



# Voice of Jagadguru

advaitam paramanandam



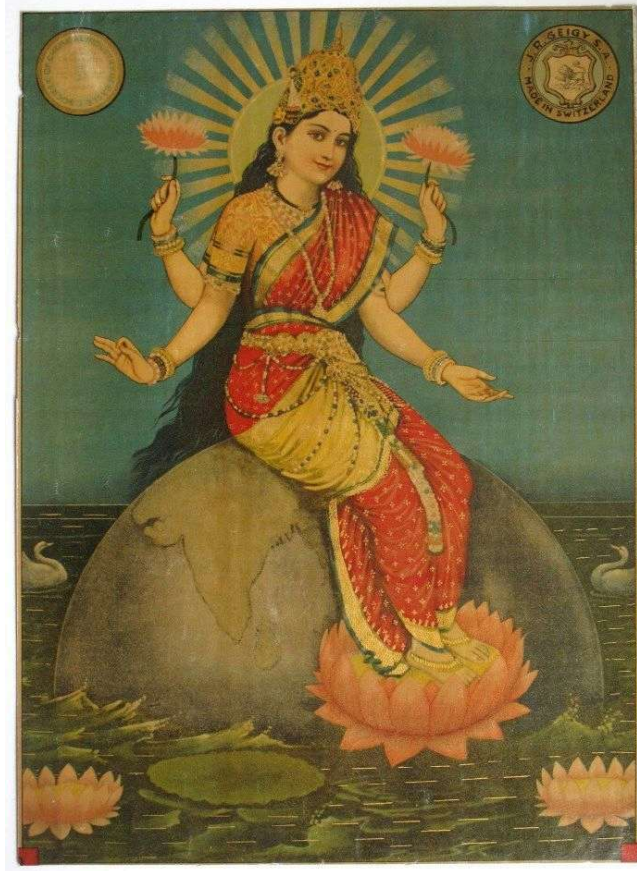
an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Prārthanā



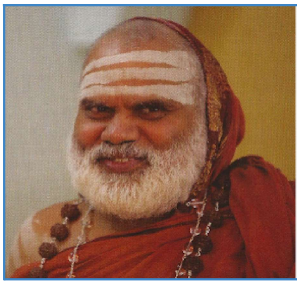
भूमि-नमस्कारः

समुद्रवसने देवि पर्वतस्तनमण्डले ।  
विष्णुपत्नि नमस्तुभ्यं पादस्पर्श क्षमस्व मे ॥

bhūmi-namaskāra:

samudravasane devi parvatastanamaṇḍale |  
viṣṇupatni namastubhyaṃ pādasparśaṃ kṣamasva me ||  
karamūle sthitā gaurī prabhāte karadarsanam ||

My salutation to the wife of Lord Mahāviṣṇu, whose residence is ocean and mountains as breasts. Kindly pardon me for keeping my legs on you.

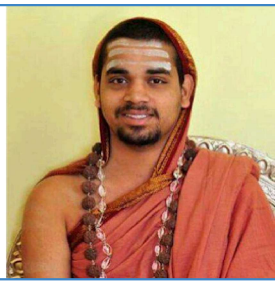


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Acharya Sandeshah : 1

The Jagadguru quoted the Vedic verse that states that the very existence of the world depends on Dharma. The Lord incarnated as Sri Adi Shankaracharya in Kali Yuga to protect Dharma. Prior to Sri Shankaracharya's incarnation, Lord Subrahmanya incarnated as Sri Kumarila Bhattapada to resuscitate the faith in Karma Kanda of the Vedas. Sri Bhattapada was a great Mimamsaka and defeated many Buddhists in debate and established that Vedas are the



supreme source of knowledge.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji giving the keys to the golden door to Thakkaar and the Joint Commissioner of temple @ Tiruchendur May 4-5, 2012 Vijaya Yatra.)

