



Voice of Jagadguru

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**Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī
Vidhuśekara Bhārathī Mahāswāmiji's 26th Vardanthi 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

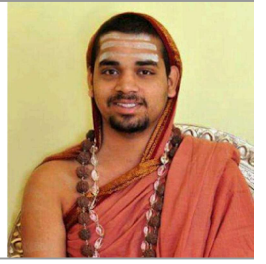


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ANUGRAHA BHASHANAM

THREE DISTINCT QUALITIES OF A TRUE SERVANT

When we look into the history of Lord Hanuman in the Sundarakanda, we clearly see three distinct qualities in Him. They are: His sharp intellect, His valour and His devotion to His master.



Hanuman's sharp intellect came into play when He started to cross the ocean. Surasa, a demoness, opened her mouth to swallow Him. But Hanuman assumed a form larger than her mouth.

The demoness, however, opened her mouth even wider. Hanuman became bigger and bigger and she opened her mouth wider and wider. At a point when she opened her mouth extremely wide, He transformed Himself into a tiny figure and, before she could close her mouth, dived into her stomach and came out.

Similarly, Hanuman did not present Himself directly before Mother Sita in Lanka. He thought that if he did so, She, out of fear or

suspicion, would not talk to Him. So, perched on the tree under which She was sitting, He started singing in praise of Sri Rama and His qualities. Sita was pleased. Only then did Hanuman come



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down and converse with Her. Many such instances of His quick wit abound in the Ramayana.

As for valour, we know that He exhibited an extraordinary strength when it came to the annihilation of the rakshasas (demons) in Lanka. Finally, His devotion to His master was limitless. While in Lanka, He claimed Himself as a servant of Sri Rama thus:

दासोऽहं कोसलेन्द्रस्य
रामस्याक्लिष्टकर्मणः |
dāsōham kōsalēndrasya
rāmasyākliṣṭakarmanah |

Only because of these three qualities, Hanuman was able to accomplish His Master Rama's mission very efficiently and became worthy of Sri Rama's unbounded grace. Even if one of these qualities was missing, He might not have been useful to His master.

Chanakya, in the play, Mudrarakshasa, portrays this most admirably:

अप्राज्ञेन च कातरेण च गुणः
स्याद्भक्तियुक्तेन कः

प्रज्ञाविक्रमशालिनोऽपि हि भवेत्किं भक्तिहीनात् फलम् |

प्रज्ञाविक्रमभक्तयस्समुदिता येषां गुणा भूतये ते भृत्या नृपतेः कलत्रमितरे संपत्सु चापत्सु च ||

aprajñēna ca kātareṇa ca guṇaḥ syādbhaktiyuktēna kaḥ prajñāvikramaśālinōpi hi bhavētkim bhaktihīnāt phalam |

prajñāvikramabhaktayas'samuditā yēṣām guṇā bhūtayē tē bhṛtyā nṛpatēḥ kalatramitarē sampatsu cāpatsu ca ||

Therefore, one engaged in the service of his master must necessarily possess these three qualities.

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ACHARYAL SANDESH

How to live a peaceful life in this birth and in upcoming births?

Śāstras are the guidelines for the peaceful life of human community. If we follow the steps of śāstras, we will definitely enjoy happiness both in this jenma and in upcoming jenmas also. It teaches and gives us only śhreyas. We hear that, “शास्त्रं हित शासनात्” “śāstram hita śāsanāt”. Some say that, ‘Śāstras are big obstacles for our freedom and in many aspects it is



blocking us to enjoy as per our wishes’. This is not the truth. Śāstra never treats anyone as slave and have not forced anyone as, ‘You should do this only and should not do that’. Considering the benefit of the human community it says, ‘This is good if you follow this, if not it will lead to misery’. Whether to accept and follow the śāstras or not depends ones’ own wishes.

