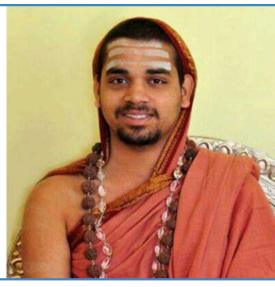


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



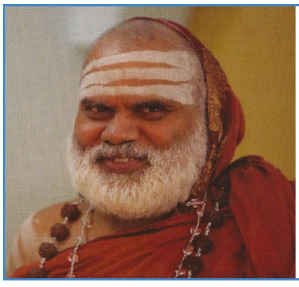
CHODANAA

An Unit of the e magazine Voice of Jagadguru)

34TH VARDHANTI SPECIAL EDITION: VOL : II



OUR HUMBLE PRANAMAS AT THE HOLY LOTUS FEET OF JAGADGURU
ŚANKARĀCĀRYA HIS HOLINESS SANNIDHĀNAM ŚRĪ ŚRĪ ŚRĪ
VIDHUŚEKHARA BHĀRATĪ MAHĀSWĀMIJI ON THIS SPECIAL OCCASION OF
34TH VARDHANTI MAHOTSAVAM OF HIS HOLINESS

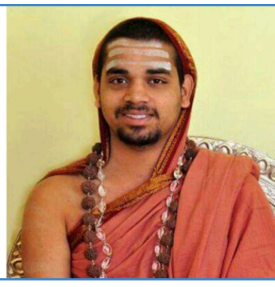


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Anugraha Bhāṣaṇam : 7

This literary institution, functioning under the Ministry of Culture, is known as the Sahitya Akademi. Through this institution, numerous activities and deliberations are carried out focusing on the literature of Indian languages.

While activities are undertaken across various languages by this institution, there exists one pre-eminent language by protecting and propagating which, the preservation and promotion of all other languages are naturally accomplished—and that language is Sanskrit.

Although there are many languages, Sanskrit remains the foremost among them. It is that foundational language upon which all other languages rely for their sustenance and enrichment. In this language, the highest pinnacle of literature is evident. Indeed, the literary excellence observed in other languages is largely due to their connection with Sanskrit. The root of all literary excellence lies in Sanskrit alone. It is through this relation that we perceive literary richness and uniqueness everywhere.

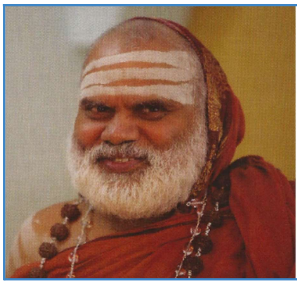
Therefore, the literature of Sanskrit—which is the root of all—contains the most exalted thoughts related to Sanatana Vaidika Dharma. In it are found the essential principles necessary to make human life truly meaningful and fruitful. The propagation of these teachings is an absolute necessity. These sublime thoughts must be imparted to all seekers of ultimate well-being in this country and across the world, so that by walking on this path, they attain their desired spiritual elevation.

It is a matter of immense joy that an earnest endeavor in this direction has been undertaken by this institution, widely known as the Sahitya Akademi.

In today's program organized here, the central theme is 'Sanatana Dharma'. From the vast expanse of Vedic literature, select thoughts pertaining to Sanatana Dharma are being deliberated upon as time permits. Through this, may the conviction regarding Dharma be deeply strengthened in all participants, so that with unwavering devotion to Dharma and by constantly adhering to it, they attain distinguished glory and ultimate spiritual well-being. That such a program has been organized today is indeed a source of great delight.

Regarding 'Sanatana Dharma', the term 'Sanatana Dharma Marga' (the Path of Eternal Dharma) is often employed. Here, the word Marga (path) is used: "This is the path of Dharma." What is the purport behind using the word Marga? It teaches us that Sanatana Dharma is to be practiced, and that we must journey via the path of Dharma. It is stated both that "Dharma must be practiced" and "One must walk on the path of Dharma."

In reality, this is not an ordinary physical path meant to be traversed merely by foot or physical movement. In the worldly sense, a path is a physical road upon which people walk

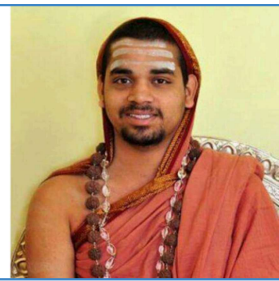


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

according to their convenience. The path of Dharma is not literally a physical track; nevertheless, it is called a Marga. Why? Because in the world, whichever path one takes, there is a specific destination to be reached—a desired goal one intends to attain. In this world, anyone travelling on a path moves forward to reach a cherished destination. One first determines the destination, decides "I must reach that place," sets out, stops intermittently if needed, continues the journey, and eventually reaches the desired destination within the required time.

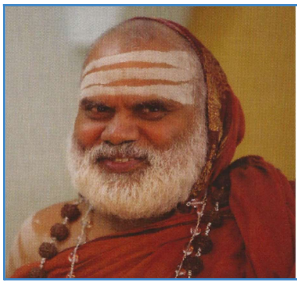
Similarly, this Dharma is referred to as a pathway (Dharmika Marga). Here too, there is a destination to be reached, a supreme fruit to be attained. A person traversing this path must attain a cherished goal. Whoever aspires to reach that ultimate state must walk along this path of Dharma. If one walks on this path, one attains the desired goal. In the worldly context, there is physical travel; here, there is religious and ethical practice (Anushthana). Through Anushthana, the realization of the ultimate fruit is accomplished.

What is it that all beings in this world desire? Everyone desires Moksha (liberation). Everyone seeks liberation. Some may question: "How can it be said that all people desire Moksha? Many do not even know the word Moksha. They do not know that there is an entity called Moksha. Some might even say they have never heard the word in their entire lives. When people have no knowledge of Moksha, how can it be claimed that all seek Moksha?"

To this, we must understand: All people in this world desire happiness. Furthermore, they desire happiness that endures for a very long time. Moreover, they desire the maximum possible happiness. If there is an opportunity to obtain greater happiness, no one willingly renounces the greater to settle for lesser happiness. If higher happiness is unavailable, people content themselves with limited joy; but whenever the possibility of greater joy exists, they invariably seek the higher.

Likewise, when long-lasting happiness is attained, people do not abandon it after a brief moment; they wish to enjoy it as long as possible. Everyone acts with the attitude: "As long as this happiness remains with me, I shall experience it; I will not abandon it midway." What does this prove? It proves indisputably that all beings seek happiness—the highest possible happiness, and an everlasting happiness. This supreme, uninterrupted happiness is what the Shastras designate as Moksha.

