

Voice of Jagadguru

advaitam paramanandam



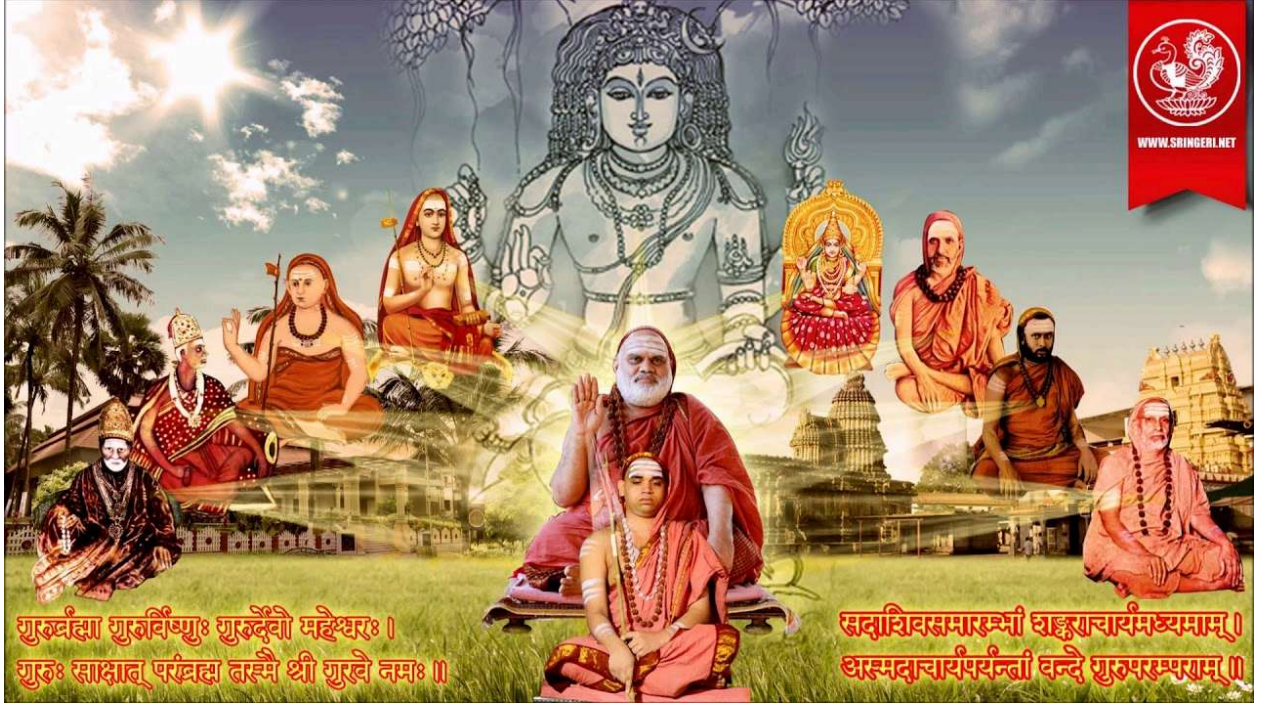
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CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

गुरुवन्दनम्
गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुरेव परम्ब्रह्म तस्मै श्रीगुरवे नमः ॥

guruvandanam

gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ |
gurureva parambrahma tasmai śrīgurave namaḥ ||

Guru alone Brahmā; Guru alone Viṣṇu; Guru alone Maheśvara. Guru is everything. My salutation to such a Guru.



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Acharya Sandeshah : 1

Dharma can be taken to mean duty in general. The Dharma of a son is to serve his parents, that of a student is to study sincerely and that of a teacher to teach his students well.

While these duties vary from individual to individual, there are a set of principles that constitute Dharma common to all. One of them is Ahimsa. It is said that अहिंसा परमो धर्मः – Ahimsa constitutes the highest Dharma. Ahimsa is not to be understood as mere abstinence from physical harm. Our Shastras declare that only one who never hurts anyone by thought,



word and deed can be said to be adhering to the principle of Ahimsa.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Nagercoil, April 18-19...2012 Vijaya Yatra.)

