



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Agni Deva

आयुर्दा अग्ने हविषो जुषाणो घृतप्रतीको घृतयोनिरेधि ।
घृतं पीत्वा मधु चारु गव्य पितेव पुत्रमभिरक्षतादिमम् ॥

āyurdā agnē haviṣō juṣāṇō ghṛtapratīkō ghṛtayōnirēdhi |
ghṛtam pītvā madhu cāru gavya pitēva putramabhirakṣatādimam ||

Taittiriya Aarayam : 2-2-5 (3-4)

Oh Agni Deva! Grace me with full healthy life. You are seen through the ghee. You are protecting me in all the ways, like a father who protects his son, by accepting the pure ghee that we got from Gomatha.



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Acharya Sandesham : 1

“धर्मो रक्षति रक्षितः” – Dharma protects one who has protected it. “Protection of Dharma” means “adherence to Dharma”. When one says “Dharma protects”, this means that Dharma leads to



happiness.

It is said “रामो विग्रहवान् धर्मः” – Rama is Dharma personified. Dharma took the form of Rama and moved about in this world. His behavior with his friends, brothers and even servants and attendants are exemplary. Despite Sri Rama’s displaying such ideals, seldom do people follow his example. Even when his enemy’s brother came to him seeking refuge, Sri Rama said, “I will give refuge even to my enemy if he seeks refuge in me.”

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiiji @ Sathyamangalam, March ,Vijaya Yatra, 2012)

Camp : Sathyamangalam, March 15-16, VijayaYatra 2012

Acharya Sandesham : 2

The fundamental tenets of Sanatana Dharma regarding the Almighty. The entire Universe has been created by the Lord. It is He who sustains it. It is He who dispenses the fruits of our actions. He accepts offerings made with devotion and graces accordingly. Our life must revolve around this faith.

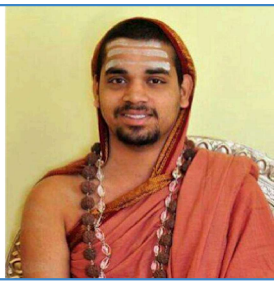


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Quoting the Upanishads – “त्वं जातो भवसि विश्वतोमुखः” – the Jagadguru said that Our Sanatana Dharma clearly states that there is one Lord who assumes various names and forms. Never see differences in them. It is a great sin to ask questions such as “Who is greater? Vishnu or Shiva?” Remember that Shiva, Vishnu, Amba, Ganapati, Murugan, Ayyappan are all forms of the one Supreme Lord.

The Jagadguru said it is essential to direct the faculties of one's body towards God. Has not Bhagavatpada Shankaracharya said,
सा रसना ते नयने तावेव करौ स एव कृतकृत्यः ।



या ये यौ यो भर्गं वदतीक्षते सदार्चतः स्मरति ॥

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

“Only that which sings the Lord's glories can be called a tongue, only those that relish on the Lord's form can be called eyes, only those that worship the Lord are hands, and only he who always remembers Him can be said to have fulfillment in life.” The Jagadguru said it is wrong to seek the Lord's grace to harm others. Even if you sit for 10 minutes in meditation, prayer or japa, do that with full concentration. Stay away from all disturbances during this time. That includes switching off your mobile phones.

Camp :Erode, March 16-17, Vijaya Yatra, 2012.

Source : www.vijayayatra.com



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Acharya Sandesham : 3

Short messages from Sringeri Jagadgurus:

In this unique Upanyasam, Sringeri Jagadguru illustrates the Kavita and Kalpana Shakti (Poetic Genius) of Bhagavadpada Adi Shankaracharya with a quotation from Shiva Keshadi Padanta Stotram:

सम्प्रान्तायाः शिवायाः पतिविलयभिया सर्वलोकोपतापात्-
संविग्रस्यापि विष्णोः सरभसमुभयोर्वारणप्रेरणाभ्याम् ।
मध्ये त्रैशङ्कवीयामनुभवति दशां यत्र हालाहलोष्मा
सोऽयं सर्वापदां नः शमयतु निचयं नीलकण्ठस्य कण्ठः ॥२५॥

