

Voice of Jagadguru

advaitam paramanandam



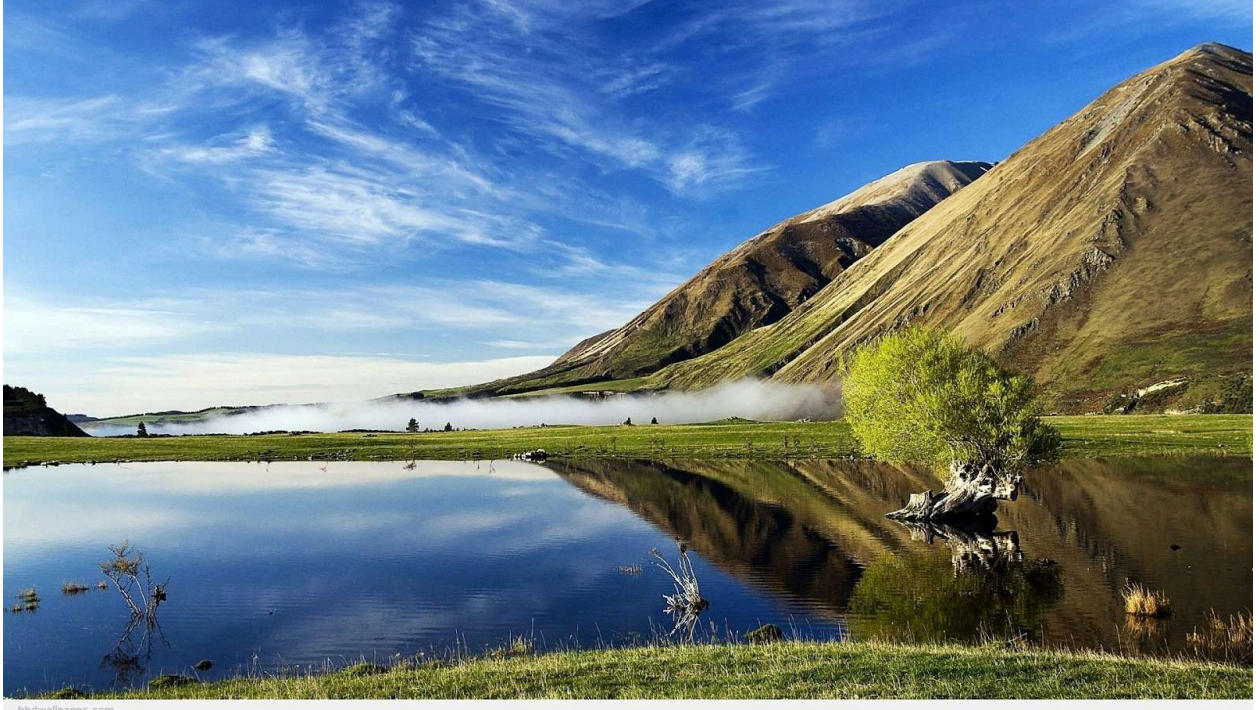
an e-magazine on advaita



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Prārthanā



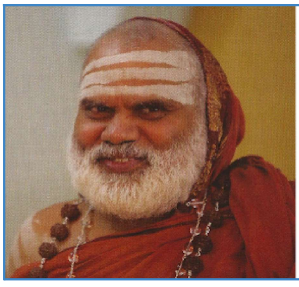
Prayers

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयंस्याम पतयो रयीणाम् ॥

prajāpatē na tvadētān'yan'yō viśvā jātāni pari tā babhūva |
yatkāmāstē juhūmastannō astu vayansyāma patayō rayīṇām ||

Mahānarayana Upanishad : 45 anuvāha

Oh Ishvara! All visible and invisible matter are none other than you (everything is Ishvara). We are surrendering at you by realising the truth. Grace us to enjoy everything in right path. We will serve to this society, with proper knowledge and character with the leadership quality by your grace .



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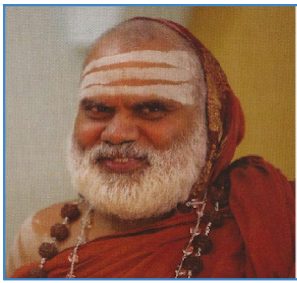
Acharya Sandeshah : 1

What does it mean when we say “the Lord protects Dharma” when He incarnates? Protection of Dharma means that the Lord removes all obstacles by destroying evil forces which stand in the way of adhering to Dharma. Our duty after the Lord’s incarnation is to adhere to Dharma. However it has to be examined whether we are indeed following Dharma. Let us consider the following: Suppose the raw materials for cooking have been procured; the food has been prepared and served. It is for the hungry man to consume the food. The food has not been prepared for those who procured the raw materials, or prepared the food or the person who serves food. Yet if the hungry man complains that he continues to be hungry even though the prepared food is right in front of him, whose fault is it? Is it not his duty to consume the food and



satiate his hunger?

