

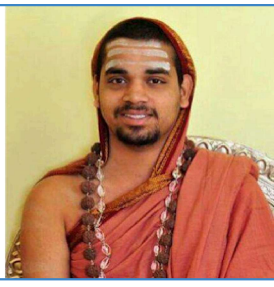


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Prārthanā



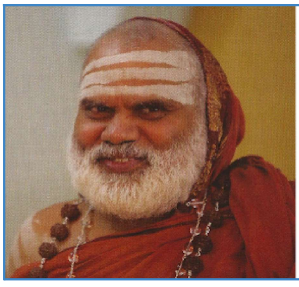
### Prayers

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

That people may be classified as Astikas and Nastikas. An Astika has faith in the existence of God, Dharma, reincarnation, and the Vedas. One who has neither of these beliefs is classified a Nastika. We belong to the category of Astikas since time immemorial.

A Nastika cannot easily be taught. Even a man who is completely ignorant can be taught. One who knows everything can also be told. But a Nastika is one who is like a man with half-baked knowledge.

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।

ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति ॥

ajñāḥ sukhamārādhyāḥ sukhatarāmārādhyatē viśēṣajñāḥ |

jñānalavadurvidagadham brahmāpi naraṁ na rañjayati ||

The Shruti (Veda) says – पुण्यो ह वै पुण्यः कर्मणा भवति पापः पापेन । puṇyō ha vai puṇyaḥ karmaṇā bhavati pāpaḥ pāpēna | – one attains joy by performing Punya and falls by sinning. It is our

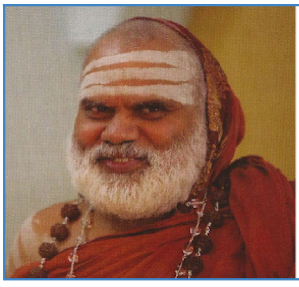


Dharma Shastras that decide what constitutes Punyam and what constitutes Papam (sin).

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Sṛī Bhārati Tīrtha Mahāswāmiji @ Kochi, April 12-13...2012 Vijaya Yatra.)

Duryodhana tried to cause trouble to the Pandavas even after sending them to exile. But he himself was caught in trouble as he was captured by Gandharvas. At this juncture, Yudhishtira sent Arjuna and Bhima to help Duryodhana. Though his brothers were reluctant, Yudhishtira





# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

has explained in the Gita that an essential quality of a Satpurusha is to have compassion towards all beings – दया भूतेषु (dayā bhūtēṣu)

It is in the nature of many to forget when someone helps us, and remember when someone offends us. Satpurushas do not have this nature. Lord Rama is described by Sage Valmiki as एकेनाप्युकारेण कृतेन परितुष्यति ।

न स्मरत्यपकाराणां शतमप्यात्मवत्तया ॥

ēkēnāpyukārēṇa kṛtēna parituṣyati |

na smaratyapakārāṇāṃ śatamapyātmavattayā ॥

Lord Rama remembered even a small favor rendered to Him but forgave anyone even if they had offended Him many times. Lord Shiva has shown that man should learn to see in others their good qualities and not focus on their undesirable qualities. Both the moon and the Halahala poison had come out of the ocean. Lord Shiva kept the crescent moon on his forehead and swallowed the Halahala poison. The Jagadguru further added that the character of Satpurushas is such that they will be able to find a good quality even in a great sinner.

The Jagadguru's Anugraha Bhashanam also touched upon another of Sri Adi Shankaracharya's Upadesha – “भगवतो भक्तिर्दृढायीताम्” “bhagavatō bhaktirdṛḍhāyītām” – that one must strengthen one's devotion to the Lord.

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

## Acharya Sandesham : 3

Short messages from Sringeri Jagadgurus:

Short Messages from Sringeri Jagadgurus: Sringeri Jagadguru on the National Integration of Bhagavatpada Adi Shankaracharya (Telugu):

In His Anugraha Bhashanam, the Jagadguru said that our holy land of Bharata has given birth to many Mahapurushas. Many philosophers, saints, kings, and noble men have walked the lands of Bharata Desha. Owing to their innumerable achievements and their contribution to the masses, they attained fame. Among such Mahapurushas, Sri Adi Shankara Bhagavatpada is foremost. He lived only for 32 years, however His achievements in that short span are so immense that it seems impossible to achieve them even over a 100-year life span. This gives us an idea of His amazing life.