Another such Dharmic principle common to all is to speak the truth. The Jagadguru recalled the words of Kalidasa in his poetic work, Raghuvamsha, when the great poet describes the kings in the lineage of Raghu Maharaja as सत्याय मितभाषिणाम् – those who spoke little for the sake of truth. The Jagadguru explained that this trait of the kings was to refrain from speaking at length unless necessitated for. As it is not easy to control one's tongue, every word spoken was measured giving no opportunity of uttering a lie. Illustrating thus, the Jagadguru advised the devotees to speak measuredly because overindulgence in speech often leads to the telling of lies.



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The Jagadguru also spoke about a third Dharmic principle – वित्तस्य पात्रे व्ययः – that one's wealth must be spent in charity to the deserving. In the past centuries, the rich used to construct temples out of a sense of rendering service, as thousands of people could then come to the temple and get solace. The Jagadguru also stressed upon the fact that one must seek security in life only by wealth acquired through just means – न्यायोपार्जितवित्तेन कर्तव्यं ह्यात्मरक्षणम् . If a person procures wealth unjustly, he will lose it in the very ways he obtained them unjustly.

Camp : Nagercoil, April 18-19 , Vijaya Yatra, 2012.

Acharya Sandeshah : 2

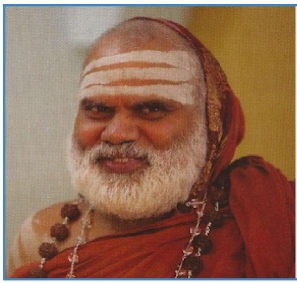
Jagadguru mentioned that the family of Sri Kittamani Iyer had the distinction of three successive generations welcoming the same Acharya at the same place. The Jagadguru expressed happiness that the same bent of mind and fortune in matters of serving the Guru had



developed in the present generation of the family.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji @ ramayanpatti ,April 29-30, 2012 Vijaya Yatra.)

Just as the Lord is not pleased by external exhibition but by devotion, the Guru too is pleased only by true devotion. The Shastras say that देवमिव आचार्यमुपासीत – Worship the Guru

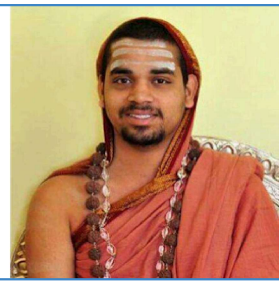


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as the Lord. The devotion towards the Guru will result in our Shreyas. It is natural for everyone to desire the best for oneself. This will come about only by the Grace of the Lord and the Guru
Source : www.vijayayatra.com

Acharya Sandeshah : 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.

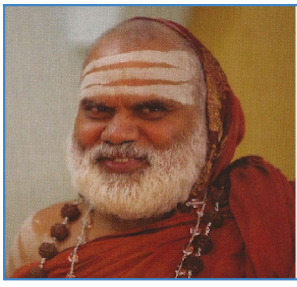
While He took birth in Kerala, He established His Peethams in Karnataka, Gujarat, Odissa and in the far north of Bharata. Even so many centuries ago, He envisioned national integration and acted accordingly. He directed Maharashtrians to offer worship at Rameswaram, the Namboodiris of Kerala to worship 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 the West (at Dwaraka), and Totakacharya from Karnataka as the Peethadhipati in the North (at Badari).

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>

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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 Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.



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 {The Ubhaya Jagadgurus then graced the Bharati Tirtha Vidyarthi VilasaH building, built around the 22 year-old banyan tree that had been planted by Sri Mahasannidhanam during His Vijaya Yatra in 1995}.

