



Voice of Jagadguru

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**Jagadguru Śankarācārya His Holiness
Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha
Mahāswāmiji's Vijaya Yatra 2012 Anugraha Bhāṣaṇams
Collections in Teachings with Key Notes and Summary
with Nectar Drops**

(Feb 12, 2012 - May 31, 2012 From Sringeri to Theni Vijayayatra.)

Vol 1

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

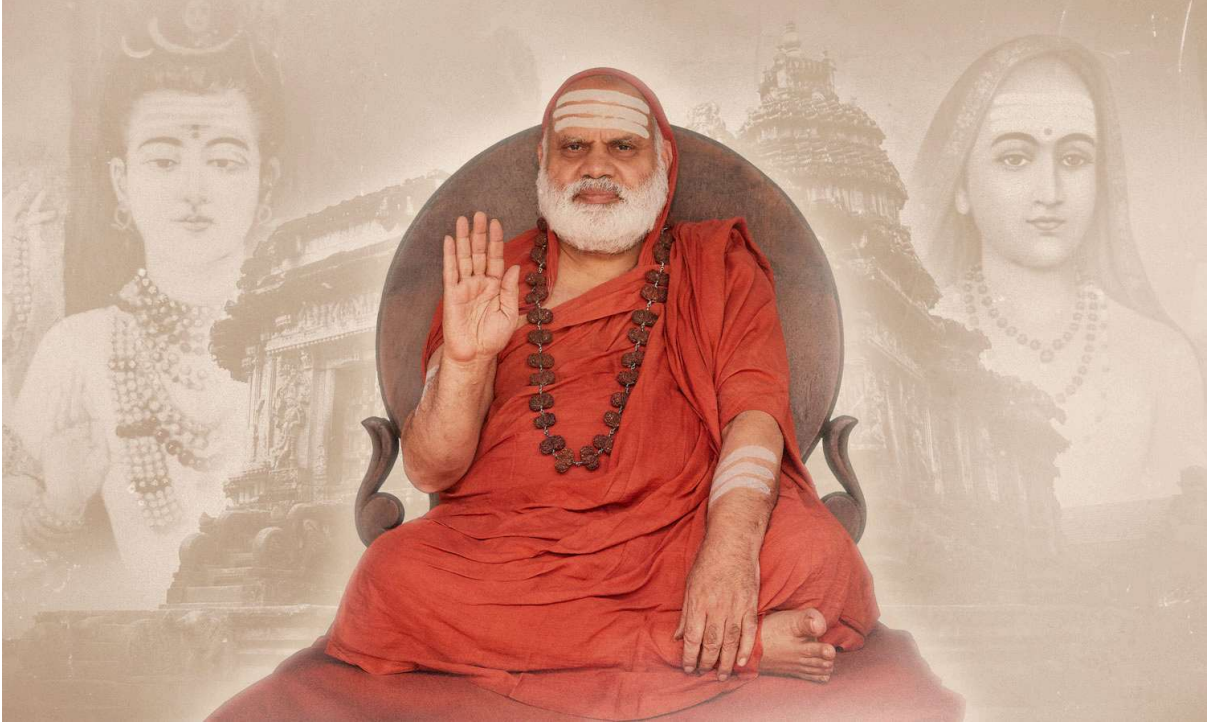


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Śankarācārya His Holiness Sannidhānam Śrī Śrī Srī Vidhuśekhara Bhāratī
Mahāswāmiji

स्वर्ण भारती

Collection of Jagadguru Śankarācārya His Holiness
Mahāsannidhānam Śrī Śrī Srī Bhāratī Tīrtha
Mahāswāmiji's Anugraha Bhāṣaṇam Vijaya Yatra 2012

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Series - 14



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श्री श्री जगद्गुरु शङ्कराचार्य महासंस्थानम्,
दक्षिणाम्नाय श्रीशारदापीठम्, शृङ्गेरी
Sri Sri Jagadguru Shankaracharya Mahasamsthanam
Dakshinamnaya Sri Sharada Peetham, Sringeri - 577 139.

शृङ्गेरि: १३.४.२०२४

दक्षिणाम्नायशृङ्गेरीशारदापीठाधीश्वराणाम् अनन्तश्रीविभूषितानां
परमपूज्यानां जगद्गुरु शङ्कराचार्याणां श्रीभारतीतीर्थमहास्वामिनां
संन्याश्रमस्वीकारस्वर्णमहोत्सवसन्दर्भ पुरस्कृत्य
मुद्रितचराणां अधुना दुर्लभंगतानां विशिष्टानां गैर्वाणीग्रन्थाणां
अन्तर्जालमाध्यमेन पुनः प्रकाशनं क्रियत इति विदित्वा जगद्गुरुचरणाः
नितराममोदन्त । श्रीशारदाचन्द्रमौलीश्वरयोरसीमया कृपया कार्यमिदं
सुष्ठु प्रवर्तताम्, कार्येऽस्मिन् कृतसाह्यास्समेऽपि सज्जनाः श्रेयांसि
समधिगच्छन्त्विति च श्रीजगद्गुरुचरणा आशासते ।

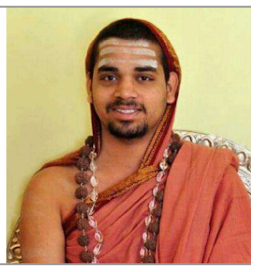
इति निवेदयिता

दि दक्षिणाम्नायः

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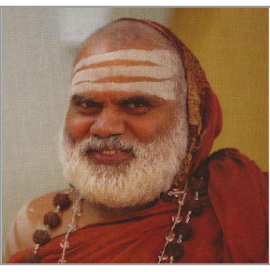
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We submit our efforts at the Holi Lotus Feet of Jagadguru Shankaracharya His Holiness Sri Sri Sri Mahasannidhanam Sri Sri Sri Bhārātī Tīrtha Mahaswamigal and Jagadguru Shankaracharya His Holiness Sri Sri Sri Sannidhanam Sri Sri Sri Vidhushekhara Bhārātī Mahaswamigal.

We took our small effort in bringing this book again with Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārātī Tīrtha Mahāswāmiji's Anugraha Bhashanam Vijaya Yatra 2012 with Key Points and Summary of each Anugraha Bhashanam for easy understanding and reading by everyone. In this Vol 1 from (Feb 12, 2012 - May 31, 2012) Anugraha Bhashanams are there. Ie From Sringeri to Theni Vijayayatra.

Pranams
Srimathi Veeramani



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॥ श्रीगुरुवन्दनम् ॥

श्रीगुरुभ्यो नमः

शङ्कारूपेण मच्चित्तं पङ्कीकृतमभूद्यया ।
 किङ्करी यस्य सा माया शङ्काराचार्यमाश्रये ॥
 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-यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाध्यष्टा
 ङ्गयोगानुष्ठाननिष्ठ-तपश्चक्रवर्ति-अनाद्यविच्छिन्नश्रीशङ्कराचार्यगुरुपरंपराप्राप्त-षड्दर्शनस्थापनाचार्य-व्याख्यानसिंहासनाधीश्व
 र-सकलनिगमागमसारहृदय-सांख्यत्रयप्रतिपादक-वैदिकमार्गप्रवर्तक-सर्वतन्त्रस्वतन्त्र-आदिराजधानी-विद्यानगरमहाराज
 धानी-कर्णाटकसिंहासनप्रतिष्ठापनाचार्य-श्रीमद्राजाधिराजगुरु-भूमण्डलाचार्य-ऋष्यशृङ्गपुरवराधीश्वर-तुङ्गभद्रातीरवासि-श्रीम
 द्विद्याशङ्करपादपद्माराधक-

श्रीमज्जगद्गुरु-श्रीमदभिनवविद्यातीर्थमहास्वामिगुरुकरकमलसञ्जात-

श्रीमज्जगद्गुरु-श्रीभारतीतीर्थमहास्वामिनां-

तत्करकमलसञ्जात-श्रीमज्जगद्गुरु-श्रीविधुशेखरभारतीमहास्वामिनां च चरणारविन्दयोः साष्टाङ्गप्रणामान्
 समर्पयामः ॥

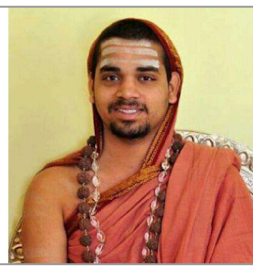


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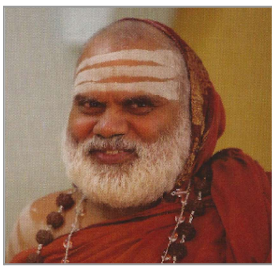
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||śrīguruvandanam||
 śrīgurubhyo namaḥ
 śaṅkārūpeṇa maccittaṃ paṅkīkṛtamabhūdyayā |
 kiṅkarī yasya sā māyā śaṅkārācāryamāśraye ||
 prahlādavarado devo yo nṛsiṃhaḥ paro hariḥ |
 nṛsiṃhopāsakaṃ nityaṃ taṃ nṛsiṃhaguruṃ bhaje ||
 śrīsaccidānandaśivābhinavyanṛsiṃhabhāratyabhīdhān yatīndrān |
 vidyānidhīn mantranidhīn sadātmaniṣṭhān bhaje mānavaśambhurūpān ||
 sadātmadyānanirataṃ viṣayebhyaḥ parāṅmukham |
 naumi śāstreṣu niṣṇātaṃ candraśekharabhāratīm ||
 vivekinaṃ mahāprajñāṃ dhairyaudāryakṣamānidhim |
 sadābhinavapūrvāṃ taṃ vidyātīrthaguruṃ bhaje ||
 ajñānāṃ jāhnavītīrthaṃ vidyātīrthaṃ vivekinām |
 sarveṣāṃ sukhadaṃ tīrthaṃ bhāratītīrthamāśraye ||
 vidyāvinayasampannaṃ vītarāgaṃ vivekinam |
 vande vedāntatattvajñāṃ vidhuśekharabhāratīm ||
 pañcāśallipibhirvibhaktamukhadoḥ panmadhyavakṣasthalām |
 bhāsvanmaulinibaddhacandraśakalāmāpīnatuṅgastanīm |
 mudrāmākṣaguṇaṃ sudhāḍhyakalaśaṃ
 vidyāñca hastāmbujaiḥ
 bibhrāṇāṃ viśadaprabhāṃ trinayanāṃ vāgdevatāmāśraye ||

śrīmatparamahaṃsa-parivrājakācāryavarya-padavākyapramāṇapārāvārapārīṇa-yam
 aniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhyāṣṭāṅgayogānuṣṭhānani
 ṣṭha-tapaścakravartī-anādyavicchinnaśrīśaṅkarācāryaguruparaṃparāprāpta-ṣaḍdar
 śanasthāpanācārya-vyākhyānasīṃhāsanādhiśvara-sakalanigamāgamasārahṛdaya-s
 āṃkhyatrayapratipādaka-vaidikamārgapravartaka-sarvatāntrasvatāntra-ādirājadhānī
 -vidyānagaramahārājadhānī-karṇāṭakasīṃhāsanapratīṣṭhāpanācārya-śrīmadrājādhīr
 ājaguru-bhūmaṇḍalācārya-ṛṣyaśṛṅgapuravarādhīśvara-tuṅgabhadratīravāsi-śrīmadv
 idyāśaṅkarapādapadmārādhaka-

śrīmājagadguru-śrīmadabhinavavidyātīrthamahāsvāmīgurukarakamalasañjāta-
 śrīmājagadguru-śrībhāratītīrthamahāsvāminām-
 tatkarakamalasañjāta-śrīmājagadguru-śrīvidhuśekharabhāratīmahāsvāminām ca
 caraṇāravindayoḥ sāsṭāṅgapraṇāmān samarpayāmaḥ ||

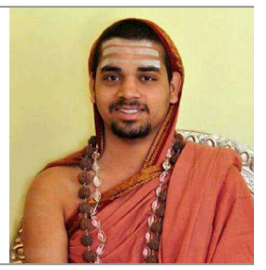


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1. Anugraha Bhashanam - Belur

In His Anugraha Bhashanam, the Jagadguru mentioned that the Lord has assumed many names and forms as it is not easy for the mind to grasp the formless Supreme. Sri Adi Shankaracharya instilled faith in God amidst the masses, and pointed out that the various forms are of the same Divinity. The Jagadguru conveyed that it is the duty of the Acharyas to undertake Vijaya Yatras, inculcate faith in Dharma amidst the disciples, and propagate Dharma. The Jagadguru also said that He was merely following the footsteps of Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji who had established many centres where people could worship God, and gather to harbor good thoughts and attain Shreyas.



The importance of propagating Dharma among people. – Teaching from Jagadguru's Anugraha Bhāṣaṇam

Many Names and Forms of the One Supreme

The Jagadguru explained that the **Supreme Reality is ultimately formless**, beyond name and form. However, the human mind finds it difficult to contemplate such an abstract reality.

Therefore, the Lord assumes **many names and forms** so that devotees can easily worship and meditate upon Him.

Adi Shankaracharya played a crucial role in strengthening faith among people by teaching that:

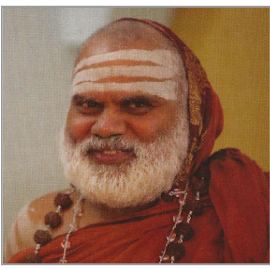
- the different deities worshipped by people
- the various names and forms seen in temples

are all **manifestations of the same Divine Reality**. Through this teaching, he removed sectarian differences and helped people understand the **unity behind the diversity of worship**.

The Duty of Acharyas

The Jagadguru said that it is the **responsibility of spiritual teachers (Acharyas)** to:

- travel widely among people
- teach the principles of Dharma
- strengthen faith in God

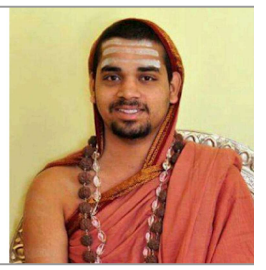


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- guide society towards righteous living.

Such journeys undertaken by spiritual leaders are traditionally known as **Vijaya Yatras**, where the Acharya travels from place to place to spread spiritual teachings and uplift society.

Following the Path of His Guru

The Jagadguru humbly stated that he was only **following the footsteps of his revered Guru**, Abhinava Vidyatirtha. He recalled how this great Acharya had established many centers where people could:

- worship God
- assemble together
- cultivate noble thoughts
- engage in spiritual activities.

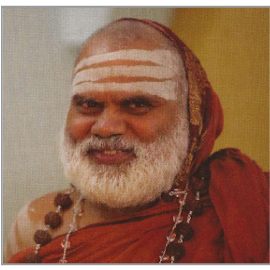
Such centers become places where individuals can strive toward **Shreyas — true spiritual welfare**.

Central message of the discourse

- Though God is ultimately formless, He manifests in **many forms for the benefit of devotees**.
- All these forms represent **the same Supreme Reality**.
- It is the sacred duty of Acharyas to **travel, teach Dharma, and nurture faith** in society.
- By gathering in spiritual centers and engaging in devotion and noble thinking, people can move towards **spiritual upliftment and Shreyas**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhāṣaṇam, **Bharati Tirtha Mahaswamiji** explained that the **Supreme Reality is formless**, but since the human mind finds it difficult to comprehend the formless Absolute, **the Lord manifests in many names and forms** for the sake of devotees.
- **Adi Shankaracharya** strengthened devotion among people by teaching that **all these various forms of God are expressions of the same Divine Reality**.
- The Jagadguru said that it is the **duty of Acharyas** to undertake **Vijaya Yatras (spiritual journeys)** to:
 - Spread the teachings of Dharma
 - Strengthen faith in God
 - Guide disciples on the spiritual path.
- He humbly remarked that he was only **following the footsteps of his Guru, Abhinava Vidyatirtha Mahaswamiji**.

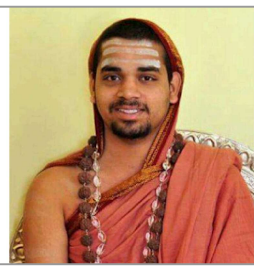


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- Sri Abhinava Vidyatirtha Mahaswamiji had **established many spiritual centres** where devotees could:
 - Worship God
 - Gather for spiritual activities
 - Cultivate noble thoughts
 - Work toward **Shreyas (spiritual welfare)**.
 - **Essential teaching:**
Though God is ultimately formless, He appears in many forms for the sake of devotees. Through devotion, Dharma, and guidance from Acharyas, people can cultivate spiritual growth and attain true welfare.

Vijayayatra : Belur: February 26, 2012

Link <https://vijayayatra.sringeri.net/archiveyatra/belur-february-26-2012/>

2. Anugraha Bhashanam - Haradanahalli

Jagadguru said that it is natural for everyone to strive for happiness and the removal of one's suffering. However we find that not all achieve success in this endeavor. The Shastras declare that it is hence essential to have faith in the existence of the Supreme Lord and act in accordance to Dharma. While those who resort to Adharma and adopt unrighteous means may seem to accomplish their immediate objectives, their fall is definite. Hence even in the midst of suffering, one should not forsake Dharma.

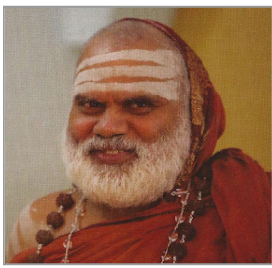


Universal human desire for happiness and the role of Dharma in attaining true well-being. – Teaching from Jagadguru's Anugraha Bhāṣaṇam

The Natural Desire for Happiness

The Jagadguru said that it is natural for every human being to strive for:

- **happiness (sukha)**
- **freedom from suffering (duḥkha).**

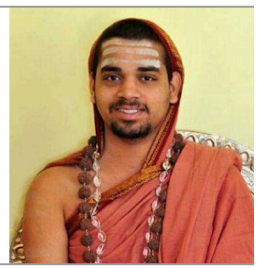


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Yet in reality, we see that **not everyone succeeds in achieving lasting happiness**. Despite efforts, people often face disappointments, difficulties, and suffering.

Faith in the Supreme and Dharma

The **Shastras** therefore teach that human beings must develop:

1. **Faith in the existence of the Supreme Lord**, and
2. A commitment to **live according to Dharma**.

By aligning one's life with Dharma and by maintaining devotion to God, a person gradually moves toward **true welfare and inner peace**.

The Temporary Success of Adharma

The Jagadguru pointed out that sometimes people who follow **Adharma (unrighteous conduct)** may appear to succeed.

They may achieve their immediate goals by:

- dishonest means
- unethical actions
- disregard for moral principles.

However, such success is **only temporary**. The Shastras make it clear that **the downfall of those who pursue unrighteousness is inevitable**.

Never Abandon Dharma

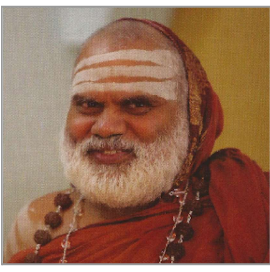
Therefore the Jagadguru emphasized a very important principle: Even when one faces suffering or adversity, **Dharma should never be abandoned**.

Remaining steadfast in righteousness may not always bring **instant worldly success**, but it ensures:

- purity of mind
- divine grace
- long-term welfare.

Central teaching of the Jagadguru

- Everyone seeks happiness and freedom from suffering.
- True welfare comes through **faith in God and adherence to Dharma**.
- Unrighteous methods may give temporary success but **lead to eventual downfall**.

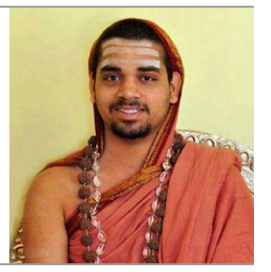


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- Therefore, **Dharma must be upheld even in times of hardship.**

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhāṣaṇam, **Bharati Tirtha Mahaswamiji** explained that **every human being naturally strives for happiness and the removal of suffering.**
- However, it is seen that **not everyone succeeds in attaining lasting happiness.**
- The **Shastras** teach that true welfare comes only when a person:
 - Has **faith in the existence of the Supreme Lord**, and
 - **Lives according to Dharma (righteous conduct).**
- The Jagadguru pointed out that **those who follow Adharma (unrighteous means)** may appear to succeed temporarily and achieve their immediate goals.
- But such success is **short-lived**, and ultimately **their downfall is inevitable.**
- Therefore, even when facing **difficulties, suffering, or setbacks**, one must **never abandon Dharma.**
- **Essential Teaching:**
Lasting happiness and true welfare come only through **faith in God and adherence to Dharma**, and one should **never compromise righteousness even in times of hardship.**

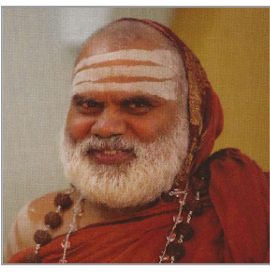
Vijayayatra : Haradanahalli: FEBRUARY 27, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/haradanahalli-february-27-2012/>

3. Anugraha Bhashanam - Mandya

Sri Adi Shankaracharya has emphasized everyone must have steadfast devotion to God, shed pride and unwarranted desires, and cultivate the attitude of compassion. It would be wrong to expect to follow these teachings when one does not practice it himself. The Jagadguru pointed out many in the present days unfortunately are examples of the saying, “स्वयं नष्टः, परान् नाशयति” (one who has wrought doom upon himself, and then brings doom to others). The Jagadguru stated that one must instead strive to be an example of the saying, “स्वयं तीर्णः परांस्तारयति” (one who has crossed the ocean of Samsara thus fulfilling life's purpose, and help others to do the same).



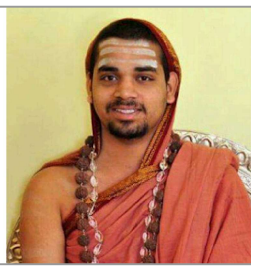


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Importance of practicing spiritual teachings oneself before guiding others – Teaching from Jagadguru's Anugraha Bhāṣaṇam

Teachings of Adi Shankaracharya

The Jagadguru recalled the message of Adi Shankaracharya, who emphasized that every person should:

- cultivate **steadfast devotion to God**
- **shed pride and ego**
- give up **unnecessary desires**
- develop **compassion towards all beings**.

These virtues purify the mind and prepare one for higher spiritual realization.

Practice Before Preaching

The Jagadguru pointed out that it is wrong for a person to **advise others about righteousness while failing to practice it himself**. Unfortunately, many people today fall into this category. They become examples of the saying: स्वयं नष्टः, परान् नाशयति

Meaning: One who has already ruined himself, and then proceeds to ruin others as well.

Such a person lacks self-discipline yet attempts to influence others, leading both himself and others away from the right path.

The Ideal to Strive For

Instead, the Jagadguru said that everyone should strive to become an example of another noble saying: स्वयं तीर्णः परांस्तारयति

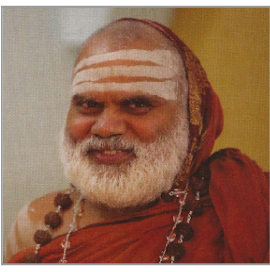
Meaning: One who has first crossed the ocean of **Samsāra**, and then helps others cross it as well.

Such a person:

- practices Dharma sincerely
- attains spiritual clarity
- guides others through **example rather than mere words**.

The True Spiritual Ideal

Thus, the true spiritual aspirant must:

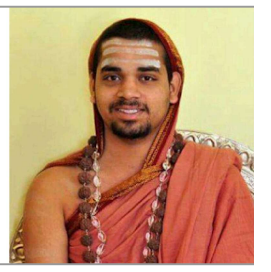


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1. **practice the teachings personally,**
2. cultivate humility and devotion, and
3. help others progress spiritually only after walking the path himself.

Central teaching of the Jagadguru

- Spiritual teachings must be **lived, not merely spoken.**
- One should avoid hypocrisy and self-destruction.
- The true ideal is to **attain spiritual progress oneself and then help others achieve the same.**

Summary of the Jagadguru's Anugraha Bhāṣaṇam

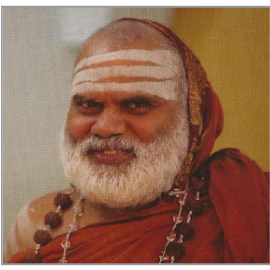
- **Adi Shankaracharya** taught that everyone should cultivate:
 - **Steadfast devotion to God**
 - **Humility by giving up pride**
 - **Freedom from unnecessary desires**
 - **Compassion towards all beings**
- In His discourse, **Bharati Tirtha Mahaswamiji** emphasized that **these teachings must first be practiced by oneself.** It is improper to advise others to follow spiritual principles when one does not practice them personally.
- The Jagadguru observed that many people today unfortunately resemble the saying: “स्वयं नष्टः, परान् नाशयति” — a person who ruins himself and then leads others to ruin as well.
- Instead, one should strive to live according to the noble ideal: “स्वयं तीर्णः परांस्तारयति” — one who has crossed the ocean of samsara and then helps others cross it too.
- **Essential Teaching:**
A true spiritual aspirant must **first transform himself through devotion, humility, and compassion,** and then **serve as a guiding example for others on the path to liberation.**

Vijayayatra : Mandya: FEBRUARY 27-28, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/mandya-february-27-28-2012/>

4. Anugraha Bhashanam (1) - Bangalore

In His Anugraha Bhashanam, the Jagadguru said that Sri Adi Shankaracharya's incarnation is unique as His efforts were not directed towards the vanquishing of evil but towards transforming the minds of the people. The Jagadguru said by undertaking the Yatra and teaching the tenets of Dharma, He was following the ideal set forth in the Shastras for one in the position of a Guru. The Jagadguru also said that Bangalore always had a special place in His heart as it is the place of birth of His Guru, Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji.

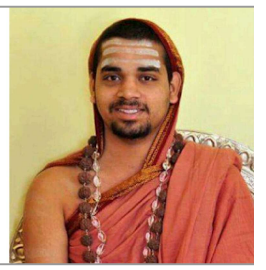


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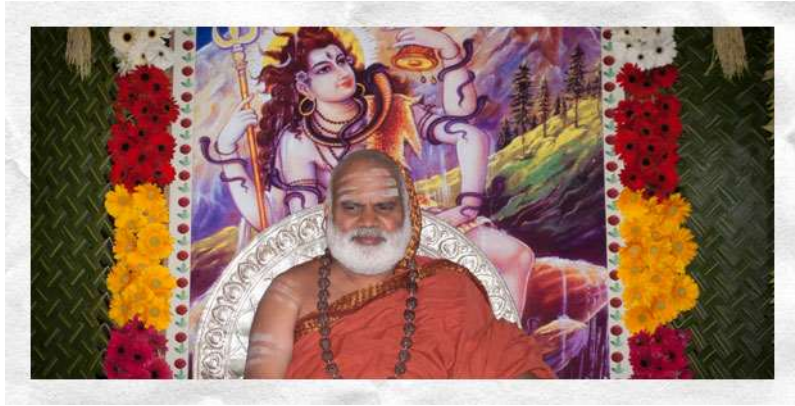
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Unique nature of the incarnation of Adi Shankaracharya and the responsibility of a Guru in guiding society. – Teaching from Jagadguru's Anugraha Bhāṣaṇam

A Unique Incarnation

The Jagadguru explained that many divine incarnations in Hindu tradition appear to **destroy evil forces and protect the righteous**. However, the incarnation of **Adi Shankaracharya** was different and unique. His mission was **not the physical destruction of evil**, but the **transformation of human minds**.



Through:

- profound philosophical teachings
- scriptural commentaries
- debates and discussions
- establishment of spiritual institutions

He revived **Sanatana Dharma** and reawakened spiritual understanding among people.

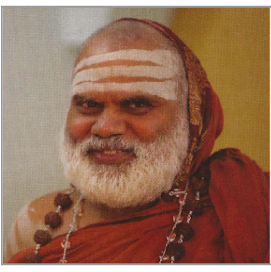
The Ideal of the Guru

The Jagadguru said that by undertaking **Vijaya Yatras** and teaching the principles of Dharma, he was merely following the **ideal prescribed in the Shastras for a Guru**.

A true Guru must:

- travel among people
- instruct them in Dharma
- strengthen faith in the scriptures
- guide seekers toward spiritual welfare (**Shreyas**).

Such journeys help bring spiritual teachings directly to society.

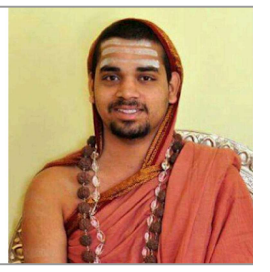


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Special Affection for Bangalore

The Jagadguru also mentioned that **Bangalore** holds a special place in his heart. This is because it is the **birthplace of his revered Guru**, Abhinava Vidyatirtha. Remembering his Guru with devotion, the Jagadguru expressed his deep connection to the city.

Central message of the discourse

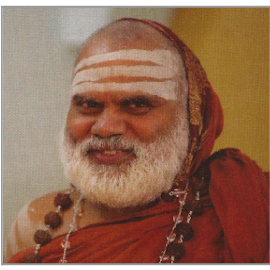
- The incarnation of **Adi Shankaracharya** was unique because he transformed society through **knowledge and spiritual awakening**.
- Gurus must follow the scriptural ideal of **teaching Dharma and guiding people through spiritual journeys**.
- Reverence toward one's **Guru and Guru-paramparā** remains central to the spiritual tradition.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhāṣaṇam, **Bharati Tirtha Mahaswamiji** explained that the incarnation of **Adi Shankaracharya** is unique among divine incarnations.
- Unlike many incarnations that focus on **destroying evil forces**, Adi Shankaracharya's mission was primarily to **transform the minds of people and restore the understanding of Dharma**.
- Through **spiritual journeys (Yatras)** and teachings, he **spread the principles of Dharma and Advaita philosophy** across the country.
- The Jagadguru stated that his own **Vijaya Yatras and teachings are undertaken in accordance with the ideal prescribed in the Shastras for a Guru**, following the example set by Adi Shankaracharya.
- He also mentioned that **Bangalore** holds a **special place in his heart**, because it is the birthplace of his revered Guru, **Abhinava Vidyatirtha Mahaswamiji**.
- **Essential Teaching:** The mission of Adi Shankaracharya—and the tradition of the Jagadgurus—is to **uplift society by transforming minds through the teaching of Dharma and spiritual knowledge**.

5. Anugraha Bhashanam (2) - Bangalore

The Jagadguru said that the Shastras declare that one's wealth is usually spent either by enjoying, or by charity or by loss to the ruling government (via taxes) or thieves or accidents. The kings of yore had set an example by directing their wealth towards Dharmic purposes and had built huge temples, places for Annadanam and other means of social welfare. It is the duty of the wealthy to follow in their footsteps.

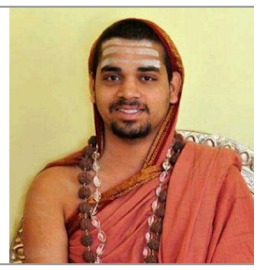


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Proper use of wealth and the responsibility of the wealthy toward Dharma and society – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

The Destiny of Wealth

The Jagadguru explained that the **Shastras declare that wealth does not remain with a person indefinitely**. It is eventually spent in one of several ways:



- **Bhoga** – enjoyment or personal use
- **Dāna** – charity and righteous giving
- **Taxes or claims by the ruling authority**
- **Loss through thieves, accidents, or other unforeseen events**

Thus, wealth will inevitably leave one’s possession in one way or another. Therefore, the wise direct their wealth towards **Dharmic purposes**, ensuring that it benefits both themselves and society.

Example of the Kings of Ancient times

The Jagadguru pointed out that the **kings of ancient times set noble examples** in the use of wealth. They utilized their riches to promote Dharma and social welfare by establishing:

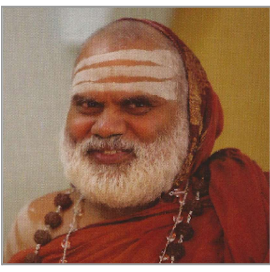
- magnificent temples
- places for **Annadānam** (free distribution of food)
- various institutions for the welfare of society.

Through such acts, their wealth became a **means of spiritual merit and lasting benefit for the community**.

Duty of the Wealthy

The Jagadguru emphasized that those who possess wealth today should follow this **Dharmic tradition of the past**. Wealth should not be used only for personal enjoyment but should also be directed towards:

- supporting temples and religious institutions
- charitable works
- social and spiritual welfare.

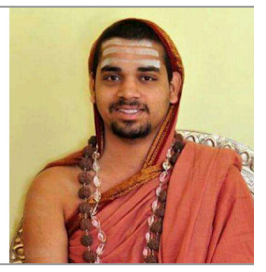


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Central teaching of the Jagadguru

- Wealth inevitably leaves one's possession.
- The wisest use of wealth is **charity and Dharmic service**.
- The wealthy should follow the noble examples of the kings of old by supporting **temples, charity, and social welfare**.
- Such actions ensure that wealth becomes a **source of merit and lasting benefit to society**.

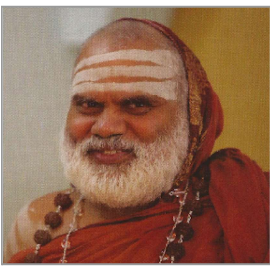
Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhāṣaṇam, **Bharati Tirtha Mahaswamiji** explained that the **Shastras describe four ways in which wealth is eventually spent**:
 - **Personal enjoyment**
 - **Charity and righteous causes**
 - **Taxes or confiscation by the ruling authority**
 - **Loss through theft, accidents, or unforeseen events**
- The Jagadguru said that **ancient kings set a noble example** by using their wealth for **Dharmic purposes**, such as:
 - Building temples
 - Establishing places for **Annadanam (feeding people)**
 - Supporting various forms of **social welfare**.
- He emphasized that **wealthy individuals should follow this tradition** and utilize their resources for the welfare of society and the service of Dharma.
- **Essential Teaching**: Wealth should ideally be **used for righteous and charitable purposes**, following the example of noble rulers and benefactors, thereby benefiting society and earning spiritual merit.

6. Anugraha Bhashanam (3) - Bangalore

Our country's standing in the world is unique because Dharma is its life force and because it is the source of the summum bonum of all knowledge – the Upanishadic philosophy of Advaita. Today, many foreigners seek the shores of India because of these very reasons. Some even pray the Lord to grant a birth in this holy land. When this is the case, would it not be a matter of shame if Indians do not realize the importance of the land, and fail to act in accordance to Dharma or strive to understand the essence of the Upanishads?

The Jagadguru also mentioned that one does not become a Mahatma merely because of wealth, learning or power. Sri Adi Shankaracharya in His commentary says that people call a person a Mahatma because He adheres to Dharma – “धर्मं चरत्येष महात्मा”. The Shastras enunciate 5 principles – “never hurt anyone”, “never tell a lie”, “never desire the property of

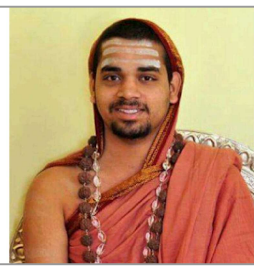


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another” “revere all women as your mother” “do not desire everything that you come across”, and declare that whoever who follows these, is a Dharmika and is worthy of respect.

Unique spiritual heritage of India and the true meaning of a Mahātma – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

The Unique Spiritual Heritage of India

The Jagadguru said that the standing of India in the world is unique because **Dharma is its life force**. India is also the source of the highest spiritual wisdom—the **Upanishadic philosophy of Advaita**, taught in the Upanishads. This philosophy reveals the **ultimate truth of the unity of the individual Self and the Supreme Reality**.



Because of this profound spiritual tradition, many people from other countries come to India seeking:

- spiritual knowledge
- inner peace
- the wisdom of Vedanta.

Some even pray to God to be **born in this sacred land** so that they may pursue the path of Dharma and spiritual realization. The Jagadguru therefore asked an important question: If foreigners value the spiritual heritage of India so deeply, would it not be a matter of shame if Indians themselves fail to recognize its greatness and do not strive to live according to Dharma or understand the teachings of the Upanishads?

Who is a Mahatma?

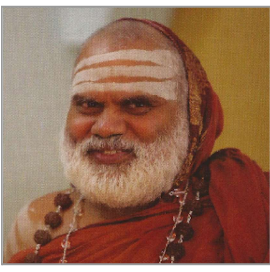
The Jagadguru clarified that a person does **not become a Mahātma** merely because of:

- wealth
- scholarship
- power or position.

Adi Shankaracharya explains in his commentary that people call someone a **Mahātma** because: “धर्म चरत्येष महात्मा”

Meaning: “He is called a Mahātma because he lives according to Dharma.”

Thus, greatness lies not in external achievements but in **righteous conduct**.

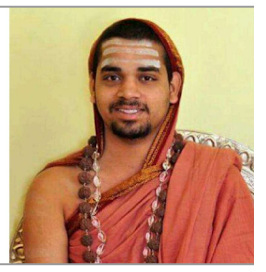


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Five Fundamental Principles of Dharma

The Jagadguru said that the **Shastras teach simple yet profound principles of righteous living**. A person who follows these becomes a true Dhārmika worthy of respect:

1. **Never harm anyone** (Ahimsa).
2. **Never tell lies** (Satya).
3. **Never covet another's property**.
4. **Revere all women as one's mother**.
5. **Do not develop uncontrolled desire for everything one sees**.

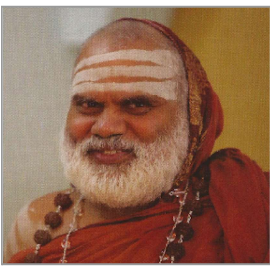
A person who practices these principles lives a life of **integrity, purity, and compassion**.

Central message of the Jagadguru

- India's greatness lies in its **spiritual heritage and Dharma**.
- The teachings of the **Upanishads and Advaita** are treasures of humanity.
- True greatness does not come from wealth or power but from **living according to Dharma**.
- Anyone who practices the fundamental principles of righteousness becomes a **true Mahātma worthy of respect**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhāṣaṇam, **Bharati Tirtha Mahaswamiji** said that **India holds a unique place in the world** because **Dharma is the very life-force of the nation**.
- He noted that India is the birthplace of the **highest spiritual knowledge**, especially the **Advaita Vedanta** taught in the **Upanishads**.
- Because of this spiritual heritage, **many foreigners are drawn to India**, and some even pray to be **born in this sacred land** to pursue spiritual knowledge.
- The Jagadguru remarked that **it would be unfortunate if Indians themselves fail to appreciate this heritage**, neglect Dharma, and ignore the teachings of the Upanishads.
- The Jagadguru explained that a person **does not become a Mahatma merely because of wealth, learning, or power**.
- **Adi Shankaracharya** states in his commentary that a person is called a **Mahatma because he lives according to Dharma**:
“धर्म चरत्येष महात्मा”
He who practices Dharma is a Mahatma.
- The Shastras prescribe five fundamental principles for righteous living:
 1. **Do not harm anyone**
 2. **Do not speak falsehood**
 3. **Do not covet another person's property**
 4. **Regard all women with the reverence of a mother**

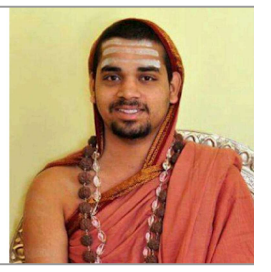


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5. Do not develop desire for everything you see

- A person who lives by these principles is considered **Dharmika (righteous)** and becomes **worthy of respect in society**.
- **Essential Teaching:** India's greatness lies in its **spiritual wisdom and Dharma**. Every individual should honor this heritage by **living a righteous life and striving to understand the spiritual truths taught in the Upanishads**.

7. Anugraha Bhashanam (4) - Bangalore

Guru is much revered in Sanatana Dharma because knowledge is essential for life's purpose to be fulfilled and such knowledge can be had only from a Guru. Hence even if one has the sense of oneness with all else, one has to always revere the Guru – “अद्वैतं त्रिषु लोकेषु नाद्वैतं गुरुणा सह”. The Guru Parampara has begun from Lord Dakshinamurti. Though the Lord is One, the form of Dakshinamurti is the one that bestows knowledge. It was Sri Dakshinamurti who first taught the knowledge of the Self to Rishis such as Sanaka. Sri Adi Shankaracharya has penned Sri Dakshinamurti Stotram that contains the essence of the Vedantic teaching.



Supreme importance of the Guru in Sanātana Dharma and the origin of the Guru Paramparā – Teaching from Jagadguru's Anugraha Bhāṣaṇam

Why the Guru is Revered

In **Sanātana Dharma**, the **Guru occupies the highest place** because the purpose of human life is fulfilled only through **true knowledge (Jnana)**. Such knowledge cannot be obtained merely through personal effort or intellectual study—it must be received from a **realized teacher**. Therefore, the Guru is revered as the **one who removes ignorance and reveals the truth of the Self**.

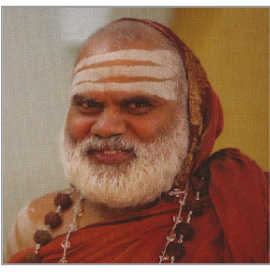
Even Advaita Does Not Negate Reverence for the Guru

The Jagadguru quoted a well-known statement: अद्वैतं त्रिषु लोकेषु नाद्वैतं गुरुणा सह Meaning:

One may perceive non-duality in all the three worlds, but **never consider oneself non-different from the Guru**.

Even a seeker who understands the philosophy of **Advaita** must always maintain **deep reverence and humility towards the Guru**.

Origin of the Guru Paramparā

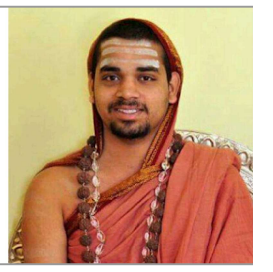


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The Jagadguru explained that the **Guru Paramparā (lineage of teachers)** begins with Dakshinamurti. Though the Supreme Lord is one and manifests in many forms, the form of **Dakshinamurti** represents the **Supreme Teacher who bestows knowledge**. It is said that Dakshinamurti imparted the **knowledge of the Self (Ātma-Jnana)** to the ancient sages such as Sanaka and the other Kumaras. Thus, the entire **spiritual lineage of teachers originates from Dakshinamurti**.

Dakshinamurti Stotram

Adi Shankaracharya composed the famous **Sri Dakshinamurti Stotram**, which beautifully expresses the **essence of Vedantic teaching**.

This hymn praises Dakshinamurti as the Guru who:

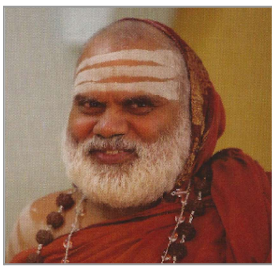
- reveals the truth of the Self
- removes ignorance
- leads seekers toward liberation.

Central teaching of the Jagadguru

- The **Guru is indispensable** in spiritual life.
- Knowledge that leads to liberation can be obtained **only through the Guru**.
- The **Guru Paramparā originates from Lord Dakshinamurti**, the Supreme Teacher.
- Reverence to the Guru must always remain, even for one who understands **Advaita**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In **Sanātana Dharma**, the **Guru is deeply revered** because **knowledge is essential for fulfilling the purpose of human life**, and such knowledge can only be obtained through a Guru.
- Hence the tradition emphasizes the saying:
“अद्वैतं त्रिषु लोकेषु नाद्वैतं गुरुणा सह” —
Even though non-duality (Advaita) is the truth in all the three worlds, one should never apply non-duality in relation to the Guru.
This means the **Guru must always be approached with reverence and humility**.
- The **Guru Paramparā (lineage of teachers)** is said to originate from **Dakshinamurti**, the form of **Shiva** who represents the **Supreme Teacher of Self-knowledge**.
- Although the Lord is one, the form of Dakshinamurti is especially associated with **bestowing spiritual knowledge (Ātma-Jñāna)**.
- According to the tradition, Lord Dakshinamurti first imparted the **knowledge of the Self to sages such as Sanaka** and the other Kumaras.
- **Adi Shankaracharya** composed the famous **Dakshinamurti Stotram**, a hymn that beautifully **summarizes the essence of Vedantic teaching**.

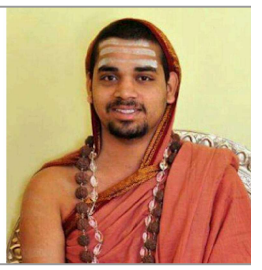


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- **Essential Teaching:**

The Guru is the **gateway to Self-knowledge and liberation**. Therefore, even while realizing the truth of non-duality, one must **always maintain deep reverence for the Guru and the Guru lineage**.

Vijayayatra : Bangalore: February 28 - March 6, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/bangalore-february-28-2012/>

8. Anugraha Bhashanam - Krishnagiri

The Jagadguru stressed that it is the duty of every man to reflect on his activities every day and examine if he had acted in accordance to Dharma. People desire to avoid misery but continue to indulge in sinful acts. I wish to pass in the examination but will not study. I will commit mistakes but should not receive punishment. The Lord says in the Gita that such an attitude is due to anger or desire. One must reflect over the consequences of anger and desire and overcome them.

Importance of daily self-reflection and living according to Dharma – Teaching from Jagadguru's Anugraha Bhāṣaṇam

Daily Reflection on One's Conduct

The Jagadguru said that every person must **examine his actions every day** and ask himself:

- Did I act according to Dharma today?
- Did my thoughts, words, and actions cause harm to anyone?

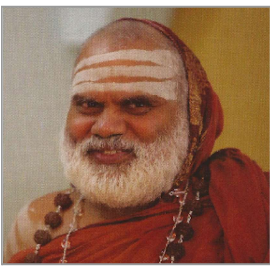
Such reflection helps a person correct his mistakes and progress on the **path of righteousness**.

The Contradiction in Human Behavior

The Jagadguru pointed out a common contradiction in human nature:

- People **want to avoid misery,**



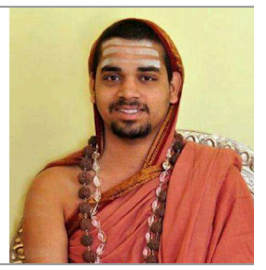


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- yet they continue to **engage in sinful or wrong actions**.

He illustrated this with simple examples:

- “I want to pass the examination but I will not study.”
- “I will commit mistakes but should not receive punishment.”

This attitude ignores the **law of cause and effect** that governs life.

Desire and Anger as the Cause

The Jagadguru explained that such behavior arises because of **desire and anger**, as taught by the Lord in the Bhagavad Gita. In the Gita, Krishna declares that **kāma (desire) and krodha (anger)** lead a person toward wrong actions and suffering. These impulses cloud judgment and make a person act against **Dharma**.

Overcoming Desire and Anger

The Jagadguru therefore advised that one must:

- **Reflect on the consequences** of uncontrolled desire and anger.
- Develop **self-discipline and discrimination**.
- Align one’s actions with **Dharma**.

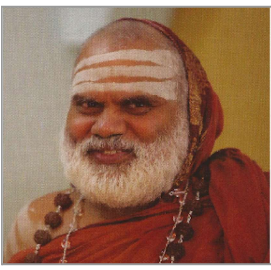
Through **self-examination and restraint**, a person gradually overcomes these inner enemies and leads a life that brings **peace, virtue, and spiritual progress**.

Central message of the Jagadguru

- Examine your actions every day.
- Understand that **wrong actions inevitably bring suffering**.
- Recognize that **desire and anger cause most mistakes**.
- Through reflection and discipline, align life with **Dharma**.

Summary of the Jagadguru’s Anugraha Bhāṣaṇam

- In His Anugraha Bhāṣaṇam, **Bharati Tirtha Mahaswamiji** emphasized the **importance of daily self-reflection**.
- He said that every person should **review his actions at the end of each day** and ask whether he has **acted according to Dharma**.
- The Jagadguru pointed out a common contradiction in human behavior:
 - People **wish to avoid suffering**, yet they **continue to perform sinful actions**.
 - They want **success without effort**, like expecting to pass an examination without studying.

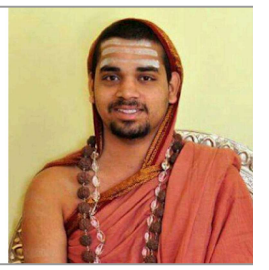


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- They commit mistakes but **do not want to face the consequences**.
- Such an attitude, he explained, arises from **desire (kāma) and anger (krodha)**, which are identified in the **Bhagavad Gita** as major obstacles on the spiritual path.
- Therefore, one must **carefully examine the effects of desire and anger**, control them, and strive to **live in accordance with Dharma**.
- **Essential Teaching:**
Through **daily introspection, control of desire and anger, and adherence to Dharma**, a person can gradually avoid suffering and progress on the path of spiritual growth.

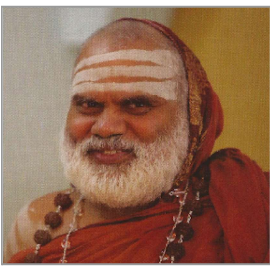
Vijayayatra : Krishnagiri: MARCH 6 – 7, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/krishnagiri-march-6-7-2012/>

9. Anugraha Bhashanam - Salem

The Jagadguru then blessed the gathering with an Anugraha Bhashanam that commenced with highlighting the greatness of Sri Adi Shankaracharya who incarnated to rejuvenate Sanatana Dharma. The Jagadguru explained that one must be amazed at the fact that the Acharya had mastered the Vedas at the age of 8. In the present days, people do not even perform Upanayanam for their child when he reaches the age of 8. Even if the parents take interest and get the Upanayanam of the child performed at the age of 8, it is not common to see that child perform even Sandhya Vandanam. Supposing that the child does do Sandhya Vandanam, it is rarer to see such a child study the Vedas. Even in such a rare case, the 8-year child has only begun the study of the Vedas. However, Sri Shankara had mastered the Vedas at that young age. By the age of twelve, He had mastered the Shastras. How many twelve-year olds can even name the Shastras these days? By the age of 16, Sri Shankaracharya had written His Bhashyas. These include the Bhashyas on the Upanishads, Bhagavad Gita, Vishnu Sahasranamam, Lalita Trishati, Hastamaleekya, Adhyatma Patala etc. Today, it appears impossible to master His Bhashyas irrespective of one's age. New insights dawn every time one reads the Bhashyas. After the age of 16, the Acharya travelled the length and breadth of the country and spread Dharma and the tenets of Vedanta. With great foresight, the Acharya felt that His efforts may prove futile if there were none after Him to carry on the mission. He hence established four Amnaya Peethams in the four directions of the country. He ascended the Sarvajna Peetham not because He desired to do so. The Sarvajna Peetham has four entrances in the four directions and Sarvajnas



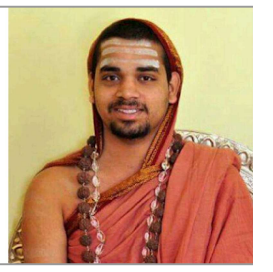


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(all-knowing) from the other directions had already opened the respective doors earlier. Sri Adi Shankaracharya ascended the Peetham only to open the southern door to the Sarvajna Peetham.

Sri Adi Shankaracharya stresses on the need to realize the importance of the human birth. The Shastras say that there are 8.4 million different species in existence. What if you were to take birth as a lifeform belonging to any of the remaining 83,99,999 species? Would it be possible to work towards fulfillment in life then? Realizing thus the importance of human birth, the Jagadguru stressed upon the need to start performing actions without any desire for their results. This kind of attitude of Nishkaamyā Karma destroys the impurities of the mind and makes one fit for understanding Vedānta. Even to get this attitude one needs God's Grace. The Jagadguru also underlined the importance of Japa Yajna by pointing the verse from the Gita (यज्ञानां जपयज्ञोऽस्मि) and asked everyone to chant the names of God.

Greatness of Sri Adi Shankaracharya – Teaching from Jagadguru's Anugraha Bhāṣaṇam

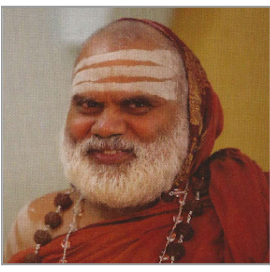
He pointed out how extraordinary the Acharya's life was:

- **At the age of 8** – He had already **mastered the Vedas**.
Today, many children do not even undergo **Upanayanam** at that age. Even if Upanayanam is performed, it is rare to see the child regularly perform **Sandhyā Vandanam**, and rarer still for such a child to begin Vedic study.
- **At the age of 12** – He had **mastered the Śāstras**.
In the present day, even many adults cannot name the various Śāstras.
- **At the age of 16** – He had already composed His **Bhāṣyas (commentaries)** on several sacred texts, including:
 - the **Upanishads**
 - the **Bhagavad Gita**
 - the **Vishnu Sahasranama**
 - the **Lalita Trishati**
 - **Hastāmalakīya**
 - **Adhyātma Paṭala**, and others.

Even today, irrespective of age, it is extremely difficult to fully grasp the depth of these Bhāṣyas. Every reading reveals **new insights and deeper meanings**.

Establishment of the Four Amnaya Peethams

After the age of sixteen, the Acharya travelled across the entire country spreading **Dharma** and the philosophy of **Vedānta**. Realizing that the propagation of Dharma must continue even after His time, He established **four Amnāya Pīthams** in the four directions of India to preserve and propagate the Vedic tradition.

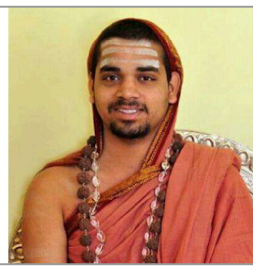


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He also ascended the **Sarvajna Peetham**. This throne had four entrances corresponding to the four directions. Scholars from the other directions had already opened the respective doors earlier. Sri Adi Shankaracharya ascended the Peetham **not out of personal ambition**, but to **open the southern door**, representing the wisdom tradition of the South.

Importance of Human Birth

The Acharya emphasized the rare privilege of **human birth**. According to the scriptures, there are **8.4 million species of living beings**. If one were born among the remaining **83,99,999 species**, would it be possible to strive for spiritual realization? Therefore, recognizing the value of human birth, one must strive for **spiritual progress**.

Nishkāmya Karma

The Jagadguru explained that one should perform actions **without attachment to their results**. This attitude of **Nishkāmya Karma**:

- purifies the mind
- removes inner impurities
- prepares the seeker for understanding **Vedānta**

Even cultivating this attitude itself requires **God's Grace**.

Importance of Japa Yajna

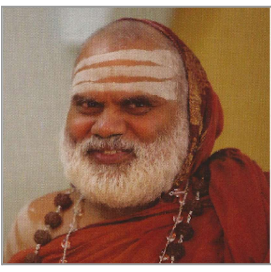
Finally, the Jagadguru stressed the greatness of **Japa Yajna**, quoting the verse from the **Bhagavad Gita**:

“यज्ञानां जपयज्ञोऽस्मि” “**yajñānāṃ japayajño'smi**”
"Among sacrifices, I am the sacrifice of Japa."

Thus, everyone was encouraged to **constantly chant the divine names of God**, which purifies the mind and leads one closer to spiritual realization.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. The Jagadguru began the Anugraha Bhāṣaṇam by praising the greatness of Adi Shankaracharya, who incarnated to revive **Sanātana Dharma**.
2. At the **age of 8**, Sri Shankaracharya had **mastered the Vedas**, whereas today even **Upanayanam** and **Sandhyā Vandanam** are rarely practiced properly by children.
3. At the **age of 12**, He had **mastered the Śāstras**, which many people today do not even know by name.

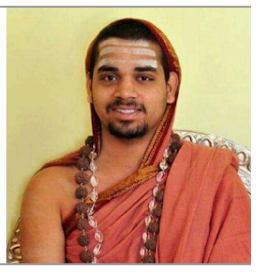


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4. At the **age of 16**, He had already written **Bhāṣyas (commentaries)** on major scriptures such as the **Upanishads, Bhagavad Gita, Vishnu Sahasranama, Lalita Trishati**, and other works.
5. After 16, the Acharya travelled across India spreading **Dharma** and the philosophy of **Vedānta**.
6. To ensure the continuation of the tradition, He established **four Amnāya Pīṭhams** in the four directions of the country.
7. He ascended the **Sarvajna Peetham** to open the **southern door**, completing the recognition of universal scholarship.
8. The Jagadguru emphasized the **rare value of human birth**, since scriptures say there are **8.4 million species of life**.
9. One must perform actions with **Nishkāmya Karma** (without desire for results) to **purify the mind and become fit for Vedānta**.
10. Cultivating such an attitude itself requires **God's Grace**.
11. The Jagadguru stressed the importance of **Japa Yajna**, quoting the **Bhagavad Gita** verse: **“यज्ञानां जपयज्ञोऽस्मि”** – Among sacrifices, I am the sacrifice of Japa.
12. Everyone was encouraged to **chant the divine names of God regularly**.

Vijayayatra : MARCH 7 – 10, 2012 at Salem

Link : <https://vijayayatra.sringeri.net/archiveyatra/salem-march-7-10-2012/>

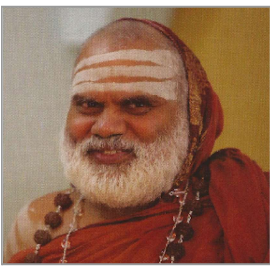
10. Anugraha Bhashanam - Namakkal

In His Anugraha Bhashanam, the Jagadguru said that we regard people related to us or our friends as those who will help us in times of difficulty. But the Shastras opine that a person's true



friend is none but himself – **“आत्मैव ह्यात्मनो बन्धुः”**. The Shastras say that it is only one's own Dharma that brings about some transformation in the situation. And the fruits of one's own actions are beneficial only if the actions are Dharmic. Thus Dharma and

Adharma are indeed man's real friend and foe. And since both Dharma and Adharma are put forth into action by man, man is his own friend or foe. Hence one must never attribute one's own joy or

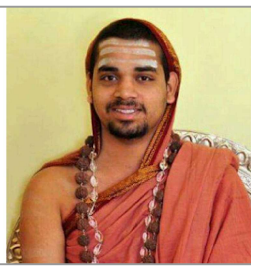


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suffering to be the result of others but to one own's actions. The Shastras hence say that happiness and sorrow are not bestowed upon us by anyone, and to think so is foolishness –

सुखस्य दुःखस्य न कोपि दाता ।
परो ददातीति कुबुद्धिरेषा ॥

Lord Rama was Dharma personified – रामो विग्रहवान् धर्मः. The Lord needs nothing. He is ever fulfilled and bliss-personified. Then why must even the Lord adhere to Dharma? It is only to show others the importance of Dharma that the Lord in His incarnations such as Sri Rama adhered to Dharma. That is why the Pattabhisheka Sarga of Yuddha Kaanda of Valmiki Ramayanam describes that everyone had the name of Rama on their lips –

रामो रामो राम इति प्रजानामभवत्कथा ।
रामभूतं जगदभूत् रामे राज्यं प्रशासति ॥

True Friend and Foe – Teaching from Jagadguru's Anugraha Bhāṣaṇam

In His **Anugraha Bhāṣaṇam**, the Jagadguru explained a profound teaching from the Shastras about the real source of our happiness and suffering.

Who is Man's True Friend?

Generally, people believe that their relatives and friends will help them in times of difficulty. However, the Shastras declare that a person's true friend is none other than himself.

“आत्मैव ह्यात्मनो बन्धुः”

“One's own self alone is one's friend.”

This means that our own conduct and actions determine our welfare.

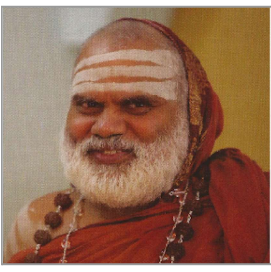
Dharma and Adharma – Real Friend and Foe

The Shastras explain that:

- **Dharma** (righteous action) becomes our **friend**.
- **Adharma** (unrighteous action) becomes our **enemy**.

Since both Dharma and Adharma arise from our own actions, it is we ourselves who create our happiness or suffering. Thus, man becomes either **his own friend or his own foe** depending on how he acts.

