



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



THE 70TH VARDHANTI OF JAGADGURU SHANKARACARYAR HIS HOLINESS  
MAHASANNIDHANAM SRI SRI SRI BHARATI TIRTHA MAHASWAMI-JI



## THE ALMIGHTY

### SPECIAL SOUVENIR- 2

Our humble pranams at the lotus feet of Jagadguru Śankarācārya Mahāsannidhānam His Holiness Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji. By the grace and blessings of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji, Voice of Jagadguru e magazine is entering its sixth year on this auspicious day.

**(70 ANUGRAHA BHASHANAM ARE GIVEN IN THIS EDITION ON THIS MEMORABLE OCCASION )**

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM - 2I

### BE GOOD, NEVER HARM OTHERS

Man should always entertain good thoughts only. He should not think of harming others. If anybody ventures to do so, he will put himself to a lot of difficulties.



There is clear evidence of this in the Ramayana. Ravana abducted Sita and kept her captive in Lanka. Hanuman advised him to return her to Rama. But Ravana spurned his good words and set his tail on fire. That fire did not harm Hanuman; instead, it burnt Lanka.

दिधक्षन्मारुतेर्वालं  
तमादीप्यद्दशाननः ।

आत्मीयस्य पुरस्यैव सद्यो दहनमन्वभूत् ॥

didhakṣanmārutērvālaṃ tamādīpyaddaśānanaḥ |

ātmīyasya purasyaiva sadyō dahanamanvabhūt ||

In the Mahabharata, Duryodhana harmed the Pandavas and, because of that, he ruined himself. Hence, nobody should make others suffer. Sri Shankara Bhagavatpada had kindness even for those who wished to harm him. Bhagavan says in the Gita -

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः

yasmānñōdvijatē lōkō lōkānñōdvijatē ca yaḥ |

harṣamarṣabhayōdvēgairmuktō yaḥ sa ca mē priyaḥ ||

Only those who do not frighten others or make them undergo suffering, but do them good, are dear to Bhagavan.

Hence, we bless all to understand this well, shed hatred, live in harmony and attain Shreyas.

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



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM - 22

### HONOUR YOUR WORD

People of the present day tend to be inclined to help others. However, though they verbally promise to help, they often fail to honour their word.

Our ancestors however were meticulous in this matter. Raja Harishchandra underwent severe hardships to keep his word. The satisfaction and joy he derived from living up to his promise far



exceeded the sufferings he had to endure.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji @ Repalle, March 1, 2013 Vijaya Yatra

In the Ramayana, we see that Lord Rama attached great importance to living up to his commitment. Realising the hardship of Sugriva, He assured to restore his kingdom. Accordingly, He slew Vali and fulfilled His promise to Sugriva. Similarly, He killed Ravana and made Vibhishana the ruler of Lanka in accordance with the promise made to the latter.

The lesson to be imbibed here is that whatever hardships we undergo, we must honour our word. If we do not do so, it amounts to cheating others after having made promises.

**अङ्गीकृतं सुकृतिनो न परित्यजन्ति ।**

**angīkṛtaṃ sukṛtinō na parityajanti |**

Great men do not go back on their words. We bless all to be inspired by our great ancestors and lead a life of purity and commitment to Dharmic principles.

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



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM -23

The enemy for one is his kama, krodha etc. One who fails to have control on these will never get peace in his life. Anger will trouble not only others but also himself. Uttamas are those whose



anger is for a few seconds afterwards they will forget everything and become normal. Some will have anger for a half a day. It will be nice if they reduce it. Some will have day and night. They are called adhamas. There are some people who will never give up their anger. They want to take revenge for everything. They will never forgive others. Such groups of people are known as pāpiṣṭa. This will destroy one totally.

उत्तमस्य क्षणं कोपो मध्यस्य  
प्रहरद्वयम् ।

अधमस्य त्वहोरात्रं पापिष्ठो नैव  
मुच्यते ॥

uttamasya kṣaṇaṃ kōpō  
madhyasya praharadvayam |

adhamasya tvahōrātraṃ  
pāpiṣṭhō naiva mucyatē ||

There are few who consider others sorrows like theirs and will engage themselves to help them. Our ancestors praise such good hearted as Uttamas.

उत्तमानां स्वभावोऽयं  
परदुःखासहिष्णुता ।

स्वयं दुःखं च संतापं मन्यतेऽन्यस्य  
वार्यते ॥

uttamānāṃ svabhāvōyaṃ  
paradu:khāsahiṣṇutā |

svayaṃ du:khaṃ ca santāpaṃ  
man'yatēn'yasya vāryatē ||

Understanding this, everyone should try to reduce their kama, krodha, etc from their manas and should start helping others in their painful period.

Jagadguru Śaṅkarachārya His Holiness Mahasannidhanam Śrī Śrī Srī Bhāratī Tīrtha Mahaswamiiji



# Voice of Jagadguru

advaitam paramanandam



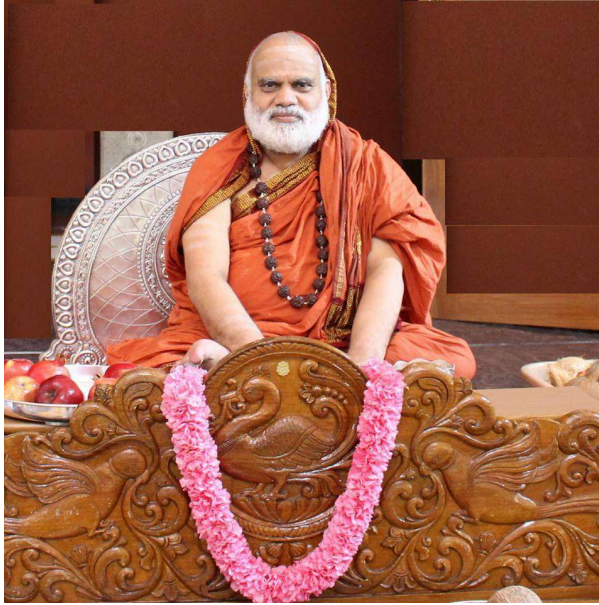
an e-magazine on advaita



## ANUGRAHA BHASHANAM - 24

### THE DUTY OF THE MUMUKSHU

We should have Shraddha and Bhakti. Some will have a desire for moksha from their childhood. This is due to the Punya karma that was done by them in their previous Jenmas. Likewise those who are having the desire on moksha, by nature will have the desire to have a holy dip in sacred rivers, oceans and to visit sacred places. This is called Mumuksha lakshana.



