



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

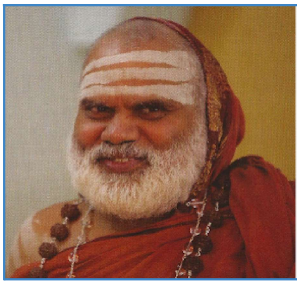
### Prārthanā



### Prayers

सं वः पृच्यन्तां तन्वः सं मनांसि समु व्रता ।  
सं वोऽयं ब्रह्मणस्पतिर्भगः सं वो अजीगमत् ॥  
saṃ va: pṛcyantāṃ tanva: saṃ manāṃsi samu vratā .  
saṃ vo'yaṃ brahmaṇaspatirbhaga: saṃ vo ajīgamat ..  
Atharvaveda/6/74/1

O Scholars! Your extensive knowledge should be complementary to each other. Your heart should remain united. Let your good deeds mutually inspire you. The master of the Vedas, Ishwara, should inspire you to work together.

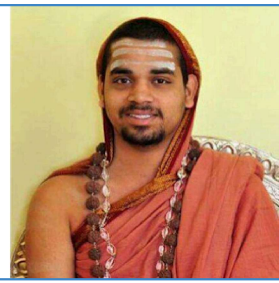


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### Acharya Sandeshah : 1



Sri Adi Shankaracharya has emphasized everyone must have steadfast devotion to God, (Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji @ Mandya, Vijaya Yatra, 2012)

shed pride and unwarranted desires, and cultivate the attitude of compassion. It would be wrong to expect to follow these teachings when one does not practice it himself. The Jagadguru pointed out many in the present days unfortunately are examples of the saying, “स्वयं नष्टः, परान् नाशयति” (one who has wrought doom upon himself, and then brings doom to others). The Jagadguru stated that one must instead strive to be an example of the saying, “स्वयं तीर्णः परांस्तारयति” (one who has crossed the ocean of Samsaara thus fulfilling life’s purpose, and help others to do the same).

Camp : Mandya Feb 27- 28, 2012 Vijaya Yatra.

### Acharya Sandeshah : 2

Our country’s standing in the world is unique because Dharma is it’s life force and because it is the source of the summum bonum of all knowledge – the Upanishadic philosophy of Advaita. Today, many foreigners seek the shores of India because of these very reasons. Some even pray the Lord to grant a birth in this holy land. When this is the case, would it not be a matter of shame if Indians do not realize the importance of the land, and fail to act in accordance to Dharma or strive to understand the essence of the Upanishads?



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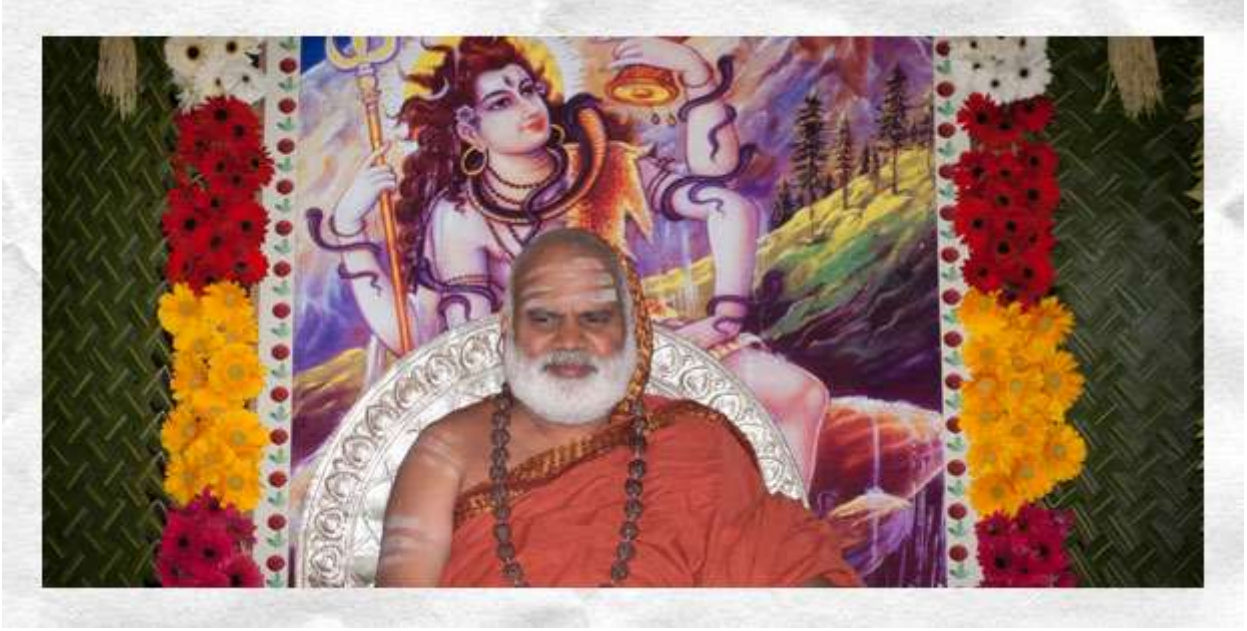


