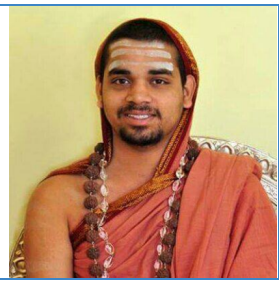


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ANUGRAHA BHASHANAM 15

In His Anugraha Bhashanam, the Jagadguru said that Dharma has to be adhered whether

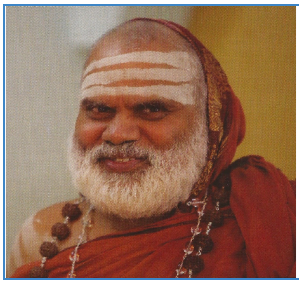


one is learned, wealthy, powerful. The greatness of Dharma can be felt when one realizes that the Lord Himself descends to protect when it is on the decline. Even in a company, the Chairman intervenes to address an issue only if it is not addressable by everyone else under him. The issue has to be important 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.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji's Coimbatore Vijaya Yatra at March 20-April 1 2012)

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 intepreation for why the city was named so – that Coimbatore was once home to many Astikas who were engaged in spiritual



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inquiry asking themselves “कोऽयमात्मा?” -Who is this Atman? – and it is because people here constantly reflected on this question, that Coimbatore got its name.

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

ANUGRAHA BHASHANAM 16

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.

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

ANUGRAHA BHASHANAM 17

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 ॥

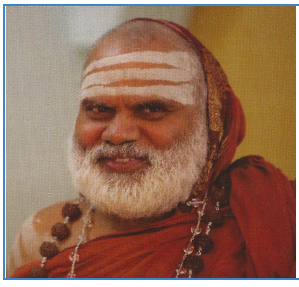
Hence there must be someone who shows the right path to man, and that is why there has to be a Guru and that is why Sri Adi Shankaracharya established this Guru Parampara. The Jagadguru pointed out that people must be ready to listen and act according to the instructions of the Guru. The Jagadguru quoted the words of Sri Adi Shankaracharya thus –

कोऽन्धः? – योऽकार्यरतः

को बधिरो? – यो हितानि न शृणोति ।

को मूकः? – यः काले प्रियाणि वक्तुं न जानाति ॥

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

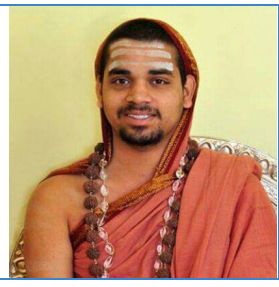


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Who is deaf? He who does not listen to right advice.

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

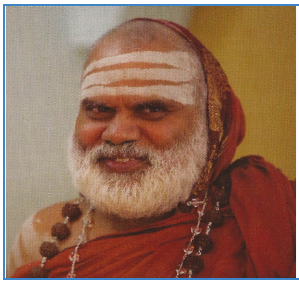


The Jagadguru said that one must never be deaf to the instructions of the Guru. Even if people engage in various activities for the purpose of filling their stomachs, they must never swerve from Dharma.

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. The Jagadguru ended the Bhashanam saying that it was Ishwara Sankalpa that the Vardhanti took place in Coimbatore and blessed the efforts and devotion of the devotees in conducting various Dharmic activities during the event.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tirtha Mahāswāmiji on 28th March on Vardhanti at Coimbatore Vijaya Yatra at March 20-April 1 2012)

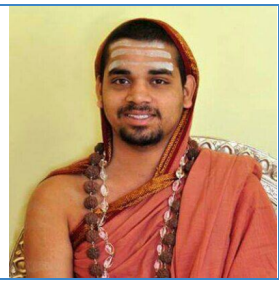


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ANUGRAHA BHASHANAM 17

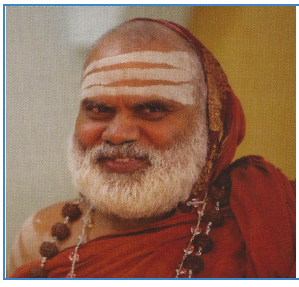
In His Anugraha Bhashanam, the Jagadguru pointed with a simple illustration out that the Lord graces us by infusing the right thought in our minds. A man once built a mansion, went to



the terrace and suddenly had a thought – how would it be if i jumped down from here. A thought then struck him that he would lose his life if he did so and he refrained from jumping down. Such thoughts that give us the