पुण्यक्षेत्रे षुया बुद्धिः पुण्यतीर्थेषु या रुचिः ।  
मोक्षधर्मेषु या मुमुक्षालक्षणं हि तत् ॥  
puṇyakṣētrē ṣuyā bud'dhiḥ puṇyatīrtēṣu  
yā ruciḥ |

mōkṣadharmēṣu yā mumūkṣālakṣaṇaṃ hi  
tat ||

For such Mumukshu sometimes regarding the moksha sastra there arise doubts in very minute subjects. We should not try to find the correct version and meaning ourselves. One should approach the well-known person in sastra about and should clear these doubts.

तीव्रा मुमुक्षा यद्यस्ति प्रज्ञामान्द्यं च वर्तते  
।सच्छास्रविद्वच्चर्चाभिः प्रथमं तत्रिवारयेत् ॥

tīvrā mumukṣā yadyasti prañjāmandyaṃ  
ca vartate | sacṣasraavidvaccarcābhiḥ

prathamam tannivārayet ||

If we approach a wrong person who is not eligible for our purpose, then it will lead us to very big sin. Have to be very careful.

याधिकारविहितं कर्म सिध्यति चान्यथा । कार्यसिद्धिर्न जायते प्रत्यवायो महान्भवेत् ॥

yādhikāravihitaṃ karma sidhyati cānyathā | kāryasiddhirna jāyote pratyavāyo  
mahānbhavet||

One Mumukshu( one who has set his goal to attain moksha) should have a relationship with another such Mumukshu alone. In that there will be a healthy satsangha and friendship will be developed in a nice manner. This is called sadhu satsang. To attain moksha Isvara anugraha is very important. To get the grace of Isvara one has to do only sat karma with the bhava of Isvara arpana the results of such karma. The result of such practice inner will be purified i.e the purest mind and thoughts will be obtained and will start shining in adhyathma (chiddha sudthi.)

न हि कश्चिद्भवेन्मुक्तः ईश्वरानुग्रहं विना । ईश्वरानुग्रहादेव मुक्तिरित्येष निश्चयः ॥

na hi kaściddbhavenamuktaḥ īśvarānugrahaṃ vinā | īśvarānugrahādeva muktirityeṣa  
niścayaḥ||

Jagadguru Śaṅkarachārya His Holiness Mahasannidhanam Śrī Śrī Bhārati Tirtha Mahaswamiiji



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM - 25

### WORSHIP OF GOD IN TEMPLE

We can see God everywhere and in everything. We can't identify any place or object without HIM. HE is permanent; there are no changes for HIM, his past, present and future.



ईशानो भूतभव्यस्य स एवाद्य स उ श्वः !

Everyone should keep Bhakti on HIM, and live our life on the path shown by shastras like BhagavadGita. We pray, meditate and do poojas in various forms and names of HIM, but all are his form only. There is no difference between the forms or names. On the basis of our bhakti Lord graces us.

There arises a question when God is everywhere why we are praying HIM in temples? Will he grace only from temple?

The answer is, "Although HE is everywhere, the saanidhya, prabhava from the vighraha(idol) inside the temple is special. After Kumbabishekam, the vighraha(idol) inside the temple gets special shakti (power). With joy HE graces all the bhaktas". Sri Adi Shankara Bhagavatpada quotes these lines in many places in his bhasya as:

सर्वगतोऽपीश्वरस्तत्रोपास्यमानः प्रसीदति!  
सर्वगतस्यापि ब्रह्मण उपासनार्थः  
प्रदेशविशेषपरिग्रहो न विरुध्यते !

So worshipping Bhagavan in a temple is not a wrong thing. It is the greatest karma.

Bhagavatam says as :

अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत् !  
यावन्नवेद स्वहृदि सर्वभूतेष्ववस्थितम् !!

Bhagavan says, "Until one realize me, they have to do their karma daily and worship me in idol form (Vighraha pooja)". Knowing this fact, worship of God in Idol is must till we realize Him, although he doesn't have any form.

Jagadguru Śaṅkarachārya His Holiness Mahasannidhanam Śrī Śrī Srī Bhāratī Tīrtha Mahaswamiiji



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM - 26

### SHASTRAS - THE TRUE GUIDE TO OUR ACTIONS

The Shastras state that we should do good deeds and avoid sinful actions. However, man does engage in many sinful deeds. Had he known that only suffering results from sinful deeds, he would not have ventured to do them. Man must have complete faith in the Shastras to be able to have that knowledge, because the Shastras are the authority on what is good and what is sinful.

Normally, even in ordinary day-to-day life, we have faith while following others' advice. This must be even more so when it comes to the Shastras, which point out what is good or beneficial & what is bad or harmful. With a firm conviction in the guidance of the Shastras, we will not be inclined to sinful ways. If we reflect well, we would realise that our faulty conviction that we must believe only what we see, is in fact responsible for many of our wrong deeds. The wise and all-knowing Rishis have codified the Shastras only for our welfare. If we sincerely follow the path



shown by them, we will definitely attain Shreyas (higher good).

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji in Allagadda @March 20-21, 2012 Vijaya Yatra.)

Bhagavan says in the Gita:

तस्माच्छास्तं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

tasmācchāstraṃ pramāṇaṃ tē kāryākāryavyavasthitau |

jñātvā śāstravidhānōktaṃ karma kartumihār'hasi ||

Our blessings for all to act on the authority of the Shastras and attain Shreyas.

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



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM - 27

### PROPER WAY TO HELP

There may be times in human life when one gets an opportunity to help someone or the other.



His mind also may be inclined to do so. At such times he must act with discrimination (viveka). Before helping he must carefully consider if that help would be of use or not to the person who has made the request. If that requester will be bailed out of his problem

through the help, then he must surely be helped.

For instance, we may help an industrious student with his school fees. We may help a good person in meeting the expenses of his daughter's marriage. Help as these are highly commendable. They bring benefits to the helpful also.

एकमपि सतां सुकृतं विकसति तैलं यथा जले न्यस्तम् ।

असतामुपकारशतं संकुचति सुशीतले घृतवत् ॥

ēkamapi satāṃ sukṛtaṃ vikaṣati tailaṃ yathā jalē nyastam |

asatāmupakāraśataṃ saṅkucati suśītalē gṛtavat ||

A venerable person has given the following simile: A help rendered to a good person spreads out like oil added to water; on the other hand, even hundred times of help rendered to a vicious person shrinks like the ghee that freezes and shrinks in winter.

