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SRI SHANKARA JAYANTI SPECIAL

ANUGRAHA BHASHANAM

THE SUBTLETY OF DHARMA

The nature of Dharma is subtle - धर्मस्य तत्त्वं निहितं गुहायाम् dharmasya tattvaṃ nihitaṃ guhāyām.. Because of the principle of Dharma is implied, elders have described it so. In the



Mahabharata, Yudhishtira asks Bhishma,

सत्यं चैवानृतं चोभे
लोकानावृत्य तिष्ठतः ।

तयोः किमाचरेद्राजन् पुरुषो
धर्मनिश्चितः ॥

satyaṃ caivānṛtaṃ cōbhē
lōkānāvṛtya tiṣṭhataḥ |

tayōḥ kimācarēdrājan
puruṣō dharmaniścītaḥ ||

“How should one who is committed to Dharma conduct himself in the world?”. In

reply, Bhishma extols the greatness of speaking the truth and says that truth must always be uttered.

सत्यस्य वचनं साधु न सत्याद्विद्यते परम् ।

satyasya vacanaṃ sādhu na satyādvīdyatē param |

However, there may be situations where speaking the truth brings harm. At such times, even if one utters untruth, it will be Dharma and not Adharma.

Suppose thieves enter a town and ask a man on the street, “Which is the house of the richest man here?” That man may know it, but he must say he does not know. What he says may be a lie; but in this case, speaking a lie is Dharma because, if he utters the truth at that time, the result will be disastrous. One who discerns the subtlety of Dharma and follows it will attain Shreyas (grace).

येऽन्यायेन जिहीर्षन्तो धनमिच्छन्ति कस्यचित् ।

तेभ्यस्तु न तदाख्येयं स धर्म इति निश्चयः ॥

yē'nyāyēna jihīrṣantō dhanamicchanti kasyacit |

tēbhyastu na tadākhyēyaṃ sa dharma iti niścayaḥ ||

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-jī

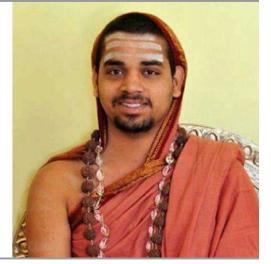


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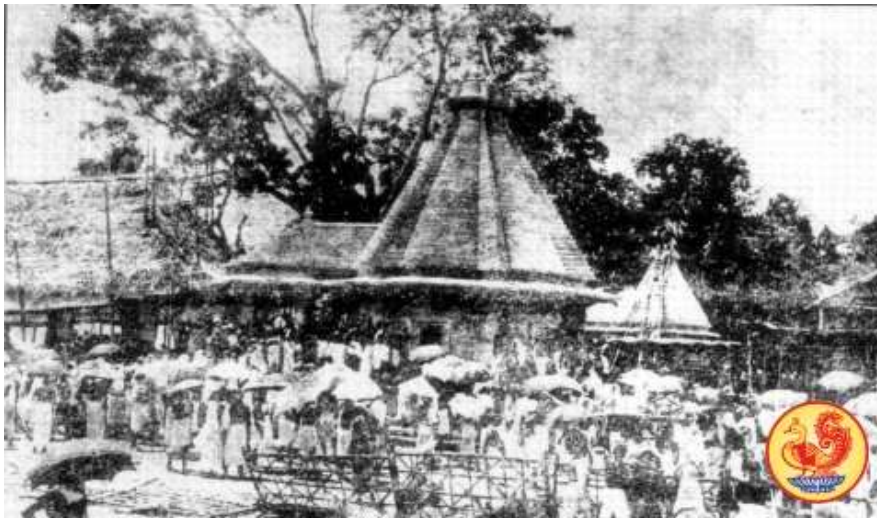


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Śrī Śankarabhagavadpāda is none other than Lord Śiva. He established four Amnaya Peethams in four directions of our country. In that, Śrī Sringeri Sharada Peetam is the first and foremost Peetham established by Śrī Śankarabhagavadpāda. In his life span of 32 years, he spent the most important period of 12 years in Sringeri. The Peedathipathis of this divine Peetham is considered as swayam Śrī Śankarabhagavadpāda. We can realize this from their Life history. The incidents that happened in the life of Śrī Kṛṣṇa shows us that he is none other than Lord Mahāviṣṇu. Like that, the incidents that happened in our Śrī Sringeri Sharada Peetam Jagadgurus show us that they are none other than Śrī Śankarabhagavadpāda. The 33rd Jagadguru Śrī Sacchidananda Shivabhinava Narasimha Bharati Mahāswāmiji in the unbroken chain of Acharyas of Śrī Sringeri Sharada Peetam, is the mahan who blessed and pointed out us about the puṇya kestram of Kalady, the birth place of Śrī Śankara. He was very much devoted to Śrī Adi Śankarāchārya and was always thinking of finding the birth place of Śrī Adi Śankarāchārya, as per the details in the Madhaveeya Śankara dig Vijayam, which was written by the 12th

Jagadguru Śrī Vidyaranya Mahāswāmiji in the unbroken chain of Acharyas of Śrī Sringeri Sharada Peetam. Śrī Sacchidananda Shivabhinava Narasimha Bharati Mahāswāmiji started personally performing special Pūja to Śrī Adi Śankarāchārya's idol, which was originally only one among a group of idols worshipped in Sringeri.



