



Voice of Jagadguru

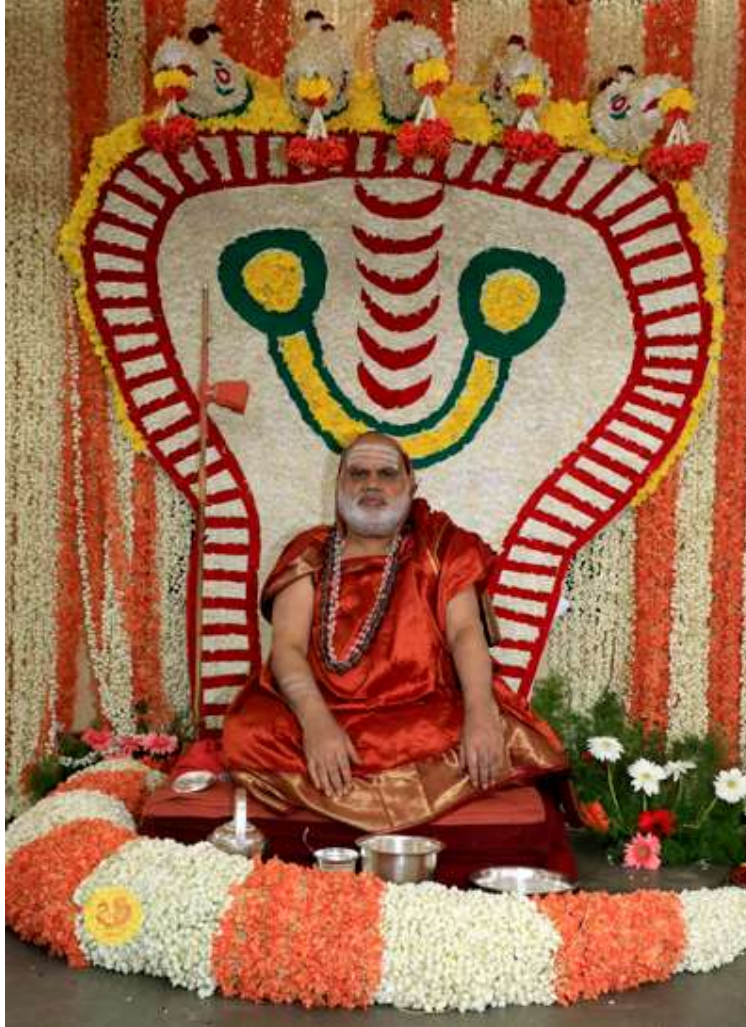
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THE 68TH VARDHANTI OF JAGADGURU SHANKARACARYAR HIS HOLINESS
MAHASANNIDHANAM SRI SRI SRI BHARATI TIRTHA MAHASWAMI-JI



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

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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ANUGRAHA BHASHANAM

COMPANY OF MAHATMAS ELEVATES PEOPLE

Some people have a complex that they do not possess any merit; that they do not have any status in the society. Such persons should seek the blessings of Mahatmas.



Associations with Mahatmas bestows a number of benefits. First, they see that the person does not tread the wrong path. They show him the right way and develop a spirit of devotion.

Above all, they see that the person gains respect in the society. Have we not seen many people, though devoid of merit, accomplish things by proclaiming their association with Mahatmas?

Take the example of an ordinary thread. Nobody notices it or gives it any respect. But when it strings flowers into a garland, it is offered to God. People place it on their heads. By associating with the flower, the thread gains the respect which it did not have earlier.

Similarly, people can lead an honourable life in society by associating with great persons.

Therefore, all should seek the company of Mahatmas.

