

# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Prārthanā



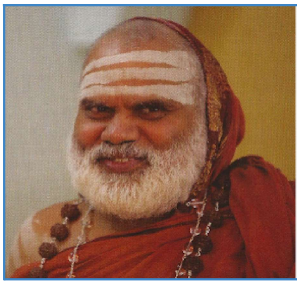
### Surya Deva

शं नो भव चक्षसा शं नो अह्ना शं भानुना शं हिमा शं घृणेन ।  
यथा शमध्वञ्छमसद् दुरोणे तत् सूर्य द्रविणं देहि चित्रम् ॥

śaṃ nō bhava cakṣasā śaṃ nō ahnā śaṃ bhānunā śaṃ himā śaṃ ghrṇēna |  
yathā śamadhvañchamasad durōṇē tat sūrya draviṇaṃ dēhi citram ||

You are the Cause of all activity among living beings. May your brilliance encourage us to enjoy unalloyed dhaarmic bliss! May you give us pleasing warmth in the daytime. In summer may your heat do us good. In the winter, may you bless us with mild warmth. Please shower bliss in our lives and in our homes, forever. May you bless us with glorious riches.

(Rig Veda :Surya Suktam 10.37.10)

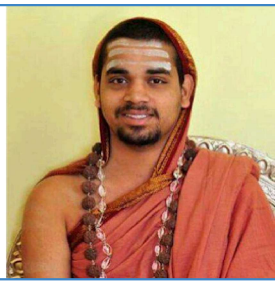


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### Acharya Sandesham : 1



Sri Adi Shankaracharya has emphasized everyone must have steadfast devotion to God,  
(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji @  
Mandya, Vijaya Yatra, 2012)

shed pride and unwarranted desires, and cultivate the attitude of compassion. It would be wrong to expect to follow these teachings when one does not practice it himself. The Jagadguru pointed out many in the present days unfortunately are examples of the saying, “स्वयं नष्टः, परान् नाशयति” (one who has wrought doom upon himself, and then brings doom to others). The Jagadguru stated that one must instead strive to be an example of the saying, “स्वयं तीर्णः परांस्तारयति” (one who has crossed the ocean of Samsaara thus fulfilling life’s purpose, and help others to do the same).

Camp : Mandya Feb 27- 28, 2012 Vijaya Yatra.

### Acharya Sandesham : 2

Our country’s standing in the world is unique because Dharma is it’s life force and because it is the source of the summum bonum of all knowledge – the Upanishadic philosophy of Advaita. Today, many foreigners seek the shores of India because of these very reasons. Some even pray the Lord to grant a birth in this holy land. When this is the case, would it not be a matter of shame if Indians do not realize the importance of the land, and fail to act in accordance to Dharma or strive to understand the essence of the Upanishads?



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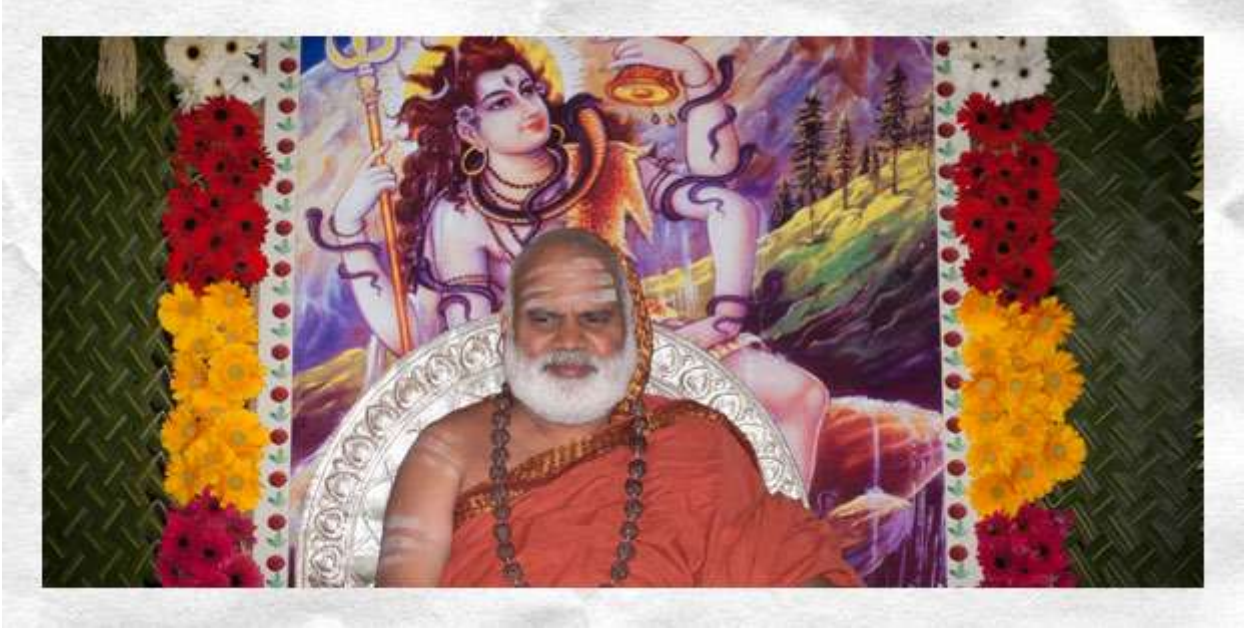


