



Voice of Jagadguru

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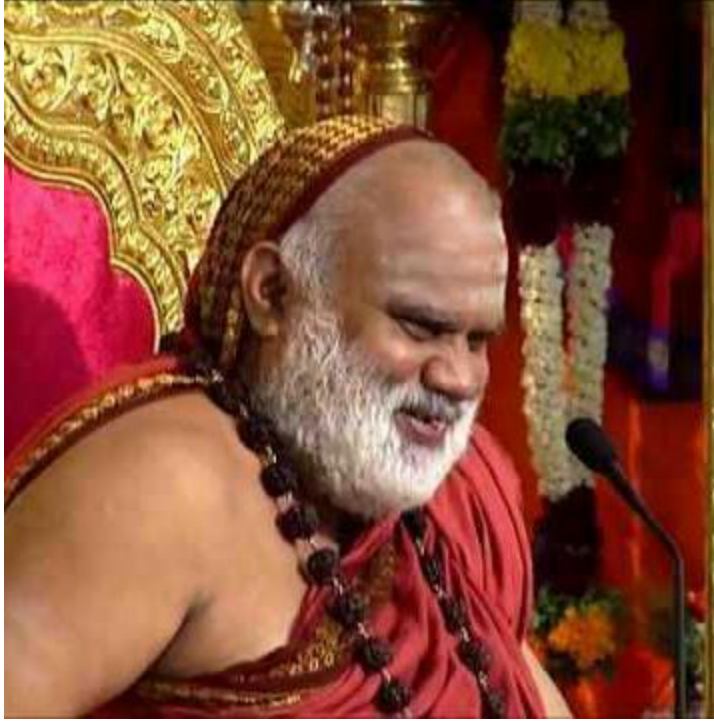
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**THE 74TH VARDHANTI OF JAGADGURU SHANKARACARYAR HIS HOLINESS
MAHASANNIDHANAM SRI SRI SRI BHARATI TIRTHA MAHASWAMI-JI**



THE INCOMPARABLE YOGI

SPECIAL SOUVENIR 3

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



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EPISODE : XI JAPAPUJAADI-TATPARAH

The next quality of a Guru is described as “Japapūjāditatparah”. Our Guru’s daily routine includes Anushtanam (Prescribed practices), and worship of Goddess Sharada and Bhagavan Chandramouliswara. Every year from the start of the month of Chaitra (of the lunar calendar) to the last month of Phālguna, there are many occasions like Sri Rama Navami, Nrisimha Jayanti, Krishna ashtami, Navaratri, Shivaratri and others. On such occasions, for each deity, per the



Shastraic injunctions, our Guru performs Puja in keeping with the traditions.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhusekhara Bhārati Mahāswāmiji SRINGERI NOVEMBER 5, 2021 On November 5, 2021, the day marking the dedication of the statue of Jagadguru Sri Adi Shankaracharya at Kedarnath Dham, where the Jagadguru completed the sacred mission of His Avataara, events took place in Sringeri Math.



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For our Guru, who is established in Brahman, and has attained all that is to be attained, there exists nothing to be obtained from the performance of Pujas or Vratas. However our Guru engages in them solely for the welfare of mankind. It has been instructed in the Shastras that even a Jnani has to do so for the welfare — in order to induce mankind towards engaging in such Dharmic acts.

Likewise, Bhagavan Krishna states in the Gita — “Yadyadācarati śreṣṭhastadevetaro janah Sa yatpramāṇam kurute lokastadanuvartate”. Hence a Jnani is deemed the best amongst all beings. When he engages in Dharmic acts for the welfare of all others, others also follow his ideal, engage in dharmic acts and secure their own welfare. Though a Jnani does not personally benefit, he must engage in Dharmic acts for the welfare of the world. Hence, it is mentioned in the Shastras, “If you are a Jnani, though needing nothing, engage in dharmic action for the welfare of the world. If you are not a Jnani, engage in Dharmic action for your own benefit.” “The performance of Dharmic acts should not be given up under any circumstance.”. Hence, our Jagadguru who is ever established in Brahman, with nothing to gain, for the welfare of the world, performs the annually prescribed Pujas, and prays to Bhagavan for the well-being of all mankind.

EPISODE : XII AMOGHA - VACHANAḤ & SHAANTAḤ

Another characteristic of a Guru is “Amoghavacanah”. The words that flow out of our Jagadguru’s mouth are never uttered in vain. As the great poet (Bhavabhuti) has said, “Ṛṣiṇām





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punarādyānām vācamartha'nudhāvati", the words uttered by our Jagadguru, the blessings He bestows are never unfulfilled, Sometimes, we experience obstacles when we undertake a venture. During such times, when we approach and pray to our Guru, He blesses us with Mantrakshatas and assures us that the obstacles will go away. Thereafter, the task gets accomplished with ease. This has been directly experienced by many people again and again.