In the 1880s, Śrī Sacchidananda Shivabhinava Narasimha Bharati Mahāswāmiji placed Śrī Adi Śankarāchārya's idol at Sringeri in a separate shrine with arrangements for daily worship. He also instituted the annual festival of Śrī Śankara

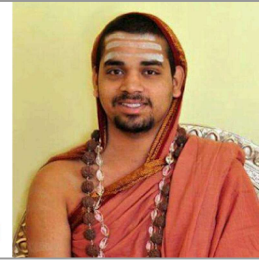


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Jayanti in memory of Śrī Adi Śankarāchārya, commemorating His birth. The celebration were directed to be commenced on the first day of the bright fortnight of the Vaishakha month (Vaishakha Shukla Pratapat) and concluded on the fifth day, the anniversary of Śrī Adi Śankarāchārya (Vaishakha Shukla Panchami). All the Acharyas of our Śrī Sringeri Sharada Peetham are very much devoted in celebration of Śrī Śankara Jayanti festival in a very grand manner and they follow the tradition and the subsequent Jagadgurus added some more rituals in this celebration and till date we are celebrating in a grand manner which includes, Upaniśads pārayana, Veda Pārayana, Pārayana of Śrī Madhaveeya Śankara Dig Vijaya, etc and daily Mahanyasa Poorvaka Rudra Abhiśeka followed by Archana is performed in the morning and daily evening the Jagadguru Himself will give lectures. Honoring of veda pandits by conducting exams to them and cash awards are also given to them. With the Rathotsavam function, the festival comes to an end. This is followed in the same manner even they are in Vijaya Yatra.



Lot of incidents shows that all in our unbroken chain lineage of Śrī Sharada Peetham are swayam Śrī Ādi Śankarācharya only. The 33rd Jagadguru Śrī Sacchidananda Shivabhinava Narasimha Bharati Mahāswāmiji took sannyāsa from his Guru 32rd Jagadguru Śrī Vruddha Narashimha Bharati Mahāswāmiji at the age of eight. Śrī Ādi Śankarācharya also took sannyasa at the age of eight. Śrī Sacchidananda Shivabhinava Narasimha Bharati Mahāswāmiji is the re.discoverer of Kalady Punya Kestram. He constructed a temple for Śrī Ādi Śankarāchārya and for Goddess Śaradamba on the northern bank of Poorna River, facing the south. A beautiful and broad flight of thirty two steps (indicating indirectly the age of 32), made of granite slabs, and was built at the northern bank, adjacent to the shrines, to help the devotees reach the river for a sacred bath. On 21st February, 1910 (The twelfth day of bright half of Magha in the year Sowmya) was fixed for the Kumbhabhishekam ceremony. Śrī Sacchidananda Shivabhinava Narasimha Bharati Mahāswāmiji receiving the divine assent from Goddess Sharadamba, commenced His tour to Kalady on the Magha Shukla Panchami of the year Parabhava (March 1907) for the Kumbhisheka ceremony for the temple constructed in Kalady for Śrī Ādi Śankarāchārya.

Continuing His Yatra, the Jagadguru arrived at a village called Perumbavoor



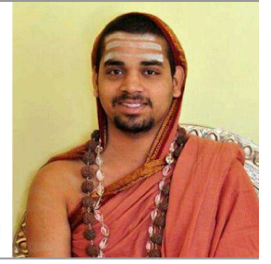


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situated on the southern bank of the Poorna River at a distance of about five miles from Kalady. That night in his dream, he had the vision of an elderly lady wearing in a white saree said that she lived underneath a certain Ashoka tree and came to welcome the Jagadguru. The next morning the Sri Ramachandra Sastry and Sri Srikanta Sastri who are in charge for this massive historical event came from Kalady to have darshan of Jagadguru and explained in detail about the arrangements made in Kalady for the Kumbhabhishekam and as directed by Jagadguru they started describing the details about the shrines. While discussing, they told that near the Goddess

Sharadamba Shrine there is a Ashoka tree adjoining which Sri Aryamba, the mother of Sri Shankara, had been cremated.



On hearing this our Jagadguru Śri Sacchidananda Shivabhinava Narasimha Bharati Mahāswāmiji immediately realized that it was Sri Aryamba who had appeared in His dream the previous night. He took this as a divine approval for His long cherished desire and with a voice of emotional chok he started verses on praising the great mother Sri Aryamba. Everyone there were not able to catch

what is happening there. After sometime, His Holiness explained about his previous day dream to them and expressed His immense joy that Mother Aryamba had herself invited Him to Kalady. Even though lot of incidents in our Acharyal's life history shows that he is swayam Śrī Ādi



Śankarācharya this incident clearly without any doubt proved that Śri Sacchidananda Shivabhinava Narasimha Bharati Mahāswāmiji is none other than Śrī Ādi Śankarācharya. We all know that Holy Mother Aryamba doesn't call or think about anyone except his son Śankara even at the time of her last moment. A Mother knows very well about her son at any time.