Happiness and Sorrow Come from One's Own Actions

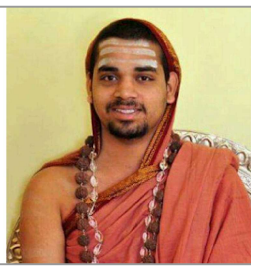


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The scriptures clearly state that no one else gives us happiness or sorrow. To blame others for our condition is ignorance.

सुखस्य दुःखस्य न कोपि दाता ।
परो ददातीति कुबुद्धिरेषा ॥

Meaning:

“No one else is the giver of happiness or sorrow.
To think that another person gives them is foolish understanding.”

Our present experiences are the results of our own past actions performed in accordance with Dharma or Adharma.

Why Did Lord Rama Follow Dharma?

The Jagadguru then referred to **Lord Rama**, who is described in the scriptures as:

“रामो विग्रहवान् धर्मः”
“Rama is Dharma embodied.”

The Lord is complete and ever-blissful. He has nothing to gain by following Dharma. Yet, in His incarnation as **Sri Rama**, He strictly followed Dharma. Why? Only to **demonstrate to humanity the supreme importance of Dharma**.

The Glory of Rama's Rule

Because Rama ruled strictly according to Dharma, the people constantly remembered Him. The **Pattabhisheka Sarga** of the **Yuddha Kāṇḍa of the Valmiki Ramayana** describes this beautiful state:

रामो रामो राम इति प्रजानामभवत्कथा ।
रामभूतं जगदभूत् रामे राज्यं प्रशासति ॥

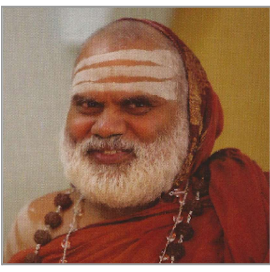
Meaning:

“The talk among the people was always ‘Rama, Rama, Rama.’
When Rama ruled the kingdom, the entire world became filled with Rama.”

Conclusion

The Jagadguru emphasized that:

- Man himself creates his destiny.
- Dharma is the true protector.
- Adharma becomes the cause of suffering.

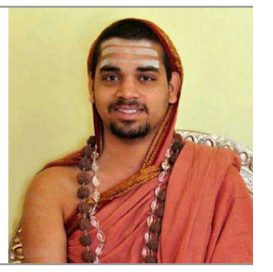


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- Even the Lord incarnates and follows Dharma to teach humanity its importance.

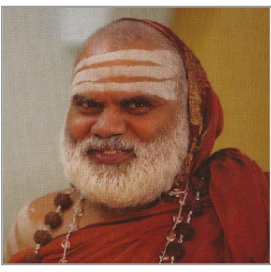
Therefore, one should **never blame others for one's joy or sorrow but strive to live according to Dharma.**

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. The Jagadguru emphasized that people usually believe their relatives or friends will help them during times of difficulty. However, the scriptures declare that **a person's true friend is none other than oneself**, as stated in the Bhagavad Gita verse:
“आत्मैव ह्यात्मनो बन्धुः”.
2. According to the **Śāstras**, it is only one's **own Dharma (righteous actions)** that can transform a situation and bring about beneficial results.
3. The fruits of actions become favorable only when the actions are **Dharmic**. Therefore, **Dharma and Adharma** are truly a person's **real friend and enemy**.
4. Since both Dharma and Adharma arise from a person's own actions, **man himself becomes his own friend or foe**.
5. Hence, one should never attribute happiness or sorrow to others, but recognize them as the results of **one's own karma**.
6. The scriptures clearly state this truth in the verse:
“सुखस्य दुःखस्य न कोपि दाता ।
परो ददातीति कुबुद्धिरेषा ॥”
Meaning: No one else is the giver of happiness or sorrow; thinking that others cause them is ignorance.
7. The Jagadguru cited the example of Rama, who is described as **Dharma personified** –
“रामो विग्रहवान् धर्मः”.
8. Though the Lord is complete and ever-blissful, He follows Dharma in His incarnations only to **demonstrate the importance of righteous conduct to humanity**.
9. The **Valmiki Ramayana** describes in the Pattābhisheka Sarga of the Yuddha Kāṇḍa that during the reign of Rama, His name was constantly spoken by the people:
“रामो रामो राम इति प्रजानामभवत्कथा ।
रामभूतं जगदभूत् रामे राज्यं प्रशासति ॥”
10. This illustrates that when a ruler upholds **Dharma**, the entire society becomes filled with righteousness and devotion.
11. The Jagadguru thus urged everyone to **live according to Dharma**, recognizing that one's own actions determine one's happiness and sorrow.

Vijayayatra : Namakkal: MARCH 10, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/namakkal-march-10-2012/>

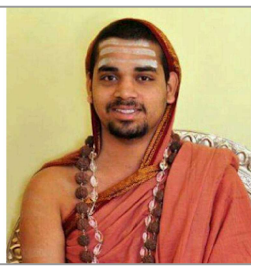


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11. Anugraha Bhashanam - Bhavani

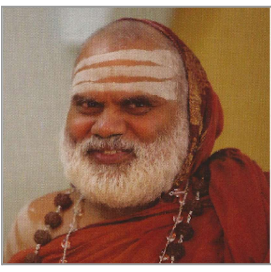
The Jagadguru in His Anugraha Bhashanam delved upon some of the instructions given by Sri Adi Shankaracharya to better oneself. The Jagadguru said a person engaging in charity must



never think, “What publicity will I get out of the charity?” One must perform charity without expecting anything in return. Such an attitude is indeed very rare. If one expects something in return, it is equivalent to desiring difficulties for oneself. This is because the charity can be returned only when the donor begins to suffer and is in need of something.

The Jagadguru next talked about the importance of humility. Some turn out to be very well learned. But they harbor a feeling of superiority. Humility must be in proportion to the extent of learning. One only needs to understand the example set by Sri Adi Shankaracharya, when Bhagavan Veda Vyasa came in the guise of an elderly Brahmana. The Brahmana said to the Acharya – “I hear that you have written a Bhashya on the Brahma Sutras, Will you provide an answer to a question and explain a Sutra?”. The disciples were angered that their Acharya was being questioned thus, but the Acharya said – “सूत्रार्थविद्भ्योऽस्तु नमो गुरुभ्यः, सूत्रज्ञताऽहंकृतिरस्ति नो मे तथापि यत्पृच्छसि तद्वीमि ।” – “There are many who know the meaning of Bhagavan Veda Vyasa’s Brahma Sutras, and I salute them all. I do not hence claim to be the sole person to know the meaning of the Sutras of Veda Vyasa. Yet I shall answer whatever be your question.” Such was the humility exhibited by Sri Bhagavatpada despite His being at the pinnacle of learning. Hence one should have the humility to answer any question, however learned one may be.

The Jagadguru added that the Shastras say – न कश्चिन्नापराध्यते – “Everyone commits a mistake at sometime or the other.” Hence one with immense power must have patience, one with wealth must engage in charity, while the learned one must remain humble.

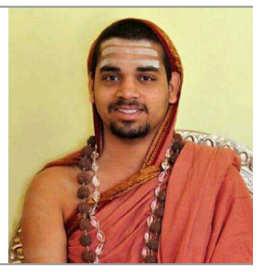


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Teachings of Sri Adi Shankaracharya – Insights from Jagadguru’s Anugraha Bhāṣaṇam

In His **Anugraha Bhāṣaṇam**, the Jagadguru explained certain important instructions given by **Sri Adi Shankaracharya** for self-improvement and righteous living.

Charity Without Expectation

The Jagadguru said that when a person performs charity, he should never think: “What publicity or recognition will I get from this?”

True charity must be performed **without expecting anything in return**. Such a selfless attitude is extremely rare. If one gives charity expecting something back, it is almost like **inviting difficulties for oneself**. This is because the return of that charity can occur only when the donor himself falls into hardship and becomes in need of help. Hence, **charity must be done purely for the sake of Dharma**, not for fame or reward.

The Importance of Humility

The Jagadguru then emphasized the value of **humility**, especially for those who are highly learned. Sometimes people become very knowledgeable but develop a **sense of superiority**. The greater the learning, the greater should be the humility. To illustrate this, the Jagadguru cited an incident from the life of **Sri Adi Shankaracharya**.

Once **Bhagavan Veda Vyasa** came in the guise of an elderly Brahmana and addressed the Acharya: “I hear that you have written a Bhāṣya on the Brahma Sutras. Can you explain a Sutra and answer a question?” The disciples of the Acharya were angered that someone would question their Guru in such a manner. However, the Acharya responded with great humility: “सूत्रार्थविद्भ्योऽस्तु नमो गुरुभ्यः, सूत्रज्ञताऽहंकृतिरस्ति नो मे तथापि यत्पृच्छसि तद्ब्रवीमि।”

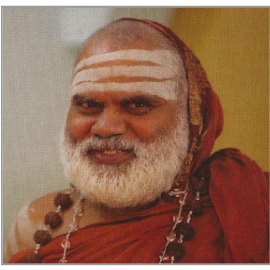
Meaning:

“There are many great teachers who know the meaning of Bhagavan Veda Vyasa’s Brahma Sutras, and I bow to them all. I do not claim to be the only one who understands the Sutras. Yet I shall answer whatever question you ask.”

Even though **Sri Bhagavatpada stood at the pinnacle of learning**, He displayed extraordinary humility. Thus, no matter how learned one becomes, **one must always remain humble and ready to clarify doubts**.

Everyone Makes Mistakes

The Jagadguru further quoted a statement from the Shastras: “न कश्चिन्नापराध्यते”

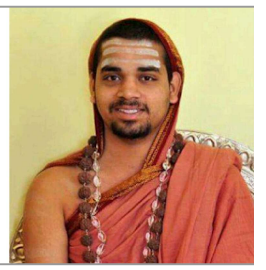


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Meaning:

"There is no one who does not commit a mistake at some time or another."

Recognizing this truth helps cultivate **patience, compassion, and humility**.

Qualities to Cultivate

The Jagadguru concluded by emphasizing three important virtues:

- **One who possesses power must have patience.**
- **One who possesses wealth must engage in charity.**
- **One who possesses learning must remain humble.**

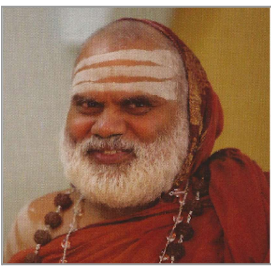
These qualities, taught by the Shastras and exemplified by **Sri Adi Shankaracharya**, guide a person towards true refinement and spiritual growth.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. The Jagadguru explained some teachings of Adi Shankaracharya that guide a person toward self-improvement.
2. While performing **charity**, one should never think about publicity or recognition.
3. True charity must be done **without expecting anything in return**; expecting a return is like inviting future hardship.
4. The Jagadguru emphasized the importance of **humility**, especially for those who are highly learned.
5. He cited an incident where Vyasa came disguised as an elderly Brahmana and questioned the Acharya about the Brahma Sutras.
6. Though the disciples were upset, Sri Adi Shankaracharya replied with great humility, acknowledging the wisdom of many teachers and agreeing to answer the question.
7. This example shows that **true learning must always be accompanied by humility**.
8. The Śāstras state: “न कश्चिन्नापराध्यते” — everyone makes mistakes at some time.
9. Therefore, the Jagadguru advised cultivating these virtues:
 - **Power should be accompanied by patience.**
 - **Wealth should be accompanied by charity.**
 - **Learning should be accompanied by humility.**
10. Practicing these virtues leads to **moral refinement and spiritual growth**.

MARCH 11 – 12, 2012, at Bhavani

<https://vijayayatra.sringeri.net/archiveyatra/bhavani-march-11-12-2012/>

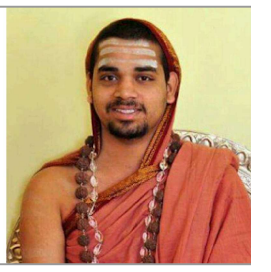


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12. Anugraha Bhashanam - Gopichettipalayam

Jagadguru said that human birth is extolled in the Shastras because only humans have the capacity to adhere to Dharma. It is natural to question what constitutes Dharma and how one can be a Dharmika. One has to follow certain principles to be a Dharmika. The Mahaswamiji said one should never be proud of one's wealth, youth, education or power. Have we not seen people, who were once healthy, fall down to being ordinary citizens? Bhima's pride in his power was humbled when he tried in vain to move the tail of Hanuman, who had assumed the form of an elderly monkey.



If one is an Astika (one who has faith in the Vedas, existence of God, Dharma, the existence of other lokas, and in rebirth), one must engage in charity. The Shastras say,

यद्ददासि विशिष्टेभ्यः यदश्रासि दिने दिने ।
तत्ते वित्तमहं मन्ये परमन्यस्य रक्षसि ॥

“Only that wealth which is given as charity or is enjoyed can be classified as yours. You only serve as a protector of all other wealth even if you think it is yours.”

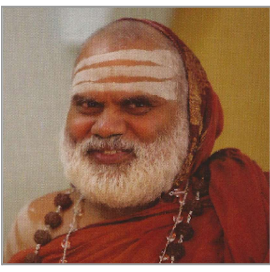
We arrange a number of offerings for the worship of the Lord. The Lord needs none of these. However, our offerings are for our own good. Charity too ultimately results in our Shreyas. Man enters the world with no possessions, and leaves the world too so. Hence it is wise to use all that is acquired between birth and death in service of man and towards meritorious deeds. The Shruti (Veda) says

मोघमन्त्रं विन्दते अप्रचेताः । सत्यं ब्रवीमि वध यित्स तस्य । नार्यमणं पुष्यति नो सखायम् । केवलाघो भवति केवलादी । – “If one does not use his wealth in the service of man or God, he incurs sin.” Even when engaging in charity or good deeds, one must never publicize it as the Shastras says “धर्मः क्षरति कीर्तनात्”. Does not the Lord know when you perform charity?

Human Birth and the Practice of Dharma – Teaching from Jagadguru's Anugraha Bhāṣaṇam

In His **Anugraha Bhāṣaṇam**, the Jagadguru explained the greatness of human birth and the responsibility that comes with it.

Greatness of Human Birth

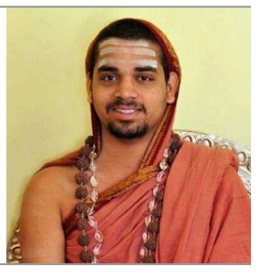


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The Shastras praise **human birth** because only human beings possess the capacity to **understand and practice Dharma**. Naturally, one may ask: What is Dharma and how does one become a Dharmika? The Jagadguru explained that certain virtues must be cultivated in order to live a Dharmic life.

One Should Not Be Proud

A person should never be proud of:

- Wealth
- Youth
- Learning
- Power

These are all temporary. History shows many examples of people who once possessed great strength or prosperity but later became ordinary.

The Jagadguru illustrated this with the story of **Bhima and Hanuman**. Bhima was extremely proud of his strength, but when **Hanuman**, disguised as an old monkey, placed his tail across the path, Bhima could not move it despite all his might. Thus his pride was humbled.

Charity Is Essential for an Āstika

An **Āstika**—one who believes in the Vedas, Dharma, God, other worlds, and rebirth—must practice **charity**.

The Shastras say:

यद्ददासि विशिष्टेभ्यः यदश्रासि दिने दिने ।
तत्ते वित्तमहं मन्ये परमन्यस्य रक्षसि ॥

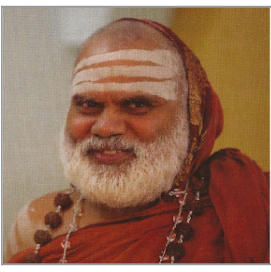
Meaning:

“That wealth which you give away in charity and that which you enjoy daily alone can truly be called yours. All other wealth, though you consider it yours, you merely guard for others.”

Thus, hoarding wealth without using it for good purposes is meaningless.

Offerings to God and Charity Benefit Us

When we perform worship, we offer many items to the Lord. In truth, **the Lord needs none of these**. All offerings are meant for our own spiritual welfare. Similarly, **charity ultimately leads to our own spiritual benefit (Śreyas)**. Man enters the world **empty-handed** and leaves the world

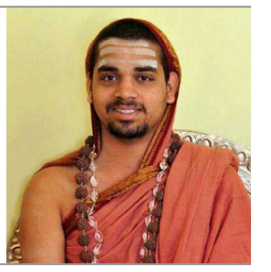


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empty-handed. Therefore, it is wise to utilize what we acquire during life for **service to God and humanity.**

Warning from the Vedas

The Vedas caution against selfish use of wealth:

मोघमन्नं विन्दते अप्रचेताः ।
सत्यं ब्रवीमि वध यित्स तस्य ।
नार्यमणं पुष्यति नो सखायम् ।
केवलाघो भवति केवलादी ॥

Meaning:

“He who does not share his wealth or food with others gains only sin. Such a person neither nourishes relatives nor friends and lives only for himself.”

Charity Must Be Done Quietly

Even when performing charity or good deeds, one should never publicize them.

The Shastras say:

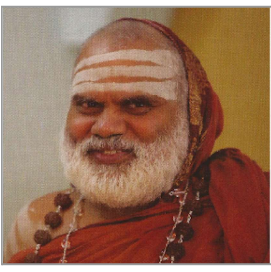
“धर्मः क्षरति कीर्तनात्”

“The merit of Dharma diminishes when it is publicized.”

The Jagadguru concluded by reminding that **the Lord already knows every good deed we perform.** Therefore, charity must be done **silently, humbly, and without expectation of recognition.**

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. The Jagadguru said that **human birth is praised in the Śāstras** because only humans have the ability to **understand and follow Dharma.**
2. To become a **Dhārmika (righteous person),** one must follow certain principles laid down in the scriptures.
3. One should **never be proud of wealth, youth, education, or power,** as these are temporary.
4. The Jagadguru illustrated this with the example of Bhima, whose pride in strength was humbled when he failed to move the tail of Hanuman, who had appeared as an old monkey.
5. A person who is an **Āstika** (one who believes in the **Vedas, God, Dharma, other worlds, and rebirth**) must engage in **charity.**
6. The Śāstras teach that **only the wealth that is enjoyed or given in charity truly belongs to a person,** while the rest is merely guarded by him.

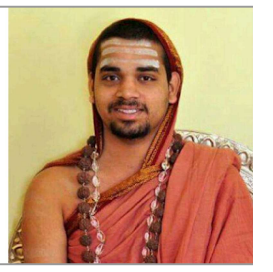


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7. Offerings made during worship are **not for the Lord's benefit**, because God needs nothing; they are performed for **our own spiritual welfare**.
8. Charity and righteous actions ultimately lead to **Śreyas (spiritual good)**.
9. Human beings **enter the world empty-handed and leave it the same way**; therefore, the wealth earned during life should be used for **service to humanity and meritorious deeds**.
10. The Vedas declare that **one who does not use wealth for the service of God or people incurs sin**.
11. Even while performing charity or good deeds, one must **never publicize them**, because the scriptures say “**धर्मः क्षरति कीर्तनात्**” — Dharma diminishes when it is publicized.
12. Therefore, good deeds should be performed **silently and selflessly**, remembering that **God already knows every act of charity**.

Vijayayatra : Gobichettipalayam: MARCH 12 – 15, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/gobichettipalayam-march-12-15-2012/>

13. Anugraha Bhashanam - Satyamangalam



Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswamiji blessed the devotees with an Anugraha Bhashanam in which He said “**धर्मो रक्षति रक्षितः**” – Dharma protects one who has protected it. “Protection of Dharma” means “adherence to Dharma”. When one says “Dharma protects”, this means that Dharma leads to happiness.

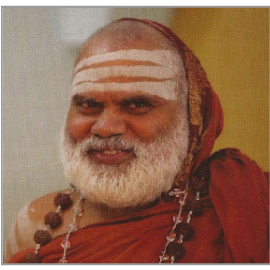
It is said “**रामो विग्रहवान् धर्मः**” – Rama is Dharma personified. Dharma took the form of Rama and moved about in this world. His behavior with his friends, brothers and even servants and attendants are exemplary. Despite Sri Rama's displaying such ideals, seldom do people follow his example. Even when his enemy's brother came to him seeking refuge, Sri Rama said, “I will give refuge even to my enemy if he seeks refuge in me.”

“Dharma Protects Those Who Protect It” – Teaching from Jagadguru's Anugraha Bhāṣaṇam

In His **Anugraha Bhāṣaṇam**, Jagadguru **Sri Sri Bharati Tirtha Mahaswamiji** explained the profound meaning of the famous saying:

“**धर्मो रक्षति रक्षितः**”

“Dharma protects the one who protects it.”

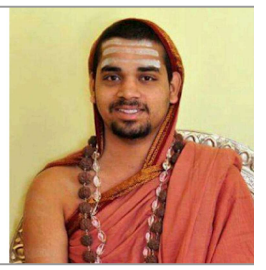


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Meaning of Protecting Dharma

The Jagadguru clarified that **protecting Dharma does not mean physically defending it**, but rather **adhering to Dharma in one's life**.

When a person lives according to righteousness, Dharma itself becomes his protector and leads him towards **true happiness and welfare**.

Sri Rama – The Embodiment of Dharma

The scriptures declare:

“रामो विग्रहवान् धर्मः”

“Rama is Dharma in embodied form.”

This means that **Dharma itself took the form of Sri Rama and walked upon the earth**. Every action of Sri Rama—his conduct toward:

- his **brothers**,
- his **friends**,
- his **subjects**, and
- even his **servants and attendants**

served as a perfect example of righteous behavior.

The Ideal of Compassion and Refuge

Despite such lofty ideals demonstrated by Sri Rama, the Jagadguru observed that **people rarely follow his example in their own lives**. A striking example of Rama's adherence to Dharma is seen when **Vibhishana**, the brother of his enemy Ravana, came seeking refuge. At that moment, Sri Rama declared that **even if an enemy comes seeking refuge, he must be protected**. Such was His unwavering commitment to Dharma and compassion.

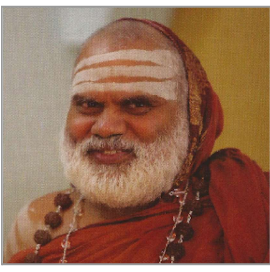
Conclusion

The Jagadguru emphasized that:

- **Adhering to Dharma is the true protection of Dharma.**
- **Dharma, in turn, protects the one who follows it.**
- The life of **Sri Rama** stands as the perfect model of righteous conduct for all humanity.

Thus, by following Dharma in our thoughts, words, and actions, we secure our own well-being and spiritual progress.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

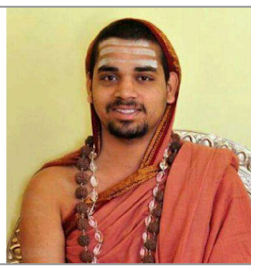


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1. Jagadguru **Bharati Tirtha Mahaswami** explained the meaning of the saying “**धर्मो रक्षति रक्षितः**” — Dharma protects the one who protects it.
2. Protecting Dharma means **adhering to Dharma in one's life**, not physically defending it.
3. When a person follows Dharma, **Dharma itself protects him and leads him to happiness.**
4. The scriptures declare “**रामो विग्रहवान् धर्मः**”, meaning **Rama is Dharma personified.**
5. Dharma itself took the form of Rama and manifested in the world.
6. Sri Rama's conduct toward his **brothers, friends, servants, and attendants** serves as a **perfect example of righteous behavior.**
7. However, despite such ideals, **people rarely follow the example set by Sri Rama.**
8. A great example of Rama's commitment to Dharma is when **Vibhishana**, the brother of Ravana, came seeking refuge.
9. Even though he was the brother of His enemy, Rama declared that **He would grant refuge even to an enemy who sincerely seeks protection.**
10. This incident demonstrates **Sri Rama's unwavering adherence to Dharma and compassion.**

Vijayayatra : Satyamangalam: MARCH 15 – 16, 2012

Link: <https://vijayayatra.sringeri.net/archiveyatra/satyamangalam-march-15-16-2012/>

14. Anugraha Bhashanam - Erode

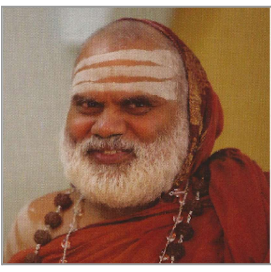
Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswami in His Anugraha Bhashanam



mentioned the fundamental tenets of Sanatana Dharma regarding the Almighty. The entire Universe has been created by the Lord. It is He who sustains it. It is He who dispenses the fruits of our actions. He accepts offerings made with devotion and graces accordingly. Our life must revolve around this faith.

Quoting the Upanishads – “**त्वं जातो भवसि विश्वतोमुखः**” – the

Jagadguru said that Our Sanatana Dharma clearly states that there is one Lord who assumes various names and forms. Never see differences in them. It is a great sin to ask questions such as

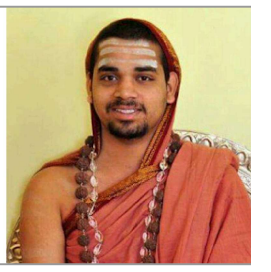


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“Who is greater? Vishnu or Shiva?”. Remember that Shiva, Vishnu, Amba, Ganapati, Murugan, Ayyappan are all forms of the one Supreme Lord.

The Jagadguru said it is essential to direct the faculties of one’s body towards God. Has not Bhagavatpada Shankaracharya said,

सा रसना ते नयने तावेव करौ स एव कृतकृत्यः ।
या ये यौ यो भर्गं वदतीक्षते सदार्चतः स्मरति ॥

“Only that which sings the Lord’s glories can be called a tongue, only those that relish on the Lord’s form can be called eyes, only those that worship the Lord are hands, and only he who always remembers Him can be said to have fulfillment in life.” The Jagadguru said it is wrong to seek the Lord’s grace to harm others. Even if you sit for 10 minutes in meditation, prayer or japa, do that with full concentration. Stay away from all disturbances during this time. That includes switching off your mobile phones.

Fundamental Tenets of Sanātana Dharma – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

In His **Anugraha Bhāṣaṇam**, Jagadguru **Sri Sri Bharati Tirtha Mahaswamiji** explained the essential principles of **Sanātana Dharma** regarding the Supreme Lord.

The Lord – Creator, Sustainer and Dispenser of Karma

The Jagadguru said that according to Sanātana Dharma:

- The **entire universe is created by the Lord.**
- It is **He who sustains and governs the universe.**
- It is **He who dispenses the fruits of our actions (karma).**
- The Lord **accepts offerings made with devotion** and blesses devotees accordingly.

Therefore, our entire life should revolve around **firm faith in the Almighty.**

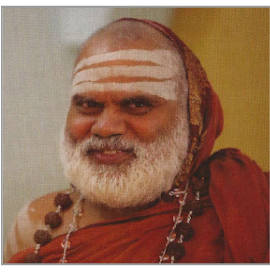
One Supreme Lord with Many Forms

Quoting the **Upanishads**, the Jagadguru cited:

“त्वं जातो भवसि विश्वतोमुखः”

This indicates that the **one Supreme Lord manifests in many forms and names.**

Hence, one should **never see differences among the various forms of God.** Asking questions like: “Who is greater – Vishnu or Shiva?” is considered improper.

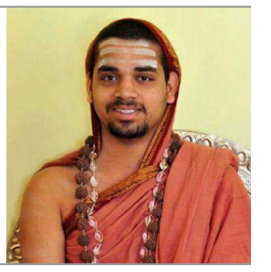


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The Jagadguru emphasized that:

- Shiva
- Vishnu
- Amba
- Ganapati
- Murugan
- Ayyappan

are all **different manifestations of the same Supreme Reality.**

Use the Faculties of the Body for Worship

The Jagadguru further quoted **Sri Adi Shankaracharya**, who beautifully described how our bodily faculties should be used in devotion:

सा रसना ते नयने तावेव करौ स एव कृतकृत्यः ।
या ये यौ यो भर्गं वदतीक्षते सदार्चतः स्मरति ॥

Meaning:

- Only that **tongue** which sings the Lord's glories is truly a tongue.
- Only those **eyes** which relish the Lord's divine form are truly eyes.
- Only those **hands** which worship the Lord are truly hands.
- Only the person who **constantly remembers the Lord** can be considered fulfilled in life.

Purity in Prayer

The Jagadguru advised that it is wrong to seek the Lord's grace **to harm others**. Prayer should always be **pure and noble**.

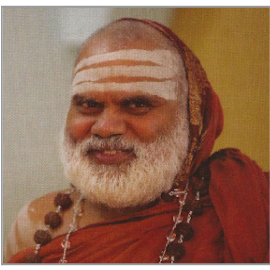
Even if one spends **just ten minutes** in:

- meditation,
- prayer, or
- japa,

it must be done **with complete concentration and devotion**.

All distractions should be avoided during this time—even **switching off mobile phones** if necessary.

Conclusion

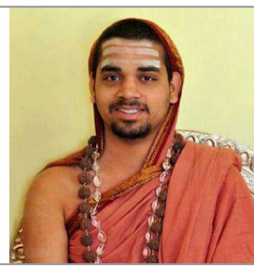


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The Jagadguru emphasized that:

- There is **one Supreme Lord manifesting in many forms**.
- Devotion must be **free from hatred or comparison between deities**.
- Our **speech, sight, actions, and thoughts** should all be directed towards God.
- Even a **short period of sincere prayer** can bring spiritual fulfillment.

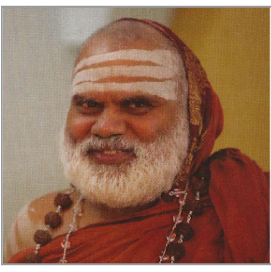
Thus, by living with **faith, devotion, and concentration**, one can progress towards true spiritual well-being.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. Jagadguru **Bharati Tirtha Mahaswami** explained the fundamental teachings of **Sanātana Dharma** regarding the Supreme Lord.
2. The entire **universe is created, sustained, and governed by the Lord**, and He alone dispenses the fruits of everyone's actions.
3. The Lord accepts offerings made with **sincere devotion** and blesses devotees accordingly; therefore, one's life should revolve around **faith in God**.
4. Quoting the **Upanishads** statement “**त्वं जातो भवसि विश्वतोमुखः**”, the Jagadguru said that **there is only one Supreme Lord who appears in many names and forms**.
5. Hence, one should **never create differences between deities** or ask questions like who is greater among them.
6. Deities such as Shiva, Vishnu, Parvati, Ganesha, Murugan, and Ayyappa are all **manifestations of the same Supreme Reality**.
7. The Jagadguru emphasized that the **faculties of the body should be directed toward God**.
8. Quoting the teaching of Adi Shankaracharya, he explained that:
 - The **tongue** is meaningful only when it sings the Lord's glories.
 - The **eyes** are meaningful when they behold the Lord.
 - The **hands** are meaningful when they worship Him.
 - The person who constantly remembers the Lord alone attains **true fulfillment in life**.
9. The Jagadguru also warned that **one should never pray for the harm of others** while seeking God's grace.
10. Even if one spends **ten minutes in prayer, meditation, or japa**, it should be done with **full concentration and sincerity**.
11. During such spiritual practice, one should **avoid all distractions** and remain fully focused on the Lord.

Vijayayatra : Erode: MARCH 16 – 17, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/erode-march-16-17-2012/>

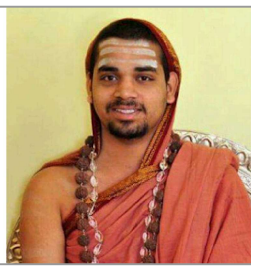


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15. Anugraha Bhashanam - Tiruppur

Jagadguru in His Anugraha Bhashanam said that Srimad Bhagavad Gita has paramount importance to us as it has been instructed by the Lord Himself – गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः । या स्वयं पद्मनाभस्य मुखपद्माद्विनिस्ता ॥ Some may have the question – “Was not the Gita meant for Arjuna alone?” Sri Shankara Bhagavatpada writes in His Bhashya on the Gita – “अर्जुनं निमित्तीकृत्य लोकाय भगवान् भगवद्गीताम् उपदिदेश” – Having Arjuna as an instrument, the Lord instructed the Bhagavad Gita to all mankind. Hence one must try and follow the Lord’s instructions in the Gita.

If one has to become a chartered accountant, he has to keep trying in that direction. He will definitely succeed in due course. Similarly, if one has to fulfill the purpose of one’s life, one has to try to follow the Lord’s instructions. In the Gita, Arjuna asks the Lord, “Why is it that man indulges in wrong actions despite knowing that these actions lead to misery.” This is equivalent to a person touching fire despite knowing that fire burns the skin. The Lord says that this is essentially due to two reasons – desire and anger. The Jagadguru said that these must be eradicated and advocated control of desires, control of ego and development of humility, and the cultivation of compassion. Compassion is defined in the Shastras as परदुःखप्रहाणेच्छा – the desire to eradicate the suffering of the others.

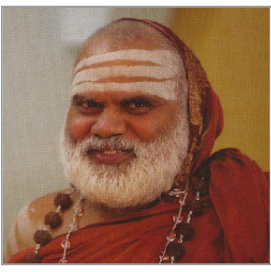


Srimad Bhagavad Gita Importance - Jagadguru’s Anugraha Bhāṣaṇam

This passage explains a teaching from a **Jagadguru’s Anugraha Bhāṣaṇam** about the universal importance of the **Srimad Bhagavad Gita**. Here is the meaning and message in a clear way.

Why the Gita is Supreme

The verse quoted says:

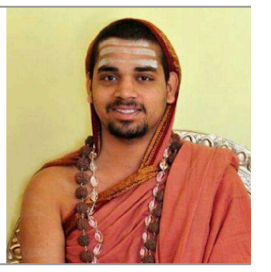


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गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः ।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिसृता ॥

Meaning:

“If the Gita is properly studied and understood, what need is there for many other scriptures? Because it has directly come from the lotus-mouth of Padmanabha (Lord Vishnu).”

The Jagadguru emphasizes that the **Gita is special** because it is the direct **teaching of the Lord Himself** (Krishna).

Was the Gita meant only for Arjuna?

Some people think the Gita was spoken only for **Arjuna**. But **Adi Shankaracharya** clarifies in his commentary:

“अर्जुनं निमित्तीकृत्य लोकाय भगवान् भगवद्गीताम् उपदिदेश”

Meaning:

“Using Arjuna as an instrument, the Lord taught the Bhagavad Gita for the welfare of the whole world.”

So **Arjuna represents all human beings**. The message is universal.

Effort is Necessary

The Jagadguru gives a practical example:

- If someone wants to become a **chartered accountant**, he must work steadily toward that goal.
- Success may take time, but **consistent effort leads to achievement**.

Similarly:

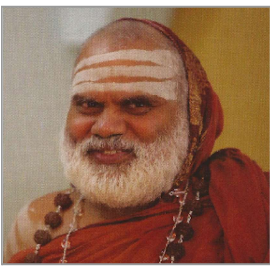
- The **purpose of human life** is fulfilled by **following the teachings of the Gita**.
- One must **practice them sincerely**, not just read them.

Why Do People Do Wrong Even When They Know It Is Wrong?

In the Gita, Arjuna asks the Lord:

Why do people commit wrong actions even though they know those actions bring suffering?

Example: Like someone **touching fire even though he knows it will burn**.

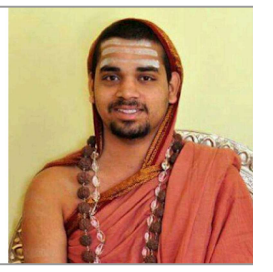


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The Lord answers that the main causes are:

- **Desire (Kāma)**
- **Anger (Krodha)**

These forces push a person toward harmful actions.

The Qualities One Must Cultivate

The Jagadguru advises that we should develop:

1. **Control of desires**
2. **Control of ego**
3. **Humility**
4. **Compassion**

Meaning of Compassion in the Shastras

The Shastras define compassion as:

परदुःखप्रहाणेच्छा

Meaning:

“The sincere desire to remove the suffering of others.”

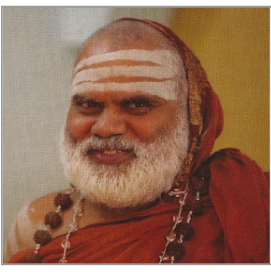
Compassion is not just feeling sad for someone—it is **actively wishing and striving to relieve their suffering**.

Core message:

The **Bhagavad Gita is a universal guide for life**. By controlling desire and anger, cultivating humility, and practicing compassion, a person can gradually fulfill the true purpose of life.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. The **Srimad Bhagavad Gita** is of great importance because it was spoken directly by the Lord **Krishna**.
2. The verse “गीता सुगीता कर्तव्या...” says that if the Gita is properly understood, there is little need to study many other scriptures.
3. Though the Gita was spoken to **Arjuna**, **Adi Shankaracharya** explains that Arjuna was only an instrument and the teaching is meant for all humanity.
4. Just as a person must work consistently to become a chartered accountant, one must practice the teachings of the Gita to achieve the purpose of life.
5. Arjuna asks why people commit wrong actions even when they know they will lead to suffering.
6. The Lord explains that the main causes are **desire (kāma)** and **anger (krodha)**.

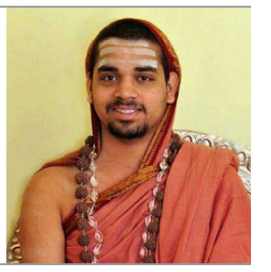


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7. The Jagadguru advises people to control desires, control ego, develop humility, and cultivate compassion.
8. The Shastras define compassion as परदुःखप्रहाणेच्छा — the desire to remove the suffering of others.

Vijayayatra : MARCH 17 – 20, 2012 at Tiruppur

Link : <https://vijayayatra.sringeri.net/archiveyatra/sringeri-march-17-20-2012/>

16. Anugraha Bhashanam (1) - Coimbatore

In His Anugraha Bhashanam, the Jagadguru said that Dharma has to be adhered whether one is learned, wealthy, powerful. The greatness of Dharma can be felt when one realizes that the Lord Himself descends to protect when it is on the decline. Even in a company, the Chairman intervenes to address an issue only if it is not addressable by everyone else under him. The issue has to be important enough for the Chairman to intervene. So too is the case with Dharma. When Dharma is under threat, the Lord Himself intervenes and protects it. Such is the greatness of Dharma.

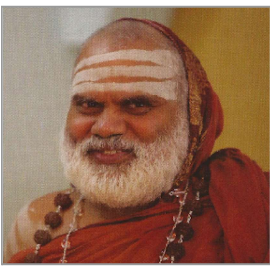


People have the time to watch TV, read the news and waste time in idle talk but excuse themselves from performing Vedic Karmas. Sri Adi Shankaracharya has instructed – वेदो

नित्यमधीयतां तदुतिं कर्म स्वनुष्ठीयतां तेनेशस्य विधीयतामपचितिः – Study the Vedas daily. Perform the Karmas enjoined in the Vedas with faith. And by such performance, worship the Lord.

How could the performance of Vedic Karmas constitute worshipping the Lord? The Lord Himself has said, “श्रुतिस्मृती ममैवाज्ञे” – The Shruti (Vedas) and Smritis (Dharma Shastras) are My commands. Hence if one says one worships the Lord but never adheres to His commands, can He be said to worship the Lord? The Jagadguru expressed joy at being in Coimbatore and recounted the words of His Paramguru who had given an intrepreation for why the city was named so – that Coimbatore was once home to many Astikas who were engaged in spiritual inquiry asking themselves “कोऽयमात्मा?” -Who is this Atman? – and it is because people here constantly reflected on this question, that Coimbatore got its name.

The Greatness of Dharma – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

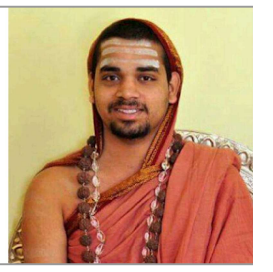


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In His **Anugraha Bhāṣaṇam**, Jagadguru **Sri Sri Bharati Tirtha Mahaswamiji** emphasized that **Dharma must be followed by everyone**, irrespective of whether one is:

- learned,
- wealthy, or
- powerful.

No status or position exempts a person from the responsibility of adhering to Dharma.

The Lord Protects Dharma

The Jagadguru explained the greatness of Dharma by stating that **the Lord Himself descends to protect it when it declines**. He illustrated this with a simple example. In a company, the **Chairman intervenes in a matter only when the issue cannot be resolved by those working under him**. The problem must be significant for the Chairman to personally step in. Similarly, when **Dharma is threatened and cannot be protected by ordinary means**, the **Lord Himself incarnates to restore and protect it**. Such is the exalted importance of Dharma.

Neglect of Vedic Duties

The Jagadguru pointed out a common weakness in modern life. People find time to:

- watch television,
- read newspapers, and
- engage in idle talk,

but often say they **do not have time to perform Vedic duties (Karmas)**.

To remind us of our responsibilities, **Sri Adi Shankaracharya** has instructed:

“वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयताम् ।
तेनेशस्य विधीयतामपचितिः ॥”

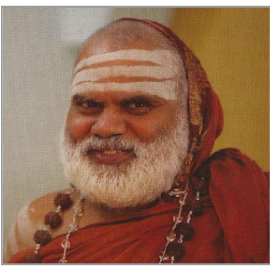
Meaning:

“Study the Vedas daily. Perform the Karmas prescribed in them with dedication. By doing so, offer worship to the Lord.”

Performing Vedic Karmas Is Worship of the Lord

The Jagadguru explained why performing Vedic duties is considered **worship of God**. The Lord Himself has declared:

“श्रुतिस्मृती ममैवाज्ञे”

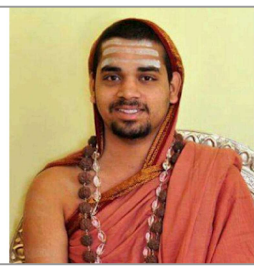


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Meaning:

“The Shruti (Vedas) and Smriti (Dharma Shastras) are My commands.”

Therefore, if someone claims to worship the Lord but **does not follow His commands**, it cannot truly be called worship.

The Spiritual Significance of Coimbatore

The Jagadguru expressed great joy at being in **Coimbatore**. He recalled an interpretation given by His **Paramaguru** regarding the origin of the city’s name. According to that explanation, **Coimbatore was once a place where many Āstikas lived**, deeply engaged in spiritual inquiry. They constantly contemplated the question:

“कोऽयमात्मा?”

“Who is this Atman?”

It is said that because people here were engaged in such **intense reflection on the nature of the Self**, the place came to be known as **Coimbatore**.

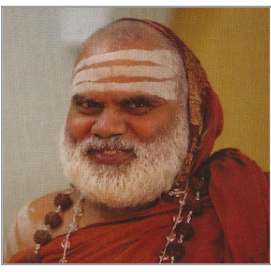
Conclusion

The Jagadguru emphasized that:

- **Dharma must be followed by everyone without exception.**
- **The Lord Himself protects Dharma when it declines.**
- **Studying the Vedas and performing Vedic duties is true worship of God.**
- **A life dedicated to spiritual inquiry and adherence to Dharma leads to true fulfillment.**

Summary of the Jagadguru’s Anugraha Bhāṣaṇam

1. Jagadguru **Bharati Tirtha Mahaswami** explained that **Dharma must be followed by everyone**, whether one is learned, wealthy, or powerful.
2. The greatness of Dharma is such that **the Lord Himself descends to protect it** whenever it declines.
3. Just as the **chairman of a company intervenes only when an issue cannot be resolved by others**, the Lord intervenes when Dharma is seriously threatened.
4. This shows the **supreme importance and greatness of Dharma**.
5. The Jagadguru pointed out that people often spend time **watching television, reading news, or engaging in idle talk**, but neglect the performance of **Vedic duties**.
6. Adi Shankaracharya instructs:
“वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां तेनेशस्य विधीयतामपचितिः”
7. The meaning is:
 - **Study the Vedas daily.**
 - **Perform the duties enjoined in them faithfully.**

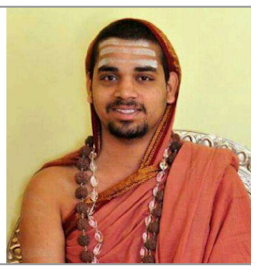


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- Through these actions, worship the Lord.
- 8. The Lord Himself declares that the **Vedas and Smritis** are His commands – “श्रुतिस्मृती ममैवाज्ञे”.
- 9. Therefore, one who claims to worship God but **does not follow His commands** cannot truly be said to worship Him.
- 10. The Jagadguru also expressed happiness at being in **Coimbatore**.
- 11. He recalled the words of his Paramaguru, who explained that the city’s name is connected to the spiritual inquiry “कोऽयमात्मा?” — “Who is this Atman?”
- 12. It is said that in earlier times many **Āstikas in Coimbatore** constantly reflected on this **question**, which gave the city its spiritual significance.

17. Anugraha Bhashanam (2) - Coimbatore

In His Anugraha Bhashanam, the Jagadguru said that the Valmiki Ramayanam says that Sri Rama ruled for 11,000 years (दशसहस्र-दशशत-वर्षाणि) and that Dharma alone prevailed during the period. Even when the son of a citizen met with premature death, he was brought back to life by Sri Rama. Such was the power of Sri Rama’s protection of Dharma. Even if one is unable to personally observe the Rama Navaratri, one can go and participate in places where the Celebrations are held. The Jagadguru commended the efforts of the organizers of the Ramotsava at R.S.Puram where the Celebrations are being held for the past 65 years.

The greatness of the reign of Sri Rama and the importance of celebrating Rama Navaratri. – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

The Ideal Rule of Sri Rama

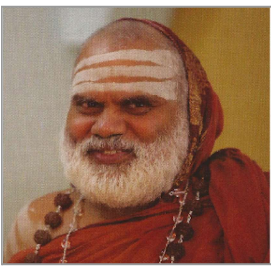
The Jagadguru referred to the Valmiki Ramayana, which describes the divine rule of Rama.

The text states that Sri Rama ruled for **11,000 years**, expressed in Sanskrit as:

दशसहस्र-दशशत-वर्षाणि

During His reign, **Dharma alone prevailed throughout the kingdom**. Society was governed with perfect righteousness, justice, and compassion.



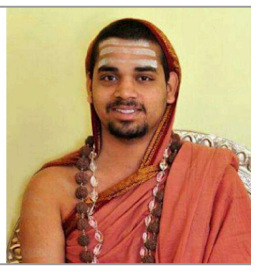


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Power of Dharma in Rama Rajya

The Jagadguru explained that the power of Sri Rama's adherence to **Dharma** was so great that it protected all beings in His kingdom.

It is said that even when the **son of a citizen died prematurely**, Sri Rama's commitment to Dharma restored him to life. This illustrates the profound spiritual and moral power that arises when a ruler governs strictly according to righteousness.

Such a reign is remembered as **Rama Rajya**, the ideal form of governance based entirely on Dharma.

Participating in Rama Navaratri

The Jagadguru encouraged devotees to participate in **Rama Navaratri celebrations**, which honor Sri Rama.

Even if one is unable to personally conduct the observances at home, one can still benefit spiritually by:

- attending celebrations organized in temples or communities
- listening to discourses on the Ramayana
- participating in devotional programs.

Appreciation of the Ramotsava

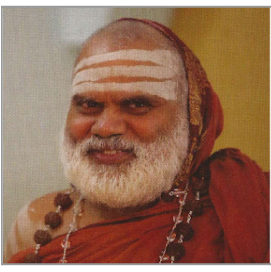
The Jagadguru specifically commended the organizers of the **Ramotsava celebrations in R.S. Puram**, recognizing their devotion and dedication. RS Puram has been hosting these **Rama Navaratri celebrations for over 65 years**, continuing a long-standing tradition of devotion and cultural preservation.

Central teaching of the Jagadguru

- The reign of Sri Rama represents the **perfect rule of Dharma**.
- When Dharma is upheld, society flourishes and divine protection prevails.
- Devotees should participate in **Rama Navaratri and Ramotsava celebrations** to deepen their devotion and connection to the ideals of Sri Rama.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhāṣaṇam, **Bharati Tirtha Mahaswamiji** referred to the **Valmiki Ramayana**, which states that **Rama** ruled the kingdom for **11,000 years** (दशसहस्र-दशशत-वर्षाणि).

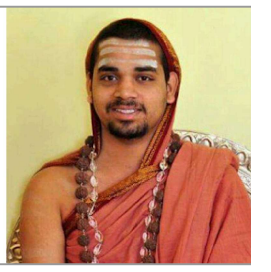


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- During Sri Rama's reign, **Dharma prevailed everywhere**, and the kingdom enjoyed perfect righteousness and justice.
- The Jagadguru cited an example from the Ramayana tradition: when the **son of a citizen died prematurely**, Sri Rama restored him to life through the **power of his strict adherence to Dharma**.
- This illustrates how **a ruler's commitment to Dharma protects and uplifts the entire society**.
- The Jagadguru also encouraged devotees to **participate in the celebrations of Rama Navaratri**, even if they are unable to observe the festival personally at home.
- He appreciated the efforts of the organizers of the **Ramotsava celebrations in R. S. Puram**, noting that the festival had been conducted **continuously for about 65 years**.
- **Essential Teaching:** The reign of Sri Rama exemplifies **perfect adherence to Dharma**, and participating in devotional celebrations like Rama Navaratri helps devotees remember and imbibe those ideals.

18. Anugraha Bhashanam (3) - Coimbatore

In His Anugraha Bhashanam, the Jagadguru said that it was the mission of Sri Adi Shankaracharya that people must be inclined towards Dharma as Dharma alone results in good. Adharma must be shunned as it leads to one's fall however great one may be.



Sri Hanuman expresses in the Sundara Kaanda of Valmiki Ramayanam that Ravana would have been able to rule over all the worlds including Heaven, but for his Adharma.

यद्यधर्मो न बलवान् स्यादयं राक्षसेश्वरः ।
स्यादयं सुरलोकस्य सशक्रस्यापि रक्षिता ॥

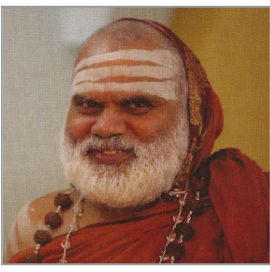
Hence there must be someone who shows the right path to man, and that is why there has to be a Guru and that is why Sri Adi Shankaracharya established this Guru Parampara. The Jagadguru pointed out that people must be

ready to listen and act according to the instructions of the Guru. The Jagadguru quoted the words of Sri Adi Shankaracharya thus –

कोऽन्धः? – योऽकार्यरतः

को बधिरो? – यो हितानि न शृणोति ।

को मूकः? – यः काले प्रियाणि वक्तुं न जानाति ॥

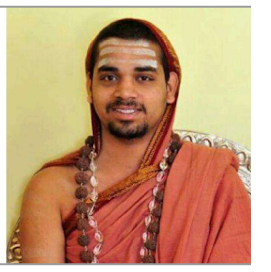


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Who is blind? He who keeps engaging in wrong acts.

Who is deaf? He who does not listen to right advice.

Who is mute? He who does not know how to speak sweetly when the time arises.

The Jagadguru said that one must never be deaf to the instructions of the Guru. Even if people engage in various activities for the purpose of filling their stomachs, they must never swerve from Dharma.

The Jagadguru also said He was essentially a Sannyasi and as a Peethadhipati. The Mahaswamiji also quoted the Bhagavad Gita- न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् (the Jnani neither rejoices having obtained what is likeable, nor sulks having obtained what is detestable). His duty was to adhere to the tenets of Dharma and Vedanta and to talk only about these topics when speaking in public. When people are not ready to adhere to Dharma even after being repeatedly told, what was the point of undertaking a Vijaya Yatra? Yet He had received Prerana (inspiration) from the Goddess and His Guru for undertaking the Yatra and noted the fact that at least one amidst hundreds may resolve to stick to Dharma.

Inclination Towards Dharma – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

In His **Anugraha Bhāṣaṇam**, Jagadguru **Sri Sri Bharati Tirtha Mahaswamiji** explained that the central mission of **Sri Adi Shankaracharya** was to guide people towards **Dharma**, for **Dharma alone leads to welfare**, while **Adharma inevitably leads to downfall**, no matter how powerful a person may be.

The Fall Caused by Adharma

The Jagadguru referred to a statement made by **Sri Hanuman** in the **Sundara Kāṇḍa** of the **Valmiki Ramayana** regarding Ravana:

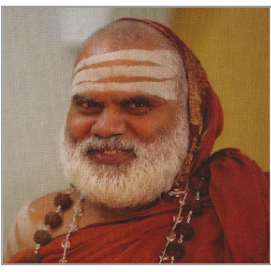
यद्यधर्मो न बलवान् स्यादयं राक्षसेश्वरः ।
स्यादयं सुरलोकस्य सशक्रस्यापि रक्षिता ॥

Meaning:

“If Adharma had not overpowered this king of the Rakshasas, he might even have become the protector of the worlds, including the realm of Indra.”

This illustrates that **Ravana possessed immense power and capability**, but **his adherence to Adharma led to his destruction**.

Importance of the Guru

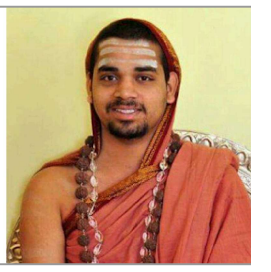


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The Jagadguru said that since people need guidance to walk the path of Dharma, **there must be a Guru to show the right path.** It was for this reason that **Sri Adi Shankaracharya established the Guru Parampara**, ensuring that spiritual guidance continues through generations.

However, merely having a Guru is not sufficient; **people must be willing to listen and follow the Guru's instructions.**

Teachings of Sri Adi Shankaracharya

The Jagadguru quoted a teaching attributed to **Sri Adi Shankaracharya:**

कोऽन्धः? – योऽकार्यरतः ।
को बधिरः? – यो हितानि न शृणोति ।
को मूकः? – यः काले प्रियाणि वक्तुं न जानाति ॥

Meaning:

- **Who is blind?** – One who engages in wrongful actions.
- **Who is deaf?** – One who refuses to listen to beneficial advice.
- **Who is mute?** – One who does not know how to speak kind and appropriate words at the right time.

The Jagadguru emphasized that **one must never be deaf to the instructions of the Guru.**

Never Deviate from Dharma

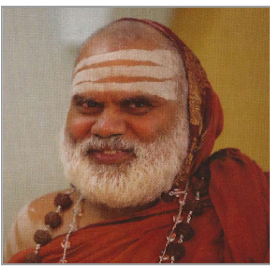
Even though people may engage in various occupations to earn their livelihood and sustain themselves, they must **never deviate from the path of Dharma.**

The Duty of a Sannyasi and Peethadhipati

The Jagadguru also spoke about His own role as a **Sannyasi and Peethadhipati.** He quoted the **Bhagavad Gita:**

“न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम्”



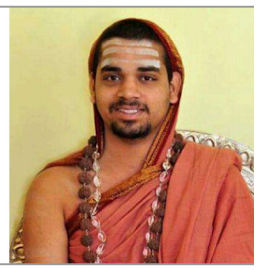


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Meaning:

“The knower of truth neither rejoices on obtaining what is pleasant nor becomes disturbed when encountering what is unpleasant.”

His duty, therefore, is to **uphold and teach the principles of Dharma and Vedanta**, and to speak about these subjects in public.

Purpose of the Vijaya Yatra

The Jagadguru reflected that sometimes people may not be ready to follow Dharma even after repeated guidance. In such circumstances, one may wonder about the purpose of undertaking a **Vijaya Yatra**. However, He said that He undertook the Yatra because of the **inspiration (Prerana)** received from the **Divine Mother and His Guru**. Even if **one person among hundreds resolves to follow Dharma**, the effort becomes worthwhile.

Conclusion

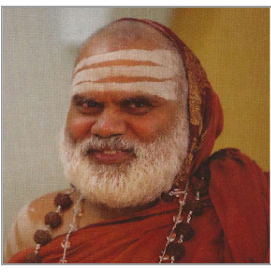
The Jagadguru concluded that:

- **Dharma alone leads to true welfare.**
- **Adharma inevitably causes downfall**, as seen in the example of Ravana.
- **Guidance from the Guru is essential**, and one must listen to it with sincerity.
- Even if only a few people take the message to heart, the **propagation of Dharma must continue.**

Thus, every individual should strive to **listen to the Guru, adhere to Dharma, and live a life guided by righteousness and wisdom.**

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. Jagadguru **Bharati Tirtha Mahaswami** said that the mission of **Adi Shankaracharya** was to guide people toward **Dharma**, because Dharma alone leads to true welfare.
2. **Adharma must always be avoided**, as it inevitably leads to a person's downfall, no matter how powerful or great he may be.
3. In the **Valmiki Ramayana**, during the **Sundara Kāṇḍa**, Hanuman remarks that **Ravana** could have ruled all the worlds, even heaven, if not for his Adharma.
4. Therefore, humanity requires a **Guru to guide them on the path of Dharma**, which is why Sri Adi Shankaracharya established the **Guru Parampara**.
5. The Jagadguru emphasized that people must be **willing to listen to and follow the instructions of the Guru**.
6. Quoting the teaching of **Adi Shankaracharya**, he explained:
 - **Who is blind?** – One who constantly engages in wrong actions.
 - **Who is deaf?** – One who refuses to listen to beneficial advice.

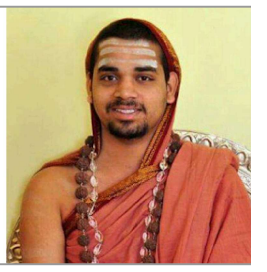


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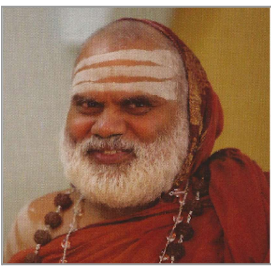
- **Who is mute?** – One who does not know how to speak pleasant and appropriate words at the right time.
- 7. Hence, one must **never be deaf to the guidance of the Guru.**
- 8. Even while engaging in worldly activities to earn a livelihood, **one must never deviate from Dharma.**
- 9. The Jagadguru also said that as a **Sannyasi and Peethadhipati**, his duty is to **uphold and teach the principles of Dharma and Vedānta.**
- 10. Quoting the **Bhagavad Gita** verse “न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्”, he explained that a **Jñānī remains steady**, neither overjoyed by pleasant events nor disturbed by unpleasant ones.
- 11. The Jagadguru reflected that even if many people do not follow Dharma despite repeated advice, he continues his **Vijaya Yatra** due to the **inspiration (Prerana) from the Goddess and his Guru.**
- 12. He concluded with the hope that **even if one among hundreds resolves to follow Dharma**, the effort of spreading these teachings is worthwhile.

19. Anugraha Bhashanam (4) - Coimbatore

Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswamiiji graced the Arsha Vidya Gurukulam, Anaikatti and was welcomed with Poornakumbha. After having Darshan of Sri Dakshinamurti, the Jagadguru was received by Swami Dayananda Saraswati, founder of the Gurukulam and teacher of Vedanta. Swami Dayananda Saraswati offered a garland of 62 Rudrakshas to the Jagadguru.

Speaking on the occasion, Swami Dayananda Saraswati referred to the popular adjective used for Sri Adi Shankaracharya – **श्रुतिस्मृतिपुराणानाम् आलयम्** – The Shruti, Smriti and Puranas constitute our scriptures, our Vedic heritage – they constitute all that is knowing worthwhile. There is nothing outside these three. And the word “आलयं” means “आसमन्तात् लीयन्ते अस्मिन्” – All the three found their abode, their shrine in Adi Shankara. And the same words we can say for our Acharya, Jagadguru Sri Sri Bharati Tirtha Mahaswamiiji. Whoever sits in the Sringeri Peetham will command respect. That is the greatness of the Peetham. At the same time, whoever sits on the Peetham has to bring respect to the Peetham. And that is what our Acharya has done.