Once when our Jagadguru was to embark on a Vijaya Yatra, Sri Tangirala VenkateshwaraAvadhani's elderly wife Anantalakshmamma (pre-monastic mother of our Guru), had the Jagadguru's Darshan and expressed, "Your Holiness is embarking on a Vijaya Yatra. I am very old and unable to do anything. The Vijaya Yatra is planned for 13 months. I doubt whether I will be alive for such a long time." Upon her saying thus, our Guru replied, We will return to Sringeri after completing the Vijaya Yatra, and you will definitely have Darshan again. Do not entertain any doubt in this matter."

The Jagadguru then began the Vijaya Yatra. After touring the southern states for 13 months, our Guru returned to Sringeri. After His return to Sringeri, the elderly Anantalakshmamma had His Darshan. She was extremely happy and contented with the Darshan of our Guru. Within a couple of days, she cast off her physical body and left for her heavenly abode. This is an instance of being "Amogha-vacanaH". The elderly lady had firm faith in the Jagadguru's words. With faith and patience, she spent her time on divine contemplation, looking forward to the completion of the Jagadguru's Vijaya Yatra. Once the Yatra ended, she had the Jagadguru's Darshan, and soon after shed her mortal body and attained her heavenly abode. Thus, we see the quality of being "AmoghavacanaH", in our Guru, and such is the power of the word of our Jagadguru.

The next characteristic (of a Guru) is "śāntaḥ". One who has conquered desire, anger, greed, delusion, pride and jealousy, the six internal foes, is called "śāntaḥ". Hence, Bhagavan has stated in the Bhagavad Gita — "trividhaṃ narakasyedaṃ dvāraṃ nāśanam ātmanaḥ, kāmaḥ krodhaḥ tathā lobhaḥ tasmād etat trayam tyajet". Hence, we must surely strive to conquer desire, anger etc. Desire, anger etc, are gateways to hellish abodes of suffering, and must be conquered.

Hence, these internal foes that cause greater harm than external foes must be conquered. These foes are to be conquered because they drive a man towards worthless actions and lead



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to suffering. Our Guru, free of Kama Krodha, and being pure-hearted, is ever engaged in blessing others with His nectarine words and compassionate looks. Thus, our Guru remains tranquil (śāntah), and this characteristic is seen in our Guru.

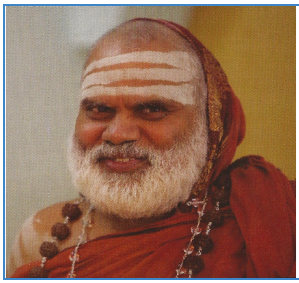
EPISODE : XIII VEDA VEDAANGA PAARAH (PART ONE)



Scholars with Sri Mahasannidhanam and Sri Sannidhanam at the Sadas, The annual Mahaganapati Vakyartha Vidwat Sabha for the ensuing Durmukha Samvatsara commenced at 4:30 PM on September 5, 2016

The next quality of the Guru that has been mentioned is “Veda-Vedāṅga-Pāraḡḡ”. Our Guru is highly proficient in the Vedas and Vedangas. Every year, during Shankara Jayanti, a Veda Sabha (gathering of Vedic scholars) is held in Sringeri. Scholars well-versed in the Vedas attend it. They recite their respective Śākhās in front of the Jagadguru, delighting Him. The uniqueness here is that, our Jagadguru Himself, chooses the portions of the respective Vedas to be chanted. The scholars readily chant the portions chosen by our Jagadguru.

The scholars recount, “The portions of the Vedas that our Jagadguru chooses, are usually chosen during (Vedic) examinations. “One who chants these portions well in the exams is indeed

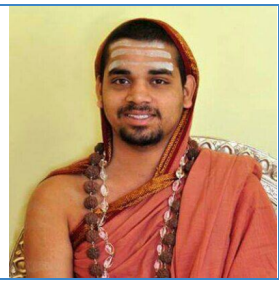


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scholarly. "When we are asked to chant these portions, we feel that we are being examined by the Jagadguru." Scholars thus consider it a blessing to chant in the presence of the Jagadguru.

EPISODE : XIV VEDA VEDAANGA PAARAHAAH (PART TWO)

Once I was a Brahmachari, I was studying in Narasimha Vanam beside the Samadi shrines of my Paramaguru, Parameshthi Guru and Parāpara Guru. our Jagadguru visits the Samadhi shrines every day. During that time, I used to study there and have Darshan of the



Jagadguru.

