

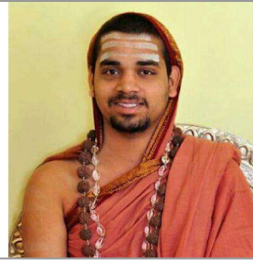


Voice of Jagadguru

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- 1

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 Vidhūśekhara 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 Vidhūśekhara Bhāratī Mahāswāmi-ji

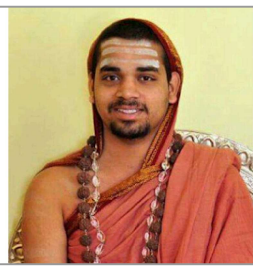


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ANUGRAHA BHASHANAM - I

PRACTISE BEFORE PREACHING

Man has to learn many things. He does it through studying books or by listening to elders. Some however are eager to make a show of their learning. They want to exhibit to others what they have learnt.

If they first put their knowledge into practice and then advocate it to others, it will have a good effect. Otherwise, it will just be knowledge used for showing off.



Take the Ramayana, for instance. Sri Rama himself first adhered to his dharma, and only then preached it to others. This is why he is revered as an ideal man (uttama purusha). We too must behave similarly.

Jagadguru Sri Adi Shankaracharya, likewise first brought Advaita into his own practice. Only then did the Acharya teach his disciples in accordance to their abilities. That helped them also to attain grace in later years.

Hence whosoever proceeds to preach to others must have had the experience of practising his precepts himself -

स्वयं धर्ममनुष्ठाय
चान्यानुपदिशेत्सुधीः ।
अनुष्ठानविहीनस्य ह्युपदेशो

निरर्थकः ॥

svayaṃ dharmamanuṣṭhāya cān'yānupadiśētsudhīḥ |
anuṣṭhānavihīnasya hyupadēśō nirarthakaḥ ॥

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

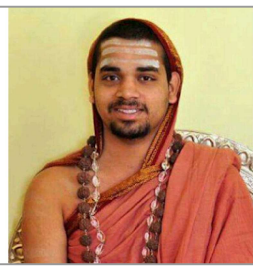


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ANUGRAHA BHASHANAM - 2

COMPANY OF MAHATMAS ELEVATES PEOPLE

Some people have a complex that they do not possess any merit; that they do not have any status in the society. Such persons should seek the blessings of Mahatmas.



Associations with Mahatmas bestows a number of benefits. First, they see that the person does not tread the wrong path. They show him the right way and develop a spirit of devotion.

Above all, they see that the person gains respect in the society. Have we not seen many people, though devoid of merit, accomplish things by proclaiming their association with Mahatmas?

Take the example of an ordinary thread. Nobody notices it or gives it any respect. But when it strings flowers into a garland, it is offered to God. People place it on their heads. By associating with the flower, the thread gains the respect which it did not have earlier.

Similarly, people can lead an honourable life in society by associating with great persons.

Therefore, all should seek the company of Mahatmas.

गुणवज्जनसंसर्गात् याति नीचोऽपि गौरवम् ।

पुष्पमालानुषङ्गेण सूत्रं शिरसि धार्यते ॥

guṇavajjanasansargāt yāti nīcōpi gauravam |

puṣpamālānuṣaṅgēṇa sūtraṁ śirasi dhāryatē ॥

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

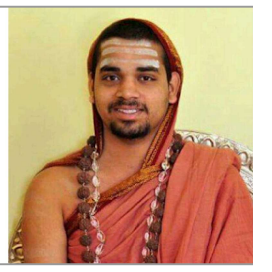


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ANUGRAHA BHASHANAM - 3

GURU'S GUIDANCE FOR OUR PROBLEMS



In our life we will have ups and downs. So whatever happens in our life we should not get carried away. This is what the lesson we get from life. When we feel sorrow or get a very tough time in our life, at that period we have to get guidance from our Guru. Our friends and well-wisher's words will be good for us but sometimes the result from the suggestions given by them will lead and result in a very big problem. To avoid this sastras says, one has to approach the supreme guru to clarify and get guidance from him to deal with the worst situation. Sometimes the upadesa that is given by guru will be very hard to even digest at the beginning, but the end result will be marvelous when we follow as per his words. It will lead us to have the proper mind to handle the problem, correct solution will be obtained and we will get happiness. This happiness is called as satvika ananda.

The Jagadguru at the shrine of Goddess Sharada with Sri V.R. Gowrishankar, CEO of the Sringeri Sharada Peetham @ Feb26, Vijaya Yatra, Sringeri

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् । तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ।

yattadagrē viṣamiva pariṇāmēṃr̥tōpamam | tatsukhaṃ sātvikaṃ
prōktamātmabud'dhiprasādajam ||

We have to improve our ability and go ahead in our life with our work. In this place we will get a doubt within us, whether we are going in the correct path or not within ourselves. In such a situation we should not select those lines which will be very attractive at the beginning with a lot of joy and happiness and finally sorrow alone in the end. We should select only such a path which gives ultimate happiness in the end.

न वृद्धिर्बहुमन्तव्या या वृद्धिः क्षयमावहेत् । क्षयोऽपि बहुमन्तव्यो यः क्षयो वृद्धिमावहेत् ॥

na vṛd'dhirbahumantavyā yā vṛd'dhiḥ kṣayamāvahēṭ| kṣayōpi bahumantavyō yaḥ kṣayō
vṛd'dhimāvahēṭ |

We can attain permanent happiness in our life if we follow the words of the supreme Guru. This is the secret of success in our life. If we follow the words and path shown by our Guru we will get shreyas.

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



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ANUGRAHA BHASHANAM - 4

GURU IN SANATANA DHARMA

The Guru is given a high pedestal in our Sanatana Dharma. Everyone chants the shloka:

“गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः । (gururbrahmā gururviṣṇurgururdēvō mahēśvaraḥ)

गुरुः साक्षात्परं ब्रह्म तस्मै श्री गुरुवे नमः ॥ (guruḥ sāksātparaṁ brahma tasmai śrī guravē namaḥ)

The Guru is given such a high pedestal because He removes our ignorance and blesses us with Jnana or knowledge. Bhagavan Himself says that there is no equivalent to Jnana: न हि ज्ञानेन सदृशं पवित्रमिह विद्यते (na hi jñānēna sadṛśaṁ pavitramiha vidyatē). Jnana or Knowledge is of paramount importance to us because we it is Jnana that leads to Mukti: ज्ञानादेव तु कैवल्यं प्राप्यते येन मुच्यते (jñānādēva tu kaivalyaṁ prāpyatē yēna mucyatē). This Jnana can be obtained from us only from the Guru. Bhagavan says in the Bhagavad Gita that the Guru who has realized the Truth will teach a disciple engaged in Guru Seva:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । (tadviddhi praṇipātēna paripraśnēna sēvayā)



उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ (upadēkṣyanti tē jñānaṁ jñāninastattvadarśinaḥ)

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji @ Combatore, March 20- April 1 Vijaya Yatra 2012)

Who can be termed a Guru? These days, many call themselves a Guru. The Gurus seem to be more in number than Shishyas! However, Sri Adi Shankaracharya says: को गुरुः ? अधिगततत्त्वः शिष्यहितायोद्यततः सततम् । (kō guruḥ? adhigatatattvaḥ śiṣyahitāyōdyatataḥ satatam). Only he can be called a Guru who has imbibed the Tattva expounded in the Shastras, is capable of clarifying the doubts of a disciple and is ever intent on uplifting the disciple. The knowledge and compassion of Sri Adi Shankaracharya Himself, are boundless. Even if we study the Bhashyas of the Acharya



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today, there are new aspects to learn. He completed writing these Bhashyam at the age of 16. He had a debate with Bhagavan Veda Vyasa Himself who had come to the Acharya 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 Acharya replied:

सूत्रज्ञताऽहंकृतिरस्ति नो मे सूत्रार्थविद्भ्योऽस्तु नमो गुरुभ्यः, तथापि यत्प्रच्छसि तद्ब्रवीमि । (sūtrajñatāḥaṅkṛtirasti nō mē sūtrārthavidbhyōstu namō gurubhyaḥ, tathāpi yatpṛcchasi tadbravīmi) - "There are many who know the meaning of Bhagavan Veda Vyasa's Brahma Sutras, and I salute them all. Hence, I do not 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. The Brahmana asked a question from the 3rd Adhyaya of the Brahma Sutras. The debate raged over for seven days. Finally, Padmapada, the Acharya's disciple realized that the elderly Brahmana was Bhagavan Veda Vyasa Himself:

शङ्करः शङ्करः साक्षात् व्यासो नारायणो हरिः । (śaṅkaraḥ śaṅkaraḥ sāksāt vyāsō nārāyaṇō hariḥ)
तयोर्विवादे संप्राप्ते किंकरः किं करोम्यहम् ॥ (tayōrvivādē samprāptē kiṅkaraḥ kiṅ karōmyaham)

Sri Adi Shankara is Lord Shankara Himself while Veda Vyasa is Sriman Narayana Himself. What can be done if these two get engaged in a debate? Then, Bhagavan Veda Vyasa revealed Himself and praising the Acharya for His commentary on the Brahma Sutras, said: गोविन्दशिष्यस्य कथं दुरुक्तम् (gōvindaśiṣyasya katham duruktam) - How can the Shishya of Govinda Bhagavatpada misinterpret?"

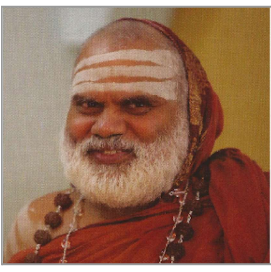
Thus, Sri Adi Shankaracharya Himself was the exemplary for the first characteristic of the Guru – अधिगततत्त्वः (adhigatatattvaḥ) – one who has imbibed the Tattva. All His works, Dharma Prachara, and the establishment of the Chaturamnaya Peethams demonstrate His consideration for the welfare of disciples across generations. Thus Sri Adi Shankaracharya has to be revered with great Shraddha and Bhakti. That is why our Parameshti Guru, Jagadguru Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswamiji rediscovered Sri Adi Shankaracharya's birthplace at Kalady and directed everyone to observe Shankara Jayanti.

The Upanishads say: आचार्यदेवो भव (ācāryadēvō bhava) Be one who reveres Acharya as God. Apastamba Maharshi echoed this statement when he said: देवमिव आचार्यमुपासीत (dēvamiva ācāryamupāsīta) – Revere your Acharya as God. An Acharya is defined thus:

आचिनोति च शास्त्रार्थम् आचारे स्थापयित्यपि । (ācinōti ca śāstrārtham ācārē sthāpayityapi)
स्वयमाचरते यस्मात् तस्मादाचार्य उच्यते ॥ (svayamācaratē yasmāt tasmādācārya ucyatē)

One who knows the import of the Shastras, adheres to the Shastras and also inspires others to follow the Shastras can be termed an Acharya. We belong to the Parampara of our Acharya, Sri Adi Shankaracharya. It is our duty to follow in His footsteps and make our lives fruitful.

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

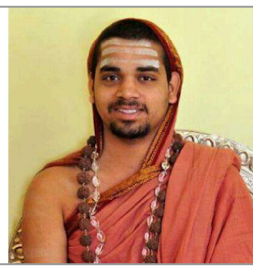


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ANUGRAHA BHASANAM - 5

HOW TO CONQUER DEATH:



While fear of death is natural, remaining in such fear alone does not help. Our Shastras state that all that is born dies. The Shastras state in a simple verse the way to conquer death. मृ यो ब भे ष कं मूढ भीतं मु च त कं यमः । अजातं नैव गृ णा त कु य नमज म न ॥ (O Fool! Do you think death shall spare you just because you fear death? He cannot however touch the unborn. So strive towards liberation from births.)

There are instances in the world, where people who fear something are sympathized with and are not made to experience what they fear. However, this is not the case with Yama Dharma, the Lord of Death. He never stops just because you fear death. Once your lifespan is over, whoever you are, whether you fear him or not, Yama arrives.

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

Hence one should take efforts towards obtaining Atma Jnana – knowledge of one's self. Many may question here as to what remains to be known about

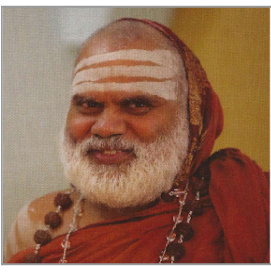
the self. When asked about their identity, people would usually reply, "I was born on such and such a date to such and such parents. This is my height, weight and skin color and I am so many years old." This is not a description of yourself. This is merely a description of your body.

The notion of equating the self with the body must first be removed – नाहं देहो नि या य तर गः (I am neither the body, nor the senses nor the mind-intellect). All changes that occur are only to the body. Realize that the self is pure and eternal. However, this understanding does not come to anyone. People only end up sleeping on hearing Vedanta. For the eligibility to listen to and register the Vedantic teaching, one has to cleanse the mind. Until this happens, no amount of teaching will help.

