

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

भूमे मातर्निधेहि मा भद्रया सुप्रतिष्ठितम् ।
संविदाना दिवा कवे श्रियं मा धेहि भूत्याम् ॥

bhūme mātarnidhehi mā bhadrayā supratīṣṭhitam |
saṁvidānā divā kave śriyaṁ mā dhehi bhūtyām |

Oh Mother! You are the earth. You know everything and give me stable and permanent happiness and joy both in this world and in the next one.



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Acharya Sandeshah : 1

In His Anugraha Bhashanam, the Jagadguru said that one must be wise enough to know what has to be sought from the Lord. If a King is pleased with you and asks you to ask whatever you wish, it will be foolish if you wish for something meagre or insignificant. Similarly, our prayers to the Lord who can grant us anything must not be for useless tinsel. The Jagadguru

conveyed that we have to approach the Lord with a prayer for the removal of our ego.

It is true that all people have ego. Moreover, power, position, education etc. feed one's ego and makes a man commit sin. Realize that it is the nature of your karma to return an appropriate result. So it is essential to understand that one must not sin, and for



(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji at the foundation stone laying ceremonies for an additional tailoring unit at Amar Seva Sangha, Aykudi at Shenkottai Camp May 8-10, 2012 Vijaya Yatra)

this realization, one must shed the ego and develop humility. The Jagadguru illustrated this by giving an account of Rishi Yajnavalkya in the Brihadaranyaka Upanishad. King Janaka once called for a conference of learned men and wished to give away a present of a thousand cows to the one who was a Brahma Jnani. When others questioned the knowledge of the Rishi, he first replied that he did not claim to be the only Brahma Jnani and offered his respects thus – नमो वयं ब्रह्मिष्ठाय कुर्मः – My salutations to all Brahma Jnanis. He then went on to answer all the questions and established his knowledge. The Jagadguru also recalled a similar reply given by Sri Adi Shankaracharya when Bhagavan Veda Vyasa came in the guise of an elderly Brahmana and questioned the Acharya.

The Jagadguru then spoke of praying for reducing one's desires. The Vedas declare that desire is verily like an ocean and has no end just as like the vast ocean seems to have no end – समुद्र इव हि कामः । न वै कामस्यान्तोस्ति । न समुद्रस्य । People never get satisfied and keep on



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increasing their desires and spend their entire lives in trying to satisfy their desires. Where is the time to engage in serving the needy, to improve one's spiritual welfare?

The Jagadguru also mentioned that one must pray for compassion to bloom in one's heart. Compassion is the inclination to remove the suffering of others. The Jagadguru also said that it is inappropriate to expect anything in return after doing a favour or rendering help or giving charity.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

Quoting thus from the Bhagavad Gita on the nature of charity that can be termed as Sattvic, the Jagadguru said that one must pray to the Lord for granting us such a bent of mind. When we pray thus – for quelling our ego, removing our desires and giving us a charitable bent of mind – our lives will turn out to be purposeful. Sri Adi Shankaracharya has said that everyone should pray in this manner.

Camp :Shenkottai May 8-10,2012

Source :www.vijayayatra.sringeri.net

Acharya Sandeshaḥ : 2

Sringeri Jagadguru on What can we Offer God (Telugu):

To understand Dharma, Vedanta and other such noble subjects, it is essential that we read Sri Adi Shankaracharya's works. He has written to bestow knowledge on a variety of audiences, including the layman.

TEACHING ONE. OFFER YOUR MIND TO GOD

For instance, we think that to make an offering to God, we need to take fruits, flowers, food, etc. However Sri Shankaracharya says, "This is fine. But this alone is insufficient. There is one thing which is of utmost importance, which should be offered. What is that? It is but your mind. Without first offering your mind, there is no use of offering anything to God." Therefore, Sri Shankaracharya has said:

समर्प्यैकं चेतः सरसिजमुमानाथ भवते

I should offer my mind as a flower to the Lord's feet.