Similarly if we take the life history of 34th Peedathipathi of Śri Sringeri Sharada Peetam Śri Chandrashekara Bharati Mahāswāmiji, we all will agree that he is swayam Śrī Ādi Śankarācharya. We will see one single



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similarity in their life. Śrī Gopala Sastrigal and Lakshmi amma lived happily in Sringeri by doing their duties as said in sastras. They gave birth to eleven babies and all died within a very short period of time and they were very much worried and they were longing for a child. They went to then Jagadguru and with his blessings they decided to go to Gokarnam during the period of Śivaratiri to do parikara and wanted to surrender at the Lord of Gokarana Śrī Mahābaleśvara for fulfilling their desire of having a child. They went to Gokarna and did the Śiva aradana as per the tradition and did upavasa and sincerely worshipped Him, and were spending the days there. The next day of Śivaratiri the couple was sleeping in Gokarnam. Both at the same time had a same type of dream that Lord Śiva appeared in their dream and blessed them, that they will have a blessed child and who will be a great example for a sat puruśa. This very single incident proved that {Śrī Śivaguru and Aryamba penance for a child} both Śrī Ādi Śankarachārya and Śrī Chandrashekara Bharati Mahāswāmiji are one and the same. His Holiness instituted a Yajur Veda Patasala at Kalady.

The 35th Peedathipathi of Śrī Sringeri Sharada Peetam, Śrī Abhinava Vidyatirtha Mahāswāmiji's life history gives us many proofs that he is swayam Śrī Ādi Śankarachārya. If we see very few drops from his life, we will realise this truth. Śrī Abhinava Vidyatirtha Mahāswāmiji's Ashttotara Namavali also gives the information regarding this. Śrī Abhinava Vidyatirtha Mahāswāmiji established lot of mutts throughout India. Like Śrī Ādi Śankarachārya, he travelled several time throughout India and spread our sanathana dharma and lived as an example for others how a yogi should live. He visited Kalady kestram for fifteen times in his life time and conducted the meet of Śankarachāryas of Sringeri, Puri and Dwaraka—the Heads of three of the four Peetams established by Jagadguru Śrī Ādi Śankarachārya at Kalady. His Holiness had many buildings constructed at the Math complex to improve the living conditions of the vedic scholars. He also constructed the Shankara Memorial Hall that houses a lecture hall and a library. In 1984 to mark the occasion of the Platinum Jubilee year of the revival of Kalady, His Holiness conducted a grand celebration at Kalady. His Holiness is the only Jagadguru till date who travelled Nepa and worshipped Lord





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Pasupatheeswara after Śri Ādi Śankarachārya.

Following the foot prints of our Sringeri Jagadgurus Life Histories, we can say that the 36th Peedathipati of Śri Sringeri Sharada Peetam His Holiness Jagadguru Śrī Śrī Śrī Mahāsannidhanam Śrī Śrī Śrī Bharati Tirtha Mahāswāmiji is the incarnation of Śri Ādi



Śankarachārya.

Śri Tangirala Venkateswara Avadhani and Anantalakshamma couple were leading their life with full devotion and following the dharma as per sastras. They were blessed with female children. The couple wished to have a male child by recalling the vedic statement “Loka is not there for one who is bereft of a son”. Śri Avadhani daily worshipped Bhavani Shankara on the banks of River Naguleru in Alumallepadu with Mahanyasa-Purassara-Rudra-Abhishekam to the deity of the temple for a year. When Avadhani was shifted to Machilipattinam during the Sri Ramanavami Mahotsavam, Sri Avadhani prayed Lord Rama to fulfill his desire and that he would name his son ‘Sitarama’. For the part of Smt. Ananta Lakshamma she prayed Lord Anjaneya to fulfill her desire so that she will name her son ‘Anjaneyalu’. One early morning she dreamt of Sri Anjaneya appearing before, gracing her with three mangoes and vanishing. She disclosed her dream with her spouse and they were blessed with a divine child and they named him as ‘Sitarama Anjaneyalu’. Another incident is that One day the child started crying and it drew the attention of almost everyone in the family as well as in the neighborhood. No one was able to control the crying child and they don’t know the way to stop him. The reason was unknown to everyone and they tried many ways but the result is zero. They finally decided to take the child to the temple. To their utter surprise, their sweet little cute son who was crying together for continuous hours, stopped crying the moment they entered the temple and not only stopped his crying but also another amazing incident happened suddenly there. Sri Anjaneyalu started gazing at the idol of the Lord with an indescribable involvement and His lips started automatically ‘Śambo, Śiva Śiva ‘Śambo, Śiva Śiva’. Words are inadequate to describe that he is none other than Śri Ādi

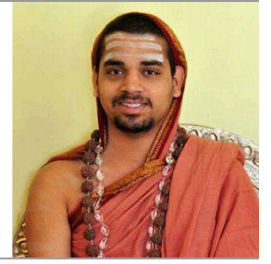


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Śankarachārya. His Holiness through his great effort established “Sri Shankaracharya Sanskrit University” in Kalady and did more developments in Padasala and in the other complex for the convenient of all. The year 2010 marked as the centenary year of the revival of Kalady by the 33rd Acharya. His Holiness Sri Bharati Tirtha Mahaswamiji whose devotion with Śri Ādi Śankarachārya is unparalleled like his Gurus celebrated the function in a very grand manner and did Kumbhabhishekam at Kalady.