The Jagadguru then spoke about a couple of incidents in Sri Bhattapada's life. King Sudhanva had told the followers of Sanatana Vaidika Dharma and the Buddhists that whosoever climbs a hill, leaps from the top of it and returns unhurt will be the victor. While the Buddhists



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

hesitated, Sri Bhattapada immediately went atop the hill, shouted “If the Vedas are true, may no harm befall me” and he leapt from the hill and returned unharmed. However, when the Buddhists objected to this kind of a test, King Sudhanva thought of another test. He placed a snake inside a pot and asked the two factions to guess what was contained in the sealed pot.

Overnight, the Buddhists used their logic and inferred what was inside the pot. The following day, they replied to the king that the pot contained a snake. With the blessings received from Lord Surya, the Vedic followers told the King that the pot contained an idol of Lord Narayana lying on the serpent – “भोगीशभोगिशयनो भगवानिति भूसुराः”

Even as the king was surprised at their respective answers, a heavenly voice directed the king to believe the answer of the Vedic followers and check the pot. King Sudhanva checked the pot and indeed found an idol as described by the Vedic followers. Sudhanva realized that the greatness of the Vedas and the fact that whatever words come forth from a Vaidika who has studied the Vedas properly become true.

Thus it was Lord Subrahmanya who incarnated as Sri Bhattapada and initiated the rejuvenation of Sanatana Dharma. The Jagadguru spoke about the greatness of the Lord as expressed by Sri Adi Shankaracharya –

**चिदेका षडास्या हृदि द्योतते मे**

**मुखान्निःसरन्ते गिरश्चापि चित्रम् ॥**

**cidekā ṣaḍāsyā hṛdi dyotate me |**

**mukhānniḥsarante giraścāpi citram ||**

The Lord’s power is such that He can make even a dumb speak, cure the greatest of diseases, destroy all evil and bestow all auspiciousness. Hence, it is essential to worship Lord Subrahmanya with great Bhakti.

Camp : Tiruchendur, May 4-5 , Vijaya Yatra, 2012.

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

## Acharya Sandeshah : 2

Short messages from Sringeri Jagadgurus:

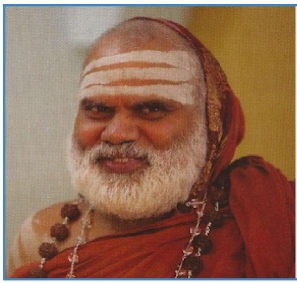
Sringeri Jagadguru on What can we Offer God? (Tamil) Rough Translation

The Jagadguru also stated that the Lord is an ocean of compassion. There is no limit to His compassion. Whoever you may be, the Lord showers His grace when you approach Him with devotion. The Jagadguru quoted the following verse from the Bhagavad Gita conveying that the Lord accepts anything, be it a leaf, flower or even water provided it is offered with devotion -

**पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।**

**तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥**

**patraṃ puṣpaṃ phalaṃ toyam yo me bhaktyā prayacchati |**

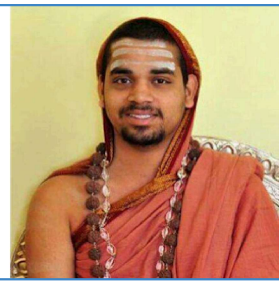


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

**tadaḥaṃ bhaktyupahr̥tamaśnāmi prayatātmanaḥ ||**

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiḥ @ Tiruchendur Temple, May 4-5, 2012 Vijaya Yatra.

The Jagadguru then spoke about what could be a real offering to the Lord who is ever-fulfilled and has no wants. In one of His Stotras, Sri Adi Shankaracharya poses the



question as to what can be offered to the Lord who has everything.

The only offering is to place the mind at the Lotus Feet of the Lord. You may wonder as to how you can take the mind and place it at the Lord's feet when the mind is not an entity that can be

caught hold of. Placing the mind at His Lotus Feet only means that one must always remember the Lord.

The Jagadguru instructed the devotees to shun indulgence in unnecessary talk, listening to unnecessary talk, looking at unnecessary scenes, and the performance of prohibited actions. Focus your mind and senses on the Lord, talk about and listen to His Lilas, engage in His worship and remember Him. This is the path to make our lives purposeful.