In Bhashyam we see the following sentence:

सास्त्रादेतावदेव भवति, इष्टसाधनमिदं,
अनिष्टसाधनमिदं इति साध्य
साधनसंबन्धविशेषाभिव्यक्तिः
प्रदीपादिवत् तमसि रूपादिज्ञानम् । न
तु शास्त्रं भृत्यानिव बलान्निवर्तयति
नियोजयति वा ।

sāstrādētāvadēva bhavati,
iṣṭasādhanamidaṃ,
aniṣṭasādhanamidaṃ iti sādhyā

sādhanasambandhaviśēṣābhivyaktiḥ pradīpādivat tamasi rūpādijñānam | na tu śāstram bhṛtyāniva balānnivartayati niyōjayati vā |

The ignorance from the mind of a person is removed by following śāstras. It is like, the light of a lamp, which removes the darkness.

This is said by Śrī Kṛṣṇa in Bhagavad Gītā:

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

tasmācchāstram pramaṇam tē kāryākāryavyavasthitau |

Keeping this in mind, one should keep śāstra as his guidelines for his peaceful and better life.

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ACHARYAL SANDESH

Effect of proper learning of Śāstras.

Śāstra alone gives śreyas to us. In our practical life we are able to see that who follows dharma śāstra, at least to some extent will always live a happy and peaceful life. If we have doubt that, 'Which one is good, which one is bad and when it will be good and when it is not', we should go in such situation in the path shown to us by śāstras. Śāstras are Pramanas. It is said by Śrī Kṛṣṇa in Bhagavad Gītā.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

tasmācchāstram pramāṇam tē kāryākāryavyavasthitau |

jñātvā śāstravidhānoktaṃ karma kartumihār'hasi ||

Sometimes, it may happen that, the action which is considered as dharma, will become adharmā in some other situation. So śāstra alone will guide us in all our troubled situations. Śrī Śāṅkarābhagavadpādal in his Bhāṣyam quotes:

अयं धर्मोऽयमधर्म इति शास्त्रमेव विज्ञाने कारणम् ।

यस्मिन् देशकालेनिमित्ते च यो धर्मोऽनुष्ठीयते स

एव देशकालनिमित्तान्तरेष्वधर्मो भवति ।

तेन शास्त्रादृते धर्माधर्मविषयं विज्ञानं न कस्यचिदस्ति ।

ayaṃ dharmōyamadharmā iti śāstramēva vijñānē kāraṇam |

yasmin dēśēkālēnimittē ca yō dharmō'nuṣṭhīyatē sa

ēva dēśakālanimittāntarēṣvadharmōbhavati |

tēna śāstrādr̥tē dharmādharmaviṣayaṃ vijñānaṃ na kasyacidasti |

If someone leads his life without understanding the dharma and adharmā in proper way and does actions as per his own wishes, then it is said that his intellect (buddhi) is a tamasic buddhi.

अधर्मं धर्ममिति या मन्यते तमसावृता ।

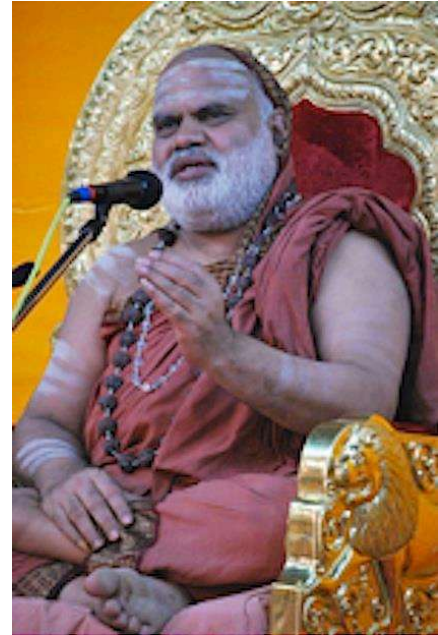
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥

adharmam dharmamiti yā man'yatē tamasāvṛtā |

sarvārthānviparītānśca bud'dhiḥ sā pārtha tāmasī ||

Those who learn and follow the path of dharma śāstras through proper channel and leads his life at least to his maximum effort will always attain śreyas not only in this jēma (birth) but also in the next world.

