



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- 4

Our humble pranams at the lotus feet of Jagadguru Śankarācārya Mahāsannidhānam His Holiness Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji. By the grace and blessings of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji, 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 Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji



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ANUGRAHA BHASHANAM - 6I

Lord Paramashiva incarnated in Kalady as Sri Adi Shankara Bhagavatpada, expounded the Advaita Siddhanta to the masses and brought about the welfare of the masses. The Jagadguru clarified that Advaita Siddhanta did not originate from Sri Adi Shankaracharya. It has been stated in the Vedas. Sri Adi Shankaracharya expounded it but did not postulate it. Sri Gaudapada Himself



has said – मायामात्रमिदं द्वैतम् अद्वैतं परमार्थतः.

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram @ Vedapuri, Theni on May 31 - June 1, 2012 (Vijaya Yatra)

The Vedas declare in many places the Mithyatva of Dvaita. However, Dvaita is accepted from the Vyaavahaarika (empirical) standpoint. We only reject Dvaita from the Paaramaarthika (absolute) standpoint. This is where Dvaitins raise objections against Advaita and ask questions such as, “How do you associate Mithyatva to everything? Are you Mithya? Is what you say Mithya? Are the Vedas Mithya? Am I Mithya?” The Jagadguru explained that we accept the Vyaavahaarika Satyam (empirical reality) of everything – of you, of the Vedas, of the Karmas enjoined therein and so on. We only state that the Paaramaarthika Satyam (Supreme Absolute Reality) is only one.

As long as Brahma Jnana has not dawned, Karma has to be performed. There can be no second thoughts about this as Sri Bhagavatpada Himself states – वेदो नित्यमधीयताम् तदुदितं कर्म

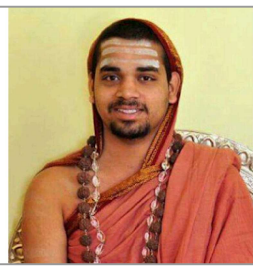


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स्वनुष्ठीयताम् । तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ॥ – that the Vedas are to be studied daily and the Vedic Karmas are to be observed with Shraddha. The Lord too states in the Gita that Karmas performed without Shraddha do not yield any result –



अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

The Jagadguru remembered how Aryamba expressed to her husband, Shivaguru, that their worshipping the Lord for the sake of an offspring had to be further intensified with greater Shraddha. Ultimately, the Lord Himself incarnated as their son in the form of Sri Adi Shankaracharya. The Jagadguru emphasized that only for one who has attained Brahma Jnana, the Vedic injunctions do not hold – निस्तेगुण्ये पथि विचरतां को विधिः को निषेधः. We are far away from that state. Even the scholarship of scholars and Mahamahopadhyayas and their ability to quote the scriptures and explain the nuances of the Shastras, are for merely their livelihood and not for Mukti – वाग्वैखरी शब्दज्ञरी शास्त्रव्याख्यानकौशलम् ।

वैदुष्यं विदुषां तद्वत् भुक्तये न तु मुक्तये ॥

Jagadguru Śankaracārya His Holiness
Mahāsannidhānam Śrī Śrī Śrī Bhārati
Tirtha Mahāswāmiji @
Chidbhananda Ashram Vedapuri,
Theni on May 31 - June 1,2012
(Vijaya Yatra)

They have not been able to directly experience the Supreme Blissful state. However they are not to be blamed, for that state can be attained only on the cessation of tendencies (Vasanas) accumulated over a number of lifetimes. The Lord has stated in the Gita – अनेकजन्मसंसिद्धस्ततो याति परां गतिम् । Hence until we directly experience the Supreme State, the Karmas enjoined in the Shastras have to be performed.

The Jagadguru then explained why Vedanta disagrees that the performance of such Karmas alone results in Mukti. Mukti refers to the state wherein you can have no more births, for one takes birth only to experience the fruits of his Karma. The Karma referred to here has to be either

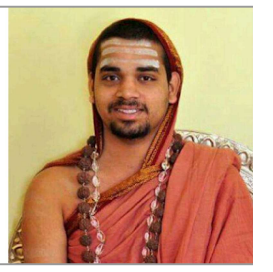


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Kaamyā Kamyā or Nishiddha Karma, for Kaamyā Karma leads one to Svarga while Nishiddha Karma leads one to hell. The Mimamsaka argues that a person desirous of liberation avoid all Kamyā and Nishiddha Karma, and instead only perform Nitya and Naimittika Karmas, as the avoidance of these two types of Karma leads to sin. Hence the Mimamsaka's standpoint is that when a person can get Mukti by performing only the Nitya and Naimittika Karmas and avoiding Kaamyā and Nishiddha Karmas, why is Jnana necessary for Mukti –

