



Voice of Jagadguru

advaitam paramanandam



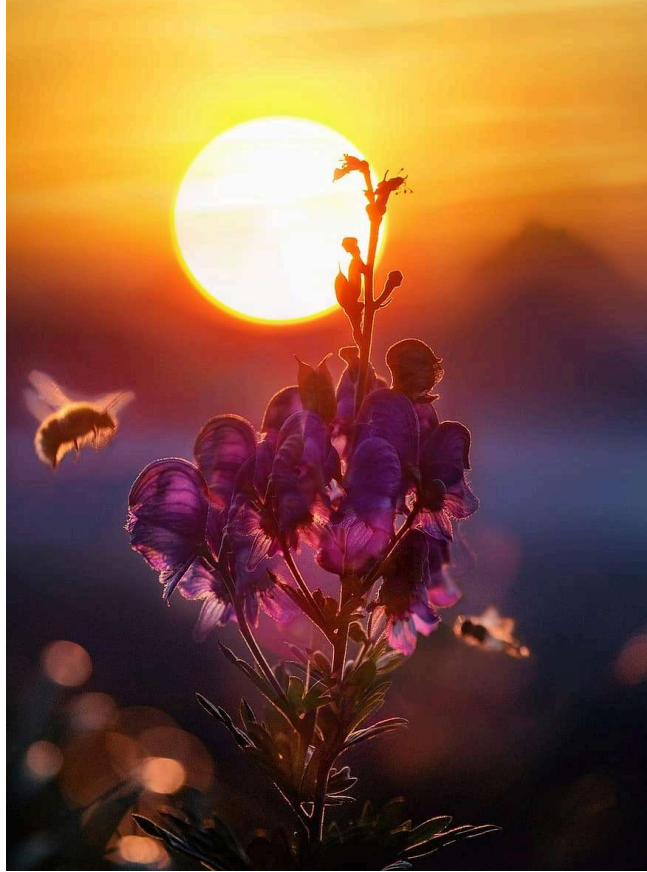
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CHODANAA

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Prārthanā



Prayers

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठान्ते नम उक्तिं विधेम ॥

यजु./४०/१६

agne naya supathā rāye asmān viśvāni deva vayunāni vidvān |
yuyodhyasmajjuhurāṇameno bhūyiṣṭhānte nama uktiṃ vidhema

yaju./40/16

O light-like God! You know the names, places and births of all of us. Guide us the right path for the attainment of knowledge and wealth and save us from the sins like deceit etc. We repeatedly salute you and pray for proper inspiration and good intellect.

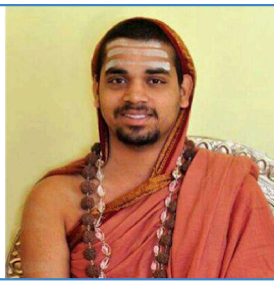


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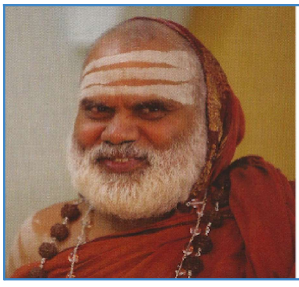
Acharya Sandeshaḥ : 1

Jagadguru explained the feelings one would have if someone offered succour to him in times of need. If someone shows a lot of affection towards you, you develop a sense of respect towards that person. Similarly there are many circumstances when people fear. At such a time, how would you feel if someone were to come and promise, "Do not fear. I will take care." When in the midst of seemingly unsolvable issues, how would you feel if someone said "Do not worry. I will solve your issues." Similarly, suppose you were in great financial difficulty and are in a dire situation where you have to garner a huge sum in a very short span of time. At such a juncture, how would you feel if someone were to come forward and say, "Cast aside your anxiety. I will give you all that is required". That someone whom we have been talking about is only one entity



– Bhagavan.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji gives a Anugraha Bhashanam at Kadayanallur Camp May 12-13, 2012 Vijaya Yatra)



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There is also another situation we often land ourselves into. We do what is prohibited by the Shastras and refrain from the duties ordained for us. Sri Neelakantha Deekshitar remarks: प्रायो नेतिश्रुतिविषयता विश्वमाधुर्यहेतुः People tend to like what the Shastras prohibit. Suppose a Puja is happening, and the screens are drawn when the Naivedya to the Lord is being offered, and a child out of curiosity peeks in through the screen, we admonish the child. However, this is what



even grown-ups do when it comes to a number of duties ordained by the Shastras!