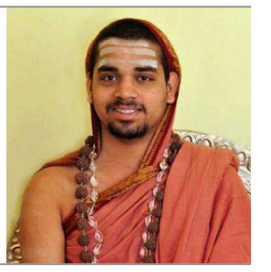


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In His Anugraha Bhashanam, the Jagadguru said that Lord Parameshwara incarnated as Sri Adi Shankara Bhagavatpada to protect Sanatana Dharma and expound the Vedanta Tattva.

Through His commentaries, He established that Advaita is the established conclusion of the Upanishads. Many mistakenly think that Adi Shankara introduced the philosophy of Advaita. He explained and elaborated on the philosophy of Advaita in the Vaidika Parampara that came down through Rishis such as Veda Vyasa.

It has thus come through a Sampradaya. Sri Adi Shankaracharya at the start of the Taittiriya Upanishad Bhashyam writes,

**यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः ।
व्याख्याताः सर्ववेदान्ताः तान्नित्यं प्रणतोऽस्म्यहम् ॥**

I prostrate to all the Gurus who have earlier commented on Vedanta using Pada (Vyakaranam), Vakya (Mimamsa), and Pramana (Nyaya). When Bhagavan Veda Vyasa came to test Sri Adi Shankaracharya, He was pleased with the Acharya's replies and blessed that His commentary would shine forever and remain unparalleled. That is why eventhough other commentaries were written on the Brahma Sutras after the time of Sri Adi Shankaracharya, His commentary stands foremost.

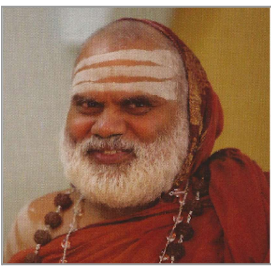
The Jagadguru stressed the importance of the Sampradaya and said the Shastras can be properly understood only if taught by the Guru. The Jagadguru also quoted a few instances that cannot be understood even if one is an expert in Vyakarana.

For instance, the Mahavakya Ratnavali states गोस्तनान्निसृतं क्षीरं पुनरारोपणे जगत् – The meaning of this can be understood only from a Guru. Will you accept as real if you are told that milk that has come out of the cow reenters the cow. Only if you accept this as real can the world too be called real. Such is the nature of Truth.

The Jagadguru recalled a similar verse from the Svetasvatara Upanishad that states that one can put an end to all suffering without knowledge of the Supreme, if one can roll up the sky and use it as a blanket –

**यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥**

The entire Bhashanam of the Jagadguru was immediately translated into English by Swami Dayananda Saraswati for the benefit of the audience. The Jagadguru blessed the efforts of Swami Dayananda Saraswati in propagating the message of Vedanta, and conveyed His Anugraha for the students of the works of Sri Adi Shankaracharya at the Arsha Vidya Gurukulam.

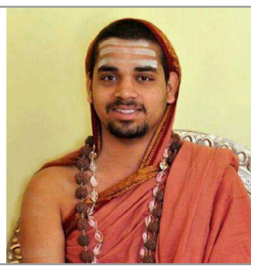


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Visit to Arsha Vidya Gurukulam – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

Jagadguru **Sri Sri Bharati Tirtha Mahaswamiji** visited the **Arsha Vidya Gurukulam** at **Anaikatti** and was ceremonially welcomed with **Pūrṇakumbha**. After having **Darśan of Sri Dakṣiṇāmūrti**, the Jagadguru was received by **Swami Dayananda Saraswati**, the founder of the Gurukulam and a renowned teacher of Vedānta. As a mark of reverence, Swami Dayananda Saraswati offered a **garland of 62 Rudrākṣas** to the Jagadguru.

Words of Swami Dayananda Saraswati

Speaking on the occasion, Swami Dayananda Saraswati referred to the well-known description of **Sri Adi Shankaracharya**:

“श्रुतिस्मृतिपुराणानाम् आलयम्”

This means that the **Shruti, Smriti, and Puranas**—the entire Vedic heritage—found their abode in **Sri Adi Shankaracharya**.

He explained that the word “आलयम्” means “the place in which everything finds its resting place.” Thus all scriptural wisdom—**Shruti, Smriti, and Purana**—was fully established in the Acharya.

Swamiji further remarked that the same expression could be applied to **Jagadguru Sri Sri Bharati Tirtha Mahaswamiji**. Anyone who occupies the **Sringeri Peetham** commands respect due to the greatness of the institution. At the same time, the person occupying the Peetham must bring further glory to it—and this, he said, the Jagadguru has accomplished.

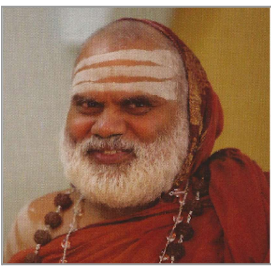
Mission of Sri Adi Shankaracharya

In His **Anugraha Bhāṣaṇam**, the Jagadguru explained that **Lord Parameśwara** incarnated as **Sri Adi Shankara Bhagavatpada** to:

- Protect **Sanātana Dharma**
- Expound the **truth of Vedānta**

Through His commentaries on the scriptures, the Acharya established that **Advaita** is the final conclusion of the **Upanishads**.



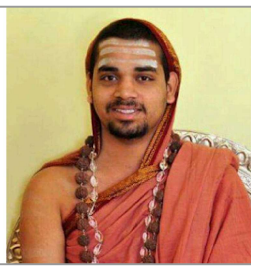


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The Jagadguru clarified that **Sri Adi Shankaracharya did not introduce the philosophy of Advaita**. Rather, He **explained and systematized the teaching already present in the Vaidika tradition**, handed down through sages such as **Veda Vyasa**.

Reverence to the Guru Parampara

At the beginning of His **Taittiriya Upaniṣad Bhāṣya**, Sri Adi Shankaracharya himself pays homage to earlier teachers:

यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः ।
व्याख्याताः सर्ववेदान्ताः तान्नित्यं प्रणतोऽस्म्यहम् ॥

Meaning:

“I ever bow to those Gurus who earlier explained the entirety of Vedanta through the disciplines of grammar (Pada), Mimamsa (Vakya), and logic (Pramana).”

When **Bhagavan Veda Vyasa** once came to test Sri Adi Shankaracharya, he was greatly pleased with the Acharya’s explanations and blessed that **his commentary on the Brahma Sutras would shine forever and remain unparalleled**.

For this reason, even though many commentaries were written later, **the Bhāṣya of Sri Adi Shankaracharya remains the foremost**.

Importance of Sampradaya

The Jagadguru emphasized that **scriptural knowledge must be understood through Sampradaya (the traditional lineage of teaching)**.

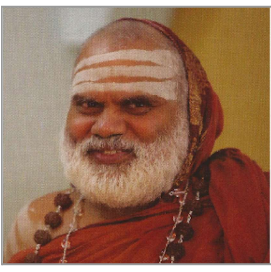
The **Shastras cannot be properly understood merely by intellectual study**. They must be learned **from a Guru**. He illustrated this with examples that cannot be correctly interpreted even by experts in grammar. One such statement from the **Mahavākya Ratnāvali** says:

गोस्तनान्निसृतं क्षीरं पुनरारोपणे जगत्

If taken literally, it would mean that **milk which has come out of a cow reenters the cow**. This seems impossible. Yet the verse implies that **only if one accepts such impossibilities as real can the world itself be considered real**—a statement pointing towards the deeper truth of **Advaita**. Such meanings become clear only when explained by a competent Guru.

Teaching from the Śvetāśvatara Upaniṣad

The Jagadguru also quoted a famous verse from the **Śvetāśvatara Upaniṣad**:

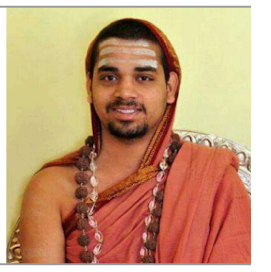


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यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥

Meaning:

“Only when humans can roll up the sky like a piece of leather and use it as a covering will suffering end without realizing the Supreme Lord.”

In other words, **without knowledge of the Supreme Reality, the end of suffering is impossible.**

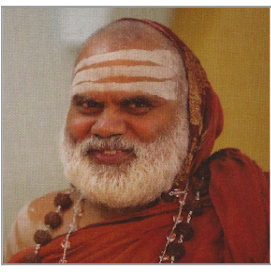
Blessings and Conclusion

The entire **Anugraha Bhāṣaṇam** was immediately translated into English by **Swami Dayananda Saraswati** for the benefit of the audience.

The Jagadguru appreciated the efforts of Swamiji in **spreading the teachings of Vedānta** and blessed the students studying the works of **Sri Adi Shankaracharya** at the **Arsha Vidya Gurukulam**. Thus, the occasion beautifully reflected the **continuity of the Guru Parampara**, the **glory of Advaita Vedanta**, and the **importance of learning the scriptures through a living tradition.**

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. Jagadguru **Bharati Tirtha Mahaswami** visited the **Arsha Vidya Gurukulam** at Anaikatti, where He was welcomed with **Poornakumbha** and had darshan of **Dakshinamurti**.
2. He was received by **Dayananda Saraswati**, who honored the Jagadguru with a garland of **62 Rudrakshas**.
3. Swami Dayananda Saraswati praised **Adi Shankaracharya**, describing Him as “**श्रुतिस्मृतिपुराणानाम् आलयम्**”, meaning that the **Shruti, Smriti, and Puranas found their abode in Him**.
4. He remarked that the same description fittingly applies to **Jagadguru Bharati Tirtha Mahaswamiji**, whose conduct brings great respect to the **Sringeri Sharada Peetham**.
5. In His discourse, the Jagadguru explained that **Lord Parameshwara incarnated as Sri Adi Shankaracharya to protect Sanātana Dharma and expound the philosophy of Vedānta**.
6. Through His commentaries, Sri Adi Shankaracharya established **Advaita Vedānta as the true conclusion of the Upanishads**.
7. The Jagadguru clarified that **Adi Shankaracharya did not invent Advaita, but expounded the ancient Vedic tradition that came through sages such as Vyasa**.
8. This teaching has been preserved through an unbroken **Guru–Shishya Sampradāya (teacher-disciple tradition)**.
9. Sri Adi Shankaracharya himself acknowledged this tradition in his commentary on the **Taittiriya Upanishad**, where he offered salutations to earlier Gurus who explained Vedānta through grammar, Mimamsa, and logic.

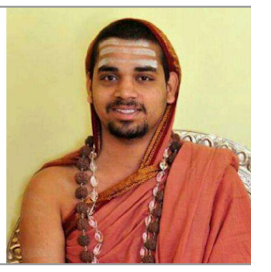


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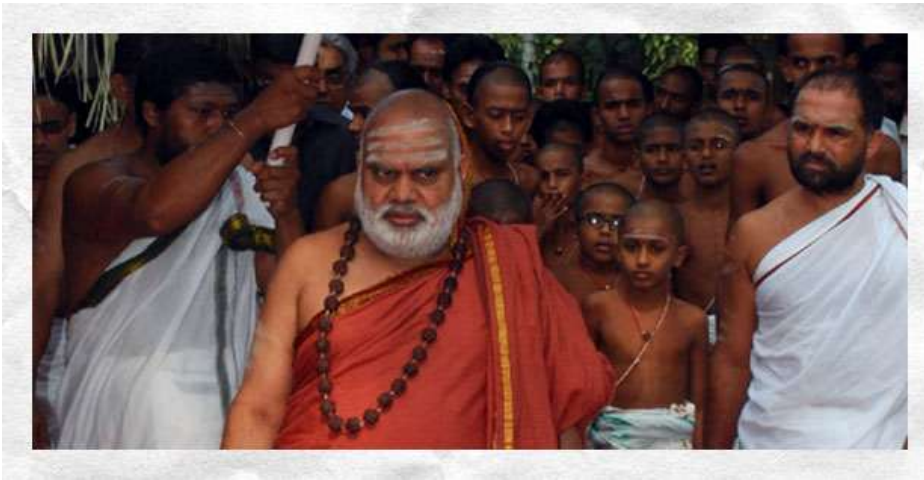
10. When **Veda Vyasa** came to test the Acharya, he was pleased with his answers and blessed that **Shankara's commentary on the Brahma Sutras** would remain unsurpassed.
11. The Jagadguru emphasized that **the scriptures can be properly understood only when taught by a competent Guru within the Sampradāya.**
12. He illustrated this with examples showing that **scriptural statements cannot always be understood merely through grammar or scholarship.**
13. For instance, a verse states that **milk which has come out of a cow cannot return to it,** indicating that just as such an event is impossible, certain philosophical assertions must be understood through proper teaching.
14. Similarly, the **Svetasvatara Upanishad** declares that suffering will end without knowledge of God **only if humans can roll up the sky like leather,** emphasizing the necessity of spiritual knowledge.
15. The Jagadguru's discourse was translated into English by **Swami Dayananda Saraswati** for the audience.
16. The Jagadguru concluded by **blessing the efforts of Swami Dayananda Saraswati in spreading Vedānta** and conveyed His blessings to the students studying the works of **Sri Adi Shankaracharya** at the Gurukulam.

Vijayayatra : Coimbatore: MARCH 20 – APRIL 1, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/coimbatore-march-20-april-1-2012/>

20. Anugraha Bhashanam - Palakkad

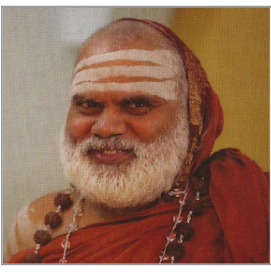
The Jagadguru then spoke about the importance of human birth – **जन्तूनां नरजन्म दुर्लभं** – all our limbs and senses are suitable for adhering to Dharma and for worshipping the Lord.



शुभेः प्राप्नोति देवत्वं
निषिद्धैर्नारकीं तनुम्
।
उभाभ्यां
पुण्यपापाभ्यां मानुष्यं
लभतेऽवशः ॥

A heavenly body of a Devata is obtained if a lot of Punya Karma has been done. A lowly body of an animal is obtained

if many sins have been committed. If both Punya and Paapa Karma have been done, one gets the body of a human.

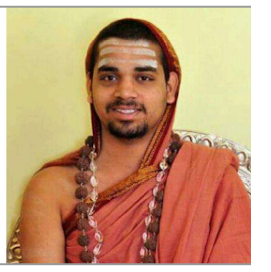


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Hence one must realize in this human birth that the suffering one faces is due to his past Adharma and the joy obtained is due to the Dharma adhered to in the past lives. Consequently, one must shun Adharma and practise Dharma now.

Only the Lord decides what constitutes Dharma. But the Lord does not appear before everyone and instructs what is Dharma and what is not? It is the Veda that is the command of the Lord. That is why it is said “वेदोऽखिलो धर्ममूलम्”

The Rarity of Human Birth – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

In His **Anugraha Bhāṣaṇam**, Jagadguru **Sri Sri Bharati Tirtha Mahaswamiji** emphasized the immense value of **human birth**. The scriptures declare:

“जन्तूनां नरजन्म दुर्लभम्”

“Among all beings, human birth is extremely rare.”

The Jagadguru explained that the **human body, with all its limbs and senses, is specially suited for practising Dharma and worshipping the Lord**. Hence, human life must be used wisely for spiritual progress.

How Different Births Are Obtained

The Jagadguru quoted a verse explaining how different forms of birth arise from one’s actions:

शुभैः प्राप्नोति देवत्वं निषिद्धैर्नारकीं तनुम् ।
उभाभ्यां पुण्यपापाभ्यां मानुष्यं लभतेऽवशः ॥

Meaning:

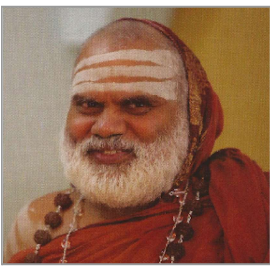
- By performing **many virtuous deeds (Punya)**, one obtains the **body of a Deva**.
- By committing **prohibited or sinful actions**, one obtains a **lowly or painful birth**.
- When one has performed **both Punya and Paapa**, one obtains **human birth**.

Thus, the human condition arises from a **mixture of merit and demerit accumulated in past lives**.

Understanding Joy and Suffering

The Jagadguru said that in this human birth one must understand an important truth:

- **Suffering experienced now** is the result of **Adharma performed in past lives**.
- **Happiness experienced now** is the fruit of **Dharma practised earlier**.

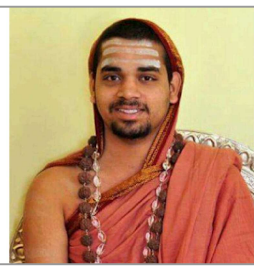


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Recognizing this, a wise person should:

- **Shun Adharma**, and
- **Practise Dharma from now onward.**

The Vedas – The Command of the Lord

The Jagadguru further explained that **only the Lord determines what constitutes Dharma**. However, the Lord does not appear before every individual to personally instruct them. Instead, **the Vedas serve as His command.**

Hence the well-known declaration:

“वेदोऽखिलो धर्ममूलम्”

Meaning:

“The Veda is the ultimate source and foundation of Dharma.”

Therefore, by studying and following the teachings of the **Vedas and Shastras**, guided by the **Guru**, one can understand and practise Dharma properly.

Conclusion

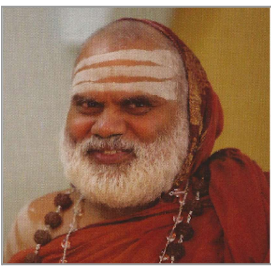
The Jagadguru emphasized that:

- **Human birth is rare and precious.**
- It must be used for **practising Dharma and worshipping the Lord.**
- Our present joys and sorrows are the **results of past actions.**
- The **Vedas, which are the Lord's command, reveal the path of Dharma.**

By living according to these teachings, one can **purify one's life and move towards spiritual fulfilment.**

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. Jagadguru **Bharati Tirtha Mahaswami** emphasized the **great importance of human birth**, quoting the saying “**जन्तूनां नरजन्म दुर्लभं**” — human birth is rare among living beings.
2. The **human body and its faculties** are especially suited for **following Dharma and worshipping the Lord.**
3. The scriptures explain the results of one's actions:
 - **Great Punya (meritorious actions)** leads to birth as a **Deva.**
 - **Great Paapa (sins)** leads to birth in **lower forms such as animals.**
 - When both **Punya and Paapa** are present, one obtains **human birth.**
4. Therefore, a person must understand that **suffering in life is the result of past Adharma**, while **happiness is the result of past Dharma.**

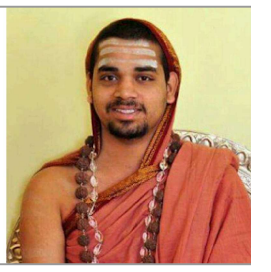


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5. Recognizing this truth, one should **avoid Adharma and consciously practise Dharma in the present life.**
6. The Jagadguru explained that **the Lord alone determines what is Dharma.**
7. Since the Lord does not personally appear before everyone to instruct them, **His commands are given through the Vedas.**
8. Hence the scriptures declare “वेदोऽखिलो धर्ममूलम्” — The Vedas are the ultimate source and authority for Dharma.

Vijayatra : Palakkad: APRIL 4 – 5, 2012

Link : <https://vijayatra.sringeri.net/archiveyatra/palakkad-april-4-5-2012/>

21. Anugraha Bhashanam - Thirussur

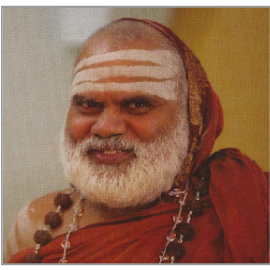
In His Anugraha Bhashanam, the Jagadguru said the feats of Sri Krishna such as the lifting of the Govardhana mountain for a week on his little finger, were indicative of His divinity. Similarly it is evident that Sri Adi Shankaracharya was an incarnation of the Lord as His life was filled with immense achievements.

His mission was to spread the message contained in the Shastras and make people realize what one's objective in life has to be. Even 12 centuries after His incarnation, our reverence and devotion towards Him remains undimmed. People around the world who have taken an interest in Indian philosophical



thought have analyzed and realized that the philosophical exposition of Sri Adi Shankaracharya stands supreme.

The Jagadguru pointed out that the parents obtained Sri Adi Shankara as a son by devotedly worshipping Vrishachaleshwara in Thrissur. The essence of Sri Adi Shankaracharya's teachings is that one has to feel it is a great fortune to have taken birth as a human. Any one would think well when he gets a precious thing. Hence once should adhere to Dharma, shun Adharma, be devoted to God, shun anger, hurt none and cultivate compassion. The Jagadguru also quoted the Lord's statement in the Gita – “He who hates none” – अद्वेषा सर्वभूतानाम्” – is dear to the Lord. One has to understand love can help you achieve what anger and hate cannot. One must not expect anything in return for the help one renders. Can anyone imagine the difficulty Sri Adi Shankaracharya would have had, when He travelled around the nation thrice on foot? He did it only for the good of others. Did He expect anything in return?

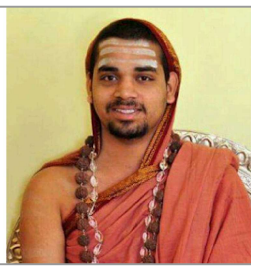


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Greatness of Sri Adi Shankaracharya – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

In His **Anugraha Bhāṣaṇam**, Jagadguru **Sri Sri Bharati Tirtha Mahaswamiji** spoke about the extraordinary life and mission of **Sri Adi Shankaracharya**.

Divine Incarnation

The Jagadguru explained that the divine nature of **Sri Krishna** is evident from His miraculous deeds—such as **lifting the Govardhana mountain on His little finger for seven days**. In the same way, the life of **Sri Adi Shankaracharya**, filled with remarkable accomplishments, clearly indicates that **He too was an incarnation of the Lord**.

Mission of Sri Adi Shankaracharya

The mission of the Acharya was:

- To **spread the teachings of the Shastras**
- To **guide people towards the true purpose of human life**

Even **twelve centuries after His incarnation**, the reverence and devotion people have for Him remain undiminished. Scholars across the world who have studied **Indian philosophical thought** have recognized that the **philosophical exposition of Sri Adi Shankaracharya stands unparalleled**.

Birth of the Acharya

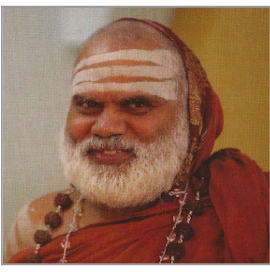
The Jagadguru pointed out that the parents of Sri Adi Shankara obtained Him as their son through **deep devotion and worship of Lord Vrishachaleshwara at Thrissur**. Thus, His birth itself was the result of intense devotion and divine grace.

Essence of His Teachings

According to the Jagadguru, the essence of Sri Adi Shankaracharya’s teachings is that one must consider **human birth a great blessing**.

Just as a person values a precious possession, one must value this rare human life and use it wisely by:

- **Adhering to Dharma**
- **Shunning Adharma**
- **Cultivating devotion to God**
- **Avoiding anger**
- **Refraining from hurting others**

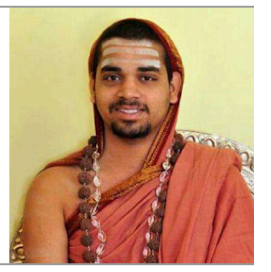


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- **Developing compassion for all beings**

Teaching from the Bhagavad Gita

The Jagadguru quoted the words of the Lord from the **Bhagavad Gita**:

“अद्वेषा सर्वभूतानाम्”

Meaning:

“He who hates none is dear to the Lord.”

The Jagadguru emphasized that **love and compassion achieve what anger and hatred never can.**

Selfless Service

One must never expect anything in return for the help rendered to others. The Jagadguru reminded devotees of the tremendous hardships faced by **Sri Adi Shankaracharya**, who travelled across the length and breadth of India **three times on foot**. He undertook these journeys **solely for the welfare of humanity and never expected anything in return.**

Conclusion

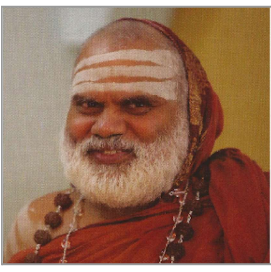
The Jagadguru highlighted that the life of **Sri Adi Shankaracharya** teaches us to:

- Value the **rare gift of human birth**
- Follow **Dharma** and avoid **Adharma**
- Cultivate **love, compassion, and devotion**
- Perform **selfless service without expectation of reward**

By following these ideals, one can truly honour the legacy and teachings of the great Acharya.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. Jagadguru **Bharati Tirtha Mahaswami** said that the divine feats of **Krishna**, such as lifting the **Govardhan Hill** on His little finger for seven days, clearly show His divinity.
2. In the same way, the extraordinary life and achievements of **Adi Shankaracharya** reveal that He was an **incarnation of the Lord**.
3. The mission of Sri Adi Shankaracharya was to **spread the teachings of the Shastras** and guide people to understand the **true purpose of human life**.
4. Even **twelve centuries after His time**, reverence and devotion towards Him remain strong, and scholars around the world recognize the **supremacy of His philosophical exposition**.
5. The Jagadguru noted that the parents of Sri Adi Shankara obtained Him as a son through **devoted worship of Vrishachaleshwara**.

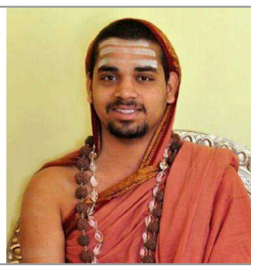


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6. The **essence of Sri Adi Shankaracharya's teaching** is:
 - Value the **rare fortune of human birth**
 - **Follow Dharma** and avoid Adharma
 - Cultivate **devotion to God**
 - **Avoid anger**, harm none, and develop **compassion**
7. The Jagadguru quoted the teaching from the **Bhagavad Gita**:
 “अद्वेष्य सर्वभूतानाम्” – One who hates none is dear to the Lord.
8. He emphasized that **love and compassion achieve what anger and hatred cannot**.
9. One should **never expect anything in return when helping others**.
10. As an example, Sri Adi Shankaracharya **travelled across the entire country three times on foot**, solely for the welfare of people, **without expecting any reward**.

Vijayayatra : Thrissur: APRIL 5 – 6, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/thrissur-april-5-6-2012/>

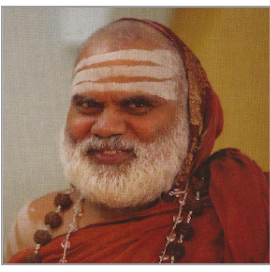
22. Anugraha Bhashanam - Kalady

In His Anugraha Bhashanam, the Jagadguru said that we get the same happiness on having Darshan of Adi Shankara Bhagavatpada here in Kalady as we get on having the Darshan of Vishweshwara at Kashi. We get the same sense of fulfillment when we set foot on the soil of Kalady as we get as soon as we set foot on Kashi. We associate great importance with this land as it has been sanctified by the dust of the great Acharya's feet.



In his Raghuvamsha Mahakavyam, Kalidasa writes about the purity of the path taken by the cow Nandini and followed by – **तस्याः खुरन्यासपवित्रपांसुं मार्गं अन्वगच्छत्** When we have such a feeling that the feet of a cow purifies its path, what must be said of this land that was treaded by Sri Adi Shankaracharya Himself.

Our Parameshti Guru rediscovered Kalady and consecrated the temples here. Our Paramaguru and our Guru stayed here for many months and brought about a special sanctity. The Jagadguru said that whenever He tours Kerala, He wishes to be in Kalady and stay at least for a few days and soak oneself in the joy of being in the Holy presence of Adi Shankara Bhagavatpada and Goddess Sharada.

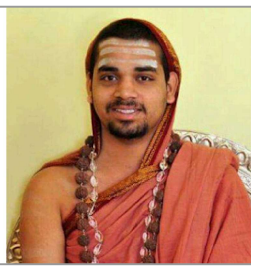


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The Sanctity of Kalady – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

In His **Anugraha Bhāṣaṇam**, Jagadguru **Sri Sri Bharati Tirtha Mahaswami** spoke about the unique sanctity of **Kalady**, the birthplace of **Sri Adi Shankara Bhagavatpada**.

Kalady and Kashi – Equal Spiritual Joy

The Jagadguru said that devotees experience the **same joy and fulfillment** on having the **Darshan of Sri Adi Shankara Bhagavatpada at Kalady** as they experience on having the **Darshan of Lord Vishweshwara at Kashi**. Just as devotees feel spiritually fulfilled the moment they set foot in **Kashi**, the same sacred feeling arises when one steps onto the holy soil of **Kalady**. This land is deeply revered because it has been **sanctified by the dust of the feet of the great Acharya**.

The Purifying Power of a Holy Path

To illustrate this sentiment, the Jagadguru referred to a verse from **Kalidasa’s Raghuvamśa Mahākāvya**, which describes the path taken by the sacred cow **Nandini**:

“तस्याः खुरन्यासपवित्रपांसुं मार्गमन्वगच्छत्”

Meaning:

“The path followed by the cow Nandini became path purified by the dust raised from the placing of her hooves.”

If even the **footprints of a sacred cow** are considered capable of sanctifying the path, the Jagadguru said, **how much greater must be the sanctity of the land that was walked upon by Sri Adi Shankaracharya Himself**.

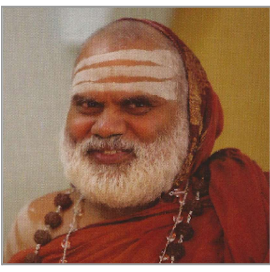
Revival of Kalady

The Jagadguru recalled that **His Parameṣṭhi Guru rediscovered Kalady** and established temples here, restoring its spiritual glory. Later, **His Paramaguru and His Guru stayed here for many months**, further enhancing the sacred atmosphere of the place.

Personal Reverence for Kalady

The Jagadguru shared that whenever He tours **Kerala**, He makes it a point to **visit Kalady and remain there for at least a few days**. Being in Kalady allows one to **immerse oneself in the spiritual joy of the presence of Sri Adi Shankara Bhagavatpada and Goddess Sharada**.

Conclusion

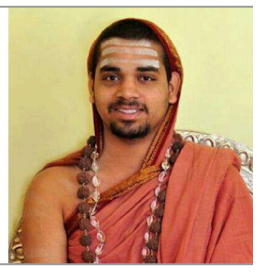


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The Jagadguru emphasized that **Kalady is a deeply sacred place**, sanctified by:

- the **birth and presence of Sri Adi Shankaracharya**,
- the **devotion of the Guru Parampara**, and
- the **divine grace of Goddess Sharada**.

For devotees, visiting Kalady is not merely a pilgrimage—it is an opportunity to **experience the living presence and spiritual legacy of the great Acharya**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. Jagadguru **Bharati Tirtha Mahaswami** said that having **Darshan of Adi Shankaracharya in Kalady** gives the same joy and fulfillment as having Darshan of **Vishweshwara at Kashi**.
2. The land of Kalady is considered **highly sacred**, as it has been **sanctified by the dust of the feet of Sri Adi Shankaracharya**.
3. Referring to the **Raghuvamsha**, Jagadguru cited **Kalidasa**, who described how the path followed by the cow **Nandini** becomes purified by the dust of its hooves.
4. If even the path of a **sacred cow becomes holy**, then the sanctity of a place **walked upon by a great Acharya like Adi Shankaracharya** is immeasurable.
5. The Jagadguru recalled that **His Parameshti Guru** rediscovered Kalady and **consecrated the temples there**, restoring the sacred site.
6. **His Paramaguru and Guru** also stayed in Kalady for several months, thereby **enhancing its spiritual sanctity**.
7. The Jagadguru expressed that **whenever He visits Kerala**, He wishes to **stay in Kalady for a few days** and experience the joy of being in the **holy presence of Adi Shankara Bhagavatpada and Sharada**.

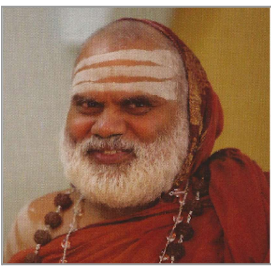
Vijayayatra : Kalady: APRIL 6 – 11, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/kalady-april-6-11-2012/>

23. Anugraha Bhashanam - Ernakullam

In His Anugraha Bhashanam, the Jagadguru said that we have to follow the path shown to us by Sri Adi Shankaracharya. God and Guru. It is the Lord alone who removes our suffering while the Guru shows us the right path. The Lord is self-sufficient and is beyond needs. So it is only for our own good that we approach the Lord, worship Him or even remember Him. Man essentially commits two kinds of sins. He does not do what he has to do, and does what he should abstain from.

यत्कृत्यं तन्न कृतं यदकृत्यं तत्कृत्यवदाचरितम् ।
उभयोः प्रायश्चित्तं शिव तव नामाक्षरद्वयोच्चरितम् ॥

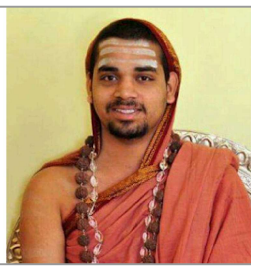


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Chanting the names of the Lord are a sure means to absolve oneself of both these types of sins. The Jagadguru also pointed out that Sri Adi Shankaracharya has advocated that one must do their duty properly, shun ego and be in the company of Satpurushas.

Following the Path of God and Guru – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

In His **Anugraha Bhāṣaṇam**, Jagadguru **Sri Sri Bharati Tirtha Mahaswamiji** emphasized that we must follow the path shown by **Sri Adi Shankaracharya**—the path of **God and Guru**.

Role of God and Guru

The Jagadguru explained the distinct yet complementary roles of **God and the Guru**:



- **The Lord** removes the suffering of devotees.

- **The Guru** shows the right path that leads one towards spiritual progress.

The Lord is **complete and self-sufficient**, needing nothing from anyone. Therefore, when we **worship, remember, or pray to**

Him, it is ultimately **for our own welfare and spiritual upliftment**.

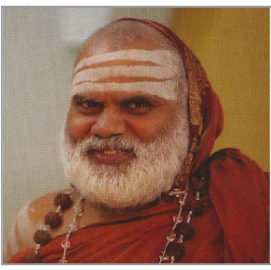
Two Types of Sins

The Jagadguru pointed out that human beings usually commit **two kinds of sins**:

1. **Failing to perform what should be done** (neglect of duty).
2. **Doing what should not be done** (engaging in prohibited actions).

Sri Adi Shankaracharya beautifully expresses this idea in a verse:

यत्कृत्यं तत्र कृतं यदकृत्यं तत्कृत्यवदाचरितम् ।
उभयोः प्रायश्चित्तं शिव तव नामाक्षरद्वयोच्चरितम् ॥

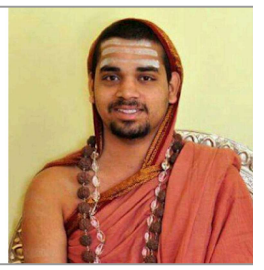


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Meaning:

“What ought to have been done has not been done, and what should not have been done has been performed as though it were a duty. For both these faults, O Shiva, the chanting of the two syllables of Your name ('Shi-va') is the expiation.”

Thus, **chanting the Lord's name with devotion** is a powerful means to purify oneself from such errors.

Instructions of Sri Adi Shankaracharya

The Jagadguru also reminded devotees of some key teachings of **Sri Adi Shankaracharya**:

- **Perform your duties properly.**
- **Give up ego and pride.**
- **Keep the company of noble and virtuous people (Satpurushas).**

Association with **good and spiritually minded individuals** strengthens one's resolve to live a life rooted in **Dharma and devotion**.

Conclusion

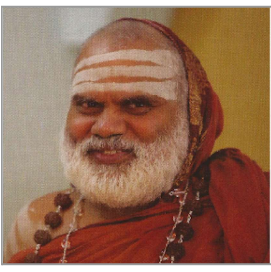
The Jagadguru emphasized that a meaningful life is built upon:

- **Faith in the Lord,**
- **Guidance from the Guru,**
- **Performance of one's duties,**
- **Humility and absence of ego,** and
- **Association with the virtuous.**

By following these teachings of **Sri Adi Shankaracharya**, one can gradually purify the mind and progress towards **spiritual fulfillment and liberation**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. Jagadguru **Bharati Tirtha Mahaswami** emphasized that one must **follow the path shown by Adi Shankaracharya**.
2. He explained the roles of **God and Guru**:
 - **The Lord removes our suffering.**
 - **The Guru shows the correct spiritual path.**
3. The Lord is **self-sufficient and beyond all needs**, therefore worshipping Him, remembering Him, or praying to Him is **only for our own spiritual welfare**.
4. The Jagadguru said that **human beings commit two types of sins**:
 - **Not performing duties that ought to be done.**

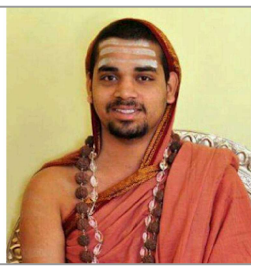


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- **Performing actions that should be avoided.**
- 5. He quoted a verse which states that **chanting the names of the Lord** is an effective **prāyaścitta (atonement)** for both kinds of sins.
- 6. The teachings of Sri Adi Shankaracharya instruct that one should:
 - **Perform one's duties sincerely**
 - **Give up ego**
 - **Remain in the company of Satpurushas (noble and righteous people).**

Vijayayatra : Ernakulam: APRIL 11-12, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/ernakulam-april-11-12-2012/>

24. Anugraha Bhashanam - Kochin

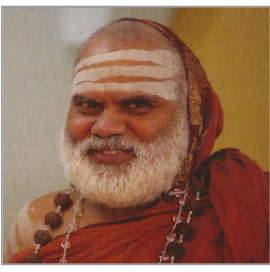
In His Anugraha Bhashanam, the Jagadguru said that people may be classified as Astikas and Nastikas. An Astika has faith in the existence of God, Dharma, reincarnation, and the Vedas. One who has neither of these beliefs is classified a Nastika. We belong to the category of Astikas since time immemorial. A Nastika cannot easily be taught. Even a man who is completely ignorant can be taught. One who knows everything can also be told. But a Nastika is one who is like a man with half-baked knowledge.

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।
ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति ॥



The Shruti (Veda) says – पुण्यो ह वै पुण्यः
कर्मणा भवति पापः पापेन । – one attains joy by performing Punya and falls by sinning. It is our Dharma Shastras that decide what constitutes Punyam and what constitutes Papam (sin).

Duryodhana tried to cause trouble to the Pandavas even after sending them to exile. But he himself was caught in trouble as he was captured by Gandharvas. At this juncture, Yudhishtira sent Arjuna and Bhima to help Duryodhana. Though his brothers were reluctant, Yudhishtira persuaded them to help their cousin, Duryodhana in spite of what he had done to them. It is natural to help those who have helped others, however the tendency to help even those who have caused us harm is the quality of a Mahatma. Mahatmas such as Yudhishtira are our ideal. They would be ready to sacrifice anything for Dharma, but never sacrifice Dharma. Sri Adi Shankara Bhagavatpada in His Bhashya writes thus about a Mahatma – यो हि इष्टदिलक्षणं कर्म आचरति, तमाचक्षते लोकाः धर्मं चरत्ययं महात्मा – People call him who adheres to the path of Dharma as Mahatma. It is not sufficient to say our ancestors were such people. They lived such Dharmic lives and fulfilled their life's purpose. One has to reflect if one is following in their footsteps and not merely say that one has come in such a lineage.

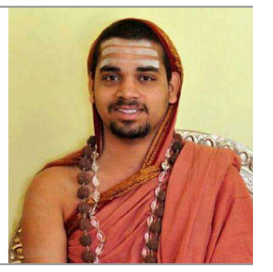


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Āstikas, Nāstikas, and the Path of Dharma – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

In His **Anugraha Bhāṣaṇam**, Jagadguru **Sri Sri Bharati Tirtha Mahaswamiji** explained that people can broadly be classified into **Āstikas** and **Nāstikas**.

Who is an Āstika?

An **Āstika** is one who has faith in:

- the **existence of God**,
- **Dharma**,
- **reincarnation**, and
- the authority of the **Vedas**.

Those who do not accept these principles are known as **Nāstikas**. The Jagadguru said that **our tradition has always belonged to the Āstika path**, which is rooted in faith in the Vedas and Dharma.

The Difficulty of Teaching a Nāstika

The Jagadguru remarked that it is difficult to teach a **Nāstika**, because such a person often possesses **partial or misguided knowledge**. Sri Adi Shankaracharya expresses this idea in a famous verse:

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।
ज्ञानलवटुर्विदग्धं ब्रह्मापि नरं न रञ्जयति ॥

Meaning:

- An **ignorant person** can be easily taught.
- A **truly learned person** can also be instructed.
- But a person with a **little knowledge and much arrogance** cannot be convinced—even **Brahmā Himself cannot satisfy such a person**.

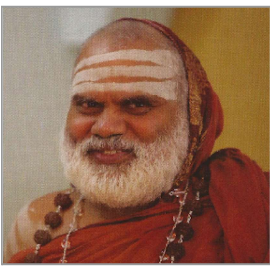
Punya and Papa According to the Vedas

The **Shruti (Veda)** clearly declares:

“पुण्यो ह वै पुण्यः कर्मणा भवति पापः पापेन ।”

Meaning:

“One becomes virtuous through righteous actions and sinful through sinful actions.”

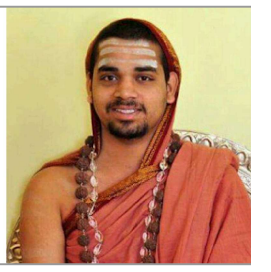


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It is the **Dharma Shastras** that explain **what actions constitute Punya (merit)** and **what actions constitute Papa (sin)**.

The Noble Example of Yudhishtira

The Jagadguru illustrated the greatness of Dharma with an episode from the **Mahabharata**. Even after sending the **Pandavas into exile**, **Duryodhana** continued to trouble them. However, during one incident he was captured by **Gandharvas**.

At that time:

- **Yudhishtira instructed Arjuna and Bhima to rescue Duryodhana**, despite his hostility.
- Though they were reluctant, Yudhishtira persuaded them to help their cousin.

Helping those who have helped us is natural. But **helping even those who have harmed us is the quality of a Mahatma**. Thus **Yudhishtira stands as an ideal of righteousness**, willing to sacrifice anything for Dharma but **never sacrifice Dharma itself**.

Who is a Mahatma?

Sri Adi Shankaracharya describes such a noble person in His Bhāṣya:

“यो हि इष्टादिलक्षणं कर्म आचरति, तमाचक्षते लोकाः धर्मं चरत्ययं महात्मा।”

Meaning:

“He who performs righteous actions as prescribed is regarded by people as a Mahatma who walks the path of Dharma.”

Following the Path of Our Ancestors

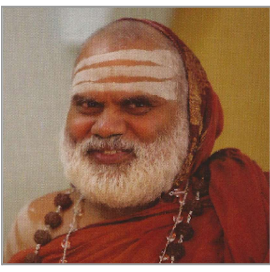
The Jagadguru concluded by reminding devotees that it is **not enough to merely say that our ancestors were noble and Dharmic people**. They lived lives rooted in **Dharma and fulfilled their life's purpose**.

Each person must therefore **reflect deeply and ask oneself**:

- Am I living according to the same ideals?
- Am I following the path of Dharma shown by them?

True respect for our tradition lies **not in pride of lineage but in living according to the Dharma they practised**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

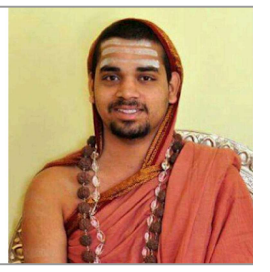


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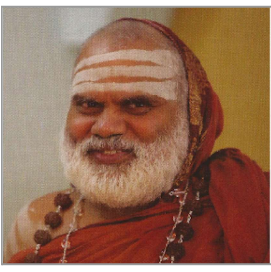
1. Jagadguru **Bharati Tirtha Mahaswami** explained that people can broadly be classified as **Āstikas and Nāstikas**.
2. An **Āstika** is one who has faith in:
 - the **existence of God**,
 - **Dharma**,
 - **rebirth**, and
 - the authority of the **Vedas**.Those who reject these are called **Nāstikas**. Our tradition belongs to the **Āstika lineage since ancient times**.
3. The Jagadguru observed that a **Nāstika is difficult to teach**, because he often possesses **partial or half-baked knowledge**.
4. Quoting a verse, he explained that:
 - an **ignorant person can be taught**,
 - a **learned person can also be guided**,
 - but a person with a **little knowledge and arrogance cannot easily be convinced**.
5. The **Shruti** declares that **joy comes through Punya (meritorious actions) and suffering comes through Paapa (sin)**.
What constitutes Punya and Paapa is determined by the **Dharma Shastras**.
6. The Jagadguru cited the example from the **Mahabharata** where **Yudhishtira** sent **Arjuna** and **Bhima** to rescue **Duryodhana**, even though Duryodhana had caused them great harm.
7. Helping those who have helped us is natural, but **helping even those who have harmed us is the quality of a Mahatma**.
8. Great souls like Yudhishtira are ideals because **they may sacrifice anything for Dharma but never sacrifice Dharma itself**.
9. **Adi Shankaracharya** states in His Bhāṣya that **one who consistently follows the path of Dharma is called a Mahatma by the world**.
10. Finally, the Jagadguru reminded that **it is not enough to boast about having noble ancestors**; one must **introspect and live according to the same Dharmic ideals**.

Vijayayatra : Kochi: APRIL 12 -13, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/kochi-april-12-13-2012/>

25. Anugraha Bhashanam - Alappuzha

In His Anugraha Bhashanam the Jagadguru said that Sri Adi Shankaracharya has advocated the company of Satpurushas – “सङ्गः सत्सु विधीयतां”. When in the company of Satpurushas, we too attain their qualities of Paropakara. Even the Lord has taken incarnations solely for Paropakara. The Lord has explained in the Gita that an essential quality of a Satpurusha is to have compassion towards all beings – दया भूतेषु

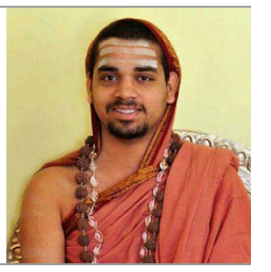


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It is in the nature of many to forget when someone helps us, and remember when someone offends us. Satpurushas do not have this nature. Lord Rama is described by Sage Valmiki as

एकेनाप्युकारेण कृतेन परितुष्यति ।
न स्मरत्यपकाराणां शतमप्यात्मवत्तया ॥

Lord Rama remembered even a small favor rendered to Him but forgave anyone even if they had offended Him many times. Lord Shiva has shown that man should learn to see in others their good qualities and not focus on their undesirable qualities. Both the moon and the Halahala poison had come out of the ocean. Lord Shiva kept the crescent moon on his forehead and swallowed the Halahala poison. The Jagadguru further added that the character of Satpurushas is such that they will be able to find a good quality even in a great sinner.

The Jagadguru's Anugraha Bhashanam also touched upon another of Sri Adi Shankaracharya's Upadesha – “भगवतो भक्तिर्दृढायीताम्” – that one must strengthen one's devotion to the Lord

Company of the Noble and Devotion to the Lord – Teaching from Jagadguru's Anugraha Bhāṣaṇam

In His Anugraha Bhāṣaṇam, Jagadguru Sri Sri Bharati Tirtha Mahaswamiji spoke about the importance of associating with noble people (Satpurushas), as taught by Sri Adi Shankaracharya.



Association with Satpurushas

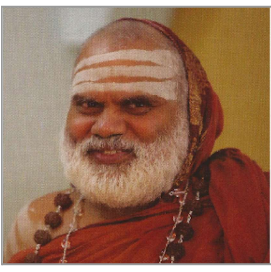
Sri Adi Shankaracharya instructs:

“सङ्गः सत्सु विधीयताम्”

“One must seek the company of noble and virtuous people.”

The Jagadguru explained that **association influences character**. When we remain in the company of **Satpurushas**, we gradually imbibe their noble qualities, especially the spirit of **Paropakāra** (working for the welfare of others). Even the **Lord Himself incarnates for the welfare of the world**.

Compassion Towards All Beings

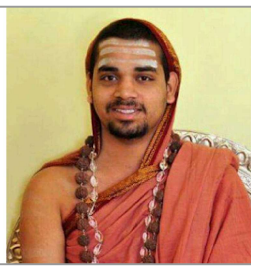


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The Jagadguru said that the **Bhagavad Gita** describes an important quality of a noble person:

“दया भूतेषु”

Meaning:

A Satpurusha possesses compassion towards all living beings.

Compassion and kindness are therefore essential virtues for anyone striving to live a Dharmic life.

Nature of Ordinary People vs. Satpurushas

The Jagadguru observed that most people have a tendency to:

- **Forget the help others have done for them,** and
- **Remember the offenses committed against them.**

But **Satpurushas are the opposite.**

This noble quality is beautifully illustrated in the life of **Lord Rama**, described by **Sage Valmiki**:

एकेनाप्युपकारेण कृतेन परितुष्यति ।
न स्मरत्यपकाराणां शतमप्यात्मवत्तया ॥

Meaning:

“Lord Rama feels grateful even for a single act of kindness, but does not remember even a hundred offenses committed against Him.”

This shows the **magnanimous nature of the truly noble.**

Lesson from Lord Shiva

The Jagadguru also referred to a symbolic teaching from the story of **Lord Shiva**.

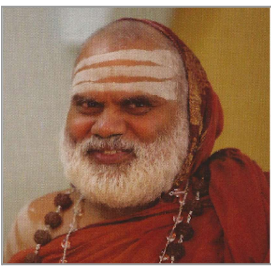
During the **churning of the ocean**, both:

- the **crescent moon**, and
- the **Halahala poison**

emerged from the ocean.

Lord Shiva:

- **placed the moon on His forehead,** and

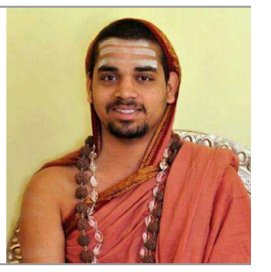


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- **swallowed the deadly poison.**

This illustrates a profound lesson: **One must learn to notice and retain the good qualities in others, while overlooking their faults.**

The Jagadguru added that the greatness of **Satpurushas** is such that **they can find some virtue even in a person who has committed many sins.**

Strengthening Devotion to the Lord

The Jagadguru concluded by recalling another instruction of **Sri Adi Shankaracharya**:

“भगवतो भक्तिर्दृढायीताम्”

Meaning:

“One must strengthen one’s devotion to the Lord.”

By cultivating **devotion to God** and **keeping the company of the virtuous**, a person gradually develops qualities such as:

- compassion,
- gratitude,
- forgiveness, and
- selflessness.

Conclusion

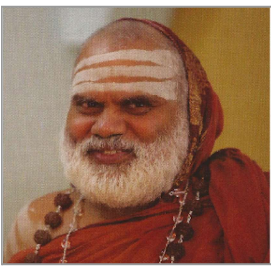
The Jagadguru emphasized that spiritual progress depends on:

- **keeping the company of Satpurushas,**
- **cultivating compassion for all beings,**
- **remembering the good done by others and forgiving their faults,** and
- **strengthening one’s devotion to the Lord.**

These teachings of **Sri Adi Shankaracharya** guide a person toward a **pure mind and a noble life rooted in Dharma.**

Summary of the Jagadguru’s Anugraha Bhāṣaṇam

1. Jagadguru **Bharati Tirtha Mahaswami** emphasized the teaching of **Adi Shankaracharya** — “सङ्गः सत्सु विधीयताम्”, meaning one should **seek the company of Satpurushas (noble people).**
2. By being in the company of **Satpurushas**, one gradually develops their noble qualities such as **selflessness and service to others (Paropakāra).**

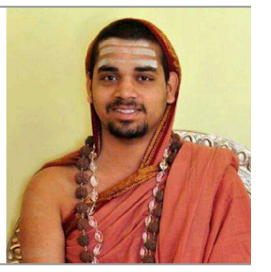


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3. The Jagadguru said that even the **Lord takes incarnations for the welfare of the world**, and the **Bhagavad Gita** teaches that **compassion toward all beings (दया भूतेषु)** is an essential quality of a noble person.
4. Many people tend to **forget the help done to them but remember the harm done by others**. However, Satpurushas do not behave in this way.
5. Sage **Valmiki** describes **Rama** as one who:
 - **remembers even the smallest help rendered to Him,**
 - **but forgets and forgives even many offenses committed against Him.**
6. The Jagadguru cited the example of **Shiva** to show that one should **recognize the good in others rather than dwell on their faults**.
When both the **moon** and the **Halahala** emerged from the ocean, Shiva **kept the moon on His head but swallowed the poison**, symbolizing the ability to appreciate good while absorbing negativity.
7. The nature of **Satpurushas** is such that **they can find a good quality even in a great sinner**.
8. The Jagadguru also recalled another teaching of Sri Adi Shankaracharya — “**भगवतो भक्तिर्दृढायीताम्**”, meaning **one must strengthen and deepen devotion to the Lord**.

Vijayayatra : Alappuzha: APRIL 13-14, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/alappuzha-april-13-14-2012/>

26. Anugraha Bhashanam - Kollam

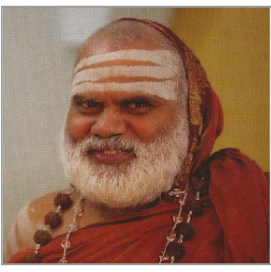
In His Anugraha Bhashanam, the Jagadguru said that if one does a mistake without knowing, we attribute the cause to his ignorance. But there are also times when man makes a mistake due to an external impetus. A young student does not wish to cheat in an examination; however goaded by others who are used to cheating, he ends up cheating.



However there are many instances when there are no external forces to make man commit sins. So who makes man commit sins even when he does not desire to do so and there are no external factors to influence. This was one of the questions Arjuna asked the Lord in the Bhagavad Gita

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥

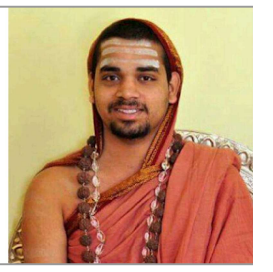


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The Lord replies that the cause are desire and anger that are present in the minds of people.

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

The Jagadguru illustrated the effect of anger from the Sundara Kanda of Valmiki Ramayanam. After Hanuman had had Darshan of Mother Sita, he had been captured by Ravana and his tail had been set on fire. At that time, Mother Sita prayed for his well-being thus –

यद्यस्ति पतिशुश्रूषा यद्यस्ति चरितं तपः ।
यदि वाप्येकपत्नीत्वं शीतो भव हनूमतः ॥ २४॥

If I have not thought of anyone else but my husband Sri Rama, and have served him well, let not Hanuman be burnt by fire. Meanwhile, Hanuman unaffected by his burning tail had set fire to Lanka. For an instant, Hanuman felt happy that he had burnt all of Lanka. However, he immediately felt that he had committed a blunder. He wondered if some harm would have befallen Mother Sita due to the fires he had set. He was crestfallen when this thought struck him and felt the purpose of his mission might have become a failure. He then reflects on the effects of anger that made him burn Lanka, expressing thus:

क्रुद्धः पापं न कुर्यात् कः क्रुद्धो हन्यात् गुरुनपि ।
क्रुद्धः परुषया वाचा नरः साधून् अधिक्षिपेत् ॥
नावाच्यमस्ति क्रुद्धस्य नाकार्यं विद्यते क्वचित् ॥

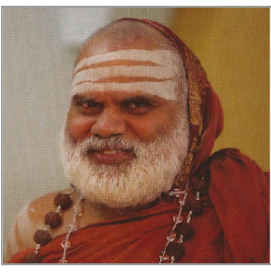
“What act would an angry man abstain from? What words would he not use? Seething with anger, He would not hesitate to insult a saint. He is likely to commit any kind of sin and may even harm his Guru.”

Hence anger and desire must be won over. It may seem that this advice is quite right but not easily achievable, and may even seem impossible. However one must not relent. The Jagadguru pointed out a There is a man who struggled to clear the Chartered Accountancy examination and cleared in the 36th attempt! His efforts and will helped him though it took him a long time. Hence determination and perseverance will help man overcome the internal enemies of Kama and Krodha.

Conquering Desire and Anger – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

In His **Anugraha Bhāṣaṇam**, Jagadguru **Sri Sri Bharati Tirtha Mahaswamiji** explained the **cause of sinful actions** and the need to overcome **desire (Kāma)** and **anger (Krodha)**.

Causes of Wrong Actions

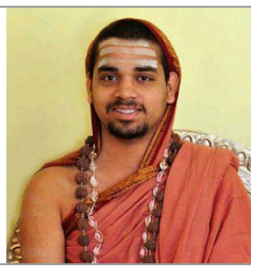


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The Jagadguru said that when a person commits a mistake **unknowingly**, we attribute it to **ignorance**. At times, a person may commit a mistake due to **external influence**. For example, a student who does not wish to cheat in an examination may be **pressured by others** who are accustomed to cheating and may finally give in. However, there are many situations where **no external force is present**, yet a person commits wrong actions even **against his own will**.

Arjuna's Question in the Bhagavad Gita

This very question was asked by **Arjuna** to **Lord Krishna** in the **Bhagavad Gita**:

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वाष्ण्य बलादिव नियोजितः ॥

Meaning:

“What impels a person to commit sin, even unwillingly, as if compelled by force?”

The Lord's Reply : The Lord replies that the cause is **desire and anger**, arising from the **Rajo-guna**:

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

Meaning:

“This is desire, this is anger, born of the quality of Rajas. It is insatiable and a great destroyer. Know this to be the enemy.”

Thus **Kāma and Krodha** are the **inner enemies** that drive a person toward sinful actions.

Example from the Sundara Kāṇḍa

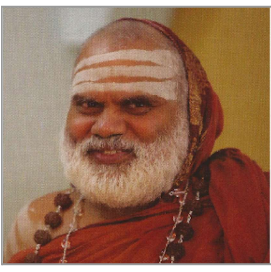
The Jagadguru illustrated the **destructive effect of anger** with an incident from the **Sundara Kāṇḍa of the Valmiki Ramayana**.

After **Hanuman** met **Mother Sita**, he was captured by **Ravana**, and his **tail was set on fire**. At that time, Mother Sita prayed:

यद्यस्ति पतिशुश्रूषा यद्यस्ति चरितं तपः ।
यदि वाप्येकपत्नीत्वं शीतो भव हनूमतः ॥

Meaning:

“If I have faithfully served my husband Sri Rama and remained devoted only to Him, may the fire become cool for Hanuman.”

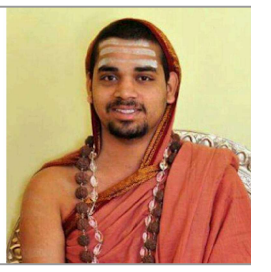


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By her purity and devotion, **Hanuman was not harmed by the fire.**

Hanuman's Reflection

Hanuman then used his burning tail to **set Lanka on fire**. At first, he felt satisfied that he had destroyed the city of Ravana. But immediately a thought arose in his mind: **“What if Mother Sita has been harmed in the fire I caused?”** This thought made him **deeply distressed**, and he felt that **his mission might have failed**.

Reflecting on the consequences of anger, Hanuman said:

क्रुद्धः पापं न कुर्यात् कः क्रुद्धो हन्यात् गुरूनपि ।
क्रुद्धः परुषया वाचा नरः साधून् अधिक्षिपेत् ॥
नावाच्यमस्ति क्रुद्धस्य नाकार्यं विद्यते क्वचित् ॥

Meaning:

- What sin would an angry man not commit?
- In anger, a man may even harm his Guru.
- He may insult noble people with harsh words.
- There is nothing he would not say and nothing he would not do.