Sri Adi Shankaracharya says – कामं कोधं लोभं मोहं य वाऽ मानं भावय कोऽहम् – Give up lust, anger, infatuation, and greed and ponder over your real nature. Unless these impurities are removed, Vedanta will be of no interest to you. Hence it is essential to purify the mind, get the eligibility to study Vedanta, and then seek refuge in the Guru, study and realize the Vedantic teaching. This alone will put an end to births and Yama shall not come near you.

One needs Ishwara's Grace for all these to occur. So undertake your efforts to make your devotion towards Ishwara steadfast and act accordingly.

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

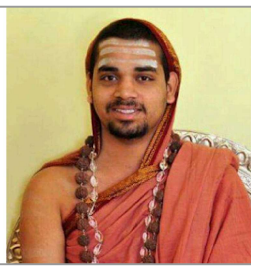


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ANUGRAHA BHASHANAM - 6

SOLITUDE IDEAL FOR SADHAKAS

It is essential for a Sadhaka - one pursuing the Adhyatma Marga (the path of Self-Knowledge) - to keep away from people.

Bhagavan Sri Kṛṣṇā Himself refers to this in Gītā as **विविक्तसेवी {viviktasēvī}** (seeking solitude). Bhagavatpādā Śankarācārya also talks about **एकान्ते सुखमास्यताम् {ēkāntē sukhamāsyatām}** (enjoy your solitude).



Why such stress on solitude? Because, while mingling with people there is scope for the mind to stray into *loukika* (mundane) matters. When this happens, it will be difficult to bring the mind back to the Adhyatma Marga.

Bhagavatpādā compares the mind to a monkey. If we train it properly, it will heed our words. But if we let it loose, it will be a huge task to regain control over it. In case total solitude is not possible, one should remain in the company of the noble people. For, they always guide us along the right path. We will come to no harm when we are with them. In fact, their company will be conducive to our pursuit of knowledge of the Self. Bhagavatpādā terms this association with noble people as -

(Jagadguru Śankarācārya His Holiness

Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji @ Oct 20th 2012 Vijaya Yatra, Chennai camp)

महापुरुषसंश्रयः {mahāpuruṣasansrayaḥ}. Hence it is said -

सङ्गः सर्वात्मना त्याज्यः स चेत् त्यक्तुं न शक्यते ।

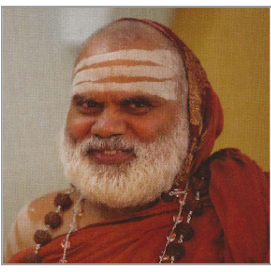
स सद्भिः सह कर्तव्यः सतां सङ्गो हि भेषजम् ॥

saṅgaḥ sarvātmanā tyājyaḥ sa cēt tyaktuṁ na śakyatē |

sa sadbhiḥ saha kartavyaḥ satāṁ saṅgō hi bhēṣajam ||

It will be ideal for the Sadhaka to be totally aloof. If this is not possible, he must associate only with noble people.

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

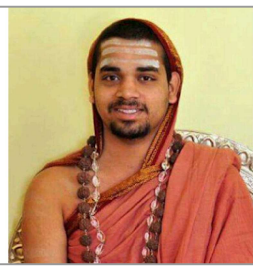


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ANUGRAHA BHASHANAM - 7

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 are used 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 a 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 Bhārati
Tirtha Mahāswāmiji @ Belur

Kumbhavishegam on Feb 26, 2012

सुजनो न याति वैरं परहितनिरतो विनाशकालेऽपि ।

छेदेऽपि चन्दनतरुः सुरभयति मुखं कुठारस्य ॥

sujanō na yāti vairam parahitaniratō vināśakālēpi |

chēdēpi candanataruḥ surabhayati mukham kuṭhārasya ||

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



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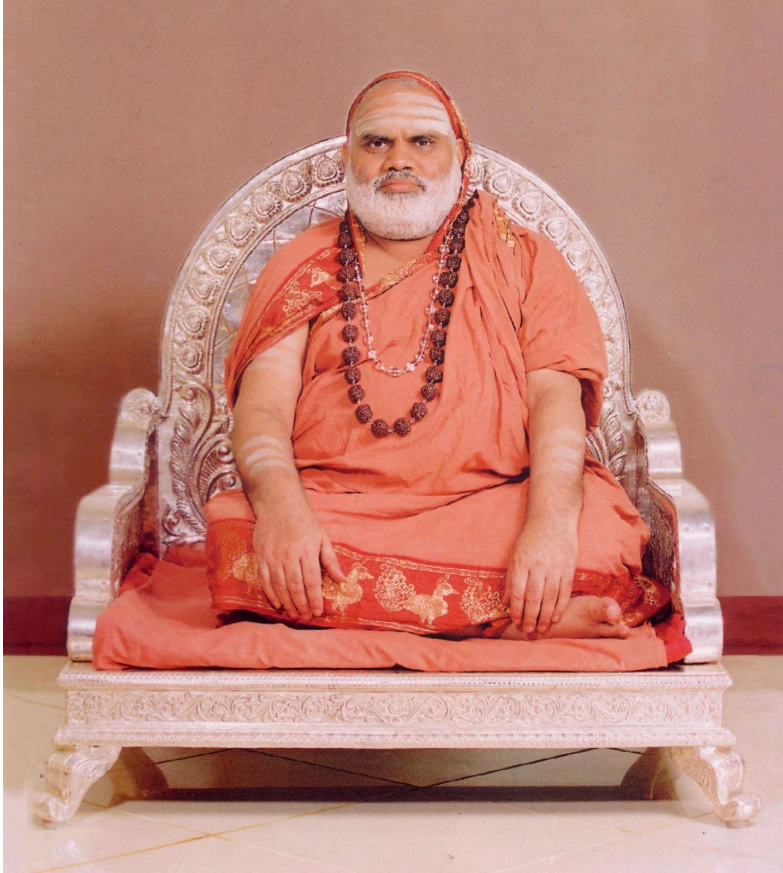
ANUGRAHA BHASHANAM - 8

Be a Sāttvika-karta

The śāstras say : चित्तस्य शुद्धये कर्म | cittasya śud'dhayē karma |

It means that one should perform one's karma (duty) to attain citta-śuddhi (purity of mind).

Karma is classified as sāttvika, rājasika, and tāmasika. Only the sāttvika-kartā, i.e. the doer of the sāttvika-karma, is sure to attain citta-śuddhi.



