

# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Prārthanā



### Surya Deva

यत्ते शिल्पं कश्यप रोचनावत् ।  
इन्द्रियावत्पुष्कलं चित्रभानु ।  
ससिमिन्त्सूर्या अर्पिताः सप्त साकम् ।  
तस्मिन् राजान-मधिविश्रयेममिति ।  
yattē śilpam kaśyapa rōcanāvat |  
indriyāvatpuṣkalam citrabhānu |  
sasimintsūryā arpitā: sapta sākam |  
tasmin rājāna-madhiviśrayēmamiti |

You are known as Kashyapa. Extremely radiant, the brilliant spectrum of wonderful shades that deflects from you strengthens our sense organs and their functions. I pray to you to place me in a high and bright position for having worshipped you where those seven hues are in union.



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### Acharya Sandesham : 1

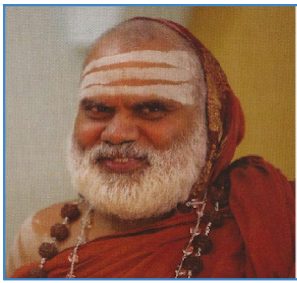


A person engaging in charity must never think, “What publicity will I get out of the charity?” One must perform charity without expecting anything in return. Such an attitude is indeed very rare. If one expects something in return, it is equivalent to desiring difficulties for oneself. This is because the charity can be returned only when the donor begins to suffer and is in need of something.

The Jagadguru next talked about the importance of humility. Some turn out to be very well learned. But they harbor a feeling of superiority. Humility must be in proportion to the extent of learning. One only needs to understand the example set by Sri Adi Shankaracharya, when Bhagavan Veda Vyasa came in the guise of an elderly Brahmana. The Brahmana said to the Acharya – “I hear that you have written a Bhashya on the Brahma Sutras, Will you provide an answer to a question and explain a Sutra?”. The disciples were angered that their Acharya was being questioned thus, but the Acharya said

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Thottianur in Bhavani ,March 11-12,Vijaya Yatra, 2012)

– “सूत्रार्थविद्भ्योऽस्तु नमो गुरुभ्यः, सूत्रज्ञताऽहंकृतिरस्ति नो मे तथापि यत्पृच्छसि तद्ब्रवीमि ।” – “There are many who know the meaning of Bhagavan Veda Vyasa’s Brahma Sutras, and I salute them all. I do not hence claim to be the sole person to know the meaning of the Sutras of Veda Vyasa. Yet I shall answer whatever be your question.” Such was the humility exhibited by Sri Bhagavatpada

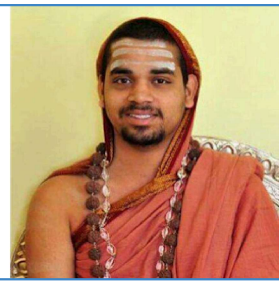


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despite His being at the pinnacle of learning. Hence one should have the humility to answer any question, however learned one may be.

The Jagadguru added that the Shastras say – न कश्चिन्नापराध्यते – “Everyone commits a mistake at sometime or the other.” Hence one with immense power must have patience, one with wealth must engage in charity, while the learned one must remain humble.

Concluding the Bhashanam, the Jagadguru said that the Acharyas of Sringeri have in the past graced Bhavani, the place of confluence of 3 rivers namely Cauvery, Bhavani and Amudha. The Mahaswamiji also remembered His own visit to Bhavani 25 years back and blessed the gathering.

Camp :Bhavani, March 11-12, VijayaYatra 2012

## Acharya Sandesham : 2



Human birth is extolled in the Shastras because only humans have the capacity to adhere to Dharma. It is natural to question what constitutes Dharma and how one can be a Dharmika. One has to follow certain principles to be a Dharmika. The Mahaswamiji said one should never be proud of one's wealth, youth, education or power. Have we not seen people, who were once healthy, fall down to being ordinary citizens? Bhima's pride in his power was humbled when he tried in vain to move the tail of Hanuman, who had assumed the form of an elderly monkey.

If one is an Astika (one who has faith in the Vedas, existence of God, Dharma, the existence of other lokas, and in rebirth), one must engage in charity. The Shastras say,

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

यद्दासि विशिष्टेभ्यः यदश्रासि दिने दिने ।  
तत्ते वित्तमहं मन्ये परमन्यस्य रक्षसि ॥

“Only that wealth which is given as charity or is enjoyed can be classified as yours. You only serve as a protector of all other wealth even if you think it is yours.”