Thus **anger can drive a person to commit even the gravest mistakes.**

Overcoming Kāma and Krodha

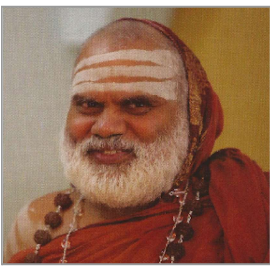
The Jagadguru emphasized that **desire and anger must be conquered**. This may appear difficult or even impossible. However, one must **never give up trying**. To illustrate this, the Jagadguru mentioned a person who **passed the Chartered Accountancy examination only in his 36th attempt**. Though success took many years, **determination and perseverance finally led him to victory**.

Conclusion

The Jagadguru taught that:

- **Desire and anger are the true enemies within us.**
- They can push a person toward actions he himself does not wish to perform.
- Through **determination, self-control, and perseverance**, these inner enemies can be conquered.

By striving continuously to overcome **Kāma and Krodha**, one moves closer to a **life of Dharma and spiritual progress**.

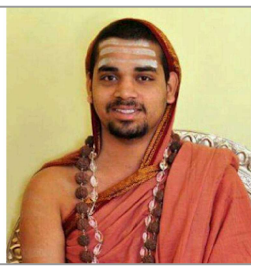


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Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. Jagadguru **Bharati Tirtha Mahaswami** explained that sometimes people commit mistakes **out of ignorance**, while at other times they are **influenced by external factors**, such as bad company.
2. For example, a student who normally would not cheat may **end up cheating due to the influence of others**.
3. However, there are also situations where **a person commits wrong actions even without external pressure**, which raises the question: What makes a person do wrong even when he does not wish to?
4. This same question was asked by **Arjuna** to **Krishna** in the **Bhagavad Gita**.
5. The Lord replies that the real causes are **desire (Kāma)** and **anger (Krodha)**, which arise from **Rajo-guṇa** and act as powerful inner enemies.
6. The Jagadguru illustrated the **danger of anger** through an incident from the **Ramayana**. After meeting **Sita**, **Hanuman** had his tail set on fire by **Ravana** and in anger set **Lanka** ablaze.
7. Soon after, Hanuman **regretted his action**, fearing that the fire might have harmed Sita. He then reflected that **anger can drive a person to commit any sin, even insulting saints or harming one's Guru**.
8. Therefore, the Jagadguru stressed that **desire and anger must be conquered**, as they are the true enemies within.
9. Though overcoming these inner enemies may appear **difficult or even impossible**, one must **persist with determination and effort**.
10. With **perseverance and strong resolve**, just as someone eventually succeeds after repeated attempts, a person can **gradually overcome Kāma and Krodha and progress on the path of Dharma**.

Vijayayatra : Kollam: APRIL 14 – 15, 2012

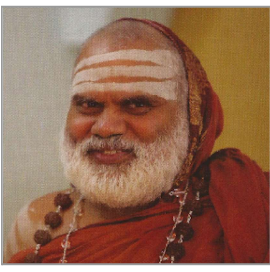
Link : <https://vijayayatra.sringeri.net/archiveyatra/kollam-april-14-15-2012/>

27. Anugraha Bhashanam - Tiruvananthapuram

In His Anugraha Bhashanam, the Jagadguru said that people spend the days of lives in various ways. The Shastras state that –

कृतगङ्गोदकस्नानं श्रुतभारतसत्कथम् ।
अर्चिताच्युतपादाब्जं दिनं कल्पशताद्वरम् ॥

That day is deemed purpose in which one takes bath in the Ganga (visits a Tirtha Kshetra), hears to the glories of the Lord in Itihasas such as the Mahabharata, and worships the Lotus Feet of the Lord. A day spent in such pursuits is better than a eon spent otherwise.

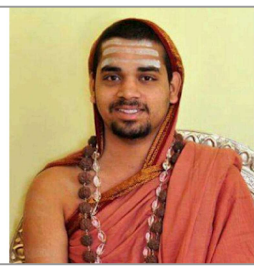


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Jagadguru further explained that today, people feel it is a great achievement and their lives have become exalted if they travel abroad. They take pride in saying “I have travelled to Britain thrice, America twice etc.” Gone are the days when people used to consider themselves blessed after a pilgrimage to Tirtha Kshetras such as Kashi, Rameswaram, Badri or Sringeri.

Remembrance of the Lord and chanting the Lord’s Name, rids one’s minds of impurities such as anger, greed and prepares one for spiritual Sadhana resulting in the final liberation. If one does not spend the days in these manner, what is the point of living long? Let not people forget that the life is not about living long but about living purposefully.

Spending Life Meaningfully – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

In His **Anugraha Bhāṣaṇam**, Jagadguru **Sri Sri Bharati Tirtha Mahaswami** explained how a person should **spend each day of life in a meaningful and purposeful way** according to the **Shastras**.

What Makes a Day Truly Worthwhile

The Jagadguru quoted a verse from the Shastras:

कृतगङ्गोदकस्नानं श्रुतभारतसत्कथम् ।



अर्चिताच्युतपादाब्जं दिनं कल्पशताद्वरम् ॥

Meaning:

A day in which one:

- bathes in the sacred waters of the **Ganga** or visits a **holy pilgrimage place**,
- listens to the sacred stories of the Lord from **Itihasas such as the Mahabharata**, and
- worships the **lotus feet of Lord Achyuta (Vishnu)**,

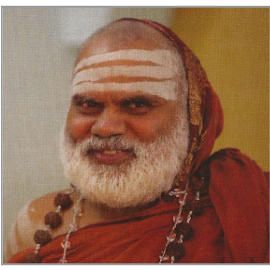
is far superior to even a hundred eons spent otherwise.

Thus a single day spent in **spiritual pursuits** becomes immensely valuable.

Changing Attitudes in Modern Times

The Jagadguru observed that in modern times people often feel **proud of travelling abroad**. Many consider it a great achievement to say:

- “I have travelled to Britain three times,”

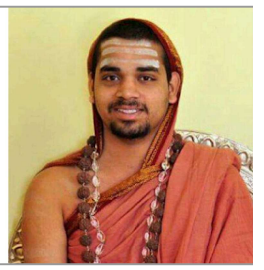


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- "I have visited America twice," etc.

However, in earlier times people felt **truly blessed only after undertaking pilgrimages** to sacred **Tirtha Kshetras**, such as:

- **Kashi**
- **Rameswaram**
- **Badrinath**
- **Sringeri**

Pilgrimage was considered a **great spiritual fortune**.

Power of Remembering the Lord

The Jagadguru emphasized that:

- **Remembering the Lord**, and
- **Chanting His Divine Name**

purifies the mind by removing impurities such as:

- anger
- greed
- attachment

A purified mind becomes **fit for spiritual discipline (Sādhana)** and ultimately leads to **liberation (Moksha)**.

Life Should Be Purposeful, Not Merely Long

The Jagadguru concluded with an important reflection:

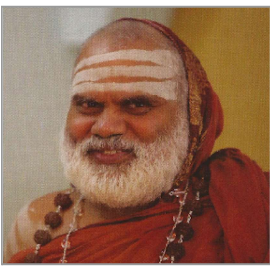
If one does not spend life in **spiritual reflection, devotion, and Dharma**, then **what is the value of merely living long?**

The purpose of life is **not simply longevity**, but **living in a meaningful and spiritually uplifting way**.

Conclusion

The Jagadguru taught that a truly valuable life is one in which:

- time is spent in **pilgrimage and sacred remembrance**,
- one listens to **scriptural teachings**,
- one **worships the Lord**, and

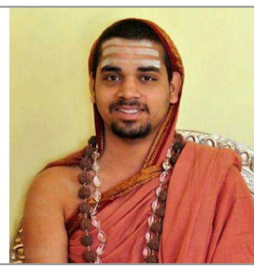


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- one purifies the mind through devotion.

A single day spent in such noble pursuits is **more precious than countless days spent in worldly distractions.**

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. Jagadguru **Bharati Tirtha Mahaswami** explained that people spend their days in many ways, but the **Shastras describe what makes a day truly meaningful.**
2. A day becomes sacred and purposeful when one:
 - takes a **holy bath in the Ganges River** or visits a **Tirtha Kshetra,**
 - listens to the sacred stories of the Lord from Itihasas such as the **Mahabharata,**
 - worships the **Lotus Feet of the Lord.**
3. The scriptures declare that **a single day spent in such spiritual pursuits is greater than living for hundreds of years otherwise.**
4. The Jagadguru observed that today many people feel proud of **travelling abroad** and consider it a great achievement.
5. In earlier times, however, people felt **truly blessed when they performed pilgrimages** to sacred places such as:
 - **Kashi,**
 - **Rameswaram,**
 - **Badrinath,** and
 - **Sringeri.**
6. **Remembrance of the Lord and chanting His Name** purifies the mind by removing impurities such as **anger and greed.**
7. Such purification prepares a person for **spiritual sādhanā,** ultimately leading to **liberation (Moksha).**
8. The Jagadguru concluded that **life is not about living long but about living meaningfully,** and a life becomes meaningful only when it is **spent in devotion, pilgrimage, and remembrance of the Lord.**

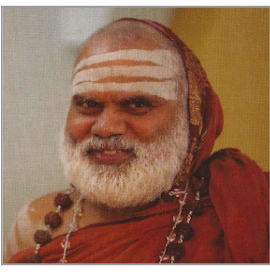
Vijayayatra : Thiruvananthapuram: APRIL 15 – 18, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/thiruvananthapuram-april-15-18-2012/>

28. Anugraha Bhashanam - Nagercoil

In His Anugraha Bhashanam, Dharma can be taken to mean duty in general. The Dharma of a son is to serve his parents, that of a student is to study sincerely and that of a teacher to teach his students well.

While these duties vary from individual to individual, there are a set of principles that constitute Dharma common to all. One of them is Ahimsa. It is said that **अहिंसा परमो धर्मः** – Ahimsa constitutes the highest Dharma. Ahimsa is not to be understood as mere abstinence from physical

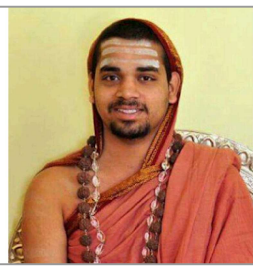


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harm. Our Shastras declare that only one who never hurts anyone by thought, word and deed can be said to be adhering to the principle of Ahimsa.



Another such Dharmic principle common to all is to speak the truth. The Jagadguru recalled the words of Kalidasa in his poetic work, Raghuvamsha, when the great poet describes the kings in the lineage of Raghu Maharaja as सत्याय मितभाषिणाम् – those who spoke little for the sake

of truth. The Jagadguru explained that this trait of the kings was to refrain from speaking at length unless necessitated for. As it is not easy to control one's tongue, every word spoken was measured giving no opportunity of uttering a lie. Illustrating thus, the Jagadguru advised the devotees to speak measuredly because overindulgence in speech often leads to the telling of lies.

The Jagadguru also spoke about a third Dharmic principle – वित्तस्य पात्रे व्ययः – that one's wealth must be spent in charity to the deserving. In the past centuries, the rich used to construct temples out of a sense of rendering service, as thousands of people could then come to the temple and get solace. The Jagadguru also stressed upon the fact that one must seek security in life only by wealth acquired through just means – न्यायोपार्जितवित्तेन कर्तव्यं ह्यात्मरक्षणम् . If a person procures wealth unjustly, he will lose it in the very ways he obtained them unjustly. The Jagadguru ended His Anugraha Bhashanam Hence one must observe Dharma common to all, besides adhering to one's own special duty.

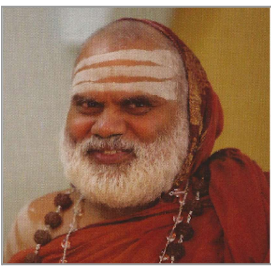
Universal Principles of Dharma – Teaching from Jagadguru's Anugraha Bhāṣaṇam

In His Anugraha Bhāṣaṇam, Jagadguru Sri Sri Bharati Tirtha Mahaswamiji explained the meaning of Dharma and the principles that everyone must follow.

Dharma as One's Duty

Dharma may be understood as **duty**. Different individuals have different duties in life. For example:

- The **duty of a son** is to serve and respect his parents.
- The **duty of a student** is to study sincerely.

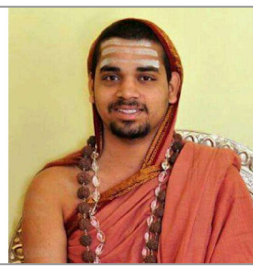


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- The **duty of a teacher** is to teach his students properly.

While such duties differ from person to person, the Jagadguru said that there are **certain Dharmic principles common to all human beings**.

Ahimsa – The Highest Dharma

One such universal principle is **Ahimsa**. The Shastras declare:

“अहिंसा परमो धर्मः”

Meaning:

Non-violence is the highest Dharma.

However, the Jagadguru clarified that **Ahimsa is not merely refraining from physical violence**. True Ahimsa means **not hurting any being by:**

- **Thought,**
- **Word,** or
- **Deed.**

Only a person who avoids causing harm in all these ways can truly be said to practice **Ahimsa**.

Speaking the Truth

Another principle common to all is **truthfulness**. The Jagadguru recalled a verse from **Raghuvamsha**, where the poet **Kalidasa** describes the kings of the lineage of **Raghu** as:

“सत्याय मितभाषिणाम्”

Meaning:

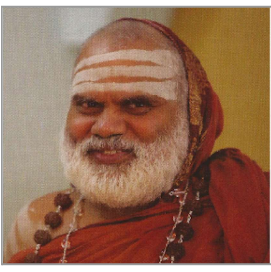
“They spoke little, and spoke only for the sake of truth.”

The Jagadguru explained that these kings **spoke sparingly** and **only when necessary**. By controlling their speech and measuring every word carefully, they ensured that **no falsehood would be uttered**. Thus, he advised devotees to **speak in a measured manner**, since excessive talk often leads to **falsehood and unnecessary speech**.

Spending Wealth for Worthy Causes

The Jagadguru also spoke about another Dharmic principle:

“वित्तस्य पात्रे व्ययः”

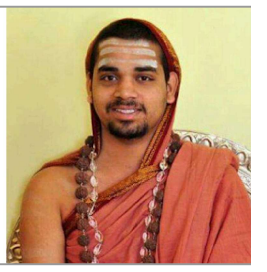


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Meaning:

Wealth should be spent in charity for deserving recipients.

In earlier centuries, wealthy people often **constructed temples** and supported religious institutions as an act of **service to society**, enabling thousands of devotees to obtain **spiritual solace and inspiration**.

Wealth Must Be Earned by Righteous Means

The Jagadguru further stressed that one must seek security in life only through **wealth acquired by just means**:

“न्यायोपार्जितवित्तेन कर्तव्यं ह्यात्मरक्षणम्”

Meaning:

One should sustain and protect oneself only through wealth earned righteously.

If wealth is obtained through **unjust or dishonest means**, it will eventually be **lost through similar unjust ways**.

Conclusion

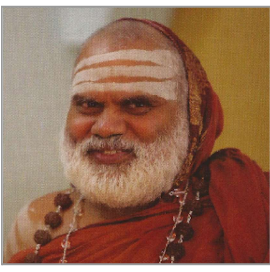
The Jagadguru concluded that every individual must:

- perform **their own specific duties**, and
- at the same time follow the **universal principles of Dharma**, such as:
 - **Ahimsa (non-violence)**
 - **Truthfulness**
 - **Measured speech**
 - **Charity to the deserving**
 - **Righteous earning of wealth**

By living according to these principles, one leads a **life of righteousness, harmony, and spiritual progress**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

1. Jagadguru **Bharati Tirtha Mahaswami** explained that **Dharma can broadly mean duty**.
 - The **duty of a son** is to serve his parents.
 - The **duty of a student** is to study sincerely.
 - The **duty of a teacher** is to teach properly.
2. While such duties **differ according to one's role**, there are **certain principles of Dharma common to everyone**.

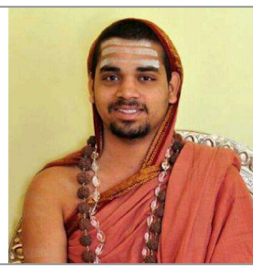


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3. One such universal principle is **Ahimsa (non-violence)**. The scriptures declare “अहिंसा परमो धर्मः” — Non-violence is the highest Dharma.
4. Ahimsa does not merely mean **avoiding physical harm**. A person truly practising Ahimsa **must not hurt others through thought, word, or action**.
5. Another important principle of Dharma is **speaking the truth**.
6. The Jagadguru referred to **Raghuvamsha** by **Kalidasa**, where the kings of the lineage of **Raghu** are described as “सत्याय मितभाषिणाम्” — those who spoke little in order to uphold truth.
7. The Jagadguru explained that **measured speech helps avoid falsehood**, because excessive talking often leads to untruth.
8. A third universal principle is “वित्तस्य पात्रे व्ययः” — **spending one’s wealth in charity to deserving persons**.
9. In earlier times, wealthy people **built temples and public institutions** out of a spirit of service so that society could benefit.
10. The Jagadguru also emphasized that **wealth should be earned only through righteous means** — “न्यायोपार्जितवित्तेन कर्तव्यं ह्यात्मरक्षणम्”.
11. Wealth acquired **unjustly will ultimately be lost through unjust means**.
12. Therefore, one must **follow both one’s personal duties and the universal principles of Dharma** in order to lead a righteous life.

Vijayayatra : Nagercoil: APRIL 18 – 19, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/nagercoil-april-18-19-2012/>

29. Anugraha Bhashanam - Tirunelveli

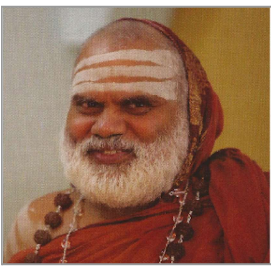
In His Anugraha Bhashanam, the Jagadguru pointed out by quoting from the Mahabharata, that people see living beings die every day yet desire for themselves a long life and a state of permanence. What can be a greater wonder?

अहन्यहनि भूतानि प्रविशन्ति यमालयम् ।
शेषाः स्थावरमिच्छन्ति किमाश्चर्यमितः परम् ॥

The Jagadguru stressed on the need to realize the importance of the time we have and use it in pursuit of Dharma.

The verse you quoted from the Mahabharata expresses a profound reflection on human nature. It appears in the famous dialogue between Yudhishtira and Yaksha during the episode known as the Yaksha Prashna.

The Verse

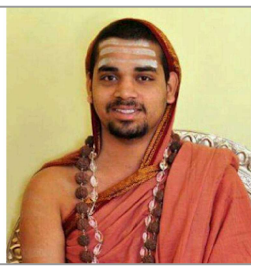


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अहन्यहनि भूतानि प्रविशन्ति यमालयम् ।
शेषाः स्थावरमिच्छन्ति किमाश्चर्यमितः परम् ॥



Meaning (simple translation):

“Day after day countless beings go to the abode of Yama (death). Yet those who remain think they will live forever. What could be a greater wonder than this?”

Philosophical Insight – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

The teaching highlights a paradox in human psychology:

- Every day we **see death around us**—family members, neighbors, historical figures.
- Yet we live as though **death applies only to others**, not to ourselves.
- This illusion creates **complacency and attachment**, making us postpone what truly matters.

The Jagadguru’s Emphasis

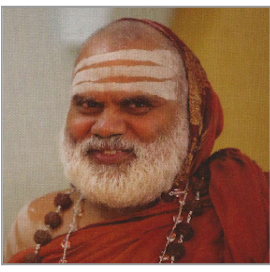
When a Jagadguru cites this verse in an **Anugraha Bhashanam (blessing discourse)**, the point is not pessimism but **spiritual urgency**:

1. **Human life is temporary.**
2. **Time is extremely precious.**
3. Therefore we must **use this life for Dharma, spiritual growth, and self-realization** rather than mere worldly pursuits.

Practical Reflection

The teaching encourages us to:

- Perform our **Dharma sincerely**.
- Cultivate **detachment and awareness of impermanence**.
- Engage in **Sadhana**—study, prayer, charity, and righteous living.
- Avoid postponing spiritual effort with the thought “I still have plenty of time.”

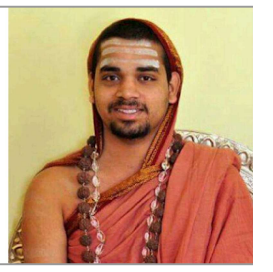


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In essence, the verse reminds us that **remembering the inevitability of death gives clarity to life**—it pushes us to live meaningfully and righteously.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- **Bharati Tirtha Mahaswamiji** quoted a verse from the **Mahabharata** in his Anugraha Bhashanam.
- The verse says that **every day many living beings die and go to the abode of Yama.**
- Despite witnessing death daily, **people still believe they themselves will live long and remain permanent.**
- This human tendency is described in the verse as **the greatest wonder (आश्चर्य).**
- The Jagadguru used this teaching to remind us that **life is temporary and uncertain.**
- Therefore, we should **realize the value of the time given to us.**
- We must **use our time wisely by following Dharma and engaging in righteous and spiritual pursuits.**

Vijayayatra : Tirunelveli: APRIL 19 – 29, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/tirunelveli-april-19-29-2012/>

30. Anugraha Bhashanam - Ramayyampatti

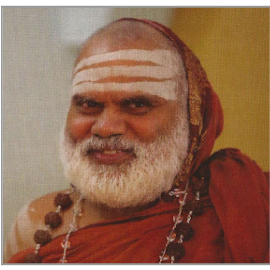
Just as the Lord is not pleased by external exhibition but by devotion, the Guru too is pleased only by true devotion. The Shastras say that **देवमिव आचार्यमुपासीत** – Worship the Guru as the Lord. The devotion towards the Guru will result in our Shreyas. It is natural for everyone to desire the best for oneself. This will come about only by the Grace of the Lord and the Guru. We observe Guru Bhakti even in the case of the Lord's incarnations.



Guru to be Worshipped Like the Lord – Teaching from Jagadguru's Anugraha Bhāṣaṇam

The statement “**देवमिव आचार्यमुपासीत**” comes from the Taittiriya Upanishad and means:

“**One should worship the Acharya just as one worships the Lord.**”

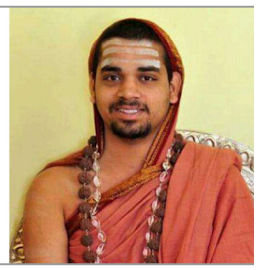


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This does not mean the Guru is worshipped as a separate deity out of formality or external display. Rather, the Guru is revered because **he represents the living channel through which the Lord's knowledge and grace flow to the disciple.**

Devotion, Not External Display

Just as the Lord is not pleased by mere external show—rituals performed without sincerity—the Guru also responds only to **true devotion (bhakti), humility, and sincerity.**

- External acts alone do not please the Guru.
- **Inner reverence, obedience, and gratitude** are what matter.

Guru Bhakti Leads to Shreyas

The scriptures often distinguish between two goals:

- **Preyas** – what is pleasant or immediately attractive
- **Shreyas** – what is truly beneficial and leads to spiritual uplift

This distinction is beautifully taught in the Katha Upanishad. Guru Bhakti guides the disciple toward **Shreyas**, because the Guru directs the student away from temporary pleasures toward lasting spiritual good.

Even the Lord's Incarnations Show Guru Bhakti

A striking point in your passage is that **even divine incarnations demonstrate devotion to their Gurus**, showing the importance of this principle.

Examples include:

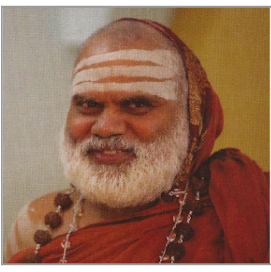
- Krishna studying under Sandipani.
- Rama receiving instruction from Vasistha and Vishvamitra.

If the Lord Himself follows the **Guru-Śiṣya discipline**, it establishes the ideal for humanity.

Central Message

Therefore:

- **Grace of the Lord** and **Grace of the Guru** together bring true welfare.
- Guru Bhakti is not mere reverence but **faith, surrender, and willingness to follow guidance.**
- Through such devotion, the seeker attains **Shreyas—spiritual progress and ultimate liberation.**

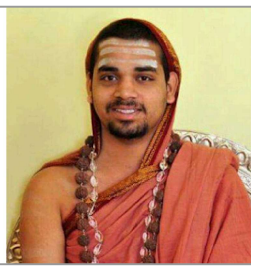


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In essence, the Guru is revered **not as a personality but as the embodiment of divine wisdom that leads the disciple to the Lord.**

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- Just as the **Lord is pleased not by external show but by sincere devotion**, the **Guru is also pleased only by true devotion.**
- The **Shastras** instruct: “देवमिव आचार्यमुपासीत” — one should **worship the Guru as one worships the Lord.**
- **Devotion to the Guru (Guru Bhakti)** leads to our **Shreyas** (true welfare and spiritual good).
- Everyone naturally desires the **highest good for themselves.**
- This **true good is attained only through the grace of the Lord and the Guru.**
- Even in the **incarnations of the Lord**, we see examples that emphasize **Guru Bhakti.**

Vijayatra : Ramayyanpatti: APRIL 29-30, 2012

Link : <https://vijayatra.sringeri.net/archiveyatra/ramayyanpatti-april-29-30-2012/>

31. Anugraha Bhashanam - Palamadai

In His Anugraha Bhashanam, the Jagadguru spoke about the greatness of Sri Adi Shankaracharya and quoted the first verse from Sri Adi Shankaracharya's Dhanyashtakam explaining that, that alone is knowledge the obtainment of which results in subduing of the senses, that alone is to be known which is explained in the Upanishads and those people indeed are blessed who are clear about the ultimate objective of life.

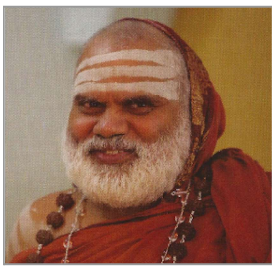
तज्ज्ञानं प्रशमकरं यदिन्द्रियाणां
तज्ज्ञेयं यदुपनिषत्सु निश्चितार्थम् ।
ते धन्याः भुवि परमार्थनिश्चितेहाः
शेषास्तु भ्रमनिलये परिभ्रमन्ति ॥

True knowledge and true blessedness – Teaching from Jagadguru's Anugraha Bhāṣaṇam

The Verse

तज्ज्ञानं प्रशमकरं यदिन्द्रियाणां
तज्ज्ञेयं यदुपनिषत्सु निश्चितार्थम् ।
ते धन्याः भुवि परमार्थनिश्चितेहाः
शेषास्तु भ्रमनिलये परिभ्रमन्ति ॥

Meaning

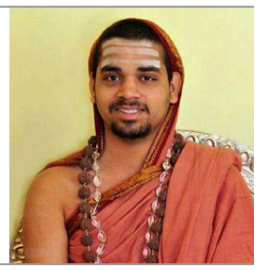


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“That alone is knowledge which brings about the quietening of the senses. That alone is to be known which is clearly taught in the Upanishads. Those who are firmly convinced about the supreme goal of life are truly blessed on this earth. All others wander about in the abode of delusion.”

True Knowledge Controls the Senses

Shankaracharya says that **knowledge is not mere scholarship**. If learning does not lead to **śama (inner calm)** and **control of the senses**, it is not real knowledge. Real knowledge transforms the person.



What is Worth Knowing

The verse states that the **true subject of knowledge** is what is taught in the Upanishads—the knowledge of the **Ātman and Brahman**, the ultimate reality.

Worldly knowledge may help us live in the world, but **knowledge of the Self** liberates us.

Who Are Truly Blessed (Dhanyāḥ)

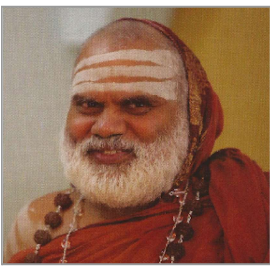
Those who clearly understand the **Paramārtha (ultimate goal of life)** are called “**Dhanyāḥ**” — **the blessed ones**. Such people know that the final purpose of life is **Self-realization and liberation (moksha)**.

Others Wander in Delusion

Those who do not recognize this ultimate purpose remain caught in **bhrama (delusion)**—constantly moving through cycles of desires, distractions, and worldly pursuits.

By quoting this verse, the Jagadguru emphasizes:

- **Life has a higher purpose** beyond worldly achievements.
- **Scriptural wisdom**, especially from the Upanishads, points toward that goal.
- **Self-discipline and sense-control** are signs of real knowledge.
- Those who recognize and pursue the **ultimate goal (moksha)** are the truly blessed.

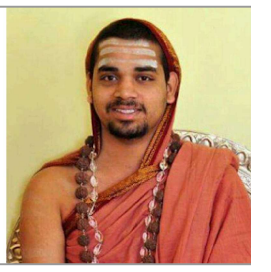


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In essence, Shankaracharya reminds us that **true learning should lead to inner mastery and clarity about the purpose of life**—otherwise one simply continues to wander in the world of illusion.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** spoke about the greatness of **Adi Shankaracharya**.
- He quoted the first verse of **Dhanyashtakam**.
- The verse explains that **true knowledge is that which brings control and calmness to the senses**.
- **That alone is worth knowing which is taught and established in the Upanishads**.
- People who clearly understand the **ultimate goal of life (Paramartha)** are truly **blessed (Dhanya)**.
- Those who do not understand this goal **continue to wander in the world of delusion and confusion**.

Vijayayatra : Palamadai: APRIL 30 – MAY 1, 2012

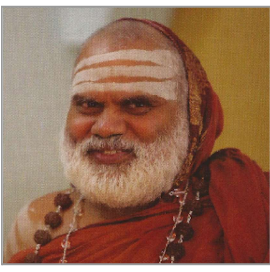
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32. Anugraha Bhashanam (1) - Thootukudi



The Jagadguru talked about the qualities of a true devotee as described by the Lord in the Gita – that he would hate no living being, be compassionate and friendly to all, be without the sense of I and mine, and equanimous in the midst of joy and sorrow. Quoting a verse, the Jagadguru said that the Lord is pleased only by a devotee who is humbler than a blade of grass and more tolerant than a tree –

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन सेवनीयः सदा हरिः ॥

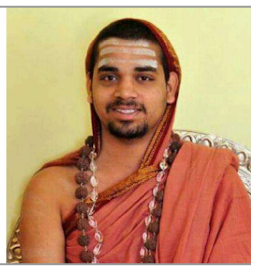


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Inner qualities of a true devotee – Teaching from Jagadguru's Anugraha Bhāṣaṇam

Qualities of a True Devotee in the Gita

In the Gita, Krishna describes the devotee dear to Him:

“He who hates no being, who is friendly and compassionate to all, free from the sense of ‘I’ and ‘mine’, the same in pleasure and pain, and forgiving...”

These qualities appear in **Bhagavad Gita** where the Lord explains the characteristics of the **ideal bhakta**.

Such a devotee:

- **Hates no living being**
- **Is friendly and compassionate** to all
- Is free from **ego and possessiveness**
- Remains **equanimous in joy and sorrow**
- Lives with **humility and self-control**

The Verse on Humility and Tolerance

The Jagadguru also quoted the well-known verse:

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन सेवनीयः सदा हरिः ॥

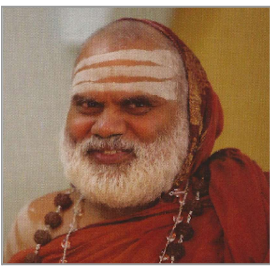
Meaning:

“One should be humbler than a blade of grass and more tolerant than a tree. Without expecting honor for oneself but giving respect to others, one should always worship the Lord.”

Deeper Meaning

This verse teaches three essential attitudes for devotion:

1. **Humility (तृणादपि सुनीचेन)**
A devotee should feel smaller than a blade of grass—free from pride and ego.
2. **Tolerance (तरोरपि सहिष्णुना)**
Like a tree that endures heat, cold, wind, and even being cut while still giving shade and fruit, a devotee bears difficulties with patience.
3. **Respect for Others (अमानिना मानदेन)**
One should not seek respect but should offer respect to all beings.

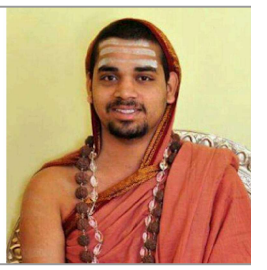


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Why These Qualities Please the Lord

The Jagadguru emphasized that **external rituals alone do not please the Lord**. What truly pleases Him is:

- **Egolessness**
- **Compassion**
- **Humility**
- **Equanimity**

When these qualities arise, devotion becomes **pure and natural**, and the Lord's grace flows easily.

Central Message

The teaching ultimately reminds us that **bhakti is not merely worship but transformation of character**. A heart filled with humility, tolerance, and compassion becomes the **true abode of the Lord**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

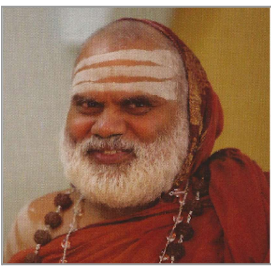
- **Bharati Tirtha Mahaswamiji** explained the qualities of a true devotee described by the Lord in the **Bhagavad Gita**.
- A true devotee **does not hate any living being**.
- He is **compassionate and friendly to all**.
- He is **free from the sense of "I" and "mine" (ego and possessiveness)**.
- He remains **equanimous in both joy and sorrow**.
- The Jagadguru quoted a verse stating that the Lord is pleased with one who is **humbler than a blade of grass and more tolerant than a tree**.
- Such a person **does not seek respect for himself but gives respect to others**.
- With this humility and tolerance, one should **always serve and worship the Lord**.

33. Anugraha Bhashanam (2) - Thootukudi

In His Anugraha Bhashanam, the Jagadguru spoke of the difference between the attitude of Mahatmas in the past and that of the present-day people.

In times gone by, we know of many Mahatmas who performed Sadhanas, and acquired Siddhis and even went on to attain Self-realization. However, even though we perform Sadhanas and act in accordance to the Shastras, the results do not follow.

For instance, the first qualification for a person engaged in penance is patience. Some may praise, some may insult and some may make fun. But the person must be patient and be

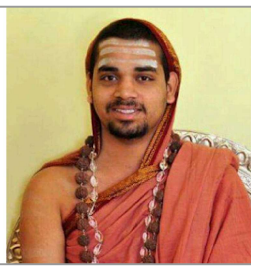


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unperturbed. Today, just like the Mahatmas of yore, people remain patient, though only in certain occasions. We also find that people have certain other qualities comparable to the great personages of the past. People are in certain circumstances free from desire. They also at times remain unconcerned about changes in weather, and strive to remain in meditation. However, why is that there is a huge difference in the results.



The Jagadguru then pointed out the difference in the attitude of the present-day people even though they have qualities similar to the Maharshis of yore. We remain patient because we are powerless. For instance, our patience is observed only when someone who is senior to us hurts us and we are unable to retaliate. If it is possible to retaliate against the person, people do retaliate.

Similarly, people bear with changes in the environment only when their job relocates them to a place with extreme weather. If they protest, they are likely to lose their job. People sit down for worship and meditation but seldom think about the Lord during that time. Instead, they think about their bank deposits, interest rates and shares even when they sit down to

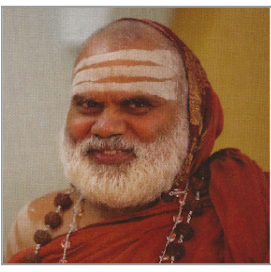
meditate. Hence it is inappropriate to complain that Sadhanas do not bear fruit. This is what is said in the Shastras:

क्षान्तं न क्षमय गृहोचितसुखं त्यक्तं न सन्तोषतः
सोढा दुःसहशीतवाततपनक्लेशा न तप्तं तपः ।
ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शम्भोः पदं
तत्तत्कर्म कृतं यदेव मुनिभिः तैस्तैस्फलैर्वञ्चिताः ॥

The Shastras point out that wealth and woman are the cause of one's downfall. Duryodhana went after wealth while Ravana went after a woman. The fate they met with is known to all. He whose mind does not get oriented towards either of these two – wealth and woman – is indeed praiseworthy. Hence it is essential to realize the faults in oneself, and strive accordingly. Nothing is impossible if we exert the proper effort.

Why the same spiritual practices (sādhanā) – Teaching from Jagadguru's Anugraha Bhāṣaṇam

The Verse Quoted

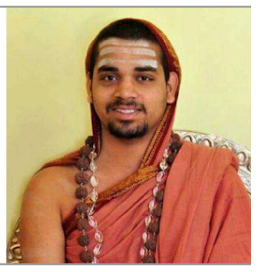


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क्षान्तं न क्षमया गृहोचितसुखं त्यक्तं न सन्तोषतः ।
सोढा दुःसहशीतवाततपनक्लेशा न तप्तं तपः ।
ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शम्भोः पदम् ।
तत्तत्कर्म कृतं यदेव मुनिभिः तैस्तैस्फलैर्वञ्चिताः ॥

Meaning

“We appear to have practiced patience, but not out of true forbearance. We have given up comforts, but not out of contentment. We have endured cold, heat, and hardships, but not as austerity. Though controlling the breath, we meditate day and night on wealth rather than on the feet of Shiva. Thus we perform the same acts as the sages, yet we are deprived of their fruits.”

Main Point

The Same Actions, but Different Motivation The Mahatmas of old performed tapas with **true intention and purity**. Modern people may perform **similar actions**, but the **motivation is different**.

Examples given in the discourse:

Patience

- **Maharshis**: patient out of **forbearance and spiritual discipline**.
- **Modern people**: patient because **they are powerless to retaliate**.

Enduring Hardship

- **Mahatmas**: endured heat, cold, hunger as **tapas**.
- **Modern people**: endure hardships because **circumstances force them to**.

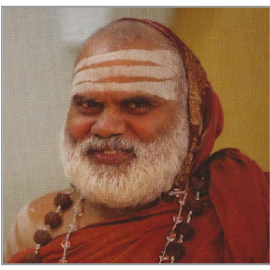
Meditation

- **Sages**: meditated with the mind fixed on the Lord.
- **Today**: even during meditation, the mind wanders to **money, work, and worldly matters**.

Thus **the external form of sādhana exists, but the inner spirit is missing**.

Causes of Downfall

The Jagadguru also referred to how **attachment leads to destruction**, citing well-known examples from the Mahabharata and the Ramayana.

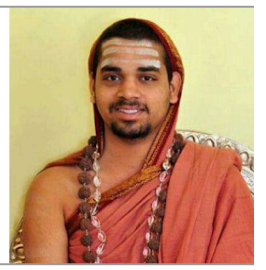


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- Duryodhana was destroyed due to **greed for wealth and kingdom**.
- Ravana met his downfall because of **desire for another's wife**.

These illustrate how **uncontrolled desire leads even powerful individuals to ruin**.

The Jagadguru summarized that the two powerful sources of downfall are:

- **Attachment to wealth**
- **Attachment to sensual desire**

One whose mind remains free from these attachments is truly admirable.

The Core Teaching

The message of the Jagadguru is ultimately **self-reflection rather than criticism**.

Instead of saying: "Why does my sādhana not produce results?"

One should ask: "Am I performing it with the right intention, sincerity, and purity?"

When the **inner attitude becomes pure**, sādhana naturally begins to bear fruit.

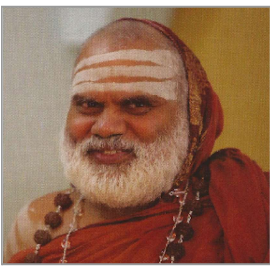
- ✓ **True patience** must come from strength, not helplessness.
- ✓ **True austerity** must come from spiritual aspiration, not compulsion.
- ✓ **True meditation** must involve the mind resting on the Lord.

Final Teaching

The Jagadguru concluded with an encouraging truth: **No spiritual attainment is impossible**. If a seeker **recognizes his shortcomings and sincerely strives to correct them**, success in sādhana will surely follow.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** explained the difference between the **attitude of ancient Mahatmas and present-day people**.
- In earlier times, many great sages performed **Sadhana**, gained **Siddhis**, and ultimately attained **Self-realization**.
- Today, even though people claim to follow **Sadhana and the Shastras**, the **results are often not obtained**.
- A key qualification for spiritual practice is **patience**—remaining calm whether one is praised, insulted, or mocked.
- Modern people appear to show similar qualities to the sages (patience, detachment, endurance, meditation), **but often only due to helplessness or external circumstances**.

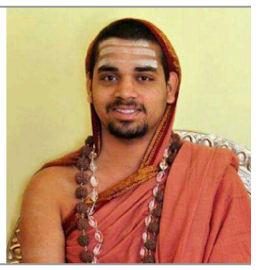


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- For example:
 - People remain **patient only when they cannot retaliate** against someone more powerful.
 - They tolerate **difficult environments only because their job demands it**.
 - During **meditation**, instead of thinking about the Lord, the mind wanders to **wealth, bank deposits, or worldly matters**.
- Therefore, it is **incorrect to complain that Sadhana does not bear fruit**, because the **inner attitude is not sincere**.
- The Shastras warn that **attachment to wealth and desire can lead to downfall**.
- Examples from the **Mahabharata** and **Ramayana**:
 - **Duryodhana** was ruined by his greed for wealth.
 - **Ravana** was destroyed by his desire for another's wife.
- A person whose **mind is not attached to wealth or sensual desire** is truly praiseworthy.
- Hence, one must **recognize one's own faults and sincerely strive to correct them**.
- With **proper effort and sincerity in Sadhana**, spiritual progress is certainly possible.

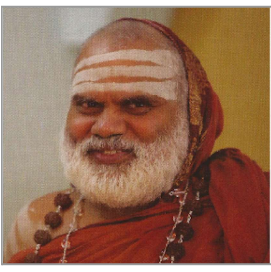
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34. Anugraha Bhashanam - Tiruchendur

In His Anugraha Bhashanam, the Jagadguru quoted the Vedic verse that states that the very existence of the world depends on Dharma. The Lord incarnated as Sri Adi Shankaracharya in Kali Yuga to protect Dharma. Prior to Sri Shankaracharya's incarnation, Lord Subrahmanya incarnated as Sri Kumarila Bhattapada to resuscitate the faith in Karma Kanda of the Vedas. Sri Bhattapada was a great Mimamsaka and defeated many Buddhists in debate and established that Vedas are the supreme source of knowledge.



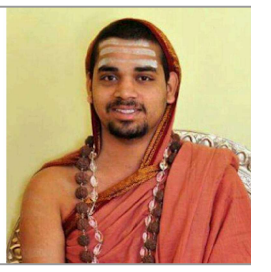


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The Jagadguru then spoke about a couple of incidents in Sri Bhattapada's life. King Sudhanva had told the followers of Sanatana Vaidika Dharma and the Buddhists that whosoever climbs a hill, leaps from the top of it and returns unhurt will be the victor. While the Buddhists hesitated, Sri Bhattapada immediately went atop the hill, shouted "If the Vedas are true, may no harm befall me" and he leapt from the hill and returned unharmed. However, when the Buddhists objected to this kind of a test, King Sudhanva thought of another test. He placed a snake inside a pot and asked the two factions to guess what was contained in the sealed pot.

Overnight, the Buddhists used their logic and inferred what was inside the pot. The following day, they replied to the king that the pot contained a snake. With the blessings received from Lord Surya, the Vedic followers told the King that the pot contained an idol of Lord Narayana lying on the serpent – "भोगीशभोगिशयनो भगवानिति भूसुराः"

Even as the king was surprised at their respective answers, a heavenly voice directed the king to believe the answer of the Vedic followers and check the pot. King Sudhanva checked the pot and indeed found an idol as described by the Vedic followers. Sudhanva realized that the greatness of the Vedas and the fact that whatever words come forth from a Vaidika who has studied the Vedas properly become true.

Thus it was Lord Subrahmanya who incarnated as Sri Bhattapada and initiated the rejuvenation of Sanatana Dharma. The Jagadguru spoke about the greatness of the Lord as expressed by Sri Adi Shankaracharya –

चिदेका षडास्या हृदि द्योतते मे
मुखान्निःसरन्ते गिरश्चापि चित्रम् ॥

The Lord's power is such that He can make even a dumb speak, cure the greatest of diseases, destroy all evil and bestow all auspiciousness. Hence, it is essential to worship Lord Subrahmanya with great Bhakti.

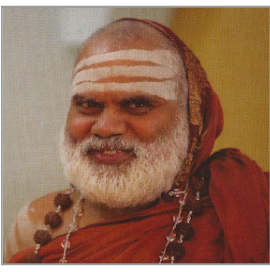
Dharma sustains the universe – Teaching from Jagadguru's Anugraha Bhāṣaṇam

Dharma as the Foundation of the World

The Vedas declare that the **very existence and order of the world depend upon Dharma**. When Dharma weakens, confusion arises in society and spiritual life declines. To restore it, the Lord manifests in different forms.

In the **Kali Yuga**, the Jagadguru explained that the Lord incarnated as Adi Shankaracharya to re-establish the authority of the Vedas and the path of Self-knowledge.

Incarnation of Lord Subrahmanya as Kumarila Bhattapada

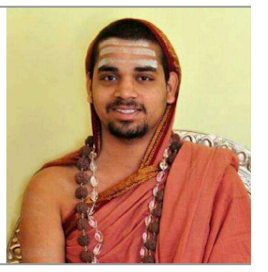


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Before the advent of Shankaracharya, the Lord Himself had already begun restoring Vedic Dharma. The Jagadguru stated that Subrahmanya incarnated as Kumarila Bhatta. Sri Bhattapada was a great exponent of **Purva Mimamsa**, the philosophical system that establishes the authority of the **Karma Kanda** of the Vedas.

During that period, **Buddhist thinkers were challenging the authority of the Vedas**, and Kumarila Bhatta debated them and established that:

- The **Vedas are eternal**
- The **Vedas are the supreme source of knowledge (pramāṇa)**
- Vedic rituals and Dharma are valid and authoritative

Through his work, faith in **Vaidika Dharma** was revived.

The Test by King Sudhanva

The Jagadguru narrated a well-known incident involving King Sudhanva. To decide which tradition was true, the king proposed a test:

First Test

Whoever could **leap from a hill and remain unharmed** would be declared victorious. While the Buddhists hesitated, Kumarila Bhatta immediately climbed the hill and declared:

“If the Vedas are true, may no harm befall me.”

He then jumped from the hill and **remained completely unharmed**, demonstrating his unwavering faith in the Vedas.

The Second Test – The Sealed Pot

The Buddhists objected to the first test, so the king devised another.

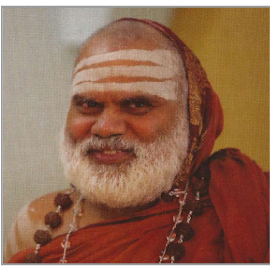
A **sealed pot containing a snake** was placed before the two groups.

- The Buddhists used reasoning and guessed that **a snake was inside**.
- The Vedic scholars, blessed by Surya, declared:

“भोगीशभोगिशयनो भगवानिति भूसुराः”

“Inside is the Lord reclining upon the serpent.”

They described an image of Narayana resting upon the serpent. At that moment a **divine voice** instructed the king to open the pot and believe the Vedic scholars. When the pot was

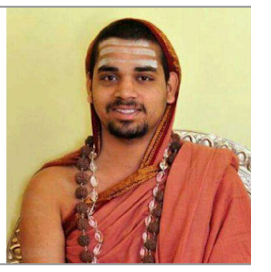


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opened, it indeed contained **the idol exactly as described**. King Sudhanva then realized the **power and truth of the Vedas**, and understood that:

The words of a true Vedic scholar, who has properly studied and realized the Vedas, become true.

Beginning of the Revival of Sanatana Dharma

Through the work of Kumarila Bhatta:

- Faith in the Vedas was restored
- Vedic ritualism was revived
- The stage was prepared for the later advent of Adi Shankaracharya, who established the path of **Advaita Vedanta**.

Thus, according to the Jagadguru, **Lord Subrahmanya initiated the rejuvenation of Sanatana Dharma** through this incarnation.

Verse Praising Lord Subrahmanya

The Jagadguru also quoted a verse attributed to Adi Shankaracharya:

चिदेका षडास्या हृदि द्योतते मे
मुखान्निःसरन्ते गिरश्चापि चित्रम् ॥

Meaning (sense):

“The six-faced Lord (Subrahmanya), embodiment of pure consciousness, shines in my heart. By His grace, wondrous words flow from my mouth.”

The Power of the Lord

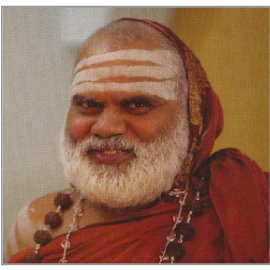
The Jagadguru concluded by describing the greatness of the Lord:

The grace of Subrahmanya can:

- Make **even a dumb person speak eloquently**
- **Remove severe diseases**
- **Destroy evil forces**
- **Grant auspiciousness and wisdom**

Final Teaching

Therefore, the Jagadguru emphasized that devotees should worship Lord Subrahmanya with **deep bhakti and faith**.

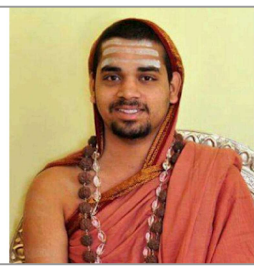


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Through such devotion:

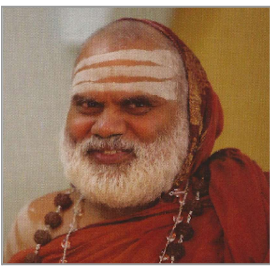
- Dharma is protected
- Knowledge arises
- Obstacles are removed
- Spiritual progress becomes possible.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** quoted a Vedic statement that **the very existence of the world depends on Dharma.**
- In the **Kali Yuga**, the Lord incarnated as **Adi Shankaracharya** to **protect and re-establish Dharma.**
- Before this, **Subrahmanya** incarnated as **Kumarila Bhatta** to **restore faith in the Karma Kanda of the Vedas.**
- Sri Kumarila Bhattapada was a great scholar of **Mimamsa** and **defeated many Buddhists in debates**, establishing that the **Vedas are the supreme source of knowledge.**
- **Incident with King Sudhanva:**
 - **Sudhanva** proposed a test: whoever jumped from a hill and remained unharmed would be victorious.
 - Sri Bhattapada leapt from the hill declaring **faith in the truth of the Vedas** and returned unharmed.
- **Second test with the sealed pot:**
 - The king placed a **snake inside a pot** and asked both sides to identify its contents.
 - The Buddhists guessed logically that it contained a snake.
 - The Vedic followers, by **the grace of Surya**, declared that the pot contained **an idol of Narayana lying on the serpent.**
 - A divine voice confirmed their statement, and the king found exactly what they described in the pot.
- King Sudhanva realized the **greatness of the Vedas** and that **the words of a true Vedic scholar become true.**
- Thus **Lord Subrahmanya's incarnation as Sri Kumarila Bhattapada** helped revive **Sanatana Dharma**, paving the way for the later work of **Adi Shankaracharya.**
- The Jagadguru also quoted a verse of **Adi Shankaracharya** praising **Lord Subrahmanya's power.**
- The Lord's grace can **make even the dumb speak, cure diseases, remove evil, and grant auspiciousness.**
- Therefore, devotees should **worship Lord Subrahmanya with deep devotion (Bhakti).**

Vijayayatra : Tiruchendur: MAY 4-5, 2012

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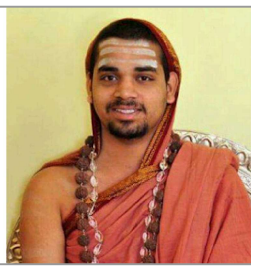


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35. Anugraha Bhashanam - Kallidaikuruchi

In His Anugraha Bhashana, the Jagadguru spoke about the significance of the Avatars (incarnations) of the Lord and the ensuing duty of man.

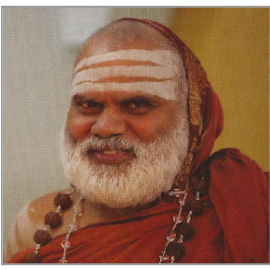
What does it mean when we say “the Lord protects Dharma” when He incarnates? Protection of Dharma means that the Lord removes all obstacles by destroying evil forces which stand in the way of adhering to Dharma. Our duty after the Lord’s incarnation is to adhere to Dharma. However it has to be examined whether we are indeed following Dharma. Let us consider the following: Suppose the raw materials for cooking have been procured; the food has been prepared and served. It is for the hungry man to consume the food. The food has not been prepared for those who procured the raw materials, or prepared the food or the person who serves food. Yet if the hungry man complains that he continues to be hungry even though the prepared food is right in front of him, whose fault is it? Is it not his duty to consume the food and satiate his hunger?

Similarly, is it not our duty to follow Dharma when the Lord has incarnated, protected Dharma, and given us a human birth? Can we study the Vedas, perform Yagas, worship the Lord and attain Jnana if we had taken birth in any other form? Though the Lord has given us all that is needed for the practice of Dharma, do we utilise this opportunity? The sincerity and focus that one must show towards



Dharma has been directed elsewhere by every one of you these days. The mind is not under control and goes after various objects.

There was a time when people refused to go after objects or prosperity if it came in the way of their observing Dharma. There have been instances in the past when the king sent for scholars while they were engaged in Anushtanam, they used to send the king’s emissary back saying that they would come only after finishing their Anushtanam. When such a scholar once went to the king after finishing his Anushthanam, the king expressed that he was made to wait for an hour. The

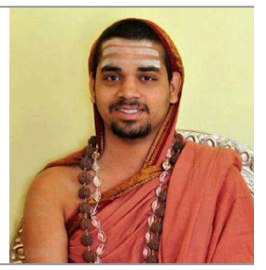


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scholar replied, "My Anushtana is for the good of all in the country." Such was their dedication to their Dharma.

Today, we become happy when we realize that we had such ancestors. But our happiness and contentment stop right there. How many feel that we should follow in their footsteps and lead our lives like they did? They put Dharma and the Lord ahead of everything else. Today people have wealth, status, comfort and worldly fame as their main focus. What is the point of the Lord incarnating and taking efforts to reestablish Dharma? What is the guarantee that one will get born as a human in the next birth?

The Guru can only show the people the path. We can point out if a man takes a wrong path or is about to fall into a pit. But if he refuses to listen, what can be done? Similarly if people even after being told, continue to do Adharmic activities, what can be done? Only when people adhere to Dharma does the land become bountiful. Hence realize the significance of the Lord's incarnation, your human birth and adhere to Dharma.

Sri Adi Shankara Bhagavatpada established the four Amnaya Peethams only to ensure that there would be someone to keep reminding the masses of the importance of Dharma and bring those who have drifted from the Dharmic path back into the fold. The Acharyas who have followed in the Dakshinamnaya Sri Sharada Peetham have consecrated Goddess Sharada in many places. Hence it is essential to worship Sharada, the Goddess of knowledge, as well as the Guru who is the bestower of knowledge.

What is the responsibility of human beings when the Lord incarnates to protect Dharma? – Teaching from Jagadguru's Anugraha Bhāṣaṇam

Meaning of the Lord Protecting Dharma

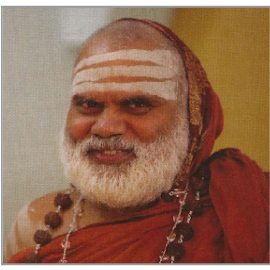
Whenever Dharma declines, the Lord incarnates to restore it. This teaching is famously expressed in the Bhagavad Gita where Krishna declares that He incarnates to protect the righteous and destroy evil.

The Jagadguru explained that **protecting Dharma** means:

- Removing obstacles that prevent people from practicing righteousness
- Destroying forces that spread **Adharma**
- Re-establishing the authority of **Vedic Dharma**

Once these obstacles are removed, **it becomes the duty of human beings to actually practice Dharma.**

The Analogy of the Prepared Food

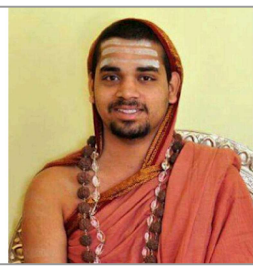


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The Jagadguru illustrated this with a simple example.

- Raw materials are procured.
- Food is cooked.
- It is served before a hungry man.

Now if the hungry man complains that he is still hungry **without eating the food**, whose fault is it? Clearly, the fault lies with the hungry person who **does not make use of what is given**.

Similarly:

- The Lord incarnates.
- Dharma is protected.
- Human birth is granted.

But if people **do not practice Dharma**, the fault cannot be attributed to the Lord.

The Value of Human Birth

Human birth is extremely precious because only as a human being can one:

- Study the **Vedas**
- Perform **Yajnas and Yagas**
- Worship the Lord
- Pursue **Jnana (spiritual knowledge)**

In other forms of birth these opportunities do not exist. Thus the Jagadguru asks us to reflect: Are we making proper use of this rare human birth?

The Example of the Ancients

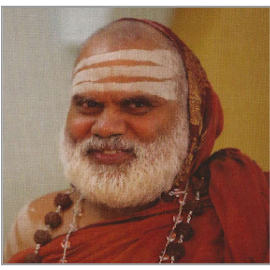
The Jagadguru described how people in earlier times **placed Dharma above everything else**.

There were scholars who:

- Refused to interrupt their **Anushtanam (daily spiritual discipline)** even when summoned by a king.
- Would complete their duties to the Lord first before attending worldly matters.

In one such instance, when a king complained that a scholar had made him wait, the scholar replied:

“My Anushtanam is for the welfare of the entire kingdom.”

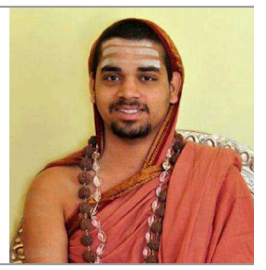


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This shows the **depth of their conviction in Dharma**.

The Attitude Today

Today people admire such ancestors and feel proud of them. But the Jagadguru pointed out an important problem:

- We admire them,
- But **do not attempt to live like them**.

Instead, the primary goals today often become:

- Wealth
- Social status
- Comfort
- Fame

When these become the focus, **Dharma gets neglected**.

The Role of the Guru

The Jagadguru explained that the Guru's role is limited but essential. The Guru can:

- Show the **correct path**
- Warn people when they are about to go astray
- Remind them of Dharma

But if a person **refuses to listen**, nothing further can be done. Therefore, responsibility ultimately lies with **each individual**.

Dharma and the Welfare of the Land

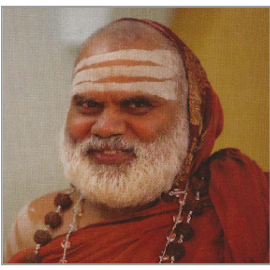
When people follow Dharma sincerely:

- Society becomes harmonious
- Prosperity arises
- The land itself becomes **bountiful and blessed**

Thus, the welfare of a nation is closely connected with the **practice of Dharma by its people**.

The Establishment of the Four Peethams

To ensure that Dharma continues to be taught and protected, Adi Shankaracharya established the **four Amnaya Peethams** in the four directions of India.

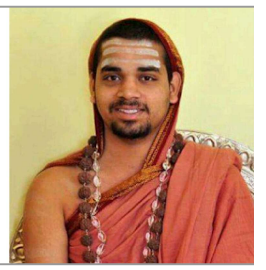


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These Peethams were meant to:

- Preserve Vedic knowledge
- Guide society in matters of Dharma
- Bring those who have strayed **back to the Dharmic path**

Among them is the **Dakshinamnaya Sri Sharada Peetham**, where successive Acharyas have worked tirelessly to sustain the Vedic tradition.

Worship of Sharada and the Guru

The Acharyas of the Peetham have consecrated the deity Sharada in many places.

Therefore devotees are encouraged to worship:

- **Goddess Sharada**, the embodiment of knowledge
- **The Guru**, who bestows that knowledge

Through devotion to both, the seeker gains **wisdom, discipline, and clarity about Dharma**.