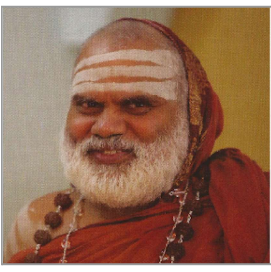
How should a sāttvika-kartā be? --- He should not have any desire for the fruit of the karmas and should not be haughty that he is the doer (of the karma). At the same time, he should have the courage and the enthusiasm to perform it. Here, courage means the ability to complete the karma without getting disheartened, whatever the obstacle. Enthusiasm is that mental attitude which gives the doer the determination to finish the task at any cost.

There is another important point. Whatever the result of the karma, one should not have any like or dislike for it. That is, one should have the feeling that it is one's duty to perform that karma and it has been done. Whatever fruit God assigns to it must be accepted.

Karma performed with such an attitude will not cause any bondage, but will create citta-śuddhi and pave the way for jñāna (knowledge). Therefore, everyone must strive to be a sāttvika-kartā.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥
muktasaṅgōṅnahamvādī dhṛtyutsāhasamanvitaḥ |
siddhyasiddhyōrnirvikāraḥ kartā sāttvika ucyatē ||

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

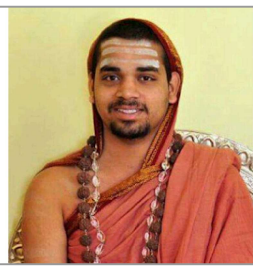


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ANUGRAHA BHASHANAM - 9

Do not blame God for your misery

Misery and comfort alternate in a man's life.

But, when one encounters misery, a number of thoughts arise. Some may wonder, "I have not



committed any crime. Why is God heaping misery on me?". Others think, "God is angry with me. That is why He is punishing me like this." Yet others say, "There is no such being as God. Even if there is one, He has no compassion at all. Even if He has compassion, He reserves it for a chosen few. People like me are no consideration for Him."

Criticizing God like this when they encounter hardship is in the nature of many persons. But it is not because of God's fault that man encounters difficulties. God bestows results in accordance with one's good or bad karmas (deeds). If one commits sin and suffers because of that, God is not responsible (for it). God treats everybody equally.

Bhagavān Veda Vyāsa says clearly in the Brahma Sūtra (2.1.12.1):

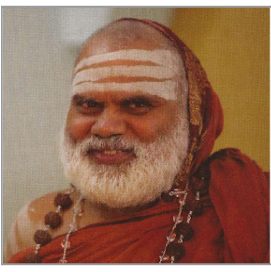
वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ।
vaiṣamyanaairghṛṇyē na sāpēkṣatvāt tathā hi darśayati |

Hence, only if one avoids sinful acts and performs good deeds, will he not have to experience hardship.

Let everybody understand this and perform his duty without blaming God in any adversity, and attain God's grace.

विषमां हि दशां प्राप्य देवं गर्हयते नरः ।
आत्मनः कर्मदोषां तु नैव जानात्यपण्डितः ॥
viṣamāṃ hi daśāṃ prāpya dēvaṃ gar'hayatē naraḥ |
ātmanaḥ karmadōṣāṃ tu naiva jānātyapaṇḍitaḥ ||

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

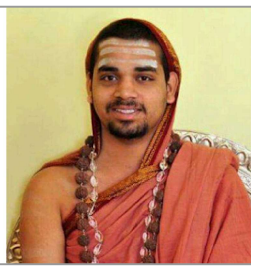


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ANUGRAHA BHASHANAM - IO

ADVISE ONLY THOSE INCLINED TO ACCEPT

All people in this world do not know everything. Our ancestors have stated this fact thus: न हि सर्वः सर्वं जानाति. na hi sarvaḥ sarvaṁ jānāti.

One may know something, and may not know something else. What we do not know, we must learn from others, and impart to others what we know.



But some people are not inclined to learn from others. We must not attempt to advise such persons. Not only will they spurn our good words, but will also insult us.

Take the example in Srimad Ramayana. Vibhishana tried to make Ravana follow the right path. But the latter ignored the advice and went on to disgrace Vibhishana.

Similarly, in the Mahabharata, many people attempted to teach the righteous path to Duryodhana; but he disregarded all counseling. We must not attempt to educate such people.

If you dye a white cloth with colour, it will absorb the colour. But a coloured cloth will not easily accept any other colour. Hence, we should advise only those who have the inclination to heed our words. It is better to abstain from advising the rest.

वचस्तत्र प्रयोक्तव्यं यत्रोक्तं लभते फलम् ।

स्थायी भवति चात्यन्तं रागः शुक्लपटे यथा ॥

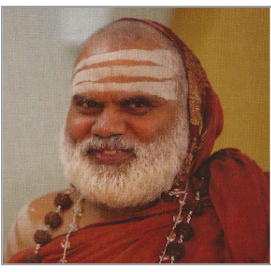
vacastatra

prayōktavyaṁ

yatrōktaṁ labhatē phalam |

sthāyī bhavati cātyantaṁ rāgaḥ śuklapaṭē yathā ||

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

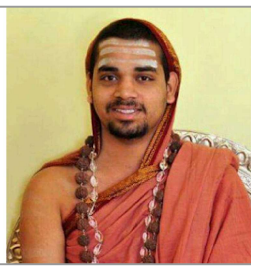


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ANUGRAHA BHASHANAM -II

IMPORTANCE OF CHARACTER



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Men are of two types. A person with good character is categorized as a Uttamaḥ (exalted) and one with bad character as adhamāḥ (fallen). Character is an important measure of man.

One without noble character cannot become Uttamaḥ, however rich or erudite he may be. On the other hand, a man with noble character will be deemed Uttamaḥ even without other attributes such as wealth or scholarship.

Bhagavatpada Śankarācārya describes it thus:

कः साधुः ? सद्वृत्तः । कम् अधमम् आचक्षते ? त्वसद्वृत्तम् ।

kaḥ sādhuḥ ? sadvṛttaḥ | kam adhamam ācakṣatē ? tvasadvṛttam .

In a similar way, two qualities – patience and adherence to truth – lift men to exalted status. A man without patience will encounter difficulties. Nobody will like him.

Likewise, being dishonest may bring in momentary gain, but the difficulties resulting from it will be unbearable. In contrast, though uttering the truth may entail temporary difficulties, it will give

lasting comfort and peace.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji @ Darbar during Navratri at Sringeri

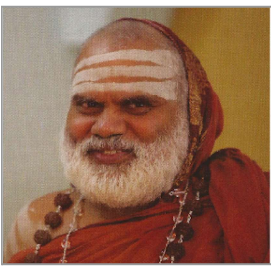
Hence, one who develops patience and adheres to truth will meet with success everywhere. In the words of Bhagavatpada -

केन जितं जगदेतत् ? सत्यतिक्खावता पुंसा ।

kēna jitaṁ jagadētat ? satyatitkṣāvataḥ puṁsā |

May all cultivate these qualities and attain Shreyas.