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(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Bangalore, 2012 Vijaya Yatra.)

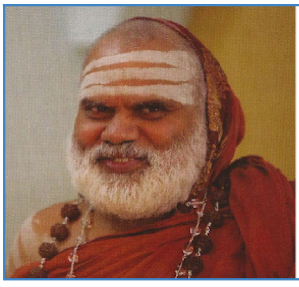
The Jagadguru also mentioned that one does not become a Mahatma merely because of wealth, learning or power. Sri Adi Shankaracharya in His commentary says that people call a person a Mahatma because He adheres to Dharma – “धर्मं चरत्येष महात्मा”. The Shastras enunciate 5 principles – “never hurt anyone”, “never tell a lie”, “never desire the property of another” “revere all women as your mother” “do not desire everything that you come across”, and declare that whoever who follows these, is a Dharmika and is worthy of respect.

## Acharya Sandeshah : 3

Guru is much revered in Sanatana Dharma because knowledge is essential for life's purpose to be fulfilled and such knowledge can be had only from a Guru. Hence even if one has the sense of oneness with all else, one has to always revere the Guru – “अद्वैतं त्रिषु लोकेषु नाद्वैतं गुरुणा सह”. The Guru Parampara has begun from Lord Dakshinamurti. Though the Lord is One, the form of Dakshinamurti is the one that bestows knowledge. It was Sri Dakshinamurti who first taught the knowledge of the Self to Rishis such as Sanaka. Sri Adi Shankaracharya has penned Sri Dakshinamurti Stotram that contains the essence of the Vedantic teaching.

Camp : Bangalore : Mar :3, 2012 Vijaya Yatra.

Source : [www.vijayayatra.com](http://www.vijayayatra.com)



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### Acharya Sandeshah : 4

We regard people related to us or our friends as those who will help us in times of difficulty. But the Shastras opine that a person's true friend is none but himself – “आत्मैव ह्यात्मनो बन्धुः”. The Shastras say that it is only one's own Dharma that brings about some transformation in the situation. And the fruits of one's own actions are beneficial only if the actions are Dharmic. Thus Dharma and Adharma are indeed man's real friend and foe. And since both Dharma and Adharma are put forth into action by man, man is his own friend or foe. Hence one must never attribute one's own joy or suffering to be the result of others but to one own's actions. The



Shastras hence say that happiness and sorrow are not bestowed upon us by anyone, and to think so is foolishness –

सुखस्य दुःखस्य न कोपि दाता ।  
परो ददातीति कुबुद्धिरेषा ॥

Lord Rama was Dharma personified – रामो विग्रहवान् धर्मः. The Lord needs nothing. He is ever fulfilled and bliss-personified. Then why must even the Lord adhere to

Dharma? It is only to show others the importance of Dharma that the Lord in His incarnations such as Sri Rama adhered to Dharma. That is why the Pattabhisheka Sarga of Yuddha Kaanda of Valmiki Ramayanam describes that everyone had the name of Rama on their lips –

रामो रामो राम इति प्रजानामभवत्कथा ।  
रामभूतं जगदभूत् रामे राज्यं प्रशासति ॥

Camp : Namakkal March, 2012 Vijaya Yatra

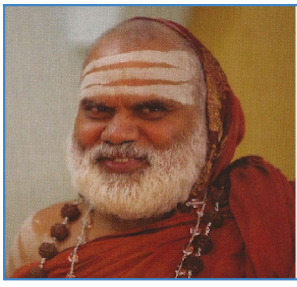
Source : [www.vijayayatra.com](http://www.vijayayatra.com)

### Acharya Sandeshah : 5

It is the duty of every man to reflect on his activities every day and examine if he had acted in accordance to Dharma. People desire to avoid misery but continue to indulge in sinful acts. I wish to pass in the examination but will not study. I will commit mistakes but should not receive punishment. The Lord says in the Gita that such an attitude is due to anger or desire. One must reflect over the consequences of anger and desire and overcome them.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tirtha Mahāswāmiji @ Krishnagiri, March 6-7, Vijaya Yatra, 2012)

Camp : Krishnagiri, March 6-7, VijayaYatra 2012



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### The Path of Dharma Śāstra

In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

The recorded teachings, Q and A sections by Swami Omkaranada Saraswati.



