

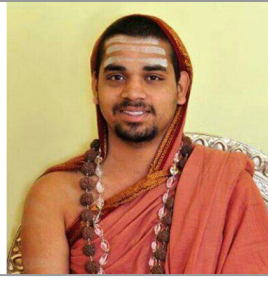


Voice of Jagadguru

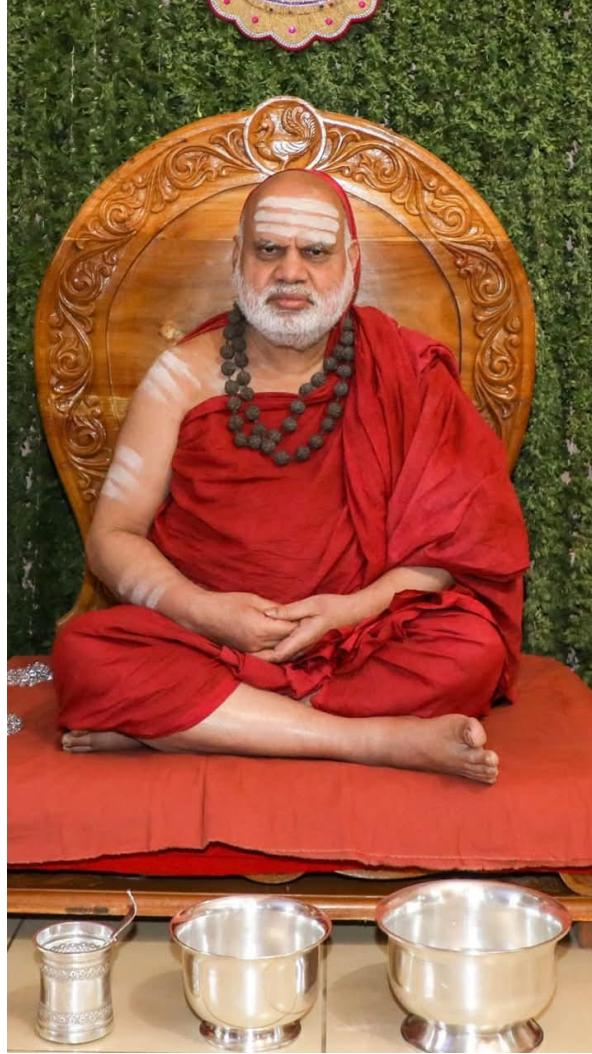
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SRI VAJROTSAVA BHARATHI SPECIAL EDITION 2

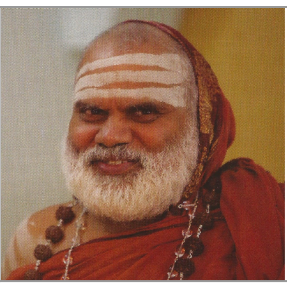


Vajrotsava Bharathi

SPECIAL SOUVENIR 2

Our humble pranams at the lotus feet of Jagadguru Śankarācārya Mahāsannidhānam His Holiness Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji. We submit our efforts at the lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji.

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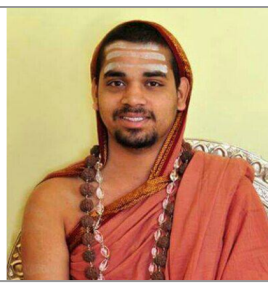


Voice of Jagadguru

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Acharya Sandeshah = 1

Jagadguru mentioned about the relationship between the Acharyas and Gobichettipalayam.



The Jagadguru mentioned that while He and His Guru had graced Gobichettipalayam many times, His Parameshti Guru, Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji had observed Chaturmasya at Gobichettipalayam in 1907 after setting out from Sringeri towards Kalady, and His Parama Guru, Jagadguru Sri Chandrashekhara Bharati Mahaswamiji had observed Chaturmasya at Gobichettipalayam in 1924.