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

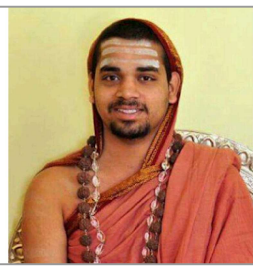


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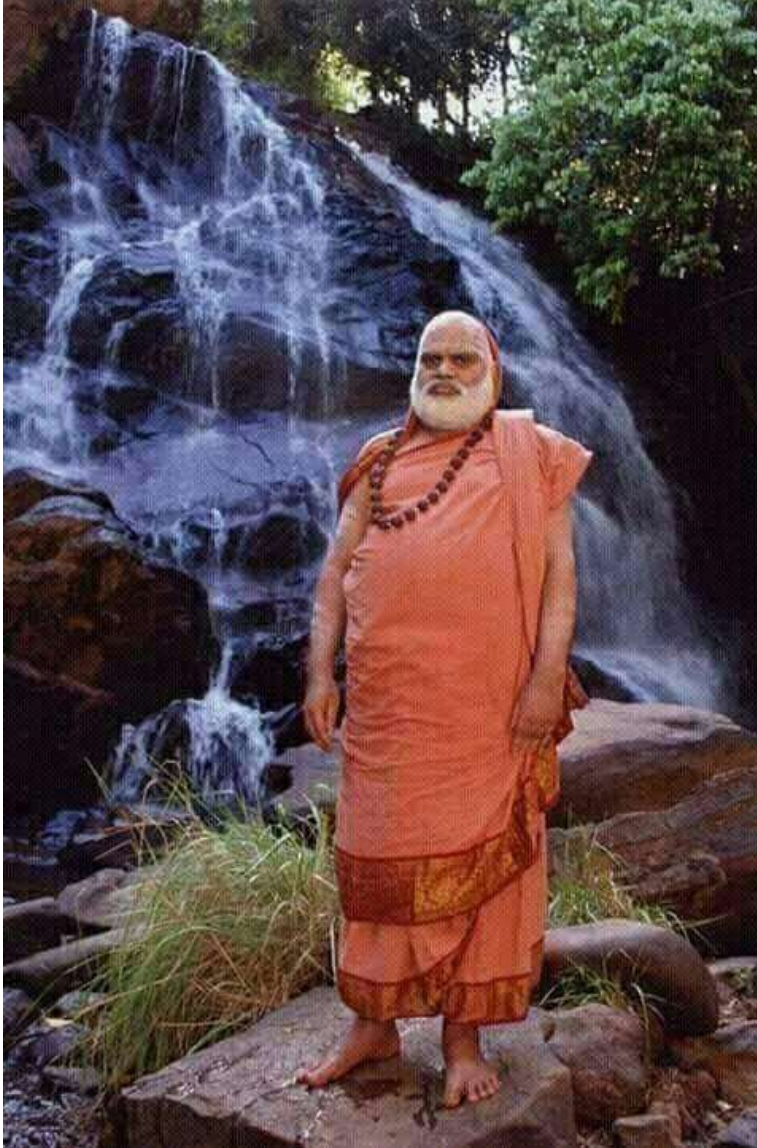


ANUGRAHA BHASHANAM -12

WHAT THE TREE TEACHES

An ordinary man is concerned about his welfare alone, unmindful of what happens to others. He is called स्वार्थी svārthī (selfish).

On the other hand, a noble person desires the well-being of others, whatever be his own difficulties. It is rare to find such a person.



We can easily say that trees are nobler than men, though they may not be intelligent. Bearing the brunt of the hot sun, the tree gives shade to men. Not only that, it offers its flowers and fruits to all beings including humans. In fact, it gives refuge even to the person coming to chop it off!

Why is it that man does not imbibe such noble traits? Extreme selfishness is the cause. On the other hand, trees are not selfish; they exude noble qualities.

So, the lesson from the trees is that we should not be self-centered. Rather, we must help others. Hence trees that silently teach us such values must be nurtured and not cut down.

Like the trees, we should sacrifice selfishness, extend a helping hand to others, and ennoble ourselves.

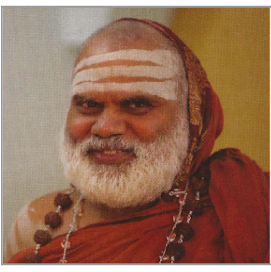
छायामन्यस्य कुर्वन्ति तिष्ठन्ति स्वयमातपे ।

फलान्यपि परार्थाय वृक्षास्सत्पुरुषा इव ॥

chāyāman'yasya kurvanti tiṣṭhanti svayamātapē | phalān'yapi parārthāya

vrkṣās'satpuruṣā iva ||

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

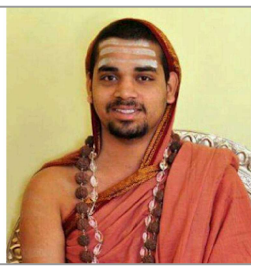


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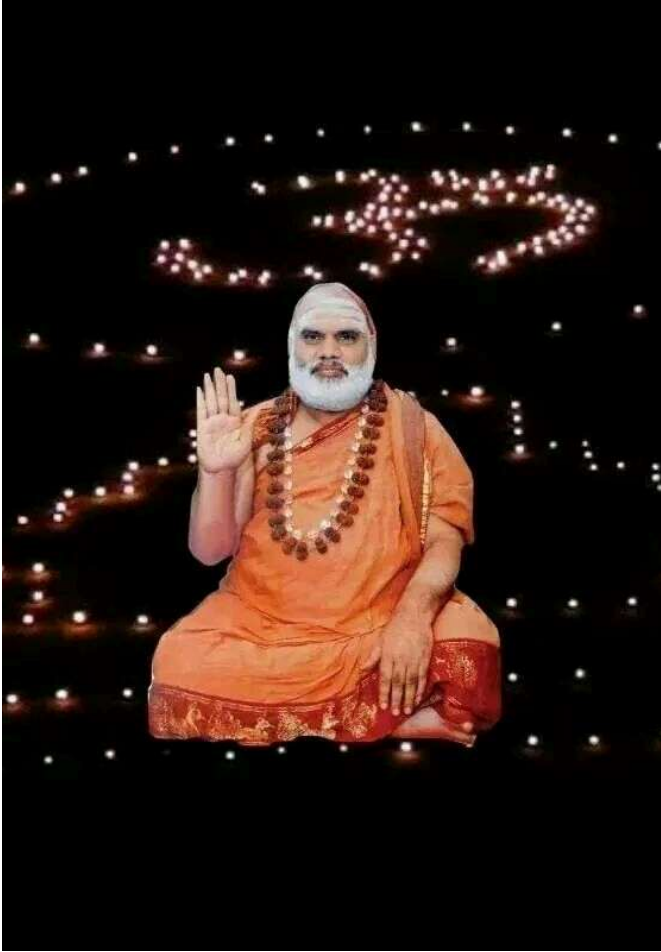


ANUGRAHA BHASHANAM - 13

ATTAIN KNOWLEDGE WITH DETERMINATION

Everybody must start learning at an early age. During that period, there must be no desire for comfort. Whatever discomforts are there, they must be borne with patience. Knowledge should be the only goal and one must be determined to achieve that. Such a person alone will have proper education and become a scholar.