मोक्षार्थी न प्रवर्तेत तत्र काम्यनिषिद्धयोः ।

नित्यनैमित्तिके कुर्यात् प्रत्यवायजिहासया ॥

Bhagavatpada has pointed out the fallacy in this line of thinking – न हि जन्मप्रायणोरन्तराले काम्यप्रतिषिद्धयोः सर्वात्मना वर्जनं केनचित्प्रतिज्ञातुं शक्यं, सुनिपुणानामपि सूक्ष्मापराधदर्शनात् । It is not possible for anyone to proclaim that he has refrained from all Kaamyā Karma and Nishiddha Karma from the time of his birth to the time of his death. This is because it is seen that even the best of men commit subtle mistakes. The Manu Smriti says the observance of Pancha Mahayajnas is necessary for a Grihastha (householder) as he commits 5 types of sins without his knowledge.

पञ्चसूना गृहस्थस्य चुल्ली पेषण्युपस्करः ।

कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ॥

A sin remains a sin whether you commit it knowingly or unknowingly. If you touch fire, it is going to burn your hand. It does not matter whether the one who touches fire is a child or an adult, or does it knowingly or unknowingly – अनिच्छयापि संस्पृष्टो दहत्येव हि पावकः. Hence it is impossible to state that one has never sinned. Moreover, this human body has been acquired because of a portion of all the accumulated Punya and Paapa karmas. There is however a lot more Karma to experience. One cannot dismiss that all the accumulated Karma has resulted in our acquisition of this human body.

Contrastingly, the Karmas of a person who has attained Jnana, are burnt up for the Vedas, the Supreme authority on these matters, clearly state so. The result of the good deeds of a Jnani reach those who revere the Jnani, while the results of his sins go to those who insult him.

Sri Bhagavatpada has stated in His Upadesha Panchakam that such Jnana that can burn one's Karmas, can be had only by approaching a Guru –

“सद्विद्वानुपसृप्यतां प्रतिदिनं तत्पादुके सेव्यतां, ब्रह्मैकाक्षरमर्थ्यताम्”

The Upanishads are filled with illustrations of disciples seeking the Guru – such as the six students approaching Pippalada, Shaunaka seeking Angirasa – for acquiring Brahma Jnana. As a result of the attainment, the Bhashyakara (Sri Adi Shankaracharya) too has said Karmas are burnt up – प्राक्कर्मप्रविलाप्यतां चित्बलान्नाप्युत्तरैः श्लिष्यताम् Bhagavan Veda Vyasa too has stated in His Brahma Sutras – तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् – that on attainment of Jnana, all Karmas are burnt up.

The Lord too has said in the Bhagavad Gita – यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन । ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

As the blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes (all reactions to) Karmas. Thus the Vedas, the Brahma Sutras and the Gita make it clear that Jnana alone burns Karma and results in liberation.



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Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji @ Chidbhavananda Ashram Vedapuri, Theni on May 31 - June 1, 2012 (Vijaya Yatra)

The Jagadguru also pointed out many attend lectures on Vedanta but do so only for leisure and not with the desire for Jnana. One must perform Nishkama Karma (actions without desire for results) if one has to get intense “विविदिषा” (desire to know the Truth). Thus Sri Adi Shankaracharya has explained that Upasana and Karma have an important role to play in the system of Advaita Siddhanta. Hence must always have reverence and devotion towards Sri Adi Shankaracharya.

The Jagadguru stated that such is the sophistication of the Advaita philosophy propounded by Sri Adi Shankaracharya, that even though many objections were raised against it (in the later centuries), personages such as Sri Madhusoodana Saraswati and Sri Brahmananda Saraswati uprooted all such objections by their works –

मधुसूदनसन्मौनीब्रह्मानन्दगुरू भजे । अद्वैतराजमार्गोऽयं याभ्यां निष्कण्टकीकृतः ॥

Salutations to Sri Madhusoodana Saraswati and Sri Brahmananda Saraswati who made the regal path of Advaita thorn-free. The Jagadguru ended His Anugraha Bhashanam expressing joy over the work being carried out by Swami Omkarananda in the propagation of the tenets of the Advaita Siddhanta. Swami Omkarananda then received the special blessings of the Jagadguru. The Jagadguru later performed the Sharada Chandramouliswara Puja in the Ashram premises.