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

**Question :** Our ancestors have shown us a way of life that keeps us connected to Bhagavan always. Surya Bhagavan brings us enthusiasm with every daybreak and keeps us healthy. He is visible but His powers are not visible to our naked eyes.

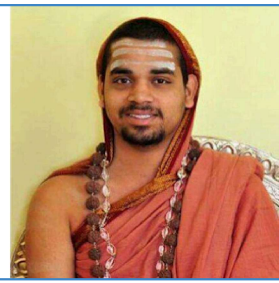


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**Swamiji :** We believe that Surya Bhagavan and Chandra Bhagavan produce the food that nourishes our body. This belief is based on knowledge which science concurs with. We should be grateful to this creation. So, we make an offering of Pongal made from rice newly harvested to Surya Bhagavan in expression of that gratitude. We worship the entire creation on the occasion of Pongal festival.

The Indian economy was based on agriculture, which is a noble activity. We should impress upon the children of the next generation the importance of agriculture and the significance of the Pongal festival, a thanksgiving to nature.

**Question:** What is Bhogi festival? Why do we celebrate Mattu Pongal and kanu?

**Swamiji :** Bhogi festival is a celebration of Indra Bhagavan who showers rain. Rain is very important for food production.

Domestic animals especially cows and bulls play a key role in agriculture. We worship all devatas in a cow. Cow's milk and manure are so essential in the food production chain. We also make offerings to the birds as part of kanu celebration.

**Question :** What are the lessons that we learn from nature?

**Swamiji :** There is nothing to feel proud about. Our lives are dependent upon various aspects of this creation and nature. There are so many links to the chain of delivery of every service to us. We ought to respect it and give back as well. Just as Surya Bhagavan, Chandra Bhagavan, domesticated animals and birds serve the food production cycle, we consumers should also become contributors.

We should work hard and offer our services to the world around us.

**Question :** What prayers can we offer in our worship to Surya Bhagavan?

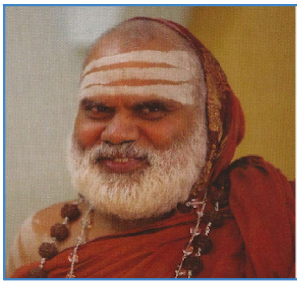
**Swamiji :** We can offer the following prayer in our worship to Surya Bhagavan.

Yo deva savita asmakam dhiyo dharmadi gocaraah  
Prerayet tasya yad bhargah tad varenyam upasmahe

I pray that the brilliance of Surya bhagavan who is Jnana Surya illumines me to go on the right path and attain happiness. May we all meditate upon Surya Bhagavan who is in the form of Knowledge.

We should not be slaves of the mind but should gain mastery over it by cultivating good thoughts. Our efforts should be fruitful to the community and the future generations. Let us seek Surya Bhagavan's grace for the same. Reciting Aditya Hridayam and Surya Mandalashtakam are beneficial.

We should also pray for the farmers and their families on this occasion.

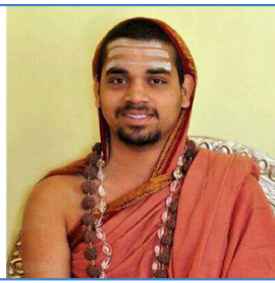


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This prayer shows the significance of having cows around.

Gavo mamaagratas santu

Gavo mein santu prshthata:

Gavo mein hridaya santu

Gavam madhye vasaamyaham

May there be cows before me. May there be cows behind me. May the cows live in my heart.