(a rough translation)

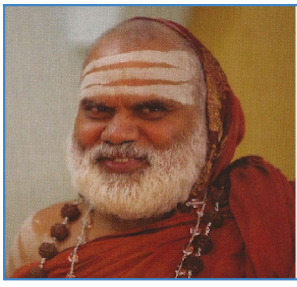
"Shri Shankara's kavita shakti is simply indescribable. His stotraas like 'Shivananda lahari', Soundarya lahari' and many others, are not mere descriptions, but are ingrained with amazing poetic imagination. A poet is extremely skilled in ascribing amazing imaginations to even small



things. This Kalpana Shakti was abundantly present in Shri Shankara. One such instance of Shri Shankara's poetic skill can be found in his 'Shiva Keshadi Padanta Stotra'. Shiva is called Neelakantha. The poison taken by him, neither comes outside his mouth nor descends down to his stomach

but rests in his throat only. Shankara ascribes a beautiful poetic imagination to this.

(A Naga Sadhu receives the Jagadguru's blessings in Sringeri, Nov 3rd 2014 @Sringeri)



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Shri Shankara says :

सम्भ्रान्तायाः शिवायाः पतिविलयभिया सर्वलोकोपतापात्
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सोयं सर्वापदां नः शमयतु निचयं नीलकण्ठस्य कण्ठः॥

As per the Puranas, Shri Paarvati resides in half portion of Shiva's body. While, in certain other contexts, the Puranas say that Shri Vishnu resides in the half portion of Shiva's body. Thus, Parvati resided in one half of Shiv's body while Vishnu resides in the other half. Considering this, Shri Shankara comes up with a beautiful poetic imagination.

The moment Shiva partook the poison, both Parvati and Vishnu were afraid for different reasons. Parvati feared that if the poison enters her husband's stomach, it may cause him harm. A narimani, a pativrata never wishes to see her husband in trouble, she always desires for his well-being. A pativrata's mind abides by this principle. Shri Shankara superimposes this mindset of a Bhaaratiya Naarimani on Parvati. Thus, wishing that no harm must come to her husband, she is commanding the poison to move out from Shiva's throat.

Vishnu, on the other hand, doesn't have this fear. It is known to him that Shiva won't be harmed even if the poison is swallowed by him. However, he is afraid that if the poison comes out of Shiva's mouth , the whole world will be turned into ashes. Thus, contrary to Parvati's command, Vishnu is commanding the poison to descend down into Shiva's stomach. Thus, says Shankara, the poison, unable to come out of Shiva's mouth or descend down into his stomach, stays in his throat only! Such is the Kalpana Shakti of Shankara which exceeds the kalpana shakti of great poets like Kalidasa, Shri Harsha, Magha, Bhavabhuti and others. Pithy verses such as this, can be found abundantly in Shankara's poetic literature.

This verse is from Shankara's 'Shiva-Keshadi-Padanta stotra'. Shri Shankara has also composed 'Vishnu Keshadi Padanta stotra'. Thus, he never perceived any difference between Shiva and Keshava. For this reason, Shri Sacchidananda Shivabhinava Nrushima Bharati Mahaswamiji, in one of his stotras on Shankaracharya, describes Shri Shankara in the following manner : विष्णुवीशभेद-मतिवारण-पंचवक्त्र (Sri Shankaracharya Padavalamba Stavah , 33rd verse) Shri Shankara is a lion which slays the shiva-vishnu-bheda-buddhi personified elephant.

Shri Shankara had remarkable poetic skills. Such an enriched literature is not to be found anywhere else."

Video: <https://www.youtube.com/watch?v=0pAGzGo8nfc&feature=youtu.be>

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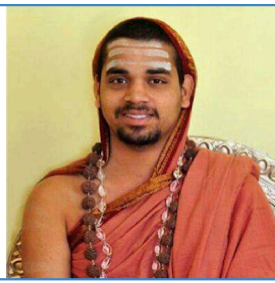


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The Path of Dharma Śāstra

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.

Question : The next question is, how to deal with vāsanas ?