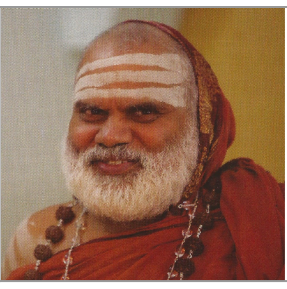
(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji in Gobichettipalayam on March 12-15 ,2012 Vijaya Yatra)

On 14th March, the Jagadguru did the Prasthishta Kumbhabhisheka of Lord Mahaganapati, Sri Adi Shankara and Goddess Sharada at the new Shankara Math. Blessing the gathering with an Anugraha Bhashanam, the 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 यदश्नासि दिने दिने ।

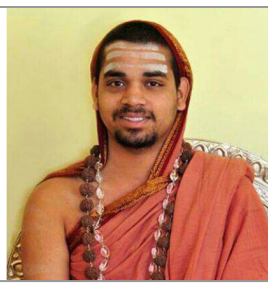


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तत्ते वित्तमहं मन्ये परमन्यस्य रक्षसि ॥
yaddadāsi viśiṣṭebhyaḥ yadaśnāsi dine dine |
tatte vittamaham manye paramanyasya rakṣasi ॥

“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

मोघमन्नं विन्दते अप्रचेताः । सत्यं ब्रवीमि वध यित्स तस्य । नार्यमणं पुष्यति नो सखायम् । केवलाघो भवति केवलादी ।
moghamannaṁ vindate apracetāḥ | satyaṁ bravīmi vadha yitsa tasya | nāryamaṇaṁ puṣyati no sakhāyam | kevalāgho bhavati kevalādī | – “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”. “dharmaḥ kṣarati kīrtanāt”. Does not the Lord know when you perform charity?

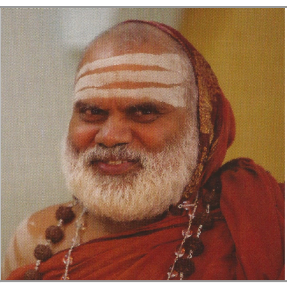
[2012, Vijaya Yatra :Gobichettipalayam] Source :
<https://vijayayatra.sringeri.net/archiveyatra/gobichettipalayam-march-12-15-2012/>

Acharya Sandeshaḥ = 2

“धर्मो रक्षति रक्षितः” “dharma rakṣati rakṣitaḥ” – 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” “rāmo vighrahavān dharmah” – 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.”

The Jagadguru mentioned that His Parameshti Guru had graced Satyamangalam 120 years back. His Paramaguru and Guru had also graced the place, and He too had performed the Prathishta of Bhagavatpada Shankaracharya in 1992 at Satyamangalam. [2012 Vijaya Yatra : Satyamangalam]

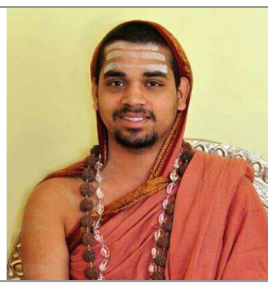


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Acharya Sandeshaḥ = 3

In His Anugraha Bhashanam, the Jagadguru said that we regard people related to us or our

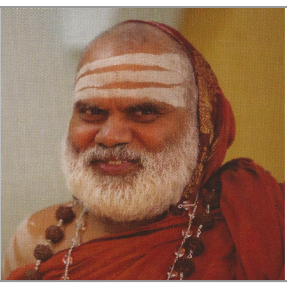


(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji in Namakkal on March 10, 2012 Vijaya Yatra)

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” “**ātmaiva hyātmano bandhuḥ**”. 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 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 ॥
sukhasya duḥkhasya na kopi dātā |
paro dadāīti kubuddhireṣā ||

Lord Rama was Dharma personified – रामो विग्रहवान् धर्मः. **rāmo vigrahavān dharmah** 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

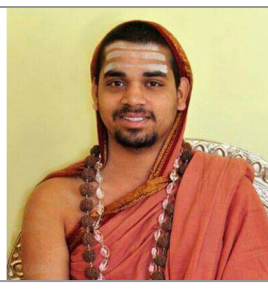


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such as Sri Rama adhered to Dharma. That is why the Pattabhisheka Sarga of Yuddha Kaanda of Valmiki Ramayanam describes that everyone had the name of Rama on their lips –

रामो रामो राम इति प्रजानामभवत्कथा ।

रामभूतं जगदभूत् रामे राज्यं प्रशासति ॥

rāmo rāmo rāma iti prajānāmabhavatkathā |

rāmabhūtaṁ jagadabhūt rāme rājyaṁ praśāsati ||

[March 10, 2012, Vijaya Yatra : Namakkal]

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

Acharya Sandeshah = 4

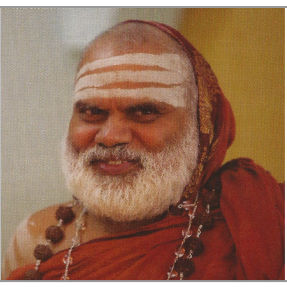
The Jagadguru in His Anugraha Bhashanam delved upon some of the instructions given by Sri Adi Shankaracharya to better oneself. The Jagadguru said a person engaging in charity must never think, “What publicity will I get out of the charity?” One must perform charity without expecting anything in return. 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 यत्प्रच्छसि तद्ब्रवीमि ।” “**sūtrārthavidbhyo’stu namo gurubhyaḥ, sūtrajñatā’haṁkṛtirasti no me tathāpi yatprcchasi tadbravīmi**” – “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.