May I live amidst cows



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### Learn Sanskrit

एकाकी गतवान् वा ? - Did you go alone ?	एकाकी किमर्थम् ? परिवारसमेतः गतवान् - Why alone? I went with my family.
दिनत्रयं तत्र स्थितवान् । - I stayed there for three days.	मार्गमध्ये अपघातः अभवत् । -There was an accident on the road.
विशेषतया कोऽपि न व्रणितः ? - No one was seriously injured ?	वस्तूनि तावन्ति एव वा? - Only so much luggage ?
बहुधा श्रान्तः अस्मि भोः । - Very tired, you know.	त्रिचक्रिका किमर्थम् ? - Why rickshaw ?
लोकयानेन गच्छामः । - Let's go by bus.	लोकयानेन - By bus.
त्रिचक्रिकायाम् - In a rickshaw.	सुखयानेन - By luxury bus.
पादाभ्याम् - On foot.	सामिसुखयानेन - By semi-luxury bus.
संलपन्तः - talking.	कः प्रतीक्षते भोः ? - Who waits for ?
त्रिचक्रिकायां एव गच्छामः । - Let's go by rickshaw only.	किमर्थं वृथा व्ययः इति ? - Why waste money unnecessarily ?
बहुकालतः प्रतीक्षां करोमि । - I have been waiting for a long time.	कदा प्रस्थितः ? - When did you start ?
काशीं रमेश्वरं सर्वं दृष्टवान् वा? - Have you visited Kashi and Rameswaram ?	कियत् सुन्दरं अस्तीति जानाति वा? - Do you know how nice it is ?
महद् अद्भुतम् । - Fantastic	अत्रैव कलाशालायां पठामि । - Studying in a college here.
सिद्धता कथम् अस्ति ? - How is your preparation ?	पाठ्यभागाः एव न समाप्तः । - Portions have not been completed.

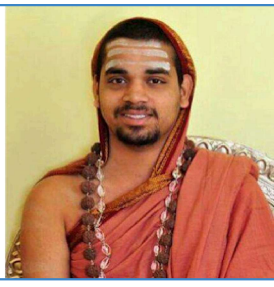


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### सुभाषितानि subhāṣitāni

#### Politics

औरस्यानपि पुत्रान् हि त्यजन्त्यहितकारिणाः ।  
 समर्थान् सम्प्रगृह्णन्ति जनानामपि नराधिपाः ॥  
 (शिक्षा {राजनीति} व.राम./अयोध्या./२६/३६)  
 aurasyānapi putrān hi tyajantyahitakāriṇāḥ |  
 samarthān sampragrḥṇanti janānāmapi narādhipāḥ ||

(śikṣā {rājanīti} va.rāma./ayodhyā./26/36)



ಶ್ರೀ ಶೃಂಗೇರಿ ಜಗದ್ಗುರು ಶ್ರೀ ಚಂದ್ರಶೇಖರಭಾರತಿ ಸ್ವಾಮಿಗಳವರು ಮತ್ತು ತತ್ಪರಕಮಲಸಂಜಾತ ಶ್ರೀ ಅಭಿನವ ವಿದ್ಯಾತೀರ್ಥಸ್ವಾಮಿಗಳವರು

Kings disown even their own legitimate sons if they become a threat to their interest but they adopt those ones which are obedient and beneficial.

#### Duties of a student.

आचार्यः ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः

माता पृथिव्या मूर्तिस्तु भ्राता स्वा  
मूर्तिरात्मनः ॥

(शिष्य {कर्तव्य} मनु./२/२२६)

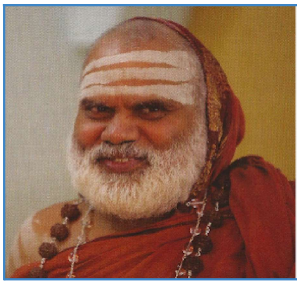
ācāryaḥ brahmaṇo mūrṭiḥ pitā mūrṭiḥ  
prajāpateḥ |

mātā pṛthivyā mūrṭistu bhrātā svā  
mūrṭirātmanaḥ ||

(śiṣya {kartavya} manu./2/226)

The duty of a student is to regard his teacher as the image of Brahmā, his father as the image of Prajāpati, and his mother as the image of Earth and his brother as his own self.

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### Student : Education for all.

पुंवदन्धश्च योषिच्च ब्रह्मविद्याधिकारिणौ ।  
श्रद्धिनो ब्रह्मवित्पुत्रो गुरुः स्यात् पितरं प्रति ॥  
(शिष्य {शिक्षा का पात्र} कल्प,)

pumvadandhaśca yoṣicca brahmavidyādhikāriṇau |  
śraddhino brahmavitputro guruḥ syāt pitaraṃ prati ||  
(śiṣya {śikṣā kā pātra} kalpa,)

Be it a woman or a blind person, all are authorised to receive Bramhajñana/the education of Brahma. If someone has a son who knows Bramhajñana, his parents may accept him as their Guru.