Final Message of the Jagadguru

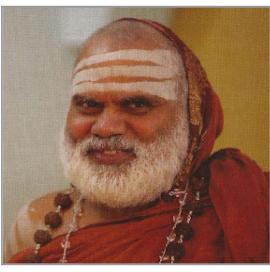
The discourse ultimately asks us to recognize three precious gifts:

1. **The Lord's incarnation to protect Dharma**
2. **The rare opportunity of human birth**
3. **The guidance of Guru and Shastra**

If we sincerely make use of these, we can lead a life rooted in Dharma and progress toward spiritual realization.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** explained the **significance of the Lord's Avatars (incarnations)** and the **duty of human beings**.
- When we say the Lord protects **Dharma**, it means that **He removes obstacles and destroys evil forces that prevent people from following Dharma**.
- After the Lord restores Dharma, **it becomes the responsibility of human beings to follow and practice it**.
- The Jagadguru gave an analogy:
 - If food is prepared and served before a hungry person, **it is his duty to eat it**.
 - If he remains hungry despite the food being available, **the fault lies with him, not with those who prepared the food**.
- Similarly, the Lord has **given human birth and restored Dharma**, but **it is up to us to make use of this opportunity**.

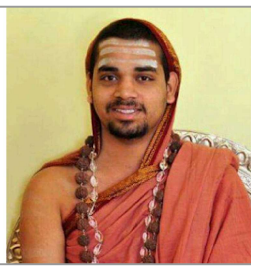


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- Only through **human birth** can one **study the Vedas, perform Yagas, worship the Lord, and attain Jnana.**
- Today, however, **people lack focus and their minds run after worldly objects and pleasures.**
- In the past, scholars **never compromised Dharma even for kings;** they completed their **Anushtanam (spiritual duties)** first because they believed it was **for the welfare of the entire country.**
- Modern people **admire such ancestors but rarely try to follow their example.**
- Today's priorities often become **wealth, status, comfort, and worldly fame,** instead of Dharma and devotion to the Lord.
- The **Guru can only show the right path,** just as one can warn a person about a pit ahead; **it is up to the individual to listen and act.**
- **Only when people follow Dharma does the land become prosperous and blessed.**
- Therefore, one must **realize the value of the Lord's incarnation and the rarity of human birth and strive to live according to Dharma.**
- **Adi Shankaracharya** established the **Amnaya Peethams** to **continually remind society about Dharma.**
- The Acharyas of the **Sringeri Sharada Peetham** have consecrated **Sharada, the Goddess of knowledge,** in many places.
- Hence, it is important to **worship Goddess Sharada and revere the Guru, who bestows knowledge and guides people on the path of Dharma.**

Vijayayatra : Kallidaikuruchi: MAY 5-7, 2012

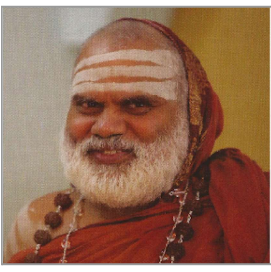
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36. Anugraha Bhashanam - Alwarkurichi

The Jagadguru explained that there is no limit to the extent of God's power. It is referred to in Sanskrit as **अचिन्त्यम्** – unimaginable, and **अपरिमितम्** – unlimited. This has been exhibited even in His Avatars (incarnations). Dasharatha had no inkling of the prowess of Sri Rama. He could only see him as a young boy. However, Sage Vishwamitra who had once been a king, and had become a Brahma Rishi by his intense penance, knew the greatness of Rama. We know that while still a teen, Sri Rama overthrew the evil Rakshasas and broke the bow of Lord Shiva to win the hand of Sita. In Lord Krishna's incarnation, we can see an exhibition of His prowess even from the time when He was a toddler.

People must realize that despite the many incarnations, names and forms, the Lord is One and one has to cultivate Bhakti. Everyone knows the story of Sri Kannappa Nayanar. Sri Adi Shankaracharya has beautifully described Sri Kannappa Nayanar's devotion in Shivananda Lahari –

मार्गवर्तितपादुका पशुपतेरङ्गस्य कूर्चायते

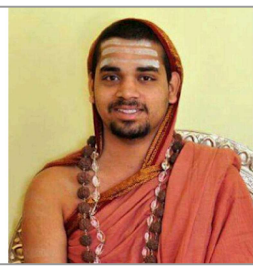


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गण्डूषांबुनिषेचनं पुररिपोर्दिव्याभिषेकायते ।
किंचित्भक्षितमांसशेषकवलं नव्योपहारायते
भक्तिः किं न करोत्यहो वनचरो भक्तावतंसायते ॥६३॥

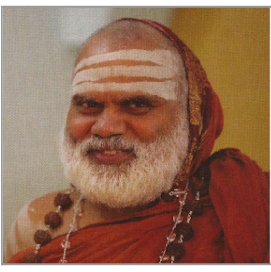
(The footwear becomes the crown on the head of the Lord, water carried in the mouth and spouted becomes divine bathing, the remnants of a partly-eaten piece of meat becomes freshly prepared offering to the Lord and the hunter Kannappa becomes the crest-jewel of devotees of the Lord. Wonder of wonders! What is it that devotion to the Lord cannot do!)



Despite being a mere hunter, Sri Kannappa Nayanar had touched the highest point of Bhakti. He once saw water running down from one of the eyes of the Shivalinga he used to worship. Immediately, he plucked out one of his own eyes and offered it to the Lord. Then, the other eye of the Shivalinga too started shedding water. Sri Kannappa plucked out his second eye too and offered it to the Lord. The Lord gave Sayujya to Sri Kannappa Nayanar. Sri Kannappa is a great example of how a supreme devotee of the Lord would act in such trying circumstances. Can we compare ourselves to Sri Kannappa? Our devotion stops at the extent where we get satisfied by offering more fruits and decorating the Lord with more beautiful flowers.

However one must realize that the Lord alone is one's refuge and strengthen one's devotion. Can we go to anyone else when we are in a dire situation? People would only say, "I am facing more problems than you are. How can I help you?" Hence the Lord alone must be our refuge.

The Jagadguru then spoke about the four types of devotees – the distressed, the person who desires prosperity and well-being, the devotee who seeks knowledge and the knower (Jnani). Using the illustration of Bhagavan Veda Vyasa's son Sri Shuka, who was a Jnani and yet went on

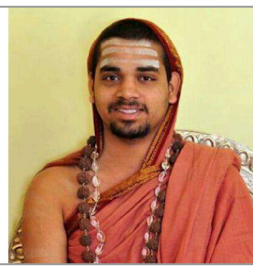


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to teach Srimad Bhagavatam to Maharaja Parikshit, the Jagadguru said that even Jnanis delight in the Lord.

यं प्रव्रजन्तमनुपेतमपेतकृत्यं
द्वैपायनो विरहकातर आजुहाव ।
पुत्रेति तन्मयतया तरवोऽभिनेदुः
तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥

There is no benefit in being devoted or practising Sadhanas for mere external exhibition. The Jagadguru stressed upon “अव्याजभक्ति” – the act of devotion performed with full dedication and without the concern of how many people are observing. The Jagadguru also mentioned that people find it difficult to engage in japa and devotion as the mind wanders. The mind wanders because it feels that there are many thoughts that it deems “useful” to think about even during the time of Japa. Quoting a verse written by Sri Neelakanta Deekshitar, the Jagadguru said that even when we walk on the streets, our mind gets attracted to a stone only if it glitters and we realize it to be a diamond that has value.

पाषाणा सर्व एवैते पद्मरागेषु को गुणः ।
प्रकाशः कश्चिदत्रास्ति परत्र स न विद्यते ॥

Even as our minds do not get diverted by an ordinary stone to which we associate no value, we must value the entire world as useless when we sit for Japa. Our minds will not wander then and be firmly established in the Lord.

The nature of true Bhakti – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

The Infinite Power of the Lord

The Jagadguru began by explaining that **God’s power has no limits**. In Sanskrit it is described as:

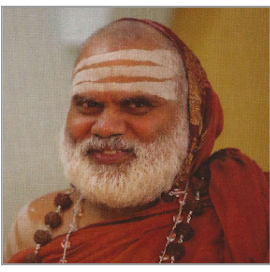
- अचिन्त्यम् (Achintyam) – beyond human thought or imagination
- अपरिमितम् (Aparimitam) – limitless and immeasurable

Even the Lord’s incarnations demonstrate this boundless power. For example, in the incarnation of Rama:

- His father Dasharatha saw Him merely as a young prince.
- But the great sage Vishwamitra recognized His divine greatness.

Under Vishwamitra’s guidance, Rama:

- Destroyed powerful **Rakshasas**

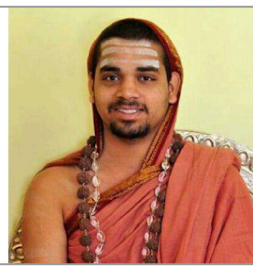


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- Broke the mighty bow of Shiva to win the hand of Sita

Similarly, in the incarnation of Krishna, divine power was displayed **even during His childhood** through many miraculous deeds. These examples remind us that **the Lord may appear in different forms, but He is ultimately One.**

The Power of Devotion – Kannappa Nayanar

The Jagadguru then spoke about the extraordinary devotion of Kannappa Nayanar.

Adi Shankaracharya beautifully described Kannappa's devotion in the **Shivananda Lahari**:

मार्गावर्तितपादुका पशुपतेरङ्गस्य कूर्चायते
गण्डूषांबुनिषेचनं पुररिपोर्दिव्याभिषेकायते ।
किञ्चित्भक्षितमांसशेषकवलं नव्योपहारायते
भक्तिः किं न करोत्यहो वनचरो भक्तावतंसायते ॥

Meaning

Shankaracharya marvels at how devotion transforms everything:

- The hunter's **footwear** becomes an ornament for the Lord.
- Water carried in the **mouth** becomes a sacred **Abhisheka**.
- A **partly eaten piece of meat** becomes a divine offering.
- The forest-dwelling hunter becomes the **crest jewel of devotees**.

The verse concludes with amazement: **“What is it that devotion cannot accomplish?”**

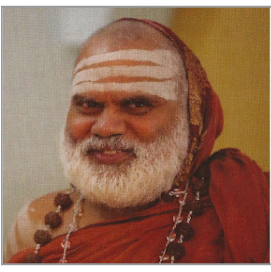
The Supreme Sacrifice of Kannappa

The Jagadguru narrated the famous incident of Kannappa's devotion.

Kannappa worshipped a **Shivalinga** with intense love. One day he saw **blood and tears flowing from the eye of the Linga**.

Without hesitation:

- He plucked out **his own eye** and placed it on the Linga.
- When the second eye of the Linga began to bleed, he prepared to offer **his other eye** as well.

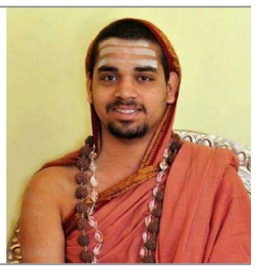


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At that moment the Lord appeared and granted him **Sayujya (union with the Lord)**. Thus, though he was only a **hunter by birth**, Kannappa attained the **highest spiritual state** through pure devotion.

The Jagadguru asked a powerful question:

Can we compare our devotion with that of Kannappa?

Most people feel satisfied merely by:

- Offering fruits
- Decorating the deity with flowers

But **true devotion is far deeper.**

The Lord as the Only Refuge

The Jagadguru emphasized that **the Lord alone is the ultimate refuge**. When people approach others during difficulties, they often hear:

“I have my own problems. How can I help you?”

Therefore, one must develop unwavering faith that **God alone is the final refuge.**

The Four Types of Devotees

In the Bhagavad Gita, the Lord describes **four kinds of devotees**:

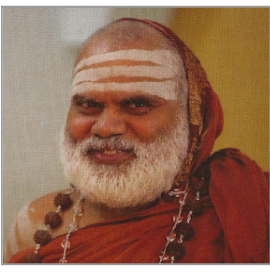
1. **Ārta** – the distressed person seeking relief
2. **Arthārthi** – one seeking prosperity or success
3. **Jijñāsu** – one seeking spiritual knowledge
4. **Jñāni** – the realized knower of Truth

The Jagadguru explained that even the **Jnani delights in devotion.**

He illustrated this with the example of Shuka, the son of Veda Vyasa. Although Shuka was already a realized sage, he lovingly taught the Bhagavata Purana to Parikshit.

The famous verse describing Shuka's renunciation says:

यं प्रव्रजन्तमनुपेतमपेतकृत्यं
द्वैपायनो विरहकातर आजुहाव ।

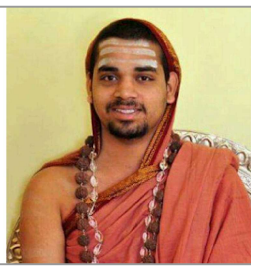


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पुत्रेति तन्मयतया तरवोऽभिनेदुः
तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥

Avyāja Bhakti – Pure Devotion

The Jagadguru emphasized the importance of अव्याजभक्ति (Avyāja Bhakti):

- devotion without pretence
- devotion without desire for recognition
- devotion performed only for the Lord

Spiritual practices done merely for **public display** have little value.

Why the Mind Wanders in Japa

Many people complain that their **mind wanders during Japa**. The Jagadguru explained that the mind wanders because it considers **worldly thoughts more valuable**. He quoted a verse by Neelakanta Deekshitar:

पाषाणा सर्व एवैते पद्मरागेषु को गुणः ।
प्रकाशः कश्चिदत्रास्ति परत्र स न विद्यते ॥

Meaning

All stones may look alike, but a **gem attracts attention because it shines**.

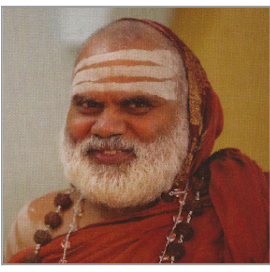
Similarly:

- We ignore ordinary stones on the road.
- But if a stone **glitters like a diamond**, our attention immediately goes to it. Applying This to Spiritual Practice The Jagadguru gave a powerful instruction: When sitting for **Japa or meditation**, we should treat the entire world like **ordinary stones with no value**. If we stop assigning importance to worldly matters at that time:
 - The mind will **not wander**
 - It will remain **firmly fixed on the Lord**

Final Teaching

The discourse ultimately teaches three essential truths:

1. **God's power is infinite and beyond comprehension.**
2. **Pure devotion can elevate even the simplest person to the highest spiritual state.**

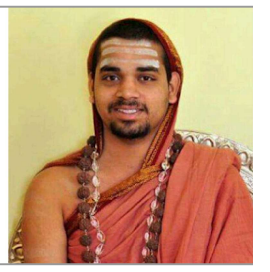


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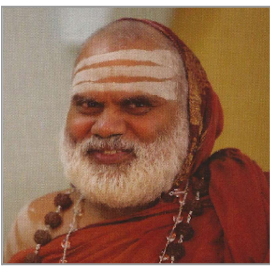


3. **The mind becomes steady in devotion when worldly attractions lose their value.**

Thus the seeker should cultivate **single-minded, sincere, and selfless devotion to the Lord.**

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** explained that **God's power is unlimited and unimaginable (अचिन्त्यम् and अपरिमितम्).**
- This divine power is revealed through the Lord's **Avataras (incarnations).**
- In the **Ramayana**, **Dasharatha** saw **Rama** only as a young boy, but **Vishwamitra** recognized His divine greatness.
- Even as a youth, Sri Rama **destroyed powerful Rakshasas and broke the bow of Shiva to win the hand of Sita.**
- In the incarnation of **Krishna**, the Lord's divine power was visible **even from His childhood.**
- Though the Lord has **many names, forms, and incarnations, He is ultimately One**, and people must **cultivate true Bhakti.**
- The Jagadguru cited the example of **Kannappa Nayanar**, whose devotion was praised by **Adi Shankaracharya** in **Shivananda Lahari.**
- Kannappa Nayanar, though a hunter, showed **supreme devotion:**
 - He offered simple things like water carried in his mouth and food he had tasted.
 - When he saw tears flowing from the **Shivalinga**, he **plucked out his own eyes and offered them to the Lord.**
 - The Lord granted him **Sayujya (union with the Lord).**
- This story shows that **true devotion is measured by sincerity, not by external offerings or rituals.**
- The Jagadguru emphasized that **the Lord alone is our ultimate refuge**, because worldly people may not always be able to help us in times of distress.
- The **Bhagavad Gita** describes **four types of devotees:**
 - The distressed (Arta)
 - The seeker of prosperity (Artharthi)
 - The seeker of knowledge (Jijnasu)
 - The knower (Jnani)
- Even **Jnani devotees delight in the Lord**, as shown by **Shuka**, who taught **Srimad Bhagavatam** to **Parikshit.**
- The Jagadguru stressed **“अव्याज भक्ति” (pure, sincere devotion)**—devotion performed **without show or concern for public recognition.**
- People find it difficult to focus during **Japa** because the **mind wanders toward worldly thoughts.**
- Quoting **Neelakanta Dikshitar**, the Jagadguru explained that **the mind values only what it considers precious**, just as a shining stone attracts attention only if it is thought to be a diamond.

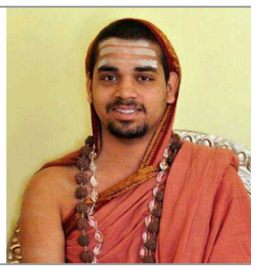


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- Similarly, when performing **Japa or meditation**, one should **treat worldly matters as insignificant**, so the **mind remains firmly fixed on the Lord**.

Vijayayatra : Alwarkurichi: MAY 7-8, 2012

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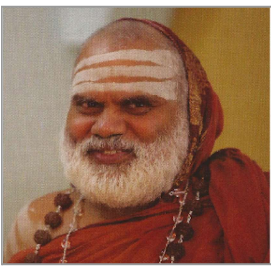
37. Anugraha Bhashanam - Shenkottai

In His Anugraha Bhashanam, the Jagadguru said that one must be wise enough to know what has to be sought from the Lord. If a King is pleased with you and asks you to ask whatever you wish, it will be foolish if you wish for something meagre or insignificant. Similarly, our prayers to the Lord who can grant us anything must not be for useless tinsel. The Jagadguru conveyed that we have to approach the Lord with a prayer for the removal of our ego.

It is true that all people have ego. Moreover, power, position, education etc. feed one's ego and makes a man commit sin. Realize that it is the nature of your karma to return an appropriate result. So it is essential to understand that one must not sin, and for this realization, one must shed the ego and develop humility.



The Jagadguru illustrated this by giving an account of Rishi Yajnavalkya in the Brihadaranyaka Upanishad. King Janaka once called for a conference of learned men and wished to give away a present of a thousand cows to the one who was a Brahma Jnani. When others questioned the knowledge of the Rishi, he first replied that he did not claim to be the only Brahma Jnani and offered his respects thus – नमो वयं ब्रह्मिष्ठाय कुर्मः – My salutations to all Brahma Jnanis. He then went on to answer all the questions and established his knowledge. The Jagadguru also recalled a similar reply given by Sri Adi Shankaracharya when Bhagavan Veda Vyasa came in the guise of an elderly Brahma Jnani and questioned the Acharya.

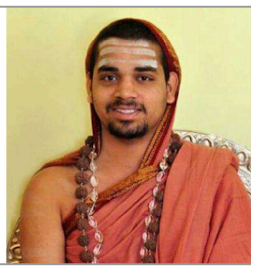


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The Jagadguru then spoke of praying for reducing one's desires. The Vedas declare that desire is verily like an ocean and has no end just as like the vast ocean seems to have no end – समुद्र इव हि कामः । न वै कामस्यान्तोस्ति । न समुद्रस्य । People never get satisfied and keep on increasing their desires and spend their entire lives in trying to satisfy their desires. Where is the time to engage in serving the needy, to improve one's spiritual welfare?

The Jagadguru also mentioned that one must pray for compassion to bloom in one's heart. Compassion is the inclination to remove the suffering of others. The Jagadguru also said that it is inappropriate to expect anything in return after doing a favour or rendering help or giving charity.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

Quoting thus from the Bhagavad Gita on the nature of charity that can be termed as Sattvic, the Jagadguru said that one must pray to the Lord for granting us such a bent of mind. When we pray thus – for quelling our ego, removing our desires and giving us a charitable bent of mind – our lives will turn out to be purposeful. Sri Adi Shankaracharya has said that everyone should pray in this manner.

What should a devotee ask from the Lord? – Teaching from Jagadguru's Anugraha Bhāṣaṇam

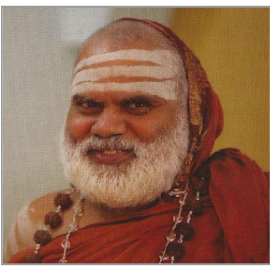
Asking the Right Thing from the Lord

The Jagadguru gave a simple illustration. If a **king is pleased** with someone and says, "Ask whatever you wish," it would be foolish to ask for something trivial or insignificant. Similarly, when we approach the Lord—who is capable of granting **anything**—it is unwise to pray merely for **small worldly benefits**. Instead, one should pray for **spiritual transformation**, especially for the **removal of ego**.

The Danger of Ego

The Jagadguru explained that **everyone possesses ego** to some degree. But ego becomes stronger through:

- Power
- Position
- Wealth
- Education
- Social status

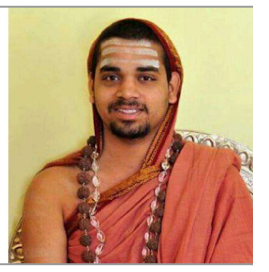


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When ego grows, a person becomes prone to **committing sinful actions**. One must understand that **karma inevitably produces its results**, and therefore it is essential to avoid sinful acts. The way to prevent sin is by **reducing ego and cultivating humility**.

The Example of Yajnavalkya

The Jagadguru illustrated humility through the example of Yajnavalkya described in the Brihadaranyaka Upanishad. King Janaka once convened a gathering of learned scholars and announced that **one thousand cows** would be awarded to the greatest knower of Brahman.

Yajnavalkya instructed his disciple to take the cows. When other scholars questioned his claim to knowledge, the sage first spoke with humility:

“नमो वयं ब्रह्मिष्ठाय कुर्मः”

“My salutations to all those who are knowers of Brahman.”

He did not claim superiority immediately. Only after offering respect did he answer the questions and establish his knowledge.

A Similar Example from Adi Shankaracharya

The Jagadguru recalled a similar incident involving Adi Shankaracharya. Once Veda Vyasa appeared before him disguised as an elderly Brahmana and questioned the Acharya. Even then, Shankaracharya responded with **humility and reverence**, demonstrating that **true knowledge is always accompanied by modesty**.

The Endless Nature of Desire

The Jagadguru then spoke about the need to pray for **reduction of desires**. The Vedas declare:

समुद्र इव हि कामः ।
न वै कामस्यान्तोऽस्ति । न समुद्रस्य ।

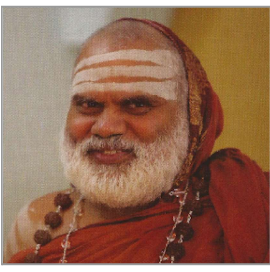
Meaning:

- Desire is like the **ocean**.
- Just as the ocean appears endless, **desire too has no end**.

People spend their entire lives trying to satisfy desires that constantly multiply.

In this endless pursuit:

- There is **no time for spiritual practice**.

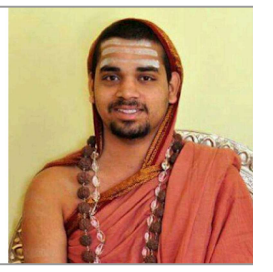


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- There is **no time to help others**.
- There is **no time to seek liberation**.

Hence one should pray to the Lord to **reduce desires**.

Cultivating Compassion

Another quality the Jagadguru urged devotees to pray for is **compassion**. Compassion means: the natural urge to **remove the suffering of others**. True charity should be performed **without expecting anything in return**. The Jagadguru quoted a verse from the Bhagavad Gita describing **Sattvic charity**:

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

Meaning

That charity is called **Sattvic** when it is:

- Given with the feeling **“this must be given”**
- Given **without expecting repayment**
- Given at the **right place, time, and to a deserving person**

Such charity purifies the mind.

The Proper Prayer to the Lord

According to the Jagadguru, the most meaningful prayers are those asking for:

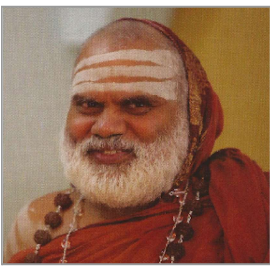
- **Removal of ego**
- **Reduction of desires**
- **Growth of compassion and generosity**

When these qualities develop:

- Life becomes **purposeful**
- The mind becomes **pure**
- Spiritual progress becomes possible.

Teaching of Adi Shankaracharya

The Jagadguru concluded by reminding that Adi Shankaracharya himself advised devotees to pray in this manner. Rather than seeking temporary gains, one should pray for **inner transformation**, because that alone leads to **true spiritual welfare and liberation**.

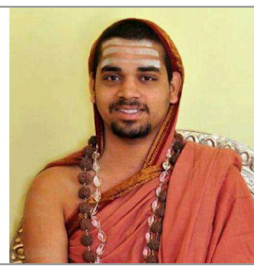


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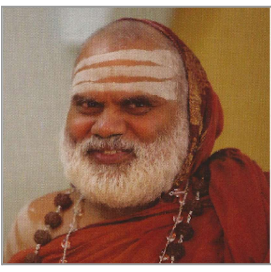


Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** explained that **one must be wise about what to seek from the Lord.**
- If a **king offers to grant any wish**, it would be foolish to ask for something trivial. Similarly, **when praying to the Lord, one should not ask for insignificant worldly things.**
- Instead, one should **pray for the removal of ego (Ahankara).**
- Ego naturally exists in people and often **increases due to power, position, education, or wealth**, leading a person toward sinful actions.
- One must understand that **karma inevitably produces its results**, and therefore it is important to **develop humility and avoid sinful actions.**
- The Jagadguru illustrated humility through **Yajnavalkya** in the **Brihadaranyaka Upanishad**:
 - **Janaka** arranged a gathering of scholars and offered **a thousand cows** as a gift to the greatest knower of Brahman.
 - When questioned, Yajnavalkya humbly said: **“My salutations to all Brahma Jnanis.”**
 - He then answered all questions and proved his knowledge.
- A similar humility was shown by **Adi Shankaracharya** when **Vyasa** appeared in disguise and questioned him.
- The Jagadguru advised that we should also **pray for the reduction of desires.**
- The **Vedas** declare that **desire is like an ocean without end**; people constantly increase their desires and spend their lives trying to satisfy them.
- Because of this endless pursuit, **people fail to dedicate time to spiritual growth or service to others.**
- One must also **pray for compassion (Karuna)**—the desire to remove the suffering of others.
- When helping others or giving charity, **one should not expect anything in return.**
- Quoting from the **Bhagavad Gita**, the Jagadguru explained that **true Sattvic charity** is given:
 - At the right time and place
 - To a deserving person
 - Without expecting any return.
- Therefore, one should **pray to the Lord for three things**:
 - Removal of ego
 - Reduction of desires
 - A compassionate and charitable nature.
- According to **Adi Shankaracharya**, **praying in this way makes human life meaningful and purposeful.**

Vijayayatra : Shenkottai: MAY 8-10, 2012

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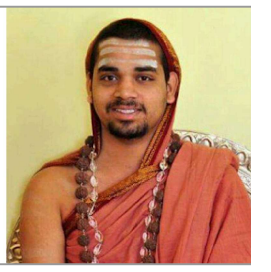


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38. Anugraha Bhashanam - Sundarapandiyapuram

Jagadguru began His Anugraha Bhashanam speaking about the greatness of the Guru. The Guru will always have a feeling of goodwill towards his disciples. It is said – शिवे रुष्टे गरुस्ताता गुरौ रुष्टे न कश्चन – If the Lord gets angry, the Guru protects you. But if the Guru gets angry, there is no



one who can protect you. Not even the Lord. The Jagadguru also mentioned the Guru Bhakti of Sri Adi Shankaracharya quoting the first verse from the Acharya's famous Prakarana, Vivekachoodamani – गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् wherein the Acharya pays obeisance to His Guru, Sri Govinda Bhagavatpada.

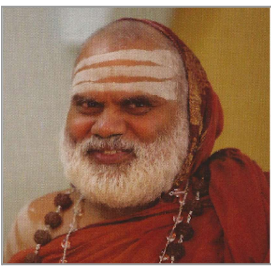
The Jagadguru then said that we must hence adhere to the instructions given by the Guru and spoke about two instructions given by Sri Adi Shankaracharya; the first one being – सङ्गः सत्सु विधीयताम् – cultivate the company of Satpurushas. The Jagadguru then spoke about the nature of Satpurushas; that they desire the well being of everyone – उदारचरितानां तु वसुधैव कुटुम्बकम् – Satpurushas have such a big heart that they regard the entire world as one family.

It is true that we can find in any person both good and undesirable qualities. However one must only consider the good qualities in everyone. People tend to overlook all the good in a man if he is seen to commit a few sins. Even if he is by far a good man, they keep pinpointing his flaws. Did not the Lord take up the moon and keep it on his head while suppressing the Kalakuta poison in his neck, though both the moon and the poison arose from the ocean of milk? Hence one must focus on only the good qualities in others.

गुणदोषौ बुधो गृह्णन् इन्दुक्षेडाविवेश्वरः ।
शिरसा श्लाघते पूर्वं परं कण्ठे नियच्छति ॥

The Jagadguru also mentioned that Satpurushas have the habit of praising even a small good quality in others – परगुणपरमाणून् पर्वतीकृत्य नित्यं निजहृदि विकसन्तः सन्ति सन्तः कियन्तः (How many are the great saints who delight everyday in considering even a single good quality (be it as insignificant as an atom) found in another person as a great noble characteristic of mountainous proportions!)

We should also learn to praise the good deeds of others. Today, even if someone constructs a temple, people brush off the good deed saying “I know how he got the money to build the temple”. Have you done anything useful to keep criticising others?

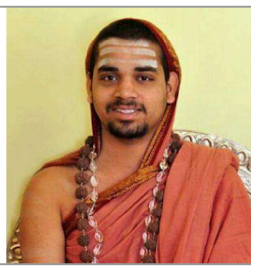


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The Jagadguru once again stressed that the importance of the company of such selfless Satpurushas who can help us cross even the ocean of Samsara. Has not Adi Shankaracharya said – लोके सज्जनसङ्गतिरेका भवति भवार्णवतरणे नौका (the company of Satpurushas is verily the boat to cross the ocean of Samsara)

The Jagadguru then explained the second of the two instructions given by Sri Adi Shankaracharya is भगवतो भक्तिर्दृढाधीयताम्. Since time immemorial, we believe in the existence of a Supreme power that is responsible for the creation, sustenance and destruction, and ensures that we get the results of our actions. We must realize that we worship the Lord for our own good. Hence it is essential to cultivate devotion to the Lord. We must never see differences in the names and forms of the Lord. It was with this sense that Sri Adi Shankaracharya wrote hymns on various forms of the Lord. We must have the habit of reading these Stotras for sometime every day. The Jagadguru also stated that He does not agree to the excuse given by people that they have no time to devote to these (spiritual) activities. People seem to have ample time for watching television, cricket, and reading the news. The Jagadguru pointed out that only that time is purposeful which is used in remembering the Lord. Sri Adi Shankaracharya used the word “दृढ” – to stress that devotion must be strong. Any act done with great devotion will result in our good.

Supreme importance of the Guru in spiritual life and how the disciple should conduct himself. – Teaching from Jagadguru’s Anugraha Bhāṣaṇam

The Greatness of the Guru

The Jagadguru said that a **true Guru always desires the welfare of his disciples**. The scriptures express the Guru’s power in the famous saying:

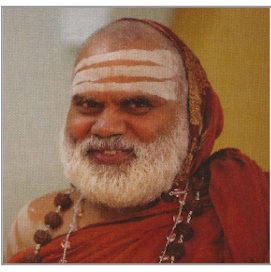
शिवे रुष्टे गुरुः त्राता गुरौ रुष्टे न कश्चन

Meaning:

- If the Lord Shiva becomes angry, the **Guru can protect the disciple**.
- But if the **Guru becomes displeased**, there is **no one who can protect the disciple—not even the Lord**.

This statement emphasizes the **unique position of the Guru in guiding the seeker toward liberation**.

Adi Shankaracharya’s Guru Bhakti

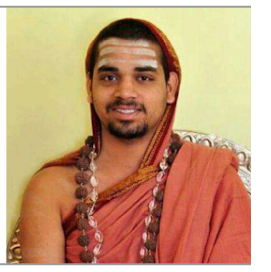


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The Jagadguru then pointed out the **deep Guru Bhakti** of Adi Shankaracharya. In the opening verse of his famous text **Vivekachudamani**, Shankaracharya bows to his Guru:

गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम्

“I bow to my Sadguru, Govinda, who is the embodiment of supreme bliss.”

Here he offers reverence to Govinda Bhagavatpada. This demonstrates that **even the greatest Acharyas placed the Guru above themselves.**

Following the Instructions of the Guru

The Jagadguru said that **true Guru Bhakti lies in following the Guru's instructions.** He highlighted two important instructions given by Adi Shankaracharya.

1. Cultivate the Company of the Good

सङ्गः सत्सु विधीयताम्

“Cultivate the company of noble and virtuous people.”

Such people are called **Satpurushas**. Their nature is beautifully expressed in the saying:

उदारचरितानां तु वसुधैव कुटुम्बकम्

Meaning:

For noble-hearted people, the **entire world is one family.**

Satpurushas naturally wish for **the welfare of all beings.**

Learning to See the Good in Others

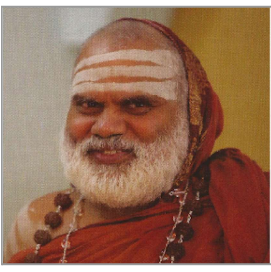
The Jagadguru said that **every human being has both virtues and faults.**

However, wise people focus only on the **good qualities.** He illustrated this with a poetic comparison:

गुणदोषौ बुधो गृह्णन् इन्दुक्ष्वेडाविवेश्वरः
शिरसा श्लाघते पूर्वं परं कण्ठे नियच्छति

Just as Lord Shiva:

- Placed the **moon** (a good thing) on His **head**,

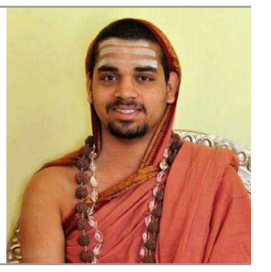


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- And held the **poison** in His **neck**,

Even though both emerged from the **ocean of milk**, a wise person recognizes **good and bad but honours the good**.

Praising Even Small Virtues

The Jagadguru also quoted a beautiful verse about saints:

परगुणपरमाणून् पर्वतीकृत्य नित्यं
निजहृदि विकसन्तः सन्ति सन्तः कियन्तः

Meaning:

True saints magnify even the smallest virtue in others—
like expanding an atom into a mountain.

Unfortunately, many people today do the opposite:

- Even when someone performs a noble act, like building a temple,
- others criticize and question the person's motives.

The Jagadguru asked:

“Have you done anything useful to criticize others?”

Satsanga – The Boat Across Samsara

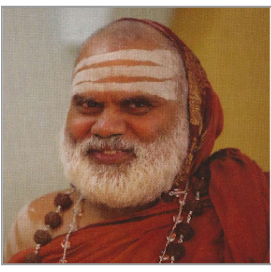
The Jagadguru stressed the importance of **Satsanga (company of the noble)**. Adi Shankaracharya himself said:

लोके सज्जनसङ्गतिरेका भवति भवार्णवतरणे नौका

Meaning: The company of good people is the **boat that carries one across the ocean of Samsara**. Through their influence, one develops:

- humility
- discrimination
- devotion
- detachment

2. Cultivate Firm Devotion to the Lord

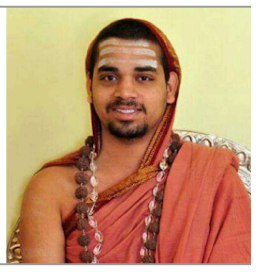


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The second instruction given by Shankaracharya is:

भगवतो भक्तिर्दृढधीयताम्

“Develop firm devotion to the Lord.”

The Jagadguru explained that from ancient times people have believed in a **Supreme Power** responsible for:

- Creation
- Sustenance
- Dissolution
- Dispensing the fruits of karma

We worship the Lord **for our own spiritual welfare**.

No Difference in the Forms of the Lord

The Jagadguru said we should **not see differences between the various names and forms of God**. This was exactly the spirit in which Adi Shankaracharya composed hymns on many deities such as:

- Shiva
- Vishnu
- Devi
- Subrahmanya
- Ganesha

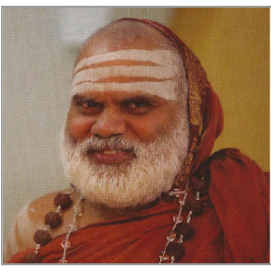
He recognized the **same Supreme Reality manifesting in many forms**.

Daily Recitation of Stotras

The Jagadguru advised devotees to **read stotras daily**, even for a short time. He rejected the common excuse that people “**do not have time**.”

People find time for:

- television
- cricket
- news
- entertainment

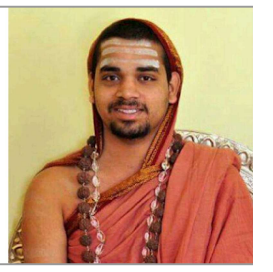


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But spiritual practice is neglected.

The True Use of Time

The Jagadguru said: Only the time spent remembering the Lord is truly meaningful.

This is why Shankaracharya used the word “**दृढ**” (**firm**) in the instruction on devotion. Devotion should be:

- steady
- sincere
- unwavering

Final Message

The discourse gives a clear spiritual path:

1. **Respect and obey the Guru.**
2. **Seek the company of noble people.**
3. **Learn to see and praise the good in others.**
4. **Cultivate strong and steady devotion to the Lord.**

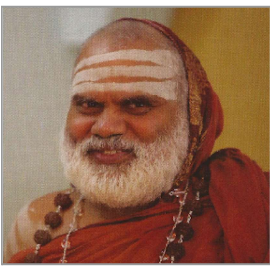
When actions are performed with **firm devotion**, they inevitably lead to **spiritual growth and ultimate welfare**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** first spoke about the **greatness of the Guru**.
- A **Guru always has goodwill towards his disciples** and protects them spiritually.
- It is said: if **Shiva** becomes angry, the **Guru can protect the devotee**, but if the **Guru becomes displeased, no one can protect him**.
- The Jagadguru highlighted the **Guru Bhakti of Adi Shankaracharya**, who in **Vivekachudamani** offers salutations to his Guru **Govinda Bhagavatpada**.
- Therefore, disciples must **follow the instructions of the Guru sincerely**.

Teachings of Adi Shankaracharya

- **1. Company of the virtuous (Satpurushas) – “सङ्गः सत्सु विधीयताम्”**
 - One must cultivate the **association of noble and virtuous people**.
 - Satpurushas wish **well for everyone** and regard the **whole world as one family** (वसुधैव कुटुम्बकम्).
- **Seeing good in others:**

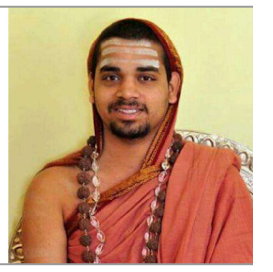


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- Every person has both **good and bad qualities**, but we should **focus only on the good**.
- The example is given of **Shiva**, who **placed the moon on His head but held the poison in His throat**, though both came from the same ocean.
- **Nature of Satpurushas:**
 - They **appreciate even the smallest good quality in others** and treat it as something great.
 - People should **learn to praise good deeds instead of criticizing others**.
- **The company of such noble people helps one cross the ocean of Samsara.**
 - Adi Shankaracharya states that **association with the virtuous is like a boat to cross worldly existence**.

Second Instruction

- “**भगवतो भक्तिर्दृढाधीयताम्**” — **Cultivate firm devotion to the Lord.**
- The Lord is the **Supreme power responsible for creation, sustenance, destruction, and the results of karma.**
- Devotion to the Lord is **for our own spiritual welfare**, so it must be cultivated sincerely.
- We should **not see differences in the various names and forms of the Lord.**
- This is why **Adi Shankaracharya composed many hymns praising different forms of God.**
- The Jagadguru advised that **people should read or recite such stotras daily.**
- He rejected the excuse that people **do not have time for spiritual practices**, because they always find time for entertainment and worldly activities.
- **Only the time spent remembering the Lord is truly meaningful.**
- The word “**दृढ**” (**firm**) emphasizes that **devotion must be strong and unwavering.**
- **Any act performed with sincere devotion will lead to spiritual welfare and inner growth.**

Vijayayatra : Sundarapandiyapuram: MAY 10-11, 2012

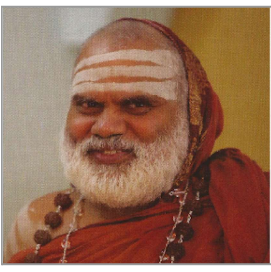
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39. Anugraha Bhashanam - Tenkasi

The Jagadguru said that the Lord has stated in the Bhagavad Gita:

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

Whatever you do, whatever you eat, whatever you offer as a sacrifice, whatever you give away, whatever penance you do, offer it to Me.

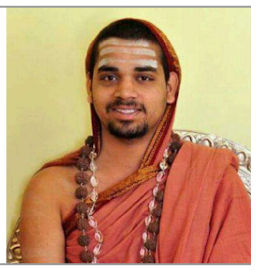


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It is along these lines that Sri Adi Shankaracharya has said:

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥

The Lord is the soul. The intellect is Parvati. The attendants of the Lord are the vital forces. The residence of the Lord is the body. Sleep is the state of Samadhi. Whenever I walk, I feel that to be a Pradakshina around You. Whatever I speak, I regard that to be your praise. I regard all that I do as your worship.

If a person has the attitude that “I am always with the Lord and the Lord is always with me”, how can he ever swerve from the right path? When we have a great person in front of us, we control ourselves and behave well in his presence. So if we realize the presence of the Lord constantly, no inappropriate action or word or thought will ensue out from us. Hence only good thoughts will arise if such an attitude of being in the Lord’s presence is developed and strengthened. We say the Lord is सर्वव्यापी – omnipresent. So does He not reside in us? When Prahlada was asked by his father, Hiranyakashipu where the Lord was, Prahlada replied that the Lord is all-pervading, and there is not a single place where He does not exist.

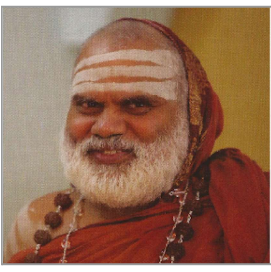


The Lord does not look at one’s status, wealth, scholarship but only responds to Bhakti. The Jagadguru recalled how Aryamba consoled Shivaguru and provided inspiration to worship the Lord with greater faith and devotion, that led to Sri Adi Shankara taking birth as their son.

If the Lord’s name can be chanted at the moment of death, the Lord’s Sayujya can be obtained. But we postpone practising the chanting of the Lord’s name and spend time in useless talk. How will you remember the Lord at the time of death if you do not practise now?

नमः शिवाय मन्त्रोऽयं वागेषा वशवर्तिनी ।
अहो मोहस्य माहात्म्यं नरकं येन पश्यति ॥

The Lord’s name can be chanted very easily. Yet wonder of wonders! Moha (delusion) is so powerful that people fail to chant the Lord’s name and are going to end up in hell. Hence if we chant the names of the Lord, and offer everything to the Lord, bondage will not arise. Bondage refers to taking repeated births for experiencing the results of our actions. As long as we take birth,

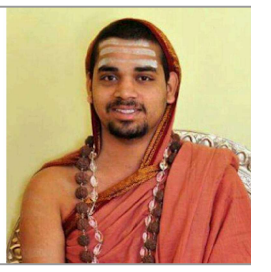


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we cannot escape suffering. Hence having taken birth, it is essential to offer everything to the Lord. Otherwise it results in bondage. This is what the Lord said in the Gita – यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । When the actions are offered to the Lord, it frees from bondage – शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

Thus Sri Adi Shankara Bhagavatpada has explained these facts of the Gita in simple terms by expressing the attitude of the devotee in the aforementioned verse.

Every action in life can become an offering to the Lord – Teaching from Jagadguru's Anugraha Bhāṣaṇam

Offering Every Action to the Lord

The Jagadguru quoted the well-known verse from the Gita where Krishna instructs:

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

Meaning:

“Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever austerity you perform—do that as an offering to Me.”

The Lord teaches that **every aspect of life can become worship** if it is performed with the attitude of offering it to Him.

Adi Shankaracharya's Beautiful Expression

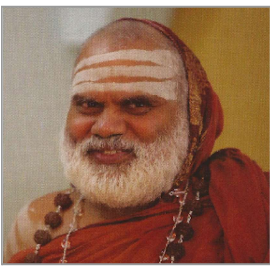
The Jagadguru said that Adi Shankaracharya explained this idea in a very poetic way in the following verse:

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥

Meaning

The devotee expresses the following attitude to the Lord:

- You are my very Self.
- My intellect is Parvati.
- My vital energies are Your attendants.

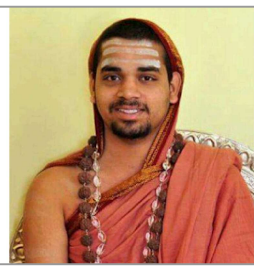


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- This **body is Your temple**.
- Enjoying objects is Your **worship**.
- **Sleep is Samadhi**.
- Walking becomes **Pradakshina around You**.
- Every word spoken becomes **Your praise**.
- Whatever action I perform becomes **Your worship**.

Thus **all life becomes divine worship**.

Living in the Presence of the Lord

The Jagadguru explained that if a person truly feels: “The Lord is always with me and I am always with the Lord”, then that person will naturally avoid wrongdoing.

For example:

When a **great person is present**, people behave carefully and respectfully.

Similarly, if we are aware of the **constant presence of God**, we will naturally:

- think noble thoughts
- speak good words
- perform righteous actions.

The Lord is Omnipresent

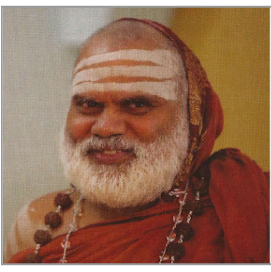
The Jagadguru reminded devotees that the Lord is **सर्वव्यापी (Sarvavyapi)**—present everywhere. This truth is beautifully illustrated in the story of Prahlada and his father Hiranyakashipu. When Hiranyakashipu asked where God existed, Prahlada replied:

There is **no place where the Lord does not exist**.

The Lord Responds Only to Devotion

The Jagadguru stressed that the Lord does not look at:

- wealth
- social status
- scholarship
- power

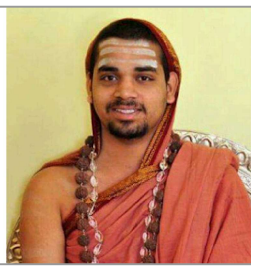


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He responds only to **Bhakti (devotion)**. The Jagadguru recalled how Aryamba encouraged her husband Shivaguru to worship the Lord with deep devotion. Their sincere prayers resulted in the birth of Adi Shankaracharya.

Importance of Chanting the Lord's Name

The Jagadguru said that if one remembers the Lord at the **moment of death**, one may attain union with Him. But this remembrance cannot occur suddenly unless one **practices chanting the Lord's name throughout life**.

He quoted the verse:

नमः शिवाय मन्त्रोऽयं वागेषा वशवर्तिनी ।
अहो मोहस्य माहात्म्यं नरकं येन पश्यति ॥

Meaning:

The mantra “**Namah Shivaya**” is very easy to chant. Yet due to **delusion (moha)** people fail to chant it and thereby head toward suffering.

Freedom from Bondage

The Jagadguru explained that **bondage arises from actions performed with ego and desire**.

Bondage means:

- repeated births
- experiencing the results of karma
- inevitable suffering.

The Gita teaches that actions performed for selfish purposes lead to bondage:

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः

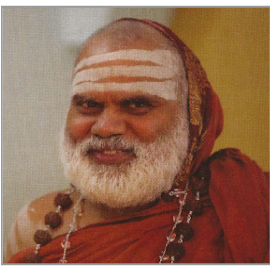
But when actions are offered to the Lord, one becomes free:

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः

The Essence of the Teaching

Thus the Jagadguru explained that the essence of the Gita's teaching is:

- Perform every action as **an offering to God**
- Cultivate constant remembrance of the Lord

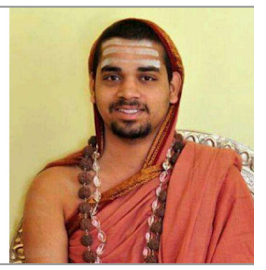


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- Chant His name regularly
- Live with the awareness of His presence

By doing so:

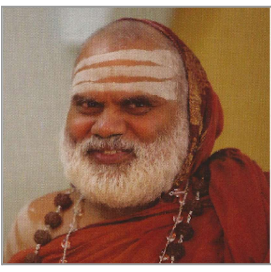
- actions no longer bind us
- life itself becomes worship
- spiritual liberation becomes possible.

Through the verse quoted earlier, Adi Shankaracharya beautifully expressed this **attitude of total surrender and divine awareness** in simple and profound terms.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** explained the teaching of the **Bhagavad Gita** that **all actions should be offered to the Lord**.

- The Lord instructs that **whatever we do, eat, sacrifice, give in charity, or perform as penance should be offered to Him**.
- **Adi Shankaracharya** beautifully explained this idea in a verse where the devotee sees **every aspect of life as the worship of the Lord**:
 - The **soul is the Lord**,
 - The **intellect is Parvati**,
 - The **vital forces are His attendants**,
 - The **body is His temple**,
 - **Sleep becomes meditation**,
 - **Walking becomes pradakshina**,
 - **Speech becomes praise of the Lord**,
 - **All actions become worship**.
- When a person develops the feeling that **the Lord is always with him and he is always in the Lord's presence**, he will **naturally avoid wrong thoughts, words, and actions**.
- The Lord is **omniscient and omnipresent (सर्वव्यापी)** and resides everywhere, including within us.
- This truth was illustrated by **Prahlada**, who told **Hiranyakashipu** that **the Lord exists everywhere**.
- The Lord **does not look at wealth, status, or scholarship**, but only at **true devotion (Bhakti)**.
- The Jagadguru recalled how **Aryamba** encouraged **Shivaguru** to worship the Lord with greater devotion, which resulted in the birth of **Adi Shankaracharya**.
- Chanting the **Lord's name at the time of death can grant liberation (Sayujya)**, but people postpone spiritual practice and engage in meaningless activities.
- If one **does not practise remembering the Lord now**, it will be difficult to remember Him at the time of death.

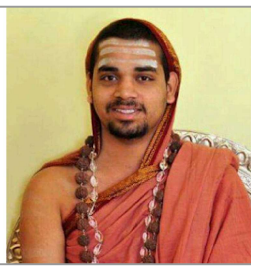


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- Chanting the Lord's name, such as “**Namah Shivaya,**” is **very easy**, yet due to **delusion (Moha)** people neglect it.
- When **all actions are offered to the Lord**, they **do not produce bondage**.
- Bondage refers to **repeated births to experience the results of karma**, which inevitably involve suffering.
- The **Bhagavad Gita** teaches that **actions performed for the sake of the Lord free a person from the bondage of karma**.
- Thus, **Adi Shankaracharya explained the teachings of the Gita in simple terms**, showing that **dedicating every action to the Lord leads to spiritual freedom**.

Vijayayatra : Tenkasi: MAY 11-12, 2012

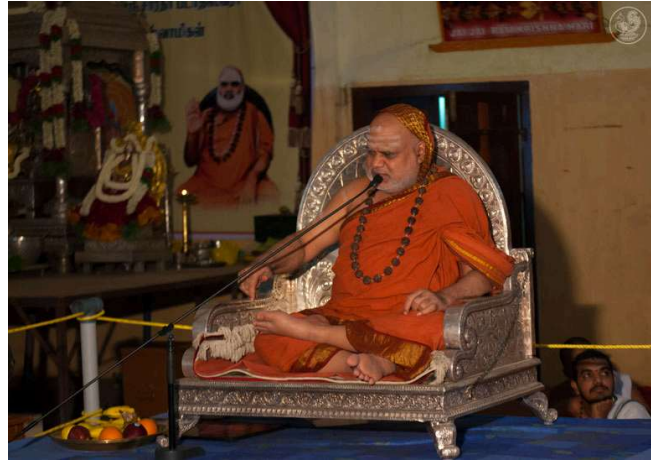
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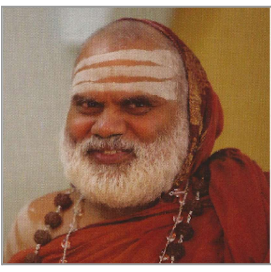
40. Anugraha Bhashanam - Kadayanallur

In His Anugraha Bhashanam, the Jagadguru explained the feelings one would have if someone offered succour to him in times of need. If someone shows a lot of affection towards you, you develop a sense of respect towards that person. Similarly there are many circumstances when people fear. At such a time, how would you feel if someone were to come and promise, “Do not fear. I will take care.” When in the midst of seemingly unsolvable issues, how would you feel if someone said “Do not worry. I will solve your issues.” Similarly, suppose you were in great financial difficulty and are in a dire situation where you have to garner a huge sum in a very short span of time. At such a juncture, how would you feel if someone were to come forward and say, “Cast aside your anxiety. I will give you all that is required”. That someone whom we have been talking about is only one entity – Bhagavan.

There is also another situation we often land ourselves into. We do what is prohibited by the Shastras and refrain from the duties ordained for us. Sri Neelakantha Deekshitar remarks: प्रायो नेतिश्रुतिविषयता विश्वमाधुर्यहेतुः People tend to like what the Shastras prohibit. Suppose a Puja is happening, and the screens are drawn when the Naivedya to the Lord is being offered, and a child out of curiosity peeks in through the screen, we admonish the child. However, this is what even grown-ups do when it comes to a number of duties ordained by the Shastras! The Shastras state that it is highly beneficial to eat what is offered to the Lord as Naivedya. The Shastras prohibit eating of food that is sold – नापणीयम् अन्नम् अश्रीयात्. Yet – वैधादन्नादपि किमधिकं पर्युदस्थेषु भोज्यम् –

However people prefer eating food sold in a hotel.



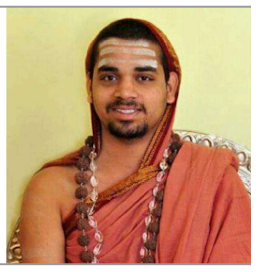


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The Shastras talk of एकपत्नीव्रतम् – the vow of remaining monogamous. Today many have the bad habit of overriding this injunction too. Is there someone who can remove the sins that we accumulate thus? Is there someone who can alleviate our suffering? It is the Lord alone.

We know the affection shown by the Lord as is observed in Prahlada Charitram. There is no one comparable, who can shower such affection and love on anyone.

Vibhishana was granted Abhaya – fearlessness – by Sri Rama even when all near Sri Rama said that he must be put to death or driven away. When approached by Vibhishana, Sri Rama said:

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥

He who seeks refuge in me just once, telling me that “I am yours”, I shall give him assurance of safety against all types of beings. This is my solemn pledge

Sri Rama even used the words “यदि वा रावणः स्वयम्” – conveying that even if his enemy Ravana comes to Him with such an attitude, He will grant him Abhaya. What to speak of his enemy’s brother Vibhishana?

Hence one must understand that it is only the Lord who can dispel the greatest of sufferings. We see that the Lord removed even the suffering of an elephant that was attacked by a crocodile, as seen in the Gajendra Charitram. Even in the case of Draupadi, neither the elders like Bhishma, Drona or Kripa nor her great warrior husbands came to her rescue. It was only Krishna Paramatma who saved her.

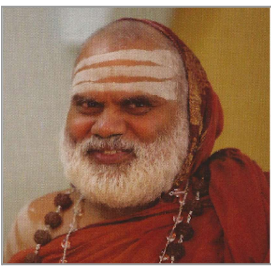
The Jagadguru then took up the example of the child Dhruva, who did Tapas simply because he was not allowed to sit on his father’s lap. When the Lord appeared before Dhruva and wished to grant him a boon, Dhruva replied –

स्थानाभिलाषी तपसि स्थितोऽहम् पश्यामि त्वां देवमुनीन्द्रगुह्यम् ।
काचं विचिन्वन्नपि दिव्यरत्नं स्वामिन् कृतार्थोऽस्मि वरं न याचे ॥

I performed Tapas as I desired to sit on my father’s lap. Now I have had the Darshan of You, O Lord, who are unseen even by the gods and sages. This is equivalent to someone finding a diamond when searching for a piece of glass. Hence my purpose is fulfilled and I need no boon.

The Jagadguru also gave a detailed account of Kuchela who was made equivalent to Kubera by the Lord.

Hence one has to approach the magnanimous Lord who alone is capable of providing us succour in times of suffering. The Jagadguru also mentioned that it is not the one in suffering who

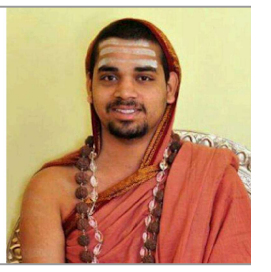


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alone approaches the Lord. Even a Jnani seeks the Lord, and the Lord Himself declares that He loves the Jnani.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

Hence we must worship the Lord the Lord with Bhakti – सा त्वस्मिन् परमप्रेमरूपा – Bhakti is defined in the Bhakti Sutras as pure love directed towards the Lord. Such is the Bhakti that can be seen in saints such as Sant Tukaram and Jnaneshwar.

The Lord alone is the ultimate refuge for human beings and how devotion arises naturally when we recognize His compassion. – Teaching from Jagadguru's Anugraha Bhāṣaṇam

The Lord as the One Who Gives Assurance

The Jagadguru asked the listeners to imagine certain situations in life.

- If someone shows **great affection** towards us, we naturally develop **respect and gratitude** toward that person.
- If we are afraid and someone tells us, “Do not fear. I will protect you,” we feel **relief and security**.
- If we are in great difficulty and someone promises, “Do not worry. I will solve your problem,” we feel **comforted**.
- If we are facing severe financial distress and someone says, “I will provide everything you need,” we feel **deep gratitude**.

The Jagadguru pointed out that **the one who can truly give such assurance in every circumstance is only Bhagavan (the Lord)**.

Human Nature – Doing What Is Prohibited

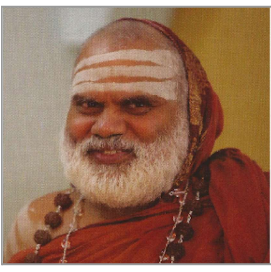
The Jagadguru then reflected on a common human tendency. People often **do what the Shastras prohibit** and **neglect what the Shastras prescribe**. He quoted the remark of Neelakanta Deekshitar:

प्रायो नेतिश्रुतिविषयता विश्वमाधुर्यहेतुः

Meaning:

People often find attraction in what the scriptures forbid.

He illustrated this with a simple example:

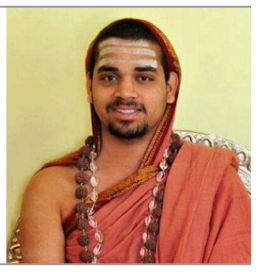


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During a **Puja**, when the screen is drawn while offering **Naivedya** to the deity, a curious child may try to peek inside. Adults scold the child for doing so. Yet, in many matters of Dharma, **even grown-ups behave in the same way**, ignoring scriptural injunctions.

Ignoring Scriptural Guidance

The Jagadguru gave examples: Food : The Shastras say that **food offered to the Lord as Naivedya is highly beneficial**. They also advise:

नापणीयम् अन्नम् अश्रीयात्

One should avoid eating **food that is sold commercially**. Yet people often prefer **hotel food**, ignoring the injunction.

