



Voice of Jagadguru

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**Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī
Vidhuśekara Bhārathī Mahāswāmiji's 27th Vardhanthi Special.**



**(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī Mahāswāmiji)
Our Humble Pranams at the Lotus Feet of Our Jagadguru Śankarācārya
His Holiness Śrī Śrī Śrī Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī
Mahāswāmiji**

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



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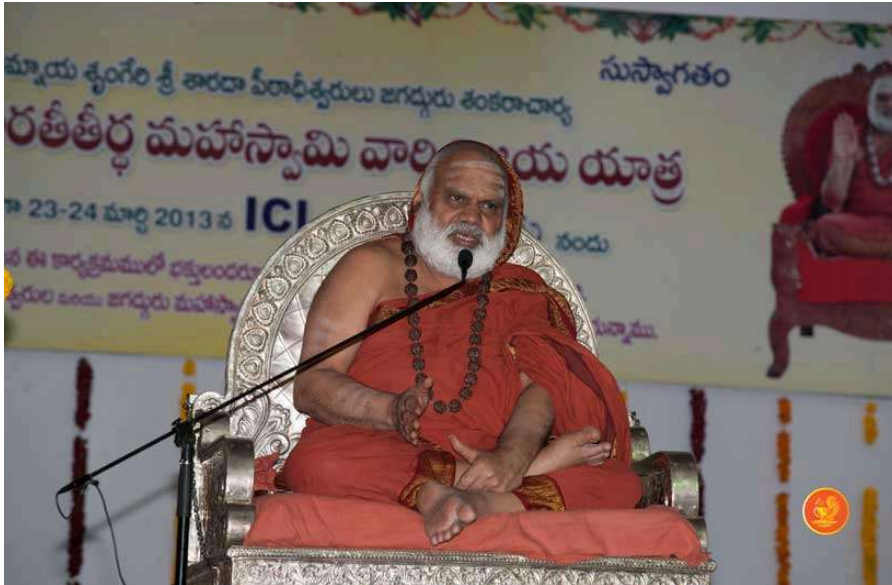


ANUGRAHA BHASHANAM

GIVE UP KAMA AND KRODHA FOR A HAPPY LIFE

Saving a man from danger is indeed a good deed. On the contrary, killing a man or even hurting him is a very big sin.

Not realising this, many people continue to commit such sins. They may be well-read, but their knowledge is of no use. Such people are only a burden on earth.



Everyone must always remember that abstinence from hurting others is an essential trait in our culture. Once upon a time king Dushyanta attempted to hunt a deer inside an ashram. The brahmacharis in the ashram gave him sound advice and dissuaded him from killing the deer. The King refrained from hurting it. While injuring even a deer cub is considered a

sin, how much worse would it be to inflict pain on a human being!

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji @ Chilamkuru, March 23-24, 2013, Vijaya Yatra.

Upon reflection, one can comprehend that all such actions are caused by kama (desire) and krodha (anger). These two are the primary enemies of man; they will never do him good. Giving up desire and anger is itself a great Sadhana. If we constantly remember that everything in the world is impermanent, we will not be subject to unnecessary desire or the consequent anger. We will be kind and loving towards everyone. Everyone around us will also be happy then. Our lives will in fact become pure. This is what Bhagavan says in the Gita:

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

trividham narakasyēdam dvāram nāsanamātmanah |

kāmaḥ krōdhastathā lōbhastasmādēttrayaṃ tyajēt ||

We bless all to realise this dictum clearly and live happily.

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



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ACHARYAL SANDESH

WHY ARE HUMAN BEINGS CONSIDERED MOST SUPERIOR?

वरमभयमुदारं पुस्तकं चाक्षहारं
मणिवलयमनोज्ञैः पाणिपद्मैर्दधाना ।
सितवसनललामा कुन्दमुक्ताभिरामा
वसतु शशिनिभास्या वाचि वाग्देवता नः ॥

varamabhayamudāraṃ pustakaṃ cākṣahāraṃ

maṇivalayamanōjñaiḥ pāṇipadmairdadhānā |

sitavasanalalāmā kundamuktābhirāmā

vasatu śaśinibhāsya vāci vāgdēvatā naḥ ||

This world is inhabited by millions of species. But man is the emperor of this creation. All scriptures equivocally declare this, time and again. What makes the human form so great? Why

are human beings considered most superior?