In ancient days (before the churning of the ocean that led to the immortality of the devas), the



devas (the sons of Aditi) and the asuras (demons, the sons of Diti) fought battles frequently. There were fatalities on both sides; but Sukracharya, the preceptor of the asuras, knew the Mrita Sanjeevani (art of reviving dead persons). He revived all the dead demons. However the preceptor of the devas, Brihaspati, did not know the art. Hence he could not restore the dead devas to life. This put the devas in great difficulty.

The devas hit upon an idea. They sent Kacha, the son of Brihaspati, to Sukracharya so that he could learn that art. Kacha became Sukracharya's disciple and was doing service to the Guru. The Asuras, unable to digest this, gave many pinpricks to Kacha. But the latter tolerated everything and continued his Guru Seva. Ultimately, he learnt the mrita sanjeevani art and revived the devas whenever they died in the battles. This is mentioned in the Mahabharata.

Hence, one who tolerates hardships on the path to knowledge and is steadfast in learning, will come up in life and earn

everybody's appreciation.

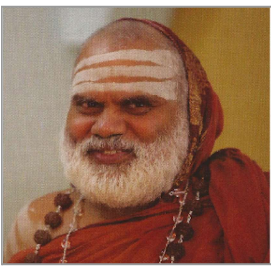
विद्योद्योगी गतोद्वेगः सेवया तोषयेद्गुरुम् ।

गुरुसेवापरः सेहे कायक्लेशदशां कचः ॥

vidyodyogī gatōdvēgaḥ sēvayā tōṣayēdgurum |

gurusēvāparaḥ sēhē kāyāklēśadaśāṁ kacaḥ ||

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmi-ji

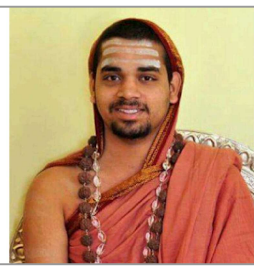


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ANUGRAHA BHASHANAM - 14

BENEDICTORY MESSAGE OF SRINGERI JAGADGURU FOR YUGADI (DURMUKHA SAMVATSARA)

Many people wanting to attain self knowledge feel they can achieve it through tapas (penance) that can elevate them spiritually. So, they want to do tapas and attain that state.

However, real tapas is control of the mind. As long as one is unable to control the mind, whatever else one does would be of no use. On the contrary, one who keeps the mind under



control
attains
everything.

Therefore,
there is no
better
tapas than
restraint of
the mind
and the
ensuing
peace. All
people
seek
comfort.
But there
is no
better
comfort
than

contentment. Whoever is happy will feel comfortable. No amount of wealth will make him comfortable as long as he has not found inner happiness and contentment.

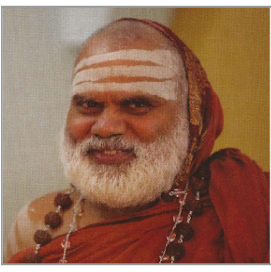
(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji @ Oct 21st 2012 Vijaya Yatra, chennai camp)

A man ridden with desire may not have good health, for, desire constitutes diseases. He can be truly healthy only sans desires.

Moreover, a man must be dharmic (righteous). Of all the dharmas, daya or compassion is the best. There is nothing to equate it. He who is compassionate will be a dharmishta (follower of Dharma).

May everyone realize these truths on the occasion of this Yugadi ushering in the Durmukha Samvatsara and act accordingly to attain Shreyas.

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

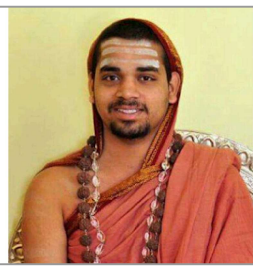


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ANUGRAHA BHASHANAM - 15

TRUE KNOWLEDGE.

Everyone wants knowledge and happiness in their life.

विद्या ददाति विनयं विनया द्यति पात्रताम् ।

पत्रत्वात् धनमाप्नोति धनात् धर्मं ततः सुखम् ॥

vidyā dadāti vinayaṃ vinayā dyati pātratām |

patratvāt dhanamāpnōti dhanāt dharmam tataḥ sukham ||

When we gain proper knowledge, we will be respected in all places. When we are recognized for our knowledge, we can get lots of wealth. When that wealth is used in the proper dharmic way we will get unlimited happiness.



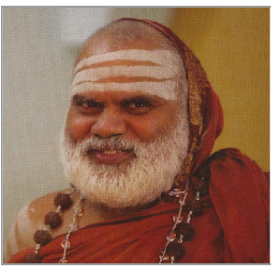
(The Jagadguru inaugurating the "Guru Nivas" building at Bharathi Vidyalaya at Perumbakkamon, 4th October, Chennai 2012 Vijaya Yatra.)

From this sloka we are able to know, when there is proper knowledge with vinaya there will be proper respect with recognition. Dharma alone gives us true happiness in our life. The knowledge which is earned without respect will not be considered as Vidya. As of these days, the place where we learn is called Vidyasala (Educational institution). The wealth that is earned by proper vidya will alone lead us to do dharma, which gives us ultimate happiness.

Father is called Pitha in Sanskrit. A father is called so in Sanskrit because he is the one directing his son in the proper path with a lot of care and security. We have to see if people are caring enough to provide their children with proper security because that will only give true happiness to their children. Without care, providing knowledge through education makes their children's mind as a money making tool and such education is not a real security given by Pitha(father). When such a culture is thought by the parents to their children, in later days, children may not care for their parents and hunger for money alone will be the way of living for their children.

One can have a lot of wealth, but he can't eat that money for his hunger. He has to buy or prepare food and eat for his hunger. Like that one can't get real happiness from the money or wealth or name and fame. Through dharma we get true happiness. We have to know what dharma is, what true education for knowledge gives real happiness.