Q : Why is Japa important in our life? **Swamiji :** Bhagavan Sri Krishna says in the Bhagavad Gita, "Yajnanam japa yajnosmi". Among yajnas, I am japa yajna (Chapter 10 Sloka #25). This shows how much importance Bhagavan gives to Japa yajna and encourages it.

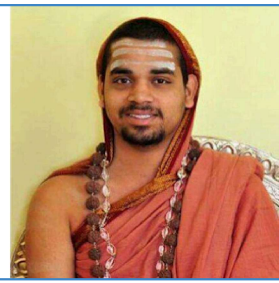


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The mind forms an important and integral part of our life but we need to keep it under control. If we let it loose, it will wander. Though we try to keep the mind under control through the intellect, it needs some training and support. Japa plays a crucial role in that. Japa sets a routine and orderliness to the thinking pattern of the mind and helps in bringing the mind under control. In this human birth, the right mind is an important tool to understanding and attaining moksha. Japa yields seen (drishta) and unseen (adrishta) benefits in conditioning the mind. Considering all this, it becomes quite clear that japa has an important role to play in our lives.

It is good for both boys and girls to get initiated from childhood itself. Traditionally, when about 8 years of age, a child would have been initiated into the practice of japa by elders in the family. It would get engrained at that young age, that not a day's japa would get skipped. Also, it is very easy to do and does not need paraphernalia.

Q : While doing any Mantra Japa, is it a must to get Upadesam from a Guru?

Swamiji: Yes. Japa without upadesam (initiation) by a guru will not bear purna phala (complete benefit).

Q : If so, please tell us, how we should approach a Guru?

Swamiji : You can ask any religious guru for mantropadesham.

Approach a guru of the tradition with which you are connected. Your family or friends could help establish the link.

You should participate in their satsangs and be part of their organisation for a while.

You should express your shraddha bhakti to instil the confidence in the guru that you would sincerely perform the japa.

You should do namaskarams to the guru, offer them fruits etc and request for a mantropadesham for performing japa.

Q : Mantra Japas can be chanted any time without counting or is there any procedure?

Swamiji : Mantra japa should be chanted as per the count giving quality time at least once a day. It graduates to becoming a natural process by which the japa just keeps running in the mind. This is called mantra siddhi.

Days of asaucham are exceptions for chanting the mantra. One should not chant during those times, though it may just keep running in the mind. Such mental activity is not wrong and need not be stopped.

Q : Suppose after doing "Kayena vacha..." if we continue our Mantra Japa, how to conclude it before going to bed. Please explain to us.

Swamiji : If we continue the mantra japa, at bedtime one can conclude it by saying "Kayena vacha..." in the mind. The ritual of offering water with it is not mandatory then.



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Learn Sanskrit

अव्ययपदानि - Conjunctions

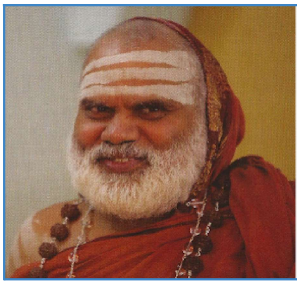
सायं: - in the evening	सायंप्रातः - in the morning and evening	प्रतिदिनं - daily	ततः - then
अथ - then	अतः - because	यतः - because when followed ततः	एव - only
उच्चै - high, loud	चिरं - for long	प्रायः - mostly	पुनः - again
पुरतः - before	अतः एव - only because	सद्यः - at once	तदा - at that time
शनैः - slowly, softly	वा - or	अथवा - or	सम्यक् - nicely

Conjunction that ask a question:

कदा - When ?	कुत्र - Where ?	कथं - How ?
कुतः - Why, from where ?	किमर्थं - Why ?	किमिति - For what ?

