



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Prārthanā



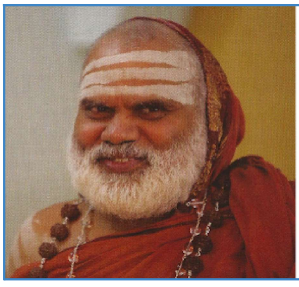
### Prayers

सं वर्चसा पयसा सं तनूभि-र्गन्महि मनसा सं शिवेन ।  
त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम् ॥

saṃ varcasā payasā saṃ tanūbhi-rganmahi manasā saṃ śivena |  
tvaṣṭā sudatro vidadhātu rāyo'numārṣṭu tanvo yadviliṣṭam ||

Yajur Veda 2-24

Let us be hard workers and study the Vedas and in this way we should be strong physically and mentally to obtain auspicious gains. God who is the giver of good things and creator of the world, may bestow upon us all kinds of wealth and make us able to do the best which we can do with our bodies!



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### Acharya Sandeshaḥ : 1



(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāsawāmiḥ outside the ancient temple of Sri Kasi Viswanathar, Tenkasi Camp May 11-12, 2012 Vijaya Yatra)

The Jagadguru said that the Lord has stated in the Bhagavad Gita:

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

Whatever you do, whatever you eat, whatever you offer as a sacrifice, whatever you give away, whatever penance you do, offer it to Me.

It is along these lines that Sri Adi Shankaracharya has said:

आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं  
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।  
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो  
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥



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The Lord is the soul. The intellect is Parvati. The attendants of the Lord are the vital forces. The residence of the Lord is the body. Sleep is the state of Samadhi. Whenever I walk, I feel that to be a Pradakshina around You. Whatever I speak, I regard that to be your praise. I regard all that I do as your worship.

If a person has the attitude that “I am always with the Lord and the Lord is always with me”, how can he ever swerve from the right path? When we have a great person in front of us, we control ourselves and behave well in his presence. So if we realize the presence of the Lord constantly, no inappropriate action or word or thought will ensue out from us. Hence only good thoughts will arise if such an attitude of being in the Lord’s presence is developed and strengthened. We say the Lord is सर्वव्यापी – omnipresent. So does He not reside in us? When Prahlada was asked by his father, Hiranyakashipu where the Lord was, Prahlada replied that the Lord is all-pervading, and there is not a single place where He does not exist.

The Lord does not look at one’s status, wealth, scholarship but only responds to Bhakti. The Jagadguru recalled how Aryamba consoled Shivaguru and provided inspiration to worship the Lord with greater faith and devotion, that led to Sri Adi Shankara taking birth as their son.

If the Lord’s name can be chanted at the moment of death, the Lord’s Sayujya can be obtained. But we postpone practising the chanting of the Lord’s name and spend time in useless talk. How will you remember the Lord at the time of death if you do not practise now?

नमः शिवाय मन्त्रोऽयं वागेषा वशवर्तिनी ।  
अहो मोहस्य माहात्म्यं नरकं येन पश्यति ॥

The Lord’s name can be chanted very easily. Yet wonder of wonders! Moha (delusion) is so powerful that people fail to chant the Lord’s name and are going to end up in hell.

Hence if we chant the names of the Lord, and offer everything to the Lord, bondage will not arise. Bondage refers to taking repeated births for experiencing the results of our actions. As long as we take birth, we cannot escape suffering. Hence having taken birth, it is essential to offer everything to the Lord. Otherwise it results in bondage. This is what the Lord said in the Gita – यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । When the actions are offered to the Lord, it frees from bondage – शुभाशुभफलैरेवं मोक्षसे कर्मबन्धनैः ।

Thus Sri Adi Shankara Bhagavatpada has explained these facts of the Gita in simple terms by expressing the attitude of the devotee in the aforementioned verse.

Camp : Tenkasi, May 11-12,2012

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



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### Acharya Sandeshaḥ : 2

We must not have Ahankaram (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.(continued..)

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji at Thiruvananthapuram June 10-13 , 2017)

#### TEACHING THREE. SHED YOUR EGO

Yet another matter that Sri Shankara Bhagavatpada has taught us is to shed ego. People are proud of their wealth, knowledge, position and strength. Sri Shankaracharya has stated: "None of these are permanent. Wealth, knowledge, position and strength are ephemeral. Being proud on account of these is a very big mistake."