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

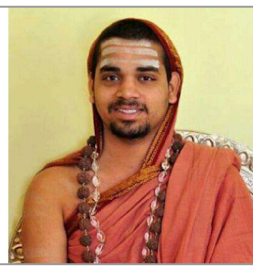


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ANUGRAHA BHASHANAM - 62

CHARITY

The Jagadguru said a person engaging in charity must never think, "What publicity will I get out of the charity?" One must perform charity without expecting anything in return. Such an attitude is

indeed very rare. If one expects something in return, it is equivalent to desiring difficulties for oneself. This is because the charity can be returned only when the donor begins to suffer and is in need of something.



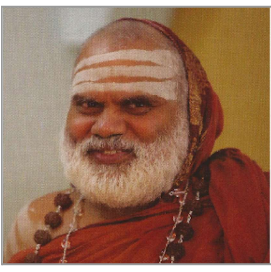
The Jagadguru next talked about the importance of humility. Some turn out to be very well learned. But they harbor a feeling of superiority. Humility must be in proportion to the extent of learning. One only needs to understand the example set by Sri Adi Shankaracharya, when Bhagavan Veda Vyasa came in the guise of an elderly Brahmana. The Brahmana said to the Acharya – "I hear that you have written a Bhashya on the Brahma Sutras, Will you provide an answer to a question and explain a Sutra?". The disciples were angered that their Acharya was being questioned thus, but the Acharya said – "सूत्रार्थविद्भ्योऽस्तु नमो गुरुभ्यः, सूत्रज्ञताऽहं कृतिरस्ति नो मे तथापि यत्प्रच्छसि तद्ब्रवीमि ।" "sūtrārthavidbhyo'stu namō gurubhyaḥ, sūtrajñatāḥaṅkṛtirasti nō mē tathāpi yatprcchasi tadbravīmi ." –

"There are many who know the meaning of Bhagavan Veda Vyasa's Brahma Sutras,

and I salute them all. I do not hence claim to be the sole person to know the meaning of the Sutras of Veda Vyasa. Yet I shall answer whatever be your question." Such was the humility exhibited by Sri Bhagavatpada despite His being at the pinnacle of learning. Hence one should have the humility to answer any question, however learned one may be.

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

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

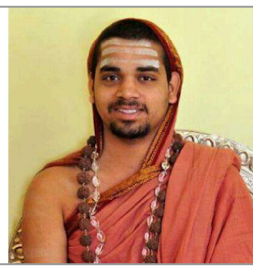


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ANUGRAHA BHASHANAM - 63

THE COMPANY OF SATPURUSHA

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

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji @ Alappuzha from April 13-14 in 2012 Vijaya Yatra.



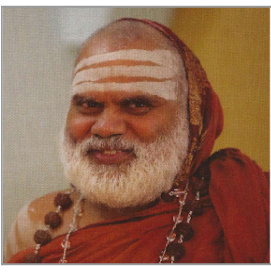
It is in the nature of many to forget when someone helps us, and remember when someone offends us. Satpurushas do not have this nature. Lord Rama is described by Sage Valmiki as एकेनाप्युकारेण कृतेन परितुष्यति ।

न स्मरत्यपकाराणां शतमप्यात्मवत्तया ॥

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

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

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

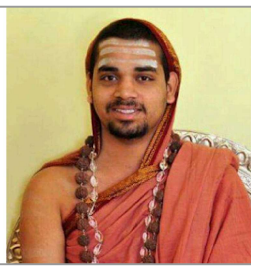


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ANUGRAHA BHASHANAM - 64

GREATNESS OF KALADY

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.

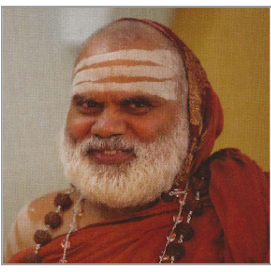


Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji @ Kalady from April 6-11 in 2012 Vijaya Yatra.

