

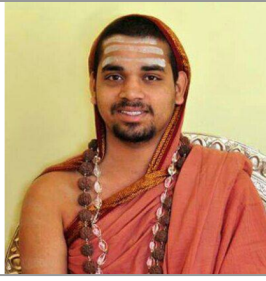


Voice of Jagadguru

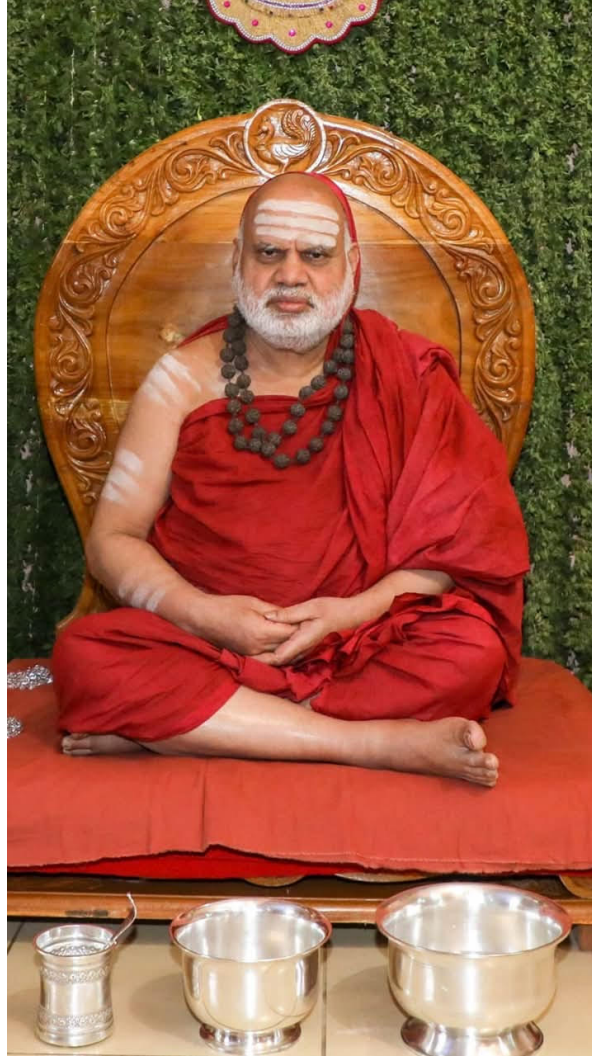
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**THE 75TH VARDHANTI OF JAGADGURU SHANKARACARYA HIS HOLINESS
MAHASANNIDHANAM SRI SRI SRI BHARATI TIRTHA MAHASWAMIJI**

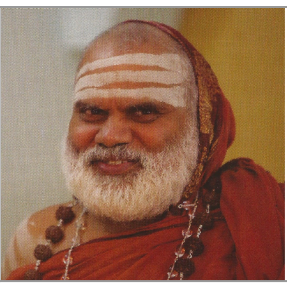


Vajrotsava Bharathi

SPECIAL SOUVENIR 1

Our humble pranams at the lotus feet of Jagadguru Śankaracārya Mahāsannidhānam His Holiness Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji. We submit our efforts at the lotus feet of Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankaracārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji.

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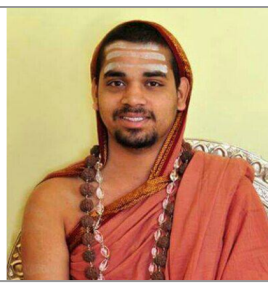


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ANUGRAHA BHASHANAM

ADVISE ONLY THOSE INCLINED TO ACCEPT

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

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



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

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

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

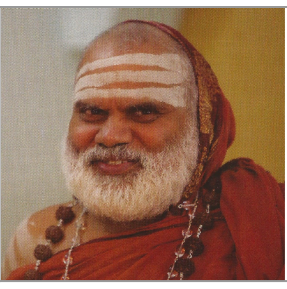
If you dye a white cloth with colour, it will absorb the colour. But a coloured cloth will not easily accept any other colour. Hence, we should advise only those who have the inclination to heed our words. It is better to abstain from advising the rest.