Swamiji : One has to consciously work, in order to handle vāsanas. We have to do a self introspection on this. By pratipaksha bhavana, we have to develop healthy attitudes and vāsana and replace them with unhealthy and negative ones. One should always be in Satsanga, develop healthy attitudes and pray to Bhagavan seeking his grace. One can totally detach oneself from vāsanas only by the knowledge of absolute reality, with the help of Guru and Scriptures.

(This question is the continuation of August edition Question and Answer part)

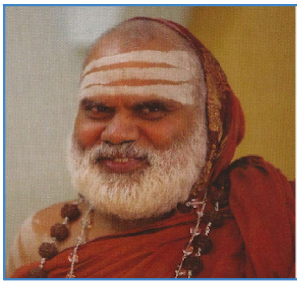
Question : Please explain to us about the importance of Sandhya Vandanam.

Swamiji : Hindu dharma mandates a daily ritual known as 'Sandhya Vandanam'. Sandhya refers to the kaala or time marking the transitions of the sun at intermittent day breaks –dawn, noon and dusk. Vandanam is placing our obeisance as a humble gesture showing respect. So, Sandhya vandanam is an encapsulated prayer form meant to offer namaskarams to the Sun-God.

Sandhya vandanam consists of a set of activities including arghya pradana (offerings) and prayers for invoking God, breathing exercises to bring composure, purification of the self, prayer seeking pardon for any known or unknown sins, chanting of Gayatri mantra and restoration of the God to original position.

Arghya pradana drives the negative forces from the society. The offering which the Brahmins are required to do has Adrishti sakti (unseen powers) which bring peace and social welfare born of true love.

Gayatri mantra is a powerful mantra to Savitri Devata (Sun God) in Gayatri metre. It seeks the grace of God in bestowing brilliance for intellectual clarity that aids the right choice. It gives the mind both drishta (seen) and adrishta (unseen) powers. It is a prayer in plural, encompassing the people around. If the entire community were to make the right choices, there is enhanced harmony and collective well-being. Also, nowadays the benefits of mantra japa (repeated chanting) as a curative therapy for mental ailments is being widely propagated.

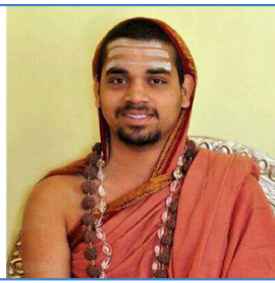


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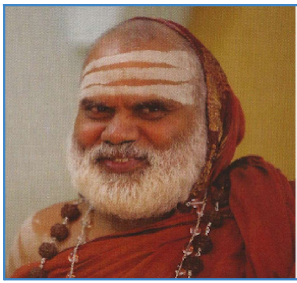


Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi
Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi and
Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram @
Vedapuri, Pudukottai on May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

The mind needs breaks to prepare to face the challenges of every part of the day, but an idle mind is a devil's workshop. Dissociating the mind from the mundane material world and associating it with the serene moments of prayers fetch far-reaching beneficial effects than what meets the naked eye. It resolves the conflict between knowledge and action, that helps avoid errors and tread on the right path. So, Sandhya vandanam is a perfect formula for physical and mental wellness, as a calm prayerful mind, free of guilt is a sure success story.

Question : What is the eligibility for doing Sandhya vandanam?

Swamiji : Upanayana samskaram is the eligibility for doing Sandhya Vandanam. There are in all forty samskaras or rituals for a man from birth to death, including Upanayana samskara for

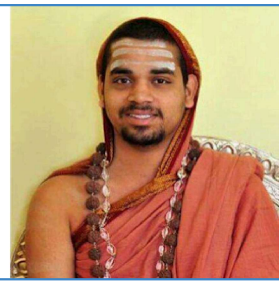


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adorning of the sacred thread or upaveetham. This marks the eligibility for commencing study of the Vedas, which is the prescribed text of Hindu dharma.



