

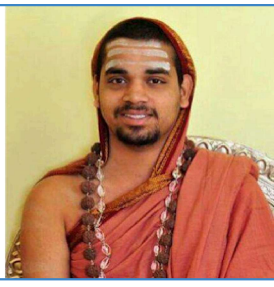


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Prārthanā



### Prayers

स नः पितेव सूनवेऽग्ने सूपायनो भव।  
सचस्वा नः स्वस्तये ॥

sa naḥ pitēva sūnavēḡnē sūpāyanō bhava |  
sacasvā naḥ svastayē ||

Rig Veda, Agnisuktam : .1.1.9

O Agni Deva! You are easily approachable, like a father. Be with us always for our prosperity.



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Acharya Sandesham : 1

We get the same happiness on having Darshan of Adi Shankara Bhagavatpada here in Kalady as we get on having the Darshan of Vishweshwara at Kashi. We get the same sense of fulfillment when we set foot on the soil of Kalady as we get as soon as we set foot on Kashi. We associate great importance with this land as it has been sanctified by the dust of the great



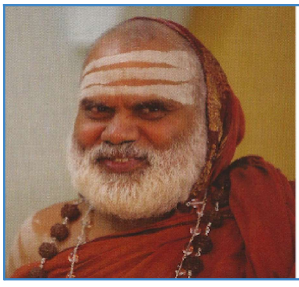
Acharya's feet.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Kalady, On 8th April, the Jagadguru laid the foundation stone for a 32 feet Adi Shankara statue in the Math premises, 2012 Vijaya Yatra.)

In his Raghuvamsa Mahakavya, Kalidasa writes about the purity of the path taken by the cow Nandini and followed by – तस्याः खुरन्यासपवित्रपांसुं मार्गं अन्वगच्छत्

When we have such a feeling that the feet of a cow purifies its path, what must be said of this land that was treated by Sri Adi Shankaracharya Himself.

Our Parameshti Guru rediscovered Kalady and consecrated the temples here. Our Paramaguru and our Guru stayed here for many months and brought about a special sanctity. The Jagadguru said that whenever He tours Kerala, He wishes to be in Kalady and stay at least for a few days and soak oneself in the joy of being in the Holy presence of Adi Shankara Bhagavatpada and Goddess Sharada.



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Many remembered the words of the Jagadguru when He had come to Kalady for the Centenary Celebrations in 2010. The Jagadguru mentioned at that time that it had taken 15 years since His earlier visit in 1995, and that His next visit would not be after such a long delay. Indeed, that visit had fructified just two years later on this occasion of the Vijaya Yatra in the South Indian states.

Camp : Kalady, April 6 - 11, Vijaya Yatra, 2012.

## Acharya Sandesham : 2

We have to follow the path shown to us by Sri Adi Shankaracharya. God and Guru. It is the Lord alone who removes our suffering while the Guru shows us the right path. The Lord is self-sufficient and is beyond needs. So it is only for our own good that we approach the Lord,

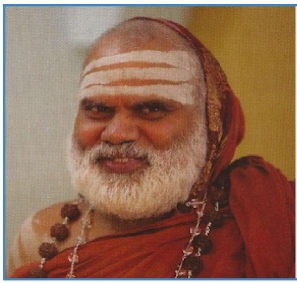


worship Him or even remember Him.

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

Man essentially commits two kinds of sins. He does not do what he has to do, and does what he should abstain from.

यत्कृत्यं तन्न कृतं यदकृत्यं तत्कृत्यवदाचरितम् ।  
उभयोः प्रायश्चित्तं शिव तव नामाक्षरद्वयोच्चरितम् ॥

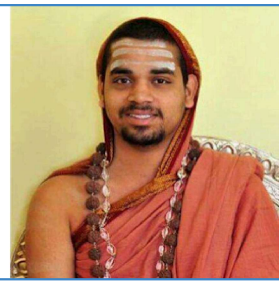


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Chanting the names of the Lord are a sure means to absolve oneself of both these types of sins. The Jagadguru also pointed out that Sri Adi Shankaracharya has advocated that one must do their duty properly, shun ego and be in the company of Satpurushas.

Camp : Ernakulam, April 11-12, Vijaya Yatra, 2012.