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(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Bangalore, 2012 Vijaya Yatra.)

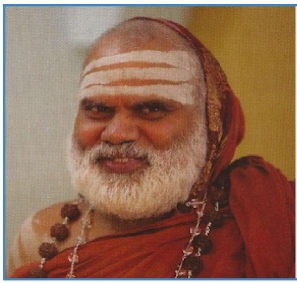
The Jagadguru also mentioned that one does not become a Mahatma merely because of wealth, learning or power. Sri Adi Shankaracharya in His commentary says that people call a person a Mahatma because He adheres to Dharma – “धर्मं चरत्येष महात्मा”. The Shastras enunciate 5 principles – “never hurt anyone”, “never tell a lie”, “never desire the property of another” “revere all women as your mother” “do not desire everything that you come across”, and declare that whoever who follows these, is a Dharmika and is worthy of respect.

## Acharya Sandesham : 3

Guru is much revered in Sanatana Dharma because knowledge is essential for life's purpose to be fulfilled and such knowledge can be had only from a Guru. Hence even if one has the sense of oneness with all else, one has to always revere the Guru – “अद्वैतं त्रिषु लोकेषु नाद्वैतं गुरुणा सह”. The Guru Parampara has begun from Lord Dakshinamurti. Though the Lord is One, the form of Dakshinamurti is the one that bestows knowledge. It was Sri Dakshinamurti who first taught the knowledge of the Self to Rishis such as Sanaka. Sri Adi Shankaracharya has penned Sri Dakshinamurti Stotram that contains the essence of the Vedantic teaching.

Camp : Bangalore : Mar :3, 2012 Vijaya Yatra.

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

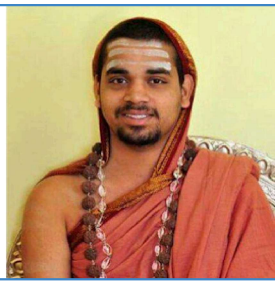


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### The Path of Dharma Śāstra

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

**Q :** What makes us to make sin, even though we are not willing to undergo sufferings? How we should overcome, when we got the thought of committing any action against Dharma?

**Swamiji :** In Srimad Bhagavad Gita, Arjuna asks this question for which Bhagavan has given an answer.

"What prompts a person to do sinful actions, even though he is unwilling?



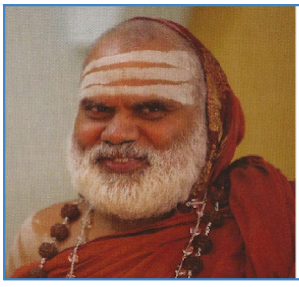
Bhagavan says, काम एष क्रोध एष रजोगुणसमुद्भवः ।  
महाशनो महापाप्नो विद्भयेनमिह वैरिणम् ॥ 3.37

"This desire and this anger – born out of rajo guna. They are insatiable and very sinful. Know this to be your enemy." A person commits sinful actions, persuaded by desire and anger. Desire, when fulfilled leads to greed and a person does more and more sins by earning wealth and enjoying sense pleasures, through adharmic means. Desire, when unfulfilled, leads to anger, by which a person starts hurting others. Thus, anger and greed are responsible for triggering a person towards sinful actions. No human being ever seeks sorrow. Nobody wants sorrow. But they do sinful actions, which lead to sorrow. Everyone is eager to enjoy happiness. But very few are willing to do noble actions, that bring happiness. The next question is – how to overcome this tendency, of falling prey to desire and anger. One must always be in Satsanga – the company of noble people and develop healthy attitudes. He must cultivate a sense of

satisfaction, in his mind and develop patience.

Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāsāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram @ Vedapuri, Theni on April 15 - 17, 2017 (Vijaya Yatra)

One must use one's discriminative power (viveka shakti) to think properly, before acting. For the discriminative power to function properly, one must pray to God and seek His grace. Gayatri Mantra is a beautiful prayer, which asks for such a direction, for our discriminative power to lead us in the right path.



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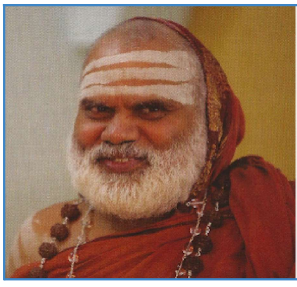
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### Learn Sanskrit

Person	Singular	Dual	Plural
First	गच्छामि (gacchāmi)	गच्छावः (gacchāva:)	गच्छामः (gacchāma:)
Second	गच्छसि (gacchasi)	गच्छथः (gacchatha:)	गच्छथ (gacchatha)
Third	गच्छति (gacchati)	गच्छतः (gacchata:)	गच्छन्ति (gacchanti)

15 Sentences using above verb gaccha (गच्छ) and pronouns in the previous lesson.

१. अहं गच्छामि (1. ahaṃ gacchāmi) = I go.
२. आवाम् गच्छावः (2. āvām gacchāva:) = We two go.
३. वयम् गच्छामः (3. vayam gacchāma:) = We go.
४. त्वं गच्छसि (4. tvam gacchasi) = You go.
५. युवाम् गच्छथः (5. yuvām gacchatha:) = You two go.
६. युयम् गच्छथ (6. yuyam gacchatha) = You (all) go.
७. सः गच्छति (7. sa: gacchati) = He goes.
८. तौ गच्छतः (8. tau gacchata:) = They two go.
९. ते गच्छन्ति (9. tē gacchanti) = They go.
१०. सा गच्छति (10. sā gacchati) = She goes.
११. ते गच्छतः (11. tē gacchata:) = They two go.
१२. ताः गच्छन्ति (12. tā: gacchanti) = They go.
१३. तत् गच्छति (13. tat gacchati) = It goes.
१४. ते गच्छतः (14. tē gacchata:) = They two goes.
१५. तानि गच्छन्ति (15. tāni gacchanti) = They go

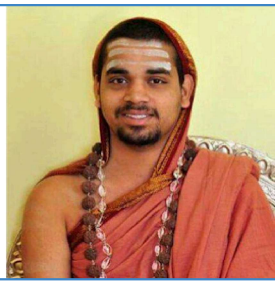


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### सुभाषितानि subhāṣitāni

**Tradition : Realization of Reality.**

यथा मृतस्तथा जीवन्, यथाऽसति तथा सति ।  
यस्यैष बुद्धिलोभः स्यात्, परितप्येत् केन सः ॥  
(संस्कार-सस्कृति वा.रामा./अयोध्या/१०६/४)



yathā mṛtastathā jīvan, yathā'sati  
tathā sati |

yasyaiṣa bud'dhilōbhaḥ syāt,  
paritapyēt kēna saḥ ||

(sanskāra-saskṛti  
vā.rāmā./ayōdhyā/106/4)

Bharatha tells Ram, "Just as after death body and soul ceases to have any relationship, similarly even while alive they have no links. When a person like you realises this phenomenon, he does not feel miserable."

**Valuation : Tool of testing.**

यथा हि कन्कं शुद्धं, तापच्छेदनिकर्षणैः ।  
परीक्षेत तथा शिष्यानीक्षेत्,  
कुलगुणादिभिः ॥

(मूल्यांकन {परीक्षा के साधन}  
महाभा./शान्ति./३२७/४६-४७)

yathā hi kankaṃ śud'dham,  
tāpacchēdanikarṣaṇaiḥ |

parīkṣēta tathā śiṣyānikṣēt,  
kulaguṇādibhiḥ ||

(mūlyānkana {parīkṣā kē sādhanā}  
mahābhā./śānti./327/46-47)

As one tests the purity of gold after putting it into fire, cutting and rubbing, inn the same way it is necessary to test one's pupil also in terms of family and aptitude before imparting instructions.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji @ Sringeri Feb26, 2012)



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### Education : Effort -- a means

चरन् वै मधु विन्दति, चरन् स्वादुमुदुम्बरम् ।  
सूर्यस्य पश्य श्रेमाणम्, यो न तन्द्रयते चरंश्चरैवेति ॥  
(शिक्षा {पुरुषार्थ-साधन} ऐत.ब्रा.७/३३/५)

caran vai madhu vindti, caran svādumudumbaram |  
sūryasya paśya śrēmāṇam, yō na tandrayatē caranścaraivēti ||  
(śikṣā {puruṣārtha-sādhana} et.brā.7/33/5)

Only a person who is on the move can acquire honey and only a mobile person can obtain tasty fruits. Look at the splendour of the sun that never feels lethargy in movement. Therefore be always on the move, on the move, on the move and be industrious.