right direction occur due to the Lord's Grace. The Jagadguru said that one must engage in Nama Japa – be it Shiva Nama or Rama Nama, rather than involving in unnecessary talk. The Jagadguru also said that the Madhaviya Shankara Digvijaya of Jagadguru Vidyaranya says that Goddess Sharada, installed by Sri Adi Shankaracharya, resides in Sringeri to this day in accordance to the promise given to Him blessing Her devotees. Thus Goddess Sharada's presence pervades the spot where She was consecrated by Sri Adi Shankaracharya. In a similar sense, our Parameshti Guru consecrated the Goddess Sharada at Kalady while our Paramaguru consecrated a temple for Goddess Sharada in Bangalore. Our Guru, Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji performed the Prana Prathishtha of Goddess Sharada in a number of places. The Jagadguru said that He was following in the footsteps of His Guru and remembered that the Prana Prathishtha performed by His Guru and Himself in 1979 in Coimbatore. The Jagadguru had also performed the Kumbhabhisheka once more in 1991 and the occasion had come for the subsequent Kumbhabhisheka to happen now. The Jagadguru concluded the Bhashanam by praising the efforts of those involved in the Kumbhabhisheka efforts, and by invoking the blessings of the consecrated deities – Lord Mahaganapati, Goddess Sharada, Sri Balamurugan and Sri Adi Shankaracharya – for the welfare of the devotees.

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

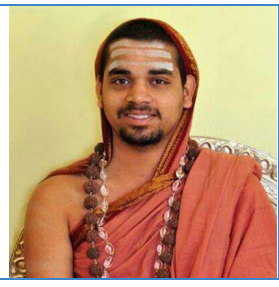


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ANUGRAHA BHASHANAM 17

Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswamiji 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.

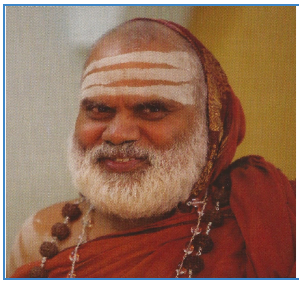
Speaking on the occasion, Swami Dayananda Saraswati referred to the popular adjective used for Sri Adi Shankaracharya – श्रुतिस्मृतिपुराणानाम् आलयम् – The Shruti, Smriti and Puranas

constitute our scriptures, our Vedic heritage – they constitute all that is knowing worthwhile. There is nothing outside these three. And the word “आलय” 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 Mahaswamiji. 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.

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





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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 पूर्व 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 ।

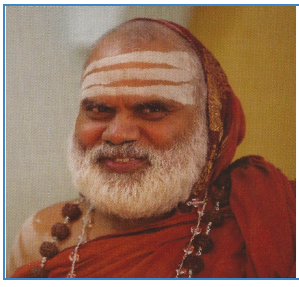
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥

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.

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

Camp : Coimbatore March 20- April !

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



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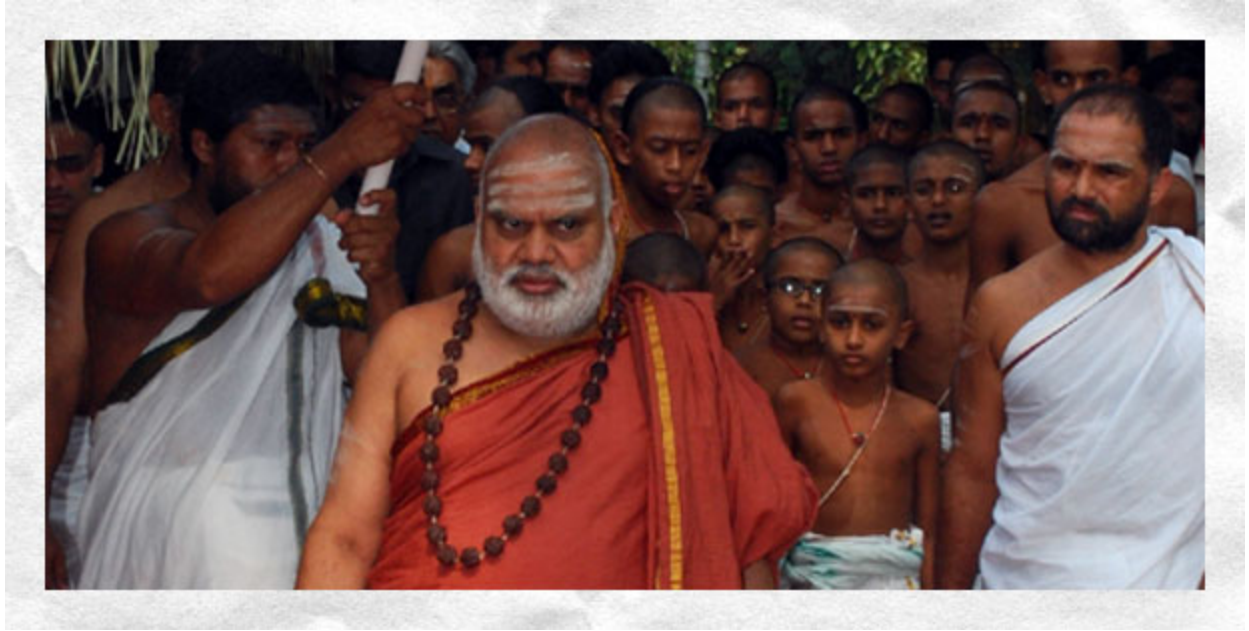


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ANUGRAHA BHASHANAM 18

It is the fortune of Kerala that the Lord incarnated as Sri Adi Shankaracharya in Kalady in Kerala. here. The Shraddha and Bhakti is observed in the people of Kerala has come traditionally. 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.

