Paramaguru : What the reason for your presence here ?.
[Although the wish of the Paramaguru is to be alone without any disturbance, on seeing the Acharyal, he will break his wish for the affection he kept on his shishya]

Acharyal : I wish you to be back in Saccidananda Vilasa

Paramaguru :Why should I come there.

Acharyal : I am longing for your presence.

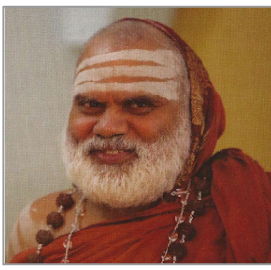
Paramaguru : Why like this? There are others there with you.

Acharyal : But I am very much happy, When I am with you only.

Paramaguru : If so Ok. I will come with you.

Doing service to Guru in ordinary time will not be tough. But in extraordinary situation like being in Antharmukham Avasta, it will be very tough to serve. During these periods our Acharyal will never leave his guru even for a moment and will take care of him fully.



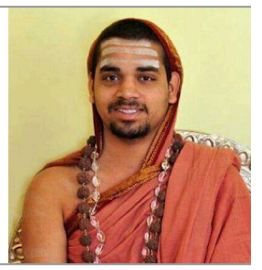


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Paramaguru Sri Chandrashekhara Bharati Mahaswamigal treated Acharyal (Sri Abhinava Vidyatirtha Mahaswamigal) as his Guru and not as his Shishya. He always thinks like this. He never wished to call like 'Swamigal' his shishya. He gave full power to him and also makes him to do all the activities including the Sri Chandramouleeswara Pooja to all the homas like Sandi etc.

He thought that his Guru [Paramesti Guru Sri Sacchidananda Shivabhinava Nrisimha Mahaswamigal] is re-born as Sri Abhinava Vidyatirtha Mahaswamigal. So the Paramaguru will never hesitate to even give respect to him. Sometimes he will stand and receive the Acharyal. Sometimes he will even open the doors and make the path for the Acharyal. But our Acharyal never showed any pride for this. He never showed prestige for that. He will say that his guru is doing like this because of his love and affection that he had on him.



Acharyal paying obeisance to Paramacharyal H.H. Jagadguru Sri Chandrashekhara Bharati Mahaswamigal

The Paramaguru will walk very slowly. Acharyal will walk very fast. Those who are walking along with him have to run to join him. That much speed he will walk. But while walking with his Guru, our Acharyal will walk very slowly that he never stepped a step before him. That much care he took on his guru. The same care was done by the Paramaguru on Acharyal. It is the tradition that the disciple should not take bhiksha before the bhiksha of his Guru. As Paramaguru mostly will not take food and never mind in eating at

times, he arranged for a separate kitchen for Acharyal. Even such arrangements have been done, our Acharyal will take his Bhiksha only after his Guru's Bhiksha. When the Paramguru came to know about this, he cancelled the separate kitchen system and will come to the bhiksha in time and will wait for Acharyal. He will try to take even little and will ask Acharyal to eat fully.

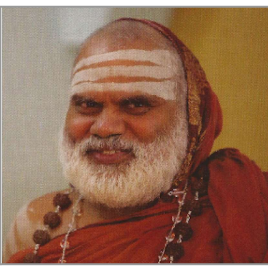
The bond between Paramguru and Acharyal cannot be explained in words and cannot be expressed fully. They both cared each other in every aspect. Many incidents reflected it. Seeing the ability of Acharyal, the Paramaguru handed over all the mutt activities totally to Acharyal. He gave full power to take all the decision according to his own wish. But our Acharyal will always consult with his guru and after his concurrence he will proceed with the work. Although it is decided that the pooja or any function will be done by Acharyal and Paramaguru is detached from such activities, our Acharyal will ask his guru every time,



Acharyal : "Is Acharya ready to this function?"

Paramaguru :No

Acharyal : If so shall I be with you, so that if you feel that it will be helpful I feel happy to assist you. I am ready for that.

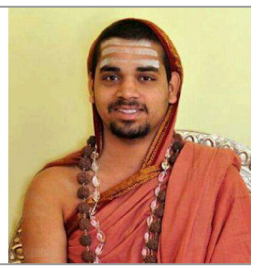


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Paramaguru: No, you proceed with the function.

Such was his guru bhakti. Although our Acharyal doesn't have interest in writing poems, he wrote a very few slokas on his Guru.

Two of them are given here;



पादप्रभाविनिर्धूताविद्यान्धतमसाय ते ।

यतये चित्तिनिर्विष्टचित्तायास्तु नमो मम ॥

pādaprahāvīnīrdhūtāvīdyāndhatamasāya tē |

yatayē citīnirviṣṭacittāyāstu namō mama ||

[I salute to the one who always with the Brahman and who removes the ignorance once we surrender ourselves to him.]