Jagadguru Śankarācārya
His Holiness
Mahāsannidhānam Śrī Śrī
Śrī Bhārātī Tīrtha
Mahāswāmiji @
Ramayyanpatti, April
29-30, 2012 Vijaya Yatra.

Many types of creatures inhabit this earth. There are many animals which are much stronger than human

beings. Do human beings have the physical strength that animals like the lion, the elephant, and the tiger have? No! Although, there are many animals which are much stronger than human beings, why are human beings still considered superior?

A superficial examination will not reveal any major difference between human beings and other animals. Sri Shankara says - पश्वादिभिश्च अविशेषात् (paśvādibhiśca avīśeṣāt). Animals follow those who take care of them. We also do the same. We run after someone who offers us something.

"दण्डोद्यतकरं पुरुषं उपलक्ष्य मां हन्तुं अयमिच्छतीति ततः पलायन्ते" ("daṇḍodyatakaraṃ puruṣaṃ upalakṣya māṃ hantuṃ ayamicchātīti tataḥ palāyantē")



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If animals see someone approaching them with a stick, they run away scared that they may be beaten. If someone were to approach us threateningly our reaction is the same. Animals move in groups in search of food. On nightfall they retire to a place to rest. Attitude of human beings is also very much the same. One would thus conclude that there is no major difference between animals and human beings. Why then have the rishis repeatedly declared,---

"जन्तूनां नरजन्म दुर्लभम्, धीजीविषु नरः श्रेष्ठः" ("janntūnām narajanma durlabham, dhījīviṣu naraḥ śreṣṭhaḥ")



On careful examination we come to realise that only human beings are gifted with an extraordinary intellect. No other species has the ability. This intellect enables man to analyse, discriminate the good from the bad and decide the most favourable course of action.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji @ Tuni, Jan 16-17, 2013 Vijaya Yatra.

Animals are not capable of thought. When they are walking on a road, we have observed that they would not move away even if they see a vehicle approaching them. Out of kindness we have to avoid them and move away from them. Animals are unable to foresee danger and take preventive action. The reaction of human beings is totally different.

Such careful analysis will help us realise that only human beings are gifted with the ability of discrimination. Other animals, though endowed with great physical strength, can only use it to earn their daily food or to protect themselves when attacked. But they cannot use it to follow the path of righteousness. It is only because, human beings are endowed with this ability of discrimination, they are considered most superior.

We realise that only human beings are capable of following the path of dharma (righteousness). This ability is not available to any other life form. It is only when we put to full use this rare ability of discrimination that human life becomes meaningful or else this special faculty we have been blessed with would be a waste. It is thus the primary responsibility of human beings to use this poer of discrimination and lead a meaningful and good life.

Other life forms are only capable of reaping the result of their past karma. It is only human form that is capable of -performing new karmas. This is the big difference. Using the power of discrimination that the Ishwara has bestowed upon us, we are also capable of attaining



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self-realisation and liberation. At the same time we are also capable of committing sins and firmly securing a place in hell for ourselves. Which of these two results we achieve depends on the course of action we adopt. It is for this reason that all shastras accept that human life is the most precious and unique. We have to thus consider ourselves most fortunate to have a human birth. Instead of being born as human beings, had we been born as any animal, it would not have been possible to practice dharma.



One takes great pride in narrating the accomplishments of his forefathers but fails to emulate them. We do not stop to ponder if we really belong to their heritage. We would have received sage advice from many elders. A famous person has lamented thus:

Jagadguru Śankarācārya
His Holiness
Mahāsannidhānam Śrī Śrī
Śrī Bhārati Tīrtha
Mahāswāmiji @ Sri

Aayaadi Mahalakshmi Temple, Bheemunipatanam on Jan 18, 2013 Vijaya Yatra.

"वमशे कस्मिन्ननपि कयोः पुत्रतामग्रहीषं
कत्यश्रौषं तदपि कतिभिः तच्च सद्भ्यः कियद्भ्यः"

"vamśē kasminnanapi kayōḥ putratāmagrahīṣaṃ

katyaśrauṣaṃ tadapi katibhiḥ tacca sadbhyaḥ kiyadbhyaḥ"

"I was born in a noble family. I was born to parents with exemplary qualities. I also received instructions in matters of righteousness from pious persons. I have still not developed devotion and faith in God. O God! What am I to do?"