### Contemptible : A thoughtless worker

कश्चिदाम्रवणं छित्त्वा, पलाशांश्च निषिञ्चति ।  
पुष्पं दृष्ट्वा फले गृध्नुः, स शोचति फलागमे  
॥

(निन्दनीय {अयुक्त कार्यकर्ता}  
वा.रामा./अयोध्या/६३/८)

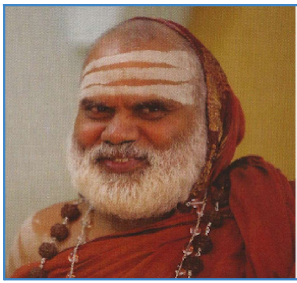
kaścidāmraṇam chittvā, palāśānśca  
niṣiñcati |

puṣpaṃ dr̥ṣṭvā phalē ḡrdhnuḥ, sa  
śōcati phalāgamē ||

(nindaniya {ayukta kāryakarttā}  
vā.rāmā./ayōdhyā/63/8)

After having cut down a mango garden and having planted Palash trees, if a person starts watering the latter with the hope that one day he would get delicious fruits after their beautiful blossoms have appeared, he is surely going to be disappointed when the fruits do come.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārātī Mahāswāmiji @ Sringeri March 9, 2017)

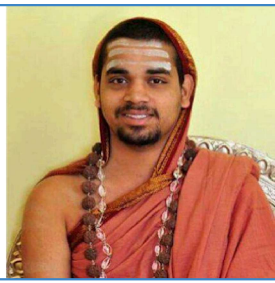


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### Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

“When ignorance is uprooted with the aid of the Sriti, Smriti and reasoning, the one-pointed intellect of the seer of the Supreme Truth becomes established. In the one Self which is of the nature of pure Consciousness like a (homogeneous) lump of salt, all pervading like the ether, which is without the interior and exterior, unborn and is within and without. Even the slightest taint of impurity due to the diversity of ends, means, evolution, dissolution and the rest is, therefore, not reasonable.”



(Upadeśa Sāhasrī : 1: 43)

“Having obtained somehow birth as a human being so difficult to obtain, and even the status of a male there and also a knowledge of the end of the Vedas, if one with clouded intellect does not endeavour towards freeing his own Self, he is verily a killer of himself for he kills his Self by grasping what does not exist (in fact but only seems to exist).”

(Vivekacūḍāmaṇi : 4)

“Ātman never undergoes change, and the bhuddhi is never endowed with consciousness. But man believes Ātman to be identical with the bhuddhi and falls under such delusions as that he is the seer and the knower.”

(Atmabodha (Self-Knowledge) : 25)

“What is to be pitied? Miserliness despite possessing wealth. What is laudable? Charitable and liberal attitude. Who is venerable even to the scholars? One who is humble by nature.”

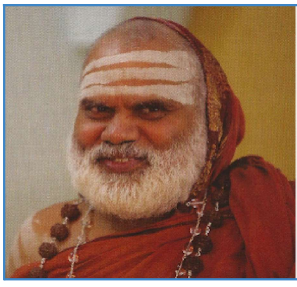
(Prashnottara Ratnamalika : 25)

“An ignorant man gets identified with objects of knowledge and does not know the Self which is different from them like the tenth boy who got identified as it were with the other nine”.

(Upadeśa Sāhasrī : 12: 3)

“One may be the oldest member in a family without being the greatest, because of his lack of good qualities; while the second or the youngest member may be the greatest by dint of his superior qualities, yet not the oldest”.

(Commentary on Bṛhadāraṇyaka Upaniṣad : 6.1.1)



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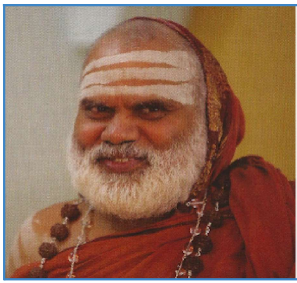
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(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji, Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri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

Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni on July 2nd,2019 did Samarpanam of our Voice of Jagadguru e-magazine Mobile App at the Holy Lotus feet of His Holiness Jagadguru Shankarāchārya Śrī Mahāsannidhānam Śrī Śrī Śrī Bharati Tirtha Mahāswāmigal and His Holiness Jagadguru Shankarāchārya Śrī Sannidhānam Śrī Śrī Śrī Vidhushekara Bharati Mahāswāmigal. Jagadgurus blessed the initiative and the App has been uploaded to Google Play Store (Will work in Android phones) everyone can be benefited. Hari: OM!