गुणवज्जनसंसर्गात् याति नीचोऽपि गौरवम् ।

पुष्पमालानुषङ्गेण सूत्रं शिरसि धार्यते ॥

guṇavajjanasansargāt yāti nīcōpi gauravam |

puṣpamālānuṣaṅgēṇa sūtram śirasi dhāryatē ||

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



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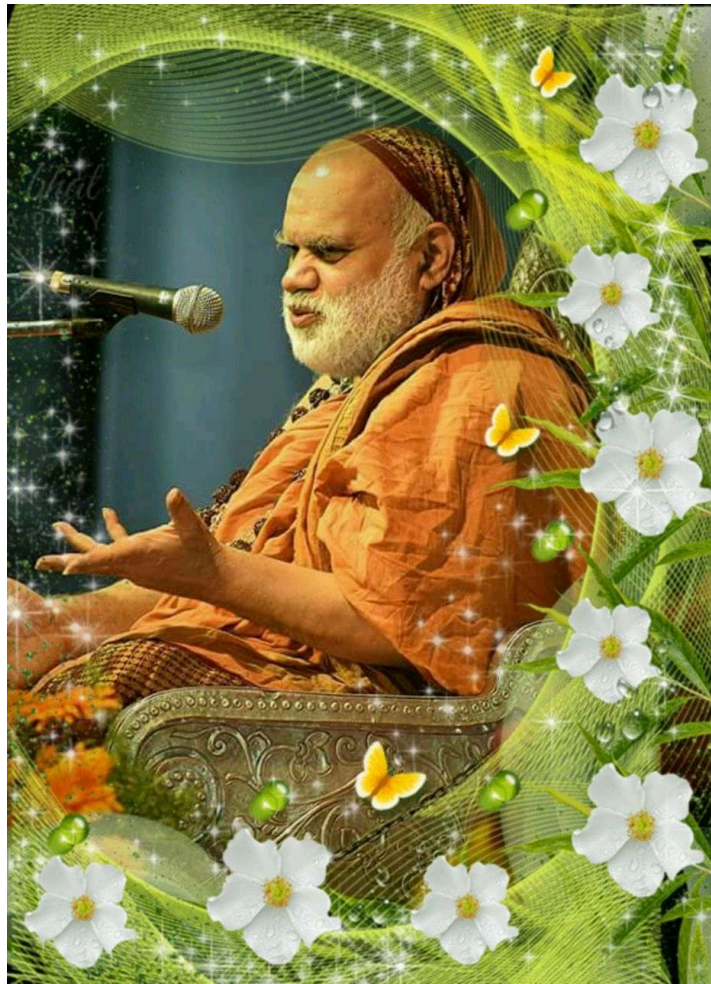
ANUGRAHA BHASHANAM

OUR MAIN DUTY

Śrī Bhagavad Gītā should be read at least once in our lifetime. Śrī Kṛṣṇa made Arjuna as a tool and did upadesa to all of us. How one should perform his duties, and which type of consuming food is good for us is known from Gītā. How one should perform pooja, yajya, dāna, tapas for attaining śreyas are also explained in it. What are the three guṇās (Sattva, rajō and tamō) are explained in a very detailed manner. It should be known through Guru and should always keep in our mind the sattva guṇā. If we do anything with the sattva guṇā, then it will be in a very purified manner and we will succeed in anything. If we develop this sattva guṇā within ourselves and do service to our Guru step by step, our intellect will be purified and we will be entitled for the anugraha of our Guru. This will lead us to learn and know the facts of Vedanta. When our citta is purified, our manas will overcome the three guṇās, which will help us to do meditation deeply. That mind and intellect will help us to go in the path of mokṣā.

गुणानुरक्तं व्यसनाय क्षेमाय
 नैर्गुण्यमथो मनः स्यात् ।
 यथा प्रदीपो घृतवर्तिमश्रन् शिखा
 सधूमा भजति ह्यन्यथा स्वम् ॥
 guṇānuraktaṁ vyasanāya kṣēmāya
 nairguṇyamathō manaḥ syāt |
 yathā pradīpō ghṛtavartimaśnan
 śikhā sadhūmā bhajati hyan'yathā
 svam ||

The lamp will be bright and will shine when it is lighted with pure ghee. Like this, when the mind is filled with the guṇas, then it will lead us to sorrows and pains. If one is not affected by the guṇās, then it will lead to mokṣā.



Keeping this always in our mind, until we are free from the effects of guṇās, we should practice the sattva guṇā.