While He took birth in Kerala, He established His Peethams in Karnataka, Gujarat, Odissa and in the far north of Bharata. Even so many centuries ago, He envisioned national integration and acted accordingly. He directed Maharashtrians to offer worship at Rameswaram, the Namboodiris of Kerala to worship at Badari and the priests of Karnataka to offer worship at Pashupathinath in Nepal. He installed Sureshwaracharya from the North to head the Peetham in the south (at Sringeri). He made Padmapadacharya from the South as the Peethadhipati in

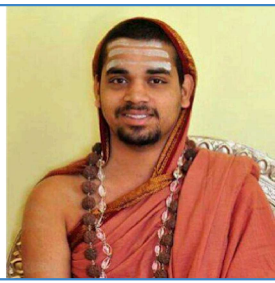


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

the West (at Dwaraka), and Totakacharya from Karnataka as the Peethadhipati in the North (at Badari).



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

If we remember Sri Adi Shankaracharya with such respect to this day, it is due to His personality, learning, compassion and his ability to bring about the welfare of the masses. Many great people came after Him, but no one reached His heights. That is why we revere Him as verily the incarnation of Lord Parameshwara.

Video: <https://www.youtube.com/watch?v=5y2F98R4Qfs>

Full video: <https://www.youtube.com/watch?v=zWWvnHr1rmc&t=469s>

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

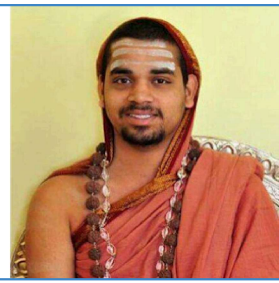


# Voice of Jagadguru

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.

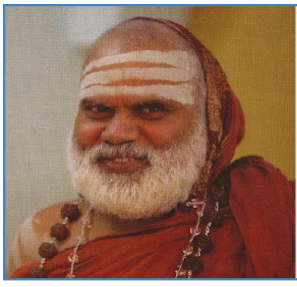
**Q :** What is Panchangam? What is the purpose of it?

**Swamiji :** Panchangam is our Indian calendar, based on astronomical calculations. Pancha+anga refers to five limbs of time namely tithi, vara, nakshatra, yoga and karana. So,



panchanga presents day-wise planetary positions and basis that the festivals, eclipses and other event-based rituals and austerities. Panchangam also gives a forecast of the behaviour of climate and crops in the year ahead.

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



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

We wish success in all our affairs and we believe that time is God, all planets and stars are Gods. Their positions do bear an influence on us as individuals and the environment around us. So, it becomes essential to know auspicious days and times of the day to plan the time ideal to conduct important ceremonies or even other transactions. Similarly, knowing inauspicious days, time and events helps in avoiding them. Panchangam also is a good aid for responding to and handling any unplanned happenings.

**Q :** For what purpose we have been advised to read at least one sloka from Śrīmad Bhagavad Gītā daily? Is there any procedure in doing this?

**Swamiji :** Gita mahatmyam in Varaha purana, presented as a dialogue between Sri Parvati and Sri Parameshwara explicates the various benefits of study of Śrīmad Bhagavad Gītā. He says that one would be blessed with a human body on reciting a Gītā sloka daily.

Excerpts of Gita mahatmyam are presented below:

adhyaayam shlokapaadam vaa nityam yah pathate narah  
sa yaati narataam yaavanmanwantaram vasundhare

If one reads a discourse or even a part of a verse daily, he retains a human body on earth till the end of a manvantara (71 mahayugas or 308,448,000 years).

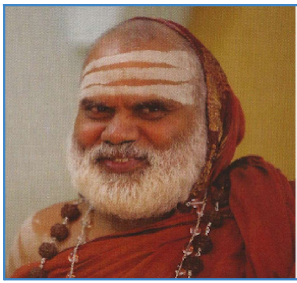
Gitaayaah shlokadashakam sapta pancha chatustayam  
dwautreenekam tadardhamvaa shlokaanaam yah pathennarah  
chandralokamavaapnoti varshaanaamayutam dhruvam  
Gitaapaathasamaayukto mrito maanushataam vrajet

He who repeats ten, seven, five, four, three, two verses or even one or half of it attains the region of the moon and lives there for 10,000 years. Accustomed to the daily study of the Gita, a dying man comes back to life again as a human being.

While we are understanding the benefit of reading even one sloka, we should understand that we should learn the slokas at least one by one. Also, the benefits of chanting one chapter and the whole of the Gītā daily is also said in the Gita mahatmyam.