Conduct in Marriage

The scriptures emphasize **एकपत्नीव्रतम् (Ekapatnivrata)**—the vow of **monogamy**. However, many disregard this injunction as well. Thus, human beings **accumulate sins through actions contrary to Dharma**.

Who Can Remove These Sins?

The Jagadguru asked:

Is there anyone who can remove the suffering created by these sins?

The answer is: **Only the Lord**.

The Compassion of the Lord

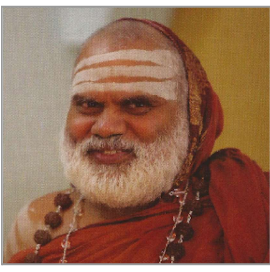
The Jagadguru cited several examples from sacred history showing the Lord's compassion.

Prahlada : The devotion of Prahlada demonstrates how the Lord protects His devotees even in extreme danger.

Vibhishana's Refuge : When Vibhishana approached Rama for refuge, many in Rama's army opposed accepting him. Yet Rama declared the famous vow:

सकृदेव प्रपन्नाय तवास्मीति च याचते
अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम

Meaning:

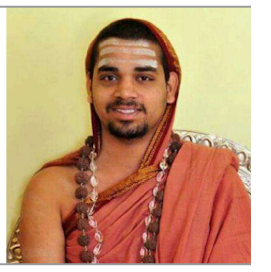


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Whoever seeks refuge in Me even once saying “I am Yours,” I grant him protection from all beings. This is My solemn vow.

Rama even said “यदि वा रावणः स्वयम्”—meaning that even if his enemy Ravana came seeking refuge, he would grant him protection. What then to say about Ravana’s brother Vibhishana?

Gajendra Moksha : The Jagadguru also mentioned the story of Gajendra. When the elephant king was caught by a crocodile and cried out to the Lord, Vishnu rushed to rescue him.

Draupadi’s Protection : When Draupadi was humiliated in the Kaurava court:

- Elders like Bhishma, Drona, and Kripa did not intervene.
- Even her mighty husbands were helpless.

It was only Krishna who protected her.

Dhruva’s Transformation : The Jagadguru also narrated the story of Dhruva. Dhruva initially performed austerities because he was denied a place on his father’s lap. When the Lord appeared before him, Dhruva said:

स्थानाभिलाषी तपसि स्थितोऽहम्...
काचं विचिन्वन्नपि दिव्यरत्नं...

Meaning:

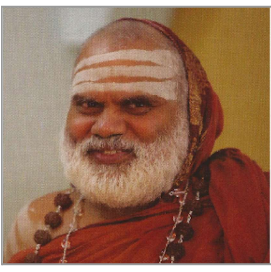
I began my penance seeking a small reward. But now that I have seen You—who are hidden even from gods and sages—it is like finding a diamond while searching for a piece of glass. I seek no boon now.

Kuchela’s Example : The Jagadguru also spoke about Kuchela. When Kuchela approached Krishna in poverty, the Lord blessed him with immense prosperity, making him **equal to Kubera**, the god of wealth.

Even the Jnani Loves the Lord : The Jagadguru concluded by pointing out that devotion is not limited to those in distress. Even a **Jnani** worships the Lord.

In the Bhagavad Gita, Krishna says:

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः

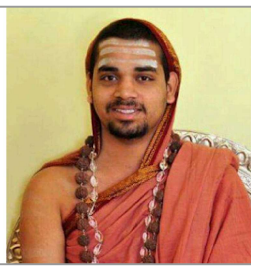


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Meaning:

Among all devotees, the Jnani who is constantly united with Me through single-pointed devotion is the best. He is extremely dear to Me, and I am dear to him.

The Nature of True Bhakti

The Jagadguru referred to the definition of devotion in the **Bhakti Sutras**:

सा त्वस्मिन् परमप्रेमरूपा

Meaning:

Bhakti is **supreme love directed toward the Lord**.

This kind of pure devotion can be seen in saints such as:

- Tukaram
- Jnaneshwar

Final Teaching

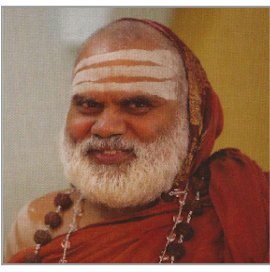
The discourse ultimately teaches that:

- The Lord alone can **remove suffering**.
- He grants **protection to anyone who sincerely seeks refuge**.
- Devotion arises when we recognize His **boundless compassion**.
- True Bhakti is **pure love for the Lord without expectation**.

Therefore, one should approach the Lord with **faith, surrender, and devotion**, knowing that He alone is the **ultimate protector and refuge**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** explained that **the Lord alone truly helps and protects us in times of distress**.
- When someone helps us in difficulty, removes fear, solves problems, or supports us financially, **we feel gratitude and respect towards that person**. In reality, **the ultimate protector who can grant such help is Bhagavan alone**.
- People often **do what the Shastras prohibit and neglect what they prescribe**.
 - As noted by **Neelakanta Dikshitar**, people tend to be attracted to things that the Shastras forbid.
- Examples of ignoring scriptural guidance:

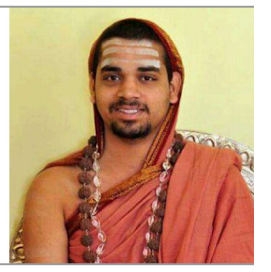


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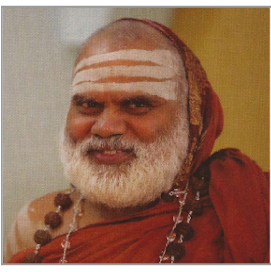
- The Shastras encourage **eating food first offered to the Lord**, but people prefer food from hotels.
- The Shastras teach **Ekatnivrata (monogamy)**, yet many disregard this instruction.
- Because people commit such actions, **sins accumulate and suffering follows**. The only one capable of removing this suffering is **the Lord**.
- The Lord's compassion is seen in many sacred stories:
 - **Prahlada** was protected by the Lord despite severe persecution by **Hiranyakashipu**.
 - In the **Ramayana**, **Vibhishana** sought refuge in **Rama**, and Rama promised protection to anyone who surrenders even once.
- Rama declared that **even if His enemy Ravana came seeking refuge, He would grant protection**.
- The Lord's compassion is also shown in:
 - The rescue of **Gajendra**, the elephant attacked by a crocodile.
 - The protection of **Draupadi** when none of the elders or her husbands could save her.
 - The blessing given to **Dhruva**, who later realized that seeing the Lord was greater than any worldly boon.
 - The grace shown to **Kuchela**, whom the Lord blessed with immense prosperity.
- The Jagadguru emphasized that **one must approach the compassionate Lord for refuge and protection**.
- Not only those in distress approach the Lord; **even a Jnani seeks the Lord**, and the Lord declares that **the Jnani is especially dear to Him**, as stated in the **Bhagavad Gita**.
- **Bhakti** is defined as **supreme love for the Lord**, as stated in the **Bhakti Sutras of Narada**.
- Such pure devotion can be seen in saints like **Tukaram** and **Jnaneshwar**.
- Therefore, one must **develop deep devotion and surrender to the Lord, who alone can remove suffering and grant true welfare**.

Vijayayatra : Kadayanallur: MAY 12-13, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/kadayanallur-may-12-13-2012/>

41. Anugraha Bhashanam (1) - Rajapalayam

The Jagadguru said that Sri Adi Shankaracharya was indeed Lord Shiva incarnate for reviving Sanatana Dharma at a time when doctrines such as those of the Buddhists had clouded the faith of the people in the Karma Kanda of the Vedas and the Advaita Siddhanta of the Upanishads. People were not performing even the basic Karma of Sandhyavandanam – न सन्ध्यादीनि कर्माणि न्यासं वा कदाचन. No one wished to even hear the word “Yaga”, let alone performing it. श्रुते पिदधति श्रोत्रे क्रतुरित्यक्षरद्वये. It was at such a juncture that Kumarila Bhattapada revived the Karma Kanda and Sri Adi Shankara Bhagavatpada expounded the Advaita Siddhanta.

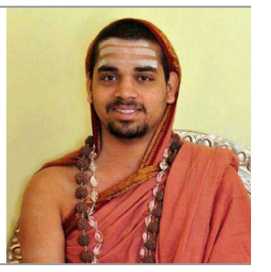


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Sri Adi Shankaracharya does not deem everything to be illusory for everyone. Karma, Bhakti and Upasana are all necessary for Jnana – प्राक्ब्रह्मात्मैकतत्त्वविज्ञानात् सर्वव्यवहाराणामेव प्रामाण्यसिद्धेः – All these are unnecessary only for a Brahma Jnani

The non-dual philosophy of the Upanishads does not decry the Karma enjoined in the Vedas.

There are numerous statements in the Vedas that instruct man to perform Karmas. So if one decries Karma, would not one be attributing falsehood to these statements in the Vedas. Sri Adi Shankaracharya Himself says that one has to accept the authority of the Vedas in totality and not associate authority with only select statements in the Vedas –

न हि वेदवाक्येषु कस्यचित्प्रामाण्यं कस्यचिदप्रामाण्यं इति सम्भवति प्रमाणत्वाविशेषात्

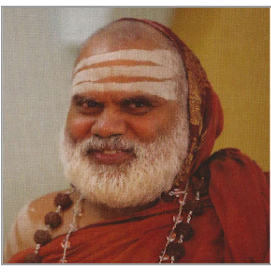
So it is a misunderstanding if one believes that Sri Adi Shankaracharya has given no role for Karma, Bhakti and Upasana. They are all required until the dawn of Brahma Jnana.

In fact, the first instructions of Sri Adi Shankaracharya in His Upadesha Panchakam are to study the Vedas and perform the Karmas enjoined therein – वेदो नित्यमधीयताम् , तदुदितं कर्म स्वनुष्ठीयताम् . Sri Adi Shankaracharya has used the Upasarga (prefix) – सु in the word स्वनुष्ठीयताम् to mean श्रद्धया अनुष्ठीयताम् – perform the Karmas with great Shraddha (faith). Only the last instruction of the Upadesha Panchakam states – अथ परब्रह्मात्मना स्थीयताम् – Remain in the state of Brahman. This is because nothing needs to be done in such a state. Nothing can be done in such

a state of Self-realization for there is no distinction as “this” is the doer of the action and “that” is the action that needs to be performed. When such a distinction no more exists and one revels in the state of non-duality. That is why the Upanishads declare –



आत्मानं चेद्विजानीयात् अहमस्मीति पूरुषः ।
किमिच्छन् कस्य कामाय शरीरमनुसञ्ज्वरेत् ॥

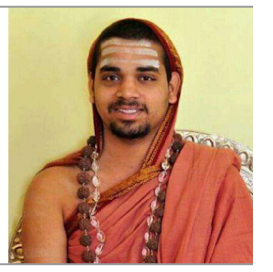


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Some ignorant people without understanding the philosophy of Sri Bhagavatpadal spread the idea that the Acharya has termed everything as illusory. Consequently some people believe this wrong notion and even develop a sense of indifference towards the Acharya. However one has to properly understand the philosophy.

Besides writing sophisticated commentaries to describe the abstruse philosophy of Advaita, Sri Adi Shankaracharya has given a number of instructions that are applicable to all and for all times to come. Take for instance four simple instructions –

**गेयं गीतानामसहस्रं ध्येयं श्रीपतिरूपमजस्रम् ।
ज्ञेयं सज्जनसङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥**

Chant the names of the Lord, remember the Lord's form, be in the company of Satpurushas and donate to the needy.

The Jagadguru then explained why Sri Adi Shankaracharya has given these four instructions –

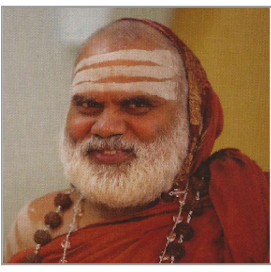
**कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः ।
कीर्तनादेव एव यत्सद्यो नरः पापात्प्रमुच्यते ॥**

We attribute all issues in the present day by saying “Well, this is Kali Yuga”. Even though Kali Yuga is filled with evils, it has one uniqueness – the mere chanting of the Lord's name can free one from sins. Such is the greatness of the chanting of the Lord's names in the Kali Yuga. The same benefit accrues only out of various other means in the other Yugas:

**ध्यायन् कृते यजन्यज्ञैः त्रेतायां द्वापरेऽर्चयन् ।
यदाप्नोति तदाप्नोति कलौ सङ्कीर्त्य केशवम् ॥**

In Krita Yuga, one has to perform penance and meditation. In the Treta Yuga, one has to perform a number of sacrifices. In Dwapura Yuga, one has to engage in worship. Whatever benefit one reaps out of these, one gets by the mere chanting of the Lord's name in Kali Yuga. This cannot be dismissed as “Arthavaada” or the mere praise of the practice of the chanting of Divine Names. Some scholars feel that it is indeed mere praise. However such people must realize that, “नाम्नि अर्थवादभ्रमः” – “dismissing the greatness of the Divine name as a mere praise” is classified as a sin. The fact is that the Lord's Names indeed have such power and the efficacy to bring about your welfare.

Have the Lord's form in your mind always. Do not harbour unnecessary and prohibited thoughts. Never indulge in useless prattle or worthless action. Instead, spend your time in chanting the Lord's names and remembering His form. One need not spend any money to chant the Lord's names or concentrate on His form.

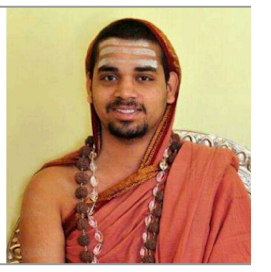


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The Jagadguru then pointed out that – संसर्गजा दोषगुणा भवन्ति – man's character (the good and bad qualities he develops) is determined by the kind of company he has. Hence develop the company of Satpurushas.

Engage in charity without the expectation of anything in return. This is why the Lord has said the word “अनुपकारिणे” in the Gita – दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

Thus, Sri Adi Shankaracharya has given such instructions that benefit us. His very name Shankara means one who brings about welfare – शं करोति इति शङ्करः. Hence we must ever remember the Acharya and act according to His instructions.

The divine mission of Adi Shankaracharya – Teaching from Jagadguru's Anugraha Bhāṣaṇam

Adi Shankaracharya – An Incarnation of Lord Shiva

The Jagadguru said that Shiva Himself incarnated as Adi Shankaracharya to revive **Sanātana Dharma**.

At that time:

- The doctrines of Gautama Buddha and other schools had weakened people's faith in the **Vedic tradition**.
- Faith in the **Karma Kāṇḍa of the Vedas** and the **Advaita philosophy of the Upanishads** had declined.

People had stopped performing even basic duties like **Sandhyāvandanam**. The Jagadguru quoted: न सन्ध्यादीनि कर्माणि न्यासं वा कदाचन

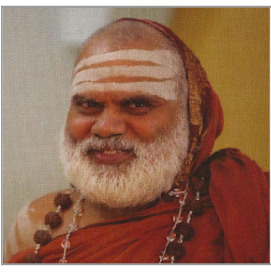
People were neglecting daily duties completely. Even hearing about **Yajñas (Vedic sacrifices)** had become intolerable: श्रुते पिदधति श्रोत्रे क्रतुरित्यक्षरद्वये On hearing the word “Kratu” (sacrifice), people closed their ears.

Revival of the Vedic Tradition

At this crucial time two great masters appeared:

- Kumarila Bhatta revived the **Karma Kāṇḍa (Vedic ritual tradition)**.
- Adi Shankaracharya established the **Advaita Siddhānta of the Upanishads**.

Thus the **complete Vedic tradition was restored**.

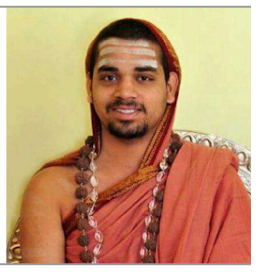


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Misunderstanding About Advaita

Many people mistakenly think that Shankaracharya taught that **everything is illusory and therefore nothing needs to be done**. The Jagadguru clarified that this is incorrect. Karma, Bhakti and Upāsana are **essential until the realization of Brahman**. Shankaracharya himself explains:

प्राक्ब्रह्मात्मैकतत्त्वविज्ञानात् सर्वव्यवहाराणामेव प्रामाण्यसिद्धेः

Meaning:

Until the realization of the identity of Brahman and the Self, worldly practices and duties remain valid.

Only a **Brahma-Jñānī** transcends such duties.

Authority of the Vedas

The Jagadguru quoted Shankaracharya's teaching that **one cannot accept some Vedic statements while rejecting others**: न हि वेदवाक्येषु कस्यचित्प्रामाण्यं कस्यचिदप्रामाण्यं इति सम्भवति प्रमाणत्वाविशेषात्

Meaning:

It is not possible to accept the authority of some Vedic statements and reject others, since their authority is uniform.

Therefore, **Vedic injunctions regarding Karma cannot be dismissed**.

Instructions from Upadesha Panchakam

In his work **Upadeśa Pañcakam**, Shankaracharya begins with practical instructions:

वेदो नित्यमधीयताम्

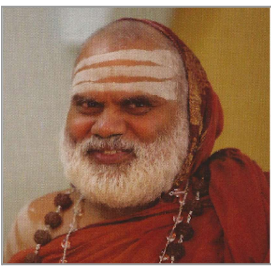
Study the Vedas daily.

तदुदितं कर्म स्वनुष्ठीयताम्

Perform the actions prescribed therein.

The Jagadguru explained that the prefix "सु" in **स्वनुष्ठीयताम्** implies: Perform these duties **with Shraddhā (deep faith and sincerity)**.

Only the final instruction says: **अथ परब्रह्मात्मना स्थीयताम्** Abide in the state of Brahman.

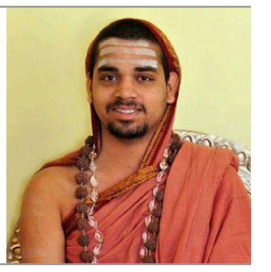


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This is because once **Self-realization occurs**, action ceases naturally. There is no longer a distinction between:

- the doer
- the action
- the result.

The Upanishads declare:

आत्मानं चेद्विजानीयात् अहमस्मीति पूरुषः ।
किमिच्छन् कस्य कामाय शरीरमनुसञ्चरेत् ॥

Meaning:

When a person realizes “I am the Self”, what desire remains for which he would suffer in the body?

Practical Instructions for Everyone

Besides profound philosophical works, Shankaracharya also gave **simple universal instructions**:

गेयं गीतानामसहस्रं
ध्येयं श्रीपतिरूपमजस्रम् ।
ज्ञेयं सज्जनसङ्गे चित्तं
देयं दीनजनाय च वित्तम् ॥

Meaning:

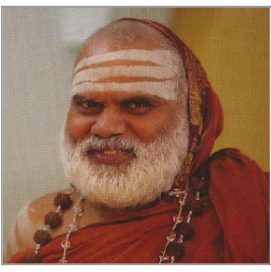
1. Chant the **names of the Lord**.
2. Meditate on the **form of the Lord**.
3. Keep the mind in the **company of noble people (Satpurushas)**.
4. Give **charity to the needy**.

The Special Power of Kali Yuga

The Jagadguru then explained why chanting the Lord's name is especially important in the present age.

The scripture declares:

कलेर्दोषनिधे राजन् अस्ति ह्येको महान् गुणः
कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं ब्रजेत्

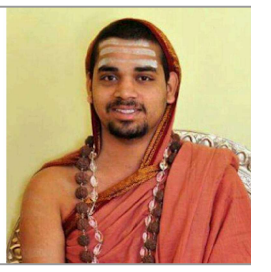


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Even though **Kali Yuga** is full of faults, it has one great virtue: Merely chanting the Lord's name frees a person from sin. Another verse explains the difference between the Yugas:

ध्यायन् कृते यजन्यज्ञैः त्रेतायां द्वापरेऽर्चयन्
यदाप्नोति तदाप्नोति कलौ सङ्कीर्त्य केशवम्

Meaning:

- In **Krita Yuga** – liberation came through meditation.
- In **Treta Yuga** – through sacrifices.
- In **Dvapara Yuga** – through temple worship.
- In **Kali Yuga** – through chanting the Lord's names.

The Power of Divine Names

The Jagadguru warned that dismissing the glory of the divine name as mere exaggeration is itself wrong:

नाम्नि अर्थवादभ्रमः

Considering the praise of the Lord's name as mere exaggeration is a sin.

The **Divine Name truly possesses transformative power.**

The Importance of Good Company

The Jagadguru also quoted:

संसर्गजा दोषगुणा भवन्ति

Meaning:

A person's qualities—good or bad—arise from the company he keeps.

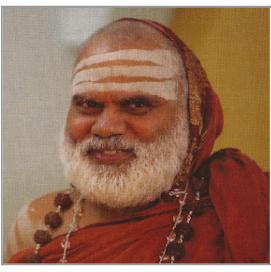
Therefore, seek the **association of noble and virtuous people.**

Charity Without Expectation

The Jagadguru also emphasized **selfless charity**. The Bhagavad Gita states:

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे

Meaning:

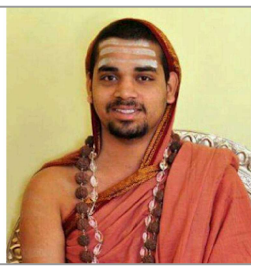


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Charity should be given **without expecting any return.**

Meaning of the Name “Shankara”

The name **Shankara** itself signifies: शं करोति इति शङ्करः

“One who brings about auspiciousness and welfare.”

Thus Adi Shankaracharya is the great teacher who showed the path of spiritual welfare for all humanity.

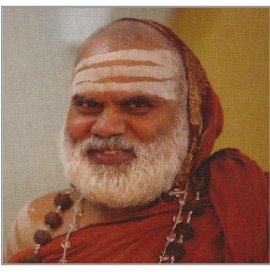
The Jagadguru’s concluding message:

- Study the scriptures
- Perform righteous duties
- Chant the Lord’s names
- Keep noble company
- Practice charity

And above all, **remember the teachings of Adi Shankaracharya and live according to them.**

Summary of the Jagadguru’s Anugraha Bhāṣaṇam

- In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** explained that **Adi Shankaracharya** was an incarnation of **Shiva**, who appeared to **revive Sanatana Dharma**.
- At that time, the faith of people in the **Vedic Karma Kanda and Advaita philosophy of the Upanishads** had weakened due to the spread of other doctrines.
- Many people had **stopped performing even basic duties like Sandhyavandanam**, and rituals such as **Yagas were neglected**.
- **Kumarila Bhatta** first revived the **Karma Kanda of the Vedas**, while **Adi Shankaracharya** established the **Advaita Siddhanta of the Upanishads**.
- The Jagadguru clarified that **Adi Shankaracharya did not dismiss the importance of Karma, Bhakti, and Upasana**.
 - These practices are **essential until one attains Brahma Jnana**.
 - Only a **realized Brahma Jnani transcends these practices**.
- The **authority of the Vedas must be accepted completely**, not selectively. One cannot reject the sections that prescribe Karma.
- In **Upadesha Panchakam**, Adi Shankaracharya first instructs:
 - **Study the Vedas regularly**.
 - **Perform the duties prescribed in them with faith (Shraddha)**.

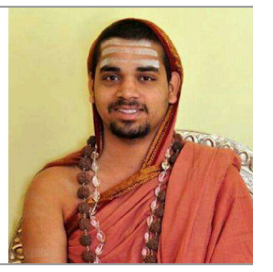


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- Only the final instruction is to **abide in the realization of Brahman**, which is possible only after attaining Self-knowledge.
- Some people wrongly believe that **Adi Shankaracharya declared everything to be illusory**, but this is a misunderstanding of his philosophy.
- Apart from writing profound philosophical commentaries, Adi Shankaracharya also gave **simple practical instructions for everyone**:
 - Chant the **names of the Lord**.
 - Meditate on the **form of the Lord**.
 - Keep the **company of noble people (Satpurushas)**.
 - **Give charity to the needy**.
- In **Kali Yuga**, chanting the **Lord's name** is especially powerful.
 - What was achieved through **meditation in Krita Yuga, sacrifices in Treta Yuga, and worship in Dwapara Yuga** can be achieved **through chanting the Lord's names in Kali Yuga**.
- Therefore, one should **regularly chant the Lord's name and keep His form in mind**, avoiding unnecessary thoughts and actions.
- A person's character is greatly influenced by **the company he keeps**, so it is important to **associate with virtuous people**.
- Charity should be given **without expecting anything in return**, as taught in the **Bhagavad Gita**.
- The very name **Shankara** means "**one who brings welfare**." Hence people should **remember Adi Shankaracharya and follow his teachings to lead a righteous and meaningful life**.

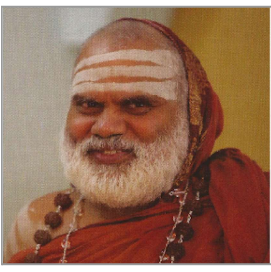
42. Anugraha Bhashanam (2) - Rajapalayam

In His Anugraha Bhashanam, the Jagadguru expressed joy at having inaugurated of the marble statue of His Guru, Praatas-smaraneeya Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji in the serene atmosphere of the Pathashala. Gurubhaktamani Ramasubrahmanya Raja has intense devotion towards Mahasannidhanam and has been the recipient of His unbounded compassion.

Sri Adi Shankaracharya has said that three things are extremely rare and can be obtained only by the Grace of the Lord by the fortunate one – a human birth, the intense desire for liberation and the association of Mahapurushas. The Acharya has described a Mahapurusha as –

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्षवं जनानहेतुनाऽन्यानपि तारयन्तः ॥

Mahatmas are equipoised, magnanimous and ever striving for the good of others. Even though they are not duty bound, they would constantly take efforts to bring about the welfare of others. All these characteristics were found in Our Guru. He had divine qualities such as Shama (sense control) and Dama (control of the mind). He wished the welfare of all, and that everyone must

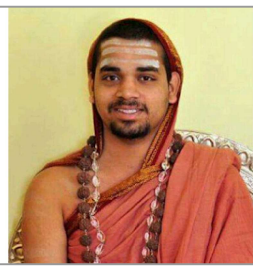


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remain devoid of suffering and stay happy. If He saw someone suffering, He would be deeply moved by it and strove to remove that suffering. He undertook Vijaya Yatras solely for the benefit of mankind. His first Vijaya Yatra was for a period of six years from 1956 to 1962. But for this, the message of Sri Adi Shankaracharya and the greatness of the Sringeri Sharada Peetham would not have spread. Once again, disregarding physical strain, He undertook another four-year Vijaya Yatra from 1964 to 1968.



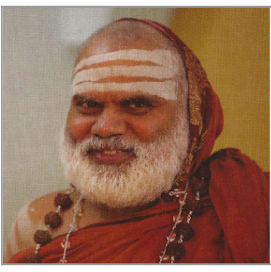
The association with Satpurushas brings about a transformation in us. The noble qualities in them also start manifesting in us by our continued association with them. The Lord says in the Bhagavad Gita that Jnanis having realized the Self, will bestow Jnana on one who surrenders – उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ।

However it is not easy to find such Jnanis. Our Guru was one such rare personage. He was blessed by Our Paramaguru,

Jagadguru Sri Chandrashekhara Bharati Mahaswamiji who is well-known to be the equivalent of great Jnanis of yore such as Sri Shuka and Sri Vamadeva. Our Paramaguru was indeed a Parama Jnani and Jivanmukta like Sri Sadashiva Brahmendra.

He wrote a commentary on Sri Adi Shankaracharya's Vivekachoodamani but had stopped short of completing it. When our Guru requested Him to complete it, He replied – वक्तव्या अत्रैव सङ्गृहीताः । निदिध्यासनमन्तरा नाधुना अन्यत्र चित्तं व्याप्नोति । – “I have said all that needs to be said. The mind does not go anywhere else but wishes to remain in Nididhyasana”. Today, we keep talking about Vedanta but Our Paramaguru brought it to practice. He indeed remained in Nididhyasana that is defined as विजातीयप्रत्ययानन्तरितसजातीयप्रत्ययप्रवाहः (uninterrupted contemplation on the Self).

The Anugraha of such a Mahatma was received by Our Guru. Our Guru, Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji received Drishti Deeksha, Sparsha Deeksha and was taught Vedanta personally by the Mahatma. The Mahatma transformed His disciple like Himself. Has not Sri Adi Shankaracharya said –

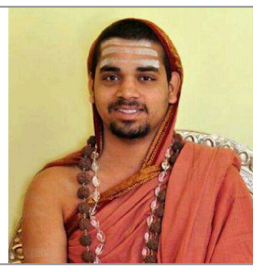


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दृष्टान्तो नैव दृष्टस्त्रिभुवनजठरे सद्गुरोर्ज्ञानदातुः
स्पर्शश्चेत्तत्र कलप्यः स नयति यदहो स्वहतामशमसारम् ।
न स्पर्शत्वं तथापि श्रितचरगुणयुगे सद्गुरुः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमस्तेवालौकिकोऽपि ॥

That is why Our Guru too had such greatness. He blessed a number of disciples and Ramasubrahmanya Raja is one of such Shishyas.

Our Guru stressed that people must adhere to Svadharma and cultivate divine qualities (daivi sampat) as the Lord has said – **दैवी संपद्धिमोक्षाय निबन्धायासुरी मता** – divine qualities lead to Moksha while demoniac qualities result in bondage. As the Lord says in the Gita – **दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम्**, Our Guru instructed disciples to have compassion towards all beings, to speak softly and pleasingly. One must have shame when it comes to performing an act that is prohibited – **अकार्यकरणे ह्रीः** and when one hears himself praised by others – **स्वगुणश्लाघश्रवणे ह्रीः**

Once such a path of good is taken, there cannot be any chance for degradation. **मार्गस्थो नावसीदति.**

While Moksha cannot be attained easily, one must not stray away from the path. Some people become impatient and ask how long would it take to attain Moksha. They even get frustrated and tend to give up. The Jagadguru said that one should not give up one's efforts in Sadhana but must persevere. If you start towards Kashi by foot, will you be able to reach Kashi in a few days? You have to undertake efforts and must not give up midway. Hence people must start to follow the path of righteousness and stick to it.

Compassion and Service of the Guru – Teaching from Jagadguru's Anugraha Bhāṣaṇam

The Rare Blessings Mentioned by Adi Shankaracharya

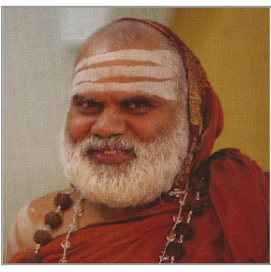
The Jagadguru recalled a famous teaching of Adi Shankaracharya that three things are extremely rare and can be attained only through the Lord's grace:

1. Human birth (मनुष्यत्वम्)
2. The intense desire for liberation (मुमुक्षुत्वम्)
3. The association with great souls (महापुरुषसंश्रयः)

These blessings come only to the truly fortunate.

The Nature of Mahapurushas

Shankaracharya describes the nature of great saints in the verse:

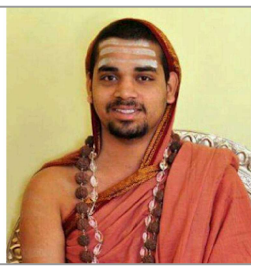


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शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्षवं जनानहेतुनाऽन्यानपि तारयन्तः ॥

Meaning:

- Mahatmas are **peaceful and magnanimous**.
- Like **spring (vasanta)** that brings joy to nature, they bring welfare to the world.
- Having crossed the terrifying **ocean of samsara**, they help others cross it as well—without expecting anything in return.

The Jagadguru said these qualities were fully embodied in his Guru, Abhinava Vidyatirtha Mahaswamiji.

Compassion and Service of the Guru

The Guru possessed divine qualities such as:

- **Shama** – control of the senses
- **Dama** – control of the mind

He constantly desired the welfare of all people. If he saw someone suffering, he was deeply moved and took steps to remove their suffering.

For the benefit of mankind, he undertook extensive **Vijaya Yatras** (spiritual tours):

- **1956–1962**: a six-year journey spreading the teachings of Adi Shankaracharya and the greatness of the Sringeri Sharada Peetham.
- **1964–1968**: another four-year Vijaya Yatra despite physical strain.

These efforts helped spread the message of **Advaita and Sanatana Dharma** far and wide.

Transforming Power of Satpurusha Sangha

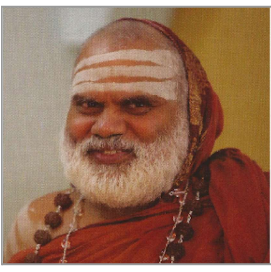
The Jagadguru explained that association with **Satpurushas (noble saints)** transforms a person. Their noble qualities gradually manifest in those who stay in their company.

The Bhagavad Gita states:

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः

Those who have realized the Truth will impart knowledge to one who approaches them with humility and surrender.

However, such realized masters are rare.

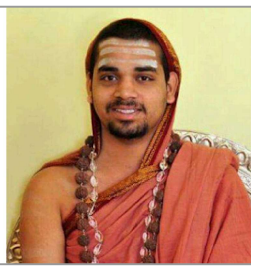


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The Great Paramaguru

The Jagadguru spoke with reverence about his Paramaguru, Chandrashekhara Bharati Mahaswamiji. He was regarded as comparable to ancient sages such as:

- Shuka
- Vamadeva

and like the great saint Sadashiva Brahmendra. He was considered a **Parama-Jñānī and Jīvanmukta**.

Living Vedanta in Practice

The Paramaguru had written a commentary on Shankaracharya's **Vivekachudamani**, but left it incomplete. When Abhinava Vidyatirtha Mahaswamiji requested him to finish it, he replied:

वक्तव्या अत्रैव सङ्गृहीताः । निदिध्यासनमन्तरा नाधुना अन्यत्र चित्तं व्यापुनोति ।

Meaning:

Everything that needed to be said has already been expressed.

The mind now does not move toward anything else but remains absorbed in **Nididhyāsana** (deep contemplation).

While many people merely discuss Vedanta, the Paramaguru **lived it constantly**. Nididhyāsana is defined as: **विजातीयप्रत्ययानन्तरितसजातीयप्रत्ययप्रवाहः** - An uninterrupted flow of thoughts focused on the Self.

Guru's Transformation of the Disciple

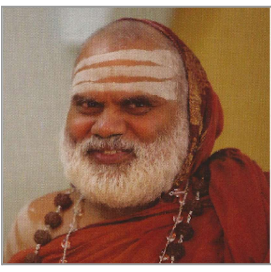
Through the grace of this great master, Abhinava Vidyatirtha Mahaswamiji received:

- **Drishti Deeksha** (initiation by glance)
- **Sparsha Deeksha** (initiation by touch)
- Direct instruction in Vedanta.

The Guru transformed the disciple to become like himself. Shankaracharya beautifully describes this miracle of the **Sadguru**: **दृष्टान्तो नैव दृष्टस्त्रिभुवनजठरे सद्गुरोर्ज्ञानदातुः...**

Meaning in essence:

There is no comparison in the three worlds for the Guru who grants knowledge. By his grace, he transforms the disciple and makes him equal to himself.

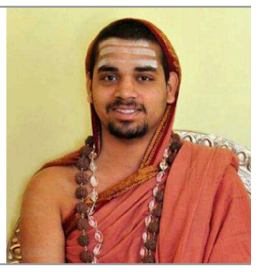


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Teachings Given by the Guru

The Jagadguru said his Guru taught disciples to:

- Follow **Svadharm**a faithfully.
- Cultivate **Daivi Sampat (divine qualities)**.

The Gita says: **दैवी संपद्धिमोक्षाय निबन्धायासुरी मता**

Divine qualities lead to liberation, while demoniac qualities cause bondage.

Among the qualities emphasized were:

- **Compassion toward all beings**
- **Gentle and pleasant speech**
- **Humility and modesty**

The scriptures describe shame in two situations:

- **अकार्यकरणे ही:** – feeling ashamed when doing a prohibited act.
- **स्वगुणश्लाघश्रवणे ही:** – feeling shy when hearing praise about oneself.

Perseverance on the Spiritual Path

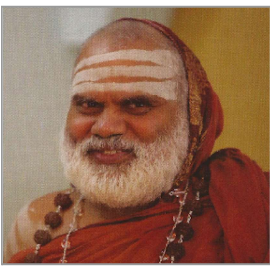
Once a person takes the path of righteousness, there is no danger of decline: **मार्गस्थो नावसीदति**. One who remains on the path will never fall. However, liberation is not attained instantly. Some people become impatient and ask: “How long will it take to attain Moksha?” The Jagadguru advised **patience and perseverance**.

He gave a simple analogy: If one walks to Varanasi from afar, one cannot reach it in a few days. The journey requires **continuous effort and determination**. Similarly, spiritual progress requires **steadfast practice without giving up midway**.

The central message of the Jagadguru’s discourse:

- Seek the association of great saints.
- Follow the path of Dharma.
- Cultivate divine qualities.
- Persevere patiently in spiritual practice.

By doing so, one steadily advances toward **the ultimate goal of liberation (Moksha)**.

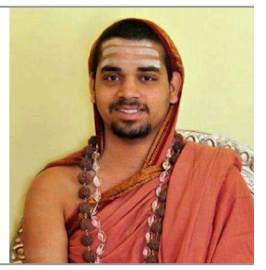


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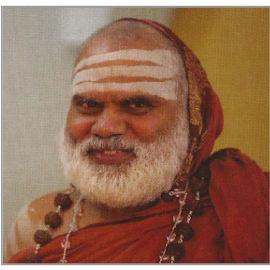


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Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** expressed joy at inaugurating the marble statue of His Guru, **Abhinava Vidyatirtha Mahaswamiji**, in the peaceful surroundings of the Pathashala.
- The Jagadguru praised the deep devotion of **Ramasubrahmanya Raja**, who had great Guru Bhakti and received the compassion and blessings of Mahasannidhanam.
- **Adi Shankaracharya** taught that three things are extremely rare and obtained only by divine grace:
 - Human birth
 - Desire for liberation (Mumukshutva)
 - Association with Mahapurushas (great realized souls).
- Mahatmas are **calm, noble, and always engaged in the welfare of the world**, like the spring season that benefits all. Even after crossing the ocean of Samsara themselves, they **help others cross it without expecting anything in return**.
- These qualities were present in **Abhinava Vidyatirtha Mahaswamiji**:
 - He possessed **Shama and Dama** (control of senses and mind).
 - He desired the **happiness and welfare of everyone**.
 - He felt deep compassion when he saw people suffering and tried to relieve their pain.
- For the benefit of society, he undertook **extensive Vijaya Yatras**:
 - The first from **1956 to 1962** lasting six years.
 - Another from **1964 to 1968** lasting four years.
 - Through these journeys, the **teachings of Adi Shankaracharya and the greatness of Sringeri Sharada Peetham spread widely**.
- The **company of Satpurushas transforms individuals**, and their noble qualities gradually manifest in those who associate with them.
- The **Bhagavad Gita** states that **realized Jnanis guide sincere seekers and impart knowledge of the Self**.
- Such realized saints are rare. The Jagadguru said that **Abhinava Vidyatirtha Mahaswamiji was blessed by his Guru, Chandrashekhara Bharati Mahaswamiji**, who was regarded as a **Parama Jnani and Jivanmukta**, comparable to sages like **Shuka and Vamadeva**.
- Chandrashekhara Bharati Mahaswamiji lived constantly in **Nididhyasana (deep contemplation on the Self)** and even left a commentary on **Vivekachudamani** unfinished because his mind was absorbed in contemplation.
- Through **Drishti Deeksha, Sparsha Deeksha, and personal Vedantic instruction**, the Guru transformed his disciple **Abhinava Vidyatirtha Mahaswamiji**.
- The Jagadguru explained that **a true Guru shapes the disciple into someone resembling himself**, as described by Adi Shankaracharya.
- Abhinava Vidyatirtha Mahaswamiji taught devotees to:
 - Follow **Svadharm**.

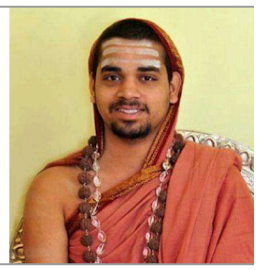


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- Cultivate **Daivi Sampat (divine qualities)** such as compassion, humility, and gentle speech.
- According to the **Bhagavad Gita**, **divine qualities lead to liberation**, while **demonic qualities lead to bondage**.
- Disciples were instructed to:
 - Show **compassion to all beings**.
 - Speak **softly and kindly**.
 - Feel **shame when doing wrong actions or when praised excessively**.
- Once a person firmly follows the **path of righteousness**, there is **no danger of downfall**.
- The Jagadguru emphasized that **spiritual progress requires patience and perseverance**.
- Just as **one cannot reach Kashi immediately by walking**, **Moksha cannot be attained instantly**.
- Therefore, seekers must **continue their Sadhana steadily without discouragement and remain firmly on the path of Dharma**.

Vijayayatra : Rajapalayam: MAY 13-15, 2012

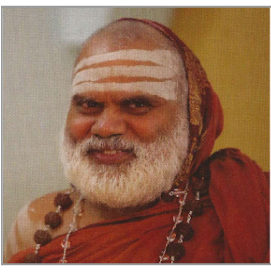
Link : <https://vijayayatra.sringeri.net/archiveyatra/rajapalayam-may-13-15-2012/>

43. Anugraha Bhashanam - Aruppukottai

In His Anugraha Bhashanam, the Jagadguru said that our ancestors had great faith in the fact that the Cosmos is created, sustained and annihilated by a Supreme Power called Ishwara, who is also responsible for giving us the fruits in accordance to our actions. The human birth is considered precious as it is only in this birth that one can adhere to Dharma. So we must not fail to make use of this opportunity. Everyone has a duty to perform depending on who or she he is. We must have faith in Ishwara and do our duty sincerely.



We must have faith and devotion towards Ishwara because such a faith is one of the two wheels that drive a man's life. Both Divine Grace and one's own effort must be present to take forward the

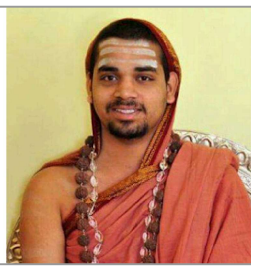


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cart of life. That is why we remember and worship the Lord before undertaking any task. This practice has been there in this land since time immemorial.

The thoughts harboured by a man must be pure and appropriate. Let us take the case of an idol of God in a temple. While one feels that the idol is the Lord Himself, another feels that the idol is a mere stone. Despite the differences in feelings, there is no change in the Lord. The Lord does manifest in the idol for the benefit of the devotee. If someone feels that it is a mere stone, he gets no benefit out of it. That is why the Shastras say **यादृशी भावना यत्र, सिद्धिर्भवति तादृशी** (the results are in accordance to one's feelings). So if you can see the presence of the Lord in the idol, you will be benefited.

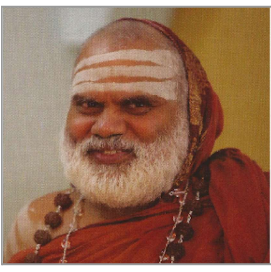
Truly speaking, the Lord is omnipresent. There is not a single place where the Lord does not exist. If you can realize the Lord's presence everywhere, you need not go to a temple. However, how many of you have such a realization? Hence you must go to a temple. Some ask, "When the Lord is omnipresent, why do you constrain Him to a temple?" We are not binding the Lord's presence to the sanctum of a temple. We only state that the omnipresent Lord is also present in temple. Can anyone deny that the omnipresent Lord is not in the temple? Of course, you can even worship the Lord where ever you are. But can you focus your mind and worship right here? Hence, in accordance to your spiritual maturity, temples have been consecrated in accordance to the Shastras as places of worship. Hence prayers offered in such places fructify.

The Jagadguru also state that the Lord is an ocean of compassion. There is no limit to His compassion. Whoever you may be, the Lord showers His grace when you approach Him with devotion. The Jagadguru quoted the following verse from the Bhagavad Gita conveying that the Lord accepts anything, be it a leaf, flower or even water provided it is offered with devotion –

**पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥**

The Jagadguru then spoke about what could be a real offering to the Lord who is ever-fulfilled and has no wants. In one of His Stotras, Sri Adi Shankaracharya poses the question as to what can be offered to the Lord who has everything. The only offering is to place the mind at the Lotus Feet of the Lord. You may wonder as to how you can take the mind and place it at the Lord's feet when the mind is not an entity that can be caught hold of. Placing the mind at His Lotus Feet only means that one must always remember the Lord. The Jagadguru instructed the devotees to shun indulgence in unnecessary talk, listening to unnecessary talk, looking at unnecessary scenes, and the performance of prohibited actions. Focus your mind and senses on the Lord, talk about and listen to His Lilas, engage in His worship and remember Him. This is the path to make our lives purposeful.

The Jagadguru also explained that it is natural for man to desire that he must remain happy and avoid suffering. The only course is to approach the Lord – the ocean of compassion – with faith

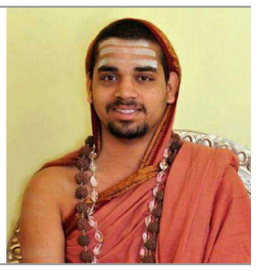


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and devotion. Let us not forget that the Lord is One and that His forms are many. Hence do not worship with a sense of differentiation between the various forms of the Lord – be it Shiva or Vishnu or Devi. The Shatras clearly state the identity of Shiva and Vishnu –

शिवाय विष्णुरूपाय शिवरूपाय विष्णवे ।
शिवस्य हृदयं विष्णुः विष्णोश्च हृदयं शिवः ॥

Hence it is essential for the present generation to cultivate the sense of Aastikyam that our ancestors had, and pass it on to the next generation.

The importance of faith in Īśvara, sincere performance of duty, and devotion to the Lord as the foundation of a meaningful life - Teaching from Jagadguru's Anugraha Bhāṣaṇam

Faith in the Supreme Power

The Jagadguru explained that our ancestors firmly believed that the **entire cosmos is governed by a Supreme Power called Īśvara.**

This Supreme Being:

- **Creates** the universe
- **Sustains** it
- **Dissolves** it
- **Dispenses the fruits of our actions (karma)**

Because of this belief, they lived with **faith, discipline, and adherence to Dharma.**

The Preciousness of Human Birth

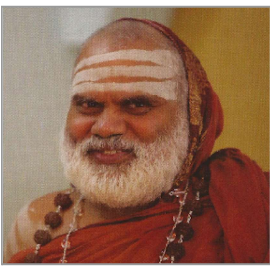
Human birth is considered extremely precious because **only human beings can consciously follow Dharma.** Every individual has **specific duties depending on their position and responsibilities in life.** Therefore:

- One must perform one's **duties sincerely**
- While maintaining **faith in the Lord**

Two Wheels of Life

The Jagadguru beautifully described life as a **cart with two wheels:**

1. **Divine Grace (Īśvara-anugraha)**

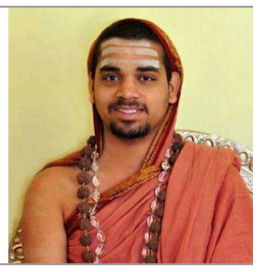


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2. Personal effort (Puruṣa-prayatna)

Both are necessary to move forward in life. This is why, since ancient times in India, people **invoke and worship the Lord before beginning any undertaking.**

Power of One's Attitude

The Jagadguru explained the importance of **pure and appropriate thoughts** through a simple example.

Consider a **deity's idol in a temple**:

- One person sees it as **God Himself.**
- Another sees it as **just a stone.**

The Lord does not change because of these perceptions. However, the **benefit obtained depends on the devotee's attitude.** The scriptures state:

यादृशी भावना यत्र सिद्धिर्भवति तादृशी

Meaning:

The results obtained depend upon the nature of one's attitude and feeling.

If one worships with faith, **the Lord manifests for the devotee's benefit.**

Why Temples Are Necessary

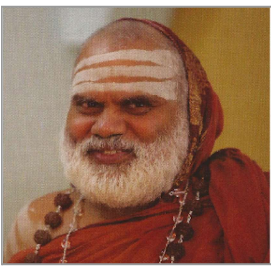
The Jagadguru clarified an important philosophical point. The Lord is **omnipresent.** However, people often ask: "If God is everywhere, why go to a temple?"

The answer is simple. If one truly experiences God everywhere, **temples are unnecessary.** But very few people possess such realization. Therefore temples exist to help devotees **focus their minds and worship the Lord properly.**

Temples are consecrated according to **Shāstric procedures**, making them spiritually powerful places where **prayers bear fruit.** The idea is not that God is confined to a temple; rather, **the omnipresent Lord is also present there in a special manifest form.**

The Infinite Compassion of the Lord

The Jagadguru stressed that the Lord is **an ocean of compassion.** Whoever approaches Him with devotion receives His grace. He quoted a famous verse from the Bhagavad Gita spoken by Krishna:

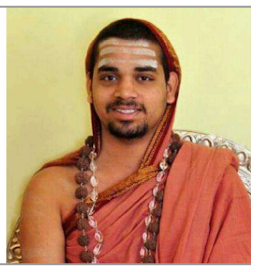


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पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥

Meaning:

Whoever offers Me with devotion a leaf, a flower, a fruit, or even water, I accept that loving offering.

Thus **devotion is more important than the material value of the offering.**

What Can We Offer the Lord?

The Jagadguru referred to a teaching of Adi Shankaracharya. Since the Lord is **complete and lacking nothing**, what can we truly offer Him?

The answer is: **Our mind.**

Offering the mind to the Lord means **keeping Him constantly in our remembrance.**

Discipline of the Senses

The Jagadguru advised devotees to avoid:

- unnecessary talk
- listening to useless conversations
- looking at inappropriate or meaningless sights
- performing prohibited actions

Instead, one should:

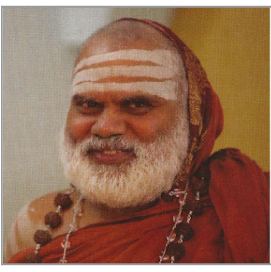
- speak about the **glories of the Lord**
- listen to **His divine stories (līlās)**
- engage in **worship and prayer**
- constantly **remember Him**

This makes life **meaningful and spiritually uplifting.**

The Universal Desire for Happiness

It is natural for every human being to want:

- **happiness**

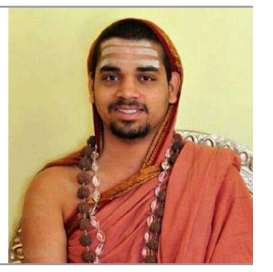


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- **freedom from suffering**

The Jagadguru said that the surest way to achieve this is to **approach the Lord with faith and devotion**, since He alone is the ocean of compassion.

Unity of the Divine Forms

The Jagadguru also reminded devotees that **God is one though His forms are many**. Devotees should never develop a sense of difference between various forms of God such as:

- Shiva
- Vishnu
- Devi

The scriptures declare the unity of Shiva and Vishnu:

शिवाय विष्णुरूपाय शिवरूपाय विष्णवे ।
शिवस्य हृदयं विष्णुः विष्णोश्च हृदयं शिवः ॥

Meaning:

Vishnu is the form of Shiva and Shiva is the form of Vishnu.
Vishnu resides in the heart of Shiva and Shiva resides in the heart of Vishnu.

Passing Faith to Future Generations

The Jagadguru concluded by emphasizing that the present generation must **preserve and transmit the spirit of Āstikya (faith in God and the scriptures)**.

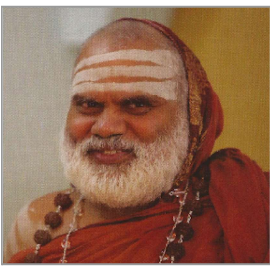
Just as our ancestors maintained this tradition, we must:

- cultivate faith in the Lord
- follow Dharma
- practice devotion
- pass these values to the **next generation**

Only then will **Sanātana Dharma continue to flourish**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** explained that our ancestors firmly believed that the **universe is created, sustained, and dissolved by Ishwara**, the Supreme Power who also gives the fruits of our actions.
- **Human birth is very precious** because only in this birth can one **practice Dharma and strive for spiritual progress**.

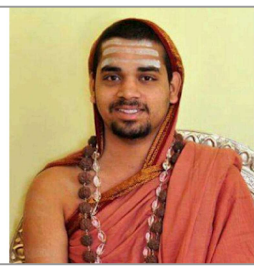


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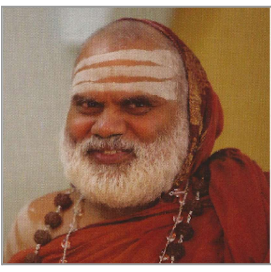
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- Every individual has **specific duties (Dharma)** according to their role in life, and one must **perform these duties sincerely with faith in Ishwara.**
- Life progresses through **two essential factors**:
 - **Divine Grace**
 - **Personal effort**These are compared to the **two wheels of a cart** that move life forward.
- Because of this faith, people in India traditionally **remember and worship God before beginning any task.**
- A person's **thoughts and feelings (Bhavana)** determine the spiritual result.
 - If someone sees a temple idol as **the Lord Himself**, he gains spiritual benefit.
 - If someone sees it merely as **a stone**, he gains nothing.
 - This is expressed in the Shastric idea: **“Yadṛṣī bhāvanā yatra, siddhir bhavati tādṛṣī”** (results depend on one's attitude).
- The Lord is **omnipresent**, but since most people cannot constantly perceive Him everywhere, **temples are established as sacred places for focused worship.**
- Temples are **not meant to limit God's presence**, but to provide **a place where the mind can concentrate easily in devotion** according to the **Shastras.**
- The Jagadguru emphasized that **God is an ocean of compassion** and showers grace on anyone who approaches Him with devotion.
- Quoting the **Bhagavad Gita**, he explained that the Lord accepts even the simplest offering—a **leaf, flower, fruit, or water**—if it is **offered with sincere devotion.**
- Since the Lord is **complete and needs nothing**, the **greatest offering is the mind itself**—keeping the mind constantly at the Lord's lotus feet by remembering Him always.
- Devotees were advised to **avoid unnecessary talk, hearing, seeing, and sinful actions**, and instead:
 - Speak about God,
 - Listen to His stories,
 - Worship Him,
 - Remember Him constantly.
- All people desire **happiness and freedom from suffering**, and the true way to achieve this is by **approaching the compassionate Lord with faith and devotion.**
- The Jagadguru stressed that **God is One though His forms are many**, and one should **not create divisions between forms such as Shiva, Vishnu, or Devi.**
- The Shastras teach the **essential unity of Shiva and Vishnu**, expressed in the verse: **“Shivaya Vishnu-rupaya, Shiva-rupaya Vishnave...”**
- Finally, he urged the **present generation to cultivate Aastikya (faith in God and the Shastras)** like our ancestors and **pass this spiritual tradition to the next generation.**

Vijayayatra : Aruppukottai: MAY 15-16, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/aruppukottai-may-15-16-2012/>

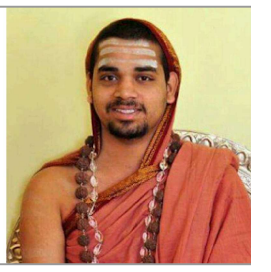


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44. Anugraha Bhashanam - Ramanathapuram

In His Anugraha Bhashanam, the Jagadguru spoke about the Guru-Shishya relationship between Sringeri Sharada Peetham and the Ramnad Samsthanam.

More than a century ago, the 33rd Acharya of Sringeri, Jagadguru Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswamiji was received at Ramanathapuram by the then Maharaja of Ramnad, Bhaskara Sethupati. The Mahaswamiji had noticed the ferocious aspect of the deity, Rajarajeshwari in the premises of the palace, and had made Her benign by consecrating a Srichakra and reinstalling the Goddess. He had thus put an end to the large number of animal sacrifices that were taking place in the temple at that time.

As a token of gratitude and devotion, the Samsthanam was then placed by Sri Bhaskara Sethupati at the Feet of the Guru. The Maharaja had done so with the realization that the Anugraha of the Guru is foremost in life. He knew the greatness of the Guru's Grace, for one can even become the ruler of three worlds if one has the Grace of the Guru.

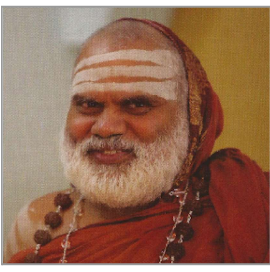
The Shastras say that the Guru must be revered as the Lord Himself – **देवमिवाचार्यमुपासीत.**

While the Lord removes our sufferings, the Guru removes our ignorance and bestows Jnana (knowledge). The Lord has stated in the Gita that there is nothing that is as exalted and holy as Jnana – **न हि**

ज्ञानेन सदृशं पवित्रमिह विद्यते. The Gita also instructs that such Jnana can be obtained by serving the Guru. With such an attitude, the Maharaja offered his Samsthanam.



The Guru however has no wants. A Guru can never have desire for anything.

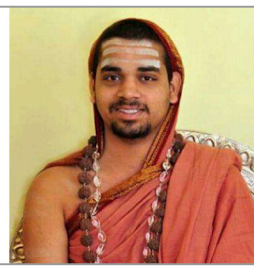


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Guru–Śiṣya relationship between the Sringeri Sharada Peetham and the Ramnad Samsthanam - Teaching from Jagadguru's Anugraha Bhāṣaṇam

Reception of the Sringeri Acharya at Ramnad

More than a century ago, the 33rd Jagadguru of Sringeri, Sacchidananda Shivabhinava Narasimha Bharati Mahaswamiji visited Ramanathapuram. He was received with great devotion by the ruler of Ramnad, Bhaskara Sethupati.

During his visit, the Acharya observed that the deity **Rajarajeshwari** in the palace temple had a **fierce (ugra) aspect**.

To transform the energy of the deity into a more **benign and auspicious form**, the Acharya:

- consecrated a **Śrīcakra**
- reinstalled the Goddess in the proper manner according to the Śāstras.

This sacred act also brought an end to the **animal sacrifices that were being performed in the temple**.

Maharaja's Offering to the Guru

Deeply moved by the Acharya's grace, Bhaskara Sethupati placed the entire **Ramnad Samsthanam at the feet of the Guru** as an expression of devotion and gratitude. The Maharaja did this with the clear understanding that: **The grace of the Guru (Guru Anugraha) is the most important blessing in life**. The scriptures say that with the Guru's grace one can attain even the **highest sovereignty and spiritual fulfillment**.

Guru as the Manifestation of the Divine

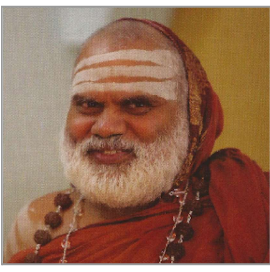
The Jagadguru quoted a scriptural teaching: **देवमिवाचार्यमुपासीत**

Meaning:

One should worship the **Guru just as one worships God**.

The reason for this reverence is profound.

- The **Lord removes our external sufferings**.
- The **Guru removes our ignorance** and grants **true knowledge (Jnana)**.

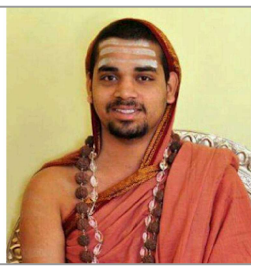


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Supremacy of Knowledge

The Jagadguru referred to a verse from the Bhagavad Gita: न हि ज्ञानेन सदृशं पवित्रमिह विद्यते

Meaning:

There is nothing in this world as pure and exalted as **knowledge**.

Such spiritual knowledge is obtained by **approaching and serving the Guru with humility**. It was with this understanding that the Maharaja made his offering.

The Desireless Nature of the Guru

The Jagadguru finally emphasized an important truth:

A true Guru has no desires.

