



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



THE 70TH VARDHANTI OF JAGADGURU SHANKARACARYAR HIS HOLINESS
MAHASANNIDHANAM SRI SRI SRI BHARATI TIRTHA MAHASWAMI-JI



THE ALMIGHTY

SPECIAL SOUVENIR- 3

Our humble pranams at the lotus feet of Jagadguru Śankaracārya Mahāsannidhānam His Holiness Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji. By the grace and blessings of Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankaracārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji, Voice of Jagadguru e magazine is entering its sixth year on this auspicious day.

(70 ANUGRAHA BHASHANAM ARE GIVEN IN THIS EDITION ON THIS MEMORABLE OCCASION)

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



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ANUGRAHA BHASHANAM - 4I

NEVER TAKE AWAY WHAT IS GIVEN

It is generally a sin to take back something given to a person. More so, to deprive a Brahmana of what is given, is a greater sin. There is a story in Srimad Bhagavatam concerning this.



Once there was a king named Nruga. He was a stickler to Dharma. He used to gift a number of cows to Brahmanas. At one time, a cow he gifted to a Brahmana happened to be the same given to another Brahmana on an earlier occasion. It had somehow got mixed up with the new lot. However, the king did not know this.

After the gift was made, the Brahmana to whom the cow had originally been given claimed that it belonged to him. The other Brahmana, who received the gift just then, also started claiming equally that now it belonged to him.

The king told the Brahmanas that he would give more cows to both and requested them to give up quarrelling. But they did not heed this.

A few days later, the king died. In view of the sin of his taking away a Brahmana's property, though unknowingly, he was born as a large python in a big well.

One day, Lord Krishna's children, who had come to play there, saw the snake and tried to bring it out. They could not. They told their father about this. Krishna pulled out the snake in no time. On account of Krishna's touch, the snake was redeemed from the curse and regained the original form of a man. Asked how he had become a snake, he narrated his story to Krishna.

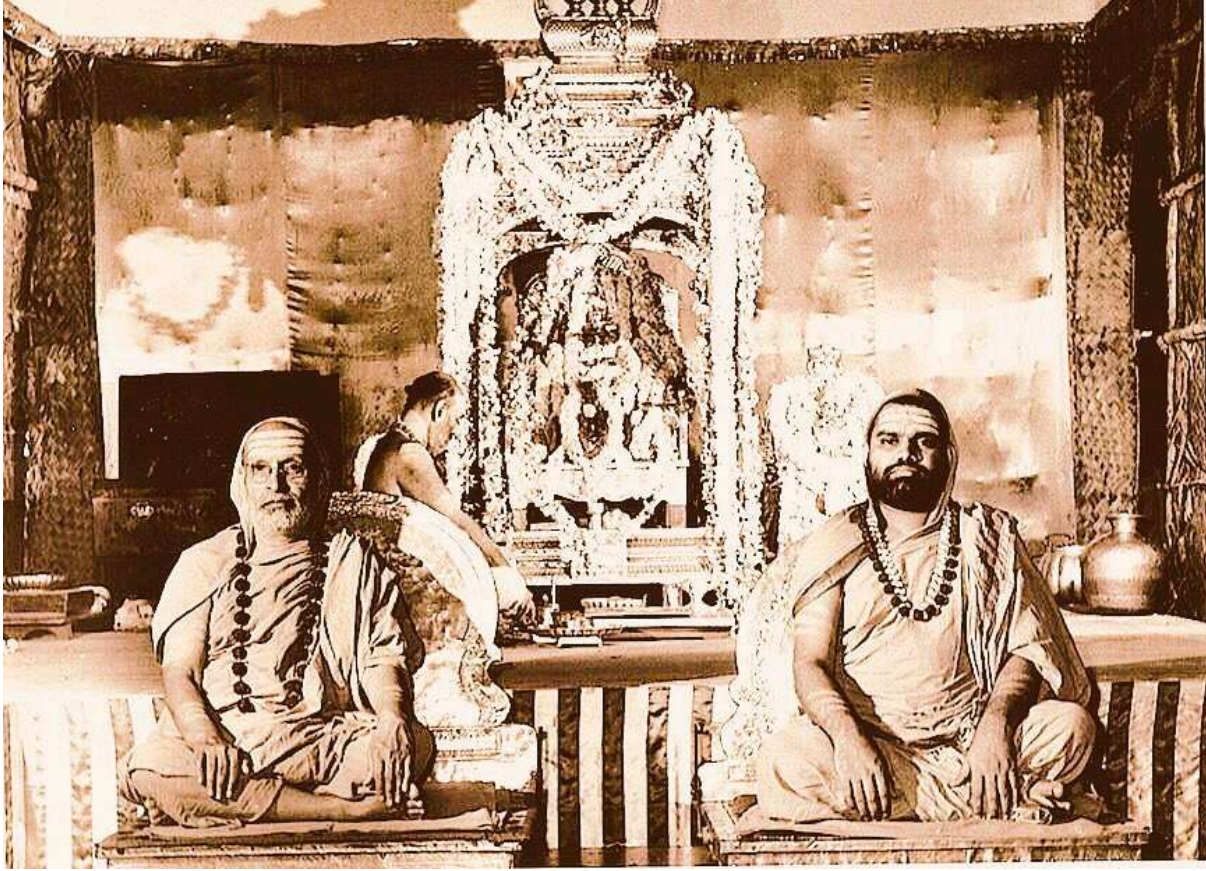
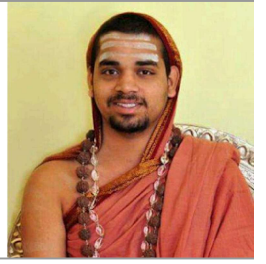


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(Jagadguru Śankarācārya His Holiness Jeṣṭha Mahāsannidhānam Śrī Abhinava Vidyatirtha Mahaswamiji and Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji)

On hearing this, Krishna called His people and ordered that under no circumstance, one should take back what is gifted to a Brahmana.

Hence, it is clear that no one should take back what is once given to someone.