Understanding this well, the deserving only should be helped after careful consideration.

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



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM - 28

### AVOID SEEKING HELP; CONQUER LUST

Whatever good qualities one might have, one becomes small when he seeks another man's help. Particularly degrading is seeking alms from a mean person.

Mahakavi Kalidasa said: याञ्चा मोघा वरमधिगुणे नाधमे लब्धकामा yāñcā mōghā varamadhiguṇē nādhamē labdhakāmā

It means even if an ignoble person is agreeable to helping us while a noble person refrains, it is better to look to the latter and not the former. So, it is best not to seek anything from mean people.

Similarly, one cannot be called valourous just because one has defeated enemies in a battle. Only the person who has steered clear of Manmatha's arrows is truly valiant. For, it is very difficult to overcome passion. One who does so is considered Shreshtha (exalted).

In the Mahabharata, Bhisma was praised for his valour. He had defeated not only his enemies, but also the God of Love. From birth, he was a strict adherent of brahmacharya.

Thus, not seeking help from mean persons and conquering lust will take a man to noble heights. Everybody should behave thus and attain Shreyas.

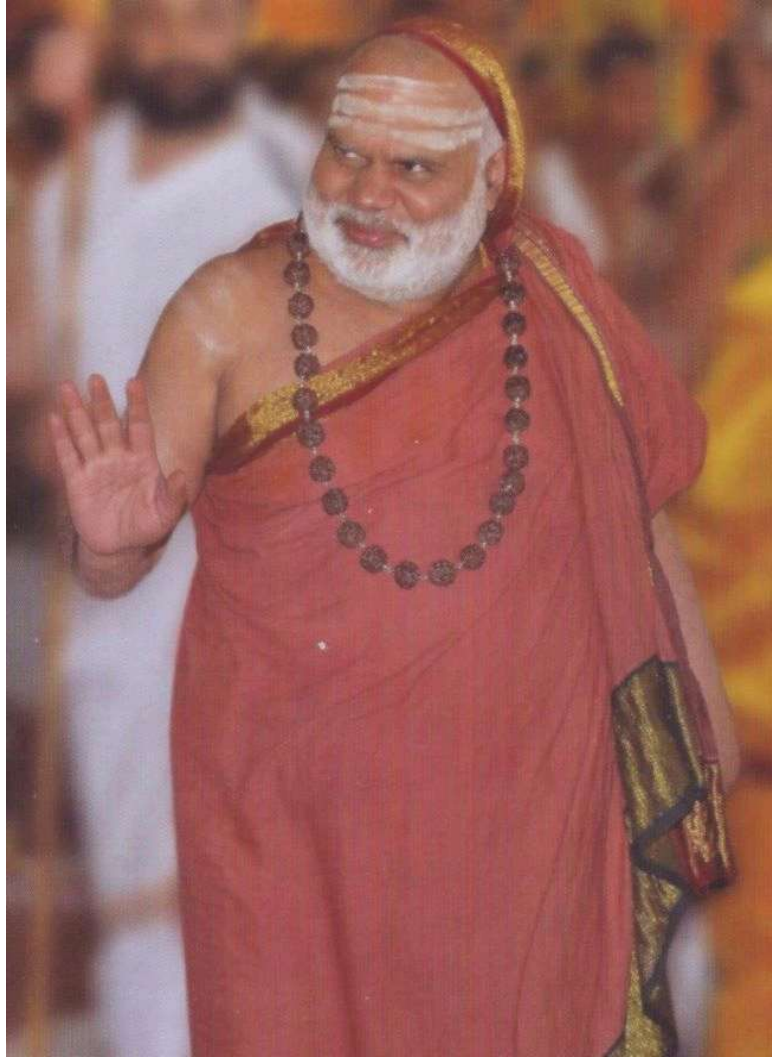
किं लघुताया मूलं प्राकृतपुरुषेषु या याञ्चा।

रामादपि कः शूरः स्मरशरनिहतो न यश्चलति ॥

kiṁ laghutāyā mūlaṁ prākṛtapuruṣeṣu yā yāñcā

rāmādapi kaḥ śūraḥ smaraśaranihatō na yaścalati ॥

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





# Voice of Jagadguru

advaitam paramanandam



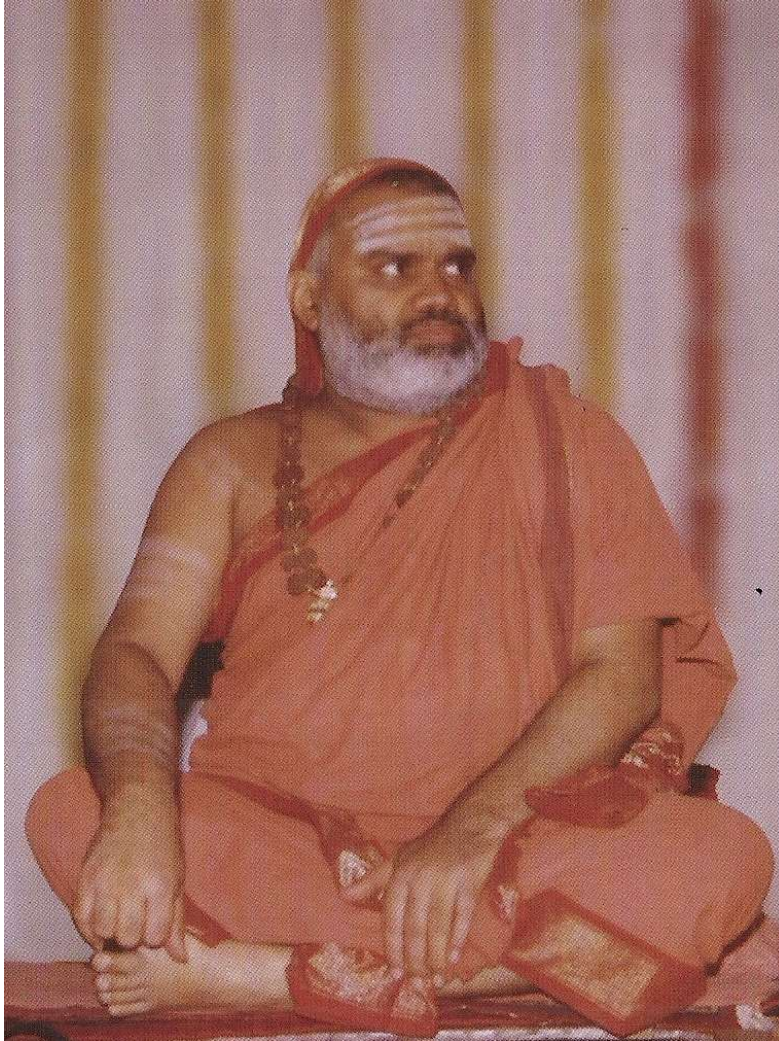
an e-magazine on advaita



## ANUGRAHA BHASHANAM - 29

### Stay in the Right Path

Bhagavan Krishna Paramatma says in the Gita: यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः yadyadācarati śrēṣṭhastattadēvētarō janah