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

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

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

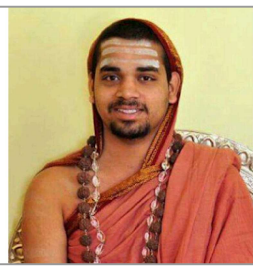


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ANUGRAHA BHASHANAM - 65

THE ASTIKAS

Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswamiji had Darshan at the Dharma Shasta temple. 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 ।
ज्ञानलवटुर्विदग्धं
ब्रह्मापि नरं न
रञ्जयति ॥

The Shruti

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

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

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



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ANUGRAHA BHASHANAM - 66

SATISFACTION

People even feel that Dharma cannot be given a high priority in this fast-paced 21st century. However, Dharma is unaffected by time. There can be no time when Asatya (lie) and Himsa (violence) can be classified as Dharma. Hence Dharma needs to be given its rightful place. The third conduct laid down is that one must not desire the wealth of others. The Shastras say:

न्यायोपार्जितवित्तेन कर्तव्यं ह्यात्मरक्षणम् (n'yāyōpārjitavittēna kartavyaṃ hyātmarakṣaṇam) – Sustain your livelihood by just means, अन्यायेन अर्जितं वित्तम् अन्यायेन विनश्यति (an'yāyēna arjitaṃ vittam an'yāyēna

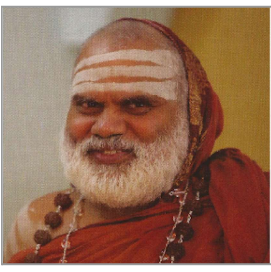


vinaśyati) – Wealth earned by unjust means is lost by unexpected means.

When one is not satisfied, one will never get peace. A man will initially wish for a Rupee. Upon getting it, he will wish for ten, thereafter a hundred, then a thousand, ten-thousand, a lakh, a crore and so on. There is no end for desire. When one has no satisfaction, he is still classified as poor even if he is wealthy. If he has satisfaction (Truṭti), he can be termed wealthy even if he is actually not. Some give the excuse that they earn through unjust means to engage in charity or in noble activities such as constructing a temple. This is not necessary at all – you do not need to earn by unjust means. Such a temple need not be built at all. If you donate from what you have earned through rightful means, that charity is far bigger than performing an Ati Rudra Mahayaga or Sahasra Chandi Mahayagya, or building a temple from money earned illegally.

One must not swerve from the path of Dharma just because one has to undergo suffering to upkeep Dharma.

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

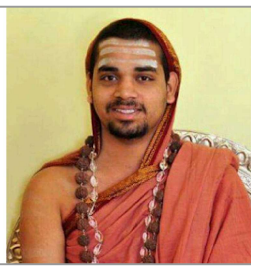


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ANUGRAHA BHASHANAM -67

GIVE UP KAMA AND KRODHA FOR A HAPPY LIFE

Saving a man from danger is indeed a good deed. On the contrary, killing a man or even hurting him is a very big sin.

Not realising this, many people continue to commit such sins. They may be well-read, but their knowledge is of no use. Such people are only a burden on earth.



Everyone must always remember that abstinence from hurting others is an essential trait in our culture. Once upon a time king Dushyanta attempted to hunt a deer inside an ashram. The brahmacharis in the ashram gave him sound advice and dissuaded him from killing the deer. The King refrained from hurting it. While injuring even a deer cub is considered a

sin, how much worse would it be to inflict pain on a human being!

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji @ Chilamkuru, March 23-24, 2013, Vijaya Yatra.

Upon reflection, one can comprehend that all such actions are caused by kama (desire) and krodha (anger). These two are the primary enemies of man; they will never do him good. Giving up desire and anger is itself a great Sadhana. If we constantly remember that everything in the world is impermanent, we will not be subject to unnecessary desire or the consequent anger. We will be kind and loving towards everyone. Everyone around us will also be happy then. Our lives will in fact become pure. This is what Bhagavan says in the Gita:

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

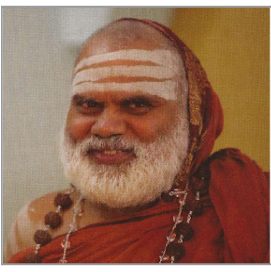
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

trividhaṁ narakasyēdaṁ dvāraṁ nāśanamātmanaḥ |

kāmaḥ krōdhastathā lōbhastasmādētattrayaṁ tyajēt ||

We bless all to realise this dictum clearly and live happily.

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

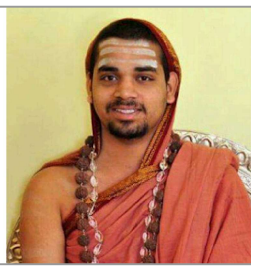


Voice of Jagadguru

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ANUGRAHA BHASHANAM -68

TIMELY HELP

We regard people related to us or our friends as those who will help us in times of difficulty. But the Shastras opine that a person's true friend is none but himself – “आत्मैव ह्यात्मनो बन्धुः”. The Shastras say that it is only one's own Dharma that brings about some transformation in the situation. And the fruits of one's own actions are beneficial only if the actions are Dharmic. Thus



