

# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Prārthanā



### Prayers

अनु नो अद्यानुमतिर्यज्ञं देवेषु मन्यताम् ।  
अग्निश्च हव्यवाहनो भवतं दाशुषे मयः ॥  
यजु./३४/९

anu no adyānumatiryajñam deveṣu manyatām |  
agniśca havyvāhano bhavataṃ dāśuṣe maya: ||  
yaju./34/9

Gurudeva! Help us to get the company of scholars, so that our knowledge and happiness may increase because of their company. Also, by knowing more about the properties of Fire, let us take more advantages from it.



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### Acharya Sandeshah : 1

The Guru will always have a feeling of goodwill towards his disciples. It is said – शिवे रुष्टे गरुस्ताता गुरौ रुष्टे न कश्चन – If the Lord gets angry, the Guru protects you. But if the Guru gets angry, there is no one who can protect you. Not even the Lord. The Jagadguru also mentioned the Guru Bhakti of Sri Adi Shankaracharya quoting the first verse from the Acharya's famous Prakarana, Vivekachoodamani – गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् wherein the Acharya pays



obeisance to His Guru, Sri Govinda Bhagavatpada.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji at Sundarapandiapuram Shiva Temple at Sundarapandiapuram Camp May 10-11, 2012 Vijaya Yatra)

The Jagadguru then said that we must hence adhere to the instructions given by the Guru and spoke about two

instructions given by Sri Adi Shankaracharya; the first one being – सङ्गः सत्सु विधीयताम् – cultivate the company of Satpurusahas. The Jagadguru then spoke about the nature of Satpurusahas; that they desire the well being of everyone – उदारचरितानां तु वसुधैव कुटुम्बकम् – Satpurusahas have such a big heart that they regard the entire world as one family.

It is true that we can find in any person both good and undesirable qualities. However one must only consider the good qualities in everyone. People tend to overlook all the good in a man if he is seen to commit a few sins. Even if he is by far a good man, they keep pinpointing his flaws. Did not the Lord take up the moon and keep it on his head while suppressing the Kalakuta poison in his neck, though both the moon and the poison arose from the ocean of milk? Hence one must focus on only the good qualities in others.

गुणदोषौ बुधो गृह्णन् इन्दुक्ष्वेडाविवेश्वरः । शिरसा श्लाघते पूर्वं परं कण्ठे नियच्छति ॥

The Jagadguru also mentioned that Satpurusahas have the habit of praising even a small good quality in others – परगुणपरमाणून् पर्वतीकृत्य नित्यं निजहृदि विकसन्तः सन्ति सन्तः कियन्तः (How



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many are the great saints who delight everyday in considering even a single good quality (be it as insignificant as an atom) found in another person as a great noble characteristic of mountainous proportions!)

We should also learn to praise the good deeds of others. Today, even if someone constructs a temple, people brush off the good deed saying "I know how he got the money to build the temple". Have you done anything useful to keep criticising others?

The Jagadguru once again stressed the importance of the company of such selfless Satpurushas who can help us cross even the ocean of Samsara. Has not Adi Shankaracharya said – लोके सज्जनसङ्गतिरेका भवति भवार्णवतरणे नौका (the company of Satpurushas is verily the boat to cross the ocean of Samsara)

The Jagadguru then explained the second of the two instructions given by Sri Adi Shankaracharya is भगवतो भक्तिर्द्विधाधीयताम्. Since time immemorial, we believe in the existence of a Supreme power that is responsible for the creation, sustenance and destruction, and ensures that we get the results of our actions. We must realize that we worship the Lord for our own good. Hence it is essential to cultivate devotion to the Lord. We must never see differences in the names and forms of the Lord. It was with this sense that Sri Adi Shankaracharya wrote hymns on various forms of the Lord. We must have the habit of reading these Stotras for sometime every day. The Jagadguru also stated that He does not agree to the excuse given by people that they have no time to devote to these (spiritual) activities. People seem to have ample time for watching television, cricket, and reading the news. The Jagadguru pointed out that only that time is purposeful which is used in remembering the Lord. Sri Adi Shankaracharya used the word "दृढ" – to stress that devotion must be strong. Any act done with great devotion will result in our good.

Camp :Sundarapandiapuram, May 10 -11,2012

Source :[www.vijayayatra.sringeri.net](http://www.vijayayatra.sringeri.net)

## Acharya Sandeshaḥ: 2

### **Sringeri Jagadguru explains Like Satpurushas, We should always Look for Good in Others (Telugu):**

To understand Dharma, Vedanta and other such noble subjects, it is essential that we read Sri Adi Shankaracharya's works. He has written to bestow knowledge on a variety of audiences, including the layman.