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ACHARYAL SANDESH

The special sanctity of the places where devatas are consecrated by Mahatmas. Sri Sannidhanam mentioned that the Ramanathaswamy Prathishta at Rameswaram was performed by Sri Rama Himself. Even today, many visit the Kshetram every day and offer worship. Likewise, Adi Shankara Bhagavatpada consecrated Goddess Sharadamba at Sringeri. Even before that, Maharshi Vibhandaka, the revered father of Maharshi Rishyashringa after whom Sringeri (Rishyashringagiri or Shringagiri) is named, consecrated a Shivalinga in Sringeri atop a hillock. This Shivalinga is the Malahanikareshwara (the Lord who brings about the removal of all impurities and sins). The 25th Acharya of Sringeri, Jagadguru Sri Sacchidananda Bharati Mahaswamiji consecrated Goddess Bhavani near Lord Malahanikareshwara.

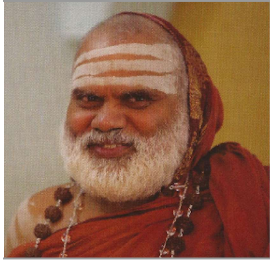
However, it is our duty to go to the temples. If a person resides in Varanasi and does not have Darshan of Lord Vishwanatha even on a single day, the fault lies with the person. In worldly matters, people do not usually go to a place uninvited. However, it is we who must approach the Lord with Bhakti and Shraddha. Even though the Lord is impartial — न मे द्वेष्योऽस्ति न प्रियः **na mē dvēṣyōṣṭi na priyaḥ**, the Lord has also stated — ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् **yē bhajanti tu māṃ bhaktyā mayi tē tēṣu cāpyaham** — it is for us to take efforts where the Lord has been consecrated and offer worship.



Once a man found work and began to work sincerely and earned the goodwill of his employer. His employer over the time was pleased with him. Once the employer had to attend to some work but was unable to go; so knowing that the man is capable, the employer deputed this man in his place. Eventually finding that the man remained loyal and dutiful, the employer made the man his legal successor to all that he owned.

In a similar sense, a person first becomes a devotee of the Lord. Receiving the grace of the Lord, he strengthens his devotion. He then begins to represent the Lord. How? The Lord begins to use him as an instrument, giving him the right thoughts to ensure that Dharma is upheld. Eventually, the Lord bestows on this devotee Chitta Shuddhi (purity of mind), leading to the Self-knowledge or Atma Jnana and resulting in the final emancipation called Moksha. This Moksha is the Parama Purushartha – the final objective of man; for there is then no return to the cycle of births and deaths — ब्रह्मविद् ब्रह्मैव भवति **brahavid brahmaiva bhavati** — The knower of Brahman is Brahman.

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

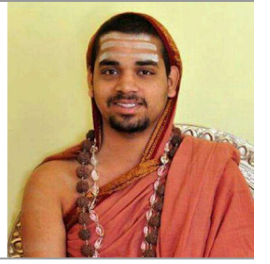


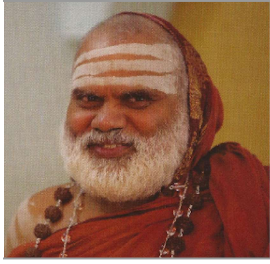
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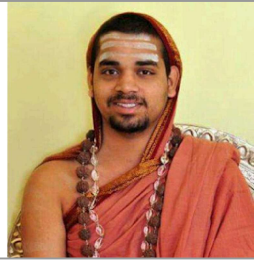


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ACHARYAL SANDESH

Greatness of Śrīmad Bhagavad Gītā.