ब्राह्मणार्थो ह्यपहतो हर्तारं पातयत्यधः ।

अजानन्तमपि ह्येनं नृगं ब्राह्मणगौरिव ॥

brāhmaṇārthō hyapahr̥tō hartāraṃ pātayatyadhah |

ajānantamapi hyēnaṃ nṛgaṃ brāhmaṇagauriva ||

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



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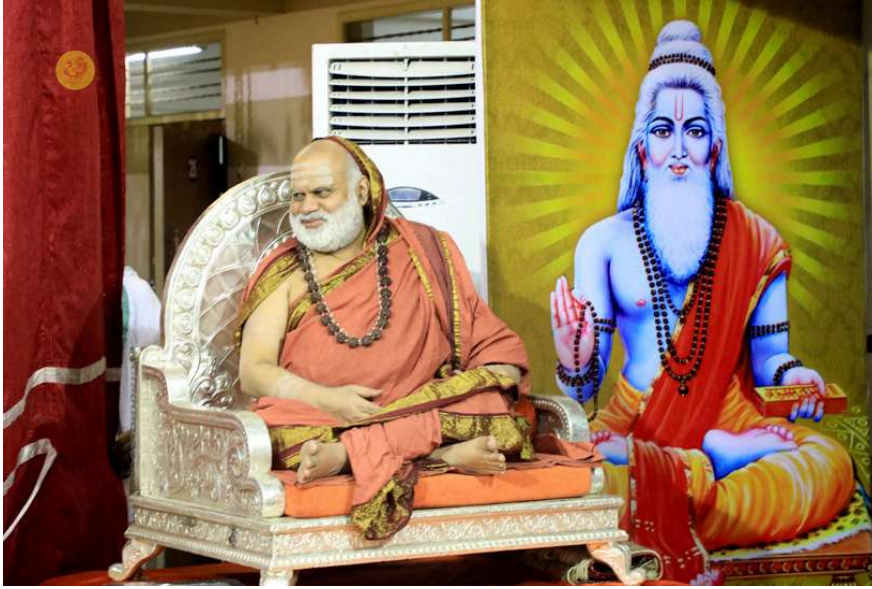
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ANUGRAHA BHASHANAM - 42

CONTENTMENT LEADS TO HAPPINESS

Contentment is essential in a man's life. However rich one may be, he will not be happy without contentment.



It requires a lot of efforts to satisfy a desire. There is no happiness in this process. Even if that object is obtained, it is difficult to safeguard it. Even here, no happiness is experienced. Eventually, if the hard-earned object is lost, there is only misery.

Hence, we must not keep piling desire upon desire. In olden days,

Rishis lived in the forests. They were happy even without amenities. It was because of their contentment.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji at Palani (April 22-23) 2017 Vijaya Yatra)

However rich we are, we must remain simple and contented. Then only can we be happy. If wealth comes to us even without our undertaking efforts, that too must be spent for good purposes. Doing so will purify our lives.

In the Puranas, Lord Parameshwara is depicted as clad in a tiger skin, smearing ash all over, and riding a bull. This signifies detachment from sensual pleasures.

That is why the wise have stated the following with regards to who is truly rich and who is truly poor - "Rich is he who is contented and without desires; poor is he who is not so."

वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः सम इह परितोषो निर्विशेषो विशेषः ।

स हि भवति दरिद्रो यस्य तृष्णा विशाला मनसि च परितुष्टे कोऽर्थवान् को दरिद्रः ॥

vayamiha parituṣṭā valkalaistvam dukūlaiḥ sama iha paritōṣō nirviśēṣō viśēṣaḥ |

sa hi bhavati daridrō yasya tṛṣṇā viśālā manasi ca parituṣṭe kōrthavān kō daridraḥ ||

Therefore, it is in the best interests of every person to make contentment-filled happiness as the principal objective in life.

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



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ANUGRAHA BHASHANAM - 43

FACE HURDLES WITH SATTVIC FORTITUDE

Whatever one does, it should not be against dharma (righteousness) and nyaya (justice). When engaging in action in accordance to dharma, numerous difficulties may be encountered. One may not like being put in such difficulties. There may be monetary loss. Life itself may be threatened. Yet, one must finish a noble task with unshakeable faith in dharma and satya (truth).



Fearing hurdles, some hesitate even to take up a good activity. Some begin a task, but leave it in the middle if they face any difficulty. But a noble man will carry out his work, whatever hardship he undergoes.

Jagadguru Sri Adi Shankara Bhagavatpada undertook great pains and traversed our land on foot for dharma prachara (propagation of dharma). In Spite of all the inconveniences of travel and the testing circumstances faced, He set an example by completing His mission successfully. We will all do well to remember that it is courage and determination that are essential under trying circumstances.

In the Bhagavad Gita, Lord Krishna refers to three types of mental courage and fortitude - the Sattvic, the Rajasic and the Tamasic. Ability to regulate the mind and senses and bear with any amount of difficulties is described as Sattvic fortitude. A man with such courage will complete his

task at any cost. He will be of help to many and gain name and fame.

प्रारभ्यते न खलु विघ्नभयेन नीचैः प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।

विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः प्रारब्धमुत्तमगुणा न परित्जयन्ति ॥

prārabhyatē na khalu vighnabhayēna nīcaiḥ prārabhya vighnavihatā viramanti madhyāḥ ।

vighnaiḥ punaḥ punarapi pratihan'yamānāḥ prārabdhamuttamaguṇā na paritjayanti ॥

Therefore, whatever the hardships be, one must complete a righteous task with courage. Such perseverance in regard to completion of undertaken ventures is a quality that will result in prosperity even in worldly endeavours. It is indeed essential to attain Shreyas in the spiritual path.

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



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ANUGRAHA BHASHANAM - 44

RESPECTING ALL RESULTS IN GOOD SAMSKARA



Everybody has self respect. Educated or uneducated, rich or poor - all have it. We must understand this and act accordingly. Otherwise, it may lead to several undesirable consequences. For instance, if a Sattvic person is insulted, that insult will not do him any harm. But the person insulting him will have to face the consequences.

Duryodhana disgraced Draupadi. Bhagavan Krishna Himself came to her rescue. Because of his condemnable act, Duryodhana had to inevitably suffer in myriad ways. Hiranyakashipu harassed and insulted Prahlada. But he himself was destroyed in the end.

The lesson to be learnt here is that we must give respect to all. Respecting others constitutes good behaviour & will bring about name and fame.

Respecting others results in good Samskara. Sage Vasishtha's wife, Arundhati, conveys to Sita in the Uttara Rama Charita that respect must

be shown wherever there is goodness.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji in Darbar during Sharannavratī Mahotsavam @ Sringeri, 2011

गुणाः पूजास्थानं गुणेषु न च लिङ्गं न च वयः Iguṇāḥ pūjāsthānam guṇiṣu na ca liṅgam na ca vayah |

That is, in the matter of showing respect to others, good conduct alone counts. We must not consider the person's gender or age as determining factors in showing respect.

May all Astikas understand this well, show respect to all and cultivate good Samskara.

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



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ANUGRAHA BHASHANAM - 45

CULTIVATE TRUE DEVOTION

It is well-known that bhakti is essential for everyone, but that devotion should not be artificial. Some people may have bhakti, but when they face trouble, it will be somewhat shaky. That bhakti is superficial. They will not get God's grace.



Parvati was engaged in austerities (tapas) to attain Lord Shiva. Then a brahmachari came to her and asked why she was doing tapas. "To attain Shiva," she replied. Thereupon he retorted, "What is there in Shiva? He has no wealth. He roams around riding an old bull. He smears the ashes of the cremation ground. He has no clothes to wear. With his three eyes, he is ugly to look at. Nobody knows about his birth. That a pretty

girl like you should desire him is preposterous."

Parvati replied, "You do not know about Shiva. It is not proper to talk like this without knowing Him. You said that He has no wealth. But all those who desire wealth seek only His favour. You said He roams around on an old bull, but even Devendra, who rides a white elephant, worships His feet alone. You said His birth is unknown; that is very true. He alone has created all; for, there is no creator for Him. There is no need to talk more. What sin accrues to one who censures a Mahatma will also go to one who listens to such abuse - न केवलं यो महतोऽपभाषते शृणोति तस्मादपि यः सा पापभाक् na kevalam yō mahatō'pabhāṣatē śṛṇōti tasmādapi yaḥ sa pāpabhāk - I am not prepared to listen to you any longer."