#### **KEEP THE COMPANY OF SATPURUSHAS**

Sri Shankaracharya has given us a teaching: "To always spend your time in the company of Satpurushas."

Satpurushas never think badly of others, even in their minds. They only think of helping others, at all times. Such people see only the good in every person, never their bad qualities.



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Every person, in this world has good and bad traits. Nobody is 100% good or 100% bad. Therefore, we have to view only the good attributes in every person. We must never pay attention to the bad traits, as it will not be of any use to do so. Noble people are like that. Lord Shiva is cited as an example in this regard. During the churning of the milk-ocean, the moon and the Haalaaahala poison were obtained. Lord Shiva kept the moon on His head, visible to everybody. He consumed and concealed the poison in His throat, without releasing it. What is the meaning behind this? We have to prevent the bad from coming out, while displaying only that which is good.



गुणदोषौ बुधो गृह्णन् इन्दुक्ष्वेडाविवेश्वरः ।  
शिरसा श्लाघते पूर्वं परं कण्ठे नियच्छति ॥

We have to view only the good qualities, not the bad. But it is a trait in man to see only the bad qualities in others. If suppose a person has done ten good deeds, nobody has praise. Instead people keep pinpointing the one fault that he may have committed. This is man's nature. But the noble are not like that; they see only the good. Therefore, if we keep the company of the noble, we will also imbibe their qualities. It is man's nature to imbibe the qualities of the company he keeps. If we subscribe to the company of the ignoble, we tend to become so. On the other hand, we attain nobility in the company of the noble. Hence, Sri Shankaracharya has advised us to always stay in the company of good people and avoid association with the bad.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji blessing after Kumbhabhisheka, Gobichettipalayam Camp March 12 -15, 2012 Vijaya Yatra)

Video:

<https://www.youtube.com/watch?v=S4Eaf1ZI7Uw>

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Source: <http://vijayayatra.sringeri.net/archiveyatra/mancherial-december-30-31-2012/>

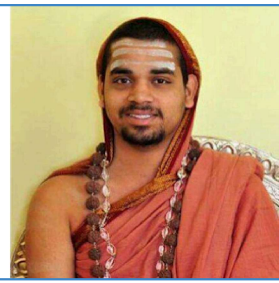


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### The Path of Dharma Śāstra

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.

**Q :** For sowing seeds in the fields and to plant any trees what is the appropriate time and is it during the day or the night? Why are we following this? Is there any reason behind this?

**Swamiji :** The best time to sow the seeds is mentioned in the astrological calendar, the panchang as 'vedai muhurtam' generally an auspicious day in the beginning of the month 'aadi'



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Holiness  
Mahāsannidhānam  
Śrī Śrī Śrī Bhārati  
Tirtha Mahāswāmiji  
at Śrī Swami  
Chidbhananda  
Ashram, Theni  
Ashram and Swami  
Omkarananda  
Founder Acharya,  
Śrī Swami  
Chidbhananda  
Ashram, Theni,  
performing the Dhuli  
Pada Puja May 31st  
Vijaya Yatra 2012.  
(mid July-Aug). All  
activities

commence as the sun rises and the presiding deity for agriculture being Sri Suryanarayana Bhagavan, His benevolence is sought. Puja to Varuna bhagavan is performed before sowing as a community practice. This sets the calendar of the season synchronizing it with the timing of the showers.

A small portion of the seeds is sown that day by all the farmers in a piece of their land. Within a few days based on the growth of these seeds, the produce of the season is estimated. Basis this, other plans regarding the deployment of workforce, selection of the leader, etc are done.

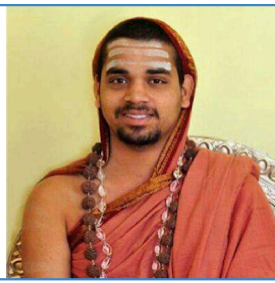


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Everything done at the right time in a proper manner yields best results. Following the practice of 'vedai muhurtam' aided by the advanced astrological science facilitates planning and is believed to maximise production and thereby prosperity. Agricultural scientists have also come to agree that this timing is the best. If sown later, the rains in Oct- Nov would spoil the crop.

**Q :** In fixing time for any work or if suppose something happened after sunset, it is said no need to see any lagnam and worry about the ill effects. Reason please.

