

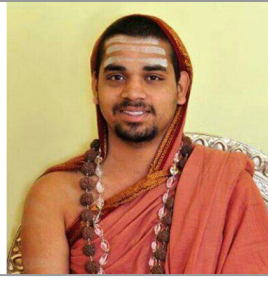


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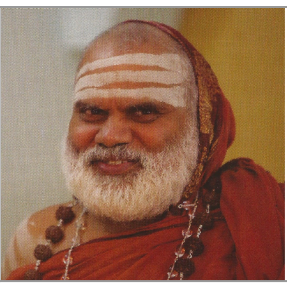


Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī
Vidhuśekara Bhārathī Mahāswāmiji's 32nd Vardhanti Mahotsava
Special. (August 9th -2024)



(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī Mahāswāmiji)
Our Humble Pranams at the Lotus Feet of Our Jagadguru Śankarācārya
His Holiness Śrī Śrī Śrī Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārathī
Mahāswāmiji

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī
Śrī Bhārathī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī
Vidhuśekhara Bhārathī Mahāswāmiji

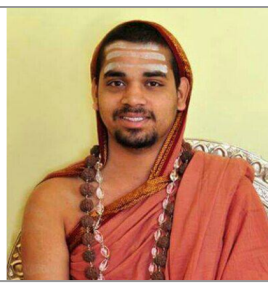


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ANUGRAHA BHASHANAM

SATTVIC LIFE ALONE LEADS TO HAPPINESS (FROM JUL 2014 TATTVALOKA)

Man cannot remain without any action. Impelled by nature, he will always be engaged in some activity or other. If his actions are of a sattvic (good or conducive) nature, happiness will accrue to him both in this world and the next.



The first step then, is for him to keep the mind and senses under control. Without such control, he cannot properly understand any situation. He will misjudge good things as bad and bad this as good.

अनर्थमर्थतः पश्यन्नर्थं चैवाप्यनर्थतः ।

इन्द्रियैरजितैर्बालः सुदुःखं मन्यते सुखम् ॥

anarthamarthataḥ paśyannarthaṁ
caivāpyanarthataḥ |

indriyairajitairbālaḥ suduḥkhaṁ manyate sukham ||

Sri Rudra prashna was chanted for 1331 times in a period of four days and the Poornahuti took place on the fifth day in the divine presence of Jagadguru Shankaracharya Sri Sri Sri Bharati Tirtha Mahasannidhanam and Jagadguru Sri Sri Sri Vidhushekhara Bharati Sannidhanam on Aug 9 2024 at Sringeri on Sri Sannidhanam's 32 rd Vardhanti.

He who is ignorant of his dharma and is led by his uncontrolled senses, may be forced into a situation in which he will have to lose his wealth, wife or even his life.

धर्मार्थो यः परित्यज्य स्यादिन्द्रियवशानुगः । श्रीप्राणधनदारेभ्यः क्षिप्रं स परिहीयते ॥

dharmārthau yaḥ parityajya syādiṅdriyavaśānugaḥ |śrīprāṇadhanadārebhyaḥ kṣipraṁ sa parihīyate ||

Therefore, his actions should be guided only by dharma. For this, a sattvic disposition is indispensable. And this entails performing actions in tune with the Shastras.

Such a person also can understand what should, and should not, be done; what entails bondage and what leads to moksha. He is indeed a viveki or a man with discrimination.

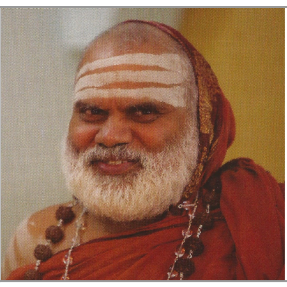
प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये । बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

pravṛttiṁ ca nivṛttiṁ ca kāryākārye bhayābhaye |

bandhaṁ mokṣaṁ ca yā veti buddhiḥ sā pārtha sāttvikī ||

We bless all to grasp these aspects and adopt a sattvic way of life.