वचस्तत्र प्रयोक्तव्यं यत्रोक्तं लभते फलम् ।
स्थायी भवति चात्यन्तं रागः शुक्लपटे यथा
॥

vacastatra prayōktavyaṁ yatrōktaṁ labhatē phalam |

sthāyī bhavati cātyantaṁ rāgaḥ śuklapaṭē yathā ||

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

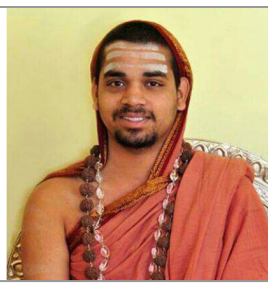


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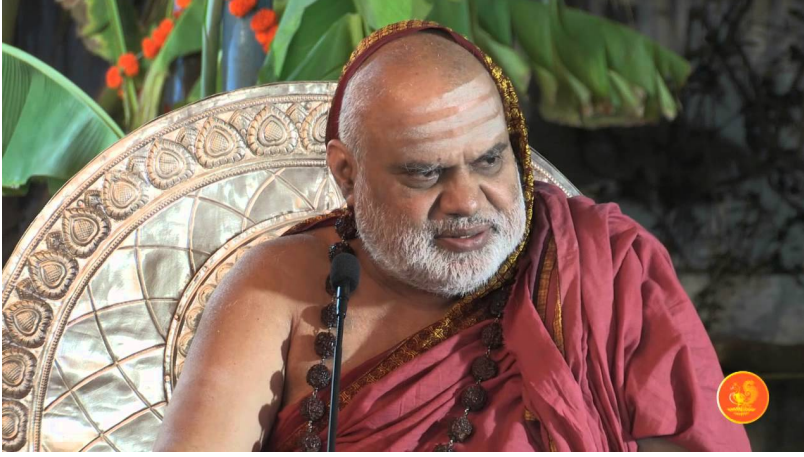


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ANUGRAHA BHASHANAM

A CLEAN, PURE MIND REFLECTS GOD



God knows everything. He is everywhere. He is beyond change, creation, destruction, time, and causation. He is eternal. A staunch devotee, such as Prahlada, sees Him everywhere. God also does not disappear from the mind of such a person. Bhagavan says in the Gita:

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

yo māṃ paśayati sarvatra sarvaṃ

ca mayi paśyati | tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati ||

But nowadays some people ask: "If God is everywhere, why is His glory not reflected in every place?"

Sri Shankara Bhagavatpadacharya replies:

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते । बुद्धावेवावभासते स्वच्छेषु प्रतिबिम्बवत् ॥

sadā sarvagato'pyātmā na sarvatrāvabhāstate | buddhāvevābhāstate svaccheṣu pratibimbavat ||

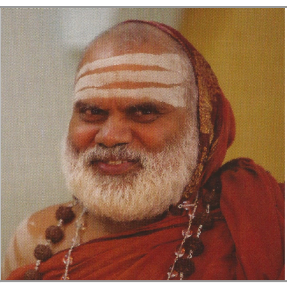
Though God is omnipresent, His grace is experienced only by a pure intellect. A 'pure' intellect is that in which all Vasanas (past tendencies and impressions) have dissipated and desires have vanished. The person's mind is rendered clear, consequent upon the Guru's Upadesha (instruction). Only such a person can benefit by the grace of God.

For example, a person can see the reflection of his face only in a mirror, and not in wood or a wall. The reflection also will be in proportion to how clean and clear the mirror is. Paramatma is likewise. His presence and grace will be commensurate with the degree of calmness of the mind of a person.

यथा हि श्लोके तुल्येऽपि मुखसंस्थाने न काष्ठकुड्यादौ मुखं आविर्भवति, आदर्शादौ तु स्वच्छे स्वच्छतरे च तारतम्येन आविर्भवति ; तद्वत् ॥ yathā hi śloke tulye'pi mukhasaṃsthāne na kāṣṭhakuḍyādaḥ mukhaṃ āvirbhavati, ādarśādaḥ tu svacche svacchatare ca tāratamyena āvirbhavati ; tadvat ||

May everyone understand this well, purify their minds through Sadhana (spiritual practice) and progress towards Self-realisation.