श्रीमतां देशिकेन्द्राणां पादपद्मे नमाम्यहम् ।

मन्दोऽपि वन्दनाद्येषां विन्देत गुरुतुल्यताम् ॥

śrīmatāṃ dēśīkēndrāṇāṃ pādapadmē
namāmyaham |

mandōpi vandanādyēṣāṃ vindēta gurutulyatām ||

[I salute the lotus feet of the Guru who makes even a fool as a mukta]

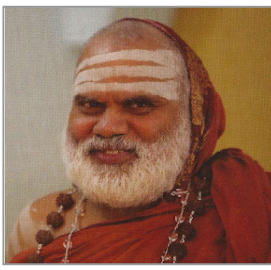
Our Acharyal will always express the compassion of his guru on him. He stated, "How lucky I am. My guru's mercy on me cannot be expressed in words. He took me with him even at the stage that doesn't know what is kama. He taught me about the useless sensory pleasures and insisted about the power of vairagya. This helped me in such a way that even the seed of desire doesn't drop inside me. He prepared me for the life of sannyasa even I was very young".

Our Acharya is a very good swimmer and he wishes to wander in the forest and in the river banks of Tunga. If it became late, the Paramaguru will become restless and will send someone soon to bring the Acharyal and will advise him not be late and not to stay away from him after dark.

Acharyal remembered, "Barring three things, I do not remember that even in dream I have done anything without my guru's approval me. They are Swimming, Climbing trees and going for a free walk in the forest".

A devotee asked Acharyal : "Has Acharyal ever felt that your Guru has not given you proper importance at any time or in any particular incident?"



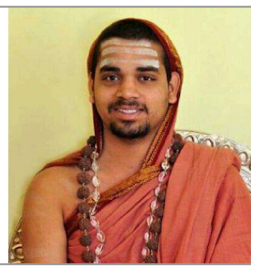


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Acharyal : Never. My Guru hasn't treated me like that. I can't imagine like that. Whatever he says is for my benefit and he is everything to me.

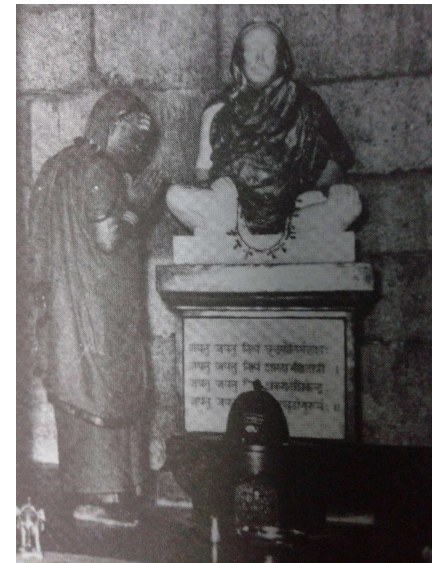
Slowly Paramaguru withdrew all his activities and encouraged Acharyal to function fully and

freely in all the activities and informed Government also that all the mutt activities will be carried by the Acharyal. He Indicates in 1954 with a hint that he wishes to leave his body. But at that time one was able to catch what paramaguru is pointing. In August 1954, the first President of India, Dr.Rajendra Prasad visited Sringeri to pay homage to the Jagadguru. As the President is the man having a deep faith in our scriptures, he wanted to meet our Paramaguru and wanted to have a discussion. All arrangements were made and they met in the Sharadamba Temple. Paramaguru spoke in Sanskrit, that was translated by our Acharyal in Hindi to the

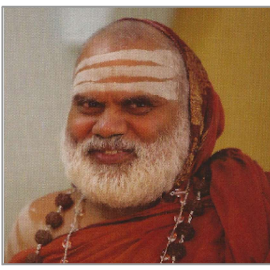


President and, the President's doubts were translated to Paramaguru by our Acharyal in Sanskrit. That was a very memorable day and the President returned with happy.

On September 26th , 1954 in Sringeri on the other side of the banks of tunga (in the sharadambal temple) preparation are being organized in a very grand manner for the Navaratri celebration. That day was the Mahalaya Amavasya. Everyone were busy in the temple side and our Acharyal was in the Northern side of the Tunga for the arrangements of the Navaratri Celebrations. Every morning 4:30 a.m the Paramaguru wished to take bath in Tunga and asked his assistance to take the lanther. Although he refused by showing the weather and told the hot water is ready for his bath the Paramaguru start walking and entered into the river and sat in Padmasana. He jumped into the river and started floating in the posture of Padmasana. On seeing the Paramaguru motionless frame, the assistance jumped and took Paramaguru to the bank of Tunga. The message was conveyed to our Acharyal. He rushed to the banks of Tunga and was shocked to see his Guru and rushed to the sareera. He rubbed in with great affection and it was clear that the Paramaguru have given up his sareera.



In spite of being a yogi, the Acharyal was not able to control himself and his emotions; he paced up and down in a restless manner. With a heart-breaking loud voice he cried "Amba" (Mother) and fell with his knees in front of his Guru and remained like that for some time. Soon he controlled himself and executed all the final rites according to the Mutt traditions and kept the Adhishtanam of his Guru near the Paramesti Guru's (Sri Sacchidananda Shivabhinava Nrisimha Bharati) Adhishtanam.