Pleased with Parvati's deep devotion, the brahmachari disappeared and in his place Lord Shiva instantly appeared, because that brahmachari was none other than Lord Shiva, who had come to test the devotion of Parvati.

May all cultivate such natural and unshakeable bhakti to the Lord and merit His grace.

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



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ANUGRAHA BHASHANAM - 46

EXTEND HELP UNCONDITIONALLY

Man has a lot to learn from nature. Plants, trees and animals around him silently convey valuable lessons.

For instance, animals such as cows and buffalo, do not hit back even if they are subjected to severe hardship. They patiently bear it. They do not ask anybody for food. If we give, they eat.



They use as food even things discarded by us. In return, they give us milk, from which we get curd, butter and ghee also.

In the Mahabharata, we note that though Duryodhana had harassed Yudhishtira, it was Yudhishtira who saved him when he was captured by gandharvas (celestial beings). We can observe this trait even in a tree! The tree gives shade, fruits and flowers without stint even to the one who has come to cut it down.

A viveki (wise person) hence learns many lessons from the natural surroundings around him. The significance of this is that under any circumstances, we should, without troubling others, always extend help to all. We bless that all should develop such an attitude.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji @ Belur Kumbhavishegam on Feb 26, 2012

सुजनो न याति वैरं परहितनिरतो
विनाशकालेऽपि ।

छेदेऽपि चन्दनतरुः सुरभयति मुखं
कुठारस्य ॥

sujanō na yāti vairam̐ parahitaniratō vināśakālēpi |
chēdēpi candanataruḥ surabhayati mukham̐ kuṭhārasya ||

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



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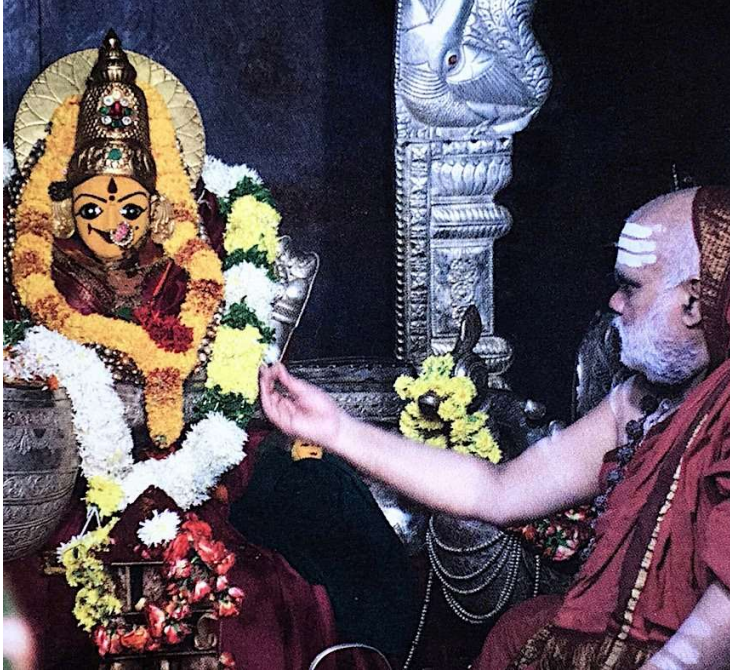
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ANUGRAHA BHASHANAM - 47

NO SALVATION FOR INGRATITUDE

Man keeps committing a variety of sins. There is, according to our Sastras, redemption (प्रायश्चित्त) from all of them except ingratitude. Ingratitude means doing harm to people, forgetting the help rendered by them. Nobody should commit such a sin. There is a story in the Mahabharata relating to this subject.



Once, in olden times, there was a Brahmana who wanted to earn money. He joined some merchants who were going to a distant place in search of wealth. While crossing a jungle, they were confronted by a mad elephant. It charged at them and trampled to death all of them, except the Brahmana, who managed to escape. After running a long distance, he saw a huge tree and took rest under its shade.

At that time a crane (baka-pakshi) came over there. Hearing the plight of the Brahmana, it took pity on him and extended hospitality. The man stayed there for the night. The next morning when

he resumed his journey, the bird said, "There is a demon (rakshasa) nearby, named Virupaksha. If you approach him he will give you enough wealth."

The man went to the demon and said he had been sent by the crane. Virupaksha was happy and gave him a lot of wealth. The Brahmana took all of it and went back to the tree. He narrated everything to the bird.

That night, when the crane was sleeping, the Brahmana killed it and took its meat, thinking he would not get anything on the way to eat. On knowing this, Virupaksha killed the Brahmana and asked his servants to eat his meat. They declined saying they would not take the meat of such an ungrateful man. They were told to give it to dogs and foxes, who also refused to take it.

Ingratitude is such an ugly sin. Hence nobody should indulge in it.

मित्रद्रोही कृतघ्नश्च नृशंसश्च नराधमः |
क्रव्यादैः कृमिभिश्चैव न भुज्यन्ते हि तादृशाः ||
mitradrōhī kṛtaghnaśca nṛśansaśca narādhamah |
kravyādaiḥ kṛmibhiścaiva na bhujyantē hi tādrśāḥ ||

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



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ANUGRAHA BHASHANAM - 48

LIMIT DESIRES AND CULTIVATE CONTENTMENT

The desire for a happy life is natural in man. It is to experience happiness that he makes all efforts.



If however, in spite of possessing all comforts, he entertains desire after desire, he will lose all happiness.

Contentment is the true reason for man's happiness. If man does not get contented, he will not be satisfied even if he gets all the things in the world. All possessions in the world will not be sufficient to satiate the greed of even a single man.

यत् पृथिव्याम् व्रीहियं हिरण्यं पशवः स्त्रियः
।

एकस्यापि न पर्याप्तं तदित्यतितृषं त्यजेत् ॥
yat pṛthivyām vṛihiyam hiraṇyam paśavaḥ striyaḥ |

ēkasyāpi na paryāptam tadityatitṛṣam tyajēt ||

If one keeps multiplying desires limitlessly, he will have a grouse even if he gets the whole world. Hence, shedding greed alone is good for man. Bhagavan says in the Gita:

यदृच्छालाभसन्तुष्टो द्वन्द्वतीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥

yadṛcchālābhasantuṣṭō dvandvātītō vimatsarah |

samaḥ sid'dhāvasid'dhau ca kṛtvāpi na nibadhyatē ||

One must be happy with whatever he is destined to get. A man not hankering for more is always comfortable. In ancient days, the Rishis were happy in spite of having to live in the forests. Their happiness arose from their contentment.

Contentment is essential for advancing in spiritual life. The more we shed desires, the more contented and happy will we be. Hence we bless all to limit desires, remain contented and lead a happy life.