Masculine nouns ending in अः

अचलः - hill	अमरः - God	आकाशः - sky
आलयः - Temple	ईशः - God	काकः - crow
कूपः - Well	अच्युतः - Achyuta (Vishnu)	अश्वः - Horse
आनन्दः - Joy	इन्द्रः - Indra	उपायः - Solution
कुमारः - Youth	केशवः - Kesava	गजाननः - Gajananana Ganesha
गुहः - Guha	गोपालः - Gopal	जनकः - Father
ज्वरः - Fever	तोरणः - Arch	दीपः - Lamp



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सुभाषितानि subhāṣitāni

Admirable : Character

न ज्ञातिर्दृश्यते देवैः शीलः कल्याणकारकः ।
 चाण्डालोऽपि हि शीलस्थस्तं देवाः ब्राह्मणं विदुः ॥
 प्रशंसनीय (शील) अवदानशतक/२०४
 na jñātirdṛśyate devaiḥ śīlaḥ kalyāṇakārakaḥ .
 cāṇḍālo'pi hi śīlasthastam devāḥ brāhmaṇam viduḥ ..
 praśamsanīya (śīla) avadānaśataka/204

The deities and the scholars do not bother about anyone's family but they see only the character of an individual, which is beneficial to all. Even if a cāṇḍāl has good character, the gods accept him as a Brahmaṇa



Tradition : control of Mind

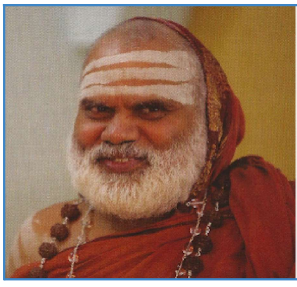
न चेन्द्रियाणि पश्यन्ति, मन एवात्र पश्यति ।
 मनस्युपरते राजन् इन्द्रियोपरमो भवेत् ॥
 संस्कार-संस्ृति (मन का संयम) महाभा./शान्ति./३११/१९
 na cendriyāṇi paśyanti, mana evātra paśyati |
 manasyuparate rājan indriyoparamo bhavet ||
 saṁskāra-saṁsṛti (mana kā saṁyama)
 mahābhā./śānti./311/19

The senses do not by themselves indulge in their own pleasures; the mind too shares them. But when the mind goes quiet inside, the senses stand controlled on their own.

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

Education : Devotion to Duty

अनिर्वेदः श्रियो मूलं अनिर्वेदः परं सुखम् ।
 अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः ॥
 शिक्षा (सद्गुण-कार्यव्यस्ता) वा.रामा./५/१२/१०
 anirvedaḥ śriyo mūlam anirvedaḥ param sukham |
 anirvedo hi satatam sarvārtheṣu pravartakaḥ ||
 śikṣā (sadguṇa-kāryavyastā) vā.rāmā./5/12/10



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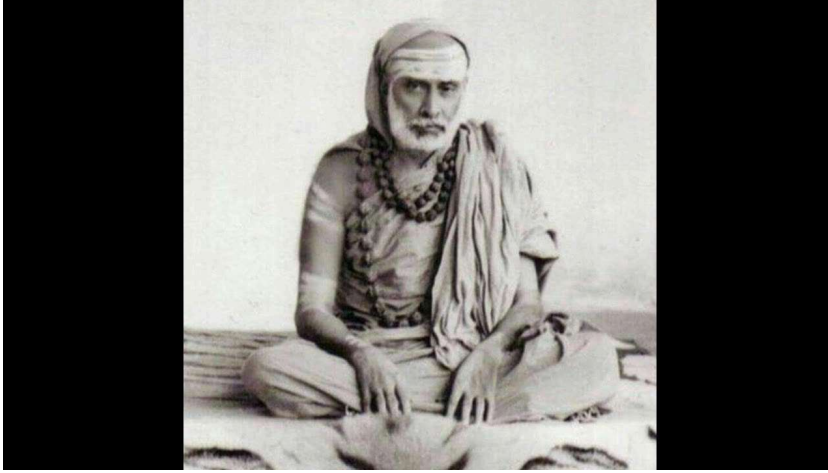
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To remain engaged in the performance of duty is the source of fame and greatness, never to shun one's duties is the source of happiness and the faith and commitment to one's duty propels one to act.