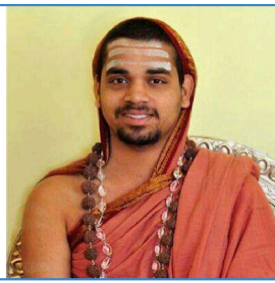


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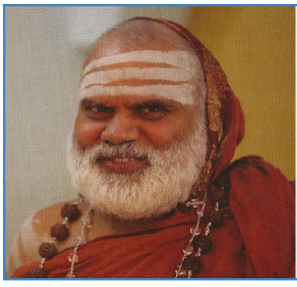
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### ABOUT THE APP WE WILL GIVE IN SHORT..

About the Voice of Jagadguru mobile App\* few points I am hereby sending. This mobile App is a free app, anyone can download from \*Play Store\* and view/ share the quotes. The main aim of this app is Every one should learn at least one Golden Sayings of our Acharyas and instead of sending other Morning messages, we can send our Acharyal Bhagavan sayings daily to all In this App from Sri Adi Shankarāchārya, Sri Saccidananda Shivabhinava Nrisimha Bharati Mahāswāmigal to Sri Sannidhanam, we have uploaded Golden Sayings of each Acharyas. As per our Sri Mahasannidanam's instruction, to know at least one sloka from Bhagavad-Gita, we have uploaded 100 Slokas meanings (alone). As per our Sri Sannidhanam's instruction we have taken 200 Subhasitani and given that under the name scriptures. We have taken all the quotes from our Mutt Publications. Quotes are taken from Prasnottrana Malika, Bhaja Govindam, Aparokshānubhūti, etc... For Sri Sannidhanam's sayings, we have taken from Acharyal Anugrah Bhashanam. We have also given the email-ID of \*Voice of Jagadguru\* in this app, so that anyone can enroll their IDs and start getting our magazines.





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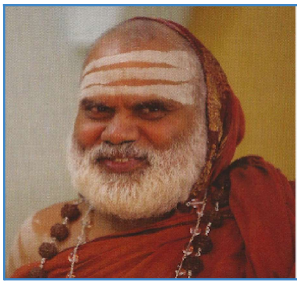
### Link of the App

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



(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji @ Salem March 19-22, Vijaya Yatra 2017)

Our humble pranams at the holy lotus feet of Jagadguru Śankarācārya His Holiness Śrī Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Śrī Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji. The Voice of Jagadguru e magazine team under the guidance of Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhananda Ashram, Vedapuri, Theni (Chief Editor of this e magazine Unit) entering into the second year of Chodanaa e magazine

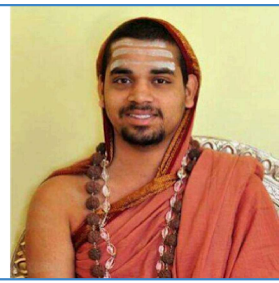


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### Pooja Vidhānam.

#### D. Waving a lit lamp in front of the Deity

1. A lit lamp should be waved clockwise in front of the Deity thrice, while simultaneously ringing the bell with the left hand.
2. Points to be remembered when lighting a lamp  
Do not use a lit lamp to light another lamp.  
An oil lamp should not be used to light a ghee  
Change the wick of the lamp placed in the temple at home daily.

#### E. Offering Naivedya to a Deity

1. While preparing Naivedya, less amount of red chilli powder, salt and oil should be used; sattvik substances such as ghee (Clarified butter) should be used in ample quantity.
2. Banana leaf should be used for offering Naivedya.
3. Salt should not be served on the leaf prepared for Naivedya to a Deity.
4. Keep the leaf (on which the Naivedya has been served) covered.
5. When offering Naivedya, first pray to the Ishtadevata and draw a mandal (Circle or protective sheath) on the floor in front of the Deity. Then place the banana leaf (or plate) containing Naivedya on this mandal with the stalk of the leaf towards the Deity and the tip of the leaf towards yourself.
6. While offering Naivedya, water should be sprinkled clockwise around the banana leaf or the plate only once (this act is known as drawing a mandal). Water should not be sprinkled anticlockwise again.

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