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

## Acharya Sandesham : 3

Short messages from Sringeri Jagadgurus:

Short Messages from Sringeri Jagadgurus: Sringeri Jagadguru explains the Shakti (power) of Vibhuti prasadam of Lord Muruga and the significance of Pazhani Kshetram (Tamil)



Sri Adi Shankara Bhagavatpada has sung the praise of Lord Karthikeya in Subrahmanya Bhujanga Stotram. He says that whatever be the disease afflicting a person, it will subside by the mere application of the Vibhuti Prasada of the Lord. The same Prasada removes evil spirits too.

However setting out to test the power of the Lord is futile. What is the power of the Lord and who are we to test Him? We stand to get nothing out of it. However, if we approach the Lord with devotion, our difficulties subside and it results in our welfare.

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

Such a divine presence (Sannidhyam) is observed here in Palani. Innumerable devotees have come here for over a millenia, have worshipped the Lord and have become a recipient of His Grace. This fact is known to everyone. No other evidence is required for a fact that has been directly experienced.

Video: <https://www.youtube.com/watch?v=UB0bhX2yRsU>

Full video: <https://www.youtube.com/watch?v=Z1Lh5Dd1UZQ>

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

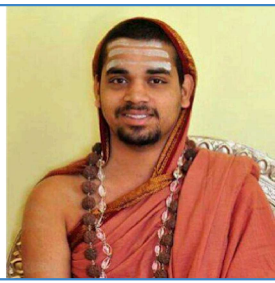


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### 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 Chidbhavananda Ashram, Vedapuri, Theni will guide us



according to Vedic Scriptures.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram @ Vedapuri, May 31-June 1,2012 Vijaya Yatra.)

**Q :** Swamiji, why is learning Sastram through Guru-Shishya parampara recommended?

**Swamiji:** A guru inspires and empowers his shishya to learn with clarity what he learnt from his guru. Associating with and observing a guru, shishya imbibes several learnings by informal instruction. Many complex queries will be resolved easily by a guru. A guru's blessings bestow several unseen benefits. **"Guru is Guru."** The syllable 'gu' means darkness, the syllable 'ru' means he who removes. Because of the power to dispel the darkness of ignorance, the guru is thus named. (Advaya Taraka Upanishad, Verse 16).

Shishya comes from the word 'shiksha' which means to earn knowledge or to condition. A shishya conditions his senses, serves the guru and becomes the recipient of the knowledge which removes ignorance. Parampara means an unbroken tradition.

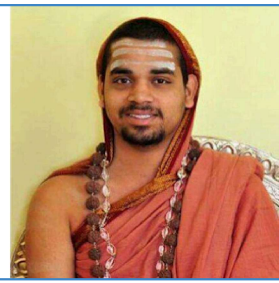


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Guru Mahima:

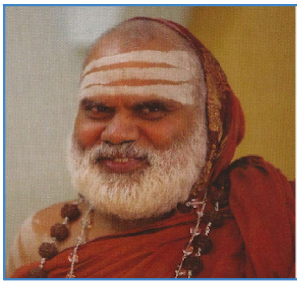
Sri Adi Sankaracharya talks about guru sishya in Sarva Vedanta Siddhanta Sara Sangraha. A guru knows the meaning of the slokas of the shastras learnt from his guru having after by-hearing the chant, is firm in the Knowledge of Pure consciousness and keeps the mind calm, is free from the attitude of 'I' and 'mine', is equanimous without likes and dislikes, does not accumulate material wealth, leads a simple life, has no expectation, is internally and externally pure, is capable of doing any task and limitlessly showers His grace. He is rich in all these qualities and is superior amongst the wise. To live a peace-filled happy life by knowing the Ultimate reality, one should take full efforts to worship Him, be associated with Him and serve



Him.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram @ Vedapuri, May 31-June 1,2012 Vijaya Yatra.)

In several births, if we worship Ishwara with incessant devotion as told in the Vedas, Ishwara accepts such worship and graces us in the form of a guru. The guru teaches us the non-dual

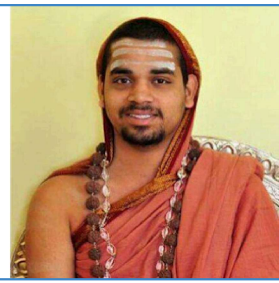


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Pure Consciousness principle in an understandable manner. Thus, He helps us cross the ocean of sorrowful cyclical births and deaths or bondage. Sri Tayumanavar, a Tamil poet sings that one who has worshipped Ishwara and undertaken pilgrimages would be blessed with a guru.