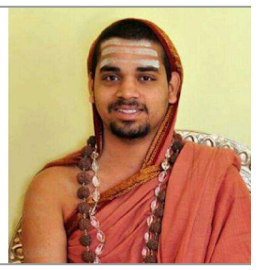


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ACHARYA'S CORONATION

The 35th Jagadguru Shankaracharya of the Sringeri Sharada Peetham took place on October 16th, 1954. There was a huge responsibility before our Acharyal. The financial position of the mutt



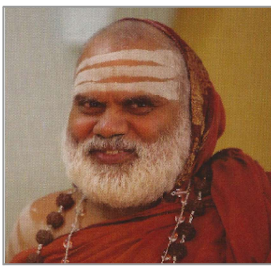
is not in a satisfactory condition. After one year our Acharyal started his Vijaya Yatras. He did a brief Yatra throughout India Several times and spread the messages of Adi Shankaracharya. In 1954 the Government handed over the administration of the mutt to Acharyal, immediately he initiated the development of the mutt in all the sectors. Built many new guest houses, concentrated on irrigation, opened schools, patasalas, constructed many temples and also did kumbabishegam to the temple in Sringeri and established many branches of Sringeri mutt and also cultivated Coconut trees and developed two coconut farms in Sringeri. Wherever he went, he was given a very warm and magnificent reception by the several Maharajas of the Land and the highest dignitaries including the President, Prime Minister, Governors, Ministers, etc., as also the eminent scholars in those places. The enthusiasm and devotion shown by the ordinary people cannot be described by words. Our Acharyal in turn preached the gospel of Dharma and spread the spiritual unity of India. As Our Acharyal has had fluency in Tamil, Telugu, Kannada, Hindi and Sanskrit, he used to speak in those local

languages, wherever he goes. So it was very easy for him to manage and the crowd was attracted by him in a simple way.

During his tours he had to address a large audience on the need for observing dharma. Many were attached with our Acharyal and his knowledge in every field, gave surprising to all. His grace cannot be counted. He treated all, the same without seeing the religion or the birth. By seeing few incidents we are able to know how our Acharya's grace was. On one occasion, Acharyal was doing his camp at a place called Lanka, near River Godavari. There was a very huge rain, so the river was in



flood. As per the schedule the committee was not able to make proper arrangement for the stay of Acharyal and to the mutt staffs. For the short immediate halt much space was not available at the halting place and they managed to put a small hut for Acharyal's stay. The camp was set up and

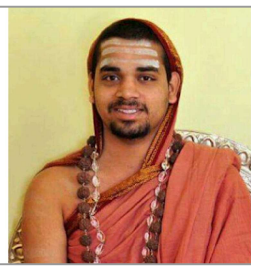


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the puja was performed by our Acharyal. In night Acharyal was requested to stay in a small chamber inside the hut. Heavy rain started. Acharyal realized that if he sleeps inside other will be able to sleep conveniently. So he ordered his mutt staff to occupy the hut and he himself spends the whole night by sitting in the car.



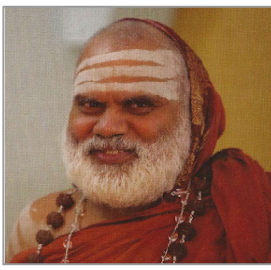
Acharyal had a special interest in trees, gardens and protection of the environment. Once he gave some advice to the gardener at Bangalore branch mutt about the cultivation of a particular variety of a rose plant. As per the suggestions of Acharyal, the gardener saw a fine result. He heard that Acharyal is going to camp

at Bangalore. But before showing the result to Acharyal, he went to Sringeri. The gardener was very much upset, but caught a lorry and went to sringeri with a pot of the blossomed fully with the specific rose plant. He reached the place where acharyal used to stay. At that time some Acharyal was have a conversation with some disciples. Seeing upon the gardener there and his enthusiastic face, Acharyal came out and rushed down to see the flowers. He asked the gardener to place the pot on the ground and bend and lovely cared the rose. He also explained to the disciples there about it with joy.

A Muslim instrumentalist who is specialist in a particular type of instrument once visited to Sringeri. He sat in front of the Adhishtanam of the Paramaguru and started playing his instrument. On seeing this , the Acharyal sent a message to him to come to the puja hall in night to play the instrument. It was a pleasant surprising for him. Happily he went to the night puja. Usually instruments will be played only in the intervals of the puja and the mantras will be chanted in the high sound by all during the puja. The surprised musician had another surprise that Acharyal allowed him to play his instrument throughout the puja without any break and on that day the mantras were chanted in the very mild sound and allowed the musician to play for full lengthy puja.