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

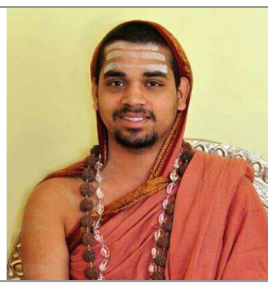


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ANUGRAHA BHASHANAM

GURU'S ADVICE A GUIDING PRINCIPLE



Ups and downs are routine in a man's life. Experience teaches that one need not be extremely elated or poignantly depressed regarding them. One must adhere to the advice of the Guru when beset by sorrow and to overcome hurdles.

Counselling by friends may give good results sometimes, but not always. That is why the Shastras say one must base one's life on the advice of a realised

Guru.

(On July 1, 2021, Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam blessed the Archaka, Sri Sharavanan Ranade of Rameswaram, with the Deeksha and a Srimukha.)

The Guru's advice, on the other hand, may initially seem bitter. But if one adheres to the path shown by the Guru, his mind will become clear and issues will be resolved. He will also attain happiness. This happiness is known as affable happiness (Sattvika ananda).

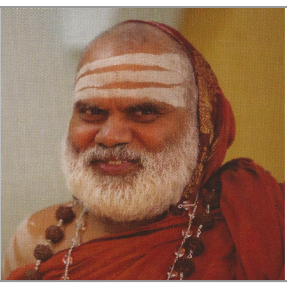
यत्तदग्रे विषमिव परिणामेऽमृतोपमम् | तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ||

Likewise, it is all right for one to attempt to progress in one's occupation. However, sometimes situations may put one in a dilemma over deciding which of the available paths is correct. During such times, one should not adopt the path that looks merely attractive. It may lead to one's downfall. The path that finally leads to good growth must be chosen, though it may seem to give results to start with.

न वृद्धिर्बहुमन्तव्या या वृद्धिः क्षयमावहेत् | क्षयोऽपि बहुमन्तव्यो यः क्षयो वृद्धिमावहेत् ||

In fact, experience teaches that only a realised Guru's guidance gives happiness in this world and the next. We bless everyone to understand this clearly and live in accordance with the upadesha of the Guru. Sri Gurubhyo Namaha

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

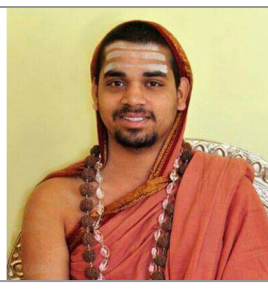


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ANUGRAHA BHASHANAM

SATSANGA HELPS SPIRITUAL GROWTH



It is imperative for man to have shraddha and bhakti (devotion) towards God. We observe that some cultivate a desire for moksha even from childhood. Inclination towards visiting sacred places, taking bath in sacred rivers and tanks come naturally for such persons. This is a result of antecedent punya accumulated over several births. It is called mumuksha lakshanam (quality of a mumukshu).

पुण्यक्षेत्रेषु या बुद्धिः पुण्यतीर्थेषु या रुचिः । मोक्षधर्मेषु या श्रद्धा
मुमुक्षालक्षणं हि तत् ॥

puṇyakṣetreṣu yā buddhiḥ puṇyatīrtheṣu yā ruciḥ |
mokṣadharmeṣu yā śraddhā mumukṣālakṣaṇam hi tat ||

Such a mumukshu may sometimes have doubts while learning subtle truths. He should not attempt to unravel them by himself. Instead, he must get them cleared by experienced persons well versed in the Sastras.

तीव्रा मुमुक्षा यद्यस्ति प्रज्ञामन्द्यं च वर्तते । सच्छास्त्रविद्वच्चर्चाभिः प्रथमं तन्निवारयेत् ॥

tīvrā mumukṣā yadyasti prajñāmāndyaṁ ca vartate | sacchāstravidvaccarcābhiḥ prathamam
tannivārayet ||

Approaching a person who has no such authority will bear no fruit. In fact, it may even entail sin.

यथाधिकारविहितं कर्म सिद्ध्यति चान्यथा । कार्यसिद्धिर्न जायेत प्रत्यवायो महान्भवेत् ॥

yathādhikāravahitaṁ karma siddhyati cānyathā | kāryasiddhirna jāyeta pratyavāyo mahānbhavet

Therefore, one with a desire for moksha should move only with likeminded persons. This develops satsanga and strengthens mutual understanding. This is known as sadhu sanga.