Uttarthikari of Śri Sringeri Sharada Peetam His Holiness Jagadguru Śrī Śrī Śrī Sannidhanam Śrī Śrī Śrī Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati



Mahāsawāmi-ji in his poorvasrama days was very much devoted to Śrī Kṛṣṇa and used to visit the Śrī Kṛṣṇa temple nearby his house daily and spend time there, which is the reflecting of Śrī Śankara’s early days. Even today we can see the Śrī Kṛṣṇa temple in Kalady near

the banks of poorna where Matha. Aryamba used to worship daily. It is very clear from the very few drops from the life history of Acharyas of Śri Sringeri Sharada Peetam that those who sit in the Peetam of Śri Sringeri Sharada Peetam are none other than Śri Ādi Śankarabhadgavādpādal. It is our prime duty to celebrate Śrī Śankara Jayanti Mahōtsavam without any fail as directed by our Acharyas.

“Sringeri and Kalady are like two eyes to the Acharyas of Sringeri Sri Sharada Peetam” is what His Holiness Jagadguru Śrī Śrī Śrī Mahāsannidhanam Śrī Śrī Śrī Bharati Tirtha Mahāsawāmi-ji has declared in no uncertain terms. Kalady, the avatara kshetram of the unequalled Jagadguru Śri Ādi Śankarachārya is according to the Acharyas of the Sharada Peetam, which is to be a sacred pilgrimage center like Varanasi and Rameswaram.



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Sacred Discourse Blessed by His Holiness Jagadguru Śankarāchārya Śrī Śrī Śrī Abhinava Vidyatheertha Mahāswami-ji.

Śankara Bhagavatpāda

अहये बुध्नाय नमो ब्रध्नाय नमो नमोऽस्तु गणपतये ।
आर्यायै भारत्यै च नमो नमोऽस्तु विष्टरश्रवसे ॥

ahayē budhnayāya namō bradhnāya namō namō'stu gaṇapatayē |

āryāyai bhāratyāi ca namō namō'stu viṣṭaraśravasē ||

(Tattvabindu, mangalāśloka)

(Salutations to Gaṇapati, Āditya, Viṣṇu, Ambikā and Śiva.)



The four Vedas as also the smṛtis that are based on them have, since immemorial times, revealed to the people of India how they should conduct themselves to attain blessedness in this world and the next. The smṛtis and our tradition have enabled us to know that the Vedas are the foremost of the means of valid knowledge and that they were revealed by God to the ancient seers for the good of the world. The vedas throw light on Karma, physical observances, upāsanā, the concentration of the mind and the contemplation on God, the Regulator of the universe and jñāna, the true knowledge of God.

With the passage of time, karma became predominant while upāsanā and jñāna lost importance. It is, after all to be expected that when one comes to the fore, the others are forced to recede at least a little. Karma, upāsanā and jñāna are all needed for a person to realize the Supreme and get identified with It. Amongst these, knowledge is absolutely essential; karma and upāsanā contribute to its manifestation. It is insufficient if a person stops with karma and upāsanā. About two thousand years ago, karma was given extreme importance and upāsanā and jñāna became decadent. Śravaṇa- hearing of the Truth through the words of the śāstra and the Guru; manana-reflection on the Truth and nididhyāsana-firm meditation on the Truth, which directly lead to knowledge were ignored. People began to revel, as it were, in dullness.

At that time, several thinkers sought to effectuate the highest good exclusively through the exercise of their power of reasoning. Consequently, there arose religious conceived notion solely



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by the human mind that discounted the Vedas. The reasons for people turning to them then and now are similar.

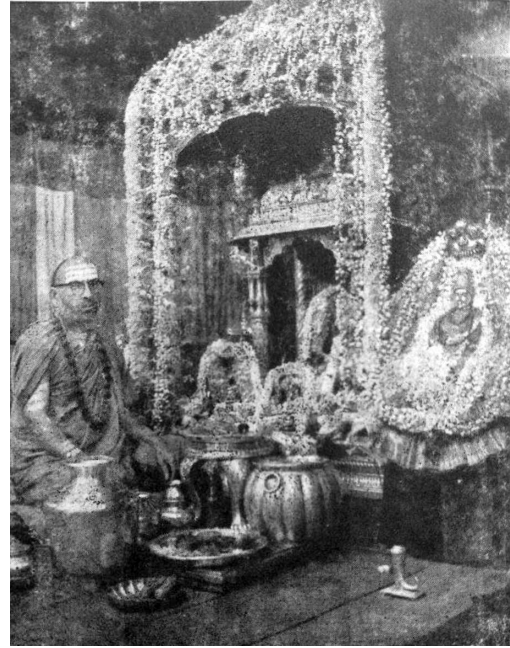
कर्मलाघवमित्यलसा इतः पतितानामप्यस्त्यनुप्रवेश इति अनन्यगतिका भक्ष्याद्यनियम इति रागिणः स्वेच्छया (दार) परिग्रह इति कुतर्काभ्यासिनः...

karmalāghavamityalasā itaḥ patitānāmapyastyanupravēśa iti anan'yagatikā bhakṣyādyaniyama iti rāgiṇaḥ svēcchayā (dāra) parigraha iti kutarkābhyāsinaḥ...

(Udayana's Nyāyakusumāñjali, stabaka 2)

(Lazy persons embrace a non-Vedic religion motivated by the paucity of obligatory actions, desperate ones by the welcome extended even to the debased, intemperate one by the welcome extended even to the debased, intemperate ones by the scope for the unregulated gratification of the palate and perverts by the freedom to wed any female one facies.)