मा कुरु धनजनयौवनगर्वम् ।  
हरति निमेषात् कालः सर्वम् ॥

All these will perish in a moment. Why are you proud of these? Due to ego, we tend to commit mistakes. When a person is egoistic, he tends to think that nobody can do anything to him and that he can do whatever he pleases. But we need to tell such people that nobody may question them here in this world, but there is surely somebody who will question upon leaving one's mortal coil. You cannot escape from Him (God) by stating that you own wealth, knowledge or

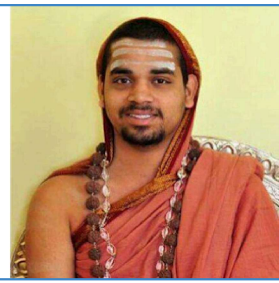


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authority! You will have to face the consequences. Hence, bear this in mind and do not err. Therefore, Sri Shankaracharya has asked us to always remember that we are answerable after death and has asked us to be cautious in our actions. The wealth you have obtained is due to God. So use it for His service. Use it to alleviate the sufferings of those in need. Do not use your wealth to do misdeeds. Similarly, use your authority, which you have obtained as a result of

merit acquired in your previous birth, to do good to the society, not to cause harm.



Sri Mahasannidhanam giving a Anugraha Bhashanam at Guruvanthana program Thiruvananthapuram 2017

In this manner, Sri Adi Shankaracharya has given a number of teachings on how even a common man should lead his life. It is due to this that His fame has become immortal. If, even after 12 centuries of His

incarnation, we still utter Sri Adi Shankaracharya's name with utmost devotion and respect, one can imagine the yeoman service He has rendered to us. Thus, we have to journey in the noble path prescribed by Him and make our lives worthy and pure. Only then will this great human birth be made meaningful and worthy.

The Jagadguru wished that everyone should keep this in mind and lead one's life accordingly. The Jagadguru mentioned His two previous visits to Mancherial. He noted that the people here have welcomed and served the Sringeri Jagadguru and have become worthy of Their blessings. The Jagadguru expressed happiness at the devotion of the people of Mancherial.

The Jagadguru invoked the following prayer to conclude His Anugraha Bhashanam, "May God always let you have this devotion and sincerity. May He always grant you keenness in matters pertaining to Dharma. May your minds always dwell on God. May you attain all-round welfare."

Video: <https://www.youtube.com/watch?v=xQVBb5lv7ws>

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

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

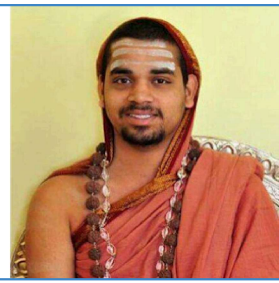


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### The Path of Dharma Śāstra

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.

Jagadguru Śankaracārya His Holiness

Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji at Śri Swami Chidbhananda

Ashram, Theni Ashram and Swami Omkarananda

Founder Acharya, Śri Swami Chidbhananda

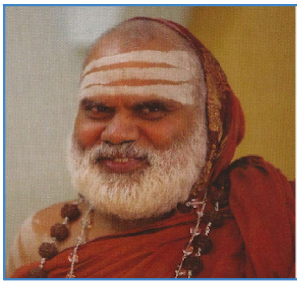
Ashram, Theni, May 31st Vijaya Yatra 2012.

**Q :** It is said that we should not perform marriages or celebrate any other auspicious functions in the vicinity of the temple during the temple festival days. What is the reason for this? During those days what should we do?

**Swamiji :** During temple festival days, there would be many activities at the temple which are conducted and participated by the community together. In case personal functions are held during that time, those families and a part of the community associated with them would not be able to focus or participate in the temple event.

So during temple festivals all the people of the community should participate in the services there and partake in the blessings of Bhagavan and earn goodwill of the community.

**Q :** We used to keep the Tulasi leaves of Bilva leaves or other deity prasadam on our head. Some say, we should not keep on our head. We can keep only one ear. Any reason behind this? If flowers are given what we should do. Kindly guide us Swamiji.