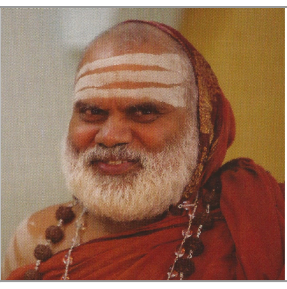
In the first place, special grace of Bhagavan is absolutely essential for moksha. It is but proper that one who has earned Bhagavan's grace should engage in noble actions and must dedicate the results to Bhagavan. By this one can attain chitta shuddhi (purity of mind) and advance in adhyatma (Self-knowledge).

न हि कश्चिद् भवेन्मुक्तः ईश्वरानुग्रहं विना । ईश्वरानुग्रहादेव मुक्तिरित्येष निश्चयः ॥

na hi kaścid bhavenmuktaḥ īśvarānugrahaṁ vinā | īśvarānugrahādeva muktirityeṣa niścayaḥ ||

We bless all to progress in life through dedication to adhyatma.

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

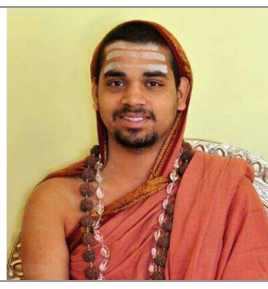


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ANUGRAHA BHASHANAM

THE WEAK SHOULD NEVER CHALLENGE THE STRONG

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

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



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

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

said, “You cannot do anything to me. I need not be afraid of you at all.” Vayu said he would come the next day and finish it off.

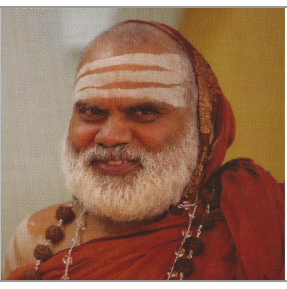
After Vayu left, the tree thought, “I have done a great mistake by talking haughtily with Vayu. Indeed, I am nobody in front of his strength. Therefore, I myself will shed all my leaves, branches, and everything.”

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

Hence, the weak should never haughtily challenge the strong.

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

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

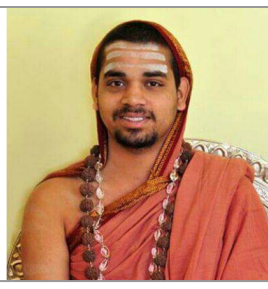


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ANUGRAHA BHASHANAM

SATTVIC LIFE ALONE LEADS TO HAPPINESS

Man cannot remain without any action. Impelled by nature, he will always be engaged in some activity or other. If his actions are of a sattvic (good or conducive) nature, happiness will accrue to him both in this world and the next.



The first step then, is for him to keep the mind and senses under control. Without such control, he cannot properly understand any situation. He will misjudge good things as bad and bad this as good.

Jagadguru Shankaracharya Sri Sri Sri Bharati Tirtha Mahasannidhanam of Dakshinamnaya Sri Sharada Peetham performed Vyasapuja and undertook Chaturmasya Sankalpa on July 13, 2022 along with His successor-designate,

Jagadguru Sri Sri Sri Vidhushekhara Bharati Sannidhanam, at Guru Nivas, Narasimha Vanam in Sringeri.

अनर्थमर्थतः पश्यन्नर्थं चैवाप्यनर्थतः ।

इन्द्रियैरजितैर्बालः सुदुःखं मन्यते सुखम् ॥

He who is ignorant of his dharma and is led by his uncontrolled senses, may be forced into a situation in which he will have to lose his wealth, wife or even his life.

धर्मार्थो यः परित्यज्य स्यादिन्द्रियवशानुगः ।

श्रीप्राणधनदारेभ्यः क्षिप्रं स परिहीयते ॥

Therefore, his actions should be guided only by dharma. For this, a sattvic disposition is indispensable. And this entails performing actions in tune with the Shastras.

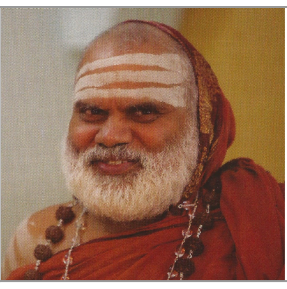
Such a person also can understand what should, and should not, be done; what entails bondage and what leads to moksha. He is indeed a viveki or a man with discrimination.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेति बुद्धिः सा पार्थ सात्त्विकी ॥

We bless all to grasp these aspects and adopt a sattvic way of life.