(The Jagadguru at the Vishalakshi Sameta Kashi Viswanathar temple in Krishnapuram, Kadayannallur May 12-13, 2012 Vijaya Yatra)

The Shastras state that it is highly beneficial to eat what is offered to the Lord as Naivedya. The Shastras prohibit eating of food that is sold – नापणीयम् अन्नम् अश्रीयात्. Yet – वैधादन्नादपि किमधिकं पर्युदस्थेषु भोज्यम् – However people prefer eating food sold in a hotel. The Shastras talk of एकपत्नीव्रतम् – the vow of remaining monogamous. Today many have the bad habit of overriding this injunction too. Is there someone who can remove the sins that we accumulate thus? Is there someone who can alleviate our suffering? It is the Lord alone.

We know the affection shown by the Lord as is observed in Prahlada Charitram. There is no one comparable, who can shower such affection and love on anyone.



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Vibhishana was granted Abhaya – fearlessness – by Sri Rama even when all near Sri Rama said that he must be put to death or driven away. When approached by Vibhishana, Sri Rama said:

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥

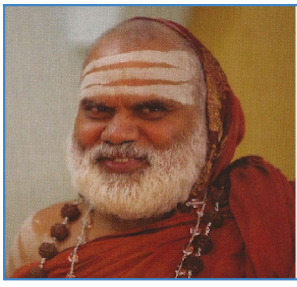
He who seeks refuge in me just once, telling me that “I am yours”, I shall give him assurance of safety against all types of beings. This is my solemn pledge

Sri Rama even used the words “यदि वा रावणः स्वयम्” – conveying that even if his enemy Ravana comes to Him with such an attitude, He will grant him Abhaya. What to speak of his



enemy's brother Vibhishana?

The Jagadguru at the Meenakshi Sameta Chokkalinga Swamy temple in Chintamani in May 12-13, 2012
Kadayanallur Camp.



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Hence one must understand that it is only the Lord who can dispel the greatest of sufferings. We see that the Lord removed even the suffering of an elephant that was attacked by a crocodile, as seen in the Gajendra Charitram. Even in the case of Draupadi, neither the elders like Bhishma, Drona or Kripa nor her great warrior husbands came to her rescue. It was only Krishna Paramatma who saved her.

The Jagadguru then took up the example of the child Dhruva, who did Tapas simply because he was not allowed to sit on his father's lap. When the Lord appeared before Dhruva and wished to grant him a boon, Dhruva replied –

स्थानाभिलाषी तपसि स्थितोऽहम् पश्यामि त्वां देवमुनीन्द्रगुह्यम् ।
काचं विचिन्वन्नपि दिव्यरत्नं स्वामिन् कृतार्थोऽस्मि वरं न याचे ॥

I performed Tapas as I desired to sit on my father's lap. Now I have had the Darshan of You, O Lord, who are unseen even by the gods and sages. This is equivalent to someone finding a diamond when searching for a piece of glass. Hence my purpose is fulfilled and I need no boon.

The Jagadguru also gave a detailed account of Kuchela who was made equivalent to Kubera by the Lord.

Hence one has to approach the magnanimous Lord who alone is capable of providing us succour in times of suffering. The Jagadguru also mentioned that it is not the one in suffering who alone approaches the Lord. Even a Jnani seeks the Lord, and the Lord Himself declares that He loves the Jnani.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

Hence we must worship the Lord the Lord with Bhakti – सा त्वस्मिन् परमप्रेमरूपा – Bhakti is defined in the Bhakti Sutras as pure love directed towards the Lord. Such is the Bhakti that can be seen in saints such as Sant Tukaram and Jnaneshwar.