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

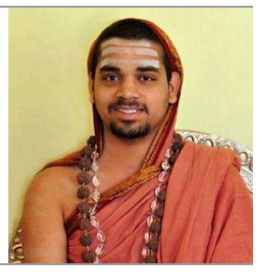


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ANUGRAHA BHASHANAM -16

PRAYERS TO GOD

Many implore God's intervention to secure a job, to provide an offspring, or even to help in finding a match for their son or daughter. However, one must be wise when praying to God.

Sri Adi Shankaracharya pointed out that one must implore God to help remove one's ego and develop humility. No one can lay a claim to omniscience except God - न हि सर्वः सर्वं जानाति. God alone is omniscient. Expressing his humility, Bhartruhari said, "I once thought I knew everything. Now as I gain knowledge from elders, I realize that I knew naught back then."

The Shastras urge a rich man to realize that there will be men richer than him and be humble despite his wealth. A poor man must realize that there will be men poorer than himself, and be satisfied with his status. Hence one must never feel that he is superior to everyone else. Despite speaking at length, and listening to such teachings, we do not seem to shed our ego. Hence pray to God for removing your ego.



The second prayer is to stop desires from springing up in the mind and be content with what one has. Bhagavan says in the Gita:

यदृच्छालाभसन्तुष्टः द्वन्द्वतीतो
विमत्सरः ।
समः सिद्धावसिद्धौ च गुणातीतः
स उच्यते ॥

yadṛcchālābhasantuṣṭaḥ
dvandvātītō vimatsaraḥ |
samaḥ sid'dhāvasid'dhau
ca guṇātītaḥ sa ucyatē ||

Jagadguru Śankarācārya
His Holiness
Mahāsannidhānam Śrī Śrī

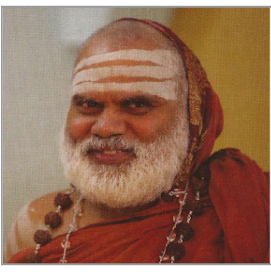
Śrī Bhāratī Tirtha Mahāswāmiji, May 7-8, 2012 Vijaya Yatra

Bhagavan uses the term, "यदृच्छालाभसन्तुष्टः" yadṛcchālābhasantuṣṭaḥ to signify that one must be content with one whatever receives, and not approach others and hanker after everything. A man who lacks contentment will not be happy.

The third prayer is to help us cultivate compassion. The fourth prayer is to help one cross the ocean of Samsara: the cycle of births and deaths.

Such must be your prayers: to remove ego, desires, to cultivate compassion and to cross the ocean of Samsara. May everyone pray thus and attain Shreyas.

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

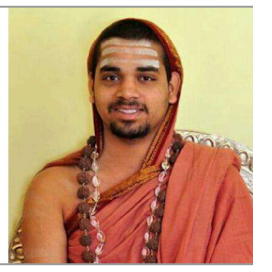


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ANUGRAHA BHASHANAM -17

THE WEAK SHOULD NEVER CHALLENGE THE STRONG

Each man should understand his capacity and act accordingly. It is not proper to insult or antagonise those who are more powerful. If that is done, it will end in disaster.

In connection with this, Bhishma narrated a story to Yudhisthira. In the Himalayan region, there was a big silk-cotton tree. In its shade a number of people and animals took shelter. Birds were also living in that tree.



Once Narada asked that tree, "You are so big. Does not Vayu (the wind) do you any harm? Are you both friends?" The tree replied haughtily, "There is no friendship between us. Vayu has neither the capacity to stand before me, nor do anything to me. If he comes near me, he alone will be disgraced."

Thereupon, Narada pointed out that the tree should not have such arrogance. He went to Vayu and told him about the entire conversation. Vayu got angry, went to the tree, and threatened he would destroy it because of

its arrogance. The tree again said, "You cannot do anything to me. I need not be afraid of you at all." Vayu said he would come the next day and finish it off.

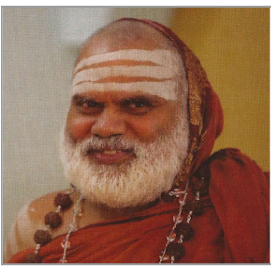
After Vayu left, the tree thought, "I have done a great mistake by talking haughtily with Vayu. Indeed, I am nobody in front of his strength. Therefore, I myself will shed all my leaves, branches, and everything."

The next day, when Vayu came and saw the tree without leaves, branches and everything, he said "You yourself have done what I should have done. Reap the result of your own ahankar (haughtiness)."

Hence, the weak should never haughtily challenge the strong.

तस्माद्वैरं न कुर्वीत दुर्बलो बलवत्तरैः।
शोचेद्भि वैरं कुर्वाणो यथा वै शाल्मलिस्तथा ॥
tasmādvairam na kurvīta durbalō balavattaraiḥ|
śōcēd'dhi vairam kurvāṇō yathā vai śālmalistathā ||

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

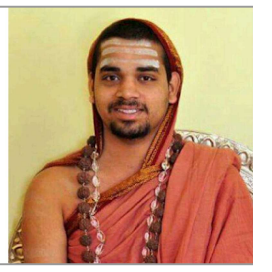


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ANUGRAHA BHASHANAM - 18

BE STEADY EVEN IN HARDSHIP

Ups and downs are natural in human life. Even persons leading a very comfortable life will at times encounter difficulties. True, Dharmaraja was an emperor. Did he not have to undergo vanavasa (life in the forest)?

However wealthy one may be, at some juncture, one may be constrained to lose everything.



Likewise, even the most courageous man will occasionally be gripped by fear.

The Jagadguru at the Sri Sharada Shankara Madam Trust of Swami Brahmananda Saraswati (seen seated in the centre), May 8th, 2012 Vijaya Yatra

Only those who remain steady under such trying circumstances, and take the right decision using their discretion, are intelligent. But many lose their grit under tribulations and become rude. They even consider suicide.

This is absolutely wrong. Did not people like Yudhishtira, Nala and Rama face such difficulties? Everyone has to suffer prarabdha (ordained fate).

Nobody can say that one will always encounter hardships. One must have the faith that the bad period will be over and good days will dawn. Such persons are definitely bound to prosper.