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

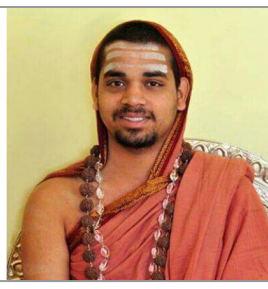


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ANUGRAHA BHASHANAM

FOLLOW DHARMA MARGA AT ALL COSTS



Man can learn many lessons from the Ramayana, Mahabharata and the like on how to conduct oneself, what one must do and what one must abstain from. For example, we come to learn how Yudhishtira adhered to dharma under different circumstances. We must never be like Duryodhana. Despite the Pandavas being good, the evil Duryodhana was always looking for blemishes in them. Persons with wicked tendencies will never see the good in others; they will only be keen to spot shortcomings.

न तथेच्छन्ति कल्याणान् परेषां वेदितुं गुणान् ।

यथैषां ज्ञातुमिच्छन्ति नैर्गुण्यं पापचेतसः ॥

na tathecchanti kalyāṇān pareṣāṃ vedituṃ guṇān ।

yathaiṣāṃ jñātumicchanti nairguṇyaṃ pāpacetasaḥ ॥

Whoever aspires for wealth and prosperity must first stick to the dharmic path because dharma and wealth are inseparable.

They are always together.

September 18, 2024 @ Sringeri, The Ubhaya Jagadgurus completed their Chaturmasya Vrata today, beginning with darshan of Sri Sharadamba and other deities, before proceeding to Sri Malahanikareshwara and Goddess Bhavani Amba at the sacred hillock of Ishwaragiri in Sringeri.

अर्थसिद्धिं परामिच्छन् धर्ममेवादितश्चरेत् ।

न हि धर्मादपैत्यर्थः स्वर्गलोकादिवामृतम् ॥

arthasiddhiṃ parāmicchan dharmamevāditaścaret ।

na hi dharmādapaityarthaḥ svargalokādivāmṛtam ॥

Similarly, one must not harm those who follow dharma, such as ahimsa. One must understand the subtleties of dharma before judging. Besides, prosperity won by cruel means is doomed to perish. Only that which is earned through just means will reach children and the next generation also.

न तद्बलं यन्मृदुना विरुध्यते सुक्ष्मो धर्मस्तरसा सेवितव्यः ।

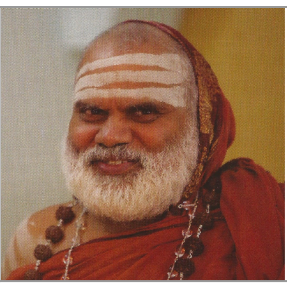
प्रध्वंसिनी क्रूरसमाहिता श्रीमृदुप्रौढा गच्छति पुत्रपौत्रान्

na tadbalaṃ yanmṛdunā virudhyate sukṣmo dharmastarasā sevitavyaḥ ।

pradhvaṃsinī krūrasamāhitā śrīrmṛduprauḍhā gacchati putrapautṛān

Therefore, we bless all to remain in the dharma marga.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji

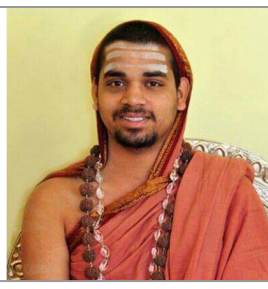


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ANUGRAHA BHASHANAM

SHASTRAS STRESS PURITY OF SPEECH



The Shastras teach man many subtle matters that are not within his analytical acumen to grasp. These matters may, in fact, appear even ordinary to some people. However, there is the possibility that man overlooks some matters in haste.

For example, when a man gets angry or when something unpleasant happens, he will invariably blame others. He might also lash out a stream of coarse invective. Only later, when he calms down, he will realise that he should have controlled his outburst and should have been more temperate in his language.

(The 691st Aradhana Mahotsava of the 10th Acharya of the Peetham, Jagadguru Sri Vidyatirtha Mahaswamiji was observed reverentially on November 8, 2024 @ Sringeri. Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam performed the Aradhana Pooja at noon in the sanctum sanctorum of the magnificent Sri Vidyashankara temple built over the Athishtana location of the 10th Acharya.)