An Ayurvedic physician brought a very special rare medicine he prepared with a secret formula. He prepared only a very small quantity and told that it will heal any big wound within few days. He gave that medicine to Acharyal. One day Acharyal saw a dog which was badly wounded. He noticed that someone had hurt it by a knife and the wound was very severe. Acharyal ordered his assistant to bring the specific medicine which was given by the Ayurvedic physician for the use of Acharyal. He used that medicine to the dog. He

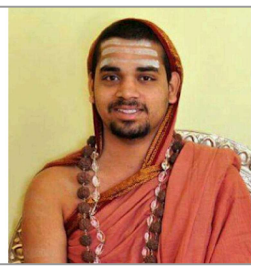


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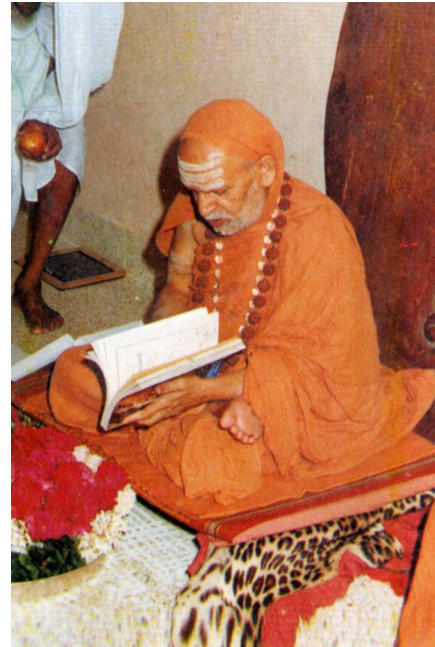
saw the amazing development in its body within two days it was back to normal. Such was his helping tendency with all and never saw that it is an animal.



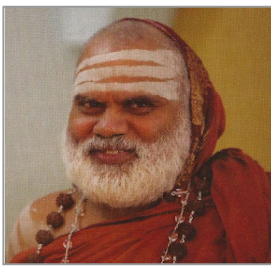
Another incident was, while he was in travel, on the road side Acharyal saw a beggar was suffering from fits and he was in need of help. Acharyal ordered his driver to stop the car and wished to see what his stage was. The driver replied, that it is a trick that some beggars will act as if they are suffering from fits and when we go for help they will robber by using the sympathy of the by passers. The Acharyal refused his statement and told if it is acting doesn't matter, we will manage his fraud, but if it is a real means it should not be by-passed. Acharyal noticed that the beggar had the fits and it is passed, but he feels thirsty. Without a second thought Acharyal took his own vessel and asked for the water to be taken to that man. In the meantime another car rushed towards the beggar and its driver gave water to the beggar before the vessel sent by Acharyal reaches the beggar. When Acharyal continued his

journey he said, "How fortunate the other car driver was able to render the help to a person. I am not lucky enough to afford myself to the chance to help a suffering one".

There are number of such and above many incidents, but we are able to give only a very few things about Acharyal. It is like from the ocean we are taking a few drops of water in a spoon and showing it as the ocean water. Our Acharyal follows what he preaches. He was very accurate in his Anushtanams. He would get up before sunrise, took bath after his morning routine and will proceed in his Anushtanam which would go on till 9 a.m. Only after that, he gave darshan to the devotees. In the afternoon, after giving Teertha Prasadam and finishing his duties, again will go for a bathe followed by his Anushtanams and then only he will have his Bhiksha. He will again take bath in the evening and follow by his Anushtanams for the third time. Thus he was very perfect in his duty and what he preaches was practiced by him.



Acharyal had a great memory. He expressed about his memory, "I used to remember details of all works that were carried out in my presence. In fact, I would even recall the number of nails used for a particular task and also the number of strokes with which each nail was driven in, provided the task was done in my presence".

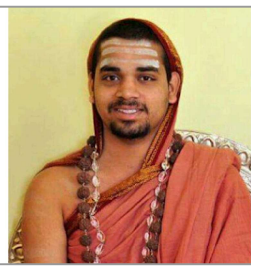


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THE ABSOLUTE SURRENDER:

The train was carrying a young boy to Ujjain from Narasaraopet, Andhra Pradesh. He was very young and his face was shining. The boy has completed his 11th standard and was sitting very calm in the train, but having a strong conviction in his mind he was thinking of someone. The train reached Ujjain. The boy went directly to the place where the Acharyal is conducting his Chaturmasya Vrata. All went to the darshan of Sri Acharyal.



The Acharyal was enjoying his time for few minutes in the river bank. When he returns from there, the boy who was very much eager to have darsan of our Acharyal , on seeing him with a divine bhakti, without any second thought he prostrated his Guru with total surrender. He is none other than 'Sri Sitarama Anjaneyalu'. **The Guru smiled by seeing his face and asked the purpose of his visit to Ujjain. Sri Anjaneyulu replied, "I want to learn the sastras at the lotus feet of Your Holiness"**. With the great satisfaction His Holiness without any commitment at that time, he moved forwards without any rejection also. Sri Anjaneyalu decided not to leave his Guru and stayed there.

The next morning Acharyal sent a message to Sri Anjaneyalu to meet him. Sri Anjaneyalu rushed to His Holiness for his order.

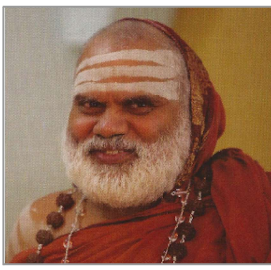
Acharyal : "Have you studied Tarka Sangraha?"

Anjaneyalu : "No".

Acharyal : "Well then, I will personally teach it to you".