(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji in Bhavani on March 11-12,2012 Vijaya Yatra)

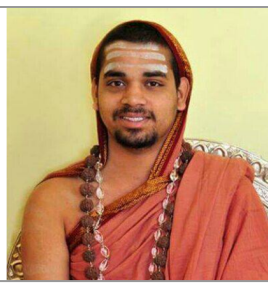


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The Jagadguru added that the Shastras say – न कश्चिन्नापराध्यते **na kaścinnāparādhya-** “Everyone commits a mistake at sometime or the other.” Hence one with immense power must have patience, one with wealth must engage in charity, while the learned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

[Bhavani 11-12, 2012 Vijaya Yatra]

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

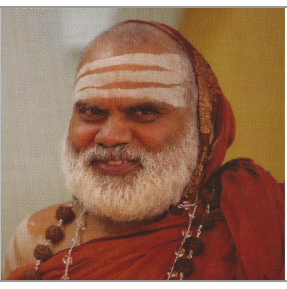
Acharya Sandeshah = 5

The Jagadguru 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 (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

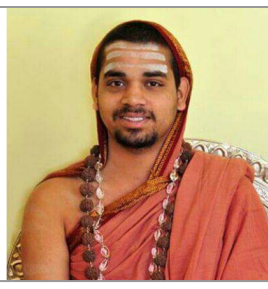


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as a lifeform belonging to any of the remaining 83,99,999 species? Would it be possible to work towards fulfillment in life then? Realizing thus the importance of human birth, the Jagadguru stressed upon the need to start performing actions without any desire for their results. This kind of attitude of Nishkaamy Karma destroys the impurities of the mind and makes one fit for understanding Vedanta. 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) (**yajñānāṃ japayajñō'smi**) and asked everyone to chant the names of God.

[2012, Vijaya Yatra :Selam] Source : www.vijayayatra.sringeri.net

Acharya Sandeshah = 6

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” “**ātmaiva hyātmanō bandhuḥ**” 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 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 ॥

sukhasya duḥkhasya na kōpi dātā |

parō dadātīti kubud'dhirēṣā ||

Lord Rama was Dharma personified – रामो विग्रहवान् धर्मः **rāmō vighrahavān dharmah**. 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 ।

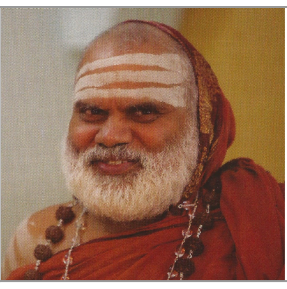
रामभूतं जगदभूत् रामे राज्यं प्रशासति ॥

rāmō rāmō rāma iti prajānāmabhavatkathā |

rāmabhūtam jagadabhūt rāmē rājyaṃ praśāsati ||

[2012 Vijaya Yatra :Namakkal]

Source : www.vijayayatra.sringeri.net

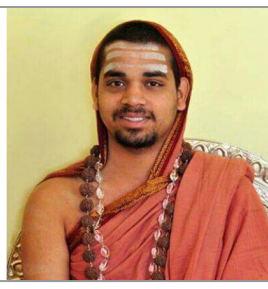


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Acharya Sandeshah = 7



Sri Adi Shankaracharya has emphasized everyone must have steadfast devotion to God,

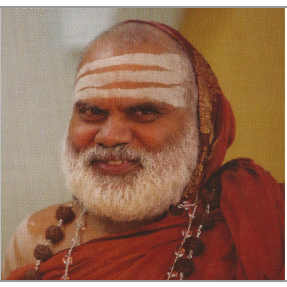
(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Mandya, Vijaya Yatra, 2012)

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).

Camp : Mandya Feb 27- 28, 2012 Vijaya Yatra.

Acharya Sandeshah = 8

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?

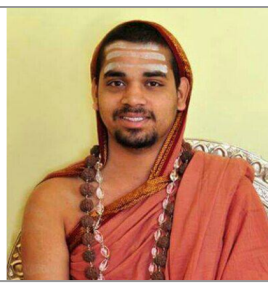


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(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Bangalore, 2012 Vijaya Yatra.)