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

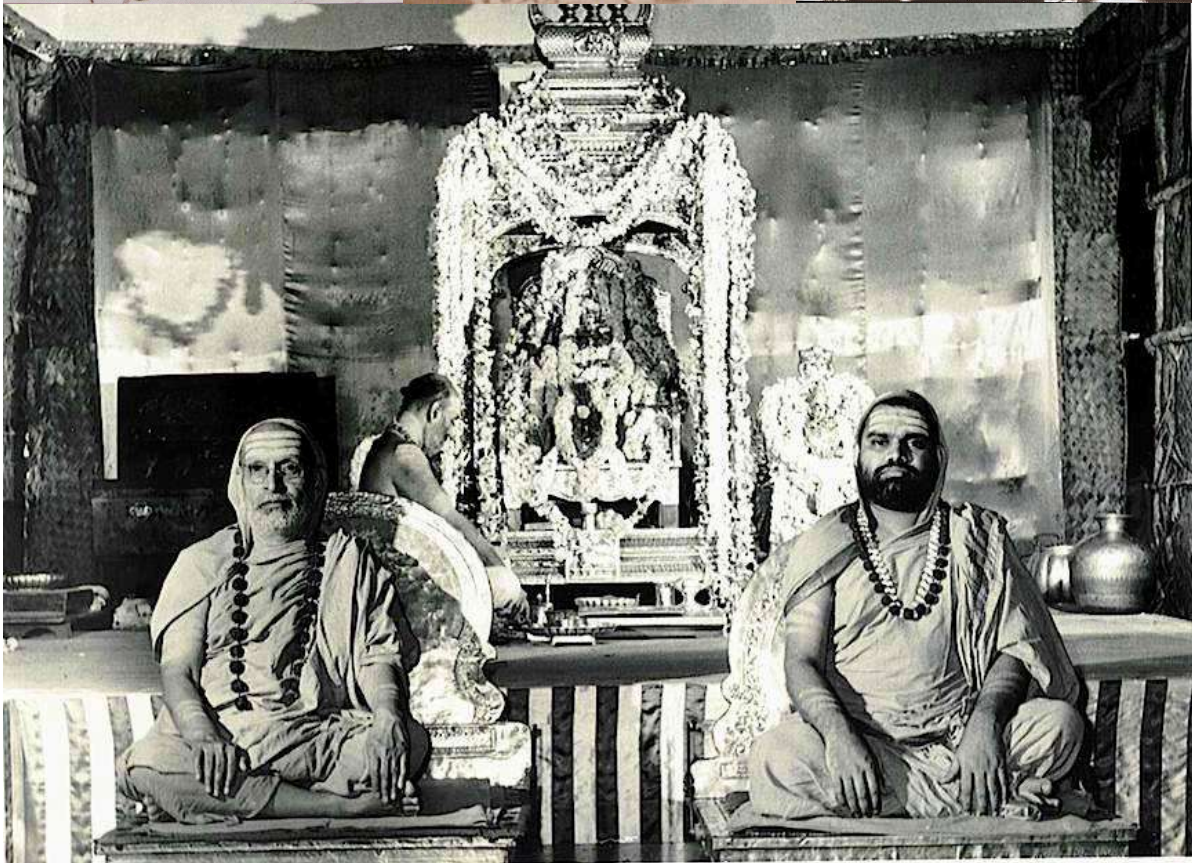
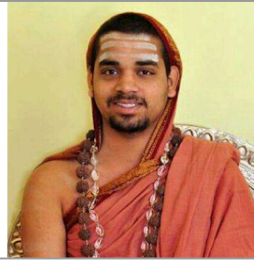


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(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Abhinava Vidyā Tīrtha Mahāswāmi-ji with Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmi-ji)



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ACHARYAL SANDESH

Numerous are devotees who regularly approach our Jagadguru and clarify their doubts in various fields either through personal or through correspondence. The way and the style that our Acharyal clarifies to the satisfaction of the devotees with his smiling and most fitting answers, it will

enlighten us in many ways. We will see a few in our Acharyal's Vardhanti special edition.