Thus the lesson began to his disciple. Sri Anjaneyalu was very much happy and he wrote a letter to his Parents that he was with his Guru in Ujjain and wishes to learn from him and to be with him and not to search for him. The parents knowing the mindset of their son never objected and took steps to bring back him to their home. Sri Anjaneyalu continued his studies under the teachings of Sri Acharyal. Even in the hectic travel on their way to Sringeri, the lessons never stopped even for a single day. After three years, when Acharyal was on the way to Sringeri, his camp reached the village near to Srisailam. The parents of Anjaneyalu met Acharyal and asked his permission to take their son with them for few days. Acharyal gave three days permission and should bring him back to Srisailam after three days. The parents of Anjaneyalu prostrated His Holiness and took him with them, but Anjaneyalu was not interested to leave his Guru. After three days, they brought him back to Acharyal and the journey of Anjaneyalu continued to Sringeri and he was continuing his lesson under his Guru.



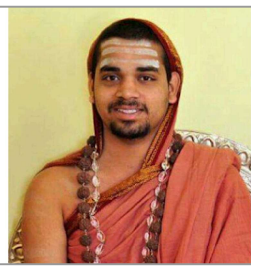


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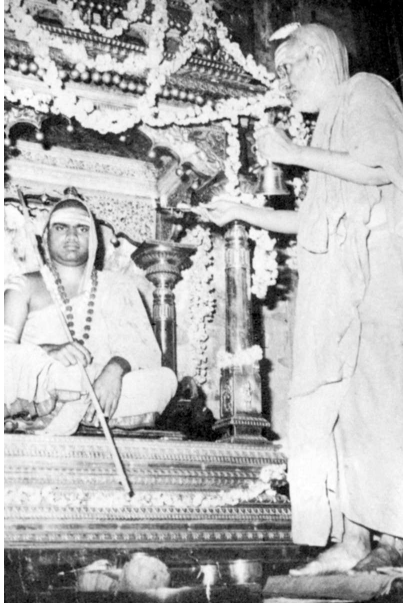
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The Acharyal was very much pleased with Anjaneyalu who had a remarkable potential, characterized by tremendous will power, sharp logical reasoning and having an extraordinary faith in the Sastras and in the words of Guru. The Guru loved his Shishya very much and arranged for his comfortable stay at the Ahnika Mandiram inside Narasimhavarman and took special care with



is disciple with great love and affection. On a Pradhosha day, Sri Anjaneyalu had been to the Northern side of the river. That night, as usual, he came for the Acharya's Puja and start chanting mantras. While sitting in the puja,

Sri Acharyal asked Sri Anjaneyalu :"Did you go to the other side of the river?"

Anjaneyalu : "Yes, I went".

The Acharyal : "You remain in Narasimha Vana itself. Don't go elsewhere. I will be observing you always".

After this incident Anjaneyalu never went anywhere without the knowledge of his Guru. The Acharyal took special care on the matters of Sri Anjaneyalu and arrange for his Yajur veda studies. He was asked to come to the room inside the Ahnika Mandiram and the advanced studies were also arranged for Tarka Sastra. Sri Anjaneyalu was very perfect in his duties and

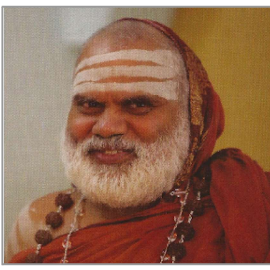
his devotion towards his Guru is very high.

The Navrathiri festivals came to an end with a grand Rathotsavam. On that day, Sri Acharyal entered the sanctum sanctorum of Sri Sharamba shrine and sat in meditation. After, sometimes His Holiness emerged and announced to the assembled devotees that with the concurrence of the Divine Mother, he has chosen Sri Sitarama Anjaneyalu as his successor-designated.

The 10.11.1974 was the most auspicious day. A great historical event that the narrated –successor Sri Sitarama Anjaneyalu started the day with Sashtanga pranams to the Mahasannidhanam and attended the Pournahuti and other Poorvanga functions. As it happened to be the Jeyanthi day of the beloved Paramaguru Sri Chandrashekhara Bharati Mahaswamigal, Sri Acharyal performed puja in his Adhishtanam and it showed the great relation between



Paramguru and our Acharyal wavelength at every second in his life, that his Guru gave his fill grace to the successor-designate (Sri Sitarama Anjaneyalu) and that the Shishya Sweekaram ceremony would take place on November 11, 1974. And named his disciple as "Bharati Tirtha".

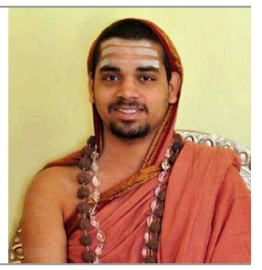


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THE EMINENT DISCIPLE:

In our Sringeri Guru Parampara alone, we are able to see the Guru Shishya relationship in a remarkable manner. An ideal disciple finds satisfaction in serving his guru and did Sri Sannidhanam (Sri Bharati Tirtha), who always felt that his having been chosen as sishya by Sri



Mahasannidhanam (Jagadguru Sri Abhinava Vidyatirtha Mahaswamigal), was the greatest privilege granted to him. The brief speech he gave during the 1977 Shastiaphthapooorthi celebrations of Sri Mahasannidhanam held in Madras can be cited as an example of his attitude. "It is not given to everyone to get an opportunity of attaching himself to a Guru, for even the inclination to approach the preceptor well depend upon one's past spiritual attainments. To find a ready response from the Acharya by way of his willingness to take the aspirant as his disciple and bless him, is a greater privilege. In this respect, I consider myself most fortunate in having had the unique opportunity of getting initiated into the ascetic order by Sri



Mahasannidhanam".