At least once in our lifetime we should compulsorily read Śrīmad Bhagavad Gītā. By making Arjuna as a tool Śrī Kṛṣṇa Paramātmā himself gave us the Upadeśa. How one should perform karma; which type of food is good; how to perform pooja; how to perform, yajña, tapas and charity to attain śreyas; details about the three guṇas (sattva, rajo and tamas), all like matters are explained in a detailed manner by Śrī Kṛṣṇa Paramātmā. We should learn Śrīmad Bhagavad Gītā through a proper Guru. In the three guṇas, we should always keep our mind (manas) in the satva guṇa. If we do our action with satva guṇa, everything will yield good result only. Step by step if we with the satisfied satva guṇa involve ourselves in Guru Seva (Service to Guru), automatically we will qualify ourselves



for the grace of our beloved Guru, and get chitta suddhi. Then automatically we get involved and get interest in Vedanta vichara. After attaining this chitta suddhi, the mind will be calmed and by crossing the effects of three guṇas, one can be stable in his meditation. This calm mind alone will lead us towards mokṣa.

गुणानुरक्तं व्यसनाय जन्तोः क्षेमाय नैर्गुण्यमथो मनःस्यात् ।

यथा प्रदीपो घृतवर्तिमश्नन् शिखाः सधुमा भजति ह्यन्यदा स्वम् ॥

guṇānuraktaṃ vyasanāya jantōḥ kṣēmāya nairguṇyamathō manaḥsyāt |

yathā pradīpō ghr̥tavartimaśnan śikhāḥ sadhumā bhajati hyan'yadā svam ||

Smoke emerges from the cottonwick along with the light, when the lamp is lighted with full of ghee. But at the same time, the cottonwick will give its original light without any smoke, when it doesn't burn with full ghee. Like this, the jeeva will undergo sufferings, when the mind is fully covered with guṇas. When the mind is not affected by the guṇas, it will lead us towards mokṣa. Until we get rid of the effects of the guṇas, we should always dwell ourselves in satva guṇa.

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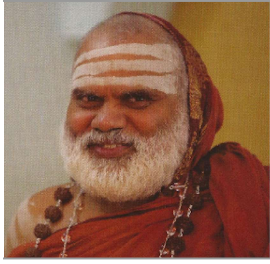
ACHARYAL SANDESH

Ramayana says " RAMO VIGRAHAVAN DHARMAHA " . This means lord Śrī Rāmā is a personification of Dharma. (Dharma Swaroopam) . 'Dharma is Śrī Rāmā , Śrī Rāmā is Dharma'. These words were uttered by Asura Mareecha to Asura Ravana . When Ravana approached



Mareecha, to seek his help, in kidnapping Mātha Sita Devi. Mareecha advised Asura Ravana that Lord Śrī Rāmā is Dharma Swaroopam and it is impossible for Ravana to win over Lord Śrī Rāmā. Mareecha said that he tried in many ways to win over Lord Śrī Rāmā but only met with defeat. Realising the supremacy of Lord Śrī Rāmā , Mareecha went in for thapas . Further, that those who follow dharmic life, even pasu and pakshis (Birds and Animals) will be very much helpful to them . In Ramayana, for Lord Śrī Rāmā, the bird jatayu , vanara sena , Jambavan were very kind and helpful to Lord Śrī Rāmā. When we utter the name of Bhagavan Śrī Rāmā, it removes all our sins. Śrī Rāmā is described in Ramayana as " Jagan Mangala murthaye " . When we worship Lord Śrī Rāmā, Bhagavan Śrī Rāmā will bestow Sarva Mangalam. Bhagavan Śrī Rāmā bestows Mangalam to the entire universe by HIS Grace. If we touch the fire knowingly or unknowingly, it will burn our hands. In the same manner, if we utter the word Rāmā knowingly or unknowingly, it destroys all our sins and bestows puṇya. Our Śrī Mahāsannidhānam is a Dharma Swaroopam and there is no place for samsaya that our Śrī Mahāsannidhānam is sakśath Śrī Rāmachandramurthy swaroopam. I will always be like Lord Anjaneya in doing services to our Śrī Mahāsannidhānam.