Disciple : At home, I worship a Śiva Lingam made of stone. I find a lot of deep scratches on it. Can I replace it with another Lingam ?

Acharyal : Is there any deep fissure in it so that it is likely to break into two halves at any time ?

Disciple : No, Your Holiness.

Acharyal : In such a case, you don't need to replace it.

Disciple : The scriptures declare that nearness to one's Guru is an essential prerequisite to attain salvation, but everyone is not bestowed with the opportunity to be near one's Guru. What should they do?

Acharyal : (Smiling) It is not necessary that the Guru should always be by your side. It is enough if you sincerely carry out what your Guru has instructed you to do.



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ANUGRAHA BHASHANAM

POWER OF TRUE BHAKTI

Our Rīsis have given us sastras, purans and ithikasas for our well-being. There is no doubt that the one who reads these sastras, purans and ithikasas and knows at least few from them and lead his life as per the sastra, puranas and ithikasas will be benefited.

Some may get a doubt that, "I have done many wrong actions in my life. What will be benefit of reading them now? Will it save me?". For such questions, Bhagavan Śrī Kṛṣṇa has replied in Bhagavad Gītā. HE gives guarantee by saying these lines.

अपि चेत्सुदुराचारो भजते
मामनन्यभाक् ।

साधुरेव स मन्तव्यः
संयग्व्यवसितो हि सः ॥

api cētsudurācārō
bhajatē māmanan'yabhāk

|
sādhurēva sa mantavyaḥ
sanyagvyavasitō hi sa: ||

Bhagavan Śrī Kṛṣṇa says that, once the fault has been realized by a person and starts praying me, it is sure that he is also to be considered as a good human. The one is

entitled to the grace and blessings of Bhagavan, when he feels for all his bad actions and surrenders totally at the lotus feet of HIM through his bhakti.

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ।

kauntēya pratijānīhi na mē bhaktaḥ praṇaśyati |

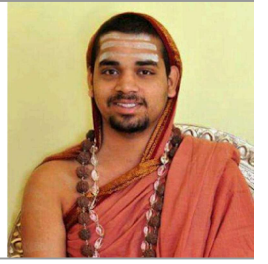
We should also keep remembering in our mind of what Bhagavan Śrī Kṛṣṇa said "O Arjuna ! Remember that my bhakta never had an end" in Bhagavad Gītā. So one should not blame himself that he is a sinner and there is no one to save and protect him and waste his precious time in such type of thoughts. Isvara is there who has unbounded mercy to all who have surrendered at Him with true devotion. HE will save and protect us with compassion when we surrender at His Lotus Feet by realizing ourselves with true devotion.