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tīrtha Mahāswāmiji @ Namakkal, 2012 Vijaya Yatra

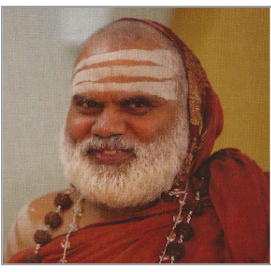
Dharma and Adharma are indeed man's real friend and foe. And since both Dharma and Adharma are put forth into action by man, man is his own friend or foe. Hence one must never attribute one's own joy or suffering to be the result of others but to one own's actions. The Shastras hence say that happiness and sorrow are not bestowed upon us by anyone, and to think so is foolishness –

सुखस्य दुःखस्य न कोपि दाता ।
परो ददातीति कुबुद्धिरेषा ॥

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

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

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

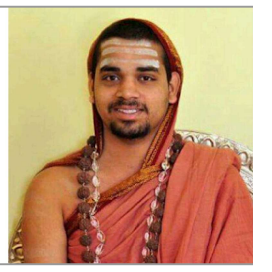


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ANUGRAHA BHASHANAM -69

DISEASE AFFLICTING A PERSON

Sri Adi Shankara Bhagavatpada has sung the praise of Lord Karthikeya in Subrahmanya

Bhujanga Stotram. He says that whatever be the disease afflicting a person, it will subside by the mere application of the Vibhuti Prasada of the Lord. The same Prasada removes evil spirits too.



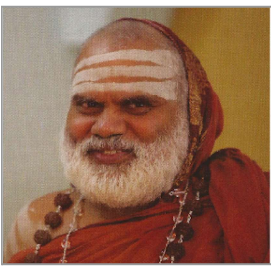
However setting out to test the power of the Lord is futile. What is the power of the Lord and who are we to test Him? We stand to get nothing out of it. However, if

we approach the Lord with devotion, our difficulties subside and it results in our welfare.

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

Such a divine presence (Sannidhyam) is observed here in Palani. Innumerable devotees have come here for over a millenia, have worshipped the Lord and have become a recipient of His Grace. This fact is known to everyone. No other evidence is required for a fact that has been directly experienced.

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

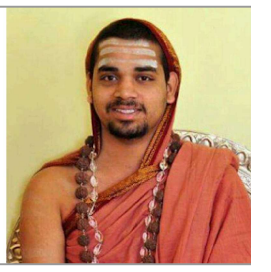


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ANUGRAHA BHASHANAM -70

THE CAUSE OF IGNORANCE

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

However there are many instances when there are no external forces to make man commit sins. So who makes man commit sins even when he does not desire to do so and there are no external



factors to influence. This was one of the questions Arjuna asked the Lord in the Bhagavad Gita Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji @ Kollam from April 14-15 in 2012 Vijaya Yatra.

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

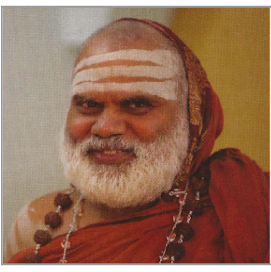
The Lord replies that the cause are desire and anger that are present in the minds of people.

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

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

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

If I have not thought of anyone else but my husband Sri Rama, and have served him well, let not Hanuman be burnt by fire. Meanwhile, Hanuman unaffected by his burning tail had set fire to Lanka. For an instant, Hanuman felt happy that he had burnt all of Lanka. However, he

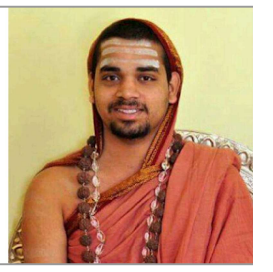


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immediately felt that he had committed a blunder. He wondered if some harm would have befallen Mother Sita due to the fires he had set. He was crestfallen when this thought struck him and felt the purpose of his mission might have become a failure. He then reflects on the effects of anger that made him burn Lanka, expressing thus:

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

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

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

The Jagadguru concluded the Bhashanam saying that it has been the tradition of the Sringeri Jagadguru to grace Kollam when traveling from Kalady to Thiruvananthapuram or from Thiruvananthapuram to Kalady.

It may be mentioned that in many places including Kollam, Ernakulam, Kalady, rains poured where the Jagadguru was camping. At Kollam, the Jagadguru mentioned the fact that Sage Rishyashringa after whom Sringeri is named, brought about rains to Anga-deshha that had been suffering from acute drought for 12 years, and that this attribute is observed in the Acharyas of Sringeri.

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

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