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

Video: <https://www.youtube.com/watch?v=-JptZsUBwpU&feature=youtu.be>

Source: <http://vijayayatra.sringeri.net/archiveyatra/aruppukottai-may-15-16-2012/>

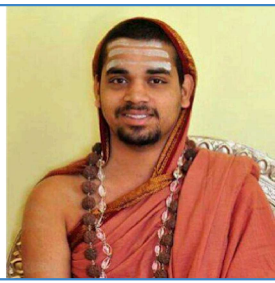


# Voice of Jagadguru

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 :** Is traditional dressing code a must for doing pooja or Parayanam etc?

**Swamiji :** It is preferable to adopt a traditional dress code generally and at least for pooja. We are presenting ourselves before the Lord while conducting puja or doing parayanam. Our dress is simple and ensures purity.

Adorning the uniform inspires the police and the military men's courage and patriotism. So, being appropriately dressed sets the tone and fuels deeper involvement. Several advantages of



our traditional dress including medical benefits are also being shared these days-how the nine yards saree protects the spine etc.

It is important to turn the pages of history to remember that lifestyle and dressing changed with the coming of the British and further changes have come with the opening of global markets.

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda

Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, @ Vedapuri, On May 31st 2012, Vijaya Yatra.

**Q :** When sick and not able to follow the procedures in dressing code, how to do Pranayama or chanting of mantras? What is to be followed?

**Swamiji :** When it is not feasible to follow the traditional dress code, one may mentally imagine themselves to be adorned in such clothes. Bhavana or attitude is most important. This is not to take away the fact that as far as possible it is good to dress in traditional clothes. Exceptions are under compulsion.

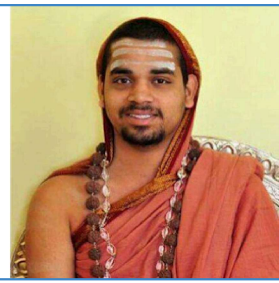


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

**Q :** If suppose we sleep in the morning or in between time, how should we do our evening Parayanam?

**Swamiji :** One should not sleep in Sandhya kaala (sunrise and sunset). One should also not sleep during the day and keep awake in the night.



Purifying oneself by Snanam (having a bath) prior to parayanam should be followed.

Jagadguru Śankarācārya  
His Holiness  
Mahāsannidhānam Śrī Śrī  
Śrī Bhārati Tīrtha  
Mahāswāmiji and  
Jagadguru Śankarācārya  
His Holiness Sannidhānam  
Śrī Śrī Śrī Vidhuśekhara  
Bhārati Mahāswāmiji @  
Pudukkottai , May 13 - 14  
,2017 Vijaya Yatra

**Q :** Many nowadays are avoiding preparing naivedyam in house. They are buying from outside and offering it as naivedyam in pooja. Is this correct? Can it be done?

**Swamiji :** Naivedyam is offered before Bhagavan with gratitude for what we have got by His grace. In our culture, the performance of every action connects us with God. When we prepare naivedyam, we ensure purity of body and mind and carry a prayerful attitude. What is offered to Bhagavan becomes prasadam. Prasadam removes raga-dvesha (likes and dislikes) and it comes from Him.

Preparing neivedyam ourselves gives us quality time with Bhagavan and the attitude gives happiness and peace to the mind. Sourcing it from outside in the event of inability should not become an accepted practice.

**Q :** Due to lack of time many are not doing Daily Pooja. How to do Daily Pooja without any excuse? Kindly help us and teach that procedure Swamiji

**Swamiji :** It needs a deep understanding of the benefits, discipline and practice to maintain a routine. We never lack time to eat every day. Just as food nourishes the body, prayers nourish the mind. One needs to initially invest the time and effort initially. Once it becomes a practice it would not get skipped generally.