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



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ANUGRAHA BHASHANAM - 49

THE ROOT CAUSE OF SIN

विशुद्धज्ञानदेहाय त्रिवेदी दिव्यचक्षुषे ।
 श्रेयःप्राप्ति निमित्ताय नमस्सोमार्धधारिणे ॥
 नमामि यामिनीनाथलेखालङ्कृतकुन्तलाम् ।
 भवानीं भवसन्तापनिर्वापणसुधानदीम् ॥

viśud'dhajñānadēhāya trivēdī divyacakṣuṣē |
 śrēya:prāpti nimittāya namas'sōmārdhadhāriṇē ||
 namāmi yāminīnāthalēkhālāṅkṛtakuntalām |
 bhavānīm bhavasantāpanirvāpaṇasudhānadīm ||



Man suffers from two irresistible temptations – women and wealth. One who is able to overcome these two temptations is truly a noble person.

Ramayana and Mahabharata – these are true accounts of two persons who fell victim to these two temptations. In Ramayana we see Ravana destroyed due to his lust for women. In Mahabharata we see Duryodhana being completely destroyed due his insatiable lust for wealth and power.

It is for this reason that our culture instructs us to look upon all women other than your wife as your mother. Even the greatest of sinners would not entertain wrong thoughts about his mother. Thus, by looking upon other women as our mother we would not come under the influence of lustful thoughts and would have a clear and firm mind. In the Devi Mahatmya the devas with great devotion praise the Divine Mother – Adishakti saying all

women are but manifestations of her divine form.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji@Sringeri,- June 30, 2017)



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Wealth is regarded as the second temptation. Our land Bharatha was renowned for selfless people. When the great Emperor Alexander visited India, he saw two persons having an interesting argument. When he enquired he was completely taken by surprise. One of them had sold his land to the other. The person who had bought the land had found treasure in the land. He reasoned that it would not be righteous on his part to use that wealth as he had only bought the land and not the treasure. He was thus persuading the person who had sold him the land was refusing the treasure. His argument was that from the moment he had sold the land, the land with all it contained belonged to the person who had purchased it. Emperor Alexander felt he was too small compared to such noble men. He felt ashamed that he had come to conquer a country which



was the home to such great persons.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji @ Pravachana Mandiram Sringeri,- June 30, 2017)

We should be satisfied with what providence has granted us as a result of our past actions. One who is not contented is never happy or satisfied. Acharya Shankara says:

मुढ जहीहि धनागमतृष्णां कुरु सदबुद्धिं मनसि वितृष्णाम् ।

यल्लभसे निजकर्मोपात्तं वित्तं तेन विनोदय चित्तम् ॥

muḍha jahīhi dhanāgamatr̥ṣṇāṃ kuru sadbud'dhiṃ manasi vit̥ṣṇām |

yallabhasē nijakarmōpāttam vittam tēna vinōdaya cittam ||

Give up the lust for wealth. Keep avarice away and turn your complete attention towards gaining knowledge.

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

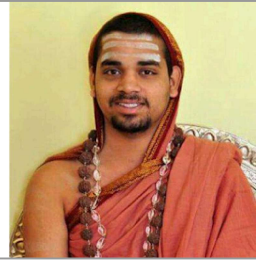


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ANUGRAHA BHASHANAM - 50

WHO IS REALLY “BLIND”, “DEAF” AND “DUMB”?

वक्तारमासाद्य यमेव नित्या सरस्वती स्वार्थसमन्वितासीत् ।
 निरस्तदुस्तरककलङ्कपङ्का नमामि तां शङ्करमर्चिताम्भिम् ॥
 हरलीलावताराय शङ्कराय परौजसे ।
 कैवल्यकलनाकल्पतरवे गुरवे नमः ॥

vaktāramāsādyā yamēva nityā sarasvatī svārthasamanvitāsīt |
 nirastadustarkakalaṅkapaṅkā namāmi tāṃ śaṅkaramarcitāmghrim ||
 haralīlāvatārāya śaṅkarāya paraujasē |
 kaivalyakalanākalpataravē guravē namaḥ ||



(Jagadguru
 Śankarācārya His
 Holiness
 Mahāsannidhānam
 Śrī Śrī Śrī Bhārati
 Tīrtha Mahāswāmiji
 and Jagadguru
 Śankarācārya His
 Holiness
 Sannidhānam Śrī Śrī
 Śrī Vidhusekhara
 Bhārati Mahāswāmiji
 @ Rajapalayam
 Kumbhavishegam,-
 April 4 -14, 2017)

Who is a blind person, who is a deaf person, who is a dumb person?

These questions have a deeper meaning and do not befit an ordinary reply. Let us find out what is the correct answer. In the ordinary sense of the term a person without the faculty of speech is called dumb, a person unable to see is called blind, a person unable to hear is called deaf. But the shastras offer a totally different and interesting interpretation to these terms. Physical handicaps are not really a handicap. A person who does wrong in spite of being fully aware that he is doing wrong in spite of being fully aware that he is doing wrong is really a blind person. He refuses sane advice. "को अन्धः? यः अकार्यरतः" – being fully aware of his actions, refusing to accept sane advice he who indulges again and again in wrong actions is truly a blind person. A person who had no sight can be helped as he requests for help. But, what can you do about an obstinate person? What can you do about a person who touches fire in spite of being fully aware that fire burns? Do we not say, "Can't you see"? In our opinion if he could really see he would not have touched the fire and suffered burns. It is for this reason that the shastras say that a person who commits sin, being fully aware that he is committing wrong is truly blind.

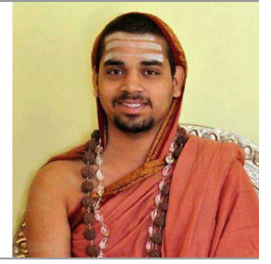


Voice of Jagadguru

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While the common practice is to call a person hard of hearing as deaf, who is to be considered really deaf? A person is really deaf if he ignores sane and good advice. He not only rejects good advise he also insists on doing whatever he pleases. If someone tries to advise him, he retorts: "Who is he to advise me? Why should I listen to him? I know everything. I do not need any advise." Such a person is really deaf. He is deaf to good intentions and good advise. What is



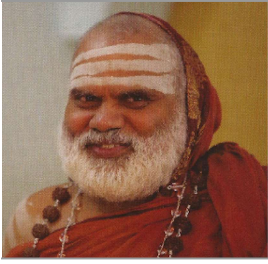
the reason for such an attitude? What prompts him to reject good advise and indulge in wrong deeds? It is his ego. He considers it below his dignity to accept others advice and to follow them. This ego acts like a curtain and curtails right thought. Once this obstacle is removed his goodness comes to the fore and he accepts good suggestions. He would not commit any wrong. He would be gentle in his attitude. He would be humble and would have a lot of respect towards elders for their experience and would be eager to learn from them. He would assiduously avoid all wrong and would unwaveringly follow the path of righteousness.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji @ Rajapalayam Kumbhavishegam,- April 4 -14, 2017)

In common parlance a person who is unable to speak is called a dumb person. But the shastras call that person dumb who does not speak out when he should. When it is his duty to caution or advise someone if he remains a mute spectator he is committing wrong. For example: If he sees someone about to fall into a ditch filled with slush, and is aware that he would surely hurt himself, if he does not caution the person of the impending danger he is committing sin and is really dumb person.