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Kallidaikurichi ,May 5 - 7 ,Vijaya Yatra, 2012)

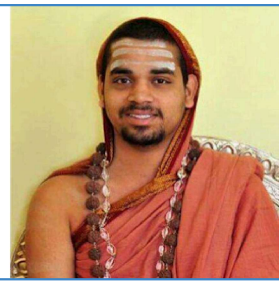


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Similarly, is it not our duty to follow Dharma when the Lord has incarnated, protected Dharma, and given us a human birth? Can we study the Vedas, perform Yagas, worship the Lord and attain Jnana if we had taken birth in any other form? Though the Lord has given us all that is needed for the practice of Dharma, do we utilise this opportunity? The sincerity and focus that one must show towards Dharma has been directed elsewhere by every one of you these days. The mind is not under control and goes after various objects.

There was a time when people refused to go after objects or prosperity if it came in the way of their observing Dharma. There have been instances in the past when the king sent for scholars while they were engaged in Anushtanam, they used to send the king's emissary back saying that they would come only after finishing their Anushtanam. When such a scholar once went to the king after finishing his Anushtanam, the king expressed that he was made to wait for an hour. The scholar replied, "My Anushtana is for the good of all in the country." Such was their dedication to their Dharma.

Today, we become happy when we realize that we had such ancestors. But our happiness and contentment stop right there. How many feel that we should follow in their footsteps and lead our lives like they did? They put Dharma and the Lord ahead of everything else. Today people have wealth, status, comfort and worldly fame as their main focus. What is the point of the Lord incarnating and taking efforts to reestablish Dharma? What is the guarantee that one will get born as a human in the next birth?

The Guru can only show the people the path. We can point out if a man takes a wrong path or is about to fall into a pit. But if he refuses to listen, what can be done? Similarly if people even after being told, continue to do Adharmic activities, what can be done? Only when people adhere to Dharma does the land become bountiful. Hence realize the significance of the Lord's incarnation, your human birth and adhere to Dharma.

Sri Adi Shankara Bhagavatpada established the four Amnaya Peethams only to ensure that there would be someone to keep reminding the masses of the importance of Dharma and bring those who have drifted from the Dharmic path back into the fold. The Acharyas who have followed in the Dakshinamnaya Sri Sharada Peetham have consecrated Goddess Sharada in many places. Hence it is essential to worship Sharada, the Goddess of knowledge, as well as the Guru who is the bestower of knowledge.

Acharya Sandeshah : 2

Short Messages from Sringeri Jagadgurus:

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

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



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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
भक्त्युपहतमश्रामि
प्रयतात्मनः ॥

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.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Poornakumbha Swagata at Papanasa Swamy temple, 2012 Vijaya Yatra.)

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://youtu.be/-JptZsUBwpU>

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

Source : www.vijayayatra.com

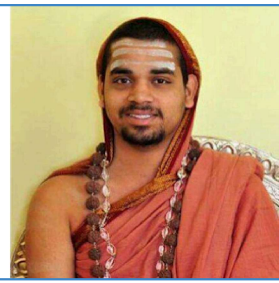


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The Path of Dharma Śāstra

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 Chidbhananda Ashram, Vedapuri, Theni will guide us



according to Vedic Scriptures.

Q: Kindly explain to us what Pitru Paksha (Mahayala Paksham)?

Swamiji : Paksha is a period of fifteen days being the lunar cycle. Mahalaya paksha is a waning fortnight from prathamai (the day after Pournima) to Amavasya, generally occurring in September or

October every year. It is a period dedicated to the ancestors. Offerings are made to the ancestors generally based on the tithi (the lunar cycle day) of their demise with a view to pay homage out of gratitude. The rules relating to food and other lifestyle matters are mentioned in the sastras.

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhananda Ashram, after laying the foundation stone for the building, Sri Bharati Tirtha Vidyarthi VilasaH @ Vedapuri, April 15 - 17,2017 (Vijaya Yatra)

Q : Those who are regularly doing Shraddham to their ancestors, should also do this Mahalaya shraddha? Or can one skip this?

Swamiji : No they should not skip Mahalaya shraddha. Even if shraddham to ancestors is done regularly, one should perform mahalaya shraddha.