These reasons that have been highlighted by Udayana are worth recalling. If any famous Kāvya be considered, one encounters numerous textual variants and several commentaries that differ from each other in their interpretations. When such is the divergence of views even with regard to kāvyas, it is surely impossible to ascertain the means to the highest good with finality if nothing authoritative is relied upon and every person comes to his own conclusion just on the strength of his own analysis. We should bear in mind that:



यत्नेनानुमितोप्यर्थः कुशलैरनुमातृभिः ।

अभितुक्ततरैरन्यैरन्यथैवोपपाद्यते ॥

yatnēnānumitōpyarthaḥ kuśalairanumātr̥bhiḥ ।

abhituktatarairan'yairan'yathaivōpapādyatē ॥

(Bhāmatī on Brahmasūtra 2.1.11)

(Even what has been painstakingly demonstrated by adroit logicians is proved to be otherwise by defter dialecticians.)

How indeed can a person who believes in God, the Creator of the world, accept even without having first instructed man as to what he should and should not do, God rewards or punishes him for his actions? The sensible way to rule a kingdom is to lay down the laws first and to enforce them thereafter. Likewise, it is but proper that God gives us the śāstra before assigning us the fruits of our actions.

At the time when thinkers were unwilling to accept that injunctions and prohibitions that have been specified by God, who controls the universe and when credos conforming to predilections proliferated, the state of affairs was like riding an unbridled stallion and like digging a well in dry sand. On account of these numerous rudderless creeds, people began to feel perturbed and



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wished for God's guidance. Whilst this discomposure intensified, there occurred the advent of



Śankara Bhagavatpāda in a pious Brahmin family at Kalady, situated in Kerala on the banks of the sacred river Pūrṇā and sanctified by a temple to Lord Kṛṣṇa. He mastered all the śāstras during childhood himself. His knowledge of the Absolute obviated even the taste for sensuous pleasures and He began to strongly feel that it should be imparted to the world.

His mother had no other child but Him and her spouse was not alive. The mother could not brook separation from her son but the son had a message of peace to pass to the world and so was not in a position to remain with Her. Such was His disposition that He could not confine Himself to holding just her as His own; His innate outlook was that the whole world was His very own.

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥
ayaṁ nijaḥ parō vēti gaṇanā
laghucētasām |

udāracaritānām tu vasudhaiva

kuṭumbakam ||

(Śārṅgadharapaddhati (manasviraśamsā 6)273)

(The petty ponder, "Is this person my own or not?" but the magnanimous view the world as their family.)

These words of the ancients about the high-minded found fulfillment in Bhagavatpāda. He was disinclined to harrow her by leaving her nonchalantly. He was dear as life. As this state of affairs continued, one day, when Śankara stepped into the river Pūrṇā for a bath, a crocodile gripped His leg and began to drag Him into flowing waters. He called out to His mother. Unable to bear the plight of her son, she began to shed copious tears. He said, "O mother! Alarmed by me, this crocodile is hurting Me. It is only through samnyāsa that I can promise all, including this crocodile, immunity from fear on account on Me. Hence, please permit Me to become a sannyāsin". Not seeing any other way to save His life, she gave Him leave to do so.

Dispassionately turning away from all comforts for the welfare of the world, He proceeded in search of a Guru, to the banks of the Narmada. There, Govindapāda initiated Him into sannyāsa in the prescribed manner. Bhagavatpāda absorbed the teachings of His Guru about the Ātman. He



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thus showed how the Vedic injunction about resorting to a Guru for acquiring knowledge should be adhered to. The Veda has said:

आचार्याद्भ्यैव विद्या विदिता साधिष्ठं प्रापत्
ācāryād'bhyaiva vidyā viditā sādhiṣṭhaṁ prāpat

(Chāndogya Upaniṣad 4.9.3)

(Only the knowledge received from a preceptor becomes unsurpassable).

On discerning the superhuman abilities of his disciple, the Guru became wonder-struck. He instructed Śankara to author a commentary on the Brahmasūtras and disseminates it for the spiritual uplift of the mankind. Bhagavatpāda wrote commentaries the Brahmasūtras, the Bhagavadgītā and the ten principal Upaniṣads and on few ancient writings that expound the Truth such as Sanatsujātīya, a part of the Mahābhārata. In them, He has demonstrated that non-dual, absolute consciousness alone is real. His various exegeses are entwined with trenchant logic and can be fathomed only by deep thinkers. Containing replies that fully rebut the objections of disputants, they are well-suited to be reflected upon by the erudite.

Pandits were not the only ones with whose uplift Bhagavatpāda was concerned. He had the lofty ideas that even those not versed in the śāstras should realize the Supreme and be free from the bond of transmigratory existence. So, He wrote books such as Vivekacūḍāmaṇi, Upadeśasāhasrī and Prabodhasudhākara; these are classified as prakaraṇas and not voluminous. Each of them can be perused in days and much study of the Vedānta-śāstra is not a prerequisite

to understand them; knowledge of Sanskrit is sufficient.