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

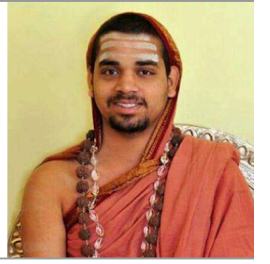


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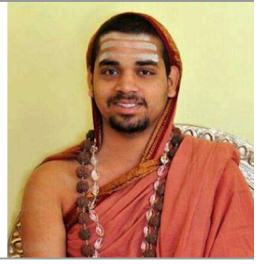


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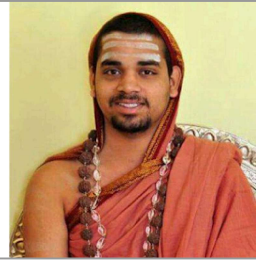


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ACHARYAL SANDESH

Remove Ahankara

As the result of our previous births' (jenmas) puṇya karma, we will get all kind of wealth at proper time in our life. In this present jenma, that wealth should be distributed and spend in a proper way. Such activities of distributing and spending the wealth in the path of dharma will protect him always. In the upcoming jenmas' too, this gives the fruit of happiness. Our ancestors say:

ऐश्वर्यमध्रुवं प्राप्य ध्रुवधर्मे मतिर्कुरु ।

क्षणादेव विनाशिन्यः सम्पदोऽप्यत्मना सह ॥

aiśvaryamadhruvaṃ prāpya dhruvadharmē matirkuru |

kṣaṇādēva vināśin'yaḥ sampadō'pyatmanā saha ||

The impermanent body, wealth, status etc, should be used for the permanent one, which is



Dharma. We should not develop ahankara with the wealth we possess. When ahankara is developed, it will destroy over name, fame and wealth soon. If we possess Arrogance, pride and ahankara (ego), then we will be destroyed very soon. The crooked minded person, who possesses with wealth and status, will have ahankara. The person who possesses sat buddhi (pure mind) will

be very calm; even when he possesses huge wealth and big status/position.

ऐश्वर्यमल्पमेत्य प्रायेण हि दुर्जनो भवति मानी ।

सुमहत्प्राप्यैश्वर्यं प्रशमं प्रतिपद्यते सुजनः ॥

aiśvaryamalpamētya prāyēṇa hi durjanō bhavati mānī |

sumahatprāpyaiśvaryaṃ praśamaṃ pratipadyatēḥ sujana ||

We should keep this clearly in our mind, and live our life with proper understanding.

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

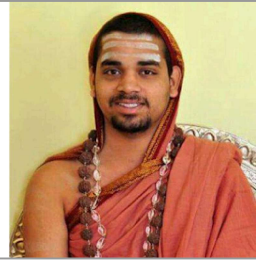


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ACHARYAL SANDESH

Gita is holier than the holy river Ganga. While Ganga originated from the feet of the Lord, Bhagavad Gita was uttered by His mouth; while Ganga drenches and drowns people immersing themselves, Bhagavad Gita lifts up those who immerse themselves in the teachings contained therein; whereas the Ganga eventually ends up in the ocean, Srimad Bhagavad Gita culminates in

the ocean of Atmic bliss! Such being the greatness, how can anyone truly sing Thy praise! :



जातासि त्वं मुरहरमुखाज्जाह्वी
तस्य पादा-

त्सर्वानभ्युद्धरति भवती सा तु
मग्नान् विधत्ते ।

प्रत्यग्ब्रह्मामृतरसनिधिं प्राप्य
विश्राम्यसि त्वम्
मातर्गति जडनिधिमियं माति न
त्वत्प्रभावः ॥

jātāsi tvam
muraharamukhāj jāhnavī

tasya pādā-

tsarvānabhyud'dharati bhavatī sā tu magnān vidhattē |
pratyagbrahmāmṛtarasanidhiṁ prāpya viśrāmyasi tvam
mātargītē jaḍanidhimiyam māti na tvatprabhāvaḥ ||

Such is the description of the greatness of Srimad Bhagavad Gita as contained in one of the commentaries on the Gita.

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

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