The ideal way is to chant the whole of the Gita in fifteen-day cycles starting from Amavasya to Purnima and vice versa. Gita Mahatmyam should be recited at the beginning and the end of the cycle, and Gita Dhyana slokas daily before chanting the chapter. The first and the second chapters should be read together preferably (at least up to the 39th sloka of 2nd chapter), as the teaching of the shastras begin from 11th sloka of the second chapter. Gita should be recited with absolute shraddha and bhakti.

**Q :** Daily we are putting kolam/ rangoli in front of our house. Is this just a tradition that we blindly follow or is there any specific reason behind this?

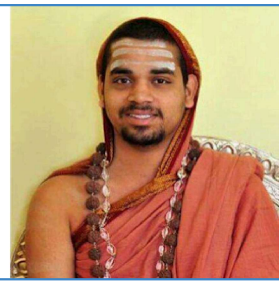


# Voice of Jagadguru

advaitam paramanandam



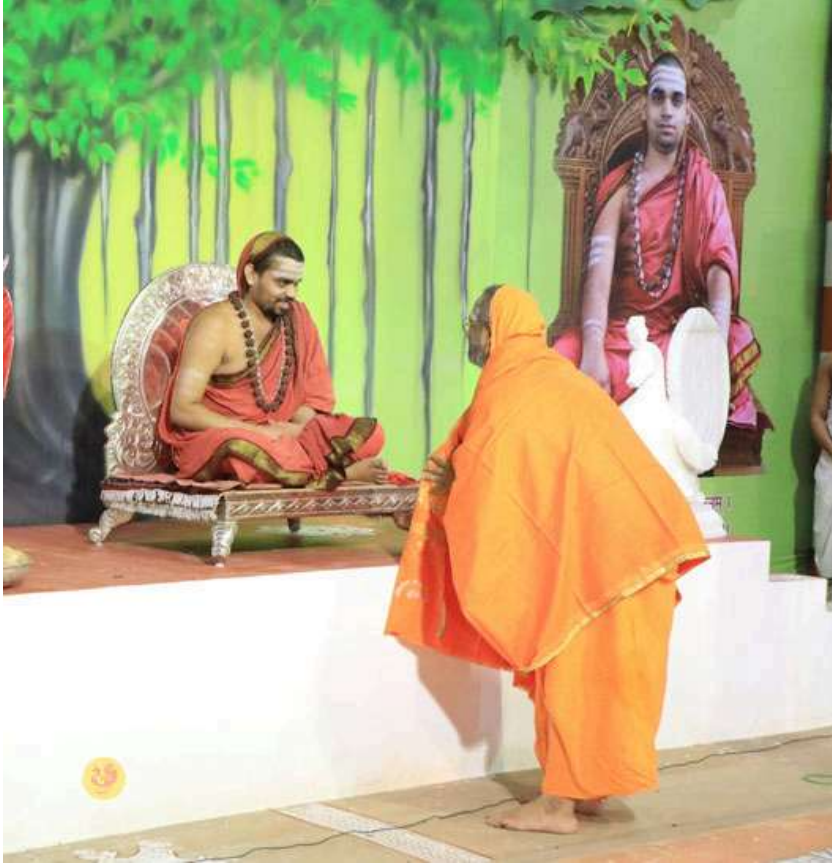
an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

**Swamiji :** The house is decorated with a rangoli at the entrance as a welcome to guests. A grand rangoli indicates a function or a festival. On days that pitru karma is being performed, the absence of rangoli acts as an indicator of a private function including only family members. Also, it cautions the visitor of times of grieving.



The rice flour used in rangoli is consumed by ants and small insects. This serves to partly fulfill bhuta yajna, one of the Pancha maha yajnas or the daily do's in life.

Bhuta yajna, offerings to the animal kingdom and manushya yajna, hospitality to known/ unknown atithis or guests are expressions of our thanksgiving to the contributors of the food production cycle.

The few minutes of making the rangoli could have helped warming up the body to work and added Vitamin D on exposure to sunlight for the one laying the rangoli.

Every tradition is believed to have a reason behind it. Following it arouses our curiosity and inspires us to know that reason.

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

**Q :** Nowadays a plastic sheet with some design stickers are used in the front door as rangoli. Is this acceptable?

**Swamiji :** Plastic sticker rangolis are not consumable by the small ants and insects. They cannot be removed and re-used at ease, to indicate the household's happenings.



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Learn Sanskrit

#### Using of words having इ and ई

Neuter Gender: नपुंसकलिङ्गम्

तत् विषं = That is poison	तत् गणितं = That is arithmetic
तत् दिनं = That is day	तत् विमानं = That is an aircraft
एतत् जीवनं = This is livelihood	एतत् शरीरं = This is the body
एतत् गीतं = This is a song	एतत् पुष्पं = This is a flower.