Camp : Kadayanallur, May 12-13,2012

Source : www.vijayayatra.sringeri.net

Acharya Sandeshah : 2

Short Messages from Sringeri Jagadgurus:

Sringeri Jagadguru on 5 Sutras to become a Dharmika:

1. Do not disturb anyone
2. Do not tell lies
3. Do not desire for others' things
4. See all women in this world as your mother
5. Do not desire to have whatever you see

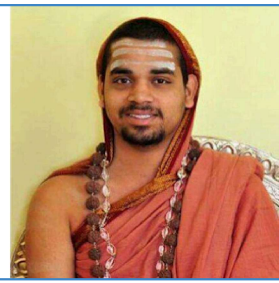


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Whoever follows these 5 sutras in his life is a Dharmika.

Video: <https://youtu.be/RDBSiTPRyc>

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, Śrī Swami Chidbhananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

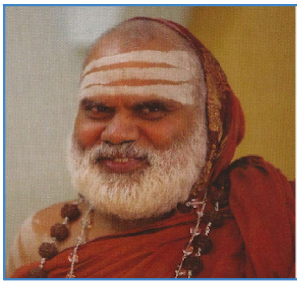
Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji at Śrī Swami Chidbhananda Ashram, Theni Ashram and Swami Omkarananda Founder Acharya, Śrī Swami Chidbhananda Ashram, Theni, May 31st Vijaya Yatra 2012.



Q : Kindly explain to us the Mahima of Shivaratri Vrata.

Swamiji : It is said that observance of Shivaratri vrata with proper and systematic worship yields several benefits both in this world and aids one's endeavour in the path of moksha.

The mahima of observing Shiva ratri is often illustrated quoting the story of a hunter called Gurudruha. The hunter and his family were starved for over a day and he was out in the forest to find prey for their meal. He waited over a bel tree and there was a shiv ling below the tree.

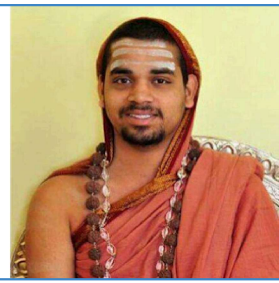


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Soon as he spotted a female deer with her kids approaching the water body near the tree to quench their thirst, the hunter aimed at the mother deer. The branch of the tree moved and a few bel leaves fell on the Shivling. This became his first prahara (yaama) puja.

The deer got alerted by the noise and convincingly requested the hunter that she would safely keep the kids with the father deer and return soon. Reluctantly he agreed. There was no sight of the deer though...

After a few hours, the sister of that deer came along with her kids similarly to the pond. This time the water from the hunter's vessel poured on the shiv ling, thus fulfilling his second yaama puja.



(Jagadguru
Śankaracārya His
Holiness
Mahāsannidhānam
Śrī Śrī Śrī Bhārati
Tīrtha Mahāswāmiji
and Jagadguru
Śankaracārya His
Holiness
Sannidhānam Śrī Śrī
Śrī Vidhushekhara
Bhārati Mahāswāmiji
at Śrī Swami
Chidbhavananda
Ashram, Theni
Ashram and Swami
Omkaranda
Founder Acharya, Śrī
Swami

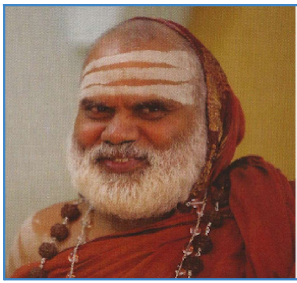
Chidbhavananda Ashram, Theni: April 15-17 2017 Vijaya Yatra)

The deer looked at the hunter aiming at her and made a similar request as the earlier deer. The hunter let go of this deer too.

Then during the third yaama, the male deer of the first deer appeared to be searching for the female deer and the kids. A few bel leaves dropped from the tree on the shivling as the hunter slightly moved.