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Learn Sanskrit

#### Meaning of Difficult words:

सलिलम्, तोयम् = water	चित्रम् = picture	पर्णम् = leaf
शीर्षम् = head	नेत्रम् = eye	विपिनम्, वनम् = forest
हरिणः = deer	नक्षत्रम् = star	मन्दिरम्, गृहम् = house
कमलम् = lotus	मित्रम् = friend	पुष्पम् = flower

स्युल, पीवरः = fat	प्राज्ञः = intelligent	हरितः = green
कृशः = slim	खर्वः = dwarf	शुक्लः = white
चतुरः = clever	दीर्घः = long	कृष्णः = black
उन्नतः = high	ह्रस्वः = small	लोहितः = red
मन्दः, अज्ञः ignorant	पीतः = yellow	नीलः = blue

कुम्भकारः = potter	मृत्तिका = mud	सह, साकम्, समम्, सार्धम् = alone-with
कीदृशः = what type	वयति = weaves	कार्पासः = cotton
विना = without	अम्बरम् = cloth	और्णम् = wollen
कुविन्दः = weaver	सतीर्थः = fellow-student	कौशेयम् = silk

शिक्षकः = teacher	कर्णः = ear	रथः = chariot
छात्रः = disciples	कण्ठः = neck	गजः = elephant
शुकः = parrot	सेवकः = servant	सुकः, देवः = god
पिकः = cuckoo	बाणः = arrow	विशालः = vast



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### सुभाषितानि subhāṣitāni



**Tradition : A bad king, destructor of the nation.**

त्वद्विधः कामवृत्तो हि, दुःशीलः  
पापमन्तितः ।  
आत्मानं स्वजनं राष्ट्रं स राजा हन्ति  
दुर्मतिः ॥

{राष्ट्र का विनाशकारी राजा  
(वा.रामा./अरण्यका./३७/७)}

tvadvidha: kāmavṛtto hi, du:śīla:  
pāpamantita: |

ātmānaṃ svajanaṃ rāṣṭraṃ sa rājā hanti  
durmati: ||

{rāṣṭra kā vināśakārī rājā  
(vā.rāmā./aranyakā./37/7)}

(Jagadguru Śankaracārya His Holiness

Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, March 7-10, 2012 Vijaya Yatra, blessing the gathering @ Salem Camp)

Mārīch told Ravana, "Hey King! An oversexed, wicked and a perpetual sinner like you, brings utter ruin to himself, his kingdom and all his relatives."

### Guru : The functions and qualities of a Guru

अवर्तु नः पितरः सुप्रवाचना उत देवी देवपुत्रे ऋतावृधा ।  
रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसः पिपर्त्तन ॥

{गुरु (गुण और कार्य) ऋग/१/१०६/३}

avartu na: pitara: supravācanā uta devī devaput্রে ṛtāvṛdhā |

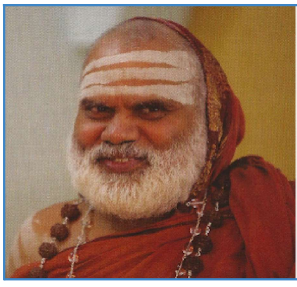
rathaṃ na durgādvasava: sudānavo viśvasmānno aṃhasa: piparttana ||

{guru (guṇa aura kārya) ṛg/1/106/3}

Let excellent speakers and highly knowledgeable Gurus by imparting instruction keep us away from sins just as a learned charioteer possessing superior and sinless qualities can steer his chariot away from bad roads. Similarly, let a scholarly mother also by making her child knowledgeable keep him away from undesirable habits.

### Different levels of Students

अक्षण्वन्तः कर्णवन्तः सखायो मनोजवेष्वसमा बभूवुः ।



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

आदग्नास उपकक्षास उ त्वे हदा इव सात्वा उ त्वे ददृशे ॥  
{शिष्य (विभिन्न-स्तर) ऋग्.१०/७१/७}

akṣaṅvanta: karṇavanta: sakhāyo manojaveṣvasamā babhūvu: .  
ādaghnāsa upakakṣāsa u tve hradā iva snātvā u tve dadṛṣe ..