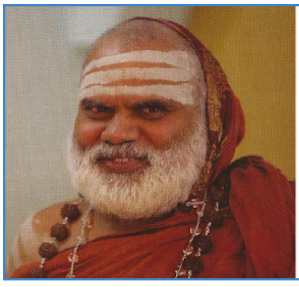
#### Using of words having उ, ऊ and ऋ

Words of पुंलिङ्गम्

अयं गुरुः = He is a Teacher	अयं कूपः = That is a well
अयं शूरः = He is a warrior	एषः कुमारः = He is a youth
अयं वायुः = That is the wind	एषः मुषिकः = This is a mouse
अयं वृषभः = That is a Bull	सः गरुडः = That is an eagle
सः मृगः = That is an deer	सः भूपालः = He is a ruler
सः पशुः = That is an animal	

Words of स्त्रीलिङ्गम्

इयं भूमिः = This is the earth	इयं काली = She is Kali
सा कुमारी = That is a girl	सा कृपा = That is pity
एषा सुषमा = This is Sushma	एषा सुजाता = This (she) is Sujata



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### सुभाषितानि subhāṣitāni

#### Tradition : Results of works

ये नैव विद्यां न तपो न दानम्, न चापि मूढाः प्रजने यतन्ति ।

न चानुगच्छन्ति सुखनि भोगां स्तेषामयं नैव परश्च लोकः ॥

संस्कार-संस्कृति (कर्मफल) महाभारत/वनपर्व/१८३/९२

yē naiva vidyāṃ na tapō na dānam, na cāpi mūḍhāḥ prajanē yatanti |

na cānugacchanti sukhani bhōgāṃ stēṣāmayam naiva paraśca lōkaḥ ||

{sanskāra-sanskṛti (karmaphala) mahābhārata/vanaparva/183/92}

The stupid fellows, which neither learn, nor observe penance, nor give charity, nor try to improve the lot of their wards and nor even enjoy the pleasures of the world, they will never be happy either in this or the other world.



#### Tradition : Ideal family

सानन्दं सदनं सुताश्च सुधियः कान्ता प्रियालापिनी  
इच्छापूरतिधनं स्वयोषिति रतिः, स्वाज्ञापराः सेवकाः ।

आतिथ्यं शिवपूजनं प्रतिदिनं, मिष्टान्नपानं गृहे,  
साधोः सङ्गमुपासते च सततं धन्यो गृहस्थाश्रमः ॥

संस्कार-संस्कृति (आदर्श गृहस्थ)

चाणक्यनीतिदर्पण/१२/१

sānandaṃ sadanaṃ sutāśva sudhiyaḥ kāntā  
priyālāpinī

icchāpūrtidhanaṃ svayōṣiti ratiḥ, svājñāparāḥ  
sēvakāḥ |

ātithyaṃ śivapūjanaṃ pratidinaṃ,

miṣṭānnapānaṃ gṛhē,

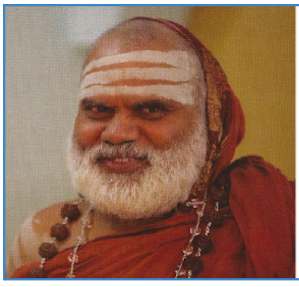
sādhōḥ saṅgamupāsate ca satataṃ dhan'yō  
gṛhasthāśramaḥ ||

sanskāra-sanskṛti (ādarśa gṛhastha)

cāṅkyaṇītidarpaṇa/12/1

(Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyatheertha Mahāswāmiji)

That family deserves commendations where sons are obedient, wife speaks politely, where there is sufficient money to meet necessary demands, the husband loves his wife and where servants obey their master's command. The family which welcomes guests and worships Lord Shiva and where delicious meals are always ready to be served and where family members keep good company.



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Admirable : Brave Person

स्वबाहुबलमाश्रित्य योऽभ्युज्जीवति मानवः ।  
 स लोके लभते कीर्तिं परत्र च शुभां गतिम् ॥  
 प्रशंसनीय (वीर पुरुश) महाभा./उद्योग./१३३/४५  
 svabāhubalamāśritya yōbhuyjīvati mānavaḥ |  
 sa lōkē labhatē kīrtiṃ paratra ca śubhāṃ gatim ||

praśansanīya (vīra puruśa)  
 mahābhā./udyōga./133/45

One who progresses on his own strength, deserves admiration and also lives happily in another world after death.