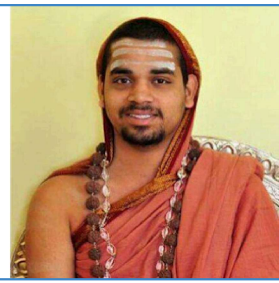


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**Swamiji** : Flowers are adorned by women in their hair as a part of their dressing. Flowers received as prasadam from the temple can be kept in the hair. As a matter of practice, men generally do not wear flowers on their hair, they keep them on their ears.

**Q** : While lighting the lamps, many remove the dirt from the lamps and rub the oil on their head or on their body. Is this correct? And also how to clean the dirt from the burning lamps?

**Swamiji** : The lamp at the temple of the home is kept in lieu of Agni bhagavan and is worshipped.

According to dharma sastra, it is not appropriate for us to touch any part of our own body without need. If by chance one touches, achamanam (hand wash from their personal water holder chanting the names of Bhagavan) is suggested.

Emphasis on handwash and personal hygiene are the order of the day. So, it is no exception to say that one should not rub dirt on themselves. Also, it is not respectful to the lamp to touch it after touching our hair or other parts of the body.

Lamp can be cleaned periodically like other vessels.

**Q** : We see stainless or plastic vessels being used for Abhishekam in many places and also water for the Abhishekam is stored in such vessels. Is this correct?

**Swamiji**: Water takes the quality of its holder. Today there is more awareness on mineral water and mountain water etc. Keeping water in copper pots for its health benefits is also practiced. Of course, if it is meant for Bhagavan, one should be much more careful to ensure the right material to be used to maintain the purity and serenity of the water. It is hence preferable to use traditional ware made of gold/ silver/ copper/ brass/ bronze. What feels convenient in the short run is often detrimental in the long run.

**Q** : We used to see many people with their wet towels or wet sarees light the pooja lamps, or even doing pooja before going to office nowadays. Is this correct? How we should light up the lamps and do pooja properly. And also explain to us which timing should be followed daily.

**Swamiji** : It is important to light the lamp and do the puja before rushing with the day's chores. Puja should be done before eating to yield the best benefits. In temples, there are four fixed times for puja – kaala sandhi (morning), uchi kaala (noon), saya rakshai (evening) and ardhajamam (early night). At home, morning and evening is generally practiced these days as people move out to offices.

All rules are beneficial and would prevent ailments. It is better to avoid wet attire as a rule as this could be hazardous to health also.



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### Learn Sanskrit

#### ४. सामान्य वाक्यानि = Ordinary Sentences

युक्ते समये आगतवान् । = You have come at the right time.	बहु जल्पति भोः । = He talks too much.
एषा केवलं किंवदन्ती । = It is just gossip.	किमपि न भवति । = Nothing happened.
एवमेव आगतवान् । = Just came to call on you.	विना कारणं किमर्थं गन्तव्यम् ? = Why go there unnecessarily?
भवतः वचनं सत्यम् । = You are right.	मम वचनं कः शृणोते ? = Who listens to me ?
तदा तद न स्फुरितम् । = It did not flash me then.	किमर्थं तावती चिन्ता ? = Why so much botheration?
भवतः किं कष्टं अस्ति ? = Tell me what your trouble is ?	छे, एवं न भवितव्यं आसीत् । = This should not have happened.
अन्यथा न चिन्तयतु । = Don't mistake me.	

#### ५. मित्र मिलनम् = Meeting the friends.

नमोनमः = Good Morning/afternoon/evening	किं भोः दर्शनमेव नास्ति ! = Hello, didn't see you for long!
नैव, अत्रैव सञ्चरामि किल ! = No, I have been moving about right here!	किं भोः वार्ता एव नास्ति ? = Hello, not to be seen for a long time!
किं भोः एकं पत्रं अपि नास्ति ? = Hey, You haven't even written a letter !	वयं सर्वे विस्मृताः व ? = You have forgotten us all. Haven't you?
कथं विस्मरणं भवति भोः ? = How can I forget you?	भवतः सङ्केतं एव न जानामि स्म । = I didn't know your address.
महाजनः संबृत्तः भवान् ! = You have become a big man!	भवान् एव वा! दूरतः न ज्ञातम् । = Is it you? I couldn't recognise you from a distance.
ह्यः भवन्तं स्मृतवान् । = I remembered you yesterday.	किं अत्र आगमनम् ? = What made you come here?