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We arrange a number of offerings for the worship of the Lord. The Lord needs none of these. However, our offerings are for our own good. Charity too ultimately results in our Shreyas. Man enters the world with no possessions, and leaves the world too so. Hence it is wise to use all that is acquired between birth and death in the service of man and towards meritorious deeds. The Shruti (Veda) says

मोघमन्नं विन्दते अप्रचेताः । सत्यं ब्रवीमि वध यित्स तस्य । नार्यमणं पुष्यति नो सखायम् । केवलाघो भवति केवलादी ।  
– “If one does not use his wealth in the service of man or God, he incurs sin.”

Even when engaging in charity or good deeds, one must never publicize it as the Shastras says “धर्मः क्षरति कीर्तनात्”. Does not the Lord know when you perform charity?

Camp : Gobichettipalayam, March 12-15, Vijaya Yatra, 2012.

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

## Acharya Sandesham : 3

Sringeri Jagadguru explains Adi Shankaracharya is Saakshaat Shankara (Shiva) Rupa (Kannada):

In the Anugraha Bhashanam during Sri Adi Shankaracharya Ashtottara-Shatanama-Parayana Yajna, Sringeri Jagadguru explained the Greatness of the 108 Names of Sri Adi Shankaracharya. Jagadguru mentioned that by reading the Shankara Vijaya and works of various other scholars about Shankaracharya, we all have been able to gain fair knowledge about Him. However, if a person, without having read the aforementioned granthas, attempts to understand the Shankaracharya Ashtottara Shatanamavali in the right perspective, he will be able to derive the same amount of knowledge that he would have obtained by reading the other works. These Ashtottara Naamas are therefore a repository of knowledge.

To start with, if we ponder over the first basic question of who exactly Shankaracharya is, naama

साक्षाच्छङ्कररूपधृते नमः (sākṣācchāṅkararūpadhṛtē namaḥ) - 17

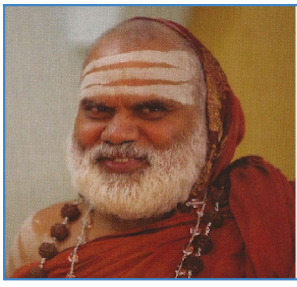
answers it. It says Shankaracharya is the very incarnation of Lord Parameshwara, the dweller of Kailasha.

Video: [https://www.youtube.com/watch?v=S\\_7TZx87ets](https://www.youtube.com/watch?v=S_7TZx87ets)

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

Sri                      Adi                      Shankaracharya                      Ashtottara                      Shatanamavali:

<http://www.sringeri.net/2013/05/12/stotra/guru/sri-adi-shankaracharya-ashtottara-shatanamavali.htm>



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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.

#### Navaratri celebrations

**Qu:** What is the proper way to celebrate Navratri? What is the significance of keeping kollu?

**Swamiji :** Worshipping the Pure Consciousness as Devi is Saktam. Devi is said to have destroyed several demons. These demons are none other than our likes and dislikes. She bears 'Pasham' and 'Ankusham' in her hands, which represent likes and dislikes kept under control. The philosophy of Navratri, a celebration of Devi is explained in Devi Bhagavatam and Devi



Mahatmyam.

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati,@ Pudukottai, May 13-14, Vijaya Yatra:2017

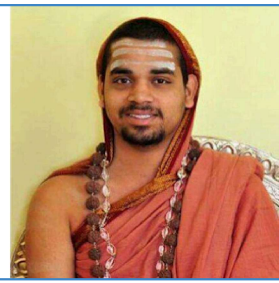


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Our shastras say that we are Jiva and the main goal of human birth is to know and worship God. Though Jiva and God do not have form, worship in a form associated with inner meaning is for developing maturity of our mind. Seeing God in form gave birth to temples and festivals. In the first three days of Navratri, we primarily worship Devi as Sri Durga for physical wellness. In the next three days, we worship her as Sri Lakshmi for material prosperity. And in the last three days, we worship her as Sri Sarasvati for intellectual wellness. Only if the Jivas maintain wellness of the body, mind, intellect, speech, action, material and relationships, can they enjoy the peace within, work hard and succeed in everything.