The present day man is carried away by the rapid strides he has made in the fields of materialistic science and assumes he has progressed in life. But he is far from the ultimate truth. What is the ultimate truth? The Vedas unambiguously declare:

धर्मो विश्वस्य जगतः प्रतोष्ठा (dharmō viśvasya jagataḥ pratōṣṭhā)

Practice of dharma is the foundation for true evolution of the world. If we ignore dharma or neglect it, it would be the beginning of our downfall. One who neglects dharma, or believes that dharma has no role in ensuring lasting happiness would be the greatest fool indeed. For saking dharma for the advancement of material science is the height of foolishness.

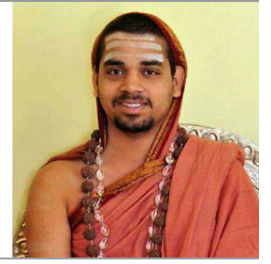


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It is only dharma that protects not only during this life but also as we journey through the nether worlds. It is only dharma that guarantees us peace and happiness. Many people are totally unaware of what dharma is, and what is implied by following dharma. One has even gone to the extent of enquiring if there is an equivalent term in the English language for word 'dharma'. Our ancient seers who had a clear understanding in this matter have explained dharma thus;

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji @ Sri Chennakesava swamy Temple, Belur, Feb 26, 2012.

"वेदेन प्रयोजनमुद्दिश्य विधीयमानोऽर्थो धर्मः"
("vēdēna prayōjanamuddīśya vidhīyamānōrthō dharmah")

That which ensures lasting peace and happiness is dharma. The practice of dharma is most important for human beings. If we lead a life of righteousness it would ensure our wellbeing; both here and the hereafter. We can never acquire wellbeing without adopting the path of

righteousness. This is the intricate relationship between righteousness and wellbeing. Those who are immoral have to suffer pain as a consequence. If, one is immoral or adharmic, there is no way of escaping pain. Thus, the practice of dharma and adharma decides whether we reap happiness or pain. All human beings long only for happiness. Thus we have to follow the path of dharma unwaveringly. As we wish to avoid pain, we have to assiduously avoid adharma which results in pain. This discrimination is most important for human beings and we should put this discrimination to use at every step of our life.

Sri Adi Shankaracharya advises us understand the importance of human life first. How we put a thing to use depends on the value we attach to that thing. The stones found on the road and diamonds are both forms of stone. We ignore the common stones but guard the diamonds most carefully. This demonstrates how much important we attach to valuable objects.

We should realise how special, rare and valuable it is, to be born as humans. It is only by realizing this that we start to think of how to make this human birth fruitful. Human birth is very



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difficult to obtain. It is explained in the shastras that there are 84 lakhs species of living beings. If we had not been born as a human and had taken birth in any one of the remaining 83,99,999 species, we could not have achieved anything. Learning, understanding moral value systems, performing rituals, worship - none at these would have been possible. All other species are only capable of consumption of food and sleeping. That we have been granted birth as humans out these 84 lakh species, is no ordinary thing. We do not know when we would take birth as humans again. There is also no guarantee that, after this birth, we would be born again as humans. Thus,

being born as humans is a great blessing indeed and it has to be put to proper use. We should not waste this human life. If we do so we would be regarded as great fools.



Jagadguru Śankarācārya
His Holiness
Mahāsannidhānam Śrī Śrī
Śrī Bhārati Tirtha
Mahāswāmiji @
Ratnagirishivarar Temple,
Besant Nagar, Chennai
June 26-28, 2012, Vijaya
Yatra.

इतः कोन्वस्ति मूढात्मा यस्तु स्वार्ये प्रमाद्यति ।
दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम् ॥

itaḥ kōnvasti mūḍhātmā yastu svāryē pramādyati |

durlabhaṃ mānuṣaṃ dēhaṃ prāpya tatrāpi pauruṣaṃ ||

Sri Adi Shankaracharya himself has said; "He who, even after attaining human birth, does not put it to proper use, is a great fool". We should not be among such fools. We should make the best use of this life. How to make the human life useful? What is to be done? The answer is - if this life has to be fruitful we should follow the path of dharma. It is categorically stated that it is only by abiding by dharma that we can make our lives fruitful and sacred; there is no other way.