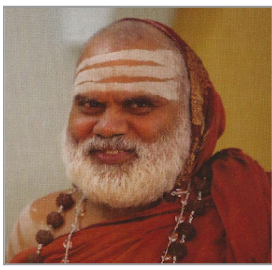
- The Guru does not seek wealth
- The Guru does not seek power
- The Guru does not seek possessions

A Guru accepts offerings **only for the welfare of the disciple**, not for personal gain.

Thus, the incident beautifully illustrates the **ideal relationship between a spiritual master and a devoted disciple**, where reverence, humility, and spiritual aspiration form the foundation of the bond.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** spoke about the **Guru–Shishya relationship between the Sringeri Sharada Peetham and the Ramnad Samsthanam**.
- Over a century ago, the **33rd Jagadguru of Sringeri, Sacchidananda Shivabhinava Narasimha Bharati Mahaswamiji**, visited **Ramanathapuram**.
- He was respectfully received by the ruler of Ramnad, **Bhaskara Sethupati**.
- The Jagadguru observed that the palace deity **Rajarajeshwari** had a **fierce (ugra) aspect**.
- To make the deity **benign and peaceful**, he **consecrated a Sri Chakra and reinstalled the Goddess**.
- As a result, **animal sacrifices that were taking place in the temple were stopped**.
- Out of **gratitude and devotion**, Bhaskara Sethupati **offered the Ramnad Samsthanam at the feet of the Guru**.
- The Maharaja understood that **the Guru's grace (Anugraha) is supreme in life**, and with the Guru's blessings one can attain the highest success.

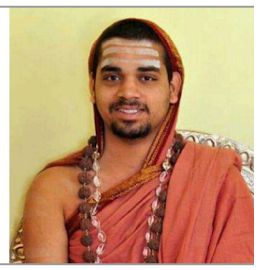


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- The **Shastras** teach that the **Guru** must be revered like **God Himself**: “*Devam iva Acharyam Upasita.*”
- While **God** removes suffering, the **Guru** removes ignorance and grants **Jnana** (true knowledge).
- The **Bhagavad Gita** states that **nothing** in this world is as pure and sacred as **knowledge**.
- The Gita also teaches that **true knowledge** is obtained through **humility, service, and devotion to the Guru**.
- With this understanding and devotion, the Maharaja **surrendered his kingdom to the Guru**.
- The Jagadguru finally emphasized that a **true Guru** has **no personal desires or wants**, as he lives only for the welfare and spiritual upliftment of others.

Vijayayatra : Ramanathapuram: MAY 16, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/ramanathapuram-may-16-2012/>

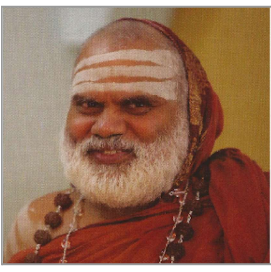
45. Anugraha Bhashanam - Rameswaram

In His Anugraha Bhashanam, the Jagadguru said that of all the Kshetras (holy towns) in the nation, Rameswaram is famous because Lord Parameshwara was consecrated by Sri Rama Himself and resides here. It is only here that we find the Linga consecrated by Sri Rama.



The Jagadguru then explained the significance of the word “Rameswara” by recounting an incident from the times of Sri Adi Shankaracharya. Sri Padmapada, one of the chief disciples of Sri Adi Shankaracharya undertook a pilgrimage and came to Rameswaram. The people of Rameswaram questioned Sri Padmapada on the significance of the word “Rameswara”. Sri Padmapada

replied thus – Some people understand the meaning to be “the Lord of Rama”. Others would say “He for whom Sri Rama is the Lord”. Whereas we say that Rameswara is He who is Rama and He who is Ishwara.

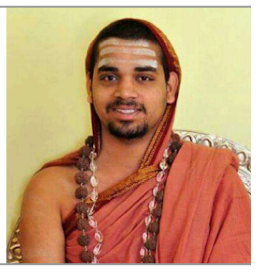


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This was stated by Sri Padmapada because essentially, there is no difference in the forms of Lord. People belonging to the first category who state the meaning as “the Lord of Rama” feel that Lord Shiva is greater than Sri Rama. The second category feel Sri Rama is greater than Lord Shiva. Neither of these is acceptable to us. Hence if some people explain the word “रामेश्वरः” using the Tatpurusha Samaasa as रामस्य ईश्वरः, and others use the Bahuvreehi Samaasa as रामः ईश्वरः यस्य सः, we Advaitins explain the identity of the forms of the Lord and explain the word using Karmadhaaraya Samaasa as रामश्चासौ ईश्वरश्च.

The Jagadguru emphasized the identity between Lord Shiva and Lord Vishnu by quoting the following Sanskrit verses:

शिवाय विष्णुरूपाय शिवरूपाय विष्णवे ।
शिवस्य हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ॥
यथा शिवमयो विष्णुरेवं विष्णुमयः शिवः ।

Thus the notion of Advaita is present here in this Kshetram in the very name of the Lord. Hence this Kshetram gains even more significance and commands great respect from all of us.

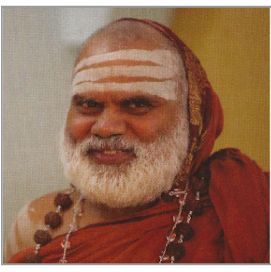
The Jagadguru also said that while Sri Adi Shankaracharya had elaborated the Kshetram, Shakti, Mahavakya, Sampradaya etc. for the four Amnaya Peethams, He assigned the Kshetram of the Dakshinamnaya Sringeri Sharada Peetham as Rameswaram. Hence the Sringeri Acharyas themselves offer worship at Rameswaram and bless the devotees here. From the beginning, it had been decided that Archakas can offer Puja to the Lord only after receiving the Shiva Deeksha, Mantra Deeksha and Deeksha Nama from the Sringeri Jagadguru. The Jagadguru noted that all the Archakas engaged presently in the worship of Ramanathaswamy had taken Deeksha from Him.

The unique spiritual greatness of Rameswaram and the profound philosophical meaning behind the name Rāmeśvara. - Teaching from Jagadguru's Anugraha Bhāṣaṇam

The Uniqueness of Rameswaram

Among the many sacred **Kṣetras (holy places)** in India, Rameswaram holds a special place because the **Śiva Liṅga there was consecrated by Rama Himself**. Thus the presiding deity, Ramanathaswamy, is believed to have been installed and worshipped by Rama before his return from Lanka. Because of this, Rameswaram occupies a uniquely sacred position among pilgrimage sites.

The Question About the Meaning of “Rameswara”

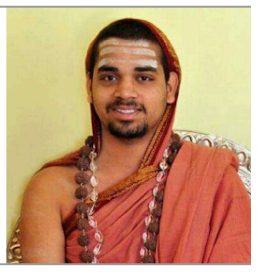


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The Jagadguru narrated an incident involving the disciple of Adi Shankaracharya, namely Padmapada. During a pilgrimage, Padmapada arrived at Rameswaram. The scholars there asked him: “What is the true meaning of the word **Rāmeśvara**?” Padmapada explained that different people interpret the word in different ways.

Three Interpretations of “Rameswara”

1. Tatpuruṣa Interpretation

रामस्य ईश्वरः – “The Lord of Rama”

This interpretation implies that Shiva is the Lord of Rama. Those who hold this view consider **Shiva superior to Rama**.

2. Bahuvrīhi Interpretation

रामः ईश्वरः यस्य सः – “He whose Lord is Rama” This interpretation implies that **Rama is the Lord of Shiva**, suggesting the superiority of Rama.

3. Karmadhāraya Interpretation (Advaita View)

Padmapada explained that **Advaitins accept neither hierarchy**. Instead they interpret the word as: **रामश्च असौ ईश्वरश्च** - He who is Rama and He who is Ishwara (Shiva) are one and the same. Thus the name **Rāmeśvara itself expresses the non-dual unity of the Divine**.

Unity of Shiva and Vishnu

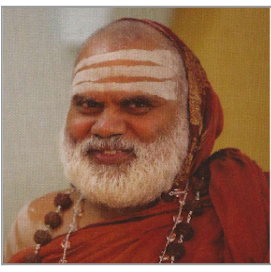
To reinforce this idea, the Jagadguru quoted well-known verses declaring the identity of Shiva and Vishnu:

शिवाय विष्णुरूपाय शिवरूपाय विष्णवे ।
शिवस्य हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ॥

यथा शिवमयो विष्णुरेवं विष्णुमयः शिवः ।

Meaning:

- Vishnu is the form of Shiva.
- Shiva is the form of Vishnu.
- Each resides in the heart of the other.
- They are essentially **one reality appearing in different forms**.

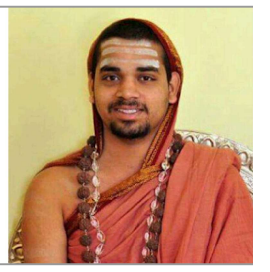


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Thus the philosophy of **Advaita (non-duality)** is symbolically present in the very name of the deity at Rameswaram.

Connection with Sringeri Sharada Peetham

The Jagadguru also explained the connection between Rameswaram and the Sringeri Sharada Peetham. When Adi Shankaracharya established the four **Āmnāya Peethams**, he assigned:

- specific **Kṣetras**
- specific **Mahāvākyas**
- specific **traditions**

For the **Dakṣiṇāmnāya (Southern) Peetham at Sringeri**, the designated sacred kṣetra was **Rameswaram**. Because of this connection:

- The Acharyas of Sringeri traditionally **visit and worship at Rameswaram**.
- They bless devotees who gather there.

Tradition of Initiation for Temple Priests

Another ancient custom also connects Rameswaram with Sringeri. From early times it was ordained that the **priests (Archakas)** serving the deity must receive:

- **Śiva Dīkṣā**
- **Mantra Dīkṣā**
- **Dīkṣā Nāma**

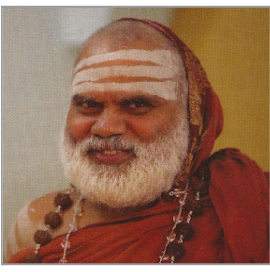
from the **Jagadguru of Sringeri** before performing worship.

The Jagadguru mentioned that the archakas currently performing worship to Ramanathaswamy had all received such initiation from him.

Essential message of the discourse

- Rameswaram is sacred because **Rama worshipped Shiva there**.
- The name **Rāmeśvara itself expresses the Advaitic unity of the Divine**.
- The kṣetra holds a deep traditional connection with the **Sringeri Sharada Peetham**.

Thus Rameswaram stands not only as a **great pilgrimage site**, but also as a **symbol of the non-dual unity of the Divine forms worshipped in Sanātana Dharma**.

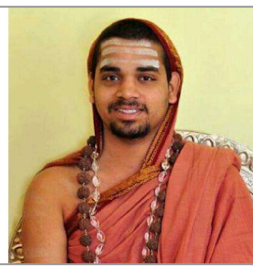


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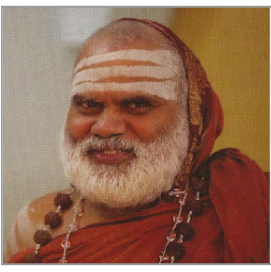


Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhashanam, **Bharati Tirtha Mahaswamiji** explained the **great spiritual significance of Rameswaram**, one of the most sacred Kshetras in India.
- The place is unique because ****Rama Himself consecrated the Shiva Linga and worshipped Shiva there, who is worshipped as Ramanathaswamy.**
- Thus, **Rameswaram is the only place where the Linga installed by Sri Rama Himself is worshipped.**
- The Jagadguru narrated an incident from the life of **Adi Shankaracharya** involving His disciple **Padmapada**.
- During a pilgrimage to Rameswaram, Padmapada was asked about the **true meaning of the word "Rameswara."**
- Different interpretations exist:
 - **"The Lord of Rama"** (suggesting Shiva is superior).
 - **"He whose Lord is Rama"** (suggesting Rama is superior).
- However, the **Advaita interpretation** given by Padmapada is that **Rameswara means "He who is both Rama and Ishwara."**
- This explanation teaches that **there is no difference between the various forms of God.**
- The Jagadguru emphasized the **unity of Shiva and Vishnu** with the traditional verse declaring:
 - **Shiva is in the form of Vishnu**
 - **Vishnu is in the form of Shiva**
 - **Both are essentially one.**
- Therefore, the **very name "Rameswara" itself expresses the principle of Advaita (non-duality).**
- This philosophical significance makes **Rameswaram an extremely revered Kshetra.**
- The Jagadguru also explained that **Adi Shankaracharya assigned Rameswaram as the sacred Kshetra of the Dakshinamnaya Peetham — Sringeri Sharada Peetham.**
- Because of this connection, **Sringeri Acharyas traditionally visit and worship at Rameswaram and bless devotees there.**
- From ancient times, the **priests (Archakas) of Ramanathaswamy Temple must receive:**
 - **Shiva Deeksha**
 - **Mantra Deeksha**
 - **Deeksha Nama**
- from the **Sringeri Jagadguru** before performing temple worship.
- The Jagadguru noted that **all the present Archakas serving at the Ramanathaswamy Temple had received their Deeksha from Him.**
- Thus, **Rameswaram holds deep spiritual, philosophical, and traditional connections with the Sringeri Sharada Peetham.**

Vijayayatra : Rameswaram: MAY 17-19, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/rameswaram-may-17-19-2012/>

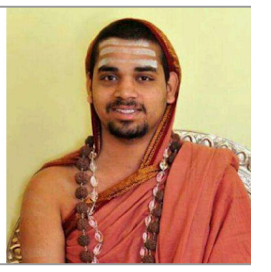


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46. Anugraha Bhashanam - Sivagangai

In His Anugraha Bhashanam, the Jagadguru said that it is natural for everyone to wish that he or she must remain happy and free from suffering not only in this lifetime, but also in the births to come. How can such a desire fructify? It is true that there will be a number of desires in the mind and they can be fulfilled only by exerting oneself accordingly.

How can a student who desires to pass an exam with first class but seldom studies, achieve his goal? How can an employee who desires promotion, but does not do his work properly, get promoted? The student must study day and night while the employee has to work hard and please his superiors to secure a promotion.

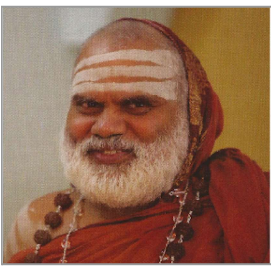
In a similar sense, if one desires happiness, one has to adhere to Dharma and shun Adharma. However people move away from Dharma, perform Adharmic actions and yet continue have a desire for happiness. Importance is given to useless activities while those actions that have to be performed are shunned. Such being the case, people continue to complain, "What we desire does not come to pass".

Dharma is to be understood as duty. If you have been initiated with Upanayanam, performing Sandhya Vandanam is your duty. If you are a householder, being hospitable to a guest is your duty. Instead you cannot keep your doors closed when a guest arrives. For a Tapasvi, engaging in penance is his duty. He should not get into any other affairs. The Mahabharata says –



धनवन्तमदातारं दरिद्रं चातपस्विनम् ।
द्वावम्भसि निवेष्टव्यौ गले बद्ध्वा दृढां शिलाम् ॥

A rich man has to engage in charity while a poor man who accepts charity has to engage in tapas and pray for the welfare of the rich man who has helped him. The Shloka states that a rich

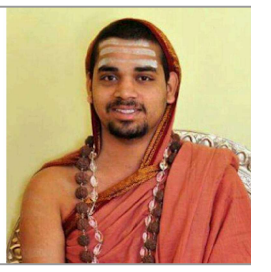


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man who does not engage in charity and a poor man who does not engage in Tapas and prayer must be tied with a stone to their necks and dropped into the ocean. What is the meaning of this statement? It only means that such a rich man and a poor man are committing a blunder. A rich man must feel that, "The Lord has given me this wealth so I can help others. What is it that I had brought with me when I took birth? I came into this world alone and shall leave this world alone. If I engage in charity, I shall get Punyam and be benefitted. If I do not engage in charity and not help others even a little, what is the use of all this wealth?" Such must be the attitude of a rich man.

A poor man once came to a rich man and said – "I have come here to give to wish you well." – On being questioned, replied – "I had not performed any charity in my previous lifetime. Hence I have become a beggar in this lifetime. You on the other hand have done a lot of Dharmic activities in your previous lifetime and have been born rich. If you continue to engage in charity towards people like me, you will remain rich in your next lifetime also. Otherwise, in your next life, you will become as I am!" –

द्वारं द्वारमटन् भिक्षुः शिक्षत्येवं न याचते ।
अदत्त्वा मादृशो मा भूः दत्त्वा त्वं त्वादृशो भव ॥

A rich man must spend his money towards helping the poor and in the service of the Lord. The Vedas themselves say – मोघमन्नं विन्दते अप्रचेताः । सत्यं ब्रवीमि वध यित्स तस्य । नार्यमणं पुष्यति नो सखायम् । केवलाघो भवति केवलादी । – If one does not use his wealth in the service of man or God, he incurs sin. A poor man benefitted by a rich man must pray for the latter's welfare.

Hence one must perform one's duty and revolve his life around God. People must remember that the Lord is ever present as the witness of all actions and hence regulate their life along their Dharmic path.

A right effort and adherence to Dharma. - Teaching from Jagadguru's Anugraha Bhāṣaṇam

Desire Must Be Supported by Effort

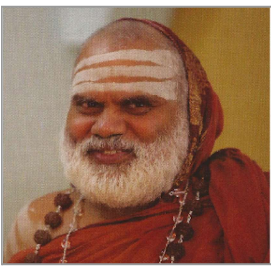
The Jagadguru illustrated this with everyday examples.

- A **student** who desires to pass an exam with first class but does not study cannot succeed.
- An **employee** who wants promotion but does not work sincerely cannot obtain it.

Similarly, if a person desires lasting happiness, **he must follow Dharma and avoid Adharma.**

However, many people do the opposite:

- They **abandon Dharma**
- Perform **Adharmic actions**

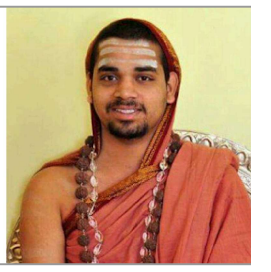


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- Yet still expect happiness.

When their wishes are not fulfilled, they complain that their desires do not come true.

Dharma Means Duty

The Jagadguru explained that **Dharma essentially means performing one's duty** according to one's stage of life and responsibilities.

Examples include:

- One who has undergone **Upanayanam** must perform **Sandhyā-Vandanam** daily.
- A **householder** must practice hospitality and welcome guests.
- A **Tapasvi** must engage in penance and spiritual practice rather than worldly activities.

Thus each person must **faithfully perform the duties appropriate to his role.**

Teaching from the Mahabharata

The Jagadguru quoted a verse from the Mahabharata:

धनवन्तमदातारं दरिद्रं चातपस्विनम् ।
द्वावम्भसि निवेष्टव्यौ गले बद्ध्वा दृढां शिलाम् ॥

Meaning:

A wealthy man who does not give charity and a poor man who does not engage in penance should be tied with stones and thrown into the ocean.

This statement is not literal punishment. It emphasizes the **seriousness of neglecting one's duty.**

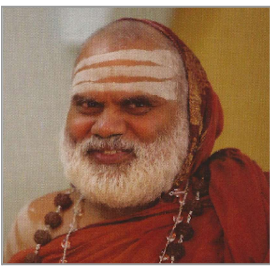
- The **duty of the wealthy** is charity.
- The **duty of the poor** who receive help is prayer, gratitude, and spiritual effort.

The Responsibility of Wealth

The Jagadguru explained the attitude a wealthy person should cultivate:

- "The Lord has given me wealth so that I may help others."
- "I came into this world empty-handed and will leave empty-handed."
- "If I use wealth for charity and service, I gain **punya.**"

Otherwise wealth becomes **spiritually meaningless.**

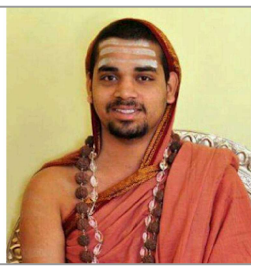


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Story of the Beggar's Advice

He narrated a striking story. A beggar approached a rich man and said: "I have come not to beg, but to bless you."

He explained:

- "Because I failed to give charity in my previous life, I am poor now."
- "Because you performed charity in your past life, you are rich today."

Then he said: अदत्त्वा मादृशो मा भूः दत्त्वा त्वं त्वादृशो भव

Meaning:

"Do not become like me by refusing to give.
Give generously so that you may remain like yourself."

Thus the beggar was **teaching the rich man a spiritual lesson**, not merely asking for help.

Teaching from the Vedas

The Jagadguru also quoted a teaching from the Rigveda: मोघमन्नं विन्दते अप्रचेताः... केवलाघो भवति केवलादी

Meaning:

One who consumes wealth without sharing it with others or offering it to God incurs sin.

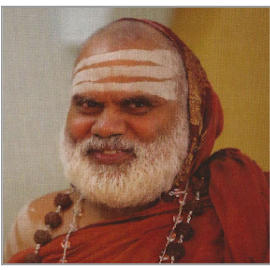
Wealth should therefore be used for:

- **Service to humanity**
- **Service to God**

Living With Awareness of the Divine

The Jagadguru concluded with a reminder: The Lord is **always present as the witness of all actions**. When people remember this truth:

- Their thoughts become pure.
- Their actions become righteous.
- Their lives follow the path of **Dharma**.

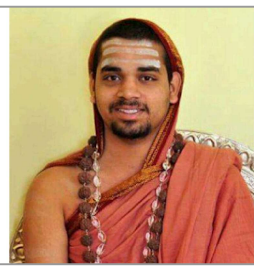


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By performing one's duties sincerely and revolving one's life around God, **true happiness and spiritual welfare naturally follow.**

Central message of the discourse

Happiness is not obtained by mere desire. It arises when a person:

- performs his **Dharma**,
- avoids **Adharma**,
- uses wealth for **charity and service**, and
- lives with constant awareness of **God as the witness of all actions.**

Summary of the Jagadguru's Anugraha Bhāṣaṇam

Central Idea

- Desire alone does not bring happiness.
- Happiness comes through **right effort and adherence to Dharma.**

Desire Must Be Supported by Effort

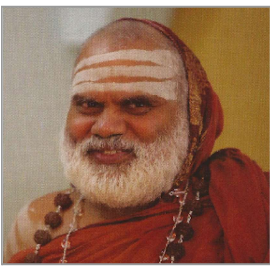
- Wanting success without effort leads to failure.
- Examples:
 - A student cannot pass without studying.
 - An employee cannot get promotion without sincere work.
- Similarly, lasting happiness requires **following Dharma and avoiding Adharma.**

Common Mistake

- People:
 - Abandon Dharma
 - Perform Adharmic actions
 - Still expect happiness
- When desires fail, they blame fate instead of their actions.

Meaning of Dharma

- Dharma means **performing one's duty** based on life stage and role.
- Examples:
 - One who has undergone Upanayanam → must do Sandhyā-Vandanam
 - A householder → must show hospitality
 - A Tapasvi → must practice penance
- Everyone must **faithfully perform their responsibilities.**

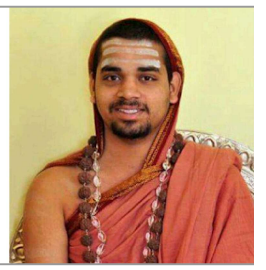


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Teaching from the Mahabharata

- A strong verse emphasizes duty:
 - A wealthy person who does not give charity
 - A poor person who does not do penance
- This is symbolic, showing the **seriousness of neglecting duty**.

Responsibility of Wealth

- Right attitude towards wealth:
 - Wealth is given by God to help others
 - One comes empty-handed and leaves empty-handed
 - Charity brings **punya (merit)**
- Without charity, wealth has **no spiritual value**.

Story of the Beggar

- A beggar advises a rich man:
 - His poverty is due to lack of charity in past life
 - The rich man's wealth is due to past charity
- Message:
 - "Give generously to remain blessed; do not become like me."

Teaching from the Vedas

- One who enjoys wealth without sharing:
 - Incurs sin
- Wealth must be used for:
 - Service to humanity
 - Service to God

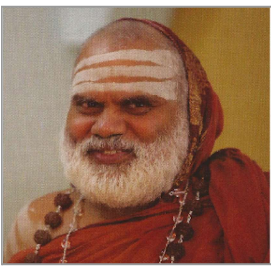
Living with Awareness of God

- God is always the **witness of all actions**
- Remembering this leads to:
 - Pure thoughts
 - Righteous actions
 - Dharmic life

Final Message

True happiness comes when a person:

- Performs their Dharma

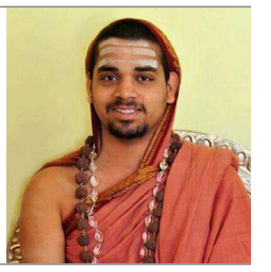


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- Avoids Adharma
- Uses wealth for charity and service
- Lives with constant awareness of God

Vijayayatra : Sivagangai: MAY 19-20, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/sivagangai-may-19-20-2012/>

47. Anugraha Bhashanam - Kodimangalam

The Jagadguru said that in times of difficulty, it is natural for anyone to remember his or her mother for no one desires a child's good more than the mother. Even if her child has fallen into evil ways, the mother will always desire only good for her child. Such is the greatness of the mother.

Bhagavatpada has said – कुपुत्रो जायेत क्वचिदपि कुमाता न भवति. Emphasizing the greatness of the Divine Mother, our ancestors have said –

आपदि किं करणीयम् ? स्मरणीयं चरणयुगलम् अम्बायाः ।
तत्स्मरणं किं कुरुते ? ब्रह्मादीनपि किङ्करी कुरुते ।

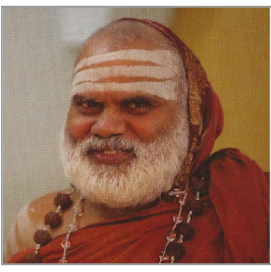
What does one need to do in times of danger?
One has to remember the Lotus Feet of the Goddess. What does such remembrance bring about? It helps overcome all miseries and leads to fulfillment in life.

The Divine Mother can relieve one from all kinds of troubles. Even if one is on the verge of insolvency, or faces impending arrest, or even faces the death penalty, prayers towards the Goddess will bring about one's welfare.

बन्धे वधे महति मृत्युभये प्रसक्ते वित्तक्षये च विविधे
महोपतापे ।
यत्पादपूजनमिह प्रतिकारमाहुः सा मे समस्तजननी शरणं
भवानी ॥



Many people complain that they have undertaken various efforts to alleviate their suffering but they continue to suffer. They blame the Shastras but do not realize that they have little faith in the efficacy of these solutions provided by the Shastras. They undertake the efforts with a lack of Shraddha. Sri Adi Shankaracharya has explained Shraddha as the acceptance of truth in the statements of the Shastras and the Guru – शास्त्रस्य

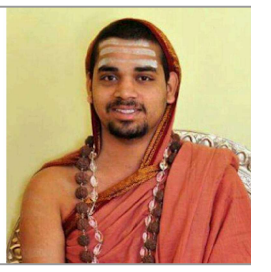


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गुरुवाक्यस्य सत्यबुद्ध्याऽवधारणा । सा श्रद्धा कथिता सद्भिः । Hence one must pray to the Divine Mother with Shradha.

It is also essential to remember that the same Goddess sports different names and forms at different places. She is Meenakshi in Madurai, Sharada in Sringeri, Annapoorna in Kashi, Mookambika in Kollur, Mahalakshmi in Kolhapur etc. When we do Sahasranama Archana to the Goddess, are we chanting the names of 1000 different Goddesses? Hence it is the same Goddess who resides in all these Kshetrams. The Jagadguru then said it is the same Goddess who resides in Kodimangalam under the names of Seetalakshmi and Balatripurasundari. One must obtain Shreyas by worshipping Her with intense devotion. That intensity is very essential to getting benefitted. Puja must not be mechanical or for mere exhibition. Even if you only worship for a short time, focus the mind completely on God.

People ask what is the easy way to reach God? Not all can perform Yagas. The solution is to engage in chanting the Names of God. Even if one is dumb, one can chant the Name mentally. However even though the chanting of God's Names is easy, most people only engage in useless talk. Such is the power of delusion:

नमः शिवाय मन्त्रोऽयं वागेषा वशवर्तिनी ।
अहो मोहस्य माहात्म्यं नरकं येन पश्यति ॥

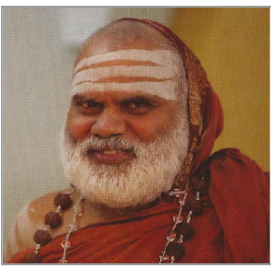
People only waste time – an entity that is most precious and cannot be earned again. Once a day goes by in your life, it is impossible to get that day back. Hence people must realize it is foolish to spend time in useless pursuits. Do not fail to realize this and keep trying to set the world right. As it would be worthless to swim upstream in a river, one must not let the mind to wander towards issues that are beyond one's control. One must analyse and understand the futility of indulging unnecessarily in another's affairs. Instead one must focus on chanting the Divine Names and meditate on Ishwara thus making efforts to acquiring the Grace of Ishwara.

Compassion of the Divine Mother and the importance of remembering Her with faith and devotion - Teaching from Jagadguru's Anugraha Bhāṣaṇam

The Greatness of a Mother

The Jagadguru began by noting a natural human tendency: Whenever a person faces **danger or suffering**, he instinctively remembers his **mother**. This is because **no one desires the welfare of a child more than the mother**. Even if a child goes astray or commits mistakes, the mother continues to wish only good for him. Adi Shankaracharya beautifully expressed this truth: कुपुत्रो जायेत क्वचिदपि कुमाता न भवति

Meaning:

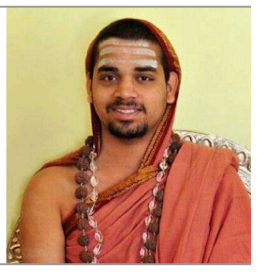


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A bad son may be born, but there can never be a bad mother.

This idea is extended to the **Divine Mother**, whose compassion is infinite.

Remembering the Divine Mother in Difficulties

Our ancestors taught:

आपदि किं करणीयम् ? स्मरणीयं चरणयुगलम् अम्बायाः ।
तस्मरणं किं कुरुते ? ब्रह्मादीनपि किङ्करी कुरुते ।

Meaning:

- What should one do in times of danger?
→ Remember the **lotus feet of the Divine Mother**.
- What does such remembrance accomplish?
→ It removes suffering and grants success, even making the highest powers subservient to the devotee.

The Mother Protects From All Troubles

The Jagadguru quoted another verse:

बन्धे वधे महति मृत्युभये प्रसक्ते
वित्तक्षये च विविधे महोपतापे ।
यत्पादपूजनमिह प्रतिकारमाहुः
सा मे समस्तजननी शरणं भवानी ॥

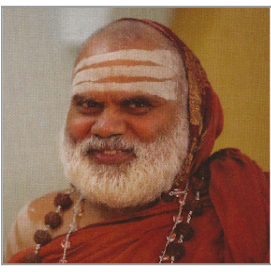
Meaning:

When someone faces:

- imprisonment
- danger of death
- severe suffering
- loss of wealth
- great misfortunes

The scriptures say that **worship of the Divine Mother's feet is the remedy**. Thus the Divine Mother is the **ultimate refuge**.

The Importance of Shraddhā (Faith)

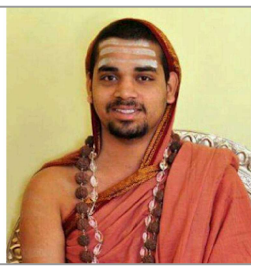


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Many people say: “We have tried many spiritual remedies, yet our suffering continues.” The Jagadguru explained that often such efforts lack **Shraddhā (faith)**. Adi Shankaracharya defined Shraddhā as:

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्याऽवधारणा

Meaning:

Firm conviction in the truth of the teachings of the **Shastras** and the **Guru**.

Without this faith, spiritual practices become ineffective.

The One Goddess Appearing in Many Forms

The Jagadguru explained that the **same Divine Mother appears in many forms at different sacred places**.

Examples include:

- Meenakshi in Madurai
- Sharada in Sringeri
- Annapurna in Kashi
- Mookambika in Kollur
- Mahalakshmi in Kolhapur

Similarly, the Jagadguru said that the same Goddess resides in **Kodimangalam** as **Seetalakshmi** and **Balatripurasundari**. Although the names and forms vary, **the Divine Mother is one**.

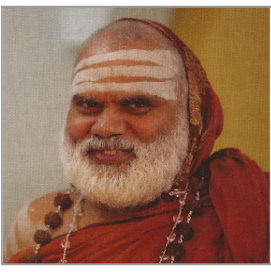
Worship With Intensity and Concentration

The Jagadguru stressed that worship must not be:

- mechanical
- done for show
- performed without attention.

Even if the worship is **short**, the mind must be **fully focused on God**. Such intensity of devotion is what brings spiritual benefit.

The Easiest Path – Chanting the Divine Name

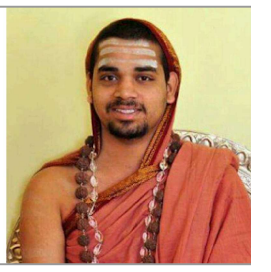


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People often ask:

“What is the easiest way to reach God?”

Not everyone can perform elaborate **Yajñas or rituals**. The simplest path is: **chanting the Names of God**. Even a person who cannot speak can **mentally repeat the Divine Name**. Yet people neglect this simple practice and instead spend their time in **useless talk**.

The Jagadguru quoted:

नमः शिवाय मन्त्रोऽयं वागेषा वशवर्तिनी ।
अहो मोहस्य माहात्म्यं नरकं येन पश्यति ॥

Meaning:

The mantra “**Namah Shivaya**” is easy to chant, yet due to the power of delusion people fail to chant it and thus fall into suffering.

The Value of Time

Time is extremely precious.

- Once a **day passes**, it can never be brought back.
- Wasting time in meaningless activities is therefore a great loss.

Instead of worrying about things beyond our control or interfering in others' affairs, we should:

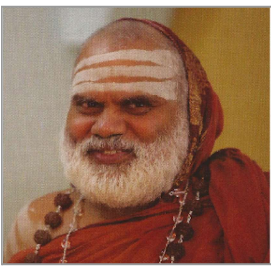
- **chant the Divine Names**
- **meditate on Ishwara**
- **seek Divine Grace**

Essential teaching of the discourse

- The **Divine Mother is the ultimate refuge** in times of difficulty.
- Worship must be done with **Shraddhā and concentration**.
- The Goddess appears in **many forms but is essentially one**.
- The simplest and most powerful spiritual practice is **chanting the Divine Names and remembering God constantly**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- **Bharati Tirtha Mahaswamiji** explained the **boundless compassion of the Divine Mother**.

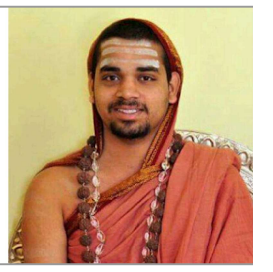


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- Just as a **human mother always wishes the welfare of her child**, the **Divine Mother protects devotees even if they have made mistakes**.
 - As said by **Adi Shankaracharya**: “A bad son may exist, but a bad mother never exists.”
- In times of **danger or suffering**, one should **remember and pray to the Divine Mother**, as Her grace can remove difficulties and grant welfare.
- Spiritual practices must be done with **Shraddha (faith)** in the **Shastras and the Guru**; without faith, their benefits may not manifest.
- The **same Goddess appears in many forms** at different sacred places, such as:
 - **Meenakshi** in **Madurai**
 - **Sharada** in **Sringeri**
 - **Annapurna** in **Kashi**
 - **Mookambika** in **Kollur**
 - **Mahalakshmi** in **Kolhapur**
- Worship should be done **with concentration and devotion**, not mechanically or for display.
- The **simplest way to reach God is chanting the Divine Names**, which anyone can practice.
- **Time is very precious**, so one should avoid useless activities and instead **remember God and seek Divine Grace**.

Vijayayatra : Kodimangalam: MAY 20-21, 2012

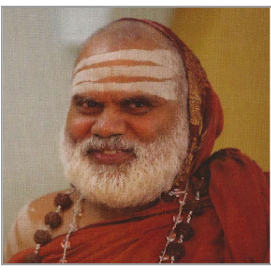
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48. Anugraha Bhashanam (1) - Madurai

The Jagadguru pointed out that not everything envisioned by man takes place. So even though many devotees over the years felt that the Acharya would come earlier, He had come now because Ishwara Sankalpa had made this happen at this time. The Jagadguru mentioned that during His stay in Madurai, He would observe the Aradhana of His Parapara Guru, Jagadguru Sri Narasimha Bharati Mahaswamiji. The Jagadguru then spoke briefly about His Parapara Guru stating that He was a Mahatapasvi, a Nrisimha Upasaka, and was capable of both blessing the good and subduing evil.

The Jagadguru expressed wonder that about 150 years back, when transportation was not easy, His Parapara Guru during His 62 year-reign as the Shankaracharya of Sringeri, had undertaken Vijaya Yatras all over the nation. One of the Namavalis of Jagadguru Sri Narasimha Bharati Mahaswamiji is **द्वारकादिमहाक्षेत्रयात्रासन्तुष्टमानसः**: Such was His personality that He felt joy and peace in going to far-away Kshetrams as Dwaraka.

The Jagadguru then spoke about the need for securing God's Grace. Even though people have experienced that only Ishwara Sankalpa brings about the fructification of efforts, they have a

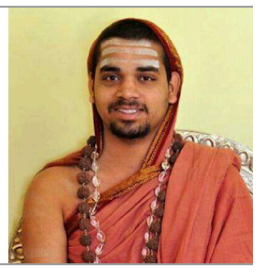


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feeling tinged with pride, “Why can I not obtain all I wish for?”. But all that you wish for does not come to be. Such an ability can be observed only in Mahatmas such as our Parapara Guru. These Mahatmas have total sense control and perform intense Tapas. Bhartruhari has compared the Tapas and meditation performed by both Mahatmas and ordinary people. While Tapas is God-centric in the case of Mahatmas, it is oriented towards the acquisition of wealth in the case of others – ध्यातं

वित्तमहर्निशं नियमितप्राणैर्न शम्भोः पदम् ।

If we have to become a recipient of the Grace of God, we have to remain devoted. Even though the Lord says that He is impartial and that He shows no favouritism, He also says that He resides in him who serves Him devotedly.

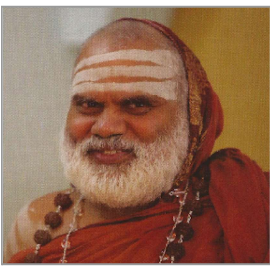
समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति मां भक्त्या मयि ते तेषु चाप्यहम् ॥

Hence we must intensify our Bhakti. We are not to engage in Puja for others to take note and praise us. Rather, as the Lord instructs us in the Gita, it has to be done as an offering to God – यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । The Jagadguru also taught that there is no point in asking for various boons during the Sankalpa for one has to take many births to experience when the boons fructify. This only leads to bondage.

जन्मदुःखं जरादुःखं जायादुःखं पुनः पुनः ।
संसारसागरः दुःखं तस्मात् जाग्रत जाग्रत ॥

To take birth, one has to undergo a lot of suffering. In His Shivaparadha Kshamapana Stotram, Sri Adi Shankara Bhagavatpada talks about the extent of suffering while in the mother’s womb – आदौ कर्मप्रसङ्गात् कलयति कलुषं मातृकुक्षौ नितान्तम्. In old age, all those around you stop giving you respect because you are not earning (money) any more. These days, people even refuse to talk to them. It has to come to the extent that elderly parents are dropped off in old age homes to be taken care of. Sri Adi Shankara Bhagavatpada talks of the neglect in old age thus –

यावद्वित्तोपार्जनसक्तः तावन्निजपरिवारो रक्तः ।

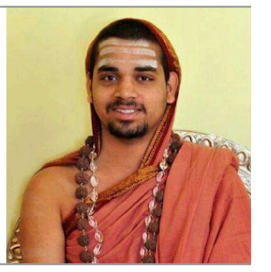


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पश्चात् जीवति जर्जरदेहे वार्ता पृच्छति कोऽपि न गेहे ॥

Even people in wedded life talk about various difficulties that arise. Hence the entire Samsara is a bundle of suffering. That is why it is said that to avoid bondage, one must perform actions dedicating them to the Lord.

The Jagadguru expressed that while every man is ready to teach or give instructions to everyone else, no one is ready to practice. Man's power to distinguish and reason has to be put to use. Otherwise, what is the use of having obtained this power having taken birth as a human? Hence it is not sufficient to keep talking. One must practice. Hence any worship or any act of Dharma should not be done for receiving praise from others. You will only get a temporary joy for having been mentioned by others or by the newspapers. You will not get Shreyas (spiritual welfare) out of it .

Hence we should perform the actions enjoined in the Shastras without any desire for fruits. A person who goes in this direction will be specially blessed. He strives selflessly with the notion of engaging in Ishwara Seva, Guru Seva and Samaja Seva, and the Lord's Grace will fall on him bountifully.

Ishwara Saṅkalpa (Divine Will) and the need to perform actions with selfless devotion - Teaching from Jagadguru's Anugraha Bhāṣaṇam

Everything Happens by Ishwara Sankalpa

The Jagadguru first observed that **not everything envisioned by human beings comes to pass**. Many devotees might have wished that the Acharya would visit earlier, but the visit happened only now because **it occurred according to the will of God (Ishwara Saṅkalpa)**. Thus, even when we make plans, **the final outcome rests with the Divine Will**.

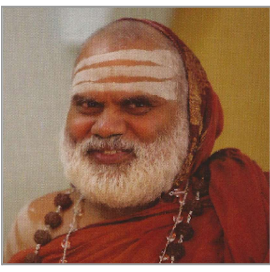
Aradhana of His Parapara Guru

During His stay in Madurai, the Jagadguru mentioned that He would observe the **Ārādhana** of His **Parapara Guru**, Narasimha Bharati Mahaswamiji.

He described this Acharya as:

- a **great tapasvin (ascetic)**
- a devoted **worshipper of Lord Narasimha**
- one capable of **blessing the righteous and subduing evil**.

The Jagadguru expressed wonder that nearly **150 years ago**, when travel facilities were extremely limited, this great Acharya undertook extensive **Vijaya Yatras across the country**

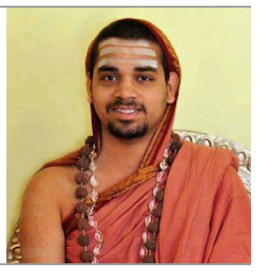


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during His **62-year reign as the Shankaracharya** of Sringeri Sharada Peetham. One of His **Namāvalis** praises Him as:

द्वारकादिमहाक्षेत्रयात्रासन्तुष्टमानसः

Meaning:

One who derived joy from visiting distant sacred places such as **Dwarka** and other great pilgrimage centers.

The Need for God's Grace

Even though people have experienced that success ultimately depends on **God's will**, pride sometimes arises in the mind: "Why should I not obtain everything that I desire?" But human desires do not always materialize. Only **great Mahatmas**, through their intense tapas and sense control, sometimes possess such spiritual power. The poet Bhartrihari compared the **meditation of Mahatmas and ordinary people**: ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शम्भोः पदम्

Meaning:

- Mahatmas meditate on **the feet of Lord Shiva**.
- Ordinary people constantly meditate on **wealth and worldly gains**.

God's Impartiality and Devotion

The Jagadguru quoted a verse from the Bhagavad Gita:

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति मां भक्त्या मयि ते तेषु चाप्यहम् ॥

Meaning:

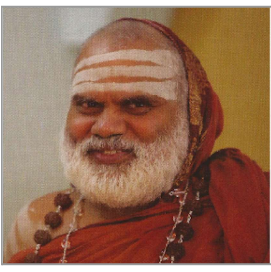
- The Lord is **equal to all beings**.
- Yet those who worship Him with devotion **experience His special presence**.

Thus, the Jagadguru urged devotees to **intensify their Bhakti**.

Worship Should Not Be for Show

The Jagadguru warned that worship should **not be performed for public praise or recognition**. The Lord teaches in the Gita: यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः

Meaning: Actions performed for purposes other than offering to God result in **bondage**. Therefore, all actions should be **dedicated to God**.

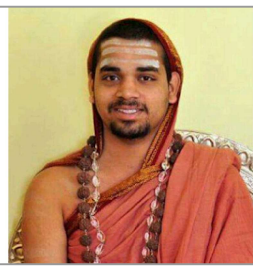


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The Problem of Seeking Boons

The Jagadguru also advised against asking for numerous **worldly boons** during spiritual rituals. Why? Because each boon creates **karma** that must be experienced in future births. This leads to continued bondage in the cycle of **birth and death**. A traditional verse says:

जन्मदुःखं जरादुःखं जायादुःखं पुनः पुनः ।
संसारसागरः दुःखं तस्मात् जाग्रत जाग्रत ॥

Meaning: Birth, old age, and worldly life are filled with suffering. Therefore, awaken and seek liberation.

The Suffering of Human Life

Adi Shankaracharya described these sufferings vividly.

In the **Shivāparādha Kṣamāpana Stotram**, he speaks about the distress of being in the **mother's womb** due to past karma.

He also described the **neglect faced in old age**:

यावद्वित्तोपाार्जनसक्तः तावन्निजपरिवारो रक्तः ।
पश्चात् जीवति जर्जरदेहे वार्ता पृच्छति कोऽपि न गेहे ॥

Meaning: As long as a person earns wealth, the family shows affection. When the body becomes old and weak, few even ask about his welfare.

Practice Is More Important Than Preaching

The Jagadguru noted an important human weakness:

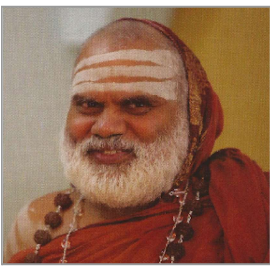
- Many people are ready to **advise others**.
- Few are willing to **practice what they preach**.

Human beings possess the unique power of **reason and discrimination**. If this power is not used to live a righteous life, then the value of human birth is lost.

Acting Without Desire for Results

The Jagadguru concluded with an important teaching:

- Actions must be performed according to **Shastra**.
- They should be done **without desire for praise or reward**.

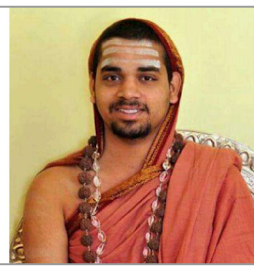


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Public recognition may give **temporary satisfaction**, but it does not bring **Shreyas (true spiritual welfare)**.

Instead, one should act with the spirit of:

- **Ishwara Seva** (service to God)
- **Guru Seva** (service to the Guru)
- **Samaja Seva** (service to society)

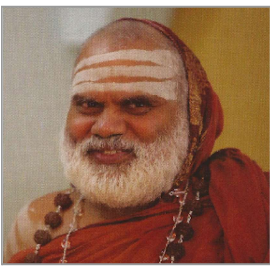
Such selfless action naturally attracts **the abundant grace of the Lord**.

Essential message of the discourse

- Everything ultimately happens by **Ishwara Saṅkalpa**.
- True spiritual progress requires **devotion, selfless action, and practice of Dharma**.
- Actions performed without desire for fruits and dedicated to God lead to **Divine Grace and spiritual welfare**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhāṣaṇam, **Bharati Tirtha Mahaswamiji** explained that **not everything a person plans will happen**, because the final outcome depends on **Ishwara Sankalpa (Divine Will)**.
- The Jagadguru mentioned that during His stay in **Madurai**, He would observe the **Aradhana of His Parapara Guru, Narasimha Bharati Mahaswamiji**.
- He described His Parapara Guru as:
 - A **great Tapasvi**
 - A **devotee of Lord Narasimha**
 - One who could **bless the righteous and restrain evil**.
- The Jagadguru expressed amazement that about **150 years ago**, despite the lack of easy transport, the Acharya travelled across the country during His **62-year reign as the Shankaracharya of Sringeri Sharada Peetham**.
- One of His titles praises Him as one who **joyfully undertook pilgrimages to great Kshetras like Dwarka**.
- The Jagadguru emphasized the **importance of God's Grace** in the success of human efforts.
- Although people know that **Divine Will ultimately determines results**, they still develop pride and think they can achieve everything they desire.
- Only **great Mahatmas with intense Tapas and sense control** have the spiritual power to realize their will.
- Ordinary people often practice austerity **for worldly gains like wealth**, while Mahatmas perform **Tapas solely for God**.
- Quoting the **Bhagavad Gita**, the Jagadguru said:
 - The Lord is **equal to all beings**,

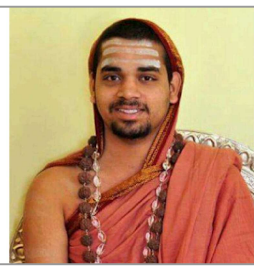


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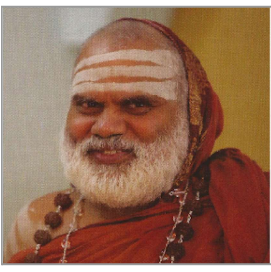


- Yet He **dwells specially in those who worship Him with devotion.**
- Therefore, devotees must **increase their Bhakti** and worship God sincerely.
- Worship should **not be performed for public praise or recognition**, but as an **offering to God.**
- Asking for many **boons in Sankalpa** only leads to further births to enjoy those results, thus causing **bondage in Samsara.**
- The Jagadguru explained that **worldly life (Samsara) is filled with suffering**, including:
 - suffering during birth,
 - suffering in old age,
 - difficulties in family life.
- **Adi Shankaracharya** described these sufferings in texts such as **Shivaparadha Kshamapana Stotram.**
- The Jagadguru also highlighted the **sad reality of neglect in old age**, where elderly parents may lose respect or even be left in old-age homes.
- Since worldly life is full of difficulties, **actions should be performed as offerings to God**, without attachment to results.
- He observed that **people are ready to advise others but rarely practice what they preach.**
- Human beings possess **intelligence and discrimination**, and these must be used to **live according to Dharma.**
- Performing good actions **only for praise or publicity brings temporary satisfaction but not spiritual welfare (Shreyas).**
- The correct path is to perform **selfless actions dedicated to God**, engaging in:
 - **Ishwara Seva (service to God)**
 - **Guru Seva (service to the Guru)**
 - **Samaja Seva (service to society).**
- A person who follows this path with sincerity will **receive abundant Divine Grace.**

49. Anugraha Bhashanam (2) - Madurai

In His Anugraha Bhashanam, the Jagadguru said that He had come to the Samajam with great joy as the members of the Arya Vaishya community have great devotion to the Sringeri Jagadguru Mahasamsthanam.

Recounting an incident from the Durga Sapta Shati of the Markandeya Puranam, the Jagadguru said that a King and a Vaishya who were both in great difficulty, approached a Maharshi and expressed their problems. The King had been cheated by those around him while the Vaishya had suffered at the hands of his own sons. However, both the King and the Vaishya were constantly thinking of the welfare of the very people who made them suffer. The Maharshi told them that all these were the divine sport of the Goddess and asked them to undertake Her Upasana (worship). The King and the Vaishya then undertook intense practices to please the Goddess. Pleased with their devotion and penance, the Goddess appeared before them after

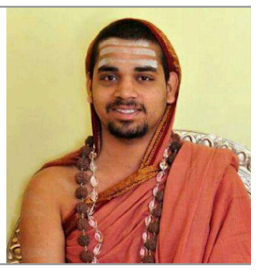


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three years, and directed them to ask for a boon. The King wished that he have his kingdom back, and the Divine Mother granted him his wish. When the Goddess asked the Vaishya, he replied "I need nothing else but Jnana" – तदा वैश्यः ततो वद्रे ज्ञानं निर्विण्णमानसः । Such was the Vaishya's spiritual maturity that he asked the Mother for knowledge that results in liberation!



Story from the Durga Saptashati - Teaching from Jagadguru's Anugraha Bhāṣaṇam

To illustrate spiritual maturity and devotion, the Jagadguru narrated an incident from the **Durga Saptashati**, which forms part of the **Markandeya Purana**.

The story speaks about two people who were suffering greatly:

- a **king**, and
- a **Vaishya (merchant)**.

Both had been deeply wronged.

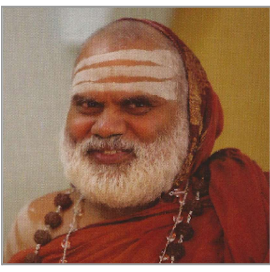
- The **king** had been deceived and betrayed by those around him.
- The **Vaishya** had been mistreated and abandoned by his own sons.

Despite this suffering, both continued to feel concern and affection for the very people who had harmed them. This confused them deeply.

Meeting the Maharshi

Seeking an explanation for their strange attachment, they approached the sage Medhas Rishi. They asked him why they continued to think about the welfare of those who had caused them suffering. The sage explained that this attachment was due to **the divine power of Māyā**, the play of the **Divine Mother**. He advised them to worship the Goddess and undertake **Her Upāsana**.

Their Intense Penance

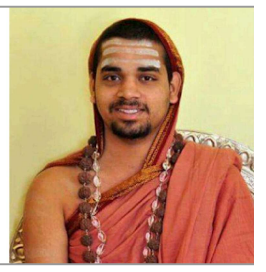


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Following the sage's instruction, the king and the Vaishya performed intense spiritual practices and penance to please the Divine Mother, Durga. They continued their austerities with great devotion for **three years**. Pleased with their steadfast devotion, the Goddess appeared before them and asked them to seek a boon.

The Boons They Requested

The **king** asked for the restoration of his lost kingdom. The Goddess granted his wish. When the **Vaishya** was asked to choose a boon, he replied: तदा वैश्यः ततो वब्रे ज्ञानं निर्विण्णमानसः

Meaning:

The Vaishya, whose mind had become detached from worldly life, asked for **Jnana (spiritual knowledge)**.

He did not ask for wealth, power, or worldly comfort. Instead, he sought **knowledge that leads to liberation (Moksha)**.

The Spiritual Significance

Jagadguru highlighted the **spiritual maturity of the Vaishya**. Although he had been wronged and could have asked for wealth or prosperity, he chose **Jnana**, recognizing that:

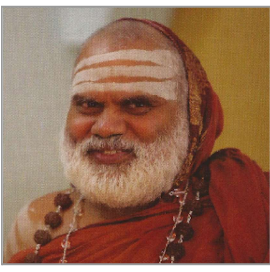
- worldly gains are temporary,
- true fulfillment lies in **spiritual realization**.

Essential message of the discourse

- Worldly suffering often becomes the starting point for **spiritual awakening**.
- Devotion to the Divine Mother leads to **Her grace and blessings**.
- The highest boon one can seek from God is **Jnana**, the knowledge that leads to liberation.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhāṣaṇam, **Bharati Tirtha Mahaswamiji** expressed happiness at visiting the Samajam, noting the **deep devotion of the Arya Vaishya community toward the Sringeri Sharada Peetham**.
- The Jagadguru narrated an episode from the **Durga Saptashati** in the **Markandeya Purana**.
- In this story:
 - A **King** and a **Vaishya merchant** were both suffering great difficulties.
 - The **King had been betrayed by his associates**, and the **Vaishya had been mistreated by his own sons**.

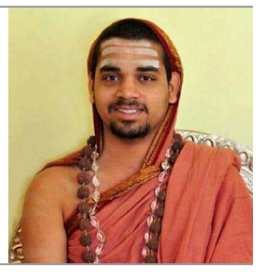


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- Despite the suffering caused by others, **both of them continued to think about the welfare of those very people**, showing the powerful influence of attachment.
- They approached a **Maharshi** seeking guidance.
- The Maharshi explained that **these experiences were part of the Divine Mother's play (Leela)** and advised them to perform **devotional worship of the Goddess**.
- Following his instruction, the King and the Vaishya performed **intense penance and devotion for three years**.
- Pleased with their devotion, the **Divine Mother appeared before them and offered them boons**.
- The **King asked to regain his lost kingdom**, and the Goddess granted his wish.
- The **Vaishya, however, asked only for Jnana (spiritual knowledge)** that leads to liberation.
- The Jagadguru highlighted that **this request showed the Vaishya's great spiritual maturity**, since he sought **liberation rather than worldly gains**.

50. Anugraha Bhashanam (3) - Madurai

The Jagadguru compassionately delved on how to conquer the fear of death in His Anugraha Bhashanam. The Jagadguru quoted a Shloka from the Shastras that describes in essence the way to conquer death.

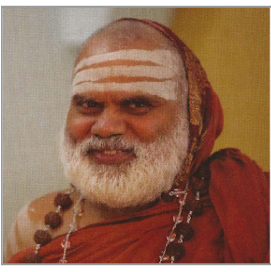
मृत्योर्बिभेषि किं मूढ भीतं मुञ्चति किं यमः ।
अजातं नैव गृह्णाति कुरु यत्नमजन्मनि ॥

(O Fool! Do you think death shall spare you just because you fear death? He cannot however touch the unborn. So strive towards liberation from births.)

The Jagadguru explained that there are instances in the world, where people who fear something are sympathized with and are not made to experience what they fear. However, this is not the case with Yama Dharma, the Lord of Death. He never stops just because you fear death. Once your lifespan is over, whoever you are, whether you fear him or not, Yama arrives.

Hence one should take efforts towards obtaining Atma Jnana – knowledge of one's self. Many may question here as to what remains to be known about the self. When asked about their identity, people would usually reply, "I was born on such and such a date to such and such parents. This is my height, weight and skin color and I am so many years old."

This is not a description of your self. This is merely a description of your body. The Atman is changeless and eternal. However the realization that "this Atman is I" does not dawn so easily as we have all been identifying the body with the self for many lifetimes. This is called Samskara i.e. When a particular thought or feeling occurs repeatedly or an action or karma is undertaken many

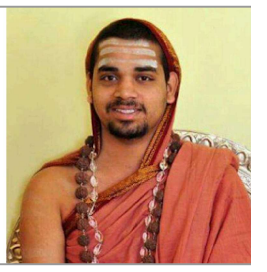


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times, an impression is formed. Over a number of lifetimes, people have developed the impression that the body and the self are not different.

Sri Adi Shankaracharya says that the notion of equating the self with the body must first be

removed – नाहं देहो नेन्द्रियाण्यन्तरङ्गः (I am neither the body, nor the senses nor the mind-intellect). All changes that occur are only to the body. Realize that the self is pure and eternal. However, this understanding does not come to anyone. People only end up sleeping on hearing Vedanta. The Jagadguru quoted the example of an affluent person who engaged a scholar to talk Vedanta to him until he falls sleep.



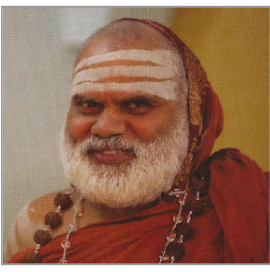
For the eligibility to listen to and register the Vedantic teaching, one has to cleanse the mind. Until this happens, no amount of teaching will help.

The Jagadguru then spoke about the methods to cleanse the mind. You may be sitting here listening to the Bhashanam. But the mind wanders towards the activities you are usually engaged in. Your mind ponders over interest rates and the share market. That is why, many, when asked what they have understood from the Anugraha Bhashanam, would merely say, "I understood that the Swamiji can speak Tamil well". None of the teachings would have been

imbibed by them. This is because desires refuse to leave and satisfaction does not arise. Hence desire (kaama) has to be regulated.

The Jagadguru then quoted the instance of Hanuman explaining the effect of anger, after He burnt Lanka in anger and wondered if the fires would have harmed Sita. Similarly, ego is another impurity in the mind. Ego arises in man due to various reasons – out of status, power or education. Jealousy is another evil that entraps people. People fail to recognize the good in others and remain jealous while repeatedly pointing their faults.