That is, people follow those who are capable of showing the right path to others. Hence, those in high positions should always tread the path of dharma. If they falter even slightly, it will greatly affect others also.

In the Raghuvamsha of Kalidasa, Maharaja Dileepa completed 99 Ashwamedha Yagas and was commencing the hundredth. On its completion, he could attain the status of Indra. But Devendra, who did not want that to happen, captured the yaga-horse.

At this, the crown-prince Raghu, the son of Maharaja Dileepa says to Devendra:

पथः श्रुतेर्दशयितार ईश्वरा  
मलीमसामाददते न पद्धतिम्  
śrutērdarśayitāra īśvarā  
malimasāmādadatē na  
pad'dhatim - "Noble people, who have to show the correct way to others, will not themselves indulge in wrong pursuits. Will they?"

Therefore, in whatever position one is, one should follow the dharmic path. On the other hand, one who forgets it and performs wrong deeds thinking that nobody should question him, will not be respected by anybody.

Let everybody understand this truth and, irrespective of one's status, stay in Sanmarga (right path) and attain Shreyas.

---Jagadguru Śaṅkarachārya His Holiness Mahasannidhanam Śrī Śrī Śrī Bhārati Tirtha Mahaswamiiji



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM - 30

Jagadguru Śri Abhinava Vidyatirtha Mahāswamigal. Who was the 35<sup>th</sup> Ācharya of Dakshinamnamaya Sringeri Śri Sharada Peetham for 35 years, shone as a great jñāni and yōgi.

Although he was the head of a great samsthana, such as the Śri Sharada Peetham, he had the special quality of being very kind to everyone with no trace of ego or ahankar.



Notwithstanding his extraordinary knowledge and proficiency in the Śāstras, he was not merely able to talk freely with the common man but also convey to him lucidly the import of tattvas or truth.

Throughout his life he adopted the principle that before preaching to anyone he should practice the

precept himself. It was his settled conviction that wherever anything good happened, it should be recognized and given due credit.

He was a great pandit among pandits; a great yōgi among yōgins; a great jñāni among jñānis. There is no doubt at all that Śri AbhinavaVidyatirtha Mahaswamigal was a great mahāpuruṣā of recent times. Just by remembering the great saint, we will be able to get rid of all sins, and all prosperity and welfare will come to us.

विवेकिनं महाप्रज्ञं धैर्योदार्यक्षमानिधिम् ।  
सदाभिनव पूर्वं तं विद्यातीर्थगुरुं भजे ॥

**vivēkinaṁ mahāprajñāṁ dhairyauidāryakṣamānidhim |**

**sadābhinava pūrvaṁ taṁ vidyātīrthagurum bhajē ||**

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



# Voice of Jagadguru

advaitam paramanandam



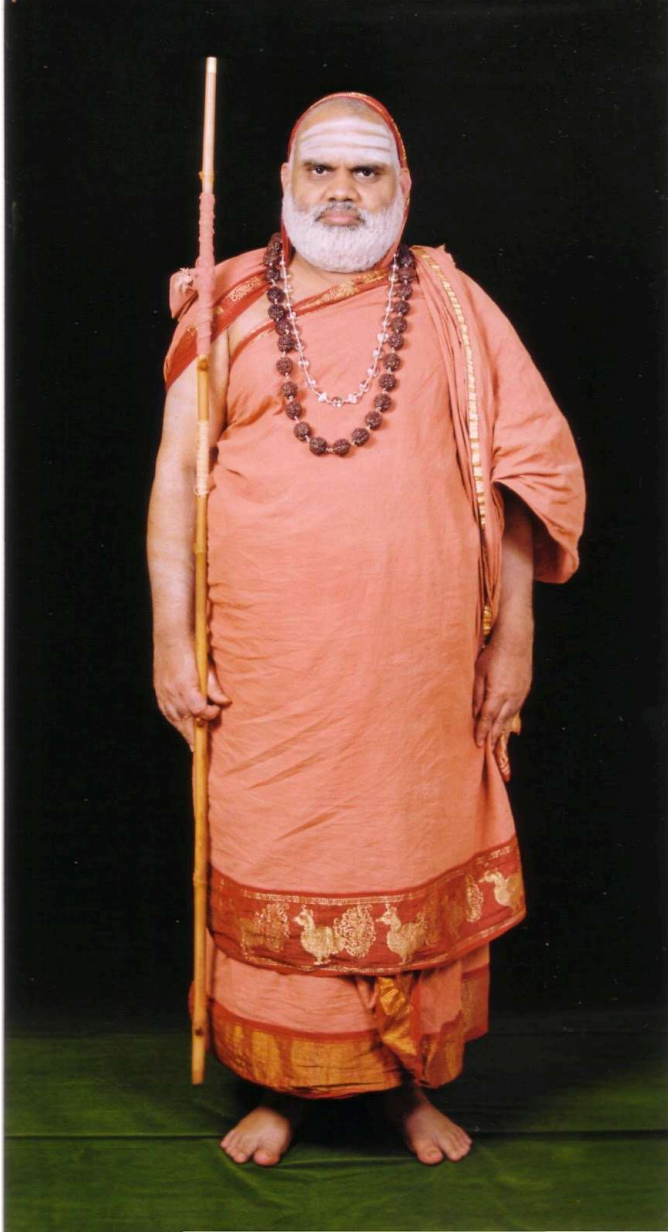
an e-magazine on advaita



## ANUGRAHA BHASHANAM - 3I

### SEEK NOT THE IMPOSSIBLE; WEEP NOT OVER LOSS

There are strange characters among human beings. Some aspire for the impossible. Some lament over things lost. Both these types are simply ignorant.