In this context, what is meant by offering the mind to the Lord? Is mind a tangible object? How then, is it possible to offer the mind? Offering your mind means meditating on the Lord always in your mind. You should think only of the Lord, not of other unnecessary things. Why? Because there is simply no purpose. There are so many things happening in the world. But do we stand to gain anything by thinking about them? No. But if we use the same time to meditate upon the Lord, it will give us great benefit. In our life, time is invaluable. Wasting it is a big mistake. The only way to not waste it, is to think of God always. If even a small bit of time is



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spent without thinking about the Lord, we should be as pained as we would feel if there was a theft in our house.

मुहूर्तमात्रेऽतिक्रान्ते भगवच्चिन्तनं विना ।



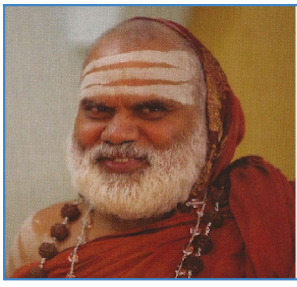
दस्युभिर्मुषितेनेव युक्तमाक्रन्दितुं ध्रुवम् ॥

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji blessing the Sri Shankararaman (foreground) Secretary of Amar Seva Sangam and Sri Ramakrishnan, its Founder., Aykudi at Shenkottai Camp May 8-10, 2012 Vijaya Yatra)

If even a moment is wasted without thinking of the Lord, we should feel guilty about it. We think of many unnecessary matters. Is it of any use? Certain people come to attend a Puja, but start discussing about irrelevant matters, when seated in front of the deity. Is that the time to talk such matters? Where have you come and what are you discussing? Your duty then is to keep thinking of the Lord and watch the Puja. You have to chant the Lord's name and meditate upon Him. Instead, if you let your mind dwell on impertinent matters, there is no bigger mistake than this. Therefore, Sri Shankaracharya has asked us to offer our mind as a flower to God. In essence, it means: Focus on the Lord, without letting your mind wander.

Video: <https://youtu.be/H6XtNv3ftoA>

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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.

Q : In this Karthika Masa why are we doing special Veda Parayana? What is the reason behind



it?

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji interacting with Pujyasri Swami Omkarananda Founder Acharya, Śri Swami Chidbhavananda Ashram, after performing Puja to Sri Prajna Dakshinamurti May 31st Vijaya Yatra 2012. ,

Swamiji : Margazhi is considered to be the Brahma Muhurtha for devas. The month Karthigai is the period preceding the Brahma Muhurtha which is considered most sacred. Hence, we worship Bhagavan through Veda Parayana during these two months like a suprabhata.

It is the general belief that contagious diseases will spread during the rainy and winter seasons. The rainy season ends with Karthigai and the winter begins with Margazhi month. The Veda Parayana during these two months will relieve the society from infectious diseases.

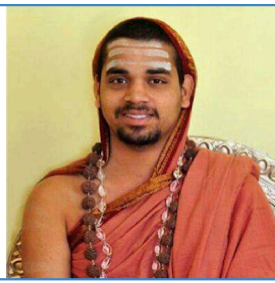


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Q : In this Karthika Masa we are having a tradition of reciting Sri Vishnu Sahasranam everyday in the evening in our houses. Why have we kept this as a must during this month?

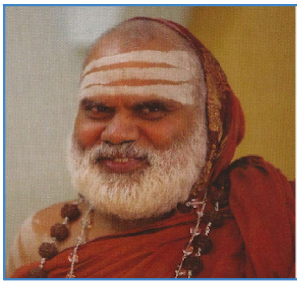
Swamiji : Sri Vishnu Sahasranamam is a stotram and a sastra. In Bhaja Govindam Sri Adi Sankaracharya prescribes daily recitation of Sri Vishnu Sahasranamam. It is a rule that one should read sastra every day. Reciting Vishnu Sahasranamam makes this possible. Festivals, puja methods and stotrams to various deities are alternated every month. Those who have learnt the Vedas recite the Vedas. Others can chant Sri Vishnu Sahasranamam.



Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārātī Mahāswāmiji then released "Arulmozhigal 67", a book published by the Ashram and containing 67 succinct Upadeshas of Sri Mahasannidhanam at, Śrī Swami Chidbhavananda Ashram @ April 15-17 ,2017 (Vijaya Yatra)

Q : While chanting Indrakshi and Shivakavacha some say that we should not chant Indrakshi alone, Shiva Kavacha is must after doing Indrakshi, but Shiva Kavacha can be chanted solo. What is the reason for this?