Though Bhagavatpāda was born in Kerala and Kerala's patois of His days was His mother tongue, He did not compose His works in it; large-hearted, He aimed at more than mere parochial edification. Sanskrit was then the language utilized by the Pandits of every nook and corner of India and it was understood by many

without difficulty. With the magnanimous view that people everywhere should gain a proper knowledge of the scriptural path, He penned books in Sanskrit. The Vedas, which are the founts of



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the various dharmas, moral maxims and traditional practices of India, are in Sanskrit. The Lord did not incarnate as Bhagavatpāda to conceive of and propagare a new religion; doing so would not have benefited the world in any way. He incarnated to teach us the true purport of the eternal Vedas and to point out to us that by not relying on them we give room to many misconceptions and, rendering ourselves unfit to realize the Supreme, remain ignorant of It. As the Vedas, the revealers of dharma are in Sanskrit, how would it have been fitting for Bhagavadpāda to have written His scriptural commentaries in a language other than Sanskrit?

There are many who lack the competence to realize the Supreme; the requisite qualifications such as discrimination, dispassion, restraint of the senses and a longing for liberation from transmigratory existence are uncommon. Should not such people too attain what is most beneficial? They are not in a position to practice śravaṇ, manana and nididhyāsana, which directly lead to the realization of the Supreme. However anything can be effortlessly achieved by the one on whom God showers His grace. Hence to enable people to please God through mantra-yoga, Bhagavadpāda wrote treatise on mantras called Prapañcasāra-trantra. Bhagavadpāda's great resolve was, "Let people contemplate on divinities, become the recipients of the Lord's grace and attain felicity in this world and the next. Finally, by the grace of God, let them acquire the requisite qualifications and realize the Supreme". This led Him to compose many devotional hymns, such as

Śivanandalaharī and Saundaryalaharī which all can recite with ease.



Bhagavadpāda traversed the whole of India twice on foot. His genius and spiritual powers won Him the respect of all pandits of His time. The people were, by and large, the adherents of one or the other of many credos.

Bhagavadpāda gently weaned them away from practices interdicated by the

Vedas and taught them, "Any divinity may be worshipped. However, bigoted notions of differences between the divinities should be discarded. It is the same regardless of whether we worship Śiva or Viṣṇu or Śakti or Sūrya or Gaṇapati or Śkanta; our devotional homage appertains only to the Supreme who is of the nature of absolute existence, pure consciousness and perfect bliss. . Differences lie only in the forms assumed by the Supreme to cater to the differing predilections of

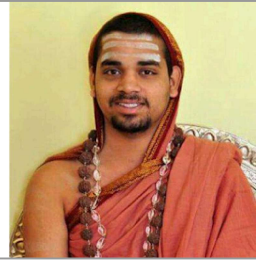


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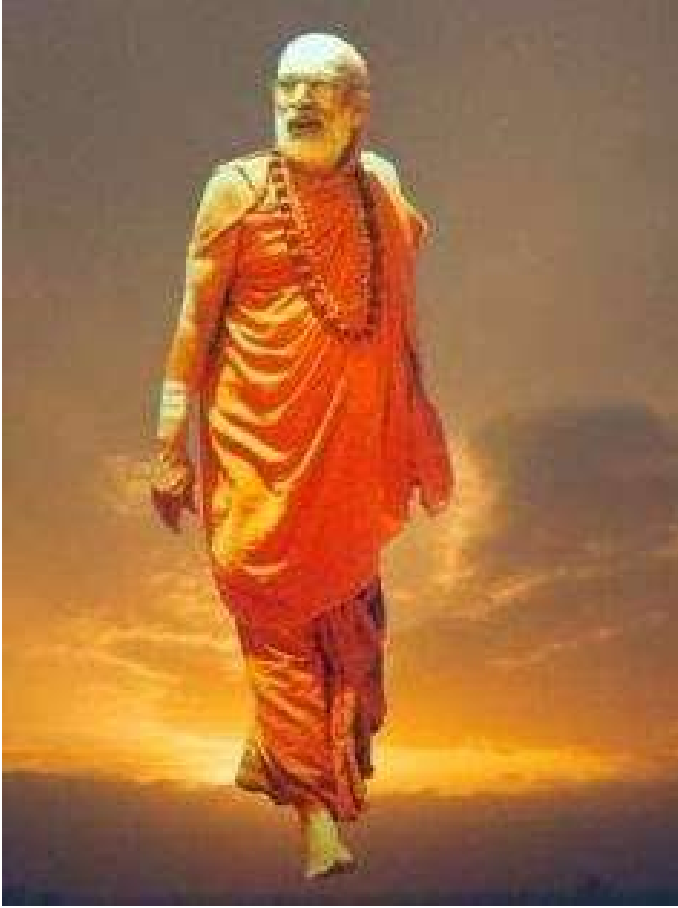
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the votaries". He thereby instilled in the masses the outlook and the conduct that are congruous with the Vedic dictum:

एकं सद्विप्रा बहुधा वदन्ति

ēkaṁ sadviprā bahudhā vadanti



(Rgveda-samhitā 1.164.46)

(The Truth is one. Sages speak of It variously.)

Through an act of His, Bhagavadpāda demonstrated that India is in its entirety, and not merely a group of select regions in it, constitutes the dharmabhūmi, the land of the Vedic religion. Associated with the four Vedic mahāvākyas (great sentences that declare the identity of the individual soul with the Supreme), He established four maths, one each in the east, west, north and south of our country and thereby emphasized the unity of India in a manner that is apparent to this day. But for the divine advent of this mahātman, our India would by now have lost the Vedas, Śiva and Viṣṇu temples and a dhārmic basis for its unity. In the form of Śankara Bhagavadpāda, God established that the soul trapped in the prison of transmigratory existence is actually Brahman, which is of the nature of eternal bliss. He has graced us with

many an advice. One of His works is Mohamudgara. I shall conclude this essay by citing a verse from it.