This deer, too troubled by the loss of the family, made the request to the hunter and keep him still waiting and watching.

In the fourth yaama, the hunter was pleased by the appearance of the entire family of deer but while his initial reaction was the winning of a large feast –his mind changed as the fourth yaama approached. He no more felt like indulging in the violent act of hunting.

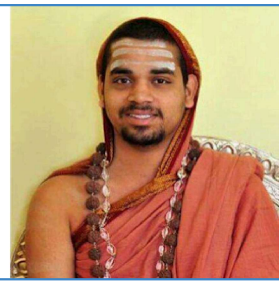


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Bhagavan appeared before Gurudruha and blessed him that in the next birth he would be born as Nishad and serve Lord Rama and thereafter attain moksha. We should understand that if a hunter by doing unintentionally attains this benefit, we being aware can take a Sankalp to observe Mahashivratri vratam and attain great benefits.

Q : In Skanda Mahapurana we see there are four types of Shivaratri. Kindly explain to us. And what is Nithya Shivaratri Pooja?

Swamiji : According to Skanda Purana, there are four types of Shivaratris which are in the worship of Lord Shiva.

1. Nitya Shivaratri – According to it, every night is a Shivaratri.
 2. Masa shivaratri – This is observed on the dark fortnight of every month.
 3. Maagha Prathamaadi shivaratri – This is observed for thirteen days in Magha month.
 4. Maha Shivaratri – This is observed on Krishna Paksha Chaturdashi in the Magha Month.
- Observing the vratam everyday is nitya shiva ratri.

Observing Maha Shivaratri vratam is also said to give the benefit of observing vratam over monthly shiva ratri.

Q : Who are all eligible for doing this?

Swamiji : Human beings who have shraddha bhakti and are motivated to earn punya are eligible to observe the vratam.

Q : During Shivaratri how should we calculate the 4 kala pooja? Is there any specific reason for this?

Swamiji : Generally, the four kalams are from 6 to 9 pm, 9 pm to 12 midnight, 12 to 3 am, 3 to 6 am.

Lord Sri Shiva manifested as Lingobhavar, the jwala form without beginning or end which is celebrated as Shivaratri.

The story of Samudra manthanam when Lord Sri Shiva drank the Halahala poison to Sri Parvati devi caught his neck to stop the poison from going down the throat is also associated with Shivaratri.

Some associate such puranic stories with specific yaamams of Shivaratri.

Q : Sri Rudram gents can chant. What slokas can ladies and men who do not know Sri Rudram chant? Or are there any specific Slokas for Shivaratri Pooja?

Swamiji : Women and those who do not know Sri Rudram can chant Shiva Manasa puja stotram, Thevaram- Irunilanai teeyagi (padigam #289). Sri Rudram has been composed by Sage Bhargava in sloka form – Sri Rudraya stuti:. This can be recited by all.



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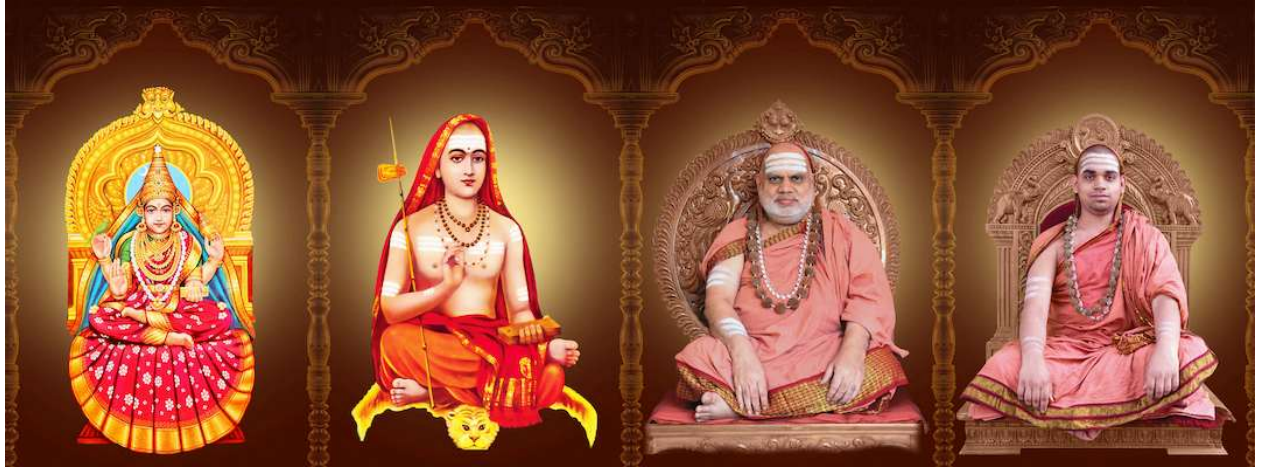
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सुभाषितानि subhāṣitāni