Swamiji : It is a general practice that is followed. There is no known specific reason for this.

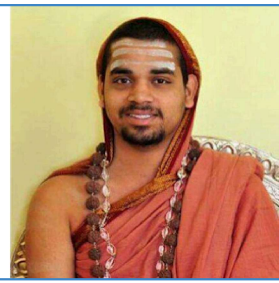


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Q : In Bhagavad Gita Lord Krishna says among months, He is Margazhi. What is to be done during this Margazhi Masa?

Swamiji : Margazhi is a month dedicated to worship. It is believed that this month is related to Margashirsha Nakshatra, one of the 27 Nakshatras. This month's Purnima falls around this Nakshatra. This month is known as Margashira month because of that. It is also known as Agrahayana. Giving charities on this day gives exponentially greater punya. It is good to have a holy dip in a sacred river during this month.

There are many important celebrations during this month. Margashirsha Purnima is celebrated as Datta Jayanthi. Sri Dattatreya is an incarnation of Sri Brahma, Sri Vishnu and Sri Shiva. He is both a Guru and God. Sri Krishna gave us the Gitopadesam during this month. Vaikunta Ekadashi falls this month.

No personal functions are to be conducted during this month as the focus should remain in keeping a prayerful attitude.

Sri Andal in the Thiruppavai gives us some clues on the practices and restraints called 'Katyayani vrata' to be followed during this month. This vrata is kept for getting a good husband. Waking up early in the morning, after a bath we should have a darshan of the Lord. Our mouth should sing His praises, our mind should remain in contemplation.

We should forsake ghee and milk and not spend much time on dressing up. We should desist from speaking harsh words or performing inappropriate deeds. We should give charity and be in satsang enriching our thoughts in the company of the noble learned.

Q : In Karthika and Margazhi months is there Parayanam that must be done by Ladies and Gents? Kindly guide us.

Swamiji : Eligible men do Veda parayanam and women get the benefit by listening to it. Men and women can recite stotrams like Sri Vishnu Sahasranamam and Sri Lalita Sahasranamam. Ladies particularly participate by making neivedyam and in the preparation for pujas.





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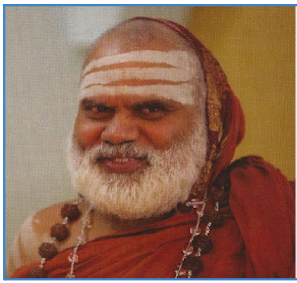
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Learn Sanskrit

४. सामान्य वाक्यानि = Ordinary Sentences.

सः बहु समीचीनः = He is a good fellow.	तद्विषये चिन्ता मास्तु । = Don't worry about that.
सः बहु रूक्षः। = He is very rough.	तथैव इति न नियमः । = It is not like that.
कर्तुं शक्यं, किञ्चित् समयः अपेक्षते । = I/We can do it, but require time.	एतावत् अपि कृतवान् ! = At least he has done this much!
द्रष्टुं एव न शक्यते । = Can't see it.	तत्रैव कुत्रापि स्यात् । = It may be somewhere there.
यथार्थं वदामि । = I am telling the truth.	एवं भवितुं अर्हति । = This is O.K/ all right.
कदाचित् एवमपि स्यात् । = It may be like this sometimes.	अहं तावदपि न जानामि वा? = Don't I know that much?
तत्र गत्वा किं करोति ? = What are you going to do there ?	पुनः आगच्छन्तु । = Come again.
मम किमपि क्लेशः नास्ति । = It is no trouble (to me).	एतद् कष्टं न । = This is not difficult.
भोः आनीतवान् वा ? = Have you brought it ?	भवतः कृते कः उक्तवान्? = Who told you this ?
किञ्चिदनन्तरं आगच्छेत् । = He/ It may come sometime later.	प्रायः तथा न स्यात् । = By and large, it may not be so.