त्वयि मयि चान्यत्रैको विष्णुर्व्यर्थं कुप्यसि मय्यसहिष्णुः ।

सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदज्ञानम् ॥

tvayi mayi cān'yatraikō viṣṇurvvyartham kupyasi mayyasahiṣṇuḥ |

sarvasminnapi paśyātmānaṁ sarvatrōtsṛja bhēdajñānam ||

(Mohamudgara 24)

(The very same all-pervasive God dwells in you, in me and in others. Giving room to impatience, you get anger with me in vain. Behold the Ātman in all; discard everywhere the cognition of distinctions.)

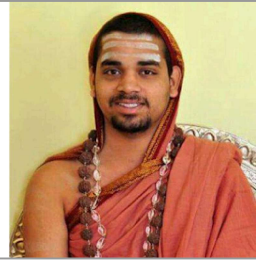


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Sacred Discourse Blessed by His Holiness Jagadguru Śankarāchārya Śrī Śrī Śrī Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswami-ji on arrival at Kalady (7th May, 2010)

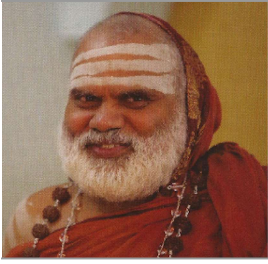
Just as Kaśi, Rāmeswaram and Mathura are sacred for the followers of Sanatana Dharma, Kalady is an equally sacred place. We consider that our janma will become dhanyam when we undertake Kaśi yatra at least once in our lifetime. Similarly Kalady Yatra will also make our janma dhanyam. The reason for the greatness of this place is that Śrī Śankara Bhagavadpāda was born here. Just as Ayodhya has become sanctimonious for us because of the birth of Śrī Rāmachandrā and Madhura attained sanctity because of the birth of Lord Kṛṣṇa, Kalady attained sanctity because of the birth of Śrī Śankara Bhagavadpāda here. However, for hundreds of years there



was no knowledge about this Kśetram among the people.

About 120 years, our Paramēṣṭi Guru, Jagadguru Śrī Sacchidhananda Śivabhinava Nrisimha Bhārati Mahāswāmiji, after much research identified this place as the birthplace of Śrī Śankara Bhagavadpāda and also, a temple for Śrī Śaradāmba and also performed kumbhabhisheka for both in 1910. After the kumbhabhishekas were performed, the greatness of Kalady became well known to the people and crores of people could get the good fortune of visiting this place and having darśan.

One hundred years have passed since those sacred events took place. By the grace of Śrī Śaradāmba and the great Jagadguru, the proposal to perform Śatamanotsava now has come to Us. We decided to perform the function in a grand manner and conduct several dharmic activities. Our śiśyas have also come forward enthusiastically to participate in the events. It is a happy

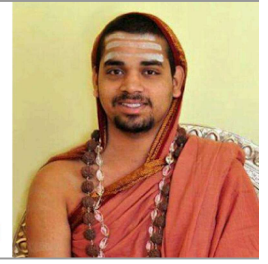


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augury that the Kerala government has also graciously offered to help us in the performance of the centenary celebrations. We give Our special blessings to all.

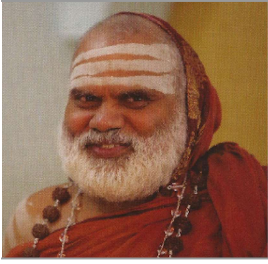
About a hundred years ago, the person

who greatly helped our Parameṣṭi Guru in securing the lands in Kalady was the then ruler of the Travancore state, Maharaja Moolam Thirunal. His descendant Maharaja Utharadom Thirunal has come here now. I bless him also on this occasion. Similarly, when Our Parameṣṭi Guru, Parama Guru and Our Guru visited Kalady, the disciples of the Math rendered sincere services and

became worthy of their blessings. I had come to Kalady five times along with My Gurunatha and also independently, fifteen years ago, in 1995, I had visited Kalady and conducted the Śankara Jayanti celebrations.



Now after 15 years, there is again the opportunity to conduct the Śankara Jayanti celebrations at Kalady by the grace Śri Ādi Śankarāchārya. My Gurunatha, Śri Abhinava Vidyateertha Mahāswāmiji, had a special interest in the Kalady kṣetram. After He became the Peethadhipati of Sringeri Sharada Peetam, the Mahāswāmiji visited Kalady during His first Vijaya Yatra. He observed

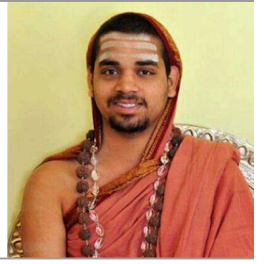


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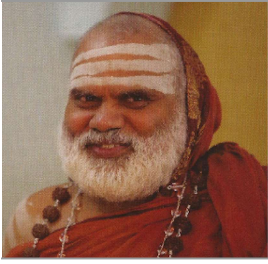


Chaturmasaya Vrata and celebrated Navaratri festival here and resumed His Yatra. That was in 1956. Later also, He visited Kalady several times. Lastly, six months before attaining Siddhi, He visited Kalady and performed Śankara Jayanti. His visit to Kalady soon after His Pattabhisheka (during the first vijaya yatra) to observe Chaturmasaya Vrata here, and also His last visit a few months before attaining siddhi, show clearly the importance He attached to Kalady.