The human body is like a ship. We have spent a great deal to acquire this ship and it is doubtful if we will be able to obtain one more. This ship can help us cross a mighty ocean but it is doubtful if we will be able to obtain one more. This ship can help us cross a mighty ocean but it is a known fact that it may not last long. There is always behave in a sneaky and secretive manner fear that it



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may develop leaks and sink to the ocean floor. If we use the ship to cross the ocean before it develops leaks then we can be called truly wise.

Which is the ocean referred here? The never ending cycle of births and deaths is the ocean of misery. Just as the ocean is endless, so also, is this cycle of births and deaths. It is for this reason that it is compared to an ocean. How many fathers and mothers have we had till this life? Nobody can provide a correct answer. How many more times will we be born again from the womb of a mother? Here again no estimate is possible. Every time we are born, we grow and die only to be born again. This cycle is endless like the ocean.



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Bhāratī Tīrtha Mahāswāmiji, visited Pathala Ganga, had His afternoon Snanam in the Krishna river and performed Anhikam on its banks on Nov 15, 2012, Vijaya Yatra.

It is to cross this miserable ocean that we have acquired this costly ship called the human body. How much have we spent to

acquire this ship? We have spent a lot of punya to acquire this as this cannot be easily acquired. What use would it be if, having acquired it, if we do not achieve our goal? As none can assure us that we would be born again as humans, we may even be born as an animal in our future births. Before this body perishes we should achieve the goal for which we have acquired this human form. How do we achieve this goal of human life? This question should arise in the heart of one and all. We however while away our time giving room to other thoughts and queries.

The goal of human life can be achieved only by self realisation and by no other means. Those who even after acquiring the human life do not strive for self realisation are wasting this precious human life. It would have been better to be born as animals. Animals do not incur sin. If we do not perform sandhyavandanam at the stipulated time, we would incur sin. An animal would never be questioned as to why it failed to perform sandhyavandanam. A Brahmin who does not perform sandhyavandanam is worse than an animal because an animal does not incur sin. These are not my words and I am only highlighting what the shastras say. Thus it is unquestionable that the sole purpose of human life is to acquire that knowledge would lead us to self realisation.

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



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ACHARYAL SANDESH

HOW LORD SHIVA TESTED ARJUNA BEFORE BLESSING HIM WITH PASHUPATASTRA

(A Rough Translation)

While God has to bestow his blessings upon us, He will first verify if we are worthy of it. It is in



His nature to do so. If we pass that test successfully, we will undoubtedly receive His grace.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathi Mahāswāmiji @ Kochi, June 15-16, 2017, Vijaya Yatra.

This is the reason Sri Krishna, in the Mahabharata, makes the following allusion to Arjuna while he was in exile – Sri Krishna tells Arjuna, “Listen, you are on the verge of completing your twelve year tenure of exile and one year period of incognito. Duryodhana is not going to hand over the empire back to you graciously. You have to strive to retrieve it. Therefore, there are chances that a war may transpire in the future. Duryodhana has great warriors like Bheeshma, Dronacharya and Kripacharya on his side. These great warriors have vowed to fight till their last breath to protect the empire of Hastinapura, being the land from which they all have derived a good living. Duryodhana has used this promise of theirs’ to his advantage. So, in the war that may ensue, the first person to stand against you will your grandfather Bheeshma, followed by Dronacharya, Kripacharya, Ashwathama and several other great warriors. In order to combat them, there is a need for you to possess Divya Astras (Divine Weapons). It is impossible to win over them sans these weapons. This will be no ordinary war that is being fought between you and the Kauravas, but this is going to



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be a war between Dharma and Adharma. So victory has to be on the side of Dharma which means victory must be on your side. In order to win the war, you need Divya Astras and the one who is capable of giving you these Divya Astras is Lord Parameshwara. You should therefore perform a penance focusing on Lord Parameshwara, who, as a result will bless you and bestow you with Divya Astras.”



Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī Mahāswāmiji performing Sri sharadha Chandramouliseevara puja @ Kannur : 26-27,2017, Vijaya Yatra.