Tradition : Victory on anger

न द्विषन्तः क्षयं यान्ति यावज्जीवमपि घ्नतः ।
 क्रोधमेकं तु यो हन्यात्तेन सर्वे द्विषो हताः ॥
 संस्कार-संस्कृति (क्रोध प विजय) अवदानशतक/३७१
 na dviṣantaḥ kṣayaṃ yānti yāvajjīvamapi ghnataḥ |
 krodhamekaṃ tu yo hanyāttena sarve dviṣo hatāḥ ||
 saṃskāra-saṃskṛti (krodha pa vijaya) avadānaśataka/371

Even if one continues killing his enemies all his life, they would still live on. But one who kills anger, kills all his enemies.

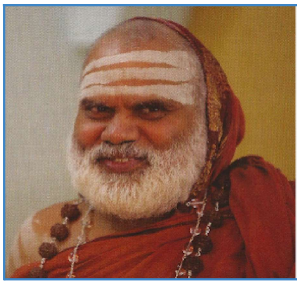


(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji)

Politics : Reasons for destruction

नदीतीरे च ये वृक्षाः परगोहेषु कामिनी ।
 मन्त्रिहीनाश्च राजानः शीघ्रं नश्यन्त्यसंशयम् ॥
 राजनीति (नाश के कारण) चाणक्यनीतिदर्पण /२/१५
 nadītīre ca ye vṛkṣāḥ paragoheṣu kāminī |
 mantrihīnāśca rājānaḥ śīghraṃ naśyantyasaṃśayam ||
 rājanīti (nāśa ke kāraṇa) cāṇakyanītidarpaṇa /2/15

There is no reason to doubt that a tree on the bank of a river, a woman visiting others' houses and a king without ministers get destroyed quickly.



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Desire : For devotion of God

न धनं न जनं न सुन्दरीं कवितां व कामये ।
मम जन्मनि जन्मनीश्वरे भवताद्भक्तिरहेतुकी त्वरी ॥

ईश्वर की (भक्ति की कामना) शिक्षाष्टक/७

na dhanam na janam na sundarim kavitam va
kamayee |

mama janmani janmaniśvare

bhavatādbhaktirahetukī tvarī ||

īśvara kī (bhakti kī kāmānā) śikṣāṣṭaka/7

O God! I desire neither the riches, nor a company, nor a beautiful woman and nor any poetry. I wish only whenever I take birth, I may remain busy selflessly in your devotion.

(Jagadguru Śankaracārya His Holiness Śrī Chandrashekhara Bhārati Mahāswāmiji and Jagadguru Śankaracārya His Holiness Śrī Abhinava Vidyatirtha Mahāswāmiji)



Admirable : Good speech.

अभ्यावहति कल्याणं विविधं वाक्सुभाषिता ।

सैव दुर्भाषिता राजन्नर्थायोपपद्यते ॥

प्रशंसनीय (उत्तम वाणी) नीतिकल्पतरु/९अ/८५

abhyāvahati kalyāṇam vividham vāksubhāṣitā |

saiva durbhāṣitā rājannarthāyopapadyate ||

praśamsanīya (uttama vāṇī) nītikalpataru/9chapter/85

The spoken good words pour blessings on the speaker but harsh words can be extremely harmful.