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

अकर्ता चाकृतज्ञश्च त्यक्तात्मा निरपत्रपः ।  
 लोके भवतु विद्विष्टो यस्यार्योऽनुमते गतः ॥  
 {निन्दनीय (कृतघ्नता)  
 वा.रामा./अयोध्या./७५/३३}  
 akartā cākṛtajñaśca tyaktātmā  
 nirapatrapaḥ |  
 lōkē bhavatu vidviṣṭō yasyāryōnumatē  
 gataḥ |

{nindanīya (kṛtaghnatā)  
 vā.rāmā./ayōdhyā./75/33}

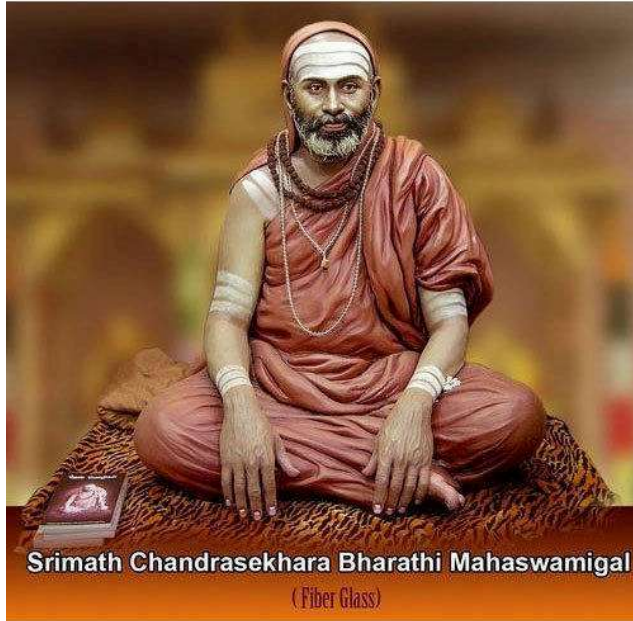
(Jagadguru Śankarācārya His Holiness Śrī Śrī Śrī Chandrashekhara Bhārati Mahāswāmiji.)

Bharatha tells Kaushalya, "If I am a party to the banishment of Rama to forest them let me not be able to perform any good deed, I should become mean, a low category soul and be called shameless and let all disapprove of me."

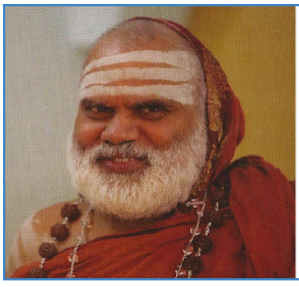
### Education : Politics

सुजीवं नित्यशस्तस्य यः परैरुपजीव्यते ।  
 राम तेन तु दुर्जीवं यः परानुपजीवति ॥  
 {संस्कार-संस्कृति (परोपकार) वा./रामा./अयोध्या./१०५/७}  
 sujīvaṃ nityaśastasya yaḥ parairupajīvyatē |  
 rāma tēna tu durjīvaṃ yaḥ parānupajīvati ||  
 {sanskāra-sanskṛti (parōpakāra) vā./rāmā./ayōdhyā./105/7}

Hey Rama! The best life is of those on whom others are dependent and not of those who depend on others. They indeed are detestable.



Srimath Chandrasekhara Bharathi Mahaswamigal  
 (Fiber Glass)



# 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** : आदर्श-अपनयने पुरुषप्रतिबिम्ब आदर्शगतो यथा स्वम् एव पुरुषम् अपीतो भवति, एवं मन-आदि-उपरमे चैतन्यप्रतिबिम्बरूपेण जीवेन आत्मना मनसि प्रविष्टा नामरूपव्याकरणाय परा देवता सा स्वम् एव आत्मानं प्रतिपद्यते जीवरूपतां मन-आख्यां हित्वा ।

**Acharyal's commentary** : Just as the reflection of a person in a mirror attains the person himself when the mirror is removed, in a similar way, when mind etc, cease functioning, that supreme deity which, in the form of a conscious individual soul as its reflection, had entered into the mind for the manifestation of name and form, attains its true nature by giving up its appearance as the individual soul called the mind.

---Ch.U.6.8.1.

**Sloka** : मृते देहे अविकलस्य एव च रूपादिदर्शनाभावः ।

**Acharyal's commentary** : When the body is dead, no vision takes place, although the body is intact.

--- B.U.4.3.6.

**Sloka** : न अनुमानगम्यं शास्त्रप्रामाण्यम् ।

**Acharyal's commentary** : Validity of the Upaniṣads is not to be established by inference.

---B.S.1.1.4

### 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