Desire (Removing of cover of greed)

हिरण्मयेन पात्रेण
सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय
दृष्टये ॥

कामना (लोभ का पर्दा
हटाने की) इशोपनिषद्/१५
hiraṇmayena pātreṇa
satyasyāpihitam mukham |
tattvam pūṣannapāvṛṇu
satyadharmāya dr̥ṣṭaye ॥

kāmanā (lobha kā pardā haṭāne kī) iśopaniṣad/15

O the nourisher of the world, God! The reality is hidden by the attractive things of the world. O God, remove that cover from my intellect, so that I may be able to know the reality of dharma. (Jagadguru Śankarācārya His Holiness Śrī Śrī Śrī Chandrashekara Bhārati Mahāswāmiji,)

Friendship : Transitory

हत्सु पीतासो युध्यन्ते दुर्मदासो न सुरायाम् ।
ऊर्ध्वं नग्ना जरन्ते ॥

शिक्षा (कैसी हो) ऋग्./८/२/१२

hṛtsu pītāso yudhyante durmadāso na surāyām |

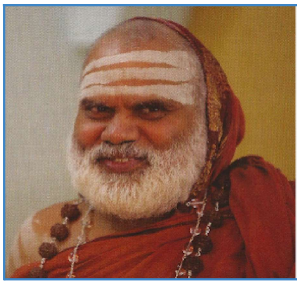
ūdharna nagnā jarante ॥

śikṣā (kaisī ho) ṛg./8/2/12

Just as one experiences bliss after having taken Somaras, education should also give us both satisfaction and happiness. Let us not have education that makes one indulge in misdeeds. Let us, the students desire to have educators who impart quality education just as small babies desire to have their mothers around to give them milk.

Nation : The importance of the Leader

मर्यादानां नृपो मूलमापगानां यथा नगाः ।
अनाचारे स्थिते तस्मिन् लोकस्तत्र प्रवर्तते ॥



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राष्ट्र (राष्ट्रनायक का महत्त्व) पद्मपुराण/५३/५
maryādānāṃ nṛpo mūlamāpagānāṃ yathā nagā: |
anācāre sthite tasmin lokastatra pravarttate ||
rāṣṭra (rāṣṭranāyaka kā mahattva) padmapurāṇa/53/5

Just as mountains are the main sources of rivers, similarly the kings are the foundation of moral conduct. If the ruler becomes corrupt, so do his subjects.



Tradition : Householder

चतुर्थमायुषो भागमुषित्वाद्यं गुरौ द्विरौ
द्विजः ।
द्वितीयमायुषो भागं कृतदारो गृहे वसेत्
॥
संस्कार-संस्कृति (गृहस्थ) मनु./४/१
caturthamāyūṣo bhāgamuṣitvādyam
gurau dvirau dvija: |
dviṭīyamāyūṣo bhāgaṃ kṛtadāro gṛhe
vaset ||
saṃskāra-saṃskṛti (gṛhastha)
manu./4/1

A twice-born should spend the first

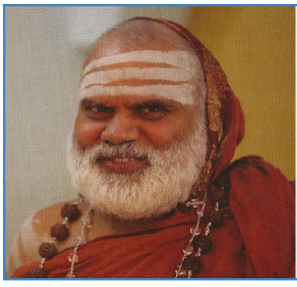
quarter of his life with his teacher and the next as householder.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, On October 15th 2008, blessing the royal scion of Travancore Sri Uthradom Thirunal Marthanda Varma came to Sringeri Royal Scion of Travancore)

Friendship : Method

अतः परीक्ष्य कर्त्तव्यं विशेषत् सङ्गतं रहः ।
अज्ञातहृदयेष्वेवं वैरीभवति सौहृदम् ॥
मित्रता-सङ्गति (विधि) अभिज्ञानशा./५/२७
ata: parīkṣya karttavyam viśeṣat saṅgataṃ raha: |
ajñātahṛdayeṣvevaṃ vairībhavati sauhṛdam ||
mitratā-saṅgati (vidhi) abhijñānaśā./5/27

For saving oneself from getting cheated, one should not become friendly without full knowledge of the other party, because unknown hearts take no time in becoming enemies from friends.