It is a fact that an unobtainable object cannot be obtained however intense the desire. What then is the point in such longing? For instance, moonlight gives us great pleasure. Because of that, is it ever possible to aspire to keep the moon at our door steps?

Similarly, it is of no use weeping over things lost. Some people grieve excessively in such scenarios. Some people grieve excessively over the death of near and dear ones. Some others are greatly hurt when they lose coveted objects. Neither do they come back; nor are the lost things regained. In such circumstances, it is nothing but ignorance to weep over the loss.

Some people when they suffer lose their balance and wonder about the efficacy of Bhagavan and the Shastras. We alone have to bear the consequences of our actions (Karma phalam) and should not blame others. It is ignorance to do so.

Hence, all must act intelligently, without giving room for ignorance.

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।  
आपस्वपि न मुह्यन्ति नराः पण्डितबुद्धयः ॥

nāprāpyamabhivāñchanti naṣṭam  
nēcchanti śōcitum |

āpatsvapi na muhyanti narāḥ  
paṇḍitabud'dhayah||

--- Jagadguru Śankarācārya His Holiness

Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji

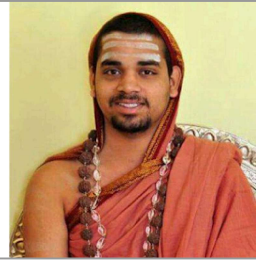


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM - 32

We assume ourselves, that a few sets of persons in our life are our friends, relatives and they are related to us. These near and dear will help us during our difficult period. And we are also



blaming others for our sorrows and praise some for our happiness. But our śastras says, the truth as आत्मैव ह्यात्मनो बन्धुः **ātmaiva hyātmanō bandhuḥ** “A person’s true friend is none other than himself. The one who stands with you in all your situations is called a “Bandhu”. That Bandhu is none other than the karma done by you”. It not only comes with us throughout our time but even after our death, it will be with us in our upcoming births.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī

Śrī Bhāratī Tīrtha Mahāswāmi-ji @ Coimbatore during Sri Shankara Jayanti April 24-30, 2017 Vijaya Yatra

Our actions yield the fruit of our happiness or sorrow. If we follow dharma, we will enjoy happiness and have a peaceful life not only in this jenma, but also in the upcoming jenmas. At the same time if we do adharma, then we are the sufferers. When the truth is like this, pointing others for our happiness or sorrows is not a wise one. It is very clear that a man, himself is responsible for all the happenings in his life. He himself is a friend and foe to him.

The life of Rāvanā and Duryōdhanā teach us that, if we do adharma, we will suffer a lot and will be destroyed finally with our surroundings. From Rāmāyanam and Mahābhāratham we are able to understand that, the life of those who do adharma seems to be flourishing with wealth, name and fame in the beginning but at the end they will be destroyed. The lesson we learn from Rāmāyanam is “Live like Rāmā not like Rāvanā”.

Hanūmān after having darsan of “Sītā mātḥā” in aśokavana, met Rāvanā in his darbar. At that moment Hanūmān had a thought that Rāvanā’s personality gives him the power and capacity to rule the three lōkas without any doubt, but he is not fit for that because of the big sin (adharma) he did in his life. Soon he will be punished for that in a very heavy hard way. The adharma he did is, he saw “Sītā mātḥā” in a wrong perversion. Our śastrās instruct us to see all the ladies as our mother. If we give place to lust in our life, then we will have to harvest the fruit of pain and sufferings in our life due to our adharmic activities.

Hence the real bandhu to a man is himself. For a happy and peaceful life we should follow dharma and avoid adharma.

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

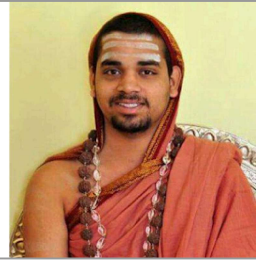


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM - 33

### OBSERVE PRESCRIBED DHARMA

Man should observe Dharma in order to attain Shreyas (higher good). The Shastras have elaborated in detail in matters of Dharma. If it is not possible to follow all aspects of Dharma, there



must be at least a minimum observance. However, it is not good to give up Dharma completely. Bhagavan Sri Krishna Paramatma states in the Gita that even a little observance of Dharma will free one from the big fear of samsara -

**स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ।**

**svalpamapyasya dharmasya trāyatē mahatō bhayāt |**

It is enough if one observes the Dharma prescribed for him. There is no injunction that one should follow Dharma that has not been assigned to him. If he

does so, it will not benefit him.

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Tirunelveli, 2012 Vijaya Yatra.

For example, an eighth standard student will pass his examination if he answers the questions set for students of his class. Likewise, a tenth standard student should answer, to the extent of his knowledge, only the questions set for him. If instead, they answer the questions set for the other, neither will be deemed to have passed his respective examination.

Similarly, one must observe, to the extent possible, only the dharma specified for him. This is what Bhagavan says in the Gita:

**श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।**

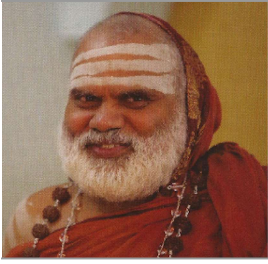
**स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥**

**śrēyān svadharmō viguṇaḥ paradharmātsvanuṣṭhitāt |**

**svadharmē nidhanaṃ śrēyaḥ paradharmō bhayāvahaḥ ||**

We bless that all understand the significance of Dharma, adhere to it and become eligible for Bhagavan's grace.

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

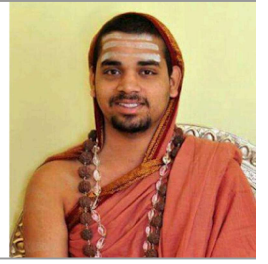


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM - 34

### PROMISES MUST BE HONOURED

Generally, many people make tall promises - that they would give so much for this cause, so much for that cause - but fail to honour their word. To give one's word and not keep it is a sin.

Especially so, when a promise made to a Brahmana is not kept.