The happiness attained through Moksha is the absolute highest; there is no happiness superior to it. Moreover, it is eternal. Once that state is realized, there is never any separation from it. A liberated soul never returns to this sorrowful cycle of worldly existence (Samsara). For the liberated, there is no re-entry into pain. The liberated soul attains supreme, unending bliss.

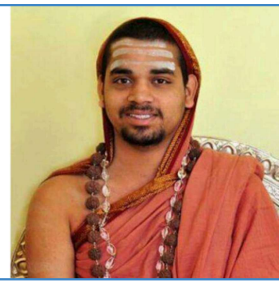


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Therefore, what the scriptures call Moksha-sukha is boundless and eternal happiness. This is precisely what all people seek.

The only difference is this: people do not realize that the very happiness they are longing for is what the scriptures call Moksha. The happiness they seek is identical in nature to the Moksha-sukha described in the Shastras; they simply lack the awareness of the terminology.

Because of this lack of awareness, they say they have never heard of Moksha. Thus, all beings fundamentally aspire for the bliss of Moksha—complete freedom from all miseries and the attainment of eternal bliss.

Just as a traveler walking on a well-known road reaches the destination, so too, one journeying on the path of Dharma reaches the destination, which is Moksha.

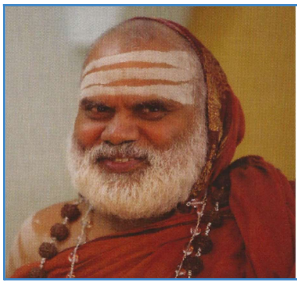
Another important aspect must be understood regarding the word Marga. In the world, the road leading to a destination is not invented on the spot; the road already exists, and we learn of it and travel on it. When we have to go somewhere, we do not invent the road; it was already laid out, though previously unknown to us. We approach an authentic, knowledgeable person and ask: "I need to go to Kashi. Which route should I take? How should I travel? How long will it take? Where should I stop? What

arrangements are needed?" Inquiring thoroughly from one who knows the path well, we understand the route from his words and proceed.

The person who pointed out the road did not create it; he merely showed it. He said, "This is the road; go by this way." The road was not fabricated the moment we asked; it existed already. The guide merely indicated the pre-existing path, and by taking it, the traveler reaches the desired city.

The path of Dharma (Dharmamarga) is exactly like this. It is a path that truly and eternally exists. It is not invented or fabricated by any individual. This path has been revealed to us by the Vedas and the Shastras aligned with them. By following this path, we can attain the highest goal. The Shastras are our authoritative guides, teaching us this eternal path. The only



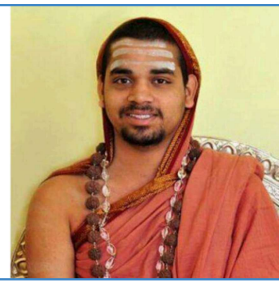


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

difference is that on a worldly road, physical movement is required, whereas on the path of Dharma, righteous practice (Anushtana) is required.

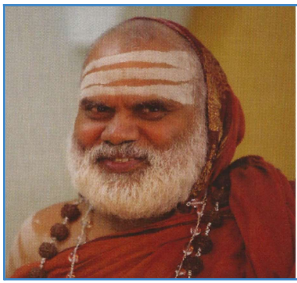
All our Vedas, Shastras, Darshanas, and the entire body of Vedic literature instruct us on the means to attain ultimate spiritual well-being (Shreyas). While various individuals and sects might devise different paths according to their own intellects, in truth, the correct and direct path is one. If one has to travel to Kashi, there may be many circuitous ways, but the most direct, appropriate, and swift route is one. We must know that true route. Individual thinkers may conceptualize various paths according to their intellects, but we must exercise discrimination.

In the world, there are many viewpoints across different regions, and everyone claims, "What I say is the only way to spiritual welfare." But we must investigate: Where does the strength of authoritative scripture (Pramana-bala) lie? Where does the strength of sound logic (Yukti-bala) lie? In which philosophy are all questions satisfactorily and completely resolved? When we examine this thoroughly, we find that the most flawless path—where all questions find complete and harmonious answers—is found fully in our Vedic literature. It is not a superficial answer, but an absolute, coherent resolution. Such is the supreme excellence of Vedic literature, which cannot be found anywhere else.

Hence, the eternal Vedic texts reveal the path to Shreyas for all humanity. This path is not an artificial construct; it is eternal. That is why it is called Dharmamarga. Just as an existing road must be traversed to reach a city, the Vedas reveal the eternal path of Dharma. Whoever desires Shreyas must walk along this path alone. If one tries an unauthorized path, there will only be fatigue and wasted effort, but the destination will not be reached. If a person wishing to go to Kashi heads south toward the ocean, he will never reach Kashi; time and effort will be wasted without attaining the goal.

Therefore, this Vedic path is the real, authentic, and scripture-proven path, and we must tread it faithfully. People in the world may argue competitively, claiming their own views to be superior. But we must carefully evaluate which view is genuinely substantiated. We should not accept something merely because someone asserts it. Hence, Sri Adi Shankaracharya declared: 'Shrutimatastarko'nusandheeyatam'—"Engage in logic that is in harmony with the Vedas; refrain from fallacious reasoning (Dustarka)."

Even in our Shastras, if a concept lacks rational validity and logical coherence, it is not accepted. When a Vedic statement presents a meaning, we examine whether sound reasoning supports it. Only when logical reasoning supports the interpretation is it accepted. If a proposed interpretation contradicts reason, that interpretation is rejected, and we seek the true purport intended by the Veda.

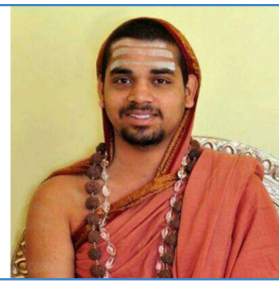


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

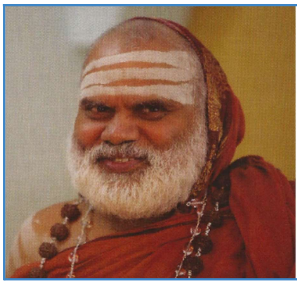
We must follow the path of truth, not a fabricated path. An imaginary object cannot fulfill a real purpose. One cannot satisfy hunger with an imaginary meal. If someone imagines, "Delicious



food is placed before me, and I am eating it," thinking about it hundreds of times will not fill the stomach, because the food is merely imagined. Only real food, when consumed, provides nourishment and satisfaction. Similarly, only the real path of Dharma, when practiced, leads to fulfillment and liberation.