So, worship of Ishwara earns punya and that punya bears fruit when He comes in the form of a guru. Knowing that, incessant worship and unswerving love for guru, blesses us with His teaching which transcends us from the sorrows of bondage.

What the shastras say about learning by oneself. Mundakopnishad says:

Avidyāyām antare vartamānāḥ svayaṁ dhīrāḥ paṇḍitam manyamānāḥ, janghanyamānāḥ pariyanti mūḍhāḥ, andhenaiva nīyamānā yathāndhāḥ (1.2.8)

Parīkṣya lokān karmacitān brāhmaṇo nirvedam āyān nāsty akṛtah kṛtena, tad vijñānārthaṁ sa gurum evābhigacchet samit-pāṇiḥ śrotriyam brahma-niṣṭham (1.2.12)

Learning by oneself without a guru is blind leading the blind and does not yield benefit. Whereas the sadhana marga, the way to Brahman, the path of spirituality is through a Guru or spiritual preceptor.

**Q:** Now a days we are seeing many use social media, books and going to some school of thoughts and learning sastra is this correct?

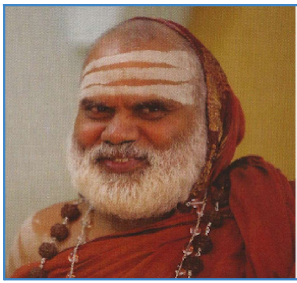
**Swamiji:** An eligible spiritual aspirant should learn sastra sincerely and consistently from a qualified living guru. That is most important. While the word Upanishad means to learn being proximate to the guru, in today's world, harnessing the use of technology is not incorrect. An eligible aspirant with immense and strong guru bhakti, bearing the attitude of the guru being present in person while learning can study this way, provided the study is consistent at least for three years from the same guru, following the sampradaya. At frequent intervals, the student should also physically visit the guru and take blessings.

**Q:** Many are modifying the procedures of Puja, Sraddham etc.for their convenience and doing it. Is this correct?

**Swamiji:** Shraddham has to be done as per the family practice with complete shraddha. The word 'shraddham' itself is said to be born from 'shraddha'. Puja should be done as initiated. In both, the attitude is most important. Modifications based on convenience would not be appropriate but based on capacity may be ok, but it should not be an excuse.

**Q:** What is the importance of Karmanushtanam?

**Swamiji:** Dharma is karma rupa. Our sastras mandate that activities performed by us from morning to night by way of thought, speech and deed should be channelised properly. Doing all our activities properly is Karmanushtanam. Karma should produce dharma, meaning punya which is unseen.

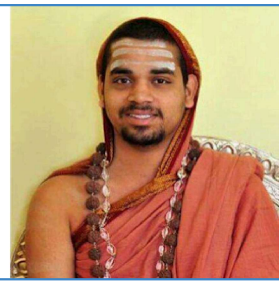


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

So, Karmanushtanam can be taken to connote rituals. One gets unseen benefits and powers as fruits of observing rituals. It cannot be logically explained, but it helps lifelong. When we understand this, the value of it increases. Even if one finds it difficult to perform the rituals, we should have a lot of shraddha and observe this.



Following rules conditions the mind and helps sublimate likes and dislikes, develops equanimity between joys and sorrows in efforts taken. In other words, it helps develop vairagyam (discrimination between the permanent and the impermanent) and shama (Thought control), dama (Mastering the senses), uparama (renunciation) and titiksha (endurance of all the

physical and psychological disturbances, without lamentation). These are eligibility criteria for a spiritual study. So, karmanushtanam is a path of graduation in achieving the purpose of human life. That is its importance.

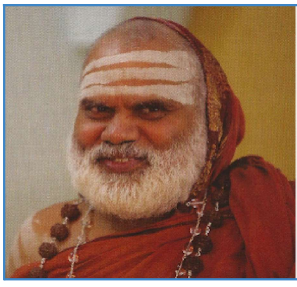
Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmi and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram @ Vedapuri, April 15 - 17, 2017 Vijaya Yatra.

**Q:** Many says, as they are reading Vedanta and are very much qualified in that and in Vedanta line, no need for doing daily Puja, Sandhyavandam, Pitru shraddham etc., is this correct?

**Swamiji:** No, it is not 100% correct. For those in brahmacharya (bachelorhood), grihasthashram (householder's life), it is compulsory to do puja, sandhyavandanam, pitru shraddham, etc. Householders should lead the next generation in the proper path of Dharma sastra and so giving up such rituals would not be within Dharma sastra. Also, it is indeed the fruits of doing these that will improve our understanding of the sastras.