There is a story in the Mahabharata. A fox and a monkey were living as friends. The fox used to feed on the corpses in the burial ground. The monkey asked the fox:

किं त्वया पातकं पूर्वं  
कृतं कर्म सुदारुणम् ।  
यस्त्वं श्मशाने मृतकान्  
पूतिकानत्सि  
कुत्सितान् ॥  
kiṃ tvayā pātakam

pūrvam kṛtam karma sudāruṇam |

yastvam śmaśānē mṛtakān pūtikānatsi kutsitān||

“The corpses give out a foul smell. But you are eating them. What great sin did you commit in your previous birth?” The fox replied:

ब्राह्मणस्य प्रतिश्रुत्य न मया तदुपाहृतम् ।  
तत्कृते पापकीं योनिमापन्नोऽस्मि प्लवङ्गम ॥

brāhmaṇasya pratiśrutya na mayā tadupāhṛtam |  
tatkr̥tē pāpakīṃ yōnimāpannōsmi plavaṅgama ||

“In my previous birth I had committed the sin of not honouring a promise to a Brahmana. That has reduced me to this fate in this birth.” Narrating this story to Yudhishthira, Bhishma gives this advice:

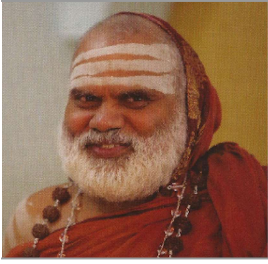
तस्माद्दातव्यमेवेह प्रतिश्रुत्य युधिष्ठिर ।  
यदीच्छेच्छोभनां जातिं प्राप्तुं भरतसत्तम ॥

tasmāddātavyamēvēha pratiśrutya yudhiṣṭhira |

yadīcchēcchōbhanāṃ jātiṃ prāptuṃ bharatasattama ||

He says: One who aspires for a noble birth must honour his words and engage in charity suitably. Let everyone realise this truth and attain grace by behaving accordingly.

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

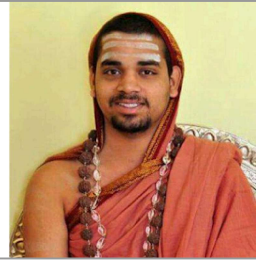


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM - 35

### Justice Above Everything Else

मानाद्वा यदि वा लोभात् क्रोधाद्वा यदि वा भयात् ।  
 यो न्यायमन्यथा ब्रूयात् स याति नरकं नरः ॥  
 mānādvā yadi vā lōbhāt krōdhādvā yadi vā bhayāt |  
 yō n'yāyaman'yathā brūyāt sa yāti narakaṁ naraḥ ॥

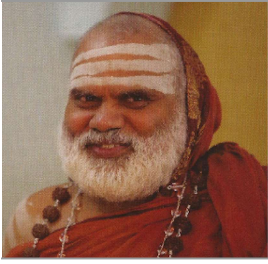


Every individual has a duty. If he fails to perform his duty in a proper manner, he will be committing a sin. One such duty where the person has to be unflinching is while dispensing justice. When a

person is engaged in the task of meting out justice, he must not let himself be influenced by other considerations. More explicitly, one should not be swayed into misinterpreting justice by pecuniary considerations towards oneself.

In the Mahabhārata, when Dharmarāja loses the game of dice due to Śakuni's cunningness, Draupadi raises a question in the Kaurava's court: "Was the ignominy of Dharmarāja in accord with justice?" Though there were many knowledgeable persons in the court, they hesitate to speak out, fearing Duryodhana's wrath. Such a situation should not occur. On no account should justice be denied or deflected. For, justice is supreme. All must understand this truth. Those put in a position to render justice should be impartial in their duty so as to be worthy of God's grace.

--- Jagadguru Śaṅkarachārya His Holiness Mahasannidhānam Śrī Śrī Bhārati Tīrtha Mahāswāmiji

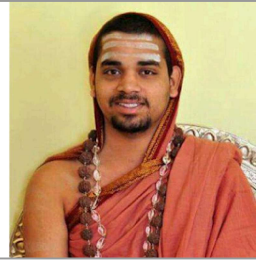


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM - 36

### THE TWO GREAT ENEMIES

Man has two enemies, one being 'Ahamkara' and the other 'Mamakara'. Ahamkara causes one to say, "I, I" while Mamakara gives rise to the feeling of "Mine". Whenever some object is perceived, then the feeling, "This is mine", is due to Mamakara. Likewise, when one does something, the feeling, "I did this", is due to Ahamkara.



There is an incident which comes to My mind. When Acharyal was once touring Andhra Pradesh,, He graced a Kshetra. That place, though sacred, had

not attracted many pilgrims because it lacked conveniences for the public. One Adhikari (officer) took up the job of rectifying this. He made a lot of arrangements, after which people started visiting the place in large numbers. When Acharyal went there, the Adhikari kept pointing to things, boasting to Acharyal that everything was his hard work. Acharyal remained silent. On coming to the main entrance of the temple, however, He stopped. He looked at the Gopuram and asked the man,

**Acharyal :** "Do you behold this Gopuram?".  
**Officer :** Yes, I do.  
**Acharyal :** How high is it?  
**Officer :** Very high.  
**Acharyal :** Where are we when compared to it?  
**Officer :** On a very low level.

**Acharyal :**Do you know why such Gopurams are built? It is to make us realize how insignificant we are so that we can get rid of our Ahamkara. When we think of Ishwara, the Creator of this wonderful universe, and look at ourselves, we will realize that what we can achieve is insignificant compared to His magnificent deeds. Therefore, it is meaningless to hold on to ideas such as "I did this".