चिन्ता मास्तु श्वः ददातु । = It is no bother, return it tomorrow.	अहं पुनः सूचयामि । = I will let you know.
अद्य आसीत् वा ? = Was it today ?	अवश्यं आगच्छामि । = Certainly, I will come.
नागराजः अस्ति वा ? = Is Nagaraj in ?	किमर्थं तत् एवं अभवत् ? = Why did it happen so ?
तत्र आसीत् वा ? = Was it there ?	किमपि उक्तवान् वा ? = Did you say anything ?

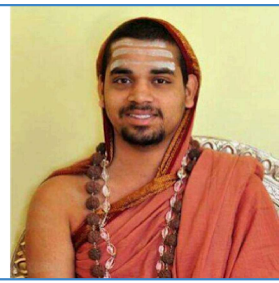


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter II

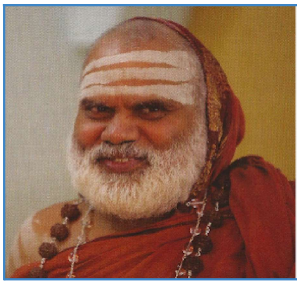
Modern Education

1.The Glamour of the West.

In the land of such giant intellects and astute thinkers like Badarayana and Sankaracharya, in a land where the possibilities of the mental and spiritual regions have been explored to the highest limit possible to the human mind, in a land where the human mind guided by the divine words of the Vedas has sought to transcend its own limitations, in a land and again where the Absolute in its absolute sense was first enunciated, preached, understood and realised, - in such a land, the need has arisen for reminding the sons of the soil of their status as "man," the Thinker. India- the fountainhead of all knowledge and learning, which served as the unlimited store-house of all scientific thought, wherefrom every nation freely drew whatever suited its own special needs and capabilities, which from its strict adherence to universal Dharma stood as a beacon-light guiding the steps of all through high ethical standards on towards the goal of life-now stands as a veritable wreck, treated with contempt by the largest upstart and itself appealing to the latter to repair it, without realising that, in the view of the latter who perceives in modern India only a wreck of the ancient nation, the only use he makes of it is still further to dismantle the noble structure and utilise the available materials for the construction or strengthening of his own modern structures. That is just what is happening in these days when the Indian forgetting their past glory, their present capacities and their future possibilities allow themselves to be tossed here and there as suits the whim of those who may come into active contact with them.

The Indians are forgetting that they have an individuality of their own to retain. In the state of modern education whose objective is mainly political, those who come under its baneful influence are taught to belittle their own worth and to think high of those to whom providence has for the present entrusted the temporal destinies of India. This influence has resulted in mesmerising the modern Indian so much that he has come to feel and to shamelessly proclaim that there is nothing good in India and that her welfare consists only in the slavish imitation of the rulers and of their behaviour. This opinion so firmly down and sedulously cultivated in us from our boyhood is echoed and approved by those interested in keeping us where we are; and those among us who are loudest in the declaration of such opinions are the most favoured of the latter as their purpose of keeping the former under subjection is well served by this attitude.

(Will Continue...)



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Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : अज्ञानव्यवधान-निवर्तकत्वात् ज्ञानस्य मोक्षो ज्ञानकार्यम् इति उपचर्यते

Acharyal's commentary : Because knowledge removes the obstruction of ignorance, liberation is metaphorically said to be the effect of knowledge.

--- B. U.P. 3.3.1 Intro

Sloka : उत्पत्त्याप्तविकारसंस्कारा हि कर्मसामर्थ्यस्य विषयाः । उत्पादयितुं प्रापयितुं विकर्तुं संस्कर्तुं च सामर्थ्यं कर्मणो, न अतो व्यतिरिक्तविषयो अस्ति कर्मसामर्थ्यस्य, लोके अप्रसिद्धत्वात् ।

Acharyal's commentary : Production, attainment, purification and modification are the functions of work. In other words, work can produce, or bring within reach, or modify, or purify something. It has no other function besides these, since nobody knows about it.

---B.U.3.3.1 Intro

Sloka : अग्नेर्हि विस्फुलिङ्गः अग्निरेव, इति एकत्वं प्रत्ययार्हो दृष्टो लोके; तथा च अंशोऽशिना एकत्वप्रत्ययार्हः ।

Acharyal's commentary: We notice in life that sparks of fire may be considered identical with fire. Similarly, a part may be considered with the whole.

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