One day, after our Jagadguru had Darshan of the shrines, when I prostrated before Him, He asked, "What day is it today?" I replied, "It is a Sunday." The Jagadguru said, "Chanting Aruṇpraśna on Sundays is greatly advocated." "Are you chanting Aruṇpraśna every Sunday ?" I replied, "I do not chant it every single Sunday." Immediately, the Jagadguru said, "From today, you must inculcate the discipline of chanting Aruṇpraśna on Sundays." I immediately offered my prostrations to the Jagadguru and resolved to follow His instructions. The Jagadguru then said, "Begin the chanting right now, we will sit and listen." I then chanted the entire Aruṇpraśna in front of our Guru. Afterwards, our guru went back to His abode.

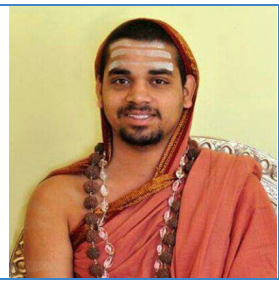


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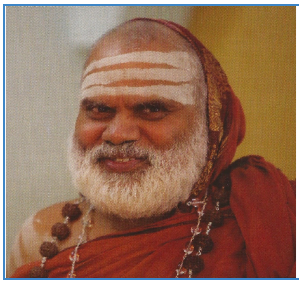
The next day when our Guru came to the shrine to have Darshan, He said, “Today is Monday, chant the Svādhyāya-Brāhmaṇa-praśna on Mondays. “Hence, begin this chanting right away. We will sit and listen to it.” I chanted Svādhyāya-Brāhmaṇa-praśna. Towards the end of the Svādhyāya-Brāhmaṇa-praśna, in the penultimate anuvāka, the mantra goes as — “Namō namāḥśīśukumārāya namaḥ”. As I was chanting this mantra, our Guru asked, “In the mantra _



PraNava Upadesha and Mahavakya Upadesha at Adhishthanam Temple

“Namō namāḥśīśukumārāya namaḥ”--- “What is the Svara for the last word ‘namaḥ’? “Is it the Svarita Svara or the Udātta Svara?” I immediately replied, “The Udātta Svara occurs here.” “Namō namāḥśīśukumārāya namaḥ”. However, I had a doubt regarding it. When I studied, I had learnt to chant the Udātta Svara here. However, some chant the Svarita Svara here. The Svarita Svara is also seen in some books. Hence, I asked the Jagadguru, “By practice, I chant the Udātta Svara there. However, some books

mention Svarita Svara and some people also chant Svarita Svara. How do we determine which Svara is to be used?”. In response, the Jagadguru quoted a verse from the Āraṇyaka śikṣā. ‘Āraṇyake tu vākyānte udātto nama ucyate | Nopa te-vai-maho-jāya-sebhyah pūrvo vigāḥ kramāt || This verse means — Wherever the word “namaḥ” occurs at the end of a sentence in the Taittirīya Āraṇyaka, it will always be chanted with Udātta Svara “namaḥ” — like this. ‘Āraṇyaka tu vākyānte udātto nama ucyate’. However, there are some exceptions. This is the meaning of the verse. What are these exceptions? These are listed in the verse.. “Nopa te-vai-maho-jāya-sebhyah pūrvo vigāḥ kramāt”

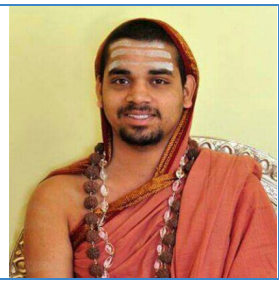


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First, “upa te namaḥ” — even though “namaḥ” occurs at the end of the sentence the “namaḥ” word is pronounced with Svarita Svara. “upa te namáḥ” — even though “namaḥ” occurs at the end of the sentence the “namaḥ” word is pronounced with Svarita Svara. “upa te namáḥ” not “upa te namaḥ”. Hence, it must be chanted as “upa te namáḥ”. Next is “..vai”. “vai” as in — ‘viśvarū pāya vai namo namáḥ’. Next is “maho”. “Māho namo namáḥ” chanted in Svarita Svara. “Māho namo namáḥ”. Next is “jāya” as in – “Māhārājāya namáḥ”. Here too, the Svarita



Svara has to be chanted. Then, “se” as in — “Sutarāi tarase namáḥ” — this is the instance for “se”. Then, “vigāḥ kramāt”, ‘vigāḥ’ — in the mantra ‘Brāhmaṇa praśna’ in the anuvāka, “Vigā indra vīcarānthaspāśayasva”, Śakṛtē agnē namáḥ | Dvīṣte namáḥ | Trīṣte namáḥ | Cātuste namáḥ | All these sentences end with the word “namaḥ”. All these occurrences of the word “namaḥ” have to be chanted with the Svarita Svara.