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### सुभाषितानि subhāṣitāni

Tradition : Pure and Impure



संस्कारैस्संस्कृतं यद्ययन्मेध्यमत्र तदुच्यते ।  
असंस्कृतं तु यल्लोके तदमेध्यं प्रकीर्त्यते ॥

संस्कार-संस्कृति (मेध्यामेध्य)

संस्कारविधि/भूमिका/४

saṁskāraissaṁskṛtaṁ

yadyayanmedhyamatra taducyate |

asaṁskṛtaṁ tu yallope tadamedhyaṁ

prakīrtyate ||

saṁskāra-saṁskṛti (medhyāmedhya)

saṁskāravidhi/bhūmikā/4

Anything that has been purified properly according to the given norms that is fit for sacrifice and the rest are unfit for it.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji looks at the wall paintings at Kannika Parameshwari temple, Salem camp March 7-10, 2012 Vijayayatra)

Tradition : Misfortunes

आश्वसिहि नरश्रेष्ठ प्राणिनः कस्य नापदः ।  
संस्पृशन्त्यग्निवद् राजन् क्षणेन व्यपयान्ति च ॥

संस्कार-संस्कृति (आपदों कि अस्थिरता)

वा.रामा./अरण्य./६६/६

āśvasihi naraśreṣṭha prāṇina: kasya

nāpada: |

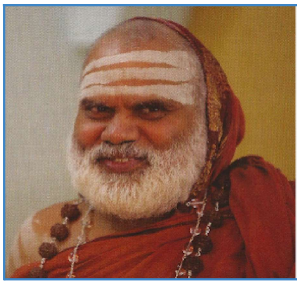
saṁspr̥śantyaagnivad rājan kṣaṇena vyapayānti ca ||

saṁskāra-saṁskṛti (āpadoṁ ki asthiratā) vā.rāmā./araṇya./66/6

O the best among human beings, King Rama! Do not feel so miserable because of the loss of sita. Who in the world does not face the visits of misery and suffer fire-like heat? In the end these problems pass in a jiffy.

Tradition : The importance of wise sayings

सुभाषितमयद्रव्यसंग्रहं न करोति यः ।



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स तु प्रस्तावयज्ञेषु कां प्रदास्यति दक्षिणाम् ॥  
संस्कार-संस्कृति (सुभाषितों का महत्त्व) पञ्चतं./मित्रसं./१६२  
subhāṣitamayadravyasaṁgrahaṁ na karoti ya: |  
sa tu prastāvayajñeṣu kām pradāsyati dakṣiṇām ||

samskāra-samskr̥ti (subhāṣitoṁ  
kā mahattva)  
pañcatam./mitrasam./162

(Jagadguru Śankaracārya His Holiness  
Sannidhānam Śrī Śrī Sṛi Vidhushekhara  
Bhārati Mahāswāmiji at the Ramayana  
Darshanam photo exhibition,  
Vivekananda Kendra, Kanyakumari. June  
8-9 Mahadanapuram Camo, 2017)



One who does not collect the  
wealth of words of wisdom, it is

unlikely that he will not succeed either in mutual conversation or in the yajña-like delivery of public speaking.

### Condemnable : Greed

जीवात्रिहन्ति विविधं वितथं ब्रवीति, स्तेयं तनोति भजते वनितां परस्य ।  
गृह्णाति दुःखजननं धनमुग्रदोषं, लोभग्रहस्य वशवर्तितया मनुष्यः ॥  
निन्दनीय (लोभ) आदर्शचरितम्/४/२२४

jīvānnihanti vividhaṁ vitathaṁ bravīti, steyaṁ tanoti bhajate vanitāṁ parasya .  
gr̥hṇāti du:khajanaṁ dhanamugradoṣaṁ, lobhagrahasya vaśavartitayā manuṣya: ..  
nindanīya (lobha) ādarśacaritam/4/224

One who comes within the grip of greed, starts killing creatures, begins to tell different kinds of lies, commits theft and maintains relations with other women and acquires the wealth of others which causes many troubles.