However, even before that, the person at the receiving end would be heart-broken. Hit by harsh words, he will have a sorrowful demeanour all day and night. The sorrow would even be deeply etched in his heart. Here, nobody should wound others with shafts of sharp words.

वाक्सायका वदनान्निष्पतन्ति यैराहतः शोचन्ति रात्र्यहानि । परस्य नामर्मसु ते पतन्ति तान् पण्डितो नावसृजेत परेभ्यः॥

vāksāyakā vadanānniṣpatanti yairāhataḥ śocanti rātryahāni |
parasya nāmarmasu te patanti tān paṇḍito nāvasṛjeta parebhyah||

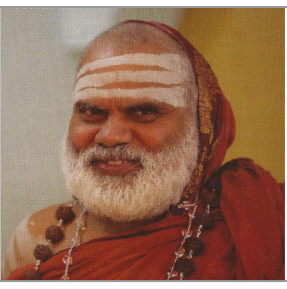
That is why the Shastras stress that man should have vakshuddhi (purity of speech) at all times. In fact, a wound caused by an arrow will soon heal; even a tree in the forest axed down might grow again, but a heart impaled by harsh words will not heal.

रोहते सायकैर्विद्धं वनं परशुना हतम् । वाचा दुरुक्तं बीभत्सं न संरोहति वाक्क्षतम् ॥

rohate sāyakairviddhaṁ vanaṁ paraśunā haṭam | vācā duruktaṁ bībhatsaṁ na saṁrohati vākṣṣatam ||

We bless all to understand this clearly and avoid hurting others in any way.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji

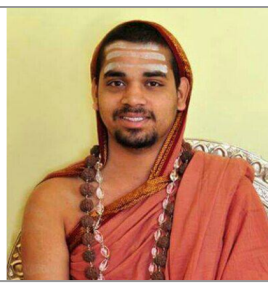


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ANUGRAHA BHASHANAM

SIGNIFICANCE OF TEMPLE WORSHIP

God is eternal - He undergoes no change in the past, present and future.

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः



He is present everywhere. Everyone must be devoted to Him and live in accordance with His guidance as elucidated in the Shastras, such as the Gita.

God can be worshipped in various forms. Depending on the intensity of devotion, He bestows whatever is good for the devotee. Some people have a doubt: While God is omnipresent, why should He be specifically worshipped in temples? Will the omnipresent God appear only in temples?

The answer is that the greatness and divine majesty of God is distinctly present in temple murtis. When a Kumbhabhisheka is performed, the murtis are imbued with the capability of accepting the worship. Through this worship, God, though omnipresent, becomes gracious and blesses the devotee. This is what Sri Sankara Bhagavatpada has beautifully described in His Bhashyas.

Therefore, there is nothing wrong in worshipping God in a temple, even though He is everywhere.

सर्वगतस्यापि ब्रह्मण उपासनार्थः प्रदेशविशेषपरिग्रहो न

विरुध्यते ।

Further, Bhagavan Himself says in the Srimad Bhagavatam:

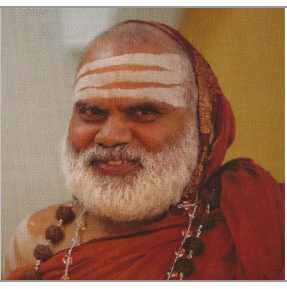
अर्चादावर्चयेतावदीश्वरं मां स्वकर्मकृत् ।

यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥

It means: "Though I am present in all beings, as long as one has not experienced Me in His heart, let him follow His own Dharma and continue to worship Me through various acts, such as worshipping murti-s".

May all understand this well while worshipping the various forms of the formless God, and become eligible for His grace.

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

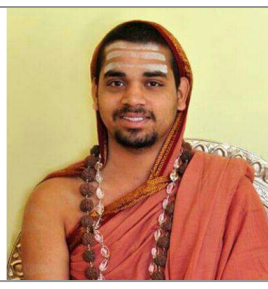


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ANUGRAHA BHASHANAM

Do not blame God for your misery

Misery and comfort alternate in a man's life.

But, when one encounters misery, a number of thoughts arise. Some may wonder, "I have not committed any crime. Why is God heaping misery

on me?". Others think, "God is angry with me.