Hence all the instances in the Ārayanka where the Svarita Svara has to be used for “namaḥ” occurring at the end of the sentence, have been enlisted in this verse. Apart from these specific exceptions, the word “namaḥ” at the end of all other sentences in the

Ārayanka, just be chanted with Udātta Svara. The Jagadguru taught me thus. Thus, the doubt that I had about the Svara, was resolved by the Jagadguru in this manner. Prior to that, I was using Udātta Svara by dint of practice. After the Jagadguru’s instruction, I understood it well. Where to use Svarita Svara and where to use Udātta Svara. I understood the reasoning after our Guru’s teaching. Thus, we can see the extraordinary scholarship of the Jagadguru in the Vedas and Vedāṅgas.

Once during the Chandramouliswara Puja, for the anuvāka occurring in the 5th Prashna of the 2nd Kanda of the Taittiriya Samhita — “Eṣa vai devaratho yaddarśapūrṇamāsau”, we were chanting the Kramapatha, The next day, when I went to have the Darshan of our Guru, He asked me, “Yesterday you had chanted the Kramapatha for the anuvāka, ‘Eṣa vai devarathaḥ’.

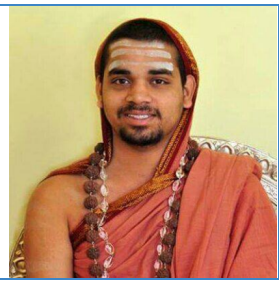


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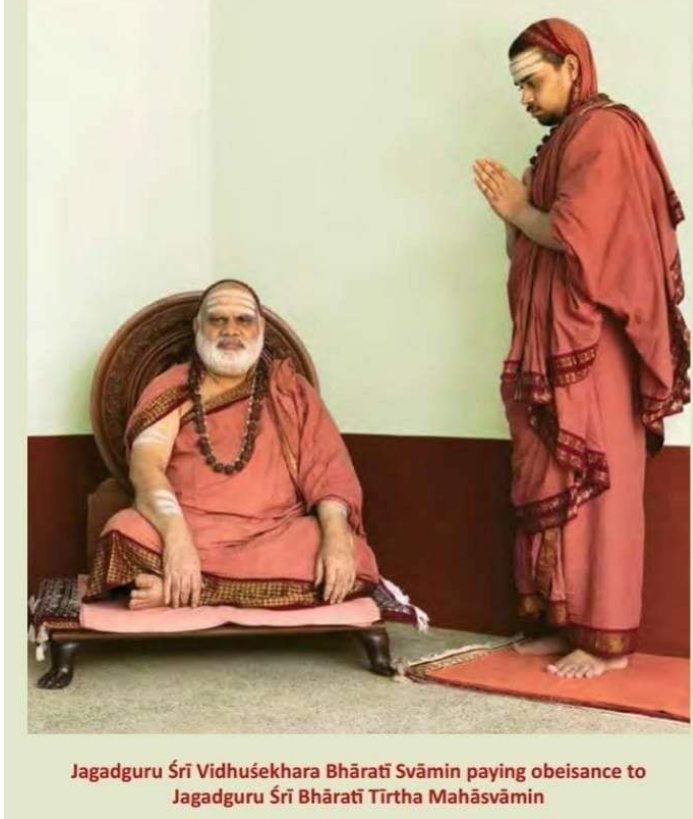
“How many times does the word ‘darśapūrṇamāsau’ occur in this anuvāka?” . While I have memorized the anuvāka, I had never thought about how many times that word occurred. I immediately began to count by chanting it thus ... immediately my guru said, “Do not count here, it will take a long time.” “It will occur 19 times. Now go and count.” I then went and counted. The word ‘darśapūrṇamāsau’ indeed occurs 19 times. This is another instance of the Jagadguru’s scholarship in the Vedas. Thus the Guru’s trait, ‘veda-Vedāṅga-Pāraḡaḥ’ can only be seen in our Jagadguru.

EPISODE : XV YOGAMAARGAANUSANDHAAYI & DEVATAA - HRIDAYANGAMA

The next quality of a Guru is “Yogamārgānusandhāyī”. This means one who is engaged in

performing Aṣṭāṅga Yoga. The Jagadguru is a Yogi, and through Yogic ability knows the thoughts of disciples, wherever they may reside. He accepts their prayers submitted from afar and blesses them. This has been experienced by many people, in many ways, and at many times.