புனிதர் சிவநாதர் தரிசு வாழ்ந்தவர்  
நரஸிம்மபாரதிஸ்வாமிகள்.

### Reproachable : Wealth.

उक्तं परस्यामिषताम् अनुक्तं यात्यदृश्यताम् ।  
हृदये शल्यतां धत्ते निधने धनिनां धनम् ॥  
(निन्दनीय {धन} दर्पदलनम्./२/६)

uktaṃ parasyāmiṣatām anuktaṃ yātyadrśyatām |  
hrdaye śalyatām dhatte nidhane dhanināṃ dhanam |  
(nindanīya {dhana} darpadalanam./2/6)

The wealth of the rich , if spoken about, is like a bait for a stranger; if not spoken about it becomes hard to sense and in case of death, it becomes a thorn in the heart of the dying person. So the wealth which is enjoyed is really good.

Jagadguru Śankaracārya His Holiness Śrī Śrī Srī Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

### Education : Politics.

उग्रत्वं च मृदुत्वं च समयं वीक्ष्य संश्रयेत् ।  
अन्धकारमसंहृत्य नोग्रो भवति भास्करः ॥  
(शिक्षा {राजनीति} सुभाषित-सुधा-रत्नभण्डार/४७०/१०९)  
ugratvaṃ ca mṛdutvaṃ ca samayaṃ vīkṣya saṃśrayet |  
andhakāramasaṃhṛtya nogro bhavati bhāskaraḥ ||  
(śikṣā {rājanīti} subhāṣita-sudhā-ratnabhaṇḍāra/470/109)

One should adopt Severity and Gentleness observing the appropriate time. Note, that the sun doesn't become intensely hot without first having dispelled darkness.



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### Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

#### Chapter IV

#### THE RULE OF THE MAJORITY

##### 4. No Common Platform

Why do not the Dharmic leaders engage themselves in active propaganda to check and cancel the effect of the presumptuous utterances of some of the modern "leaders"? This is a question that is very often asked these days. It is based on the false assumption that they are inactive. Assuming that the assumption is true, it is meaningless to expect or call upon them to do any propaganda counter to that of the so-called leaders who arrogantly presume to lead in religion also. When a gentleman, whose religious studies have admittedly not extended beyond Tulsi Das' Ramayana and the text of the Gita, has the hardihood to defiantly announce that, even if Sri Shankaracharya has explained Hinduism in a manner different from his own method



of understanding it, he would disclaim Sri Shankaracharya rather than give up his own pet interpretation, any true Hindu with the slightest claim to self-respect will disclaim the idea of entering into any controversy with such "leaders".

Further, there is a very great obstacle in the way of right discussion in those days, for the persons who run the other camp have no Praanas at all, much less any Pramana Common to both. If a course of conduct is prescribed in the Vedas and if our "leader" disapproves of the same, he sagely, proclaims that it might have been suitable for the "primitive ages" of "child-humanity" but is entirely unsuitable to the modern "civilised" society of the twentieth century and that therefore the same ought to be given up in the light of modern wisdom.

(Will Continue...)



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### Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

**Sloka** : तमसि विनालोकेन चक्षुरूपसन्निकर्षो नक्तञ्चराणां रूपज्ञाने निमित्तं भवति ।

**Acharyal's commentary** : In the case of animals that see in the dark, the connection of the eye with the objects alone suffers, even without the help of light , to cause the perception. (B.U.1.4.2)

**Sloka** : विवेकाविवेकौ रूपादिवत् प्रत्यक्षौ उपलभ्येते अन्तः करणस्थौ । न हि रूपस्य प्रत्यक्षस्य सतो द्रष्टृधर्मत्वम् ।

**Acharyal's commentary** : Discrimination and non-discrimination are directly seen, like colour etc., as existing in the mind. Colour seen as an object, cannot be an attribute of the spectator. (Tai. Upa.2.8.5)

**Sloka** : अविद्वान् देहबीजभूतानि भूतसूक्ष्माणि आश्रित्य कर्मप्रयुक्तो दीहग्रहणम् अनुभवितुं संसरति ।

विद्वान् तु ज्ञानप्रकाशितं मोक्षनाडीद्वारम् आश्रयते ।

**Acharyal's commentary** : The ignorant man moves on, resting on the subtle elements constituting the seed of the next body and under the impulsion of his past works, for the sake of fresh experiences in a new body. But the man of knowledge pursues the path through the nerve lighted up by knowledge and leading to liberation.

### Link of the Voice of Jagadguru Quotes App

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