The Shastras advise that every day a man has to analyze whether he has spent the day like a Satpurusha or like an animal. Remember you can never cheat your conscience. Hence if your conscience replies back that "I have not erred today in any sense", only such a day is well-spent. When such days increase in number, it is indicative of the extent of purity of the mind.

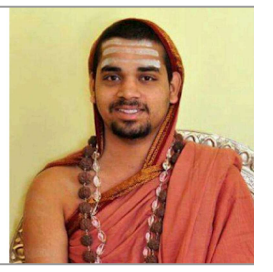


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Sri Adi Shankaracharya says – कामं क्रोधं लोभं मोहं त्यक्त्वाऽत्मानं भावय कोऽहम् – Give up lust, anger, infatuation, and greed and ponder over your real nature. Unless these impurities are removed, Vedanta will be of no interest to you. Hence it is essential to purify the mind, get the eligibility to study Vedanta, and then seek refuge in the Guru, study and realize the Vedantic teaching. This alone will put an end to births and Yama shall not come near you.

One needs Ishwara's Grace for all these to occur. So undertake your efforts to make your devotion towards Ishwara steadfast and act accordingly. The Jagadguru blessed that by the Sankalpa of Goddess Sharada, the desire of the medics in Madurai to start a healthcare center under the auspices of the Peetham be fulfilled.

How one can overcome the fear of death through spiritual understanding and purification of the mind - Teaching from Jagadguru's Anugraha Bhāṣaṇam

Fear of Death Cannot Prevent Death

The Jagadguru quoted a striking verse from the scriptures:

मृत्योर्बिभेषि किं मूढ भीतं मुञ्चति किं यमः ।
अजातं नैव गृह्णाति कुरु यत्नमजन्मनि ॥

Meaning: O ignorant one! Do you think death will spare you because you fear it? Yama does not abandon someone merely because they fear him. However, he cannot touch one who is **unborn**. Therefore strive for **freedom from birth**.

The Jagadguru explained that in the world, sometimes a person who fears something may be spared out of sympathy. But **Yama Dharma** does not act that way. Once the allotted lifespan ends, death arrives for everyone—whether one fears it or not.

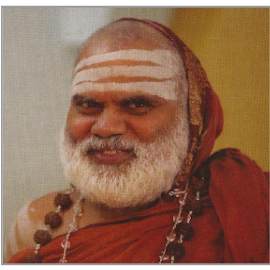
The Only Way to Conquer Death

Since death cannot be avoided, the scriptures say that the only true way to conquer death is by **attaining Atma Jnana**, the knowledge of the Self. However, many people misunderstand what “self” means.

If asked about their identity, most people say:

- “I was born on this date.”
- “These are my parents.”
- “This is my height, weight, or age.”

But these descriptions refer only to the **body**, not to the **true Self**.

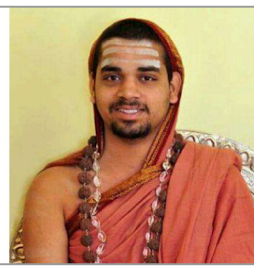


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The Nature of the Atman

According to Vedanta, the **Ātman** is:

- eternal
- changeless
- pure consciousness.

Yet this realization does not arise easily because of **Samskāras**—deep impressions formed through countless births. For many lifetimes, people have repeatedly identified the **body with the Self**, and this habit has become deeply ingrained.

Removing the Body-Self Identification

Adi Shankaracharya emphasized that this mistaken identity must first be removed. He taught: **नाहं देहो नेन्द्रियाण्यन्तरङ्गः**: Meaning: I am not the body, nor the senses, nor the mind. All changes belong to the body alone. The **Self remains eternal and untouched**.

Why Vedanta Does Not Interest Many

The Jagadguru humorously remarked that many people **fall asleep while listening to Vedanta**. He cited the example of a wealthy person who hired a scholar to speak Vedanta only **until he fell asleep!** The reason is simple: **the mind is not purified**. Without purification, even the highest teachings fail to enter the mind.

The Wandering Mind

Even while listening to spiritual discourse, the mind often wanders toward worldly concerns such as:

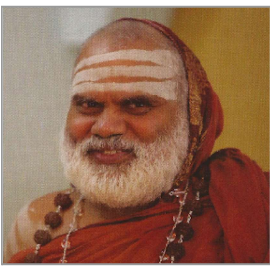
- business
- interest rates
- share markets.

Thus, when asked what they understood from the discourse, some might say only: “Swamiji speaks Tamil very well.” The real teachings fail to register because the mind is **clouded by desires**.

Purifying the Mind

The Jagadguru explained that impurities such as the following must be controlled:

- **Desire (Kāma)**
- **Anger (Krodha)**
- **Ego (Ahankāra)**

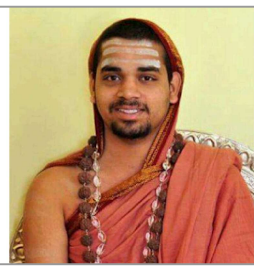


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- **Jealousy (Asūyā)**

He mentioned the example of Hanuman. After burning Lanka in anger, Hanuman suddenly wondered whether the fire might have harmed Sita. This shows how **anger can cloud judgment**.

Ego also arises due to:

- wealth
- power
- education.

Jealousy prevents people from recognizing the goodness in others.

Daily Self-Examination

The scriptures advise a powerful practice: At the end of every day, a person should ask himself: “Did I live today like a **Satpurusha (noble person)** or like an **animal**?” One cannot deceive one’s **own conscience**. If the conscience says: “I have not committed any wrong today,” then that day has been well spent. When such days increase, it shows that **the mind is becoming purified**.

Shankaracharya’s Instruction

Adi Shankaracharya instructs: **कामं क्रोधं लोभं मोहं त्यक्त्वाऽत्मानं भावय कोऽहम्**

Meaning:

Give up lust, anger, greed, and delusion, and contemplate: “**Who am I?**”

Unless these impurities are removed, **Vedanta will not attract the mind**.

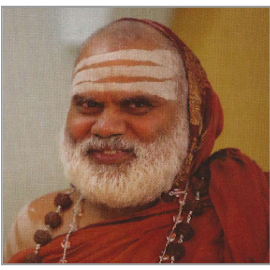
The Path to Liberation

The Jagadguru summarized the spiritual path:

1. **Purify the mind.**
2. Develop eligibility to understand Vedanta.
3. Approach a **Guru**.
4. Study the teachings of Vedanta.
5. Realize the true Self.

When Self-knowledge arises, the cycle of birth ends, and **Yama can no longer approach such a liberated soul**.

The Need for Divine Grace

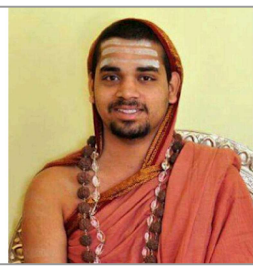


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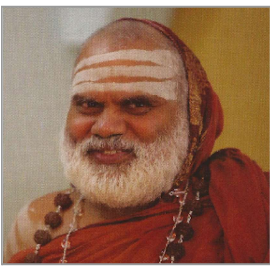
Even these efforts require **the Grace of God**. Therefore one must strengthen devotion to God. The Jagadguru concluded by blessing that, by the **Sankalpa of the Divine Mother**, Sharada, the desire of doctors in Madurai to establish a healthcare center under the auspices of the Sringeri Sharada Peetham would be fulfilled.

Central message of the discourse

- Fear cannot prevent death.
- Only **Self-knowledge** frees one from the cycle of birth and death.
- To gain this knowledge, the mind must first be purified through **discipline, devotion, and self-examination**, with the grace of God and the guidance of a Guru.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In this discourse, **Bharati Tirtha Mahaswamiji** explained **how one can conquer the fear of death**.
- He quoted a teaching from the Shastras stating that **death cannot be avoided merely by fearing it**. The only real way to overcome death is to **strive for freedom from rebirth (moksha)**.
- The Jagadguru explained that **Yama**, the Lord of Death, does not spare anyone out of fear or sympathy. When one's lifespan ends, Yama inevitably arrives.
- Therefore, one must strive for **Ātma-Jñāna (Self-knowledge)**—the realization of one's true nature beyond the body.
- People usually identify themselves by **birth, family, age, appearance, or profession**, but these describe only the **body**, not the **Ātman**, which is **eternal, changeless, and pure**.
- Due to repeated identification with the body over many lifetimes, strong **saṁskāras (mental impressions)** develop, making people believe the body and self are the same.
- **Adi Shankaracharya** taught that one must remove this misconception by understanding: "I am not the body, senses, mind, or intellect."
- However, such realization is difficult because the **mind is impure and distracted**. Many people listen to Vedanta without true interest or attention.
- The Jagadguru humorously remarked that sometimes listeners only notice superficial things—like the language spoken—rather than absorbing the teachings.
- To gain eligibility for **Vedantic knowledge**, one must **purify the mind** by controlling negative tendencies such as:
 1. **Desire (Kāma)**
 2. **Anger (Krodha)**
 3. **Greed (Lobha)**
 4. **Delusion (Moha)**
 5. **Ego and jealousy**
- The Jagadguru cited the example of **Hanuman**, who reflected on the consequences of anger after burning Lanka.

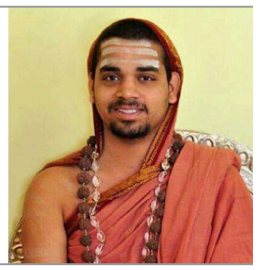


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- The Shastras advise **daily self-examination**: one should reflect whether the day was spent **like a noble person (satpurusha) or merely like an animal driven by impulses**.
- If one's **conscience confirms that no wrong was done**, the day has been well spent. Such consistent reflection gradually **purifies the mind**.
- **Adi Shankaracharya's teaching** encourages giving up desire, anger, greed, and delusion, and contemplating **"Who am I?"**
- Only after **mental purification**, one becomes fit to:
 1. Study **Vedanta**
 2. Approach a **Guru**
 3. Realize the **truth of the Self**
- This realization **ends the cycle of birth and death**, and the fear of Yama disappears.
- The Jagadguru emphasized that all this ultimately requires **the Grace of God**.
- He concluded by blessing that, through the grace of **Sharada**, the medics of **Madurai** would successfully establish a **healthcare center under the auspices of the Sringeri Sharada Peetham**.

51. Anugraha Bhashanam (4) - Madurai

In His Anugraha Bhashanam to the devotees, the Jagadguru said that Ayyappan, the son of Hari and Hara is renowned as a fulfiller of the wishes of devotees in the Kali Yuga. We must adore Him with Bhakti and Shraddha and become a recipient of His grace. If one is incompetent in all aspects but has Bhakti towards the Lord, he will be blessed. The Lord has said in the Gita that He can be reached by unparalleled devotion – भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन.

The greatness of Ayyappan and the power of devotion in the present age - Teaching from Jagadguru's Anugraha Bhāṣaṇam

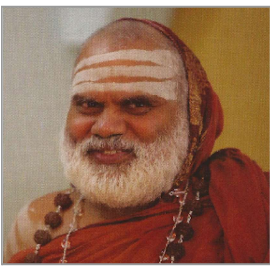
Ayyappan – The Son of Hari and Hara

The Jagadguru explained that **Ayyappan** is revered as the divine son of:

- Vishnu (Hari)
- Shiva (Hara)

Because He embodies the unity of **Hari and Hara**, He is especially worshipped in the **Kali Yuga** as a compassionate deity who fulfills the sincere prayers of devotees. Therefore, devotees should worship Him with:



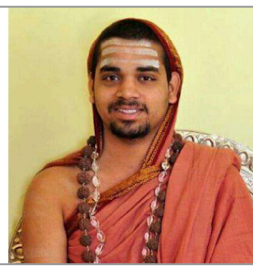


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- **Bhakti** (devotion)
- **Shraddha** (faith)

Through such devotion, one becomes eligible for the Lord's grace.

Devotion Is More Important Than Ability

The Jagadguru emphasized an important spiritual truth: Even if a person lacks learning, wealth, or other abilities, **sincere devotion to God alone is enough** to receive divine blessings. The Lord looks not at external qualifications but at the **purity of devotion in the heart**.

Teaching from the Bhagavad Gita

The Jagadguru quoted a verse from the **Bhagavad Gita** where Krishna tells Arjuna: **भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन**

Meaning:

O Arjuna! I can be truly known and realized **only through unwavering and exclusive devotion**.

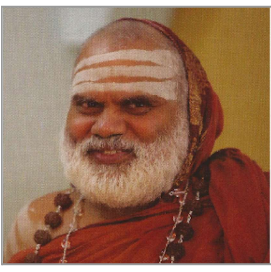
This teaching highlights that **Ananya Bhakti**—single-pointed devotion without distraction—is the most powerful path to reach God.

Central message of the Jagadguru

- Worship the Lord with **faith and devotion**.
- Intellectual ability or worldly competence is not essential.
- **Pure devotion alone attracts divine grace**, and through such devotion the Lord becomes accessible to the devotee.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhāṣaṇam, **Bharati Tirtha Mahaswamiji** spoke about the greatness of **Ayyappa**, who is known as the son of **Vishnu** (Hari) and **Shiva** (Hara).
- He explained that Lord Ayyappan is especially revered in **Kali Yuga** as a **deity who fulfills the sincere prayers of devotees**.
- Devotees should worship Him with **Bhakti (devotion)** and **Shraddha (faith)** to receive His grace.
- The Jagadguru emphasized that **even a person lacking ability or qualifications can attain divine blessings if he possesses sincere devotion to the Lord**.
- Quoting the **Bhagavad Gita**, he highlighted the teaching that **God can be realized through single-pointed devotion**:
“**भक्त्या त्वनन्यया शक्य अहमेवं विधोऽर्जुन**”
— The Lord declares that He can be attained **only through unwavering devotion**.

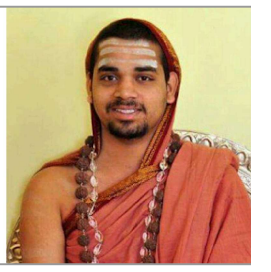


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- Thus, the essential teaching is that **pure and steadfast devotion to the Lord leads to divine grace and fulfillment.**

52. Anugraha Bhashanam (5) - Madurai

The Jagadguru quoted the Lord from the Gita, अध्यात्मविद्या विद्यानाम् – Self-knowledge is the supreme amongst all knowledge. This is so because while all other knowledge only help us to live in the world, Self-knowledge alone leads to Moksha or liberation. For Jnana to dawn, one has to remain immersed in Adhyatma Vidya. The Lord describes that the means to Self-knowledge is to regard it as the most essential entity in life – अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति प्रोक्तम्. Only then the Guru will appear and instruct. The Lord's Grace is very essential here because the Lord's Grace is required even for an interest to arise in Advaita. Lord Dakshinamurti is a special form representing the Supreme Teacher. Sri Adi Shankaracharya has praised Lord Dakshinamurthy thus – तत्त्वार्थमन्तेवसतामृषीणां युवाऽपि यः सन्नपदेष्टुमीष्टे ।

Supreme importance of Self-knowledge (Adhyātma Vidyā) and how it alone leads to liberation - Teaching from Jagadguru's Anugraha Bhāṣaṇam

Self-Knowledge is the Highest Knowledge

The Jagadguru quoted the statement of the Lord from the Bhagavad Gita: अध्यात्मविद्या विद्यानाम्

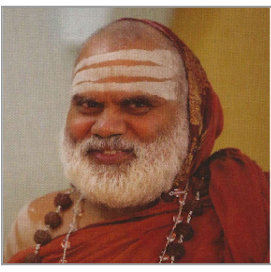
Meaning:



Among all forms of knowledge, **knowledge of the Self is the highest.**

Worldly knowledge—such as science, arts, or professional learning—helps a person **live comfortably in the world.** But **Adhyātma Vidyā (spiritual knowledge)** alone leads to **Moksha**, freedom from the cycle of birth and death.

The Means to Self-Knowledge

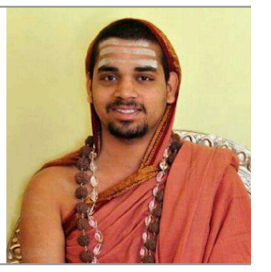


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For the dawn of true knowledge, one must constantly remain engaged in spiritual inquiry. The Jagadguru quoted another verse from the Gita:

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तम् ॥

Meaning: Constant pursuit of spiritual knowledge and understanding the purpose of Truth — this alone is called **true knowledge**.

Therefore, one must consider **spiritual wisdom as the most essential pursuit in life**.

The Appearance of the Guru

When a person develops sincere longing for Self-knowledge:

- the mind becomes purified
- spiritual maturity develops
- **a Guru appears to guide the seeker.**

However, even this longing for Advaita and Self-knowledge arises only through **Divine Grace**. Without the grace of the Lord, even the **interest to study Vedanta** will not arise.

Dakshinamurti – The Supreme Guru

The Jagadguru then referred to Dakshinamurti, who represents the **ideal Guru and embodiment of knowledge**. In this form, Shiva teaches the highest truth to sages through silence and wisdom. Adi Shankaracharya praised Dakshinamurti in his famous hymn with the verse: तत्त्वार्थमन्तेवसतामृषीणां युवाऽपि यः सन्नृपदेष्टुमीष्टे ।

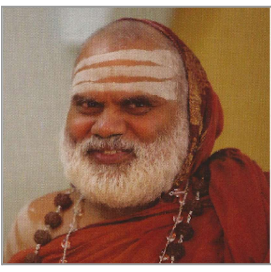
Meaning (in essence): Though appearing as a youthful teacher, He instructs great sages who sit before Him as disciples, revealing the highest Truth.

This verse highlights the extraordinary nature of **Dakshinamurti as the eternal Guru**, who imparts the knowledge of the Self.

Central message of the Jagadguru

- Among all forms of knowledge, **Self-knowledge is supreme**.
- Constant pursuit of **Adhyātma Vidyā** is essential.
- With **divine grace**, the desire for truth arises.
- When the seeker becomes ready, **the Guru appears and reveals the Truth**, leading to liberation.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

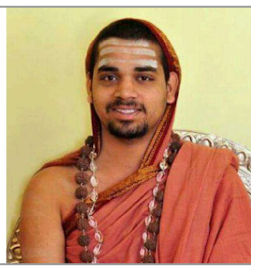


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- In His Anugraha Bhāṣaṇam, **Bharati Tirtha Mahaswamiji** quoted the teaching of the **Bhagavad Gita**:
“अध्यात्मविद्या विद्यानाम्” — Among all forms of knowledge, Self-knowledge is supreme.
- The Jagadguru explained that **worldly knowledge helps a person live and function in society**, but **Self-knowledge (Ātma-Jñāna)** alone leads to **Moksha (liberation)**.
- For true knowledge to arise, a seeker must remain deeply engaged in **Adhyātma Vidyā (spiritual knowledge)** and regard it as the **most important pursuit in life**.
- The Gita teaches that a person must constantly focus on spiritual inquiry and the pursuit of truth:
“अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति प्रोक्तम्”
- When a seeker develops this sincere longing for Self-knowledge, a **Guru naturally appears to guide him**.
- However, even the **interest in Advaita and spiritual knowledge arises only through Divine Grace**.
- The Jagadguru highlighted **Dakshinamurti** as the special form of **Shiva** who represents the **Supreme Guru and teacher of Self-knowledge**.
- **Adi Shankaracharya** praised Lord Dakshinamurti in his hymns as the **eternal teacher who instructs even great sages about the highest truth**.
- **Essential Teaching**: Self-knowledge is the highest knowledge because it alone frees one from the cycle of birth and death. By valuing spiritual inquiry, seeking the Guru, and receiving divine grace, one can attain this realization.

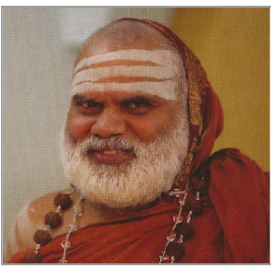
53. Anugraha Bhashanam (6) - Madurai

The Jagadguru talked about the importance of Satsangha as stressed upon by Sri Adi Shankaracharya, who stated that Satsangha ultimately leads to Jivanmukti. The Jagadguru spoke about the quality of Satpurushas that they would always desire the welfare of others, would never do any wrong to any one even in their thoughts, and would only see the good in everyone. When we have the company of such Satpurushas, we too will cultivate those qualities and our life will be purposeful. The society too will be benefitted. The Jagadguru then blessed the members of the Satsangha.

The Jagadguru also graced Tamil Nadu Brahmin Association (TAMBRAS) in SS Colony and the Brahmana Kalyana Mahal in SS Colony. If man desires his Shreyas, he must act in accordance to the Shastras. The Lord Himself has stated that the Shastras alone are the authority in matters of Dharma and Adharma –

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

The Dharmic actions must be done Shraddha – unshakeable faith in the Shastras.

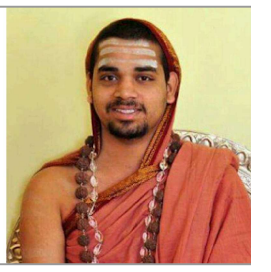


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The great importance of Satsangha (association with the noble and spiritually evolved) - Teaching from Jagadguru's Anugraha Bhāṣaṇam

Satsangha Leads to Liberation

The Jagadguru recalled the teaching of Adi Shankaracharya, who explained that **Satsangha ultimately leads to Jīvanmukti (liberation while living)**. This idea is famously expressed in the traditional teaching:

सत्सङ्गत्वे निःसङ्गत्वम्
निःसङ्गत्वे निर्मोहत्वम्
निर्मोहत्वे निश्चलतत्त्वम्
निश्चलतत्त्वे जीवन्मुक्तिः

Meaning in essence:

1. Association with the noble leads to **detachment from worldly distractions**.
2. Detachment removes **delusion**.
3. Freedom from delusion leads to **steadfast understanding of Truth**.
4. This steadfast realization culminates in **Jīvanmukti**.

The Nature of Satpurushas

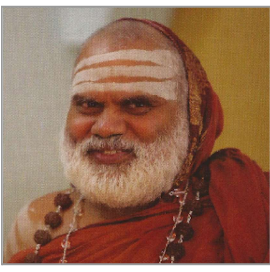
The Jagadguru explained that **Satpurushas (noble souls)** possess remarkable qualities:

- They always **wish for the welfare of others**.
- They **never harm anyone**, even in their thoughts.
- They **look only at the good qualities in others**.

When we associate with such noble people, their qualities gradually influence us. As a result:

- our character becomes refined
- our life gains purpose
- society itself becomes uplifted.



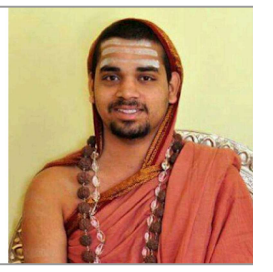


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Thus, **Satsangha benefits both the individual and society.**

Blessing the Satsangha Members

The Jagadguru blessed the members of the Satsangha and also graciously visited the programs organized by the Tamil Nadu Brahmin Association (TAMBRAS) at **SS Colony** and the **Brahmana Kalyana Mahal** there.

Shastras as the Authority in Dharma

The Jagadguru further emphasized that anyone who seeks **Shreyas (true spiritual welfare)** must act according to the **Shastras**.

He quoted the words of the Lord from the Bhagavad Gita:

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

Meaning: Therefore, the **Shastras alone are the authority** in determining what should be done and what should not be done. Knowing the injunctions of the scriptures, one should act accordingly.

Importance of Shraddha

The Jagadguru stressed that **Dharmic actions must be performed with Shraddhā**—firm and unshakeable faith in the scriptures.

Without Shraddhā:

- actions become mechanical
- their spiritual value diminishes.

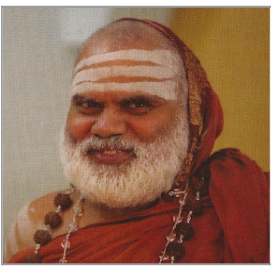
With Shraddhā:

- actions become meaningful
- they purify the mind
- they lead one gradually toward **spiritual realization**.

Central message of the discourse

- Seek the **company of Satpurushas**.
- Follow the **Shastras faithfully**.
- Perform Dharmic actions with **Shraddhā**.

Such a life leads to **inner purification, societal welfare, and ultimately liberation**.

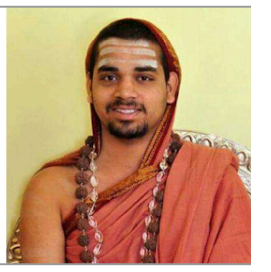


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Summary of the Jagadguru's Anugraha Bhāṣaṇam

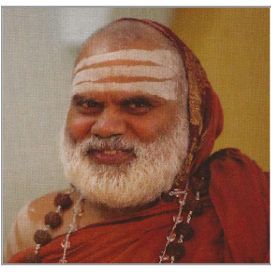
- In His Anugraha Bhāṣaṇam, **Bharati Tirtha Mahaswamiji** emphasized the **importance of Satsangha (association with the noble and virtuous)**.
- He referred to the teaching of **Adi Shankaracharya**, who taught that **Satsangha ultimately leads to Jīvanmukti (liberation while living)**.
- The Jagadguru described the qualities of **Satpurushas (noble souls)**:
 - They always **wish for the welfare of others**.
 - They **never harm anyone**, even in their thoughts.
 - They **focus on the good in everyone** rather than faults.
- By keeping the company of such noble people, **one gradually develops the same virtues**, making one's life meaningful and beneficial to society.
- The Jagadguru blessed the members of the Satsangha and also visited organizations such as the **Tamil Nadu Brahmin Association** and the **Brahmana Kalyana Mahal**.
- He further emphasized that **anyone seeking true spiritual welfare (Shreyas)** must live according to the **Shastras**.
- Quoting the **Bhagavad Gita**, he explained that **the Shastras alone are the authority in determining Dharma (right action) and Adharma (wrong action)**.
- Dharmic actions must be performed with **Shraddhā (firm faith in the teachings of the Shastras)**.
- **Essential Teaching:** Keeping the company of noble people, following the guidance of the Shastras with faith, and cultivating virtuous qualities lead to spiritual progress and ultimately liberation.

54. Anugraha Bhashanam (7) - Madurai

In His Anugraha Bhashanam, the Jagadguru said that education is utmost essential for a man. He shines only if he has education. That is why it is said – **विद्याधनं सर्वधनप्रधानम्**. The greatness of learning is such that a learned person is respected everywhere – **विद्वान् सर्वत्र पूज्यते**. That is why our ancestors had a system that everyone should undertake education. A child should not be asked to do any kind of work and must be put under the educational system. Only then he will get a good education. Such an education will also bring humility in him. The Jagadguru then stated that only that can be called education that brings about both learning and humility. The Jagadguru then quoted a shloka from Mahakavi Kalidasa's Raghuvamsha Mahakavyam, describing the birth of Lakshmana and Shatrughna to Sumitra –



सुतौ लक्ष्मणशत्रुघ्नौ सुमित्रा सुषुवे यमौ ।

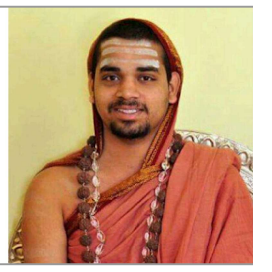


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सम्यगाराधिता विद्या प्रबोधविनयाविव ॥

The Jagadguru explained that the twins were born to Sumitra even as education when undertaken well, begets the twins of knowledge and humility. The humility referred to here is the feeling that how much ever one may have learnt, there is a lot more to learn. These days the pride of a student shoots up the instant he gets the first rank in the secondary (10th grade) examinations in school. That is why our ancestors stated that the Shastras are like an ocean, and anyone what a student of the Shastras manages to study can be compared to a mere cup of water in that ocean.

The Jagadguru continued – अनन्तशास्त्रं बहु वेदितव्यं, स्वल्पश्च कालो बहवश्च विद्वाः यत्सारभूतं तदुपासितव्यम् – The Shastras are innumerable; the time available to study them is so little – and even then, a number of obstacles crop up. Hence it is impossible to finish the study of the Shastras. Hence atleast the essence of the Shastras must be grasped properly. Only he who pays full attention to his studies during his time as a student, will acquire learning and humility, and come up in life. The Jagadguru stressed the importance of good schools to foster such education.

Importance of education and the true purpose of learning - Teaching from Jagadguru's Anugraha Bhāṣanam

Education – The Greatest Wealth

The Jagadguru said that education is essential for every human being. A person truly **shines in society only when he is educated**. Our scriptures declare: **विद्याधनं सर्वधनप्रधानम्**

Meaning:

Among all forms of wealth, **the wealth of knowledge is the greatest**.

Unlike material wealth, knowledge:

- cannot be stolen
- does not diminish when shared
- brings lasting respect.

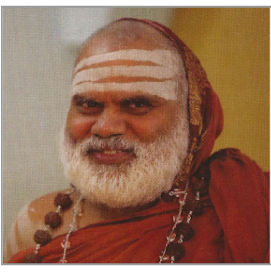
Another well-known saying states: **विद्वान् सर्वत्र पूज्यते**

Meaning:

A learned person is respected **everywhere in the world**.

Education Must Begin in Childhood

The Jagadguru explained that our ancestors designed a system where **every child must receive education**.

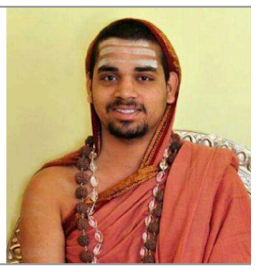


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During the student stage:

- a child should **not be burdened with work**
- he must be placed under **proper educational guidance**.

Only then can the child develop proper learning and character.

True Education Produces Knowledge and Humility

The Jagadguru emphasized an important point: **True education is that which produces both learning and humility.**

To illustrate this, he quoted a verse from **Raghuvamsha** composed by Kalidasa describing the birth of the twin princes.

सुती लक्ष्मणशत्रुघ्नौ सुमित्रा सुषुवे यमौ ।
सम्यगाराधिता विद्या प्रबोधविनयाविव ॥

Meaning: Sumitra gave birth to the twins Lakshmana and Shatrughna just as properly pursued education gives birth to the **twins of knowledge and humility**.

Thus, when education is pursued properly, it naturally produces two results:

1. **Prabodha (knowledge)**
2. **Vinaya (humility)**

The Meaning of True Humility

The Jagadguru explained that humility means realizing: No matter how much one has learned, **there is still much more to learn**. However, nowadays many students become proud immediately after achieving success, such as securing the **first rank in examinations**.

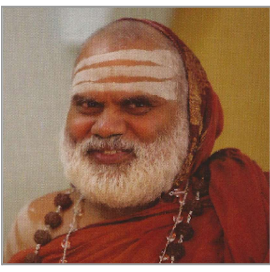
Our ancestors warned against such pride by saying that:

- The **Shastras are like an infinite ocean**
- Whatever a student learns is **only like a cup of water from that ocean**.

The Vastness of Knowledge

The Jagadguru quoted a famous traditional verse:

अनन्तशास्त्रं बहु वेदितव्यं
स्वल्पश्च कालो बहवश्च विघ्नाः
यत्सारभूतं तदुपासितव्यम्

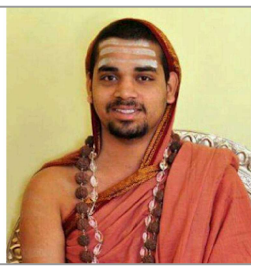


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Meaning:

- The scriptures are **endless**.
- What needs to be learned is **immense**.
- The **time available is short**.
- And **many obstacles arise**.

Therefore, it is impossible to master everything. Instead, one should **grasp the essence of the Shastras properly**.

Importance of the Student Stage

The Jagadguru stressed that **a student must dedicate himself completely to studies during his learning years**. Only then will he gain:

- knowledge
- humility
- success in life.

Need for Good Educational Institutions

Finally, the Jagadguru emphasized the importance of **good schools and educational institutions** that nurture:

- knowledge
- discipline
- humility
- character.

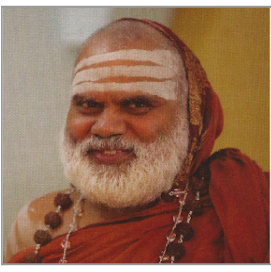
Such institutions help create individuals who contribute positively to **society and culture**.

Central message of the Jagadguru

- Education is the **greatest wealth**.
- True learning produces **knowledge and humility together**.
- Students must focus deeply on learning during their formative years.
- Good educational institutions play a vital role in shaping **wise and humble individuals**.

Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In His Anugraha Bhāṣaṇam, **Bharati Tirtha Mahaswamiji** emphasized the **great importance of education** in a person's life.
- He quoted the saying “**विद्याधनं सर्वधनप्रधानम्**” — knowledge is the greatest among all forms of wealth, and “**विद्वान् सर्वत्र पूज्यते**” — a learned person is respected everywhere.

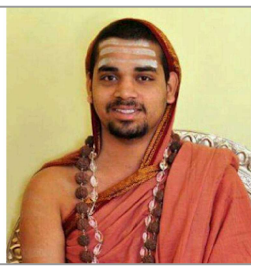


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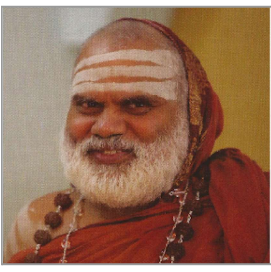
- The Jagadguru explained that **education should be the primary focus of a child**, and children should not be burdened with other responsibilities during their learning years.
- True education should produce **two qualities**:
 1. **Knowledge (Vidya)**
 2. **Humility (Vinaya)**
- Quoting **Kalidasa** from the **Raghuvamsha**, he cited the verse describing the birth of **Lakshmana** and **Shatrughna** to **Sumitra**:
“सुतौ लक्ष्मणशत्रुघ्नौ सुमित्रा सुषुवे यमौ ।
सम्यगाराधिता विद्या प्रबोधविनयाविव ॥”
- The Jagadguru explained the poetic comparison: **just as Sumitra gave birth to twin sons, proper education gives birth to the twins of knowledge and humility.**
- Humility means recognizing that **however much one has learned, there is still much more to learn.**
- He cautioned that **modern students sometimes become proud of small achievements**, such as ranking first in examinations.
- Our ancestors taught that **the Shastras are like an ocean**, and whatever a student learns is only **like a small cup of water from that vast ocean.**
- He quoted another teaching:
“अनन्तशास्त्रं बहु वेदितव्यं, स्वल्पश्च कालो बहवश्च विघ्नाः यत्सारभूतं तदुपासितव्यम्”
Meaning:
The **Shastras are endless**, the **time available to study them is limited**, and **many obstacles arise**. Therefore, one should strive to **grasp their essential teachings**.
- The Jagadguru concluded by stressing the **importance of good schools and proper education systems**, which can nurture **learning along with humility**, enabling students to succeed in life and grow in character.

Vijayayatra : Madurai: MAY 21-30, 2012

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55. Anugraha Bhashanam - Theni

In his Swagata Bhashanam, Swami Omkarananda said that He had the Darshan of both Sri Sri Mahasannidhanam and Sri Sri Sannidhanam in His Poorvashrama. He remembered that the Jagadguru had graced the fledgling Ashram on 22nd March 1995 and had said that all welfare will come to him and the Ashram, as he was spreading the message of Sri Adi Shankara Bhagavatpada. Swamiji also pointed the truth in the Jagadguru's blessings when he remembered that the Jagadguru had planted a Vata Vriksha (banyan tree) inside the Ashram chanting the Rik, “स्योना पृथिवि भवानृक्षरा निवेशनी । यच्छा नः शर्म सप्रथाः” and had blessed that as the Vata Vriksha grows, the message of Vedanta would spread and the Ashram would grow. Recalling the Vedic prayer, “सकृत्ते अग्रे नमः । द्विस्ते नमः । त्रिस्ते नमः । चतुस्ते नमः । पञ्चकृत्वस्ते नमः । दशकृत्वस्ते नमः । शतकृत्वस्ते नमः । आसहस्रकृत्वस्ते नमः । अपरिमितकृत्वस्ते नमः ।” ,the Swamiji offered his innumerable prostrations to the Jagadguru.

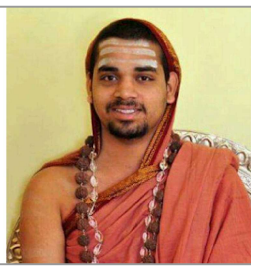


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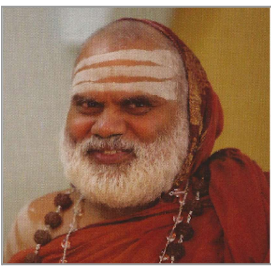
In His Anugraha Bhashanam, the Jagadguru said that Lord Paramashiva incarnated in Kalady as Sri Adi Shankara Bhagavatpada, expounded the Advaita Siddhanta to the masses and brought about the welfare of the masses. The Jagadguru clarified that Advaita Siddhanta did not originate from Sri Adi Shankaracharya. It has been stated in the Vedas. Sri Adi Shankaracharya expounded it but did not postulate it. Sri Gaudapada Himself has said – मायामात्रमिदं द्वैतम् अद्वैतं परमार्थतः.



The Vedas declare in many places the Mithyatva of Dvaita. However, Dvaita is accepted from the Vyaavahaarika (empirical) standpoint. We only reject Dvaita from the Paaramaarthika (absolute) standpoint. This is where Dvaitins raise objections against Advaita and ask questions such as, “How do you associate Mithyatva to everything? Are you Mithya? Is what you say Mithya? Are the Vedas Mithya? Am I Mithya?” The Jagadguru explained that we accept the Vyaavahaarika Satyam (empirical reality) of everything – of you, of the Vedas, of the Karmas enjoined therein and so on. We only state that the Paaramaarthika Satyam (Supreme Absolute Reality) is only one.

As long as Brahma Jnana has not dawned, Karma has to be performed. There can be no second thoughts about this as Sri Bhagavatpada Himself states – वेदो नित्यमधीयताम् तदुदितं कर्म स्वनुष्ठीयताम् । तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ॥ – that the Vedas are to be studied daily and the Vedic Karmas are to be observed with Shraddha. The Lord too states in the Gita that Karmas performed without Shraddha do not yield any result –

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

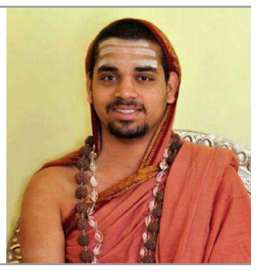


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The Jagadguru remembered how Aryamba expressed to her husband, Shivaguru, that their worshipping the Lord for the sake of an offspring had to be further intensified with greater Shraddha. Ultimately, the Lord Himself incarnated as their son in the form of Sri Adi Shankaracharya.

The Jagadguru emphasized that only for one who has attained Brahma Jnana, the Vedic injunctions do not hold – निस्त्रेगुण्ये पथि विचरतां को विधिः को निषेधः. We are far away from that state. Even the scholarship of scholars and Mahamahopadhyayas and their ability to quote the scriptures and explain the nuances of the Shastras, are for merely their livelihood and not for Mukti

**वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम् ।
वैदुष्यं विदुषां तद्वत् भुक्तये न तु मुक्तये ॥**

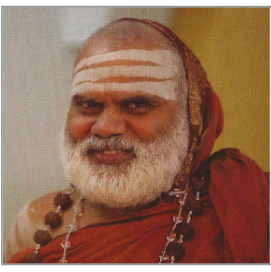
They have not been able to directly experience the Supreme Blissful state. However they are not to be blamed, for that state can be attained only on the cessation of tendencies (Vasanas) accumulated over a number of lifetimes. The Lord has stated in the Gita – अनेकजन्मसंसिद्धस्ततो याति परां गतिम् । Hence until we directly experience the Supreme State, the Karmas enjoined in the Shastras have to be performed.

The Jagadguru then explained why Vedanta disagrees that the performance of such Karmas alone results in Mukti. Mukti refers to the state wherein you can have no more births, for one takes birth only to experience the fruits of his Karma. The Karma referred to here has to be either Kaamy Karma or Nishiddha Karma, for Kaamy Karma leads one to Svarga while Nishiddha Karma leads one to hell. The Mimamsaka argues that a person desirous of liberation avoid all Kaamy and Nishiddha Karma, and instead only perform Nitya and Naimittika Karmas, as the avoidance of these two types of Karma leads to sin. Hence the Mimamsaka's standpoint is that when a person can get Mukti by performing only the Nitya and Naimittika Karmas and avoiding Kaamy and Nishiddha Karmas, why is Jnana necessary for Mukti –

**मोक्षार्थी न प्रवर्तेत तत्र काम्यनिषिद्धयोः ।
नित्यनैमित्तिके कुर्यात् प्रत्यवायजिहासया ॥**

Bhagavatpada has pointed out the fallacy in this line of thinking – न हि जन्मप्रायणोरन्तराले काम्यप्रतिषिद्धयोः सर्वात्मना वर्जनं केनचित्प्रतिज्ञातुं शक्यं, सुनिपुणानामपि सूक्ष्मापराधदर्शनात् । It is not possible for anyone to proclaim that he has refrained from all Kaamy Karma and Nishiddha Karma from the time of his birth to the time of his death. This is because it is seen that even the best of men commit subtle mistakes. The Manu Smriti says the observance of Pancha Mahayajnas is necessary for a Grihastha (householder) as he commits 5 types of sins without his knowledge.

पञ्चसूना गृहस्थस्य चुल्ली पेषण्युपस्करः ।

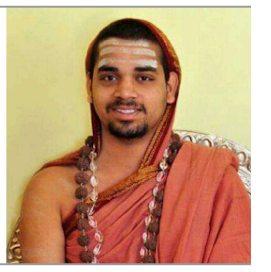


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कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ॥

A sin remains a sin whether you commit it knowingly or unknowingly. If you touch fire, it is going to burn your hand. It does not matter whether the one who touches fire is a child or an adult, or does it knowingly or unknowingly – अनिच्छयापि संस्पृष्टो दहत्येव हि पावकः. Hence it is impossible to state that one has never sinned.

Moreover, this human body has been acquired because of a portion of all the accumulated Punya and Paapa karmas. There is however a lot more Karma to experience. One cannot dismiss that all the accumulated Karma has resulted in our acquisition of this human body.

Contrastingly, the Karmas of a person who has attained Jnana, are burnt up for the Vedas, the Supreme authority on these matters, clearly state so. The result of the good deeds of a Jnani reach those who revere the Jnani, while the results of his sins go to those who insult him.

Sri Bhagavatpada has stated in His Upadesha Panchakam that such Jnana that can burn one's Karmas, can be had only by approaching a Guru –

“सद्विद्वानुपसृप्यतां प्रतिदिनं तत्पादुके सेव्यतां, ब्रह्मैकाक्षरमर्थ्यताम्”

The Upanishads are filled with illustrations of disciples seeking the Guru – such as the six students approaching Pippalada, Shaunaka seeking Angirasa – for acquiring Brahma Jnana. As a result of the attainment, the Bhashyakara (Sri Adi Shankaracharya) too has said Karmas are burnt up – प्राक्कर्मप्रविलाप्यतां चित्तिबलान्नाप्युत्तरैः श्लिष्यताम्

Bhagavan Veda Vyasa too has stated in His Brahma Sutras – तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् – that on attainment of Jnana, all Karmas are burnt up.

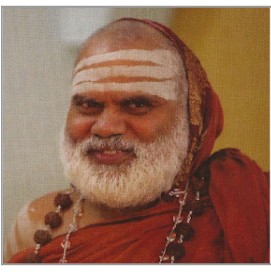
The Lord too has said in the Bhagavad Gita –

**यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥**

As the blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes (all reactions to) Karmas

Thus the Vedas, the Brahma Sutras and the Gita make it clear that Jnana alone burns Karma and results in liberation.

The Jagadguru also pointed out many attend lectures on Vedanta but do so only for leisure and not with the desire for Jnana. One must perform Nishkama Karma (actions without desire for results) if one has to get intense “विविदिषा” (desire to know the Truth). Thus Sri Adi Shankaracharya has explained that Upasana and Karma have an important role to play in the

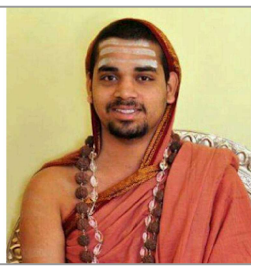


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system of Advaita Siddhanta. Hence must always have reverence and devotion towards Sri Adi Shankaracharya.

The Jagadguru stated that such is the sophistication of the Advaita philosophy propounded by Sri Adi Shankaracharya, that even though many objections were raised against it (in the later centuries), personages such as Sri Madhusoodana Saraswati and Sri Brahmananda Saraswati uprooted all such objections by their works –

मधुसूदनसन्मौनीब्रह्मानन्दगुरू भजे ।
अद्वैतराजमार्गोऽयं याभ्यां निष्कण्टकीकृतः ॥

Salutations to Sri Madhusoodana Saraswati and Sri Brahmananda Saraswati who made the regal path of Advaita thorn-free

This Swāgata Bhāṣaṇam and Anugraha Bhāṣaṇam contains profound reflections on Advaita Vedānta, Karma, Jñāna, and the Guru-paramparā.

Swāgata Bhāṣaṇam by Swami Omkarananda

Swami Omkarananda recalled that during his **pūrvāśrama (life before renunciation)** he had the blessed **darśan of the Jagadgurus of the Sringeri lineage.**

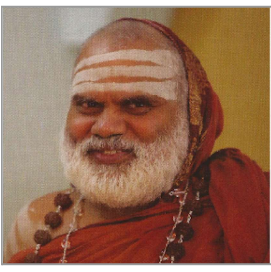
He remembered that the Jagadguru had visited his **young Ashram on 22 March 1995** and blessed him saying that:

- the Ashram would prosper
- welfare would come to it
- because he was **spreading the teachings of Advaita given by Adi Shankaracharya.**

During that visit the Jagadguru planted a **Vata Vriksha (banyan tree)** in the Ashram while chanting the Vedic mantra:

स्योना पृथिवि भवानुक्षरा निवेशनी ।
यच्छा नः शर्म सप्रथाः ॥



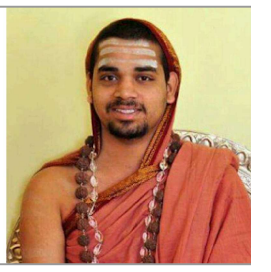


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He blessed that **as the banyan tree grows, the message of Vedānta would spread and the Ashram would flourish.**

Swamiji then offered repeated prostrations to the Jagadguru using a Vedic prayer:

सकृत्ते अग्रे नमः । द्विस्ते नमः । त्रिस्ते नमः ।
चतुस्ते नमः । पञ्चकृत्वस्ते नमः । दशकृत्वस्ते नमः ।
शतकृत्वस्ते नमः । आसहस्रकृत्वस्ते नमः ।
अपरिमितकृत्वस्ते नमः ।

Meaning:

“Salutations once, twice, thrice, four times, five times, ten times, a hundred times, a thousand times, and **countless times.**”

Adi Shankara and Advaita - Teaching from Jagadguru's Anugraha Bhāṣaṇam

What already existed in the Vedas

The Jagadguru said that Adi Shankaracharya was an incarnation of Shiva who appeared in Kalady. He **did not originate Advaita**; rather, he **expounded what already existed in the Vedas**. Gaudapada had already declared:

मायामात्रमिदं द्वैतम् अद्वैतं परमार्थतः

Meaning: Duality is only an appearance created by Māyā; **Advaita alone is the ultimate reality.**

Two Levels of Reality

The Jagadguru clarified an important point often misunderstood. Advaita accepts **two standpoints**:

1. Vyāvahārika Satyam (Empirical Reality)

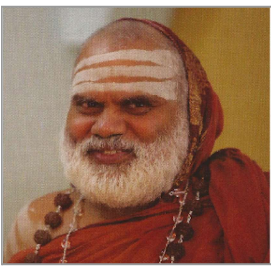
In the practical world:

- you exist
- actions exist
- the Vedas exist
- duties and karma exist.

2. Pāramārthika Satyam (Absolute Reality)

From the highest standpoint:

- **only Brahman is real**

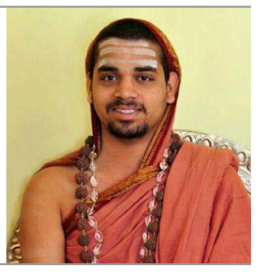


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- all duality is ultimately **Mithyā (dependent reality)**.

Advaita **does not deny the empirical world** but states that **absolute reality is non-dual**.

Importance of Karma Before Realization

Until **Brahma-Jñāna** arises, the performance of Vedic duties is essential.

Adi Shankaracharya instructs in **Upadeśa Pañcakam**:

वेदो नित्यमधीयताम् तदुदितं कर्म स्वनुष्ठीयताम् ।
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ॥

Meaning:

- Study the Vedas daily
- Perform the duties prescribed in them
- Offer actions as worship to the Lord
- Give up desire-motivated actions.

Actions Without Faith Are Fruitless

The Lord states in the Bhagavad Gita:

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

Meaning: Actions performed **without Shraddhā (faith)** bear **no real fruit**.

Birth of Adi Shankara

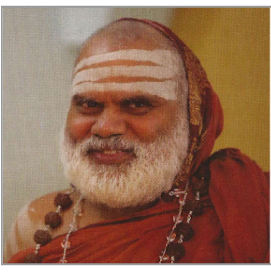
The Jagadguru narrated how:

- Aryamba
- Shivaguru

intensified their worship with deep faith seeking a child. Ultimately, the Lord Himself incarnated as **Adi Shankaracharya**.

Scholars vs Realization

The Jagadguru quoted a famous verse:

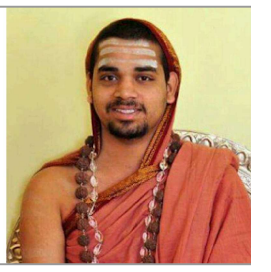


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वाग्वैखरी शब्दज्ञरी शास्त्रव्याख्यानकौशलम् ।
वैदुष्यं विदुषां तद्वत् भुक्तये न तु मुक्तये ॥

Meaning:

- Eloquence
- mastery of language
- skill in explaining scriptures

may bring **livelihood**, but **not liberation**. True liberation comes only through **direct realization of Brahman**.

Why Karma Alone Cannot Give Liberation

Some schools argue:

If a person avoids:

- Kāmyakarma (desire-driven actions)
- Niṣiddhakarma (prohibited actions)

and performs only:

- Nitya karma
- Naimittika karma

then liberation will result. But Adi Shankaracharya refuted this argument. It is impossible for anyone to claim that **no sinful action occurred in their life**, even unknowingly.

The Doctrine of the Five Unavoidable Sins

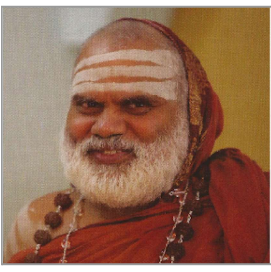
Manusmriti states that a householder unknowingly commits five kinds of harm: पञ्चसूना गृहस्थस्य

These occur through ordinary activities like:

- cooking
- grinding
- cleaning
- storing water
- daily household work.

Thus **some karma is unavoidable**.

Just as fire burns whether touched knowingly or unknowingly: अनिच्छयापि संस्पृष्टो दहत्येव हि पावकः so **sin produces results regardless of intention**.

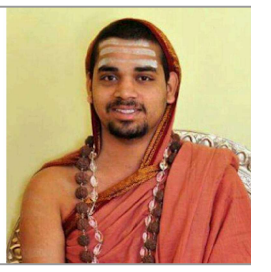


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Jñāna Alone Burns Karma

The scriptures unanimously declare that **Self-knowledge destroys karma**.

Vyasa states in the Brahma Sutras: तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ

Meaning:

Upon realization of Brahman, **past and future karmas are destroyed**.

Similarly the **Bhagavad Gita** says:

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा

Meaning: As blazing fire reduces wood to ashes, **the fire of knowledge burns all karma**.

Role of the Guru

To gain such knowledge, one must approach a **Guru**. Adi Shankaracharya instructs:
सद्विद्वानुपसृष्यताम् , प्रतिदिनं तत्पादुके सेव्यताम्

Meaning: Approach a realized teacher and serve him with devotion.

The **Upanishads** also show examples such as:

- Pippalada teaching six disciples
- Angirasa instructing Shaunaka.

Preparation for Knowledge

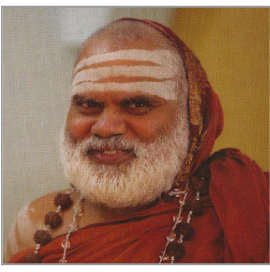
The Jagadguru warned that many people attend **Vedānta lectures merely for entertainment**. To develop the desire for truth (**Vividishā**), one must perform:

- **Nishkāma Karma**
- **Upāsana**
- disciplined spiritual life.

Later Defenders of Advaita

In later centuries many objections were raised against Advaita.

Great scholars such as:

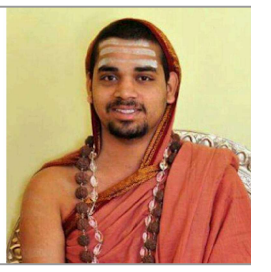


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- Madhusudana Saraswati
- Brahmananda Saraswati

defended and strengthened the philosophy. A verse praises them:

मधुसूदनसन्मौनीब्रह्मानन्दगुरु भजे
अद्वैतराजमार्गोऽयं याभ्यां निष्कण्टकीकृतः

Meaning: Salutations to Madhusudana Saraswati and Brahmananda Saraswati who **removed all thorns from the royal path of Advaita.**

Core Message of the Jagadguru

1. **Advaita originates from the Vedas.**
2. **Karma is necessary until Self-knowledge arises.**
3. **Karma alone cannot give liberation.**
4. **Jñāna alone destroys all karma.**
5. **Approach a Guru and pursue Vedānta sincerely.**

Through **Shraddhā, Nishkāma Karma, Guru-upadeśa, and Jñāna**, one finally attains **Moksha**.

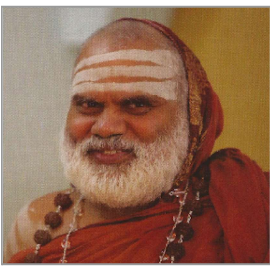
Summary of the Jagadguru's Anugraha Bhāṣaṇam

- In his **Swāgata Bhāṣaṇam**, **Omkarananda Swami** recalled that he had the darśan of both **Abhinava Vidyatirtha Mahaswamiji** and **Bharati Tirtha Mahaswamiji** during his **pūrva-āśrama (life before taking sannyāsa)**.
- He remembered that the Jagadguru visited his newly established āśram on **22 March 1995** and blessed it, saying that welfare and growth would come because the āśram was spreading the teachings of **Adi Shankaracharya**.
- During that visit, the Jagadguru planted a **Vata Vṛkṣa (banyan tree)** and blessed that just as the tree grows, **the message of Vedānta and the āśram itself would flourish**.
- Swami Omkarananda then offered **countless prostrations** to the Jagadguru, recalling a Vedic prayer that repeatedly offers salutations.

Teachings in the Anugraha Bhāṣaṇam

1. Origin of Advaita

- The Jagadguru explained that **Adi Shankaracharya** did not create the philosophy of **Advaita Vedanta**.
- The doctrine already existed in the **Vedas**, and Shankaracharya **systematically expounded and clarified it**.
- **Gaudapada** had also stated that:
 - Duality is only **appearance (Māyā)**.

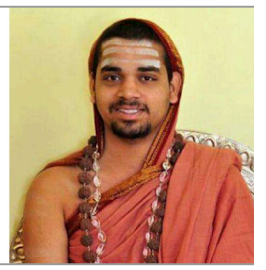


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- The ultimate truth is **non-duality**.

2. Two Levels of Reality

The Jagadguru clarified an important Advaita principle:

- **Vyāvahārika Satya (Empirical Reality)**
 - The world, people, scriptures, and actions are accepted as real in everyday life.
- **Pāramārthika Satya (Absolute Reality)**
 - At the highest level, **only Brahman exists**.

Thus Advaita does **not deny the practical world**, but states that **the ultimate reality is one without a second**.

3. Importance of Karma

Until **Brahma-Jñāna (knowledge of the Absolute)** arises:

- One must **study the Vedas regularly**.
- One must **perform Vedic duties with Shraddhā (faith)**.

The Jagadguru cited the teaching of **Adi Shankaracharya's Upadeśa Panchakam** and the instruction of the **Bhagavad Gita** that **actions performed without faith yield no result**.

4. Karma Alone Cannot Give Liberation

Some schools argue that **avoiding prohibited actions and performing obligatory duties alone can lead to Moksha**.

The Jagadguru explained the flaw in this idea:

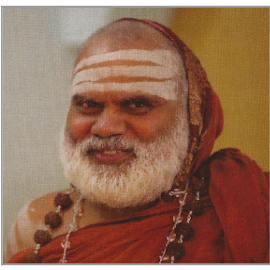
- It is **impossible for anyone to completely avoid all sinful actions** throughout life.
- Even great people commit **subtle mistakes unknowingly**.
- Scriptures like **Manu Smriti** state that even a householder incurs certain **unavoidable sins in daily life**.

Just as **fire burns whether touched knowingly or unknowingly**, karma produces results regardless of intention.

5. Role of Jñāna

Liberation comes only through **knowledge of the Self**.

The Jagadguru quoted teachings from:

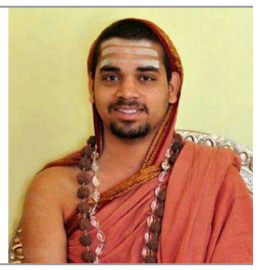


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- **Brahma Sutras of Veda Vyasa**
- **Bhagavad Gita**

These declare that **the fire of knowledge burns all karmas**, just as blazing fire reduces wood to ashes.

6. Importance of Guru

Self-knowledge arises only by **approaching a competent Guru**. Examples from the **Upanishads** include seekers approaching sages such as:

- **Pippalada**
- **Angirasa**

Through such guidance, knowledge arises and **destroys accumulated karma**.

7. Preparation for Knowledge

The Jagadguru emphasized that:

- Many attend Vedānta lectures merely for **intellectual interest or leisure**.
- True understanding requires **Nishkāma Karma** (selfless action) and **deep desire for Truth (Vividishā)**.

Thus **karma and upāsana are important preparatory disciplines in Advaita**.

8. Later Defenders of Advaita

The Jagadguru praised great scholars who defended Advaita philosophy against objections, including:

- **Madhusudana Saraswati**
- **Brahmananda Saraswati**

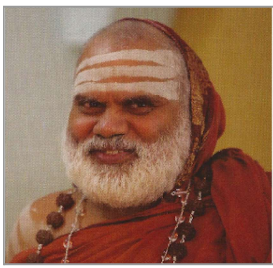
Through their works they **removed philosophical obstacles and preserved the royal path of Advaita**.

Essential Teaching

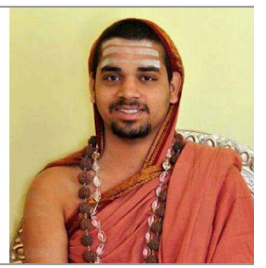
- **Advaita Vedānta reveals the ultimate unity of reality.**
- **Karma and devotion purify the mind**, but **Self-knowledge alone gives liberation**.
- Such knowledge arises **through the Guru, study of scriptures, and Divine grace**.

Vijayatra : Theni: MAY 31 – JUNE 1, 2012

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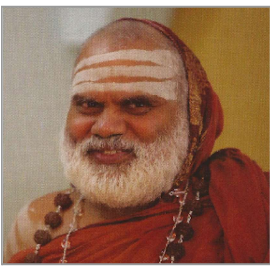


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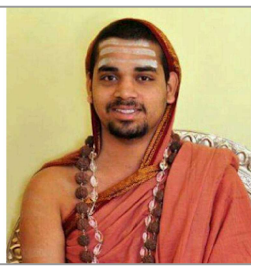


Voice of Jagadguru

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