Q : Some are doing Mahalaya Shraddha alone and skipping the Shraddham? Is this correct?

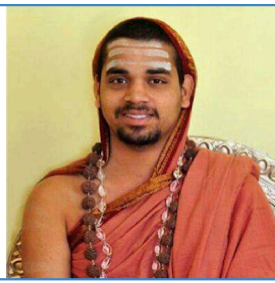


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Swamiji : Shraddham should be performed both on the tithi of the deceased and during Mahalaya paksha also.

Q : Kindly explain what Sannyasa Mahalayam is? Who is eligible for doing this?



Swamiji : Sanyasta mahalayam is done for sanyasis on dwadasi tithi. If anybody has attained siddhi in the family (like father, grand father, father's grand-father) one can do mahalayam on dwadasi tithi.

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

Q : In Mahalaya paksha can we do for our ancestors on any Tithi or it should be done on their respective Tithis? Some are doing it for all the 15 days. What should we follow?

Swamiji : It is good to do this in the appropriate tithis. But since Mahalaya paksha starts on prathamai and stretches till Amavasya, Pournami tithi does not come at all. Some people perform shraddha for ancestors of three generations and eventually it becomes everyday. One may be guided by family's traditional practices and the family purohit in deciding upon this.



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Learn Sanskrit

शिष्टाचारः = Common formulas (Good Practices)

हरिः ॐ = Hello !	चिन्ता मास्तु । = Don't worry.
सुप्रभातम् । = Good Morning	कृपया । = Please
नमस्कारः/नमस्ते । = Good afternoon/Good evening	पुनः मिलामः । = Let us meet again.
शुभरात्रिः । = Good Night	अस्तु । = All right / O.K
धन्यवादः । = Thank You	श्रीमन् । = Sir.
स्वागतम् । = welcome	मान्ये / आर्ये । = Lady
कश्म्यताम् । = Excuse/Pardon me.	साधु साधु / समीचीनम् = Very good.

मिलनम् = Meeting

भवतः नाम किं ? = What is your name ? (masc.)	विक्रयिकः = Salesman
भवत्याः नाम लिम् ? = What is your name ? (fem.)	उपन्यासकः = Lecturer
मम नाम राम । = My name is Ram	अहं यन्त्राकारे कार्यं करोमि । = I am in a factory.
एषः मम मित्रं शिव । = This is my friend Shiva	कार्यालये = in an office
एतेषां विषये श्रुतवान् । = I have heard of them.	महाविद्यालये = in a college
एषा मम सखी सिता । = This is my friend Sita	वित्तकोषे = in a bank
भवान् किं (उद्योगं) करोति ? = What do you do ? (masc.)	चिकित्सालये = in a hospital
भवती किं (उद्योगं) करोति ? = What do you do ? (fem.)	प्रौढशालाये = in a high school
अहं अध्यापकः अस्ति । = I am a teacher (mac)	यन्त्राकारे = in a factory.
अहम् अध्यापिका अस्ति । = I am a teacher (fem.)	भवान्/भवती कस्यां कक्षायां पठति ? = Which class are you in ?



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अधिकारी = Officer	अहं नवमकक्षायां पठामि । = I am in Std. IX
उट्टङ्ककः = Typist	भवतः ग्रामः ? = Where are you from ?
तंत्रज्ञः = Engineer	मम ग्रामः लाल्गुदि । = I am from Lalgudi
प्राध्यापकः = Professor	कुशलं वा ? = How are you ?
लिपिकः = Clerk	कथमस्ति भवान् ? = How are you ?
न्यायवादी = Lawyer	गृहे सर्वे कुशलिनः वा ? = Are all well at home?

सर्वं कुशलम् । = All is well.	कः विशेषः ? (का वार्ता?) = What news?
भवता एव वक्तव्यम् । = You have to say.	कोऽपि विशेषः । = Anything special?
भवान् (भवती) कुतः आगच्छति ? = Where are you coming from ?	अहं शालातः, गृहतः,.....तः = I am coming from school/house..
भवान् कुत्र गच्छति ? = where are you going	भवति वा इति पश्यामः = Let us see if it can be done
ज्ञातं वा ? = Understand ?	कथं आदीत् ? = How was it?
अङ्गीकृतं किल ? = agreed ?	कति अपेक्षितानि ? = How many do you want?
अद्य एव वा ? = Is it today ?	इदानीं एव वा ? = Is it going to be now?
आगन्तव्यं भोः । = Please do come	तदर्थं वा ? = Is it for that?
तत् किमपि मास्तु । = Don't want that.	न दृश्यते ? = Can't you see ?
समाप्तं वा ? = Is it over?	कस्मिन् समये ? = At what time?
तथापि = even then	आवश्यकं न आसीत् । = It was not necessary,
तिष्ठतु भोः । = Be here for some more time.	स्मरतो किल ? = Remember, don't you?
तथा कोमपि नास्ति । = No, it is not so.	महान् सन्तोषः । = Very happy about it.
न विस्मरतु । = Don't forget.	अन्यच्च = besides
तदनन्तरम् = then	तावदेव किल ? = Is It only so much ?