{śiṣya (vibhinna-stara)  
rg.10/71/7}

(Jagadguru Śankarācārya His Holiness Śrī Śrī Śrī Vidhushekara Bhāratī Mahāswāmiji, @ Palani April 22-23 , 2017 Vijaya Yatra)



In a group of persons who go for a bath into a pond, each one takes his bath according to his liking and ability. Whereas a few while remaining sitting on the rim of the pond feel satisfied by touching water with their feet, others dare to enter it to some depth. There are how-ever a

select few who go to the centre of the pond and enjoy swimming in the deep water. Although all students possess eyes and ears alike but each one is different in aptitudes and abilities. Therefore, while a few hear only the words spoken by the teacher, others follow its meaning as well. Some intelligent ones understand even the hidden import of the words. The differences in pupils' understanding lie in their own potentialities and attitudes and not in the teaching of the teacher . He teaches them all the same content in the same manner.

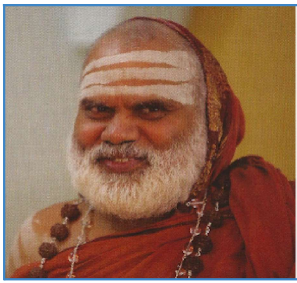
### A contemptible Brahmaṇa

ज्ञानविज्ञानविमुखः साकार इव भूसुरः ।  
दीक्षेव दक्षिणाहीना ज्योत्स्नाहीनेव शर्वरी ॥  
{निन्दनीय (ब्राह्मण) स्कन्दपुराण/वै.ख.वै.मा.३२/४}

jñānavijñānavimukha: sākāra iva bhūsura: |  
dikṣeva dakṣiṇāhīnā jyotsnāhīneva śarvarī ||

{nindaniya (brāhmaṇa) skandapurāṇa/vai.kha.vai.mā.32/4}

Indifferent to knowledge and science a Brahmaṇa is like initiation without fees or a night without moon - light.

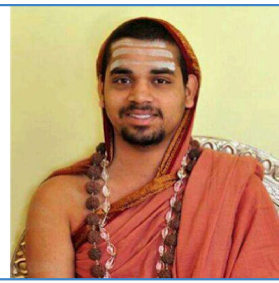


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Stray Thoughts on Dharma

To live rightly is a more difficult problem because the significance of the word "right" is even more various than that of the word "well". Here again, whatever be our difference as regards its implications, we cannot differ on the fact that the root-conception on which our ideas of right are all based is Truth. Truth as a practical guide of life has necessarily to be viewed with particular reference to the several aspects of our being. We are not alone in this manifold universe and we are at every step coming into contact with the external world around us. The universe has been analysed by our ancient seers as coming under three heads:-

- i) Adhyatma concerning the individual.
- ii) Adhibhuta concerning the perceptible world around us and
- iii) Adhidaivata concerning the cosmic forces ruling the former two.

Relating the question of truth to the universe in these three aspects, we are able to see that to live rightly is

- i) to live true to one's self.
- ii) to live true to our fellow-beings, man and others and
- iii) to live true to God.

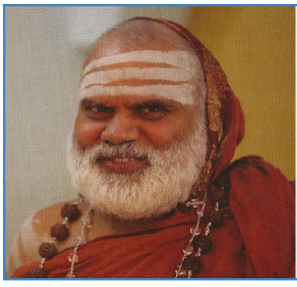
Our education must therefore impart to us a clear conception of what is truth and how to live it in the above three aspects, that is, in other words, to teach us what is our duty to ourselves, our duty to our fellow-beings and our duty to God.

To sum up, the problems of life which we are called upon to solve at every moment to our lives are

1. Health
2. Comfort
3. Happiness
4. Duty to one's self
5. Duty to fellow-beings and
6. Duty to God.

The personality that inheres in us is two-sided, the material and the spiritual. The former three problems may be said to relate to the material side of us and the last three to our spiritual side. Our present school education confines itself to loading the mind of the student with things which are of the least practical use to him and does not concern itself with the above vital questions. It has become therefore incumbent on those who have the welfare of the rising generation at heart to direct their energies towards remedying this fatal omission and imparting this much needed and true education.

(Will continue....)