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Defamable : Knowingly committed sin

अज्ञानेन कृतं पापं यत्तज्ज्ञानेन मुच्यते ।

ज्ञानेन यत्कृतं पापं तदत्र केन मुच्यते ।

निन्दनीय (जान-बूझकर किया गया पप) वीरवर्धमानचरितम्/१०/९३

ajñānena kṛtaṃ pāpaṃ yattajjñānena mucyate |

jñānena yatkr̥taṃ pāpaṃ tadatra kena mucyate ||

nindaniya (jāna-būjhakara kiyā gayā papa) vīravardhamānacaritam/10/93

If a sin has been committed in ignorance, it can be atoned with penance but if it has been committed knowingly, how could one get that atoned ?



Tradition : Importance of Good Habit

धर्मः सत्यं तथा वृत्तं बलं चैव तथाप्यहम् ।
शीलमूला महाप्राज्ञ सदा नास्त्यत्र संशयः ॥

संस्कार-संस्कृति (शील का महत्त्व)

महाभ./शान्ति./१२४/६२

dharma: satyaṃ tathā vṛttaṃ balaṃ caiva tathāpyaham |

śīlamūlā mahāprājña sadā nāstyatra saṃśaya: ||

saṃskāra-saṃskṛti (śīla kā mahattva) mahābha./śānti./124/62

Laxmi is telling Prahlada, "O Prahlada! Dharma, truthfulness, strength and character, all these are important, but I prefer good behaviour to all of them. I have no doubt on this count."

(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārātī Mahāswāmiji had Darshan at the Subrahmanya Temple on Sri Subrahmanya Shashthi, which was celebrated at Sringeri on December 2, 2019.)



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Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : योऽयं संसारी जीवः स उभयलक्षणेन तत्त्वाप्रतीबोधरूपेणा बीजात्मना अन्यथाग्रहणलक्षणेन च अनादिकालप्रवृत्तेन मायालक्षणेन स्वप्नेन मम अयं पिता पुत्रः अयं नप्ता क्षेत्रं पशवः अहम् एषां स्वामी सुखी दुःखी क्षयितोऽहम् अनेन वर्धितश्च अनेन इति एवंप्रकारान् स्वप्नान् स्थानद्वयेऽपि पश्यन् सुप्तो यदा वेदान्तार्थत्वाभिज्ञेन परमकारुणिकेन गुरुणा नाऽसि एवं त्वं हेतुफलात्मकः किं तु तत्त्वमिसि इति प्रतिबोध्यमानो यदा तदा प्रतिबुध्यते । सर्वशास्त्राणां यत्नतो विधेयो अर्थो दुश्चरितात् च उपरमणम् । न हि तत्काले शक्यते किञ्चित् सम्पादयितुम्; कर्मणा नीयमानस्य स्वातन्त्रयाभावात् ।

Acharyal's commentary : This transmigrating individual soul, while seeing in both the (waking and dream) states such dreams as 'This is my father, son, grandson, this is my field, these are my animals, I am their master, I am happy, miserable, am despoiled by this one, have gained through this one,' and so on, under the influence of sleep that is but māyā whose activity had no beginning and which has the two facets of non-perception of Reality or the causal state, and false perception of Reality, when by a most gracious teacher who has realized the truth that forms the purport of the Upaniṣads, he (the individual) is awakened through the teaching, 'Thou art not a bundle of causes and effects, but thou art that,' then he understands.

---Māṇḍūkyaopaniṣad 1.7.16

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