The literary works (Sahitya Grantha) convey the very truths taught in the Vedas and Shastras, presenting them with artistic beauty (Ramaniyata). By studying these texts, we assimilate these exalted principles. They teach us what ought to be done and what must be avoided. In the Ramayana and the Mahabharata, the duties of life, the consequences of righteousness and unrighteousness, the defense of Dharma, and the restraint of Adharma are vividly depicted.

These texts awaken the divine qualities (Daivi Sampad) within us and destroy the demoniac tendencies (Asuri Sampad). In the Bhagavad Gita, the Lord explains that divine wealth leads to liberation, while demoniac traits lead to bondage (Daivi sampad vimokshaya nibandhayasuri

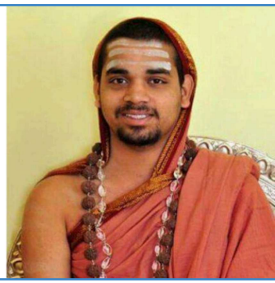


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

mata). The Shastras cultivate noble virtues (Sadgunas) in us and guide us to renounce harmful traits.

In Kalidasa's Raghuvamsha, while describing King Dilipa, it is said:

'Aakara-sadrisha-prajnah prajnaya sadrishagamah |

Aagamaih sadrishhambhah aarambha-sadrishodayah ||'

His intellect matched his noble physical stature; his sacred learning matched his intellect; his actions matched his learning; and his success matched his noble endeavors.

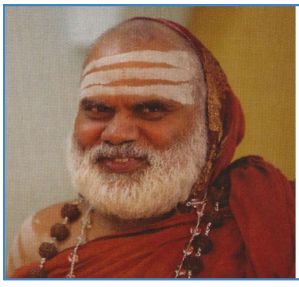
God has endowed human beings with intellect to comprehend profound truths. Unlike physical vessels that lose capacity as they are filled, the human intellect expands the more knowledge it absorbs. That is the unique nature of Buddhi. For this reason, commentators write that their extensive treatises are composed to sharpen the intellect of the disciples (Shishya-buddhi-vaishadyartham).

The Ramayana illustrates how a righteous ruler acts. After the defeat of Ravana, when the Devas prayed to Lord Rama asking how they could serve Him, Rama replied: "I desire nothing for myself. But if you wish to please Me, revive all the Vanaras who sacrificed their lives for Me in battle. Restore the limbs of those who were wounded." Lord Rama asked nothing for Himself; He sought only the welfare of those who took refuge in Him. Hence, one of the names in Sri Rama's Ashtottara Shatanamavali is 'Mrita-vanara-jeevanah' (The reviver of the departed Vanaras).

Similarly, when exiled, Rama tells Queen Kaikeyi in the Champu Ramayana that the greater burden of ruling the entire kingdom has been placed on Bharata, while his own task of living simply in the forest is far lighter, showing his magnanimous nature that sees only grace in adversity.

Our epics and literature also demonstrate that while non-violence and protection of Dharma are primary, the strict punishment of Adharma is equally necessary. In the Mahabharata, when Keechaka humiliated Draupadi, Bhima punished him fittingly, demonstrating that unrighteousness must be sternly subdued.

Some critics question why Hindu deities hold weapons in their hands, asking if it promotes violence. To this, we answer: The deities hold weapons in their rear hands, but their front hands display the Abhaya Mudra (gesture of fearlessness) and Varada Mudra (gesture of boons). For the righteous, there is protection and blessings; for the unrighteous who disrupt cosmic order, the weapons administer justice. Our Dharma encompasses both compassion (Anugraha) and necessary restraint (Nigraha).

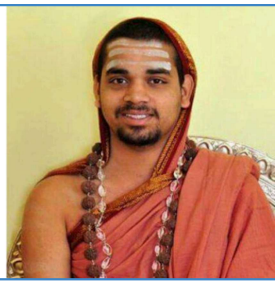


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Our Shastras provide answers to all challenging questions with profound wisdom. When critics raise objections with clever rhetoric, our Shastras offer far more brilliant, logically sound resolutions.

For instance, a critic once asked: "If God incarnates to destroy Adharma, and all divine incarnations took place in Bharata, does it not imply that the greatest Adharma existed only in India? Why call India a sacred land (Dharmabhumi)?"

We replied with an analogy: Where do people clean and sweep? They sweep where dirt has accumulated in an inappropriate place, such as inside the home. Garbage dumped outside the village in a wasteland is left alone, because that is where waste belongs. But if dirt enters a sanctified home, it is immediately swept away. Similarly, India is the sanctified home of Dharma (Dharmabhumi). Adharma has no legitimate place here. When Adharma arises in this sacred land where it does not belong, the Lord incarnates immediately to eradicate it and restore purity. In other lands where Adharma may be commonplace, it is like the wasteland outside the village. The incarnation of God in this land confirms that Bharata is indeed the eternal Dharmabhumi.

Therefore, studying our scriptures and literary classics equips us with deep understanding, strengthens our devotion to Dharma, and enables us to lead a meaningful life.

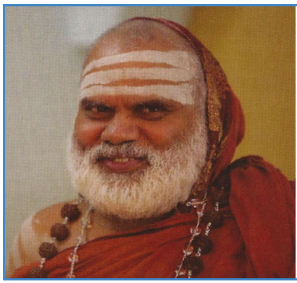
We express our immense happiness that this seminar has been organized through the collaboration of the Sahitya Akademi and the Central Sanskrit University. We convey our heartfelt blessings to Dr. K. Sreenivasarao (Secretary, Sahitya Akademi), Prof. Harikrishna Satapathy, the scholars, professors, and students of the Bharati Tirtha Shastra Samutkarsha Kendra, and all lovers of Sanskrit gathered here.

May this noble work of propagating Sanskrit and Dharma expand further in the future, and may the divine grace of Goddess Sharadamba, Lord Chandramouleshwara, and our revered Guru, Jagadguru Sri Sri Bharati Tirtha Mahaswamiji, bestow all auspiciousness upon you all.

Namah Parvatipataye Hara Hara Mahadeva!

Source: <https://www.youtube.com/watch?v=KMZxOUSp3kE>

Courtesy : www.sringeri.net

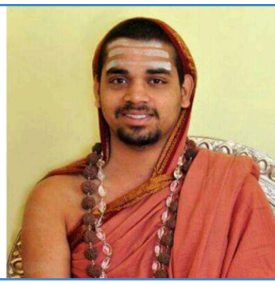


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Anugraha Bhāṣaṇam : 8

Opening Invocation:

"Salutations to Bhagavatpada Shankara, the auspicious one for the whole world, the abode of all Shrutis, Smritis, and Puranas, and the repository of boundless compassion."

Speech Translation:

It brings immense joy to see the Madivala / Madivakkaliga community—who have been traditional disciples of the Dakshinamnaya Sri Sringeri Sharada Peetham since ancient times, worshipping Goddess Sharadamba and the Jagadgurus as their Gurus—gathered here in large numbers for Guru Darshanam.