Friendship : Ideal Friend

विकारं याति नो चित्तं वित्ते यस्य कदाचन ।

मित्रं स्यात् सर्वकाले च कारयेन्मित्रमुत्तमम् ॥

मित्रता (आदर्श मित्र) पञ्चतं./मित्र सं./१०८

vikāram yāti no cittam vitte yasya kadācana |

mitram syāt sarvakāle ca kārayenmitramuttamam ||

mitratā (ādarśa mitra) pañcatam./mitra sam./108

One, who continues to be friends with his friend even after having acquired riches, who remains a friend in all circumstances befriended.



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter II

Modern Education



2. Our Birthright.

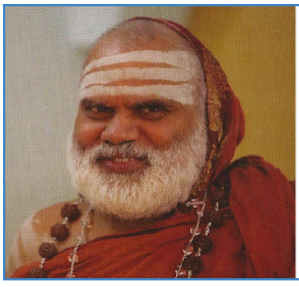
To recover therefore our birthright of thinking which we are fast losing under the hypnotising influence of the political exploiters and the verbal down-pour of noisy propagandists, we have first to be reminded that thinking is really our birthright and that thoughts are not things which can be taken out from books or borrowed from others and thrust into our brains devoid of the power of distillation and assimilation. We have next to be told that true education consists only in the proper exercise of this faculty of thinking in the right direction towards the attainment of individual good and eventually of universal good. If those who have influence in the land and claim to have a following can successfully make the modern Indian a real Thinker, they will have discharged a noble duty and placed India under an eternal debt of gratitude for

restoring to her ancient well-earned fame for supremacy in thought and incidentally solving most of the problems which are troubling her now.

3. The Modern Leaders

Some decades back it used to be said that it was the aim of our educational institutions to make the students learn something of everything and everything of something. During recent years when the craze for specialisation has invaded even the lower classes, there has been a steady neglect of the former aspect of education, so much so that the ignorance of the university product in subjects other than his special subject is simply colossal. He has no idea of even the location of the several countries in the map of the world and is quite a stranger even to the elementary facts of history. Curiously enough, his satisfaction at the expert knowledge that he claims to have acquired in his chosen subject is potent enough to blind him to his inexcusable ignorance on other matters. As this satisfaction becomes deep-rooted, it creates a feeling that everything which he does not know about is not worth knowing at all. Confirmed thus in a sense of omniscience of all that is worth knowing at all. Confirmed thus in a sense of omniscience of all that is worth knowing, it is not a far step to his concluding that he is omniscient and that he can dabble in any subject under the Sun or even above the Sun.

(Will Continue...)



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Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : सर्वत्र हि कारकसाध्या क्रिया, अथः कारकाभावे अनुपपत्तिः क्रियायाः, क्रियाभावे च फलाभावः ।

Acharyal's commentary : Everywhere an action depends on certain factors; hence when these are absent, the action cannot take place; and in the absence of an action there can be no result.

--Br̥ha. Up. 2.4.14

Sloka : मानसेन हि बलेन सम्पन्ना बलिनो दृश्यन्ते लोके, ध्यानाहाराः च केचित् अन्नस्य सर्वात्मकत्वात्; अतः अन्नकृतं मानसं वीर्यम् ।

Acharyal's commentary : The ability of the aggregate of body and organs is generated by the mind, for those who are endowed with the power of the mind are seen to be strong in the world; and some others are seen to have meditation only as their food, since food takes all these forms, hence mental power is created by food.

--Chān.Up.6.7.1 Intro

Sloka : न हि अन्यत्र सुषुप्तात् स्वम् अपीतिं जीवस्य इच्छन्ति ब्रह्मविदः ।

Acharyal's commentary : The knowers of Brahman do not admit attainment of its own nature by the individual soul in any state other than deep sleep.

--Chān.Up.6,8.1

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