---

---

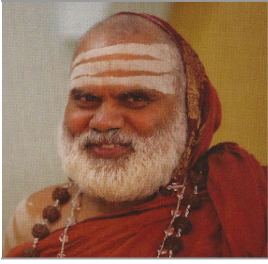
---

---

---

---

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

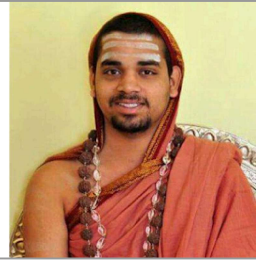


# Voice of Jagadguru

advaitam paramanandam



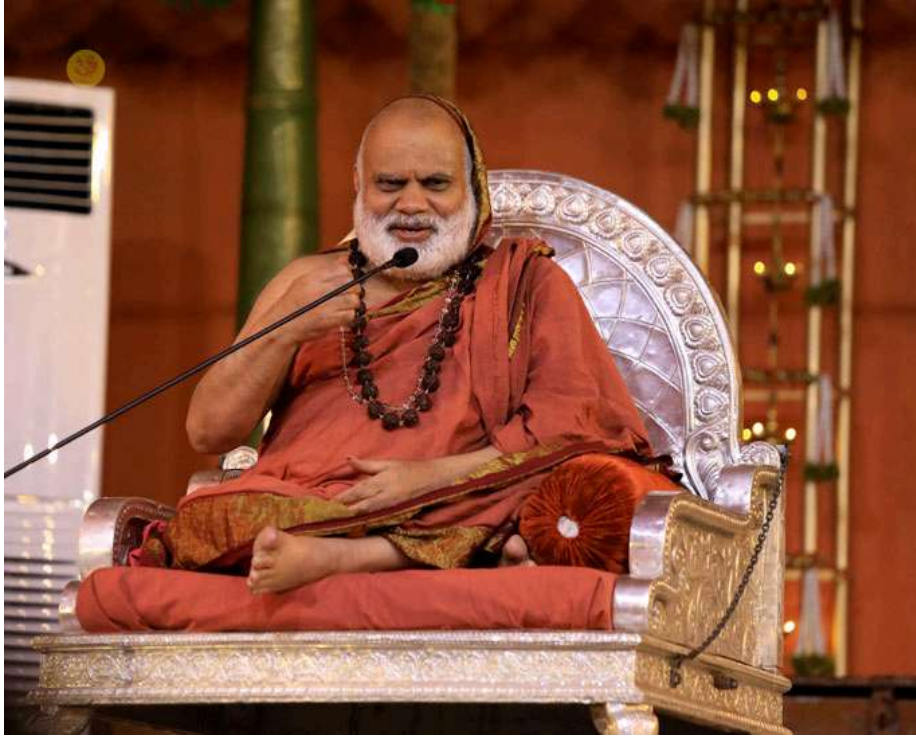
an e-magazine on advaita



## ANUGRAHA BHASHANAM - 37

### HOW TO LEAD THE LIFE

The punya karma done by us will give us a pleasant and peaceful life. Our punya karma phala will increase when we do our actions, by following the path of Dharma and there will always be peace in our mind and intellect. To be in Dharma marga we are in need of Satvika guna. The paapa karma done by us, will give such a birth which is full of pains and sorrows. This shows that



the punya and paapa karmas done by us in our previous births will give us pleasure and peace or sorrows and pains in our present birth. In our sastras, there are certain methods to reduce our paapa karma phala to some extent. If we do not have strong belief in our shastras and lead our life as per our own wishes, then we will be having the paapa karma phala recurring more and more and he, who does it, alone has to

undergo through the karma phala of what he has done. This has been explained to us by Lord Krishna in a detailed manner in Srimad Bhagavad Gita. When we learn this Gita through a proper Guru, one will attain always be unaffected in his mind and intellect even though he undergoes happiness or sorrows in his life. Keeping these things in our mind our actions, words and intellect should always engage in sat karma.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji @  
Combatore, April24-May 2 Vijaya Yatra 2017

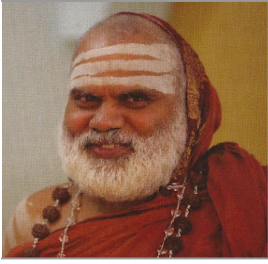
एवं संचिन्त्यमनसा प्रेत्य कर्मफलोदयम् ।

मनोवाक्कर्मभिर्नित्यं शुभं कर्म समाचरेत् ॥

ēvaṃ sañcintyamanasā prētya karmaphalōdayam |

manōvākkarmabhirnityaṃ śubhaṃ karma samācarēt ||

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

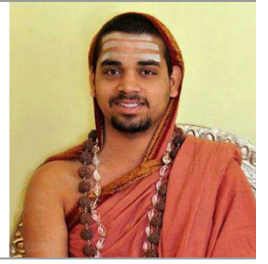


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



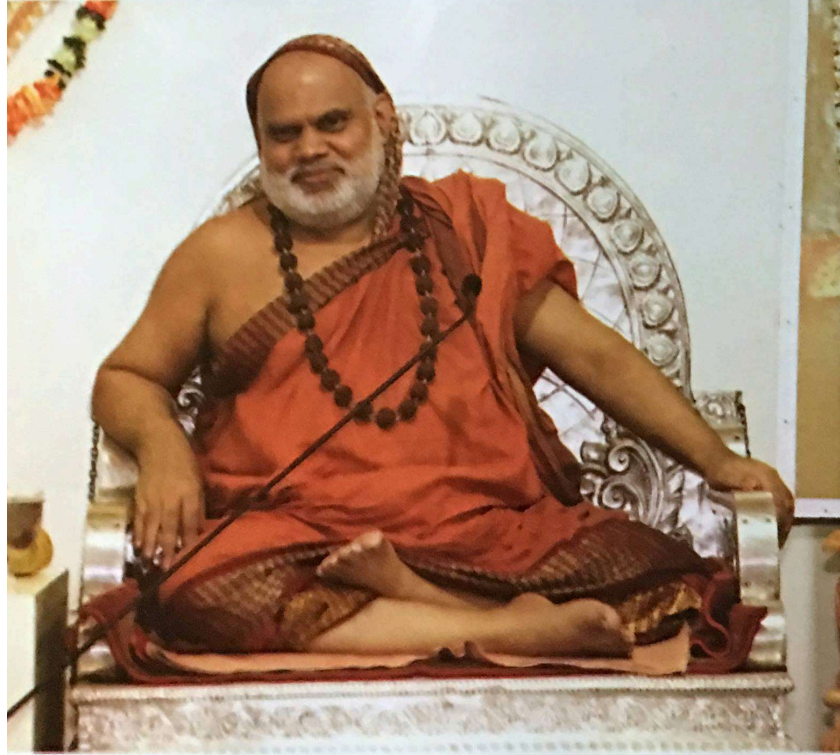
## ANUGRAHA BHASHANAM -38

### Do Not Insult Innocents

After sending the Pandavas for vanavasa (life in the forest), Duryodhana was gripped by a wicked thought. He wanted to go with all paraphernalia to the place where they were staying and show off, making them green with envy.

Possessed by this thought and displaying all pomp and show, Duryodhana set out and on the way, wished to indulge in water sport in a pond in the forest. However, he was blocked by the gandharvas (celestial beings) guarding it. In a bitter battle that ensued, Duryodhana was defeated and captured.

Coming to know of this, Yudhishthira, who was somewhere nearby, got Duryodhana released from the gandharvas through Bhima and Arjuna, and advised him not to indulge in such things in future.