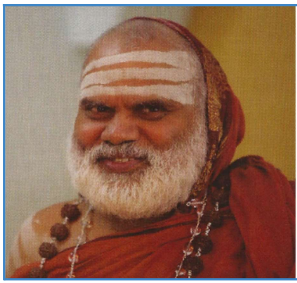
Members of this community, originating from Hassan and Chikkamagaluru and residing in various regions for livelihood, lead dedicated, honest lives. Most importantly, they have preserved and practiced Sanatana Hindu Dharma with deep faith since time immemorial, forming a vital part of Hindu society.

We bless the entire community so that by the grace of Goddess Sri Sharadaparameshvari and Jagadguru Sri Sri Bharati Tirtha Mahaswamiji, you achieve all-round progress—spiritually, educationally, culturally, and economically.

Decades ago, certain misunderstandings and grievances arose, causing pain to community elders. By gathering here today in such large numbers, all past shortcomings, discord, and associated negative consequences have been fully resolved. No one needs to dwell on or worry about past events any longer. All those difficulties and past grievances stand resolved today. In this sanctified presence of Jagadguru, Goddess Sharadamba, and Lord Chandramouleshwara, you have assembled and performed Sri Guru Pada Puja on behalf of the community. By the grace of the Divine Mother and Jagadguru, there is no doubt that all past issues have been remedied.

Going forward, the entire community must move ahead unitedly and systematically on the path of development. May all obstacles be removed, and may noble opportunities and a peaceful life be bestowed upon every family.

A deep Guru-Shishya bond has connected Sringeri Sharada Peetham with Hassan, Chikkamagaluru, and surrounding areas since antiquity. Disciples have continually visited Sringeri to offer seva and receive prasada, while the Jagadgurus have regularly visited these regions during Vijaya Yatras to bless the devotees. Historical records (*Nirupas*) preserved from earlier times stand as enduring proof of this ancient relationship.

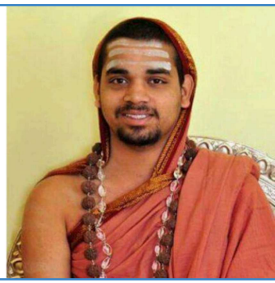


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

May this bond continue to flourish. Every member of the community, from elders to youth, must work together for unity and development. Everyone has a duty—those with greater capacity can contribute extensively, while others can contribute according to their ability. Form committees, foster harmony, and carry out collective social and spiritual responsibilities.

The blessings of the Peetham and the grace of Goddess Sharadamba will always remain with

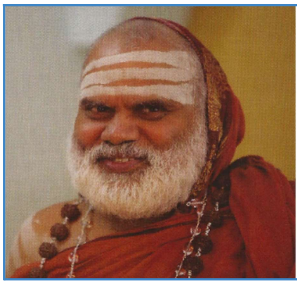


you. Concluding with Narayana Smarana, we bless everyone with peace, prosperity, and spiritual well-being.

Hara Namah Parvatipataye Hara Hara Mahadeva!

Source: <https://www.youtube.com/watch?v=cx63jFAJ6ls>

Courtesy : www.sringeri.net

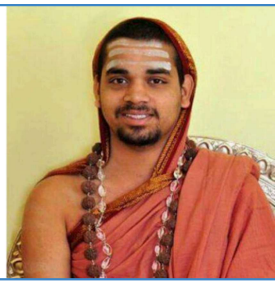


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Anugraha Bhāṣaṇam : 9

Opening Invocatory Verses:

"Salutations to Sri Sharadamba, whose lotus hands shine adorned with a rosary, the pot of nectar, the gesture of pure wisdom (Chinmudra), and the book of knowledge; who is the boundless ocean of the nectar of compassion.

Victorious is the Guru Sri Adi Shankara, who incarnated at Kalady, merged into the divine at Kedarnath, and established the four sacred Amnaya Peethams."

Benedictory Address:

Jagadguru Sri Sri Adi Shankara Bhagavatpada revitalized our Sanatana Vaidika Dharma, showed everyone the path to ultimate spiritual welfare (*Shreyas*), and showered his divine grace upon all. He authored numerous sacred texts, expounding every principle necessary for our spiritual liberation (*Atmoddharana*).

By composing the Prasthanatraya Bhashyas (commentaries on Upanishads, Bhagavad Gita, and Brahma Sutras) and seminal philosophical works like Vivekachudamani, he elucidated the absolute Truth and taught how to attain *Moksha* (liberation). To attain Moksha, one requires the grace of God (Bhagavad-anugraha); and to attain that divine grace, he composed numerous devotional hymns (*Stotras*).

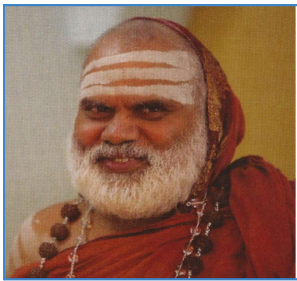
What is a Stotra?

A Stotra is **the language to converse with God**. In this world, we adapt our language depending on whom we speak to—we speak one way with a Guru, another way with a disciple, differently with our father, mother, elder brother, subordinates, or elders. Similarly, there is a language to address the Divine: how to pray, what words to use, and what to ask for in the presence of God.

What should one ask from God?

When approaching anyone, one should only ask for that which only they can provide. When approaching God, one must ask for that which God alone can bestow and which no mortal in this world can give. Sri Adi Shankara demonstrates this throughout his Stotras.

In the Subrahmanya Bhujanga Stotram, he prays:

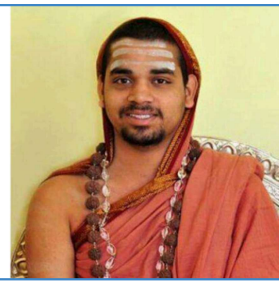


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)



"May my eyes behold the form of Skanda; may my ears listen to the glories of Skanda; may my tongue always speak His holy deeds; may my hands perform His service; may my body remain His servant; and may all my thoughts merge entirely in Lord Guha."

The inner meaning of this prayer is total surrender (Sharanagati)—offering all our senses and this physical body perpetually in the service of the Lord.

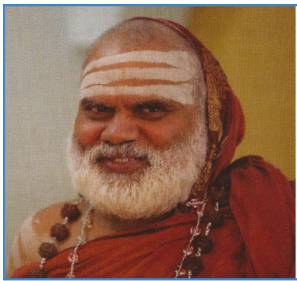
Similarly, in the Vishnu Shatpadi Stotram, Sri Shankara prays:

"O Lord Vishnu! Remove my arrogance (Avinayam apanaya); subdue my mind (Damaya manah); quell the mirage of worldly desires (Shamaya

vishaya-mrigatrishnam); expand my compassion toward all living beings (Bhutadayam vistaraya); and ferry me across this ocean of worldly existence (Taraya samsara-sagaram)."