शुभैः प्राप्नोति देवत्वं निषिद्धैर्नारकीं तनुम् ।

उभाभ्यां पुण्यपापाभ्यां मानुष्यं लभतेऽवशः ॥

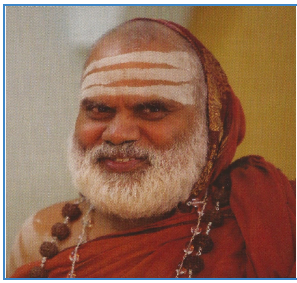
A heavenly body of a Devata is obtained if a lot of Punya Karma has been done. A lowly body of an animal is obtained if many sins have been committed. If both Punya and Paapa Karma have been done, one gets the body of a human.

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”

Camp : Palakkad Vijaya Yatra March 4-5, 2012

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

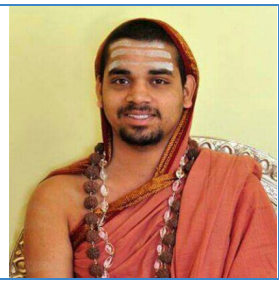


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ANUGRAHA BHASHANAM 19

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.

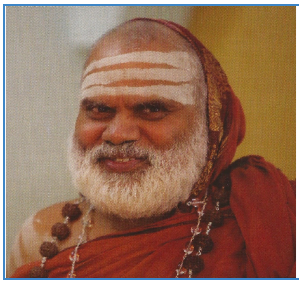
The Jagadguru also quoted the Lord's statement in the Gita – "He who hates none" – अद्वेषता सर्वभूतानाम् – is dear to the Lord. One has to understand love can help you achieve what anger and hate cannot.

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?

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

Camp : Thrissur Vijaya Yatra April 5-6, 2012

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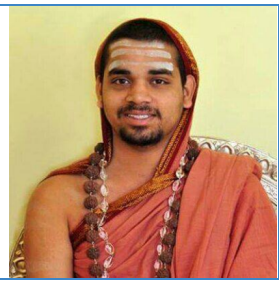


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ANUGRAHA BHASHANAM 20

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.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji at Kalady Vijaya Yatra April 6-11, 2012)

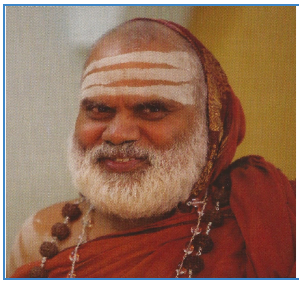
Our Parameshti Guru rediscovered Kalady and consecrated the temples here. Our Paramaguru and our Guru stayed here for many months and brought about a special sanctity. The Jagadguru said that whenever He tours Kerala, He wishes to be in Kalady and stay at least for a few days and soak oneself in the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

Many remembered the words of the Jagadguru when He had come to Kalady for the Centenary Celebrations at 2010. The Jagadguru had mentioned at that time that it had taken 15 years since His earlier visit in 1995, and that His next visit would not be after such a long delay. Indeed, that visit had fructified just two years later on this occasion of the Vijaya Yatra in the South Indian states.

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

Camp : Kalady April 6-11,2012

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



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ANUGRAHA BHASHANAM 21



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.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji at Ernakulam Vijaya Yatra April 11-12, 2012)

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

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.

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

Camp : Ernakulam April 11-12, 2012

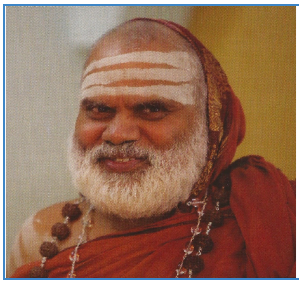
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ANUGRAHA BHASHANAM 22

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 ॥



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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).

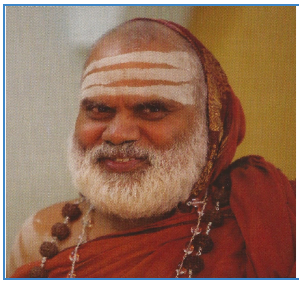
(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji at Kochi Vijaya Yatra April 12-13, 2012)

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 inspite 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 इष्टादिलक्षणं 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.

Camp : Kochi April 12-13, 2012

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

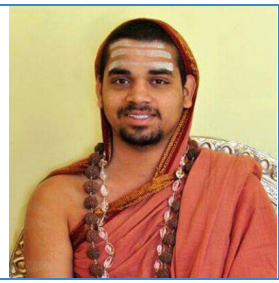


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)



Our Humble Pranams at the Holy Lotus Feet of His Holinesses on this very auspicious 73rd Vardhanti Mahotsavam of Jagadguru Shankaracharya His Holiness Sri Maha Sannidhanam Sri Sri Sri Bharati Tirtha Mahaswamigal

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