Upanayanam is prescribed for the first three varnas under the Varna dharma namely the Brahmins, Kshatriyas and the Vysyas and is generally done for boys between the age of 7 (garbashtamam) and 13, at an odd age. The exceptionally intelligent are qualified by the age of 5. Upanayana samskara

is said to be another birth and so the twice-born should perform Sandhya vandanam as a nitya karma or a regular ritual. Having duly acquainted with this simple ritual, the child on the first Avani avittam after the Upanayana samskaram, prepares to start studying the Vedas under a guru (in a gurukul in earlier days).

One continues this ritual until death or formal renunciation by the ritual of sanyas. After sanyas, there is a different set of prayers offered at Sandhya kaala.

Question : What are the important dress code and procedures. Because we are seeing many doing in a hurry this Sandhya worship with single dhoti or even with towel or shorts. Is that acceptable?

Swamiji : The prescribed dress code is a dhoti with a second cloth tied around it. We all agree with the fact that the military man musters his courage and feels his dedication on wearing his uniform. So is it for all of us to be dressed for every occasion. The goodness of this recommended dress is sure to bring along the focus and fervour. Compromises in dress code to handle exceptions of hurried times cannot become the rule. However, continued performance of the ritual with shraddha (faith) increases with time and conditions one to adapt and hence adopt the dress code.



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Learn Sanskrit

The personal and demonstrative pronouns in Sanskrit are used with reference to the degree of proximity of the person or object they refer to, as below;

सः, सा and तत् are used when they refer to persons or objects that are not near.

अयं, इयं and इदं are used for nearby persons and objects.

एषः, एषा and एतत् are used for persons or objects in very close.

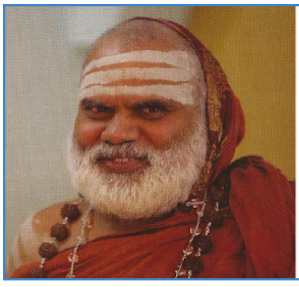
Using of words having अ, आ, अं and अः

Masculine Gender : पुंलिंगम्

अयं काकः = This is crow	अयं याचकः = This is a beggar..
अयं आलयः = This is a temple.	अयं बालः = This is a boy
अयं माधवः = This is Vishnu	अयं अचलः = This is a hill
अयं पादः = This is a foot.	अयं आकाशः = This is a sky.
अयं अमरः = This is God.	अयं ईशः = This is Ísvara.

Feminine Gender : स्त्रीलिंगम्

इयं रमा = This is Ramā	इयं आशा = This is Asha
इयं माला = This is Mala (Necklace)	इयं भामा = This is Bhama
इयं उमा = This is Uma	इयं बाला = This is Bala (a girl)
इयं राधा = This is Radha	इयं कमला = This is Kamala
इयं लता = This is Latha (Creeper)	इयं शारदा = This is Sharada.



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सुभाषितानि subhāṣitāni

Company : The Reward

महान्तं पुरुषं प्राप्य कञ्चित् सत्त्वप्रवर्तकम् ।
 प्रतिबुद्धो जनस्तेन परमं साम्यमश्नुते ॥
 (सङ्गति {सत्संग का फल} सुभाषितनीवी/८/८)
 mahāntam puruṣam prāpya kañcit sattvapravartakam |
 pratibud'dhō janastēna paramam sāmyamaśnutē ||
 (sangati {satsanga kā phala} subhāṣitanīvī/8/8)

If one is enabled to acquire a composed mind with the inspiration of some great man, then with his knowledge one can also enjoy the bliss of the company of the Greatest Being, Lord.

Admirable : Body-Boat

महता पुण्यमूल्येन, क्रीयते कायनौस्त्वया ।
 गन्तुं दुःखोदधेः पारं, तर यावन्न भिद्यते ॥
 (प्रशंसनीय {शरीररूपी नौका} स्कन्दपुराण/म. कौ. २/५२-५३)
 mahatā puṇyamūlyēna, krīyatē kāyanaustvayā
 gantum du:khōdadhē: pāram, tara yāvanna bhidyatē ||
 (praśansanīya {śarīrarūpī naukā} skandapurāṇa/ma. kau. 2/52-53)

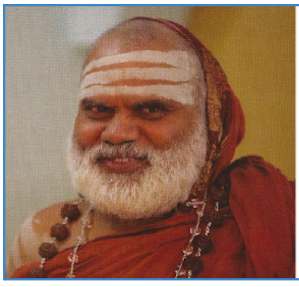
O Man! You have purchased this boat of your body to cross the sea of miseries costing vast treasures of the past good deeds. Therefore, cross the sea before this boat gets destroyed.