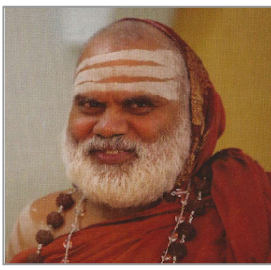
For Sri Sannidhanam, everything is his Guru. He never let felt that fact that he had given a separate identity. His mind was ever grossing in his Guru. One day a devotee was conversing with Sri Sannidhanam in Saccidananda Vilas.

Devotee : "Where is Sri Mahasannidhanam?"

Sri Sannidhanam : "He has gone to the other side of the river to visit the temples. At this moment, he is emerging from Sharadamba temple".

The devotee was speechless to see the eminent bhakti that Sri Sannidhanam have on Sri Mahasannidhanam, that he was specifying the exact location of his Guru though not with him physically.

Sri Mahasannidhanam and Sri Sannidhanam did Vijaya yatra jointly. Sometimes they did separately. During such situation their communication was done through letters. While Sri

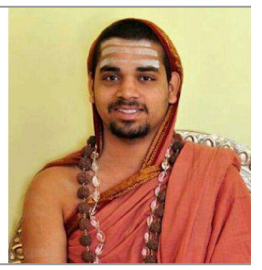


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Mahasannidhanam's letters showered grace and affection, Sri Sannidhanam's letters would be extraordinarily polite and poetic.



One day, when Sri Mahasannidhanam and Sri Sannidhanam were standing near the Adhistanam of the Paramesti Guru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamigal, Sri Mahasannidhanam said : "Swamigal, after my life is over, you need not wonder where to have my Samadhi. It can be built here". Pointing to the southern side of the Paramesthtiguru's adhishthanam.

Sri Sannidhanam was unable to hear such words from his Guru, said: "Why should Sri Mahasannidhanam talk about such matters now".

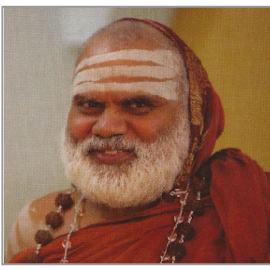
Sri Mahasannidhanam : "Samigal, I am not just talking about mine, for you too, it must be constructed to the southern side of my Adhistanam. What I say is not without a purpose. You know that the Vidvat Sadas is being held in the mandapam in front of the Adhishtanams. If my Adhistanam is also constructed adjoining the existing Adhistanams, more people can be comfortably accommodate".

THE FINAL DAYS OF THE GREAT JIVAN MUKTA

From 1954 Our Jagadguru set a hectic pace for himself. He made many achievements of no mean order and his period is the Golden era in the history of Sringeri Sharada Mutt. He had travelled the entire length and breadth of the country from Kashmir to Kanyakumari and even went to Nepal. He made many short tours and know each and every places of the village in our country. One effect of these tours was that many religious leaders became close to him, attracted as they were by his winning personality. These religious leaders included Advaitins as well as those belongs to other sects and religions.

In 1989, a few months after Sri Sannidhanam left Sringeri in February on his Vijaya Yatra, Sri Mahasannidhanam set out on a tour to South India. Like his Guru he pointed about that his final days to shed his body is very near in his addresses in that tour. In 1986 at Chennai, he said "Brahman shines in the form of consciousness. If one were to get the direct realization of this entity one will fulfill the purpose of a human birth. This is what the scriptures say. Experience is also like that. The more absorbed we become in Brahman the more we realize all that is happening in the universe is merely an illusory sport".



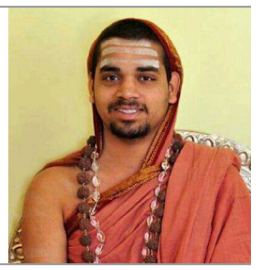


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Again in July 1989, his benedictory discourse was spoken from the standpoint of a Knower of Truth. Uncommonly, he even commented on his holy address to Sringeri in August 1989. He said, "I remember that while at Bangalore I went one day to Bharatiya Vidya Bhavan. That morning, I



had been in Nirvikalpa Samadhi for a long period of time. Though I am engaged in my normal activities, my mind was particularly in drawn that day. Perhaps, that is why I spoke about the viewpoint of a knower of Truth and about Samadhi. I now get a feeling that I shall not be discoursing on those lines again".

From the second week of September 1989, Sri Mahasannidhanam was not well. During this time, he asked his secretary to read for him such texts as Mohamudgara, Shiva Manasa Puja Stotram and Brahmanuchitanam. HE said, "Instead of mourning and wailing when one is sick, one can read holy works, such as these. This is what my guru has taught me. But now I am not able to read and so you read them out to me".