Devi is said to have killed Mahishasura. 'Mahisham' refers to a buffalo, which represents tamo guna, i.e. laziness, sloth, lack of motivation. So, Navaratri is meant to remove laziness and make us brisk. The physical body should be protected for being useful to the society, not for materialistic and sensual desires. Only a human body that exhibits love, righteousness and intelligence justifies its presence. Human body is endowed with the capacity to perform actions and assimilate knowledge which makes it is an instrument for us to cross over the ocean of births.

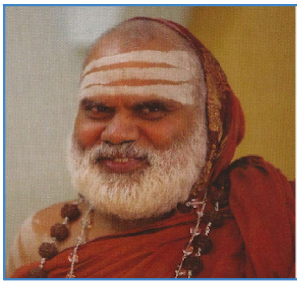
Sri Mahalakshmi would not reside with one having jealousy. Money earned is meant to be shared and the intelligent find best application of it. Money finds its way to one who does not desire it. And it should be converted into punya, in disbursal. One should contemplate upon the ways to earn, protect, multiply and share wealth during these three days.

The next three days are dedicated to knowledge. We should pray to Sri Saraswati Devi that our discriminative power is in the right direction, our ignorance, doubts and misconceptions are removed, memory sustained and for our words to be of purposeful. Sri Saraswati is the embodiment of Knowledge and Her white lotus seat represents the pure mind. Assimilating deep, broad, sharp knowledge with a pure mind is Saraswati puja.

Navratri kollu is a presentation to help develop the attitude of worshipping God in all the varied forms. The curiosity that this celebration kindles gains completeness on acquiring the Ultimate knowledge that this entire Universe is a manifestation of God. The intent of celebrating festivals is to remind us of this goal and to aid self introspection to assess if we are on the right path.

**Qu :** Devi Manasa Puja is said to be most powerful. How to do Devi Manasa Puja?

**Swamiji :** Bhakti is an expression of shraddha and a puja is an expression of our bhakti. An external puja generally includes physical actions, verbal chanting and an involved mind. The puja procedure is like welcoming a prime guest and consists of invoking the deity, offering a seat, cleansing the feet and hands, offering a bath, clothing, decorative ornaments, sandal paste and Kumkum, garlands, incense sticks, deepam, then food and after mints. This is followed by

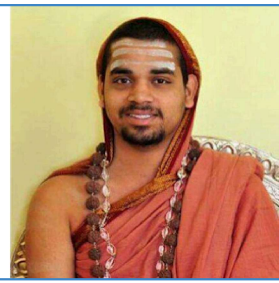


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offer of the auspicious aarti, umbrella (to comfort the body from the seasonal effect), fan, entertainment, words of praise, pradakshina and namaskarams.

Bearing the attitude of this external puja and making it focussed, deep and subtle, involving



only the mind, is the internal manasa puja. Sri Adi Sankara has graced Mantra Matrukaa Pushpamaalaa stavam, a presentation of Devi puja performed mentally as Devi Manasa Puja. It has seventeen slokas, of which fifteen of them start with letters of the

Panchadasakshari Sri Vidya mantra.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram @ Vedapuri, Pudukottai on May 13 - 14,2017 (Vijaya Yatra)

Each of these offerings is simply by meditation of these slokas and the benefits of this dedication are immense. It is said that one who practices this puja daily during Sandhya kaala (dawn and dusk) without thoughts of this material world will cultivate purity of mind, enjoy the presence of Sri Ambika Devi in their heart. Sri Saraswati Devi will be blessed with excellent speaking skills and Sri Lakshmi Devi will fill the home and the world with auspiciousness.

So, let us offer this worship as an ornament at the feet of Sri Ambika Devi and fill our mind with good thoughts. May these thoughts purify the world! May this help acquire jnana and through that eternal happiness!