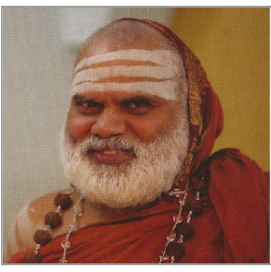
व्यसने वार्थकृच्छ्रे वा भये वा जीवितान्तगे ।

विमृशंश्च स्वया बुद्ध्या धृतिमान् नावसीदति ॥

vyasanē vārthakṛcchrē vā bhayē vā jīvitāntagē |

vimṛśānsca svayā bud'dhyā dhṛtimān nāvasīdati ||

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

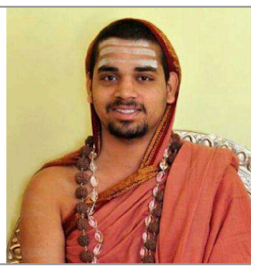


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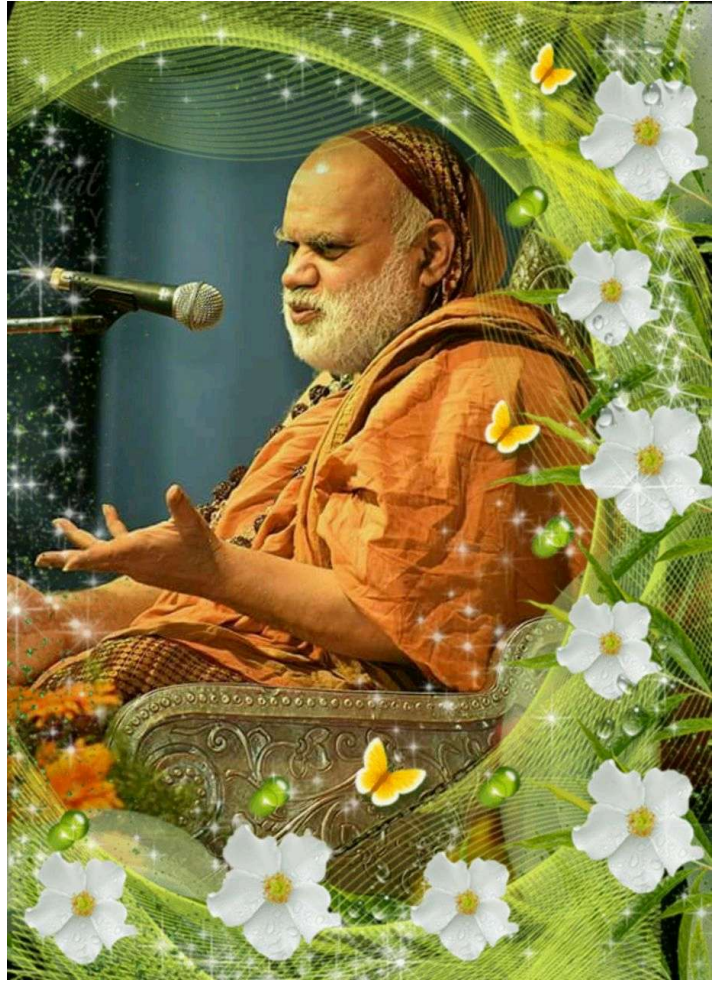
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ANUGRAHA BHASHANAM - 19

OUR MAIN DUTY

Śrī Bhagavad Gītā should be read at least once in our lifetime. Śrī Kṛṣṇa made Arjuna as a tool and did upadesa to all of us. How one should perform his duties, and which type of consuming food is good for us is known from Gītā. How one should perform pooja, yajya, dāna, tapas for attaining śreyas are also explained in it. What are the three guṇās (Sattva, rajō and tamō) are explained in a very detailed manner. It should be known through Guru and should always keep in our mind the sattva guṇā. If we do anything with the sattva guṇā, then it will be in a very purified manner and we will succeed in anything. If we develop this sattva guṇā within ourselves and do service to our Guru step by step, our intellect will be purified and we will be entitled for the anugraha of our Guru. This will lead us to learn and know the facts of Vedanta. When our citta is purified, our manas will overcome the three guṇās, which will help us to meditate deeply. That mind and intellect will help us to go in the path of mokṣā.

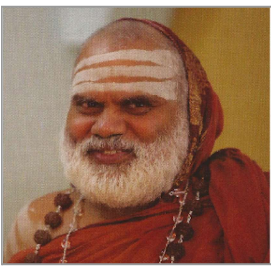


गुणानुरक्तं व्यसनाय क्षेमाय
 नैर्गुण्यमथो मनः स्यात् ।
 यथा प्रदीपो घृतवर्तिमश्रन् शिखा
 सधूमा भजति ह्यन्यथा स्वम् ॥
 guṇānuraktaṁ vyasanāya kṣēmāya
 nairguṇyamathō manaḥ syāt |
 yathā pradīpō ghṛtavartimaśnan
 śikhā sadhūmā bhajati hyan'yathā
 svam ||

The lamp will be bright and will shine when it is lighted with pure ghee. Like this, when the mind is filled with the guṇas, then it will lead us to sorrows and pains. If one is not affected by the guṇās, then it will lead to mokṣā.

Keeping this always in our mind, until we are free from the effects of guṇās, we should practice the sattva guṇā.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmi-ji

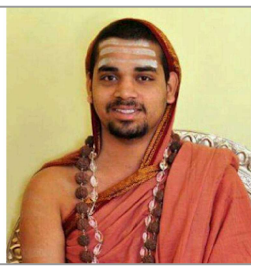


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ANUGRAHA BHASHANAM - 20

POWER OF TRUE BHAKTI

Our Rīsis have given us sastras, purans and ithikasas for our well-being. There is no doubt that the one who reads these sastras, purans and ithikasas and knows at least few from them and lead his life as per the sastra, puranas and ithikasas will be benefited.

Some may get a doubt that, "I have done many wrong actions in my life. What will be the benefit of reading them now? Will it save me?". For such questions, Bhagavan Śrī Kṛṣṇa has replied in Bhagavad Gītā. HE gives guarantee by saying these lines.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः संयग्व्यवसितो हि सः ॥
api cētsudurācārō bhajatē māmanan'yabhāk |
sādhurēva sa mantavyaḥ sanyagvyavasitō hi
sa: ||

Bhagavan Śrī Kṛṣṇa says that, once the fault has been realized by a person and starts praying to me, it is sure that he is also to be considered as a good human. The one is entitled to the grace and blessings of Bhagavan, when he feels for all his bad actions and surrenders totally at the lotus feet of HIM through his bhakti.

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ।
kauntēya pratijānīhi na mē bhaktaḥ praṇaśyati |

We should also keep remembering in our mind what Bhagavan Śrī Kṛṣṇa said "O Arjuna ! Remember that my bhakta never had an end" in Bhagavad Gītā. So one should not blame himself for being a sinner and there is no one to save and protect him and waste his precious time in such type of thoughts. Iśvara is there who has unbounded mercy to all who have surrendered at Him with true devotion. HE will save and protect us with compassion when we surrender at His Lotus Feet by realizing ourselves with true devotion.

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



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