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





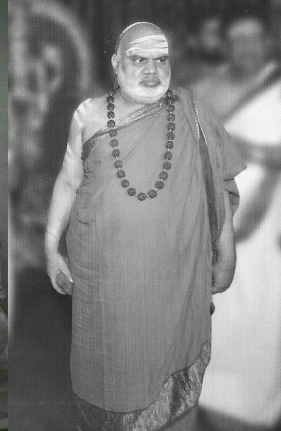
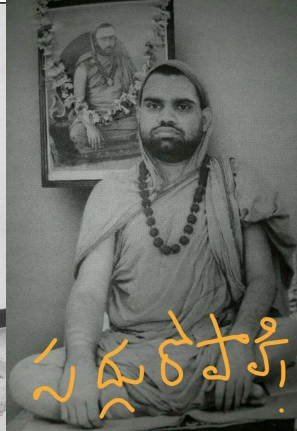
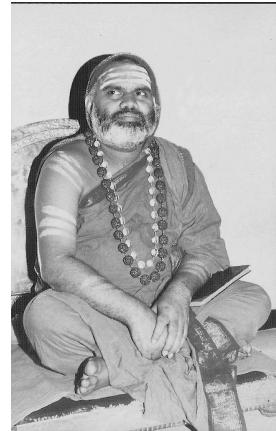
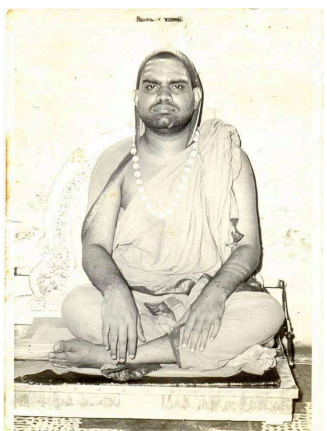
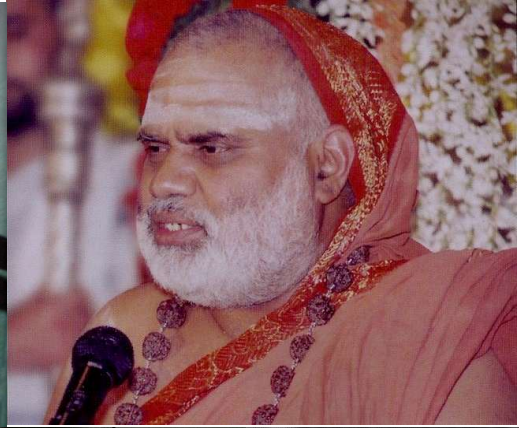
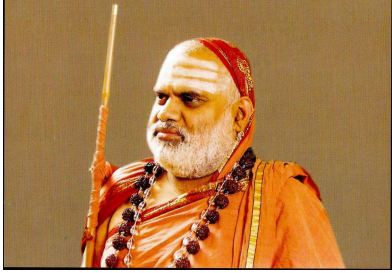
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ACHARYAL SANDESH:

Once, during one of Acharyal's camps in a town in a southern district of Tamilnadu, a boy approached the Jagadguru, prostrated and presented some of his doubts to His Holiness for



clarification.

Boy : In Srimad Ramayana, Sri Rama is portrayed as the embodiment of mercy and the forgiver of sins. Is it not?

Acharyal : Yes, it is!

Boy : All that Ravana had committed was just one sin. Is it not?

Acharyal : Yes, it is!

Boy : But Sri Rama awarded Ravan the capital punishment for just this one sin. Does it sound fair on the part of Sri Rama, the ocean of mercy, to award such a cruel punishment? Instead, He could have pardoned Ravana. Why did He not do so? This doubt has been remaining unsettled in my mind for a long time. I request Your Holiness to clear this.

Acharyal : (Full of appreciation for the boy's genuine intention) That Sri Rama was an embodiment of mercy and that Ravana had committed just one sin are quite right. However, the one sin that he had committed was so grave and unpardonable that even the most merciful Sri Rama could not do anything other than awarding capital punishment.

The boy felt satisfied with the answer and bowed down at the lotus feet of Sri Acharyal.



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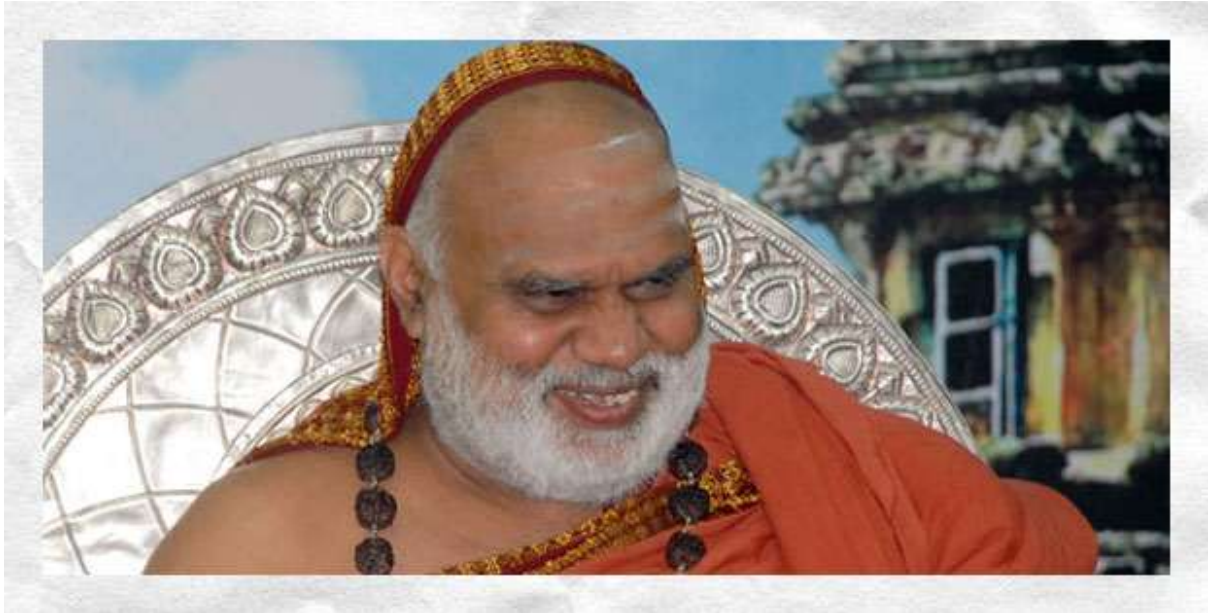
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ANUGRAHA BHASHANAM