Uncontrolled and illegitimate desires destroy mental peace. One must pray to remove such base desires and grant noble virtues (Daivi Sampad). In the Bhagavad Gita, Lord Krishna says: 'Daivi sampad vimokshaya nibandhayasuri mata' (Divine qualities lead to liberation, while demoniac tendencies lead to bondage).

Only divine virtues enable one to transcend the cycle of birth and death (Samsara). Sri Shankara teaches that we must pray to God for these virtues, and through them, attain liberation.

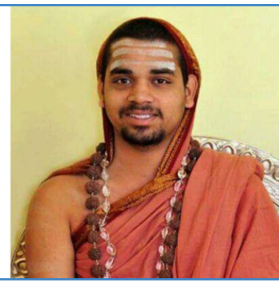


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Societal Development: Education, Healthcare, and Service:

Sri Adi Shankara was not merely a philosopher of transcendental reality; he cared deeply for practical societal well-being. In his work Prashnottara Ratnamalika, he frames questions and provides answers for holistic human living.

When asked what actions every person in society must unceasingly strive for, he prescribes three vital duties:

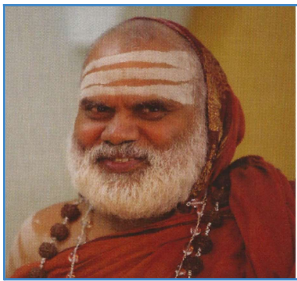
1. **Vidyabhyasa (Education):** Acquiring sound education and enabling others to study.
2. **Sadaushadha (Healthcare):** Providing medical treatment, medicines, and healthcare facilities for the afflicted.
3. **Dana (Charity & Collective Service):** Everyone in society must step forward, take responsibility, and contribute resources and effort to sustain educational and medical institutions.

These universal principles apply to every nation and society across the globe. Sri Shankara was the pioneer who united the highest spiritual philosophy of Advaita with selfless social service.

The Mission of Adi Shankara:

Adi Shankara's life work can be understood in three dimensions:

1. **Literary Contributions:** Authoring profound commentaries (Bhashyas), treatises, and Stotras.
2. **Digvijaya Yatra (All-India Tour):** Traveling continuously on foot from Kanyakumari, Rameswaram, and Tiruchendur in the South to Kashi, Kashmir, Badrinath, and Nepal in the North. Wherever he went, he reformed corrupt religious practices, restored temple traditions according to Shastras, and revitalized divine sanctities (Divya Sannidhya).
 - Example: At Badrinath, when invaders desecrated the temple and threw the deity into the Narada Kunda, Sri Shankara personally retrieved the sacred idol of Lord Badrinarayana and re-consecrated it. The Skanda Purana (Vaishnava Khanda) records Lord Shiva declaring to Kartikeya: "I shall incarnate as an ascetic and retrieve the deity of Hari from the Narada Kunda for universal welfare."

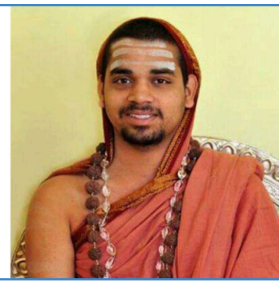


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

- Example: At Tirupati, he installed the sacred Yantra, where his deity (bearing the Varada Hasta and Chinmudra) is worshipped on the pillar near the Jaya-Vijaya entrance to this day.

3. **Establishment of the Four Amnaya Peethams:** Consecrating four cardinal pontificates to permanently sustain Vedic Dharma and Advaita philosophy. In the South, he founded the **Dakshinamnaya Sri Sringeri Sharada Peetham** at the hermitage of Sage Rishyashringa, installing Goddess Sharadamba—the presiding deity of all wisdom—to perpetually guide seekers.

Unlike incarnations that destroyed physical demons, Adi Shankara incarnated to destroy the demon of **Ignorance (Ajnana)** through the light of **Spiritual Wisdom (Jnana)**.

The Need for Deeper Scriptural Understanding:

Today, many know about Sanatana Dharma superficially. When critics raise objections or misinterpret our traditions, many lack the depth of knowledge to respond convincingly. Without deep study, superficial readings lead to confusion. When studied thoroughly under a traditional lineage, one realizes that every custom and injunction in Sanatana Dharma has a profound scientific and spiritual foundation.

Blessings to the Devotees of Tirunelveli:

An ancient, affectionate Guru-Shishya bond—comparable to the loving bond between a mother and child—unites the devotees of Tirunelveli with Sringeri Sharada Peetham. It brings immense joy to see hundreds of devotees from Tirunelveli arriving at Sringeri during this sacred Chaturmasya period to have Guru Darshana and witness Sri Chandramouleshwara Puja.

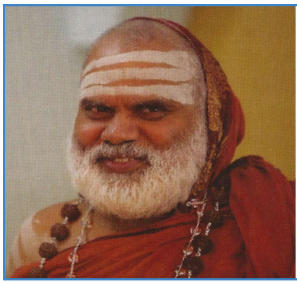
We are very pleased with your dedication in offering the magnificent **Silver Vetrivel** for the decoration of Lord Balasubrahmanya Swami. May this sacred weapon permanently adorn the Lord and shower divine protection upon all of you. May our branch Sankara Matha, the temple of the Divine Mother, and the Veda Pathashala in Tirunelveli continue to flourish and expand Dharmic activities.

Through the complete grace of Goddess Sharada Chandramouleshwara and our revered Guru, Jagadguru Sri Sri Bharati Tirtha Mahaswamiji, we bless all the organizers, committee members, and devotee families of Tirunelveli with sound health, peace of mind, prosperity, and spiritual elevation.

"Hara Namah Parvatipataye... Hara Hara Mahadeva!"

Source: <https://www.youtube.com/watch?v=xnAyWaKP4PU>

Courtesy: www.sringeri.net

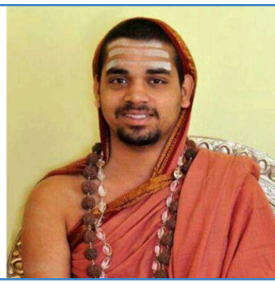


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Anugraha Bhāṣaṇam : 10

Salutations to Sri Adi Shankaracharya, the abode of the Vedas, Smritis, and Puranas, the fountainhead of boundless compassion, who bestows auspiciousness upon the entire universe.