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सुभाषितानि subhāṣitāni

Tradition : Dharma-Adharma

धर्मं यो बाधते धर्मो, न स धर्मः कुधर्म तत् ।
अविरोधात् तु यो धर्मः स धर्मः सत्यविक्रम ॥
संस्कार-संस्कृति (धर्म-अधर्म) महाभा./वनपर्व/१३१/११

dharmam yo bādhate dharmo, na sa dharma: kudharma tat |
avirodhāt tu yo dharma: sa dharma: satyavikrama ||
saṃskāra-saṃskṛti (dharma-adharma) mahābhā./vanaparva/131/11



O King of Ushīnar, truly brave, Raja Shivi! A dharma, which harms the duties laid down in the Dharma of another, is no Dharma. It is Kudharma. That in reality is the Dharma, which is followed in practice without opposing another's Dharma.

Condemnable

अप्रदाता पिता वाच्यो वाच्यश्चोनुषयन् पतिः ।
मृते भर्तरि पुत्रश्च वाच्यो मातुररक्षिता ॥
निन्दनीय (पिता, पति, पुत्र)
महाभा./वनपर्व./२९३/३५

apradātā pitā vācyo vācyasconuṣayan pati: |
mṛte bhartari putraśca vācyo māturarakṣitā
||
nindanīya (pitā, pati, putra)
mahābhā./vanaparva./293/35

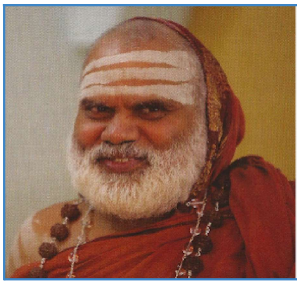
A father who does not marry his daughter off, a husband who does not cohabit with his wife and a son who does not care for his mother

after his father's demise, all these are condemnable.

Jagadguru Śankaracārya His Holiness 35th Acharyal Śrī Abhinava Vidyateertha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji (file picture)

Ideal Culture

अच्छिन्नस्य ते देव सोम सुवीर्यस्य, रायस्पोषस्य ददितारः स्याम ।
सा प्रथमा संस्कृतिर्विश्ववारा स प्रथमो वरुणो मित्रो अग्निः ॥



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संस्कार-संस्कृति (आदर्श संस्कृति) यजु./७/१४

acchinnasya te deva soma suvīryasya, rāyaspoṣasya daditāra: syāma .

sā prathamā saṃskṛtirviśvavārā sa prathamo varuṇo mitro agni: ..

saṃskāra-saṃskṛti (ādarśa saṃskṛti) yaju./7/14

O the good pupil, you are intended to know the education of Yoga. We, the teachers will make you strong by imparting the wealth of Yoga. This is the only best culture which gives you education and good instructions. The teacher who gives you such kind of education, respect him thinking him as the best and your friend teacher.



Culture : Good Qualities

अक्रोधः सत्यवचनं, संविभागः क्षमा तथा ।

प्रजनः स्वेषु दारेषु, शौचमद्रोह एव च ॥

आर्जवं भृत्यभरणं नवैते सार्ववार्णिकाः ॥

संस्कार-संस्कृति (सद्गुण) महाभा./शान्ति./६०/७-८

akrodha: satyavacanam, saṃvibhāga: kṣamā tathā |

prajana: sveṣu dāreṣu, śaucamadroha eva ca ||

ārjavaṃ bhṛtyabharaṇaṃ navaite sārvaṛṇikā: ||

saṃskāra-saṃskṛti (sadguṇa) mahābhā./śānti./60/7-8

Nine virtues must be followed by persons belonging to all the four varṇas---never being angry, speaking the truth, sharing the food, showing compassion, piety, getting progeny through one's own wife, never being jealous, observing simplicity and looking after the servants.