Heeding Krishna’s advice, Arjuna performs penance over a long period of time and succeeds in pleasing Lord Parameshwara. The gratified Parameshwara

does not bestow Arjuna with the weapons at once, but first tests whether or not he is worthy of getting His weapons. To do so, He first sends a wild boar charging towards Arjuna who is engrossed in his penance. Arjuna, whose penance was disrupted, sees the boar running towards him. He immediately takes out his bow and strikes an arrow on the animal. The boar succumbs to the shot. On taking a closer look, Arjuna notices that there was one other arrow apart from his own, indicating that another person too has hunted down the boar. On looking around, he sees Lord Parameshwara, not in His real form but in the guise of a hunter.

Arjuna asks who the hunter was to shoot an arrow on the animal that he had hunted down. He further tells the hunter that the boar rightfully belonged to him as he hunted it with his arrow and also that the hunter shot his arrow only after Arjuna’s was effected. To that, the hunter replies saying it was not Arjuna’s arrow that hit the boar first, but was his. Arjuna does not accept this and an argument ensues between Lord Parameshwara (disguised as the hunter) and Arjuna. Over some time, the dispute worsens. It escalates to a level such that Arjuna and the hunter decide that they fight each other and the one who wins can take possession of the boar. A severe battle begins between them. This was not any ordinary fight as the opponents were Lord Parameshwara Himself and Arjuna. Like how these days, we all follow games played between the two countries to find out who wins, all the Devathas and Ishwara’s Pramathaganas assemble to witness the battle anxious to know which side was going to win.

Arjuna displays extraordinary valour during the battle and in the middle of it, shoots an arrow that strikes Ishwara’s head, wounding Him. This act of Arjuna’s leaves all the Devathas horrified as it was no trivial thing to strike Ishwara’s head or to bear the brunt of His wrath. They conclude that Arjuna’s end was certain and anxiously wait for Ishwara to react. To everyone’s surprise, Ishwara



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is immensely pleased with Arjuna's exhibition of bravery and thinks to Himself that if I were to ever bless someone worthy, it shall be Arjuna and none other. Giving my Astra to him alone, will make it meaningful. Immediately Ishwara reveals his true identity to Arjuna and comes in front of Arjuna in His ever charming form. Thereafter, He blessed Arjuna and bestowed him with the Pashupatastra



which makes Arjuna invincible and consequently win over the Kauravas.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārathī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī Mahāswāmiji @ the Balakrishna Swamy temple in the Agrahara @ June 10, 2017, Vijaya Yatra.

This was narrated by me, to emphasize that whenever God is willing to bless us, he first tests us. He makes sure to check whether we will remain perseverant in our undertaking to serve the Almighty despite being faced with obstacles. Therefore whenever we resolve to do a good deed, if we keep on moving forward unperturbed by difficulties arising in the course, firmly believing that we have God's grace to help us, the result of such a resolution will always be a grand success. It will also be of purpose to the world at large. Therefore, the grace of God is very important to us, and without it, it is impossible for us to do anything.

It is the result of performing good deeds over several births, that we have been blessed with a great Guru who is capable of showing us the path to obtain the grace of God. There is a requirement for every human to have a Guru in his life. It is impossible to obtain the grace of God without a Sadguru, because it is He who shows us the path to it. So, the very first thing that we all

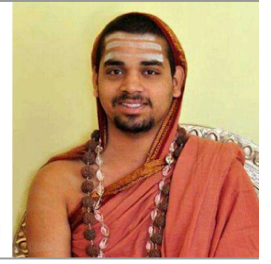


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need is Guru's grace. If we have the grace of Guru, if we have His guidance and if we act according to the guidance, we will reach God and get His grace.



Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī Mahāswāmiji @ Sri Sharada College, Ariyakulam, Tirunelveli @ May 25, 2017, Vijaya Yatra.

Else, there is nothing we can achieve. Hence, Guru's grace is what is first required. It is our duty to seek Guru's grace. We all have been blessed with and are experiencing the grace of such a Guru. Our duty henceforth lies in

following, up to whatever extent possible, that what is preached by our Guru. We should never ponder over the words coming out of Guru's mouth. We should simply follow what He says, because a Guru would have already deliberated and weighed the consequences of everything He tells us. Hence there is no necessity to rethink about the same and it is our duty to obediently follow His directions. It is the result of our noble deeds performed over several births to have been blessed with such a great Guru.

--- Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī Mahāswāmiji

Video: <https://youtu.be/24zUG9-tVwo>

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