**Sarve bhavantu sukhina:**



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### Learn Sanskrit

#### Few Nouns Ending in अ and आ

Neuter Gender: नपुंसकलिङ्गम्

आसनं (āsanam) = seat	जलं (jalam) = water
आभरणं (ābharaṇam) = jewel	आननं (ānanam) = face
वनं (vanam) = forest	भवनं (bhavanam) = house
धनं (dhanam) = wealth	कमलं (kamalam) = Lotus
फलं (phalam) = fruit	कुसुमं (kusumam) = flower

#### Pronouns - Masculine

एषः (ēṣa:) – He (this person)	अयं (ayam) – He (that person)
सः (sa:) – He	कः (ka:) – Who (he)

#### Pronouns - Feminine

एषा (ēṣā) – She (this person)	इयं (iyam) – She (that person)
सा (sā) – She	का (kā) – Who (she)

#### Pronouns - Neuter

एतत् (ētat) – This (thing)	इदम् (idam) – This (thing)
तत् (tat) – That (thing)	किम् (kim) – Which (thing)



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### सुभाषितानि subhāṣitāni

#### Tradition : The shape of Dharma

वेदः स्मृतिः सदाचारः, स्वस्य च प्रियमात्मनः ।  
 एतच्चतिर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥  
 (संस्कार-संस्कृति {शर्म का स्वरूप} मनु./२/१२)  
 vēda: smṛti: sadācāra:, svasya ca priyamātmana: |  
 ētaccatirvidham prāhu: sākṣād'dharmasya lakṣaṇam ||  
 (sanskāra-sanskṛti {śarma kā svarūpa}  
 manu./2/12)



The qualities of Dharma have been accepted in four forms viz to follow what has been told by Vedas and the Smṛtīs, what the best men in society follow in their daily life and lastly what is liked by one's own soul.

#### Education : Waiting for a good chance.

तावत्कोकिल विरसान्यापय, दिवसान् वनान्तरे  
 निवसन् ।  
 यावन्मिलदलिमालः कोऽपि रसालः समुल्लसति  
 ॥  
 (शिक्षा {राजनीति--शुभअवसर की प्रतीक्षा}  
 भामिनीविलास/६)  
 tāvatkōkila virasān'yāpaya, divasān  
 vanāntarē nivasan |  
 yāvanmiladalimāla: kōpi rasāla: samullasati  
 |

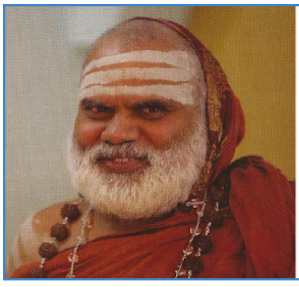
(śikṣā {rājanīti--śubha'avasara kī pratīkṣā} bhāminīvilāsa/6)

(Jagadguru Śankaracārya His Holiness 35th Acharya Śrī Abhinava Vidyateertha Mahāswāmiji)

O Cuckoo! Living in the forest, pass these monotonous days until such time comes when mango trees blossom out decked with bumblebees in their flowers. [ One should wait until the opportune time comes]

#### Condemnable : Greed

तावत्कीर्त्यै स्पृहयति नरस्तावदन्वेति मैत्रीम्,  
 तावद्वृत्तं प्रथयति बिभर्त्याश्रितान् साधु तावत् ।



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तावज्जानात्युपकृतमघाच्छङ्कते तावदुच्चैः  
तावन्मानं वहति न वशं याति लोभस्य यावत् ॥  
(निन्दनीय {लोभ} धर्माभृत/६/२७)

tāvatkīrtyai spr̥hayati narastāvadanvēti maitrīm,  
tāvadvṛttam prathayati bibhartyaśritān sādhu tāvat |  
tāvajjānātyupakṛtamaghācchankatē tāvaduccai:  
tāvanmānam vahati na vaśam yāti lōbhasya yāvat ||  
(nindanīya {lōbha} dharmāmṛta/6/27)

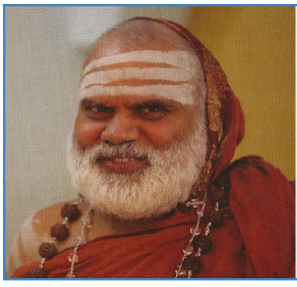


As long as one is not overpowered by greed, remains desirous of fame, maintains friendships, looks after own character, nourishes dependents, shows gratitude towards benefactors, remains afraid of committing sins and is sensitive to self-respect.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji, at Shree Shankara Jayanthi Mahotsavam @ Sringeri)

### Politics : Waiting to become strong

तावन्मौनेन नीयन्ते कोकिलैश्चैव वासराः ।  
यावत्सर्वजनानन्ददायिनी वाक् प्रवर्तते ॥  
(राजनीति {सामार्थ्य की प्रतीक्षा} चाणक्यनीतिदर्पन/१४/१८)  
tāvanmaunēna nīyantē kōkilaiścaiva vāsarā: |



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yāvatsarvajanānandadāyinī vāk pravartatē ||  
(rājanīti {sāmārthya kī pratīkṣā} cāṇakyanītidarpana/14/18)

The young ones of the cuckoo have to wait quietly until their universally pleasing voice does not appear. The idea is that one should wait until one acquires certain abilities.