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji

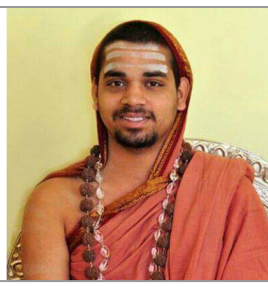


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ACHARYAL SANDESH

In our Sanathana Sampradaya the (mahima) Greatness of Guru Upadeśa is of Par excellence. The upadeśa means speaking of few words to the people to go in righteous path. For example, when a man goes in darkness, he mistakes a rope for snake. At that time, he wants only to escape from the danger. At that time, the offer of wealth, money or gold does not entice his mind. When another person points out that it is only a rope and not the snake, he makes his mind relieved and he comes to the composed state.

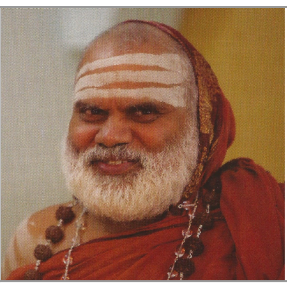


In the same manner, Guru is the dispeller of ignorance of darkness and brings light of knowledge of Brahma tattvā which brings eternal pleasure to the human beings. Brahma tattvā or Ātma tattvā means that the whole world is a Mithya or Maya and Brahman alone is Sathyam. Only who has known Brahma tattvā alone can teach other people about Brahma tattvā. In Mahābhārata, Sri Arjūṇa refused to fight against kurūravas, since most of them like Bīṣmācharya, Krupācharya, Dhronācharya., are related to him in one way or other. Arjūṇa went to the extent of saying that even if he gets rule (athipathyam) of three lōkas, he is not prepared to war against his relatives. At that time Lord Kṛṣṇa gives Gīthōpadēśa to Arjūṇa to come out of agnana and realize his situation to fight against Adharmā. If there is no upadhesa from Lord Kṛṣṇa, the war against dharma and adharmā will get collapsed. So Gīthōpadēśa brought about victory to dharma. Such is the greatness of Upadesa.

The unique greatness of Gīthōpadēśa is that it directly came from the voice of Bhagavān. Further, using Arjūṇa as a tool, Lord Kṛṣṇa bestowed this upadhesa to the whole humanity of the world. It is said that a poet has described that Bhagavad Gītā has got more sancity than River Ganges. The reason is River Ganga comes from the lotus feet (Padhara Vindhā) of Bhagavān whereas Bhagavad Gītā came from his mouth (Mukhara Vindhā of Bhagavān). We get submerged to take bath in river Ganga whereas by reading Bhagavad Gītā, we get out of the sagara of samsara. The Ganga Jala finally merges with Samudra Sagara whereas Bhagavad Gītā merges with para Chaitanya, that's Brahman. Sreṣṭha and Pavithra Guru upadhesa gives us marga darśana when we are in crisis. We must ask Guru for clarifications of his upadesa with Bhakti and Shraddha. If anyone wants to test the knowledge of Holy Guru, it is a grave sin for which there is no remedy for that. A devotee should have great regard and respect for Guru Vakyā and follow it to the core.

Sri Neelakhanta Dheekshidhar in one of the śloka has said that in spite of having had saśtric ancestral heritage and having had upadhesa of Mahābhārata, Sri Rāmāyaṇa, Vivekha Chūdamani, Bhagavad Gītā from various Great Gurus, still the mind is wandering in samsāra sāgara and refuses to do prayathna for eternal bliss of Brahman. Sri Neelakanta Dheekshidar states the present mental status of people. To come out of the sleep of Avidyā and get Vidyā of Brahma Jñāna, only Guru who is a Tattva Jñāni alone can elevate us to the divine state of spiritual emancipation

--- Jagadguru Śankarācārya Sannidhānam Śrī Śrī Śrī Vidhushekara Bharathī Mahaswāmiji