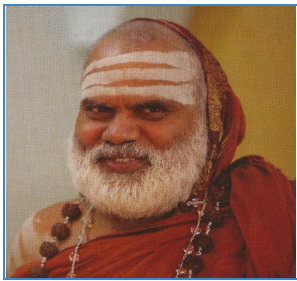
Every year on all Mondays of the months of Śrāvaṇa and Kārtika, the Jagadguru performs a special puja to Chandramouliswara. Once, when I was a Brahmanchari, on such a Monday, I was unwell before the Puja. Greatly agonised, I wondered how I could attend the Puja when the body was unwell. The Puja was to begin in 30 minutes. I was in my room, greatly perturbed, closed my eyes and was meditating on the Lotus feet of our Jagadguru. After a short time, I had a vision that the Jagadguru was performing the Chandramouliswara



Jagadguru Śrī Vidhuśekhara Bhāratī Svāmin paying obeisance to Jagadguru Śrī Bhāratī Tīrtha Mahāsvāmin

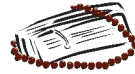
Puja. While doing the Puja, the Jagadguru looked at me and said, “Do not worry, come to the Puja right away.”

After opening my eyes, there was not even a trace of the sickness, I felt well in every way. I immediately left my room and went running to guru Nivas. Just as I entered guru Nivas, the Jagadguru had just begun the special Puja to Sri Chandramouliswara. Thus, I witnessed the

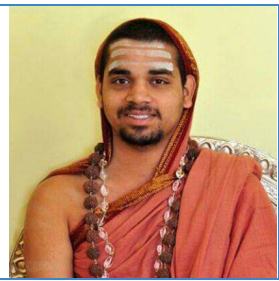


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Puja that day was blessed. Hence, no matter where a disciple is, if they pray with utmost faith, the Jagadguru accepts their prayers and blesses them. Such is the power of the Jagadguru. Hence, He is indeed adept in Yoga.

The next quality mentioned is “Devatā - hṛdayaṅgamah”. Guru is highly respected even by the devatas. In this world, if a person has knowingly or unknowingly, committed a misdeed towards the devatas, and has invoked their anger; later, understanding and regretting the mistake, he undertakes efforts to protect himself from the anger of the devatas.

What should such a person do ? Normally, one would approach the person he has angered and ask for forgiveness. However, in this case, a person has wronged the devatas, whose vision cannot be obtained easily. Then how can he approach them, and ask for their forgiveness? And how can he become the recipient of their grace ?

Here, the Shstras teach us that such a person should take refuge in a Sadguru. A Sadguru understands the disciple’s misdeed, and shows him the path to resolving the situation and blesses him. By clearly understanding the path to resolution shown by the Guru, and performing the prescribed actions with utmost faith, the disciple will not be an object of the anger of the devatas, and will become eligible to receive the grace of the devatas. Thus, the SADguru blesses His disciple.

Our ancestors have said, ‘Daive ruṣṭe Guruḥ trātā’. This is the uniqueness of a guru — even the Devatas respect a Sadguru. Hence, the Jagadguru is “Devatā - hṛdayaṅgamah”. Thus, endowed with all the noble qualities expertise in the Shastras, ever abiding in Brahman, our revered Guru blesses the entire world. The Jagadguru’s Darshan itself purifies us and removes



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all our sufferings. Hence, may all Astikas serve our revered Guru, obtain His Darshan, become a recipient of His blessings and make their lives fulfilled.

I prostrate to Jagadguru Sri Bharati Tirtha who is Lord Dakshinamurti manifest and is the ornament to the sacred seat named Dakshinamnaya Sri Sharada Peetham



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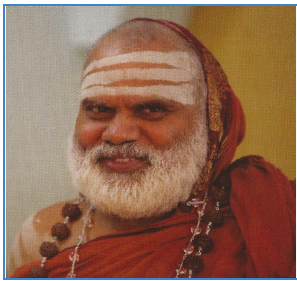
The YouTube Links of the 15 episodes are given below

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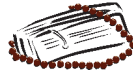
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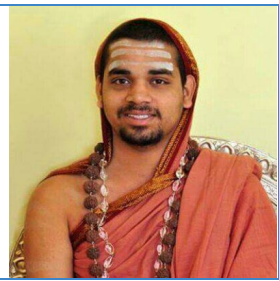


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Episode 6 : <https://www.youtube.com/watch?v=SADrGZBXz98>

Episode 7 : <https://www.youtube.com/watch?v=XPnLiwwP8I&t=400s>

Episode 8 : <https://www.youtube.com/watch?v=ERYSuSsMAhI&t=58s>

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