### Tradition : Daughter's marriage

पिता हि प्रभुरस्माकं दैवतं परमं हि नः ।  
यस्य नो दास्यति पिता, स नो भर्ता भविष्यति ॥  
(संस्कार-संस्कृति {कन्यादान} वा.रामा./बालकाण्ड/३२/२१)  
pitā hi prabhuras mākam daivatam paramam hi na: |  
yasya nō dāsyati pitā, sa nō bhartā bhaviṣyati ||  
(sanskāra-sanskṛti {kan'yādāna} vā.rāmā./bālakāṇḍa/32/21)

The daughters say “Our ruler is our father and to whomsoever our father decides to give us, we shall readily accept him husband of each of us”.

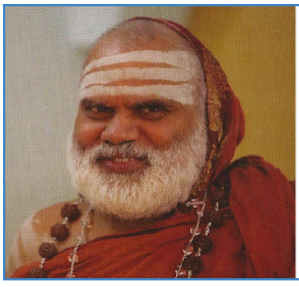
### Contemptible : Ungratefulness

अभिनवमधुलोभभावितस्तथा परिचुम्ब्य चूतमञ्जरीम् ।  
कमलवसतिमात्रनिर्वृतो मधुकर! विस्मृतोऽसि एनां कथम् ॥  
(निन्दनीय {कृतघ्नता} अभिज्ञानशा./५/८)  
abhinavamadhulōbhabhāvitastathā paricumbya cūtamāñjarīm |  
kamalavasatimātranirvṛtō madhukara! vismṛtōsi ēnām katham ||  
(nindanīya {kṛtaghnatā} abhijñānaśā./5/8)

O the bumblebee! Having taken a fill of the juices of the bunch of mango flowers, you have moved on due to your greed to the bunch of lotuses for the sake of new honey and have fallen silent. How have you forgotten the mango flowers? (This verse shows the defect of ungratefulness).



Rajamata Smt. Pramoda Devi and Maharaja Yaduveera Krishnadatta Chamaraja Wodeyar of Mysore Samsthanam offer their pranams to the Ubhaya Jagadgurus during their visit to Karanagiri in Shivamogga district in Karnataka, @ 28th December 2015, Vijaya Yatra



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### Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

**Sloka** : यदा एव इन्द्रियाणां स्थिरा धारणा तदानीम् एव निरङ्कुशम् अप्रमत्तत्वम् ।

**Acharyal's commentary** : Clear Vigilance is possible only when the senses are kept steady

--- Kaṭhōpaniṣad 2.3.11

**Sloka** : सोऽपि मायी परमेश्वरो मायोपाधिसन्निधेः तद्वान् इव कार्यभूतैः देहादिभिः तद्वदेव विभक्तैः वा विभक्त ईश्वरादिरूपेण अवतिष्ठते ।

**Acharyal's commentary** : He, too, the Supreme Lord, the Ruler of māyā, seems to be possessed of māyā on account of His closeness to it as Him limiting adjunct, and possessed of body etc. that are the effects of māyā and diversified as lśvara etc, by diversified objects.

--- Śvetāśvatarōpaniṣad 1.9

**Sloka** : न हि दृष्टान्तदार्ष्टान्तिकयोः क्वचित् कञ्चिद् विवक्षितांशं मुक्त्वा सर्वसारूप्यं केनचिद् दर्शयितुं शक्यते। सर्वसारूप्ये हि दृष्टान्त-दार्ष्टान्तिकभावोच्छेद एव स्यात् ।

**Acharyal's commentary** : Between the illustration and the illustrated, nobody can show equality in every respect over and above some point of similarity in some way which is sought to be presented. For if such an all-round similarity exists, the very relation between the illustration and the illustrated will fall through.

---Brahma -Sūtra 3.2.20

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