In early hours of September 21, 1989 he experienced chest pain and uttered "Narayana". His assistant came running. Sri Mahasannidhanam first reaction was, "Have I spoken so loudly that I woke up you?". Even at the time of leaving his body our Sri Mahasannidhanam considered others and never want to disturb anyone.

When the news was conveyed to Sri Sannidhanam (Sri Bharati Tirtha Mahaswamigal), who was at Pune, the mental state of His Holiness was beyond description. His Holiness never expected the physical separation from his most beloved Guru and his grief was uncontrollable. With the timely help rendered by his devotees and by the authorities, His Holiness air-dashed to Mangalore and reached Sringeri by car.

When he entered Saccidananda Vilas, he literally went running to behold the physical form of his Guru and was choked with uncontrollable grief. He prostrated and remained in that posture for a long time. He controlled soon and ordered for the final rites as per the mutt tradition and the Adhistanam of the great Jiva Mukta was constructed in the place by his beloved Sishya Sri Bharti Tirtha Mahaswamigal in the place shown to him by his beloved Guru Sri Abhinava Vidyatirtha Mahaswamigal.

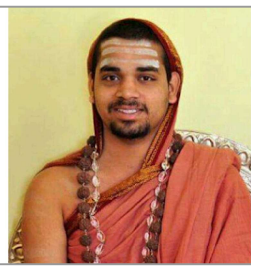


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THE SLOKAS COMPOSED BY SRI PARAMAGURU SRI CHANDRASHEKHARA BHARATI MAHASWAMIGAL ON HIS SISHYA SRI ABHINAVA VIDYATIRTHA MAHASWAMIGAL



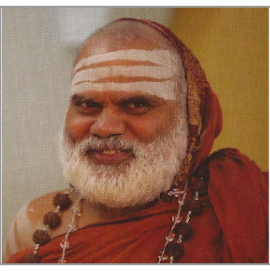
Our beloved Jyeshtha Mahasannidhanam was loved by all. It is a normal tradition that a Shishya will write a sloka about the greatness of his Guru. But a very rarest case our Paramaguru Sri Chandrashekhara Bharati Mahaswamigal wrote a sloka praising the qualities of our Guru Sri Abhinava Vidyatirtha Mahaswamigal. That a Guru wrote a sloka on his shishya. From this we are able to know the deep relation between Sri Chandrashekara Bharati Mahaswamigal and Sri Abhinava Vidyatirtha Mahaswamigal. This showed the loved and affection that our Paramaguru had with our Acharyal and also proved that he always see Our Acharyal as the re-birth of his Guru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamigal.

दयासान्द्रं बालं निखिलजगतीरक्षणचणं
हरन्तं विघ्नाद्रिं विमलविमलैर्वीक्षणचयैः ।
परब्रह्माकारं प्रणवविदितं शान्तमनसं
गुरुं विद्यातीर्थं कलयत बुधाश्चित्तकमले ॥

dayāsāndraṁ bālaṁ
nikhilajagatīrakṣaṇacaṇaṁ

harantaṁ vighnādrīṁ vimalavimalairvīkṣaṇacayaiḥ ।
parabrahmākāraṁ praṇavaviditaṁ śāntamanasaṁ
guruṁ vidyātīrthaṁ kalayata budhāścittakamale ॥

O Wise people! Hold in the heart-lotus the Guru, Vidyatirtha, the young one with tranquil mind, who is exceedingly compassionate, who destroys the mountain of impediments by His extremely pure glances, who is skilled in protecting the whole world, who is known by means of the Praṇava, Om, and who is the manifestation of the Supreme Brahman.

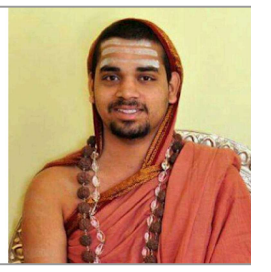


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THE STOTRAM COMPOSED BY HIS HOLINESS JAGADGURU SRI BHARATI TIRTHA MAHASWAMIGAL

॥ श्री अभिनवविद्यातीर्थ अक्षरमालास्तोत्रम् ॥

Sri Abhinava Vidyathirtha Stotram

अखिलानन्दसंदायिमानोज्ञमुखपङ्कजम् ।

जगद्गुरुं जगत्पूज्यं विद्यातीर्थमहं श्रये ॥१॥

akhilānandasandāyimānojñamukhapaṅkajam ।

jagadgurum jagatpūjyaṁ vidyātīrthamaham śrayē ॥1॥

I take refuge in Sri Vidyathirtha Swamigal, the world preceptor, who makes everyone happy, who has a lotus-like face and who is adored by one and all.

भिद्यते हृदयग्रन्थिर्दृष्टे यस्मिन्नितिः श्रुतिः ।

जगौ परावरं शान्तं तं विद्यातीर्थमाश्रये ॥२॥

bhidyatē hṛdayagrathirdṛṣṭē yasminnitiḥ śrutiḥ ।

jagau parāvaraṁ śāntaṁ taṁ vidyātīrthamāśrayē ॥2॥

I take refuge in that tranquil Vidyathirtha who is the Supreme one about whom the Veda says, “On seeing him, the knot of the heart (the host of impressions of ignorance in the form of desires hanging on to the intellect) is rent asunder”.