Today, it is an occasion of immense joy that members of the **Madi Vakkaliga community**—who have been devoted disciples of the Dakshinamnaya Sri Sringeri Sharada Peetham since ancient times, worshipping Goddess Sharadamba and the

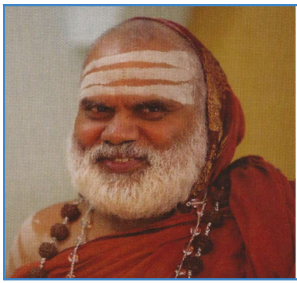


Jagadgurus as their Gurus and rendering devout service—have gathered here in great numbers, in hundreds, for Guru Darshana.

People of this community, originally hailing from Hassan and Chikkamagaluru districts, reside in various other regions as well due to their occupations, leading honest

lives and performing their duties faithfully. Most importantly, this community has preserved and practiced Sanatana Hindu Dharma with deep faith and devotion since time immemorial, holding an essential place within the broader Hindu society.

We pray and bless that this community, anchored in such a rich lineage, achieves all-round advancement—religiously, educationally, culturally, and economically—through the complete grace of the Divine Mother Sharada Parameshwari and our revered Guru, Jagadguru Sri Sri Bharati Tirtha Mahaswamiji.

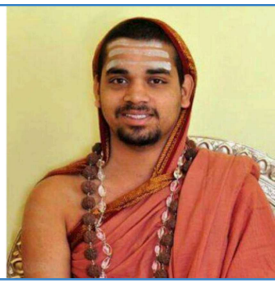


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

In the past, decades ago, certain misunderstandings and grievances arose within the community, causing sorrow and discord to the elders and leaders. Today, you have all gathered here in such large numbers, and all those past shortcomings, flaws, and negative consequences resulting from that discord stand completely resolved as of this day. No one needs to dwell on or worry about it any longer. All those hardships and grievances have found their resolution today.

You have all assembled in this sanctified presence where the Divine Mother Sharadamba, Lord Chandramouleshwara, and the Jagadgurus reside. Today, you have performed Sri Guru Pada Puja and offered your collective seva on behalf of the community. Therefore, by the grace of the Divine Mother and the Jagadgurus, there is no doubt that all past flaws and difficulties have been remedied.

Going forward, may the entire community move ahead unitedly and systematically on the path of progress in every sphere. May all obstacles be removed, and may every family be blessed with noble opportunities and a peaceful, fulfilling life.

An enduring Guru-Shishya bond has connected Sringeri Sharada Peetham with Hassan, Chikkamagaluru, and neighboring regions since ancient times. Disciples from those areas have continually visited Sringeri to offer seva and receive prasada, while the Jagadgurus have regularly visited these regions during Vijaya Yatras to bless the devotees. Historical records (Nirupas) preserved from earlier times stand as enduring proof of this unbroken relationship.

May this relationship flourish further, and may the community prosper. Every member of the community—from the elders to the youth—must join hands and work dedicatedly for the unity and progress of the community. Everyone has a role to play: those with greater capability can undertake significant tasks, while others can contribute according to their capacity. Every individual has a duty towards the collective well-being.

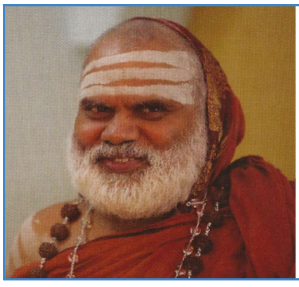
May the community remain united and thrive. The blessings of this Peetham and the grace of Goddess Sharadamba will always be with you. Concluding our address with Narayana Smarana, we bless you all.

Form committees, foster harmony, and carry out your collective social and spiritual responsibilities in the times ahead. With these words and blessings, we conclude.

Hara Namah Parvatipataye Hara Hara Mahadeva!

Source: <https://www.youtube.com/watch?v=cx63jFAJ6ls>

Courtesy : www.sringeri.net

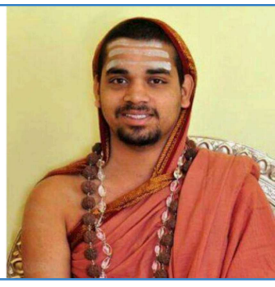


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Anugraha Bhāṣaṇam : 11

Opening Hymns & Stotras

I surrender solely to Lord Krishna, the supreme Guru, who by His own divine power (Maya) assumes a manifest form, who is ever free from all worldly attachments, and who shines with the dark splendor of spiritual attainment gained through inner Yoga.

He resides on the sacred banks of the Tunga River; He roams through the holy forest of Narahari; He bestows true bliss upon all who seek shelter; He is the great ascetic Vidyatirtha! He wanders through the forest of the Vedas; He causes the lotus-hearts of noble seekers to blossom; He embodies the divine form of the Supreme Transcendent Energy; He is the great ascetic Vidyatirtha!

Endowed with the six sublime divine virtues such as boundless compassion, He imparts the supreme bliss of Brahman; He is the inner soul of the Guru; He is the great ascetic Vidyatirtha! He removes accumulations of sin; He is adorned with sacred ash; He reveals and instructs the supreme spiritual goal; He is the detached ascetic Vidyatirtha!

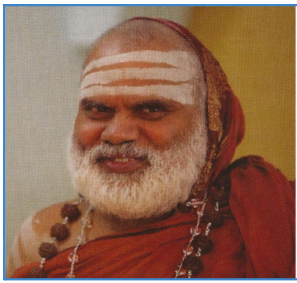
May Lord Mukunda—who unceasingly shines in His full, complete form, who is meditated upon and realized within the lotus chamber of the heart unlocked through the art of Yoga by blessed seekers—grant me everlasting spiritual welfare.

Salutations to Lord Shiva, the consort of Narayani, whose radiant neck gleams like the dark Tamala tree, and in a minute portion of whose infinite power this entire universe rests.

I bow to Sri Shankara Bhagavatpada, the benevolent teacher of the world, the sanctuary of compassion, and the repository of the Shrutis, Smritis, and Puranas.

Today, by the special grace of the present Pontiff of the Dakshinamnaya Sri Sringeri Sharada Peetham, our revered Guru, Jagadguru Sri Sri Bharati Tirtha Mahaswamiji, a sublime and sacred milestone has begun at this most holy Kshetra of Sringeri. In reality, the spiritual wonders took place here long ago; today, a dedicated endeavor has been completed so that everyone may understand their depth and partake in their spiritual fruits.