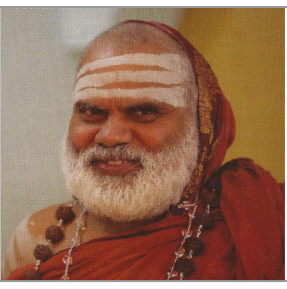
The Jagadguru also mentioned that one does not become a Mahatma merely because of wealth, learning or power. Sri Adi Shankaracharya in His commentary says that people call a person a Mahatma because He adheres to Dharma – “धर्मं चरत्येष महात्मा”. The Shastras enunciate 5 principles – “never hurt anyone”,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

Acharya Sandeshah = 9

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.

Camp : Bangalore : Mar :3, 2012 Vijaya Yatra.

Source : www.vijayayatra.com

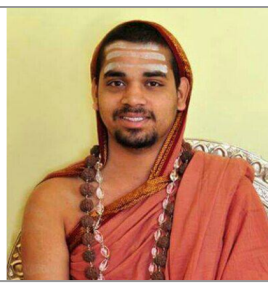


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Acharya Sandeshah = 10

Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam and Jagadguru Shankaracharya Sri Sri Vidhushekhara Bharati Sannidhanam arrived at Bengaluru on 14 June, 2015 to a rousing reception. Dignitaries led by Sri Anant Kumar, Union Minister of Chemicals and



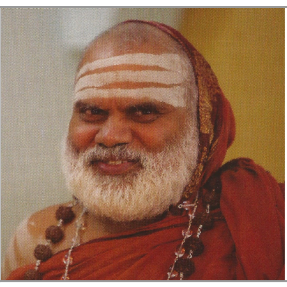
Fertilizers, welcomed the Jagadgurus at the outskirts of Bengaluru. After entering the city, the Jagadgurus were welcomed by a huge gathering of devotees and arrived in a huge procession at the Sringeri Shankara Math, Shankarapuram around 7 pm. Just as the Jagadgurus had Darshan at the temples of Goddess Sharadamba and

Sri Adi Shankaracharya in the Math premises, a huge downpour arrived as if to join in the joy being experienced by the devotees on the occasion. Shortly afterwards, a public function to welcome the Jagadgurus took place in the massive Pandal erected in the sprawling campus of the Math. Guru Seva Dhurina Dr. V R Gowrishankar and family performed the Dhuli Pada Puja.

After Veda Ghosha and a prayer, Sri KL Shrinivas welcomed the Jagadgurus, quoting verses from the Valmiki Ramayana to indicate the blessed feeling in the hearts of all assembled devotees

यथाऽमृतस्य सम्प्राप्तिर्यथावर्षमनूदके।
यथा सदृशदारेषु पुत्रजन्माऽप्रजस्य च ॥
प्रणष्टस्य यथालाभो यथा हर्षो महोदये।
तथैवागमनं मन्ये स्वागतं ते महामुने ॥

“O great sage, welcome! Your arrival is like the acquisition of the divine nectar, like rains to a parched land, as joyous as the joy experienced on the birth of an offspring to a couple that has long remained childless, or on the recovery of lost property, or the festive joy experienced in a great achievement.”

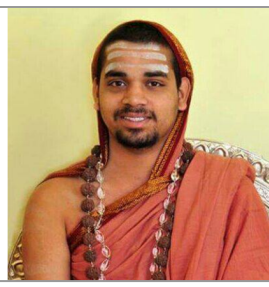


Voice of Jagadguru

advaitam paramanandam



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Sri Gowrishankar, speaking on the occasion, spoke about the purpose of the Vijaya Yatras of the Jagadgurus and recounted some of the major ones in the recent past. He also pointed that rains accompany the Jagadguru wherever He goes. He remembered that in 2007, the Jagadguru had graced Hirehal1 in Anantapur district of Andhra Pradesh, and after visiting



the temple in the drought-stricken village and blessing devotees had continued His Yatra into North Karnataka and Maharashtra. Sri Gowrishankar informed that he came to know from the temple authorities that even three years later, in 2010, the temple tank which had got filled with rain water immediately after the Jagadguru's visit in 2007 had never gone empty. He also said that even last year in July, the ministers of the State Government, worried about the water situation in the city, had come to Sringeri, performed Pada Puja, had Darshan of the Jagadguru, offered prayers to Lord Rishyashringa at Kigga and were joyous to note that torrential showers in the later part of July ensured that none of the Hydel Projects would hit a roadblock. Sri Gowrishankar then expressed joy, on behalf of all citizens of Bengaluru, that Sri Mahasannidhanam had graced Bengaluru along with His Uttaradhikari Shishya Swamiji.