Abandonable : Pride

महानप्येकजो वृक्षो बलवान् सुप्रतिष्ठितः ।
 प्रसह्य एव वातेन सस्कन्धो मर्दितुं क्षणात् ॥
 (त्याज्य {अभिमान} विदुर.नी./चतुर्थ अध्याय)
 mahānapyēkajō vṛkṣō balavān supraṭiṣṭhitaḥ |
 prasahya ēva vātēna saskandhō marditum kṣaṇāt
 ||
 (tyājya {abhimāna} vidura.nī./caturtha adhyāya)

Irrespective or being equipped with any number of good qualities and natural gifts, the enemies regard a lonely foe conquer easily even as a single tree gets uprooted by a storm. (Jagadguru Śankaracārya His Holiness 35th Acharya Śrī Abhinava Vidyateertha Mahāswāmiji)



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Education : Politics

महापापानि कर्माणि, यानि केवलसाहसात् ॥
 आरभ्यन्ते भीमसेन, व्यथन्ते तानि भारत ॥
 (शिक्षा {राजनीति} महाभा./वनपर्व/३६/६)
 mahāpāpāni karmāṇi, yāni kēvalasāhasāt .
 ārabhyantē bhīmasēna, vyathantē tāni bhārata .
 (śikṣā {rājanīti} mahābhā./vanaparva/36/6)

Sage Vyasa is explaining to Bhima, "Hey, Bhima! Descendant of Bharat, the big sinful acts started without thinking their results, usually land one into serious trouble".

Education :Architecture



www.sringeri.net

मही कृता
 पर्वतराजिपूर्णाः,
 शैलाः कृता
 वृक्षवितानपूर्णाः ।
 वृक्षाः कृताः
 पुष्पवितानपूर्णाः, पुष्पं
 कृतं केसरपत्रपूर्णम्
 ॥
 (शिक्षा {वास्तुकला}
 व./रामा./सुन्दर/७/९)
 mahī kṛtā
 parvatarājipūrṇāḥ,
 śailāḥ kṛtā
 vṛkṣavitānapūrṇāḥ |
 vṛkṣāḥ kṛtāḥ

puṣpavitānapūrṇāḥ, puṣpam kṛtam kēsarapatrapūrṇam ||
 (śikṣā {vāstukalā} va./rāmā./sundara/7/9)

(Poornahuti of Dhatri Homa in the divine presence of the Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, on the occasion of Ksheerabdhi dwadashi, 4th Nov 2014 @ Sringeri)

Hanumanji describes some of the artistic beauty of Lanka, "The artists of Lanka have built a mountain out of mounds of earth and have decorated the same. A whole variety of trees have been planted on this mountain. The trees are blossoming and among the flowers there is a rows decorated with saffron-coloured petals".



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Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : ब्राह्मणनिन्दा देवतानिन्दा एव ।

Acharyal's commentary : Criticism of the Brāhmaṇas amounts to the criticism of gods.

--- Ch.U.2.20.2

Sloka : वरीयस्त्वं च श्रोत्रान् मनसः, सर्वेन्द्रियविषयव्यापकत्वात्; अतीन्द्रियविषयोऽपि मनसो गोचर एव ।

Acharyal's commentary : The mind is higher than the organs of hearing, because it comprehends the objects of all the organs and even a thing beyond the attitude of the organs comes within the scope of the mind.

--- Ch.U.2.7.1

Sloka : निरुपचरितसर्वभोवे हि दिक्स्थेभ्यो बलिप्राप्त्यनुपपत्तिः।

Acharyal's commentary : If the mind identity with all is in the absolute sense, there can be no acquisition of offerings from beings residing in all quarters.

--- Ch. U.2.21.2

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