That is why He is punishing me like this." Yet others say, "There is no such being as God. Even if there is one, He has no compassion at all. Even if He has compassion, He reserves it for a chosen few. People like me are no consideration for Him."

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

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

वषै म्यनर्घे ष्टु येन सापेक्षत्वात्तथा हि दर्शयर्श
ति ।

vaiṣamyanaighṛṇyē na sāpēkṣatvāt tathā hi darśayati |

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

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

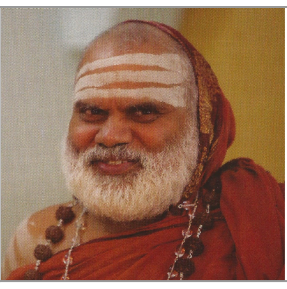
विषमां हि दशांप्राप्य देवंगर्हयतेनरः ।

आत्मनः कर्मदोषां म तुनवै जानात्यपण्डितः ॥

viṣamāṁ hi daśāṁ prāpya dēvaṁ gar'hayatē naraḥ |

ātmanaḥ karmadōṣāṁ tu naiva jānātyapaṇḍitaḥ ||

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

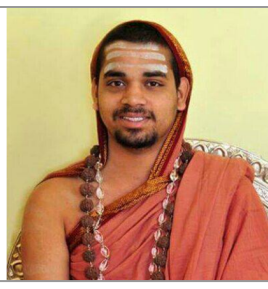


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ANUGRAHA BHASHANAM

NOBLE ASSOCIATIONS PROMOTE HIGHER GOOD

Man is always engaged in some activity or another. He cannot remain idle even for a moment.

Some action or the other is always taking place, impelled by his innate nature.

न हि कश्चित् क्षणमपि जातु
तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः
प्रकृतिजैर्गुणैः ॥

na hi kaścit kṣaṇamapi jātu
tiṣṭhatyakarmakṛt |

kāryate hyavaśaḥ karma
sarvaḥ prakṛtijairguṇaiḥ ॥

As such, one must ponder
how best he can do his

Karma, so that it will bring in beneficial results. This requires Sadhu-sangha — i.e. the company of noble persons. In the midst of such noble associations, the mind and intellect will refrain from bad actions that pile up suffering after suffering on man.

सङ्गो यः संसृतेर्हेतुरसत्सु विहितोऽधिया । स एव साधुषु कृतो निःसङ्गत्वाय कल्पते ॥

saṅgo yaḥ saṁsṛterheturasatsu vihito'dhiyā | sa eva sādhuṣu kṛto niḥsaṅgatvāya kalpate ॥

Sometimes even good people may be in a dilemma on how to go about their tasks. During such times, one must approach one's Guru and act according to his advice.

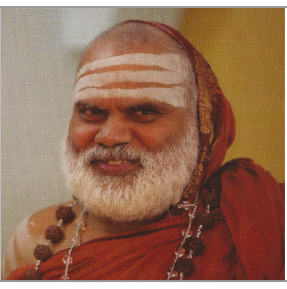
Nowadays many people, without any such consideration and not knowing what is good and bad, associate with bad people and suffer as a consequence. He, whose activities are not in accordance with Dharma, whose actions do not lead to Vairagya (dispassion) through Nishkamya Karma (actions performed without any expectation of outcome and as an offering to God), and who does not worship the sacred feet of Bhagavan, is dead, though alive, state the Shastras.

नेह यत्कर्म धर्माय न विरागाय कल्पते । न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥

neha yatkarma dharmāya na virāgāya kalpate | na tīrthapadasevāyai jīvannapi mṛto hi saḥ ॥

Hence, we bless all to remain in Satsanga.

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

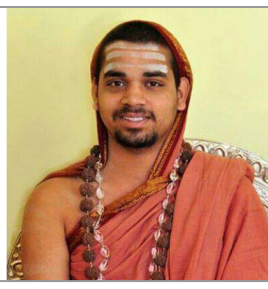


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ANUGRAHA BHASHANAM

ENGAGE IN GOOD DEEDS ALWAYS



It is natural and justifiable for man to always aspire for good things in life. It is because of this aspiration that he engages in numerous activities and keeps enjoying their fruits, birth after birth (until he attains Jnana or Knowledge of the Supreme Truth). However, some people nowadays have doubts: “We are doing many good acts. Will they bear fruit?”