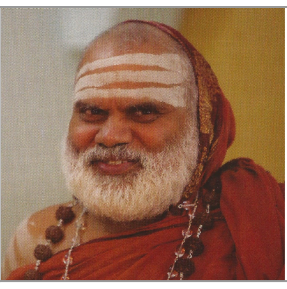
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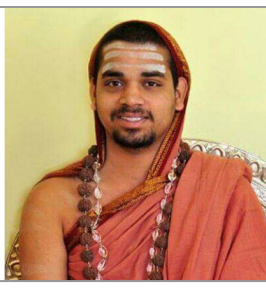


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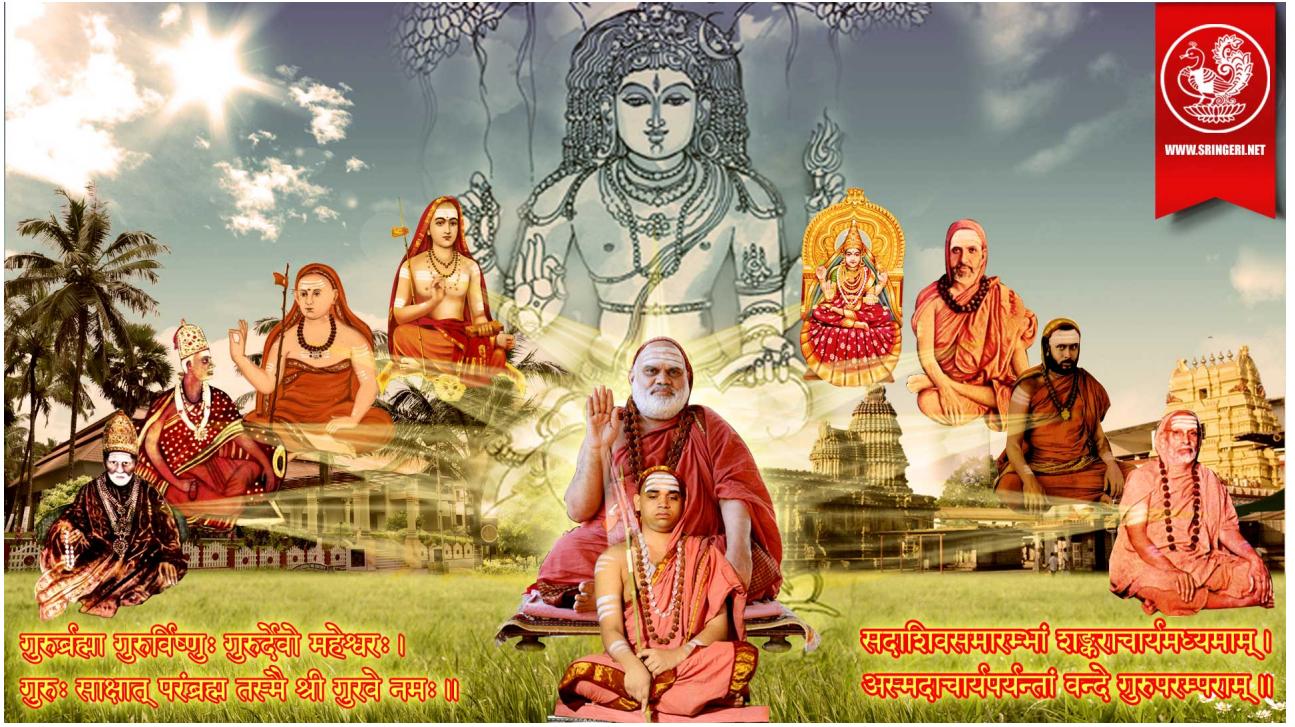


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WhatsApp Community Channel: <https://chat.whatsapp.com/Ly4wlaTu8Kc3sjiEYU8KGu>

YouTube Channel : <https://youtube.com/@jagad-guru-channel?si=brkLFqiz8sZJ6Ull>



गुरुर्वत्सा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परब्रह्म तस्मै श्री गुरुवे नमः ॥

सदाशिवसमाख्यां चाङ्गार्यामव्ययाम् ।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥

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