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 be always 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

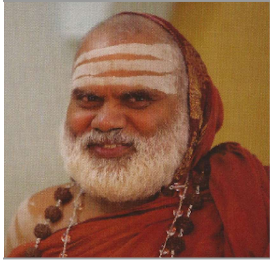


and he, who does it, alone has to undergo through the karma phala of what he has done. This has been explained to us by Lord Krishna in a detailed manner in Srimad Bhagavad Gita. When we learn this Gita through a proper Guru, one will attain always be unaffected in his mind and intellect even though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

एवं संचिन्त्यमनसा प्रेत्य कर्मफलोदयम् ।
मनोवाक्कर्मभिर्नित्यं शुभं कर्म समाचरेत् ॥

ēvaṃ sañcintyamanasā prētya karmaphalōdayam |
manōvākkarmabhirnityaṁ śubhaṃ karma samācarēt ||

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

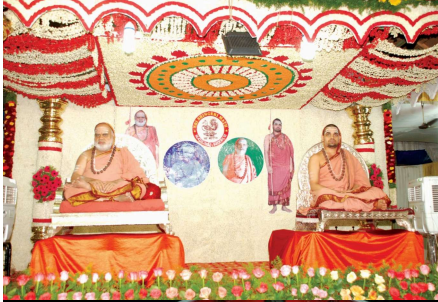
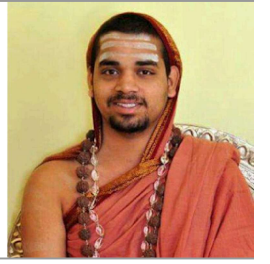


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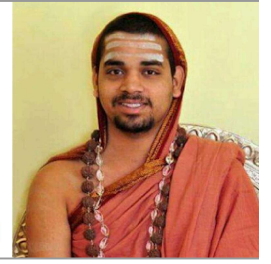


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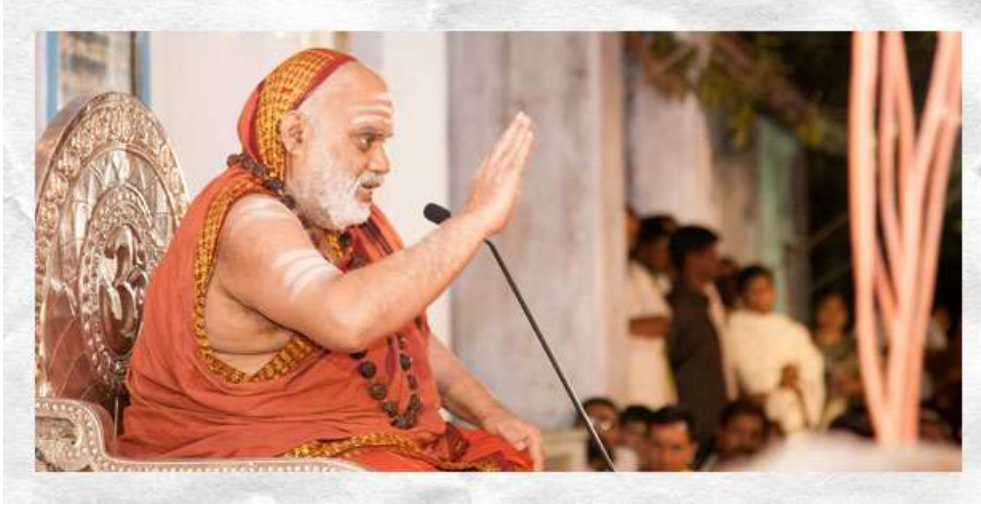
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ACHARYAL SANDESH