A stage after that is to gradually retire from grihasthashram (family life) towards sanyasa. There karma can be reduced, but not totally given up. Time given for external puja is gradually substituted by the time given for study of Vedanta sastras, which is jnana yajna.

Thereafter, maintaining thought and sense control, dedicating one's time fully for the study of Vedanta is allowed by the sastra. This is called Sanyasa, renunciation. Vividisha sanyasa also has small rituals, but Vidvat sanyasa does not have. This study is not just an intellectual practice. It needs divine grace.



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### सुभाषितानि subhāṣitāni

#### Environment : Importance of trees

वनस्पतीन् भक्ष्यफलान् न च्छिन्द्युर्विषये तव ।  
ब्राह्मणानां मूलफलं धर्म्यमाहुर्मनीषिणः ॥  
(परिवेश {वृक्षों का महत्त्व } महाभा./शान्ति./८९/१)

vanaspatīn bhakṣyaphalān na cchindyurviṣayē tava |  
brāhmaṇānāṃ mūlaphalaṃ dharmyamāhurmaniṣiṇaḥ ||  
(parivēśa {vrkṣōṃ kā mahattva } mahābhā./śānti./89/1 )

Bhisma tells Yudhishtira, "O King! No one in your kingdom should cut trees that bear fruits. The trees whose fruits are eaten, may never be cut because their roots and fruits are taken as the property of the Brahmanas."



#### Tradition : Character of the great

वज्रादपि कठोराणि मृदूनि कुसुमादपि ।  
लोकोत्तराणां चेतांसि को हि  
विज्ञातुमर्हति ॥  
(संस्कार-संस्कृति {महापुरुषों के चरित्र }  
उ.रामचरित/२/७)

vajrādapi kaṭhōraṇi mṛdūni  
kusumādapi |  
lōkōttarāṇāṃ cētānsi kō hi  
vijñātumar'hati ||  
(sanskāra-sanskṛti {mahāpuruṣōṃ kē  
caritra} u.rāmacarita/2/7)

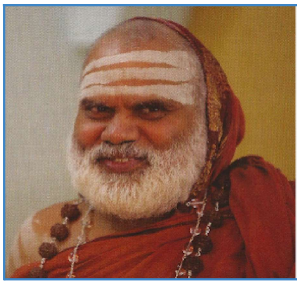
The hearts of the great men can become according to time as tough as

steel or as soft as a flower. Who can understand the minds of the divine beings?

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji)

#### Tradition : Householders' conduct

न्यायगतधनस्तत्त्वज्ञाननिष्ठोऽतिथिप्रियः ।  
श्राद्धकृत् सत्यवादी च गृहस्थोऽपि हि मुच्यते ॥  
(संस्कार-संस्कृति {गृहस्थधर्म } याज्ञवल्क्यस्मृति/३/५/२०५)  
n'yāyagatadhanastattvajñānaniṣṭhō'tithipriyaḥ |  
śrād'dhakṛt satyavādī ca gṛhasthōpi hi mucyatē |  
(sanskāra-sanskṛti {gṛhasthadharma} yājñavalkyasmṛti/3/5/205)



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

One who earns honestly and knows the nature of Reality, loves his guests, speaks truth and pays respects to his elders, certainly even such house-holder attains his liberation.

### Pupil : Not to be done by a Pupil



नोदाहरेदस्य नाम परोक्षमपि केवलम् ।  
न चैवास्यानुकुर्वीत, गतिबाषितचेष्टितम् ॥  
(शिष्य {निषिद्ध कार्य} मनु./२/१९९)

nōdāharēdasya nāma parōkṣamapi  
kēvalam |

na caivāsyānukurvīta, gatibāṣitacēṣṭitam

॥

(śiṣya {niṣid'dha kārya} manu./2/199)

Even in the absence of his Guru, a student should not take the name of his teacher without prefixing Sri, Guru, Acharya or some such word. In no case must he mimic his speech, dress or gestures.

(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji, Goshala at Nasik on Jan 28th, 2019.)