When Jagadguru Sri Adi Shankaracharya resolved to establish the four cardinal Amnaya Peethams, he specifically founded the Southern Amnaya Peetham in this holy spot. Why? Because this is an exceptionally sanctified land on the banks of the sacred Tunga River. It is the holy ground where Sage Rishyashringa performed severe penance. His father, Sage Vibhandaka, also performed intense tapas here, pleased Lord Shiva, received His direct physical vision, and was blessed by Him. Furthermore, Lord Shiva permanently manifested here as a Linga, and to this day presides over Sringeri under the name **Sri Malahanikareshwara**, continually blessing us all.

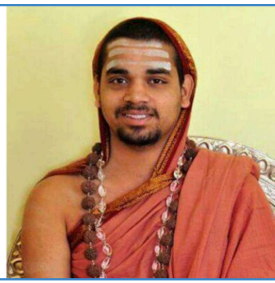


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

All these events predate the Ramayana. The epic began only after Rishyashringa; his role was pivotal in the advent of the Rama Avatara. When Rishyashringa performed penance here, the celestials directed King Dasharatha: "If the obstacle preventing you from having progeny is to be removed, Sage Rishyashringa must perform the Putrakameshti Yajna for you. Only if a sage of such spiritual power conducts it will the obstruction be cleared." Dasharatha invited Rishyashringa with reverence; the sage came to Ayodhya, performed the sacrifice, and Lord Rama was born.

The Puranas define this deity: "Amhah hānikaram liṅgaṁ malahānikaram viduḥ"—*Amhas* means sin; the deity whose very vision destroys all sins is Malahanikareshwara. On this hill, known as Ishwaragiri, the Lord manifested as a Linga. Sage Rishyashringa performed deep austerities here, charging this soil with spiritual and yogic power.

Patanjali's Yoga Sutra states: "Ahimsa-pratiṣṭhāyāṁ tat-sannidhau vaira-tyāgaḥ"—when non-violence is firmly mastered in a practitioner, all creatures in their presence renounce their natural enmity and live peacefully. When Sri Shankara arrived in Sringeri, he witnessed a cobra extending its hood to provide shade to a pregnant frog. Seeing natural predators living in harmony, he recognized this as an extraordinary field of Yoga, Siddhi, and Tapas. Thus, he consecrated Goddess Sharadamba and established the Southern Amnaya Sringeri Sharada Peetham.

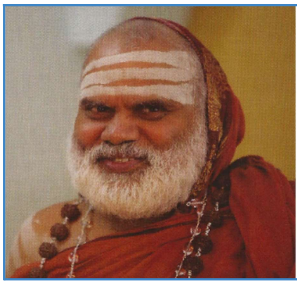
In this unbroken lineage, successive Acharyas have been master scholars and great yogis. Jagadguru Sri Vidyananda Mahaswami and Jagadguru Sri Vidyatirtha Mahaswami adorned this seat. Sri Vidyatirtha attained the rare state of Lambika Yoga and remains spiritually present in an unmanifest form inside the Vidyashankara temple. For this reason, every official blessing letter (Srimukha) issued from Sringeri bears the sacred seal "**Sri Vidyashankara**".

People often wonder why the seal bears the name "Vidyashankara" rather than "Shankaracharya". It is because Sri Vidyatirtha is ever-present; subsequent Acharyas guide the Peetham and disseminate Dharma as his visible representatives. The traditional royal titles (Birudavali) explicitly describe each Pontiff as "Sri Vidyashankara-pada-padmaradhaka" (the worshiper of the lotus feet of Sri Vidyashankara).

Sri Vidyananda was also a supreme yogi. The Guru Stuti Shataka declares: "Yasya cāndolikādaṇḍaḥ ekato mānuṣairdhr̥taḥ | Ekato bhūtavetālaiḥ tasmai śrīgurave namaḥ ||"

When Sri Vidyananda was carried in a palanquin, one side was borne by human beings and the other by supernatural spirits (Bhuta-Vetalas). Controlling fierce celestial entities is extraordinarily difficult, yet Sri Vidyananda mastered them effortlessly through his spiritual power and engaged them in service.

Our lineage has been illuminated by giants like Sri Vriddha Narasimha Bharati Mahaswami (renowned for his Narasimha upasana), Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswami (revered as the modern incarnation of Shankara), and Sri Chandrashekhara

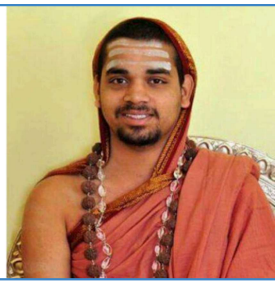


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Bharati Mahaswami (the foremost of Jivanmuktas). They imparted spiritual instructions to seekers according to each person's maturity and capacity.

In this tradition, our Parama Guru, Jagadguru Sri Sri Abhinava Vidyatirtha Mahaswamiji, was granted Sannyasa at a tender age and given the monastic name Abhinava Vidyatirtha by Sri Chandrashekhara Bharati Mahaswami. Recognizing his innate yogic attainment, his Guru gave him this name, and in a remarkably short time, he mastered Nirvikalpa Samadhi, attained Jivanmukti, and shone as Lord Shiva Himself.

The spot where we are seated today was once dense, uninhabited jungle. During his severe tapas on this hill, a venomous snake approached, coiled around his neck, remained for some time, and departed without causing harm. Sri Sannidhanam remained immersed in peace, completely undisturbed. As his Ashtottara praises, he was Anukampa-saritpati (an ocean of compassion) and possessed Atimanusha-charitra (conduct beyond ordinary human limits).

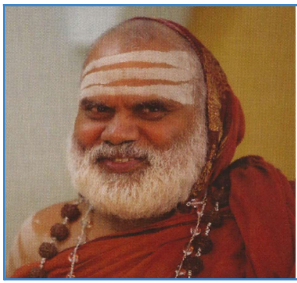
Centuries ago, snakes bit only when threatened; equanimity disarms fear. Modern research has also demonstrated that venomous serpents do not harm humans unless provoked. When a calm mind harbors no hostility, nature responds in kind.

From this hill, one can directly see the shrine of Sri Malahanikareshwara on Ishwaragiri at eye level. Sringeri is also the sacred site where Sri Shankara made his devoted disciple Totakacharya all-knowing (Sarvajna) in return for his selfless service.

To commemorate Sri Abhinava Vidyatirtha Mahaswamiji's penance, this building has been constructed and named **Brahma Yoga Nilaya**. Two divine sanctums have been consecrated here: **Sri Gopalakrishna Swami** and **Sri Medha Dakshinamurthy**. As the scriptures declare, "Śivāya Viṣṇu-rūpāya, Śiva-rūpāya Viṣṇave"—Shiva and Vishnu are identical manifestations of the one Supreme Reality. In the Shankara Digvijaya, when Sri Shankara (the avatar of Dakshinamurthy) and Sage Veda Vyasa (the avatar of Vishnu) debated, Sri Padmapada exclaimed that the two supreme divinities were conversing. When these two forms face each other, speech ceases; there is only contemplation.