We should not be deaf, dumb and blind.

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

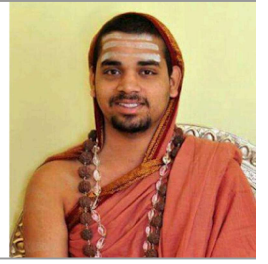


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ANUGRAHA BHASHANAM - 51

शारदा शारदाम्भोजवदना वदनाम्बुजे ।

सर्वदा सर्वदास्माकं सन्निधिं सन्निधिं क्रियात् ॥

śāradā śāradāmbhōjavadanā vadanāmbujē |

sarvadā sarvadāsmākaṁ

sannidhiṁ sannidhiṁ

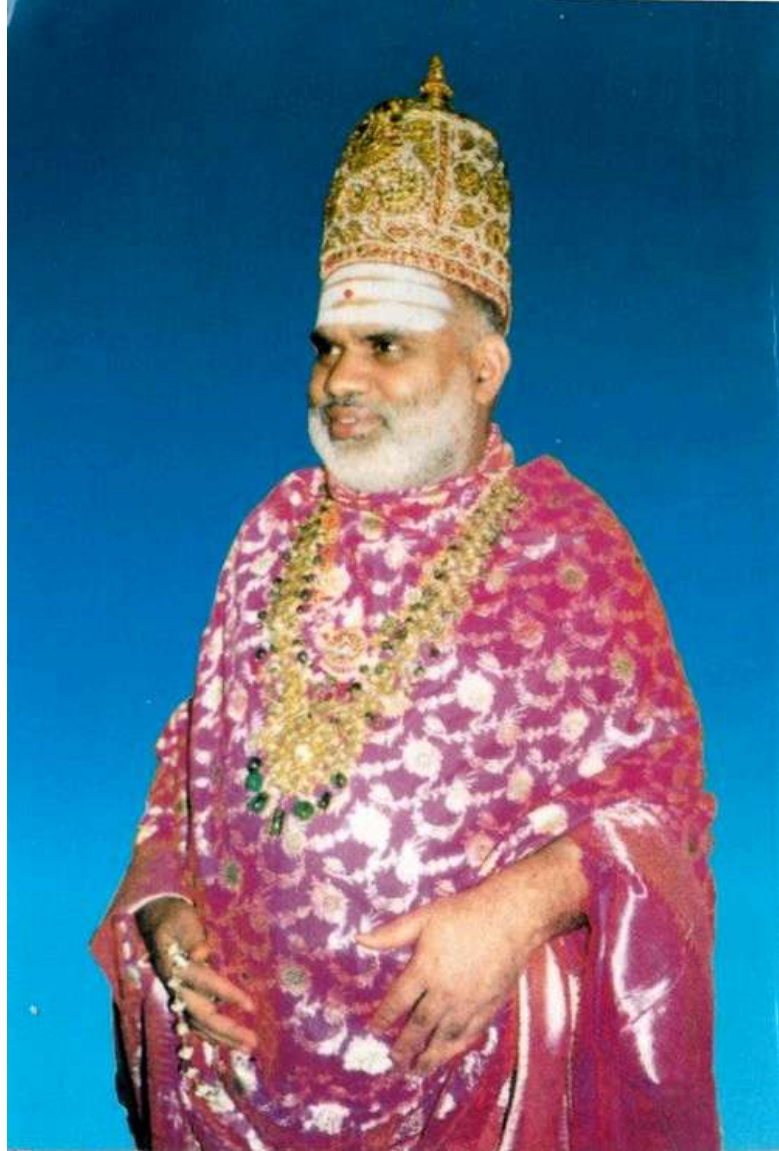
kriyāt ||

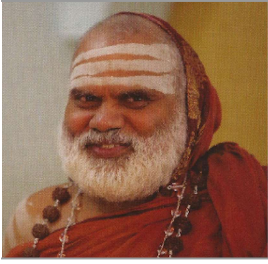
Peace of mind is the most important thing for all human beings than any other things. Even if a man possesses a lot of wealth, if he does not have peace of mind his life will become a big burden. Hence to obtain such a great peace of mind one has to necessarily have Ishwara's grace. Moreover we are not supposed to hinder anyone in our life. Those who have given a lot of hindrances to other people in previous birth lose peace of mind in this birth.

We must do services to Ishwara, and help deserving people in distress. Moreover we must refrain from troubling others and do our duty to the best of our ability. Those who follow such ideal four principles which are mentioned above will obtain peace of mind. Ishwara showers his graces to everyone equally. HE doesn't have any sort of discrimination towards anyone. Hence we must worship Ishwara with ardent devotion and staunch bhakti.

So everyone should worship Bhagavan and do services to the deserving people and refrain from hindering others. By leading such a life one will attain shreyas in life.

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



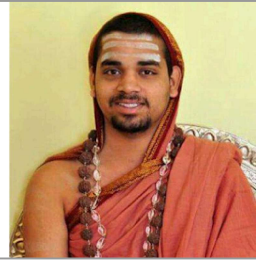


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ANUGRAHA BHASHANAM - 52

OUR DUTY

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.

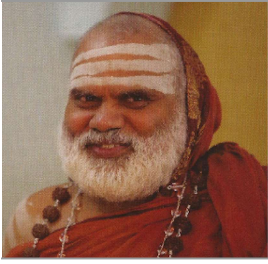
The Jagadguru pointed out that the parents obtained Sri Adi Shankara as a son by devotedly worshipping Vrishachaleshwara in Thrissur.

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 one 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?

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

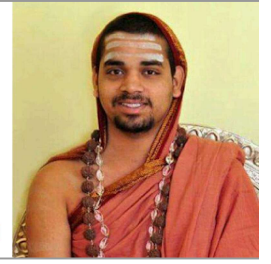


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ANUGRAHA BHASHANAM - 53

THE DHARMA

The Jagadguru said that Dharma has to be adhered to 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.

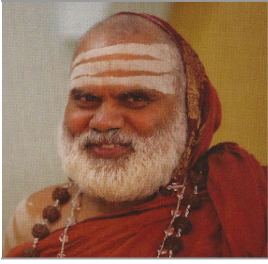
People have the time to watch TV, read the news and waste time in idle talk but excuse themselves from performing



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.