The Shastras state that all acts will definitely yield results. For example, good karmas will yield good results and bad

karmas will yield bad results. There is no doubt in this matter.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji at Rajapalayam at May 13-15, 2012 Vijaya Yatra.

It is in the interest of man that the Shastras opine, “Keep doing only good karmas; you will enjoy good results not only in this world, but also in the next.”

यथा धेनुसहस्रेषु वत्सो विन्दति मातरम् ।

तथा पूर्वकृतं कर्म कर्तारमनुगच्छति ॥

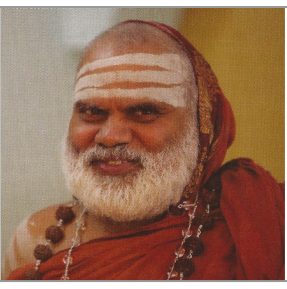
This verse refers to the fact that even if a calf is moving amidst a thousand cows, it will find its mother. Likewise, man’s karma will also follow him and confer results. Therefore, let no one doubt whether all good karma will go waste and whether bad Karma will have its impact. In fact, Punya Karma (good activities) give results faster.

कुशलान्याशु सिद्ध्यन्ति नेतराणि कृतानि यत् ।

On the other hand, bad Karma gives bad results and ultimately destroys the doer.

We bless all to understand this well and keep engaging in good deeds.

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

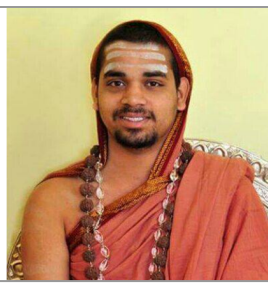


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ANUGRAHA BHASHANAM



NEVER HURT OTHERS, CULTIVATE GOOD THOUGHTS

Man must always pray for the welfare of all people in the world. He should not cultivate hatred towards anybody. Even if somebody harms him, he must have the tendency to forgive. He must never entertain evil thoughts or retaliate violently. This is the characteristic of a

satpurusha. If somebody wishes to harm others, it will bounce back on him, like a ball thrown against a wall.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji offered worship to Murti of Sri Sharadamba placed in a decorated vehicle along with a Murti of Jagadguru Sri Adi Shankaracharya meant to be consecrated in Teetwal near the LoC in Kashmir commenced its journey on January 24, 2023 from Sringeri.

कन्दुको भित्तिनिक्षिप्त इव प्रतिफलन्मुहुः । आपतत्यात्मनि प्रायो दोषोऽन्यस्य चिकीर्षतः ॥

kanduko bhittinikṣipta iva pratiphalanmuhuh | āpatatyātmani prāyo doṣo'nyasya cikīrṣataḥ ||

Not understanding this, some people dare to harm others always. They ignore good advice. Duryodhana did not accept anybody's counselling. He kept on committing atrocities, one after another, against the Pandavas. He did not have any remorse for his wrong doings. All his piled up evil deeds ultimately destroyed him.

Hence nobody should think of hurting anyone. If somebody unknowingly harms others, he must repent and see that the mistake does not recur.

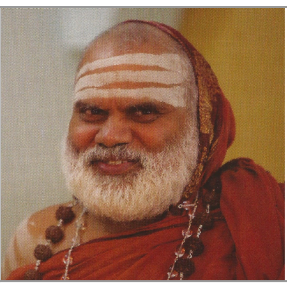
Whoever commits sins with no regrets, and continues his sinful ways, will experience circumstances as if he has been plunged into a bottomless pit.

May everyone understand this well, cultivate good thoughts and lead a good life.

यस्तु पूर्वकृतं पापमविमृश्यानुवर्तते । अगाधपङ्के दुर्मधा विषमे विनिपात्यते ॥

yastu pūrvakṛtaṁ pāpamavimṛśyānuvartate | agādhapaṅke durmedhā viṣame vinipātyate ||

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

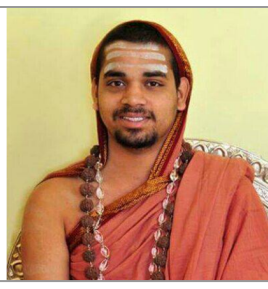


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गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परब्रह्म तस्मै श्री गुरुवे नमः ॥

सदाशिवसमाख्यां चाङ्गारार्यमध्यमाम् ।
अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥

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