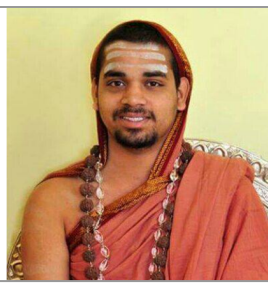


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ACHARYAL SANDESH

The special sanctity of the places where devatas are consecrated by Mahatmas. Sri Sannidhanam mentioned that the Ramanathaswamy Prathishta at Rameswaram was performed by Sri Rama Himself. Even today, many visit the Kshetram every day and offer worship. Likewise, Adi Shankara Bhagavatpada consecrated Goddess Sharadamba at Sringeri. Even before that, Maharshi Vibhandaka, the revered father of Maharshi Rishyashringa after whom Sringeri (Rishyashringagiri or Shringagiri) is named, consecrated a Shivalinga in Sringeri atop a hillock. This Shivalinga is the Malahanikareshwara (the Lord who brings about the removal of all impurities and sins). The 25th Acharya of Sringeri, Jagadguru Sri Sacchidananda Bharati Mahaswamiji consecrated Goddess Bhavani near Lord Malahanikareshwara.

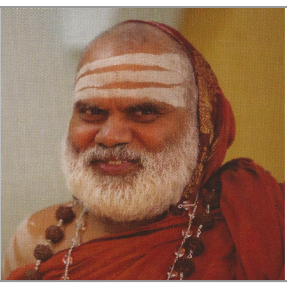
However, it is our duty to go to the temples. If a person resides in Varanasi and does not have Darshan of Lord Vishwanatha even on a single day, the fault lies with the person. In worldly matters, people do not usually go to a place uninvited. However, it is we who must must approach the Lord with Bhakti and Shraddha. Even though the Lord is impartial — न मे द्वेष्योऽस्ति न प्रियः **na mē dvēṣyōṣṭi na priyaḥ**, the Lord has also stated — ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् **yē bhajanti tu mām bhaktyā mayi tē tēṣu cāpyaham** – it is for us to take efforts where the Lord has been consecrated and offer worship.



Once a man found work and began to work sincerely and earned the goodwill of his employer. His employer over the time was pleased with him. Once the employer had to attend to some work but was unable to go; so knowing that the man is capable, the employer deputed this man in his place. Eventually finding that the man remained loyal and dutiful, the employer made the man his legal successor to all that he owned.

In a similar sense, a person first becomes a devotee of the Lord. Receiving the grace of the Lord, he strengthens his devotion. He then begins to represent the Lord. How? The Lord begins to use him as an instrument, giving him the right thoughts to ensure that Dharma is upheld. Eventually, the Lord bestows on this devotee Chitta Shuddhi (purity of mind), leading to the Self-knowledge or Atma Jnana and resulting in the final emancipation called Moksha. This Moksha is the Parama Purushartha – the final objective of man; for there is then no return to the cycle of births and deaths — ब्रह्विद् ब्रह्मैव भवति **brahavid brahmaiva bhavati** — The knower of Brahman is Brahman.

--- Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī Mahāswāmiji



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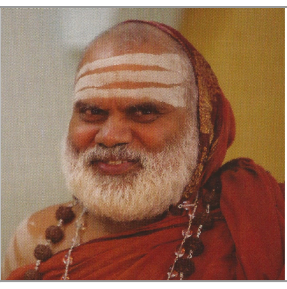
ACHARYAL SANDESH

Ramayana says " RAMO VIGRAHAVAN DHARMAHA " . This means lord Śrī Rāmā is a personification of Dharma. (Dharma Swaroopam) . 'Dharma is Śrī Rāmā , Śrī Rāmā is Dharma'. These words were uttered by Asura Mareecha to Asura Ravana . When Ravana approached



Mareecha, to seek his help, in kidnapping Mātha Sita Devi. Mareecha advised Asura Ravana that Lord Śrī Rāmā is Dharma Swaroopam and it is impossible for Ravana to win over Lord Śrī Rāmā. Mareecha said that he tried in many ways to win over Lord Śrī Rāmā but only met with defeat. Realising the supremacy of Lord Śrī Rāmā , Mareecha went in for thapas . Further, that those who follow dharmic life, even pasu and pakshis (Birds and Animals) will be very much helpful to them . In Ramayana, for Lord Śrī Rāmā, the bird jatayu , vanara sena , Jambavan were very kind and helpful to Lord Śrī Rāmā. When we utter the name of Bhagavan Śrī Rāmā, it removes all our sins. Śrī Rāmā is described in Ramayana as " Jagan Mangala murthaye " . When we worship Lord Śrī Rāmā, Bhagavan Śrī Rāmā will bestow Sarva Mangalam. Bhagavan Śrī Rāmā bestows Mangalam to the entire universe by HIS Grace. If we touch the fire knowingly or unknowingly, it will burn our hands. In the same manner, if we utter the word Rāmā knowingly or unknowingly, it destroys all our sins and bestows puṇya. Our Śrī Mahāsannidhānam is a Dharma Swaroopam and there is no place for samsaya that our Śrī Mahāsannidhānam is sakśath Śrī Rāmachandramurthy swaroopam. I will always be like Lord Anjaneya in doing services to our Śrī Mahāsannidhānam.

--- Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathi Mahāswāmiji

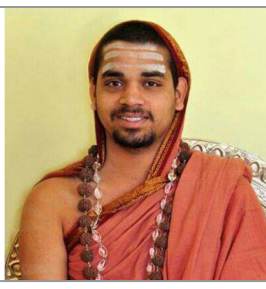


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ACHARYAL SANDESH

Gita is holier than the holy river Ganga. While Ganga originated from the feet of the Lord, Bhagavad Gita was uttered by His mouth; while Ganga drenches and drowns people immersing themselves, Bhagavad Gita lifts up those who immerse themselves in the teachings contained therein; whereas the Ganga eventually ends up in the ocean, Srimad Bhagavad Gita culminates in



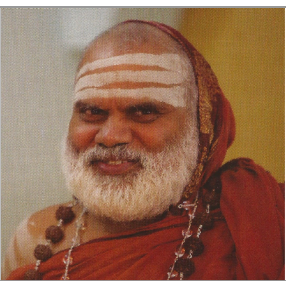
the ocean of Atmic bliss! Such being the greatness, how can anyone truly sing Thy praise! :

जातासि त्वं मुरहरमुखाज्जाह्नवी तस्य पादा-त्सर्वानभ्युद्धरति भवती सा तु मग्नान् विधत्ते ।
प्रत्यग्ब्रह्मामृतरसनिधिं प्राप्य विश्राम्यसि त्वम् मातर्गीते जडनिधिमियं माति न त्वत्प्रभावः ॥

jātāsi tvam̐ muraharamukhājājāhnavī tasya pādā-
tsarvānabhyud'dharati bhavatī sā tu magnān vidhattē |
pratyagbrahmāmṛtarasanidhiṁ prāpya viśrāmyasi tvam
mātargītē jaḍanidhimiyaṁ māti na tvatprabhāvaḥ ||

Such is the description of the greatness of Srimad Bhagavad Gita as contained in one of the commentaries on the Gita.

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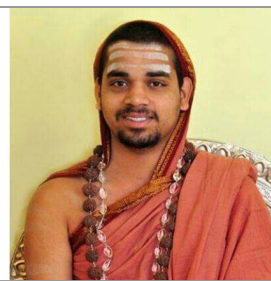


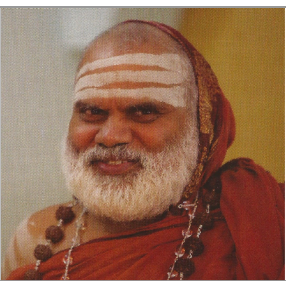
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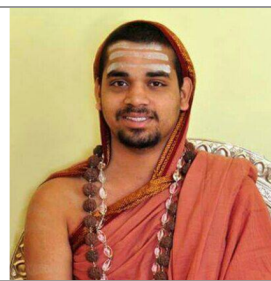


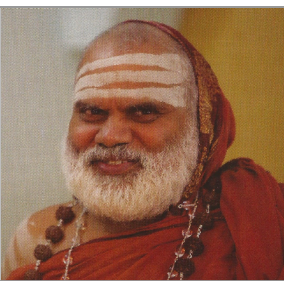
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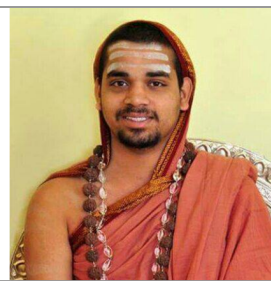