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

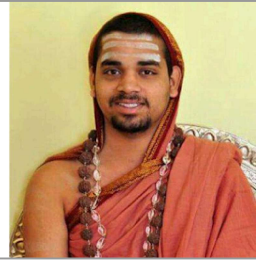


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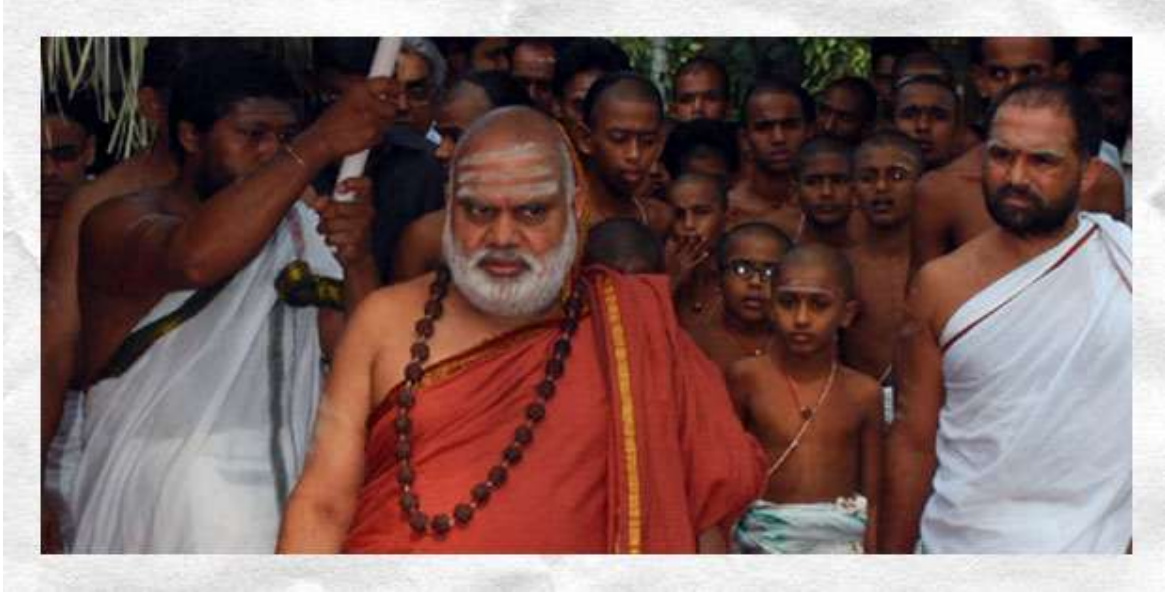
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ANUGRAHA BHASHANAM - 54

IMPORTANCE OF HUMAN BIRTH

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 निषिद्धैर्नरकीं तनुम् ।



उभाभ्यां पुण्यपापाभ्यां मानुष्यं लभतेऽवशः ॥

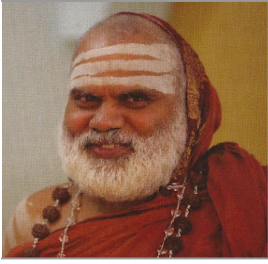
A heavenly body of a Devata is obtained if a lot of Punya Karma has been done. A lowly body of an animal is obtained if many sins have been committed. If both Punya and Paapa Karma have been done, one gets the body of a human.

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”

The Jagadguru ended the Bhashanam saying that Palakkad has been visited by the Acharyas of the Peetham and expressed happiness at being in Palakkad after a gap of 21 years.

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

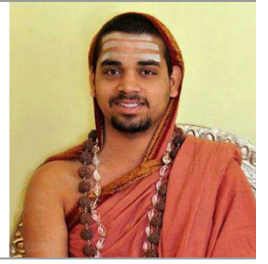


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ANUGRAHA BHASHANAM - 55

SRI SHANKARA'S INCARNATION

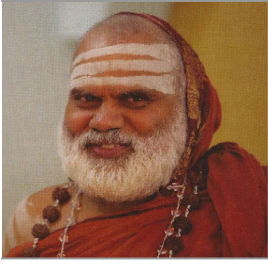
Sri Adi Shankaracharya who incarnated to rejuvenate Sanatana Dharma. The Jagadguru explained that one must be amazed at the fact that the Acharya had mastered the Vedas at the age of 8. In the present days, people do not even perform Upanayanam for their child when he reaches the age of 8. Even if the 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. (Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Salem, 2012 Vijaya Yatra.)

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 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) and asked everyone to chant the names of God.

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

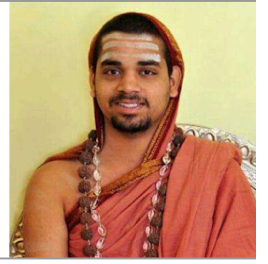


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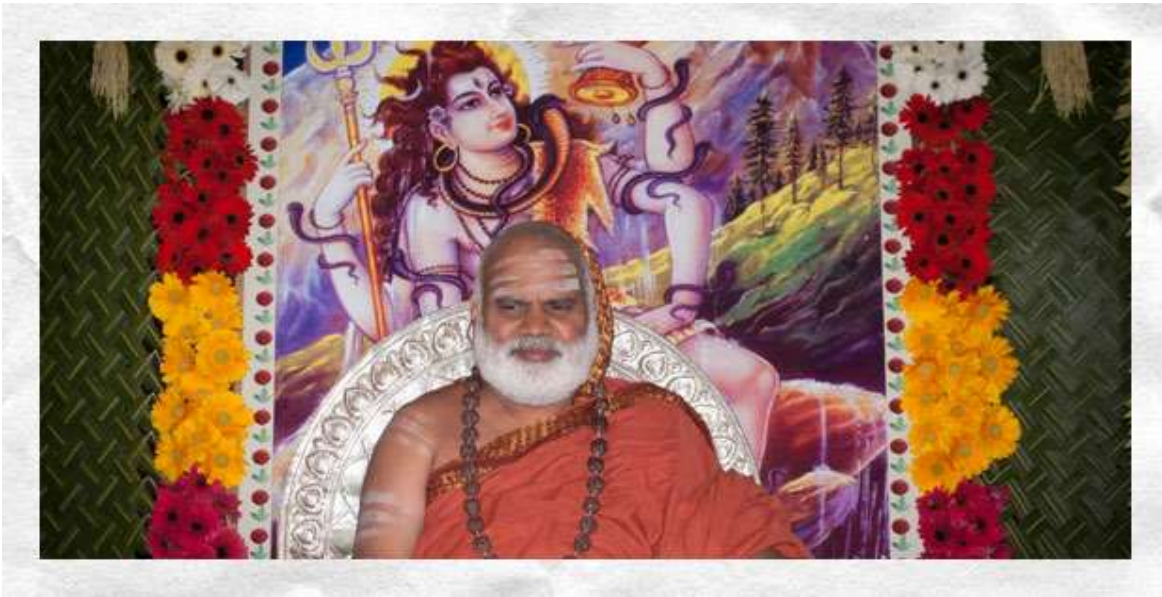
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ANUGRAHA BHASHANAM - 56

OUR RESPONSIBILITY

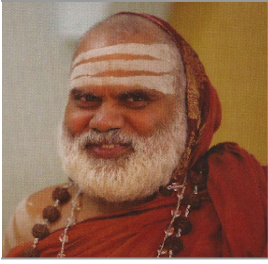
Our country's standing in the world is unique because Dharma is its life force and because it is the source of the summum bonum of all knowledge – the Upanishadic philosophy of Advaita. Today, many foreigners seek the shores of India because of these very reasons. Some even pray the Lord to grant a birth 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 with Dharma or strive to understand the essence of the Upanishads?



(Jagadguru Śankarācārya 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.