**Swamiji :** Generally, all events are conducted during the day, but practices vary in some places including at temples there. In some places in the North, weddings are celebrated late in the evening. So it depends upon practices followed in each place.

According to Manu smriti, all duties should be performed between sunrise and sunset. The night is meant for rest and meditation.

Whatever be the time, we must seek the blessings of Sri Lakshmi/ Sri Gowri by reciting the following chant and maintain a prayerful attitude.

Tadeva Lagnam Sudinam Tadeva, Tara-Balam Chandra-Balam Tadeva I

Vidya-Balam Daiva-Balam Tadeva, (Gowri/)Laksh mipateramghri-Yugam Smarami||

**Q :** We all are always very much eager and feel happy while seeing the moon. But why we are not advised to see the Shukla Chaturthi moon. Kindly explain. If suppose we see what should be done?

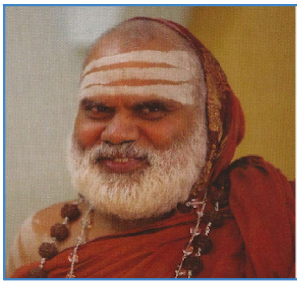
**Swamiji:** It is believed that anyone seeing the moon on Shukla Chaturthi may get falsely accused (mitya dosha). Some associate this with a mythological story of a curse on the moon by Sri Ganesha when the moon in pride of its beauty failed to worship Sri Ganesha. It is recommended to recite the chant below to alleviate the impact of doing so.

Simhah Prasenamavadhitsimho Jambavata Hatah I

Sukumaraka Marodistava Hyesha Syamantakah II

**Q :** In Bhagavad Gita Lord Krishna says among trees he is Peepal. Why is it recommended to perform Pradakshina around the peepal tree?

**Swamiji :** Hindu dharma instils the value of worshipping the entire creation as God- the elements of nature, plants, trees, animals, etc. Among the trees, peepul as well as banyan and fig are worshipped commonly. Pradakshina is an aspect of worship and it is believed to accrue certain specific good effects, or remove certain doshas (ward negativities), as being in an environment influences our physical and mental well-being. It is also believed that doing pradakshina to peepal tree gives putra bhagya (merit of childbearing). Peepal trees are proven to be a great oxygen resource.

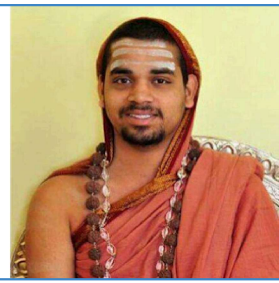


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**Q :** Some say that we should not touch the samudra water nor bathe in it on days other than Amavasya and Pournami days. But when we go to Rameswaram, Tiruchendur, Gokharna is like places we used to bathe or sprinkle the sea water on our head (proshanam). Is this correct? What should we do when we go to such places?



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Śrī Vidhuśekhara  
Bhāratī Mahāswāmiji  
,and Swami  
Omkanananda  
Founder Acharya, Śrī  
Swami  
Chidbhananda  
Ashram, Theni, @  
April 15-17 ,2017  
(Vijaya Yatra)

**Swamiji :** Water is worshipped as “Varuna devata”. If we worship this devata we will be

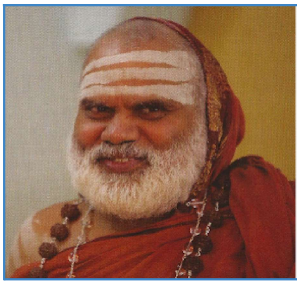
blessed with good rains, crops, food and happiness. If we disregard Varuna by polluting water we will have to bear His wrath -floods, tsunami etc.

Having a bath in a holy river/or any river is not a joke or a casual process as today we all think. Bathing in the river water is an interaction with Varuna Devata. We have to bear that in mind. So, one has to follow the snana vidhis enunciated in the dharma sastras.

Prokshana is sprinkling water over one’s body to purify when a bath is not possible. This is for internal as well as external purity. It goes without saying that when possible one should take a dip. If one limits karma, so will he receive limited phala.

Tirta yatra rules are different for different pilgrimages. A common rule is to bathe in the river and have a darshan of the presiding deity of that kshetra.

There are rules for Samudra snana and it is restricted to certain days like Amavasya, Pournami and grahanam. Every rule has exceptions also. Rameshwaram, the agni tirtham has its greatness because of several rishis and mahans having bathed in it. So, snanam is allowed daily at Rameshwaram and it has the effect of bestowing internal purity.