This Kalady kṣetram, for which My Gurunatha had so much attachment, is very dear to Me also. The view of both of Us, Myself and My Acharya, is that Sringeri and Kalady are Our two eyes. We find no difference between Sringeri and Kalady. We find great pleasure in visiting this place for which We have such fondness. This time, We have decided to stay here for a month and conduct the Śrī Śankara Jayanti, the Centenary celebration and Yajnas such as Atirudra.

We conclude this prabhaśanam, blessing you all to participate in the celebrations and be worthy of the grace of Śrī Śaradamba and the Bhagavadpāda.



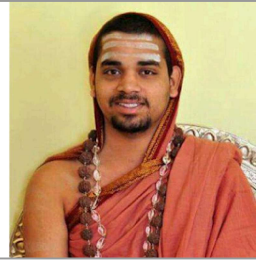


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Sacred Discourse Blessed by His Holiness Jagadguru Śankarāchārya Śrī Śrī Śrī Sannidhānam Śrī Śrī Śrī Vidhushekara Bhārati Mahāswāmi-ji

Sri Sannidhanam blessed the gathering with an Anugraha Bhashanam describing the greatness of Sri Adi Shankara Bhagavatpada. Sri Sannidhanam detailed the ten Naama-Aparaadha-s – offences that people who chant the Divine Name must avoid:



सन्निन्दा असति
नामवैभवकथा
श्रीशेशयोर्भेदधी-
रश्रद्धा
श्रुतिशास्त्रदेशिकगिरां
नाम्यर्थवादभ्रमः ।
नामास्तीति
निषिद्धवृत्तिविहितत्यागौ
च धर्मान्तरैः
साम्यं नामनि शङ्करस्य च
हरेर्नामापराधा दश ॥

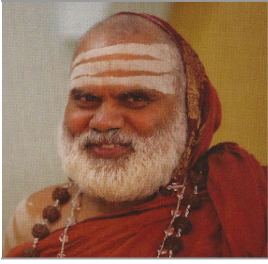
sannindā asati
nāmavaibhvakathā
śrīśēśayōrbhēdadhī-
raśrad'dhā
śrutiśāstradēsikagirām

nāmn'yarthavādabhramah |

nāmāstīti niṣid'dhavṛttivihitatyāgau ca dharmāntaraiḥ

sāmyaṁ nāmani śaṅkarasya ca harērnāmāparādhā daśa ||

सन्निन्दा – insulting noble people, असति नामवैभवकथा – explaining the greatness of the Divine Name to an unqualified person, श्रीशेशयोर्भेदधीः – looking upon Lord Shiva and Lord Vishnu as different and haggling over the superiority of one form over the other, श्रुतिशास्त्रदेशिकगिरां अश्रद्धा – lack of faith in instructions of the Vedas, Shastras and the Guru (constituting 3 offences),

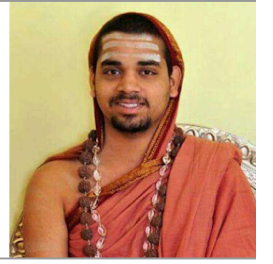


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नाम्यर्थवादभ्रमः – attributing the greatness of the Name to be Arthavada (glorification that is only meant to make a person engage in a particular karma) , **नामास्तीति निषिद्धवृत्तिविहितत्यागौ** – resorting to prohibited actions and giving up recommended actions under the pretext that chanting the Divine Name suffices (constituting two offences), and **धर्मान्तरैः साम्यं** – equating the chanting of the Divine Name to other acts.

Sri Sannidhanam then directed that everyone involved in the Ashtottara Parayana Yajna chant the following Eka-Shloki on the life of Sri Adi Shankaracharya every day –

आर्याम्बाजठरे जनिः द्विजसतीदारिद्र्यनिर्मूलनं
संन्यासाश्रयणं गुरूपसदनं श्रीमण्डनादेर्जयः ।
शिष्यौघग्रहणं सुभाष्यरचनं सर्वज्ञपीठाश्रयः
पीठानां रचनेति सङ्ग्रहमयी सैषा कथा शाङ्करी ॥
āryāmbājaṭharē janiḥ dvijasatīdāridryanirmūlanam
sann'yāsāśrayaṇam gurūpasadanam śrīmaṇḍanādērjayaḥ |
śiṣyaughagrahaṇam subhāṣyaraṇam sarvajñapīṭhāśrayaḥ
pīṭhānām racanēti saṅgrahamayī saiṣā kathā śāṅkarī ||

{Being born to the pious couple Aryamba and Shivaguru, removal of the poverty of the noble brahmin housewife, acceptance of Sannyasa, taking shelter at the Lotus Feet of the Guru (Sri Govinda Bhagavatpada), victory in debate over scholars such as Sri Mandana Mishra, accepting disciples such as Padmapadacharya, penning the pristine commentaries (Bhashyas on the Prasthanas Traya etc.), ascending the Sarvajna Peetham (the throne of omniscience in Kashmir), establishing the four Amnaya Peethams — this constitutes the essence of the life of Sri Adi Shankara Bhagavatpada, the incarnation of Lord Parameshwara.}

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