नटत्याननरङ्गे हि यस्य साक्षात् सरस्वती ।

नतार्तिशमने दक्षं तं विद्यातीर्थमाश्रये ॥३॥

naṭatyānanaraṅgē hi yasya sākṣāt sarasvatī ।

natārtīśamanē dakṣaṁ taṁ vidyātīrthamāśrayē ॥3॥

I bow to that Acharya Vidyathirtha on the stage of whose face Goddess Saraswati herself dances and who is adept at ending the sufferings of those taking refuge in him.

वटमूलं परित्यज्य शृङ्गाद्रौ निवसन् हि यः ।

तत्त्वं बोधयते भक्तान् दक्षिणास्यं तमाश्रये ॥४॥

vaṭamūlaṁ parityajya śṛṅgādrau nivasan hi yaḥ ।

tatvaṁ bōdhayatē bhaktān dakṣiṇāsyam tamāśrayē ॥4॥

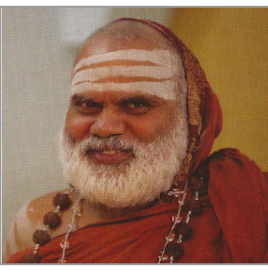
Residing in the Sringeri hills after abandoning the foot of the banyan tree, he expounded the truth to devotees, facing the south. I seek refuge in that Acharya.

विषयाशां परित्यज्य वैराग्यं परमं श्रिताः ।

मुनयो यत्कृपाभाजः तं विद्यातीर्थमाश्रये ॥५॥

viṣayāśāṁ parityajya vairāgyaṁ paramaṁ śritāḥ ।

munayō yatkrpābhājaḥ taṁ vidyātīrthamāśrayē ॥5॥

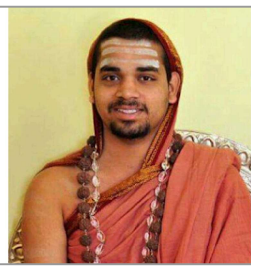


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Renouncing all worldly desires and practising extreme dispassion, great holy men have sought out Sri Vidyathirtha and received his blessings. To him, I offer my salutations.

द्यावाभूमी हि जनयन् देव एक इति श्रुतिः ।

यं वर्णयति सर्वेशं तं विद्यातीर्थमाश्रये ॥६॥

dyāvābhūmī hi janayan dēva ēka iti śrutih |

yaṁ varṇayati sarvēśaṁ taṁ vidyātīrthamāśrayē
||6||

The Vedas declare that the Lord who has created heaven and earth is one. I take refuge in him, who is verily Sri Vidyathirtha.

तीरे तुङ्गातटिन्या यः तत्त्वं शिष्यान् प्रबोधयन् ।

आस्ते देशिकाराजं तं विद्यातीर्थं समाश्रये ॥७॥

tīrē tuṅgātaṭin'yā yaḥ tatvaṁ śiṣyān prabōdhayan |
āstē dēśikārājaṁ taṁ vidyātīrthaṁ samāśrayē ||7||

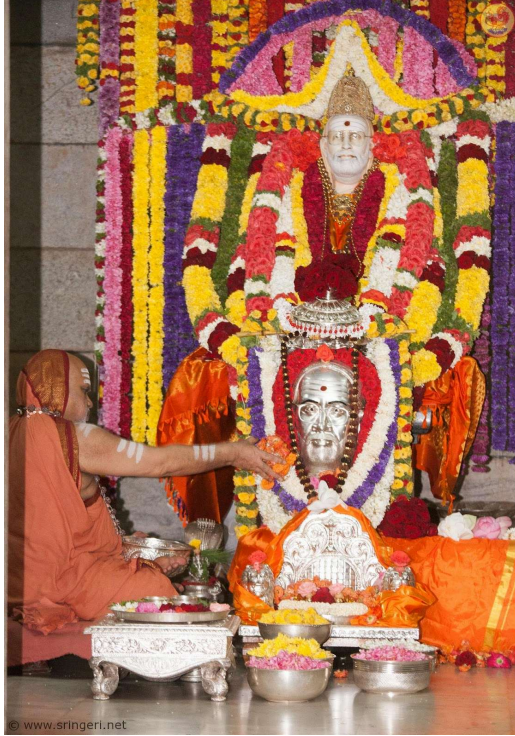
I take refuge in Sri Vidyathirtha Swamigal, who on the banks of the river Tunga teaches the Tattva (Truth) to his disciples and who is the king of preceptors.

धर्मपूर्वं श्रुतेर्यस्तु यथावदवबोधयन् ।

शिष्यान् धर्मपथासक्तान् कुरुते तमहं श्रये ॥८॥

rthamapūrvaṁ śrutēryastu yathāvadavabōdhayan

śiṣyān dharmapathāsaktān kurutē tamahaṁ śrayē
||8||



Elucidating Dharma in the light of Vedic texts, he helps disciples tread the righteous path. And he, Sri Vidyathirtha Swamigal, is my refuge.

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