### Education : Politics

एकोऽर्थं विमृशेदेकः धर्मं प्रकुरुते मनः ।  
एकः कार्याणि कुरुते तमाहुर्मध्यमं नरम् ॥  
(शिक्षा {राजनीति} वा.रामा./युद्ध का./६/९)

ēkōrtham vimṛśēdēkaḥ dharmē prakurutē manaḥ |

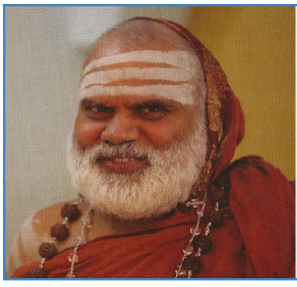
ēkaḥ kāryāṇi kurutē tamāhurmadhyamaṁ naram ||

(śikṣā {rājanīti} vā.rāmā./yud'dha kā./6/9)

One who reflects alone, thinks of performing religious rituals alone and does everything all by himself, is considered an average person.

### Education : Advantage of Ayurveda

अनेन पुरुषो यस्मादायुर्विन्दति वेत्ति च ।  
तस्मान्मुनिवरैरेषः आयुर्वेद इति स्मृतः ॥  
(शिक्षा {आयुर्वेद के लोभ} भावप्रकाश/आयुर्वेदप्रादुर्भाव/४)



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

anēna puruṣō yasmādāyurvindati vētti ca |  
tasmānmunivarairēṣaḥ āyurvēda iti smṛtaḥ ||

(śikṣā {āyurvēda kē lōbha})

bhāvaprakāśa/āyurvēdapṛādurbhāva/4)

Through this science human beings attain long life and since it explains techniques of enhancing age, that is why, the best of the Rishis had named it the āyurvēda (That is the Veda of age.)

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinavavidya Tirtha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji Tirthahalli, Hosoodi (Near Shimoga) and Tarikere from Feb 28- Mar 3rd 2017 Vijaya Yatra)



### Culture : Duties of the Govt

स्वध्वरासो मधुमन्तो अग्रय  
उस्रा जरन्ते प्रतिवस्तोरश्विना ।  
यन्निक्तहस्तस्तरणिर्विचक्षणः ।  
सोमो सुषाव मधुमन्तमद्रिभिः ॥  
(संस्कार-संस्कृति {राजा और राजजनों के  
कर्त्तव्य} ऋग्./४/४५/५)

svadhvarāsō madhumantō agnaya  
usrā jarantē prativastōraśvinā |  
yanniktahastastaraṇirvicakṣaṇaḥ  
sōmō suṣāva madhumantamadribhiḥ ||  
(sanskāra-sanskṛti {rājā aura rājajanōm kē  
karttavya} ṛg./4/45/5)

O King and ministers, as fires and rays of the sun perform good and attractive activities and produce different kinds of merits like sweetness, in the same way you should with clean hands perform good deeds for the public. As the sun

having clean rays gives nectar to the herbs by showering rain through clouds, in the same way, you should try your best to satisfy the people with your rights and works.



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

**Sloka** : मनोऽपि विषयविकल्पाभिमुखं विकल्पदोषदर्शनेन ज्ञानशब्दोदितायां बुद्धौ अध्वसायस्वभावायां धारयेत् ।

**Acharyal's commentary** : Since the mind also has a tendency to think of objects, one should discover the defect inherent in thinking of pros and cons and then one should hold the mind confined steadfastly in the intellect that has the faculty of determination and is referred to by the term 'cognizing self'.

---B.S 1.4.1.

**Sloka** : निर्विशेष एव आत्मनि सुखित्वादयो विशेषाः कल्पिताः । यत्तु असुखित्वादिशास्त्रम् आत्मनः तत् सुखित्वादिविशेष-निवृत्त्यर्थम् एव ।

**Acharyal's commentary** : It is the attributeless Atma that the distinct characteristics of happiness etc are imagined. As for the scriptural texts speaking of the absence of happiness etc. in the Atma, it is proved that they are merely meant to remove the specific ideas of happiness etc from It

--- Ma.U.2.32.

**Sloka** : पाप्मशब्देन धर्माधर्मौ उच्येते ।

**Acharyal's commentary** : Evil means both merits and demerits. ----B.U.4.3.21

### Link of the Voice of Jagadguru Quotes App

<https://play.google.com/store/apps/details?id=com.voj>

Editorial Board		
Sri Dr V R Gowri Shankar	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
PujyaSri Swami Omkarananda Saraswati	Chief Editor	Founder Acharya, Sri Swami Chidbhavananda Ashram, Vedapuri, Theni.
B Srimathi Veeramani	Editor	Tirunelveli
K M Kasiviswanathan	Hon' Editor	Tirunelveli