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

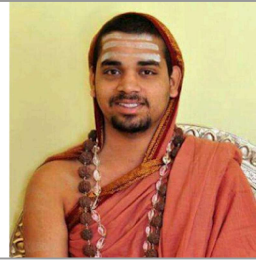


Voice of Jagadguru

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ANUGRAHA BHASHANAM - 57

TIME IS PRECIOUS, ALWAYS DO GOOD

Time is very important in a man's life. Without wasting a moment, it should be reserved for doing good deeds alone. If good deeds are to be done, thoughts also must be good.

Further, if bad thoughts are not entertained, bad actions will not take place and one will not have to suffer undesirable consequences. One who clearly understands this will, without wasting time, nourish good thoughts and keep on doing good deeds.

What is a good deed? That alone qualifies as a good deed, which is beneficial for oneself and for others. Such a sattvic attitude will benefit all. Mutual affection and happiness will arise in all

matters. Jagadguru Sri Shankara Bhagavatpada puts it beautifully:

आयुर्नश्यति पश्यतां प्रतिदिनं
याति क्षयं यौवनं

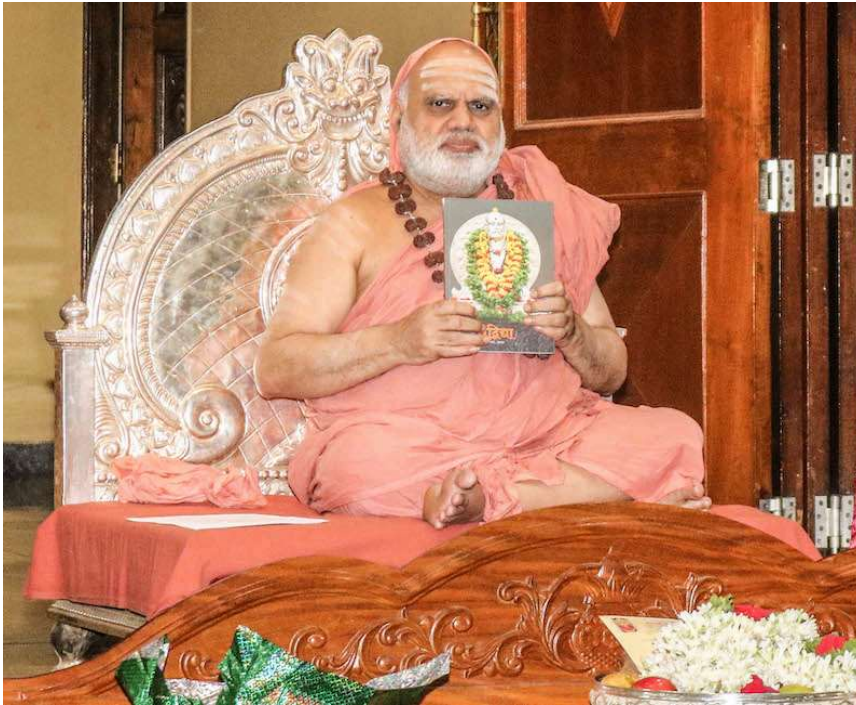
प्रत्यायान्ति गताः पुनर्न दिवसाः
कालो जगद्भक्षकः ।

लक्ष्मीस्तोयतरङ्गभङ्गचपला
विद्युच्चलं जीवितं

तस्मान्मां शरणागतं करुणया
त्वं रक्ष रक्षाधुना ॥

āyurnaśyati paśyatāṃ
pratidinam yāti kṣayam
yauvanam

pratyāyānti gatāḥ
punarna divasāḥ kālo
jagadbhakṣakaḥ |



lakṣmīstōyatarangabhangacapalā vidyuccalam jīvitam

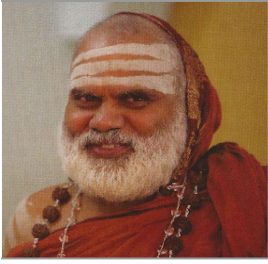
tasmānmāṃ śaraṇāgataṃ karuṇayā tvam rakṣa rakṣādhunā ||

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji releasing "Sadvidya" souvenir on the 125th Varshikotsava day of the Sringeri Pathashala on Aug 6,2019 @ Sringeri

We see that our lifespan is diminishing day by day. Time swallows everything. Bygone days do not come back. Like the waves in the sea, wealth also is impermanent. Life comes and goes in lightning speed. Hence, may God, out of His unbounded kindness and compassion, protect those who surrender at His Feet.

If we understand this well, we will utilise our lives for good actions and attain Shreyas.

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

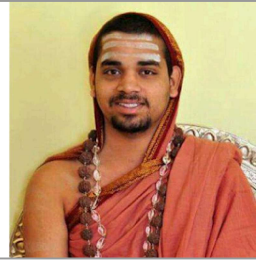


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ANUGRAHA BHASHANAM - 57

IMPORTANCE OF BHAGAVAD GITA

Srimad Bhagavad Gita has paramount importance to us as it has been instructed by the Lord

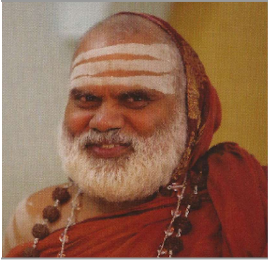


(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji @ Tirupur ,March ,Vijaya Yatra, 2012)

Himself – गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः । या स्वयं पद्मनाभस्य मुखपद्माद्विनिसृता ॥ 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.

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

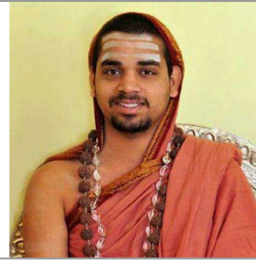


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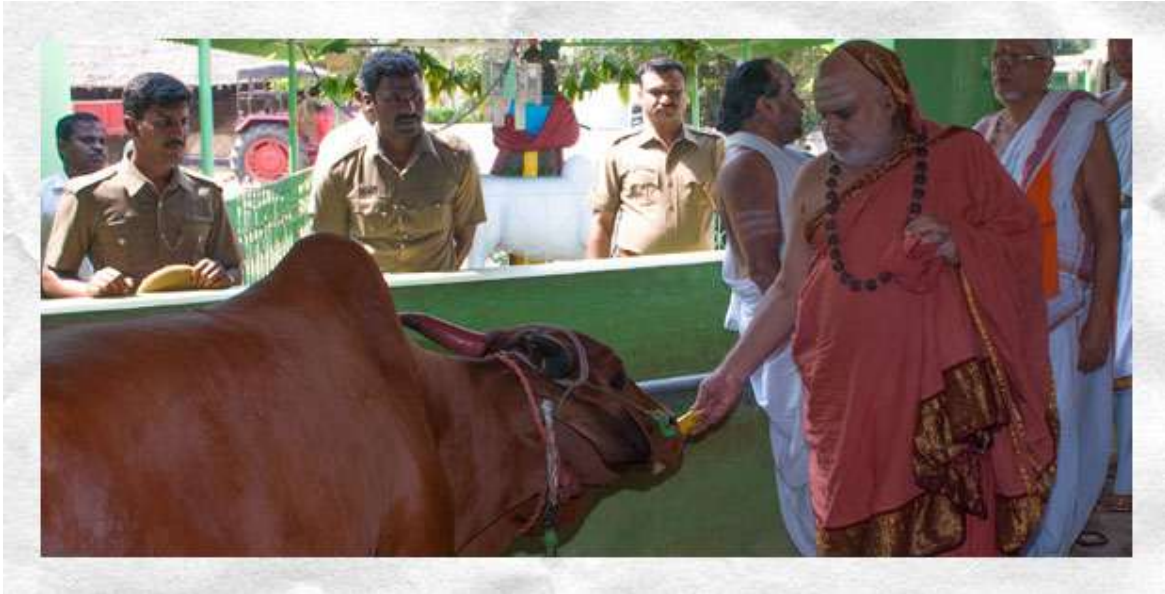
ANUGRAHA BHASHANAM - 58