# 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 :** न हि सृष्ट्याख्यायिकादिपरिज्ञानात् किञ्चित् फलम् इष्यते । ऐकात्म्यस्वरूप-परिज्ञानात् तु अमृतत्वं फलं सर्वोपनिषत्प्रसिद्धम् ।

**Acharyal's commentary :** The mere acquaintance with anecdotes regarding creation etc. leads to no useful result, whereas it is well known in all the Upaniṣads that from the knowledge of the unity of the Self follows immortality as a result.

--- Aitareyopaniṣad 1.9.1

**Sloka :** स्मर्तुः स्मरणे हि सति आकाशादि सर्वम् अर्थवत्, स्मरणवतो भोग्यत्वात् । असति तु स्मरणे सदपि असदेव, सत्त्वकार्याभावात् ।

**Acharyal's commentary :** Space and all other things become meaningful when the recollector has his memory, because they are meant for the enjoyment of a man of memory. When there is no memory, even an existing thing surely becomes non-existent, because there is absence of any purpose to be served by its existence.

--- Chāndogya Upaniṣad 7.13.1

**Sloka :** कामनिमित्तपुत्रवित्तादिसम्बन्धनियमाभावमात्रं, न हि ततः अन्यत्र गमनं व्युत्थानमुच्यते । अतो न गार्हस्थ्य एव अकुर्वत आसनम् उत्पन्नविद्यस्य । एतेन गुरुशुश्रूषातपसोरपि अप्रतिपत्तिः विदुषः सोद्धा ।

**Acharyal's commentary :** Renunciation is defined as the mere absence of a well-established relationship with wealth, property, friends, sons etc arising from desire and not as the mere moving away from that domestic life. And so the dull man of realization cannot continue in the material domestic life itself. Hereby it is established that for an illuminated soul there can be no acceptance of such duties as the service of the Guru, or practice of austerities.

--- Aitareyopaniṣad 1.1Intro

**Sloka :** श्रोत्रेण वेदा गृह्यन्ते तदर्थविज्ञानं च, ततः कर्माणि क्रियन्ते, ततः कामसम्पत् । इति एवं कामसम्पद्-हेतुत्वात् श्रोत्रं वा सम्पत् ।

**Acharyal's commentary :** The Vedas and the knowledge of their meaning are acquired through the ear, and then are performed. From that results fulfilment of desires. Thus, being the cause of fulfilment of desires, the ear surely prosperity.

--- Chāndogya Upaniṣad 5.1.4



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

**Sloka :** न हि सर्वक्रियाकारकफलभेदबुद्धितिरस्कारिण्या ब्रह्मविद्यायाः शेषापेक्षा सहकारिसाधनसम्बन्धो वा युज्यते । सर्वविषयव्यावृत्त-प्रत्यगात्मविषयनिष्ठत्वाच्च ब्रह्मविद्यायाः तत्फलस्य च निःश्रेयसस्य ।

**Acharyal's commentary :** It is not reasonable that the knowledge of Brahman, which repels all ideas of distinction of deeds, doers and results, should have dependence on any attributive constituent or any relation with any helpful accessory, and because the knowledge of Brahman and its result, freedom are concerned only with the indwelling Self which is unassociated with any object.

---- Kenopaniṣad - Padabhāṣya 4.7

**Sloka :** सदेर्धातोर्विशरण-गति-अवसादनार्थस्य उप-नि-पूर्वस्य क्विप् प्रत्ययान्तस्य रूपम् उपनिषद् इति । उपनिषच्छब्देन च व्याचिख्यासितग्रन्थप्रतिपाद्यवेद्यवस्तुविषया विद्या उच्यते ।

**Acharyal's commentary :** The word Upaniṣad is derived by adding upa(near) and ni(with certainty) as prefixes and kvip as a suffix to the root sad, meaning to split up (destroy), go (reach, attain) or loosen. And by the word upaniṣad is denoted the knowledge of the knowable entity presented in the book that is going to be explained

--- Kaṭhapaniṣad 1.1.1 Intro

### Link of the Voice of Jagadguru Quotes App

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

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