### Education : Oil Massage

अभ्यङ्गो वातकफहृच्छ्रमशान्तिबलं सुखम् ।  
निद्रावर्णामृदुत्वायुष्कुरुते देहपुष्टिकृत् ॥  
शिक्षा (तेल मालिश के लाभ) भावप्रकाश/दिनचर्या./६८  
abhyaṅgo vātakaphahṛcchramaśāntibalaṁ sukham |  
nidrāvarṇāmṛdutvāyūṣkurute dehapuṣṭikṛt ||  
śikṣā (tela māliśa ke lābha) bhāvaprakāśa/dinacaryā./68

Oil-massage destroys both wind and cough, combats fatigue, and gives strength and happiness. It provides a glow to the body and creates softness. It enhances age and makes the physique strong.



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### Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

#### Chapter II



#### Modern Education

##### 2.Our Birthright.

It is time that our countrymen make some earnest effort to shake off this stupifying torpor and learn to realise and assert their manhood and their individuality. To do this, they need not clamour for the repeal of the Arms Act so that they may get themselves armed to free them from this tyranny. They need not aspire to become legislators in the hope of snatching some vague powers from unwilling hands. They need not embark on an unequal struggle of passive resistance. They need not

organise themselves in bands for patriotic work. All these may be useful in a way to lead to a national awakening but none of these can be useful so long as another essential that all these methods will be superfluous if it exists and that all of them are destined to failure if it does not exist. That condition is that we should realise that we are Men and therefore primarily Thinkers.

Each one of us is, by God, provided with the weapons of thinking and it is in the power of none else but ourselves to deprive us of the power of using them for our own good. Each Indian, nay, each man, must learn to think before he talks or acts. If this simple precaution had been taken by the many so-called "leaders" who presume to think for others also, our country would not now be in its present deplorable condition of confusion of thought and confusion of conduct, in the region of politics, in the region of religion and in every other region of human interest. The daily cataracts of words both in the press and on the platform have swelled to such large proportions that nobody knows or has time to consider the import of what others or even himself want to say. It requires not a little ability to be able to keep our heads above this ever-increasing deluge of words and retain also the capacity to swim out of it to safer shores. The very volume of literature that is springing around us on all manner of subjects and from all sorts of writers is itself proof of the absence of thinking. People who have developed the fine art of spinning words are invariably those who have reduced their thinking to a minimum. (Will Continue...)



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(An Unit of the e magazine Voice of Jagadguru)

### Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

**Sloka** : देहेन्द्रियविशिष्टं हि सुखदुःखकार्यप्रदानेन पाप्मा स्पृशति, न तु सत्सम्पन्नं स्वरूपावस्थं कश्चिदपि पाप्मा स्प्रष्टुम् उत्सहे, अविषयत्वात् । देहेन्द्रियविशिष्टं हि सुखदुःखकार्यप्रदानेन पाप्मा स्पृशति, न तु सत्सम्पन्नं स्वरूपावस्थं कश्चिदपि पाप्मा स्प्रष्टुम् उत्सहे, अविषयत्वात् ।

**Acharyal's commentary** : Sin touches only one who remains identified with the body and the senses, by giving results in the form of happiness and misery. But no sin dares touch one who has become identified with the Self and remains poised in his own nature, because he is beyond its touch.

--- Ch. U.8.6.3

**Sloka** : अव्यक्तं सर्वस्य जगतो बीजभूतम् अव्याकृतनामरूपसतत्त्वं सर्वकार्यकारणशक्ति-समाहाररूपम् अव्यक्त-अव्याकृत-आकाशादिनामवाच्यं परमात्मनि ओतप्रोतभावेन समाश्रितं, वटकणिकायाम् इव वटवृक्षशक्तिः ।

**Acharyal's commentary** : The unmanifested, that which is the seed of the whole universe, the essence of unmanifested name and form, the state of aggregation of powers and causes and effects, called by such names as avyakta, avyākṛta, ākāśka, etc., resting on the supreme Self through and through like the potentiality of a banyan tree in a tiny banyan seed.

--K.U.1.3.11

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