THE WAY WE SHOULD WORSHIP GOD

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 “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 ।

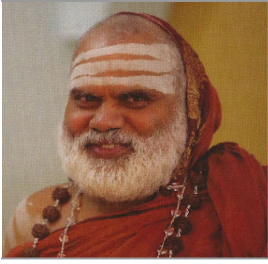


या ये यौ यो भर्गं वदतीक्षते सदार्चतः स्मरति ॥

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

“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.

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

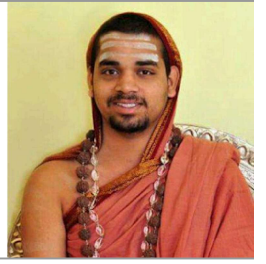


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ANUGRAHA BHASHANAM - 59

THE PATH SHOULD BE FOLLOWED BY US

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.

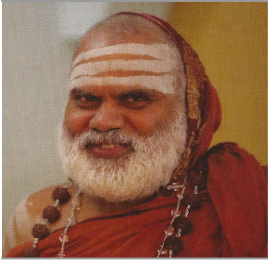
(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji @ Ernakulam, 2012 Vijaya Yatra.)

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 ॥

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 Satpurusahas.

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

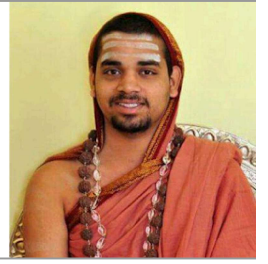


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ANUGRAHA BHASHANAM - 60

LORD SHIVA

In this unique Upanyasam, Sringeri Jagadguru illustrates the Kavita and Kalpana Shakti (Poetic Genius) of Bhagavadpada Adi Shankaracharya with a quotation from Shiva Keshadi Padanta Stotram:

सम्प्रान्तायाः शिवायाः पतिविलयभिया सर्वलोकोपतापात्-
संविग्रस्यापि विष्णोः सरभसमुभयोर्वारणप्रेरणाभ्याम् ।
मध्ये त्रैशङ्कवीयामनुभवति दशां यत्र हालाहलोष्मा
सोऽयं सर्वापदां नः शमयतु निचयं नीलकण्ठस्य कण्ठः ॥२५॥

(a rough translation)

"Shri Shankara's kavita shakti is simply indescribable. His stotraas like 'Shivananda lahari', Soundarya lahari' and many others, are not mere descriptions, but are ingrained with amazing poetic imagination. A poet is extremely skilled in ascribing amazing imaginations to even small



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things. This Kalpana Shakti was abundantly present in Shri Shankara. One such instance of Shri Shankara's poetic skill can be found in his 'Shiva Keshadi Padanta Stotra'. Shiva is called Neelakantha. The poison taken by him, neither comes outside his mouth nor descends down to his stomach but rests in his throat only.

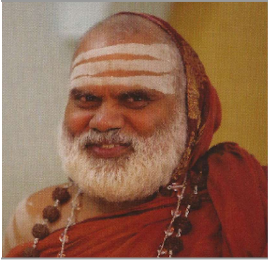
Shankara ascribes a beautiful poetic imagination to this.

(A Naga Sadhu receives the Jagadguru's blessings in Sringeri, Nov 3rd 2014 @Sringeri)

Shri Shankara says :

सम्प्रान्तायाः शिवायाः पतिविलयभिया सर्वलोकोपतापात्-
संविग्रस्यापि विष्णोः सरभसमुभयोर्वारणप्रेरणाभ्याम् ।
मध्ये त्रैशङ्कवीयामनुभवति दशां यत्र हालाहलोष्मा
सोऽयं सर्वापदां नः शमयतु निचयं नीलकण्ठस्य कण्ठः ॥

As per the Puranas, Shri Paarvati resides in half portion of Shiva's body. While, in certain other contexts, the Puranas say that Shri Vishnu resides in the half portion of Shiva's body. Thus,

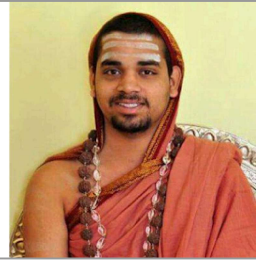


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Parvati resided in one half of Shiv's body while Vishnu resides in the other half. Considering this, Shri Shankara comes up with a beautiful poetic imagination.

The moment Shiva partook the poison, both Parvati and Vishnu were afraid for different reasons. Parvati feared that if the poison enters her husband's stomach, it may cause him harm. A narimani, a pativrata never wishes to see her husband in trouble, she always desires for his well-being. A pativrata's mind abides by this principle. Shri Shankara superimposes this mindset of a Bhaaratiya Naarimani on Parvati. Thus, wishing that no harm must come to her husband, she is commanding the poison to move out from Shiva's throat.

Vishnu, on the other hand, doesn't have this fear. It is known to him that Shiva won't be harmed even if the poison is swallowed by him. However, he is afraid that if the poison comes out of Shiva's mouth, the whole world will be turned into ashes. Thus, contrary to Parvati's command, Vishnu is commanding the poison to descend down into Shiva's stomach. Thus, says Shankara, the poison, unable to come out of Shiva's mouth or descend down into his stomach, stays in his throat only! Such is the Kalpana Shakti of Shankara which exceeds the kalpana shakti of great poets like Kalidasa, Shri Harsha, Magha, Bhavabhuti and others. Pithy verses such as this, can be found abundantly in Shankara's poetic literature.

This verse is from Shankara's 'Shiva-Keshadi-Padanta stotra'. Shri Shankara has also composed 'Vishnu Keshadi Padanta stotra'. Thus, he never perceived any difference between Shiva and Keshava. For this reason, Shri Sacchidananda Shivabhinava Nrushima Bharati Mahaswamiji, in one of his stotras on Shankaracharya, describes Shri Shankara in the following manner : विष्णुशभेद-मतिवारण-पंचवक्त्र (Sri Shankaracharya Padavalamba Stavah , 33rd verse) Shri Shankara is a lion which slays the shiva-vishnu-bheda-buddhi personified elephant.

Shri Shankara had remarkable poetic skills. Such an enriched literature is not to be found anywhere else."

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

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