(Jagadguru Śankaracārya His Holiness 35th Acharyal Śrī

Abhinava Vidyateertha Mahāswāmiji)

Arrangement by the Teacher : Method of Teaching

उप त्वा सातये नरो विप्रासो यन्ति धीतिभिः ।

उपाक्षरा सहस्रिणी ॥

{शिक्षण-विधि (शिक्षिका द्वारा व्यवस्था) ऋग्./७/१५/९}

upa tvā sātayē narō viprāsō yanti dhītibhiḥ |

upākṣarā sahasriṇī ||

{śikṣaṇa-vidhi (śikṣikā dvārā vyavasthā) ṛg./7/15/9}

O girl students! Just as intelligent teachers introduce writing and reading of letters with the help of fingers, you should know such lady-teachers who know innumerable subjects and possess immeasurable learning. For your balanced development, such an intelligent teacher will herself make all arrangements.



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

2. Religious Training

No education is worth the name if it ignores the religious side of the mental development of the student . It is especially so in India and more especially with reference to the Hindus.

“We have seen that our vigour, our strength, nay , our national life, is in our religion. I am not going to discuss now whether it is right or wrong., whether it is correct or not, whether it is beneficial or not in the long run, to have this vitality in religion; but , for good or evil, it is there; you cannot get out of it, you have not the same faith that I have in our religion. “You are bound by it and if you give it up are smashed to pieces. That is the life of our race and that must be strengthened. That is the national mind. That is the national life-current. Follow it and it leads to glory. Give it up and you die; death will be the only result, annihilation the only effect, the moment you step beyond that life-current. I do not mean to say that other things are not necessary. I do not mean to say that political or social improvements are not necessary. But what I mean is this, and I want you to bear in mind, that they are secondary here, and that religion is primary. The Indian mind is first religious than anything else.”

Such is the warning of Vivekananda who was himself more of a politician than a religious preacher and who has helped in the political regeneration of India far more than any of the modern so-called politicians. It is the ignoring of this special characteristic of the Indian mind that is responsible for the grave blunders which are being committed both by the Government and the so-called leaders in their attempt to bring about a “betterment” of India.

Especially to the /Hindu,”religion is not a department of life but is life itself. He cannot relegate it to the week-end or indulge in it for a few minutes every morning and then forget it. Every breath of his is a sacred act and a sacred trust in the eyes of the Hindus and he is accountable to his Master for the same and he is therefore asked to devote every action of his, be it eating, bathing or any other trivial “secular” matter , to God. To him, God is essentially and in the truest sense present everywhere and at all times. You cannot keep Him out when you are bathing. You cannot keep Him out when you enter your bedroom. His is an insistent presence which you can never avoid. You must therefore, at all times, at all places and in all your actions, conduct yourself in a manner worthy of the presence of God. As He is an eternal Witness of every action, of every thought of yours, however secret or however insignificant you may deem it to be, you can never escape His critical and all-seeing eye which is ever upon you” If the remembering of God is religion , every act that you do is a religious act for you cannot forget or refuse to remember the eternal and ever-present God unless you deny Him the characteristics of omniscience and omnipresence. (Will Continue...)



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Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : यथा रज्जुशुक्तिकोषरगनेषु सर्परजतोदकमलानि न रज्ज्वादीनां स्वतो दोषरूपाणि सन्ति, संसर्गिणि विपरीतबुद्धि-अध्यासनिमित्तात्तद्दोषवद्विभाव्यन्ते । न तद्दोषैस्तेषां लेपो, विपरीत-बुद्ध्यासबाह्या हि ते। तथा आत्मनि सर्वो लिकः क्रियाकारक-फलात्मकं विज्ञानं सर्पादिस्थानीयं विपरीतम् अध्यस्य तन्निमित्तं जन्ममरणादिदुःखम् अनुभवति, न तु आत्मा ।

Acharyal's commentary : Just as the snake, the silver, the water, and the dirt superimposed on a rope, another of pearl, a desert respectively, do not in reality exist as the distortions of the rope etc. But they appear as the defects of those things (ropes etc.) because of the superimposition of false notions on the substances that provide the bases for them. They are not tainted by those faults, for they are outside the notions thus falsely superimposed. Similarly people, after having imposed on the Self the false notions of action, agent and fruit, like that of a snake on a rope experience the misery of birth, death, consequent on the superimposition; but the Self, though it is the Self of all, is not tainted by the sorrow of the world from false superimposition --- K. U.2.2.11

Sloka : न हि दर्शपूर्णमासविधिवाक्यजनितविज्ञानमेव दर्शपूर्णमासानुष्ठानम्: तच्च अधिकाराद्यपेक्षानुभावि

Acharyal's commentary : The knowledge arising from a sentence taking pleasure from something the new and full moon sacrifices does not indeed indicate their performance. That depend on the question of eligibility of the performer (entertainer)

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