The Upanishad says: "Brūmaḥ khalu tvaṁ tu na vijānāsi, upaśānto'yam ātmā" ("I have been teaching you all along through silence, but you did not comprehend; this Self is absolute peace"). When a disciple repeatedly asked for instruction, the master remained silent. The ultimate Truth cannot be captured in words; words only point the way.

Consider the analogy of sugar: one can repeat "sugar is sweet" a thousand times, but the listener will never know its taste through words alone. Words guide the person to find sugar, but the true sweetness is known only when it is placed on the tongue. Once tasted, words are no longer needed. Similarly, words and texts lead us toward the Truth, but the ultimate teaching is profound Silence. Lord Dakshinamurthy imparts wisdom through silence. Yet, because ordinary

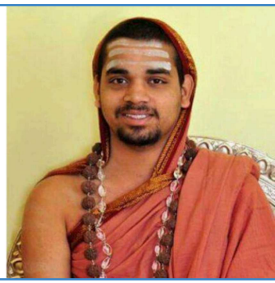


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)



minds cannot grasp pure silence directly, Lord Shiva incarnated as Sri Adi Shankara to teach through commentaries, treatises, and hymns.

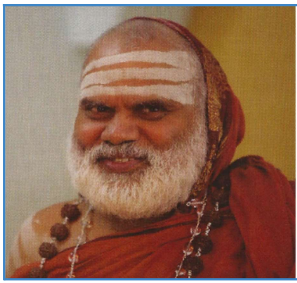
All human beings seek eternal, unalloyed happiness—which is free from suffering. In the Shastras, this state is called **Moksha**. Sanatana Dharma provides the precise, systematic path to realize this goal. Truth is immutable (Vastuni vikalpā-sambhavāt): an object remains what it is regardless of subjective opinions. A coconut does not become an apple simply because someone calls it one. The non-dual philosophy of **Advaita Vedanta** represents this eternal, objective truth.

To cross the ocean of Samsara, a seeker must follow a Guru. As the Gita instructs: "Tadviddhi praṇipātena paripraśnena sevayā..." (Learn the truth by humble surrender, inquiry, and service to self-realized

masters). A humorous story illustrates this: when a ship sank, a passenger refused a lifeboat, claiming he was a strong swimmer. When told the nearest land was 2 km away, he boasted he could swim that easily and asked which direction to swim. The captain replied, "Straight down to the seabed; the shore is far away!" Lacking guidance, our own assumptions mislead us. Spiritual masters who have crossed the ocean of worldly existence know the true depth and safely navigate seekers across.

Our Acharyas combined the highest spiritual realization with practical wisdom. Sri Abhinava Vidyatirtha Mahaswamiji and Sri Bharati Tirtha Mahaswamiji undertook extensive Vijayayatras across India (from 1956 to 1962, 1964 to 1968, and beyond), guiding leaders, scholars, and ordinary seekers according to their individual capacity.

During a visit to Tarakeshwara Math in West Bengal, the local pontiff requested our Acharyas to worship the ancient Shiva Linga. Sri Abhinava Vidyatirtha Mahaswamiji asked Sri Bharati Tirtha Mahaswamiji to perform the Shodashopachara puja while he sat in deep meditation. After the worship concluded, Sri Sannidhanam opened his eyes and revealed: "Throughout the puja, I saw Lord Tarakeshwara directly receiving each offering you made."

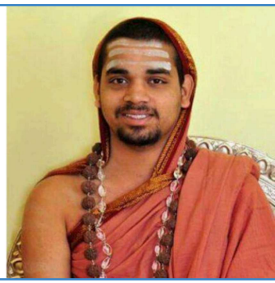


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

During today's Kumbhabhisheka, a dedicated *Sankalpa* was performed so that every spiritual seeker (sadhaka) who visits this place for meditation, japa, and scriptural study may progress unobstructed toward Self-realization.

With the divine permission of our Guru, this entire hill, which stands as a monument to the tapas of Sri Abhinava Vidyatirtha Mahaswami, shall henceforth be named and addressed as **Vidyatirtha Giri**. Just as Ishwaragiri and Shankaragiri grace Sringeri, this sacred hill shall be known as Vidyatirtha Giri.

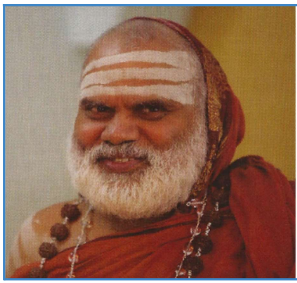
We express our blessings (Narayana Smaranams) to Brahmachari Umesh Ji (who authored comprehensive biographies and treatises on our Parama Guru and meticulously coordinated every detail of this project under the Guru's guidance), Sri Vidyashankar, Sri Ramasubramaniam, and all devotees and Vedic scholars who conducted the Veda and Purana Parayanas over the past three days. May the divine grace of Sri Gopalakrishna Swami, Sri Medha Dakshinamurthy, and our Gurus shower upon all.

Hara Nama Parvati Pataye, Hara Hara Mahadeva!

Source: <https://www.youtube.com/watch?v=kfb9ErLhS94>

Courtesy : www.sringeri.net



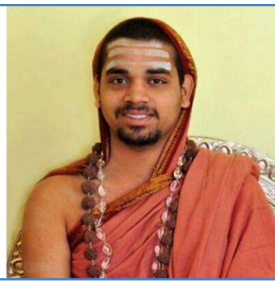


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Our Website link : <https://voiceofjagadguru.com/voj/>

Telegram Channel : <https://t.me/voiceofjagadguru>

Instagram Channel :

https://www.instagram.com/stories/voice_of_jagadguru_voj/3601249542534134684?igsh=MW90YW13N2c5b2hqaA==

WhatsApp Community Channel: <https://chat.whatsapp.com/Ly4wlaTu8Kc3sjiEYU8KGu>

YouTube Channel : <https://youtube.com/@jagad-guru-channel?si=brkLFqiz8sZJ6UII>

Facebook link : <https://www.facebook.com/share/1Du5xkve4e/>

For free e magazines : Our Mail ID : Info@voiceofjagadguru.com

Editorial Board		
Sri P A Murali	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
Pujya Sri Swami Guruparananda	Hon' Editor	Founder Acharya, Poornalaya & Mentor Sri Swami Chidbhavananda Ashram, Vedapuri, Theni.
Sri B Vijay Anand	Web Director	Coimbatore
Smt B Srimathi Veeramani	Web Asst Director & Chief Editor	Tirunelveli
K M Kasiviswanathan	Hon' Editor	Tirunelveli