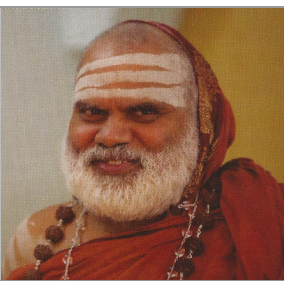
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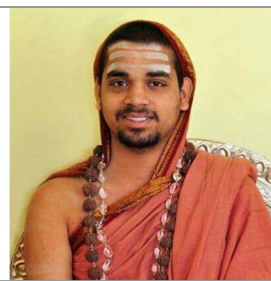


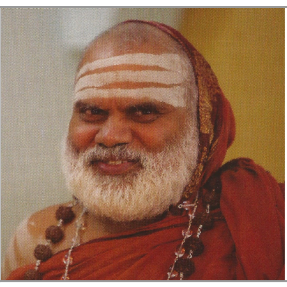
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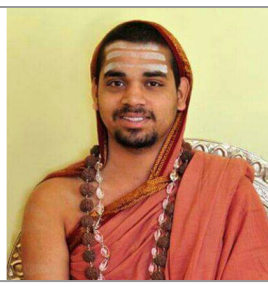


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ANUGRAHA BHASHANAM

THREE DISTINCT QUALITIES OF A TRUE SERVANT

When we look into the history of Lord Hanuman in the Sundarakanda, we clearly see three distinct qualities in Him. They are: His sharp intellect, His valour and His devotion to His master.



Hanuman's sharp intellect came into play when He started to cross the ocean. Surasa, a demoness, opened her mouth to swallow Him. But Hanuman assumed a form larger than her mouth.

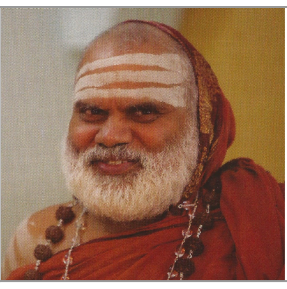
The demoness, however, opened her mouth even wider. Hanuman became bigger and bigger and she opened her mouth wider and wider. At a point when she opened her mouth extremely wide, He transformed Himself into a tiny figure and, before she could close her mouth, dived into her stomach and came out.

Similarly, Hanuman did not present Himself directly before Mother Sita in Lanka. He thought that if he did so, She, out of fear or suspicion, would not talk to Him. So, perched on the tree under which She was sitting, He started singing in praise of Sri Rama and His qualities. Sita was pleased. Only then did Hanuman come down and converse with Her. Many such instances of His quick wit abound in

the Ramayana.

As for valour, we know that He exhibited an extraordinary strength when it came to the annihilation of the rakshasas (demons) in Lanka. Finally, His devotion to His master was limitless. While in Lanka, He claimed Himself as a servant of Sri Rama thus:

दासोऽहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः |
dāsōhaṁ kōsalēndrasya rāmasyākliṣṭakarmanah |

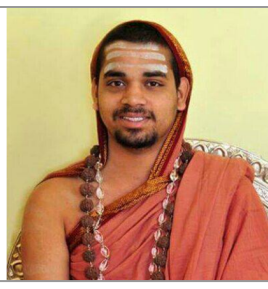


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Only because of these three qualities, Hanuman was able to accomplish His Master Rama's mission very efficiently and became worthy of Sri Rama's unbounded grace. Even if one of these qualities was missing, He might not have been useful to His master.

Chanakya, in the play, Mudrarakshasa, portrays this most admirably:

अप्राज्ञेन च कातरेण च गुणः स्यादभक्तियुक्तेन कः
प्रज्ञाविक्रमशालिनोऽपि हि भवेत्किं भक्तिहीनात्
फलम् ।

प्रज्ञाविक्रमभक्तयस्समुदिता येषां गुणा भूतये ते
भूत्या नृपतेः कलत्रमितरे संपत्सु चापत्सु च ॥

aprājñēna ca kātarēṇa ca guṇaḥ
syādbhaktiyuktēna kaḥ prajñāvikramaśālino'pi
hi bhavētkiṁ bhaktihīnāt phalam |

prajñāvikramabhaktayas'samuditā yēṣāṁ guṇā
bhūtayē tē bhṛtyā nṛpatēḥ kalatramitarē
sampatsu cāpatsu ca ||

Therefore, one engaged in the service of his master must necessarily possess these three qualities.

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

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