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### Learn Sanskrit

४. सामान्य वाक्यानि = Ordinary Sentences.

कुतः आनीतवान् ? = Where did you bring it from?	अन्यत् कार्यं किमपि नास्ति । = Don't have any other work.
मम वचनं शृणोतु । = Please listen to me.	एतत् सत्यं किल? = It is true, isn't it ?
तद् अहं अपि जानामि । = I know it myself.	तावद् आवश्यकं न । = It is not needed so badly.
भवतः का हानिः ? = What loss is it to you ?	किमर्थं एतावान् विलम्बः ? = Why are you late?
यथेष्टं अस्ति । = Available in plenty.	भवतः अभिप्रायः कः ? = What do you say about it ? / What is your opinion ?
अस्य किं कारणम् ? = What is the reason for this ?	स्वयमेव करोति वा ? = do you do it yourself ?
तत् न रोचते । = I don't like it.	उक्तं एव वदति सः । = He has been repeating the same thing.
अन्यथा बहु कष्टम् । = It will be a big botheration if it is not so.	किमर्थं पूर्वं न उक्तवान् ? = Why didn't you say it earlier.
स्पष्टं न जानामि । = Don't know exactly.	निश्चयः नास्ति । = Not sure.
कुत्र आसीत् भवान् ? = Where were you?	भीतिः मास्तु । = Don't get frightened.

भयस्य कारणं नास्ति । = Not to fear.	तदहं बहु इच्छामि = I like that very much.
कियत् लज्जास्पदम्? = What a shame ?	सः मम दोषः न । = It is not my fault.
मम तु आक्षेपः नास्ति । = I have no objection	तीव्रं मा परिगणयतु । = Don't take it seriously.
सः शीघ्रकोपी । = He is short-tempered.	आगतः एषऽवराकः । = Camped here ?



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### सुभाषितानि subhāṣitāni

#### Desire of Knowledge

यदग्ने तपसा तप उपतप्यामहे तपः ।  
प्रियाः श्रुतस्य भूयास्मायुष्मन्तः सुमेधसः ॥  
(कामनाएं और संकल्प {ज्ञान की कामना} अथर्व./७/६/१)

yadagne tapasā tapa upatapyāmahe tapaḥ |  
priyāḥ śrutasya bhūyāsmāyusmantāḥ sumedhasaḥ ||  
(kāmanāḥ aurā saṅkalpa {jñāna kī kāmanā} atharva./7/6/1)

O wise, knowledge-illuminated Guru! Give us the knowledge of the Vedas for which we are undergoing all troubles and physical miseries. We also wish to be learned, intelligent and have a



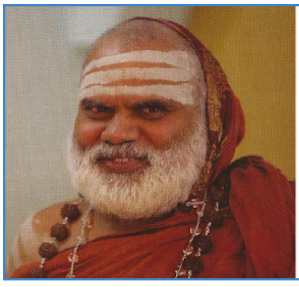
long life.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji at Harandanahalli, camp Feb 27, 2012 Vijayayatra)

#### Tradition : The Value of a Husband

भर्ता तु खलु नारीणां गुणवान् निर्गुणोऽपि वा ।  
धर्मं विमृशमानानां प्रत्यक्षं देवि दैवतम् ॥  
(संस्कार-संस्कृति {भर्ता का महत्त्व} वा.रामा./अयोध्या/६२/८)

bhartā tu khalu nārīṇāṃ guṇavān nirguṇo'pi vā |



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dharmam vimṛśamānānām pratyakṣam devi daivatam ||

(saṃskāra-saṃskṛti {bhartā kā mahattva} vā.rāmā./ayodhyā/62/8)

To an angry Kaushalya, King Dasharatha after he had banished Rama to the jungle said, "O Wife! Whether a husband is gifted or not, for a dutiful, Dharma abiding wife the husband is like a god."

### Education : Politics

धार्मिकेणानृशंसेन नरेण गुरुवर्तिना ।

भवितव्यं नरव्याघ्र परलोकं जिगीषता ॥

(शिक्षा {राजनीति} वा./रामा./अयोध्या/१०५/४४)

dhārmikenānṛśaṃsena nareṇa guruvartinā |

bhavitavyam naravyāghra paralokam jigīṣatā ||

(śikṣā {rājanīti} vā./rāmā./ayodhyā/105/44)

One who intends being happy after death in the other world, he should be kind and pious and an obedient child of one's parents.