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

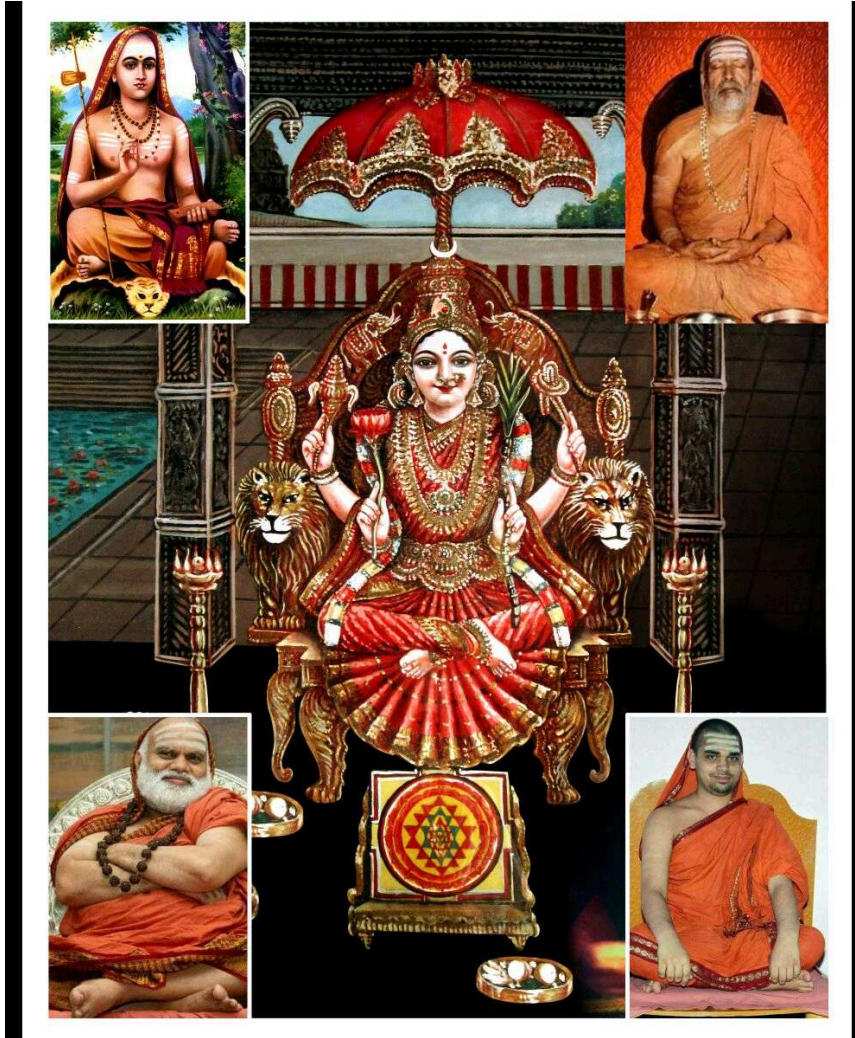
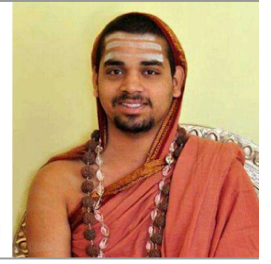


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