ततो दुर्योधनं मुक्तं भ्रातृभिः सहितस्तदा

युधिष्ठिरस्तु प्रणयादिदं वचनमब्रवीत् ।

मा स्म तात पुनः कार्षीरीदृशं साहसं क्वचित् ॥

tatō duryōdhanam muktaṃ bhrāṭṛbhiḥ sahitastadā

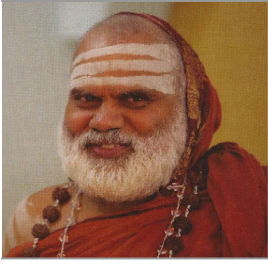
yudhiṣṭhirastu praṇayādidaṃ vacanamabravīt |

mā sma tāta punaḥ kārṣīrīdṛśaṃ sāhasaṃ kvacit ||

Duryodhana felt extremely ashamed at having been saved by Yudhishthira, whom he had intended to insult. What an ignominy!

There is a moral behind this for all - साधूनभिबुभूषुर्हि स्वयमेवाभिभूयते sādḥūnabhibubhūṣur'hi svayamēvābhibhūyatē - Anyone attempting to disgrace noble and innocent people will himself be disgraced. Hence, nobody should entertain such thoughts.

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

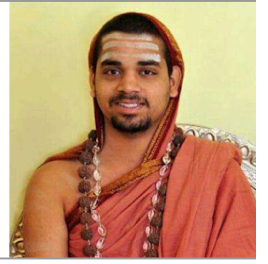


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM - 39

### ALL ACTS OF GOD ARE FULLY JUSTIFIED

Lord Krishna's conduct during the Mahabharata war makes some wonder if he too had raga-dvesha (likes and dislikes). For example, when the time came for Saindhava-vadha (the killing of Saindhava [king of Sindhu] or Jayadratha), Krishna hid the sun with His Sudarshana Chakra, creating an illusion of sunset for the Kauravas, and made Arjuna behead Saindhava. Some people may view this as an act of partiality. In reality, the Lord sees to it that the ordained fate of persons and the grace or curse bestowed by Mahapurushas do not clash.

Arjuna had vowed to kill himself if he did not kill Saindhava by sunset. Saindhava's father had cursed that the person who causes Saindhava's head to fall on earth, would have his own head blown to pieces -



धरण्यां मम पुत्रस्य पातयिष्यति  
यश्शिरः |

तस्यापि शतधा मूर्धा फलिष्यति न  
संशयः ||

dharanyāṃ mama putrasya  
pātayiṣyati yaśśiraḥ |

tasyāpi śatadhā mūrdhā  
phaliṣyati na sanśayaḥ ||

Earlier, when Arjuna was born, an incorporeal voice (अशरीरवाणी)(aśarīravāṇī) had predicted that he would perform three Ashvamedha yajnas along with his brothers. This too had to be fulfilled -

जातमात्रे कुमारे तु

वागुवाचाशरीरिणी |

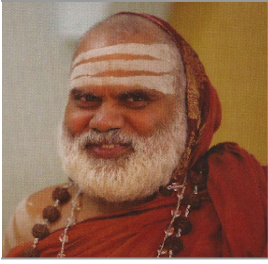
भ्रातृभिः सहितो वीरस्त्रीन्मेधानाहरिष्यति ||

jātamātrē kumārē tu vāguvācāśarīriṇī |

bhrātr̥bhiḥ sahitō vīrastrīnmēdhānahariṣyati ||

Now, let us look at the turn of events. If Saindhava were not to be not killed before sunset, Arjuna would kill himself. If Saindhava died at Arjuna's hands, Arjuna's head would be blown to pieces. If Arjuna died under these circumstances, it would falsify the celestial prophecy. If Arjuna lived after killing Saindhava with his hands, the curse of Saindhava's father would be falsified. Considering all these, Krishna so manoeuvred that Saindhava's head fell to the ground from the hands of his own father. There is no room for raga-dvesha here. God alone can bring about such a reconciliation. Therefore, we must understand that each act of God is correct and fully justified.

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

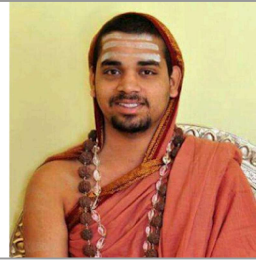


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ACHARYAL SANDESH - 40

### HOW LIFE IN KALI YUGĀ SHOULD BE LED BY US.

Our ancestors gave many ideal paths for our happy life. If we follow them properly in our life it will be good. Some say that, "This is Kali Yugā. The lifestyle is extremely different. The negative aspects are seen more. Truth, Law, Dharma will not be applicable now. We have to lead our life somehow". This is a wrong opinion they have within themselves. It is not seen anywhere else that we should not follow the Path of Dharma in Kali Yugā. We haven't stopped any of our routine work during night because there is no sun. Like that, we have to follow strictly even in this Kali Yugā, Truth, Law and Dharma without any fail. Our ancestors have said in a strong way that in all Yugās, there will be 'Victory for Dharma' and 'Defeat for Adharma'. It is a common fact that 'Fire will burn'. Chanting of Bhagavan Nāmā is the most important dharma that is said for Kali Yugā. We have to realize the Mahima of Ísvara and do our worship with more śraddha (devotion). It is to be praised much when even a small amount of water is seen in a desert. Like that, when a person follows the Path of Dharma, in this Kali Yugā, up to a small extent, then he should be praised.



एतादृशे कलियुगेऽपि शतेषु कश्चित् जातादरो जगति यः  
श्रुतिमार्ग एव ।

यत्किंचिदाचरतु पात्रमसौ स्तुतीनां श्लाघ्यं मितापमपि किं न मरो सरश्चेत् ॥  
etādṛśē kaliyugēpi śatēṣu kaścit jātādarō jagati yaḥ śrutimārga ēva |

yatkiñcidācaratu pātramasau stutīnāṃ ślāghyaṃ mitāpamapi kiṃ na marō saraścēt ||

So pointing to Kali Yugā and seeking ourselves an excuse for not following the 'Path of Dharma' is not a correct attitude. Keeping this in our mind, we have to follow the 'Path of Dharma' by chanting the name of Lord Ísvara with śraddha and bhakti.

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

Editorial Board		
Sri Dr V R Gowri Shankar	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
B Srimathi Veeramani	Chief Editor	Tirunelveli
K M Kasiviswanathan	Hon' Editor	Tirunelveli