### Condemnable/the refusal of a refugee

आगतस्य गृहं त्यगस्तथैव शरणार्थिनः ।

याचमानस्य च वधो नृशंसो गर्हितो बुधैः ॥

(निन्दनीय {शरणार्थी का त्याग} महाभा./आदिपर्व/१६०/१०)

āgatasya gṛham tyagastathaiva śaraṇārthinaḥ |

yācamānasya ca vadho nṛśaṃso garhito budhaiḥ ||

(nindanīya {śaraṇārthī kā tyāga} mahābhā./ādi-parva/160/10)

A person begging for life or requesting protection, if refused his wish or is killed, is the most cruel and condemnable

### Culture : Sacrifice

अभिमानकृतं कर्म नैतत् फलवदुच्यते ।

त्यगयुक्तं महाराज सर्वमेव मघाफलम् ॥

(संस्कार-संस्कृति {त्याग} महाभा./शान्ति./१२/१६)

abhimānakṛtam karma naitat phalavaducyate |

tyagayuktam mahārāja sarvameva maghāphalam ||

(saṃskāra-saṃskṛti {tyāga} mahābhā./śānti./12/16)

O King Yudhishtira! Whatever work is done with vanity is considered futile and whatever is done with sacrifice alone is taken as completely successful.



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### Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

#### Chapter II

#### Modern Education

##### 1.The Glamour of the West.

In the land of such giant intellects and astute thinkers like Badarayana and Sankaracharya, in a land where the possibilities of the mental and spiritual regions have been explored to the highest limit possible to the human mind, in a land where the human mind guided by the divine words of the Vedas has sought to transcend its own limitations, in a land and again where the Absolute in its absolute sense was first enunciated, preached, understood and realised, - in such a land, the need has arisen for reminding the sons of the soil of their status as "man," the Thinker. India- the fountainhead of all knowledge and learning, which served as the unlimited store-house of all scientific thought, wherefrom every nation freely drew whatever suited its own special needs and capabilities, which from its strict adherence to universal Dharma stood as a beacon-light guiding the steps of all through high ethical standards on towards the goal of life-now stands as a veritable wreck, treated with contempt by the largest upstart and itself appealing to the latter to repair it, without realising that, in the view of the latter who perceives in modern India only a wreck of the ancient nation, the only use he makes of it is still further to dismantle the noble structure and utilise the available materials for the construction or strengthening of his own modern structures. That is just what is happening in these days when the Indian forgetting their past glory, their present capacities and their future possibilities allow themselves to be tossed here and there as suits the whim of those who may come into active contact with them.

The Indians are forgetting that they have an individuality of their own to retain. In the state of modern education whose objective is mainly political, those who come under its baneful influence are taught to belittle their own worth and to think high of those to whom providence has for the present entrusted the temporal destinies of India. This influence has resulted in mesmerising the modern Indian so much that he has come to feel and to shamelessly proclaim that there is nothing good in India and that her welfare consists only in the slavish imitation of the rulers and of their behaviour. This opinion so firmly down and sedulously cultivated in us from our boyhood is echoed and approved by those interested in keeping us where we are; and those among us who are loudest in the declaration of such opinions are the most favoured of the latter as their purpose of keeping the former under subjection is well served by this attitude.

(Will Continue...)



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## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

**Sloka** : अज्ञानव्यवधान-निवर्तकत्वात् ज्ञानस्य मोक्षो ज्ञानकार्यम् इति उपचर्यते

**Acharyal's commentary** : Because knowledge removes the obstruction of ignorance, liberation is metaphorically said to be the effect of knowledge.

--- B. U.P. 3.3.1 Intro

**Sloka** : उत्पत्त्याप्तिविकारसंस्कारा हि कर्मसामर्थ्यस्य विषयाः । उत्पादयितुं प्रापयितुं विकर्तुं संस्कर्तुं च सामर्थ्यं कर्मणो, न अतो व्यतिरिक्तविषयो अस्ति कर्मसामर्थ्यस्य, लोके अप्रसिद्धत्वात् ।

**Acharyal's commentary** : Production, attainment, purification and modification are the functions of work. In other words, work can produce, or bring within reach, or modify, or purify something. It has no other function besides these, since nobody knows about it.

---B.U.3.3.1 Intro

**Sloka** : अग्नेर्हि विस्फुलिङ्गः अग्निरेव, इति एकत्वं प्रत्ययार्हो दृष्टो लोके; तथा च अंशोऽशिना एकत्वप्रत्ययार्हः ।

**Acharyal's commentary**: We notice in life that sparks of fire may be considered identical with fire. Similarly, a part may be considered with the whole.

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