



Voice of Jagadguru

advaitam paramanandam



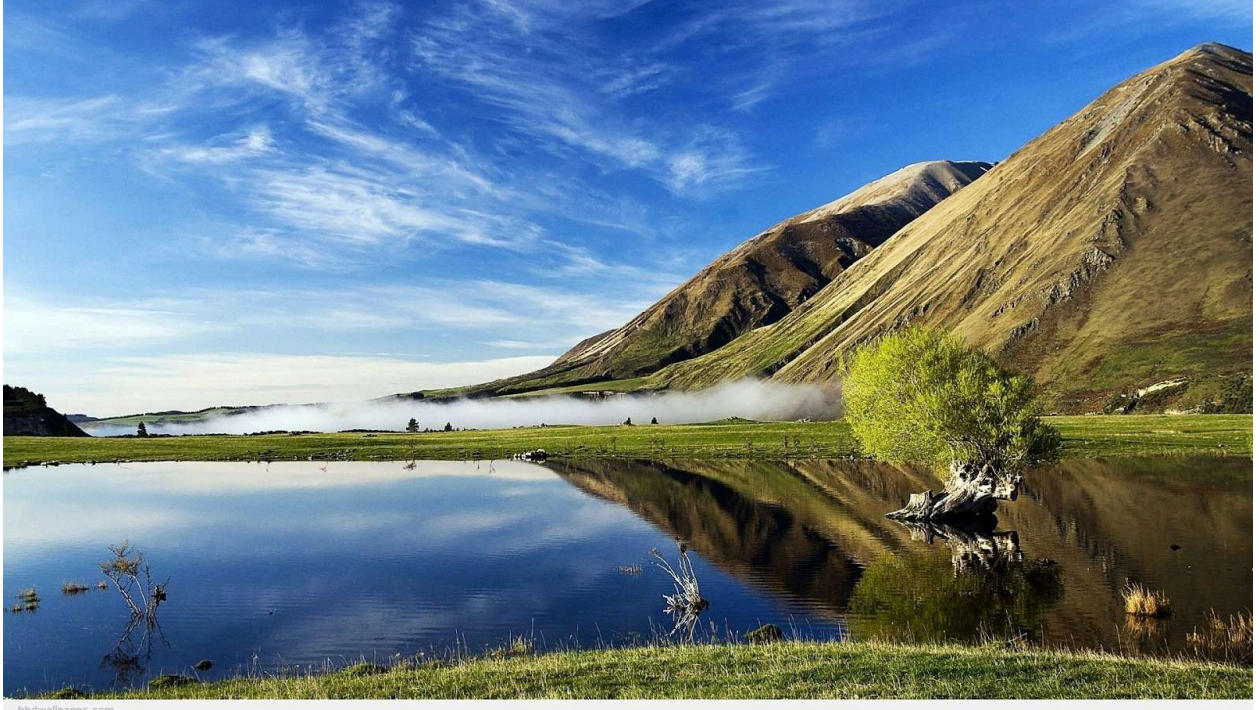
an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

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 Sandesham : 1

Srimad Bhagavad Gita has paramount importance to us as it has been instructed by the Lord



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

Himself – गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः । या स्वयं पद्मनाभस्य मुखपद्माद्विनिसृता ॥ Some may have the question – “Was not the Gita meant for Arjuna alone?” Sri Shankara Bhagavatpada writes in His Bhashya on the Gita – “अर्जुनं निमित्तीकृत्य लोकाय भगवान् भगवद्गीताम् उपदिदेश” – Having Arjuna as an instrument, the Lord instructed the Bhagavad Gita to all mankind. Hence one must try and follow the Lord’s instructions in the Gita.

If one has to become a chartered accountant, he has to keep trying in that direction. He will definitely succeed in due course. Similarly, if one has to fulfill the purpose of one’s life, one has to try to follow the Lord’s instructions. In the Gita, Arjuna asks the Lord, “Why is it that man indulges in wrong actions despite knowing that these actions lead to misery.” This is equivalent to a person touching fire despite knowing that fire burns the skin. The Lord says that this is essentially due to two reasons – desire and anger. The Jagadguru said that these must be eradicated and advocated control of desires, control of ego and development of humility, and the cultivation of compassion. Compassion is defined in the Shastras as परदुःखप्रहाणेच्छा – the desire to eradicate the suffering of the others. Camp : Tirupur, March 17-20, VijayaYatra 2012



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Acharya Sandesham : 2

Dharma has to be adhered whether one is learned, wealthy, powerful. The greatness of Dharma can be felt when one realizes that the Lord Himself descends to protect when it is on the decline. Even in a company, the Chairman intervenes to address an issue only if it is not addressable by everyone else under him. The issue has to be important enough for the Chairman to intervene. So too is the case with Dharma. When Dharma is under threat, the Lord Himself intervenes and protects it. Such is the greatness of Dharma.

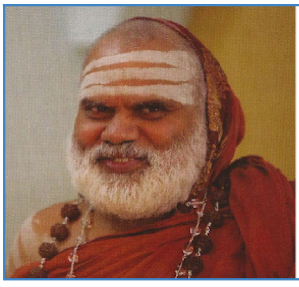
People have the time to watch TV, read the news and waste time in idle talk but excuse themselves from performing Vedic Karmas. Sri Adi Shankaracharya has instructed –

वेदो नित्यमधीयतां तदुतिं कर्म स्वनुष्ठीयतां तेनेशस्य विधीयतामपचितिः – Study the Vedas daily. Perform the Karmas enjoined in the Vedas with faith. And by such performance, worship the Lord.



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

How could the performance of Vedic Karmas constitute worshipping the Lord? The Lord Himself has said, “श्रुतिस्मृती ममैवाज्ञे” – The Shruti (Vedas) and Smritis (Dharma Shastras) are My commands. Hence if one says one worships the Lord but never adheres to His commands, can He be said to worship the Lord? The Jagadguru expressed joy at being in Coimbatore and recounted the words of His Paramguru who had given an intepreation for why the city was named so – that Coimbatore was once home to many Astikas who were engaged in spiritual



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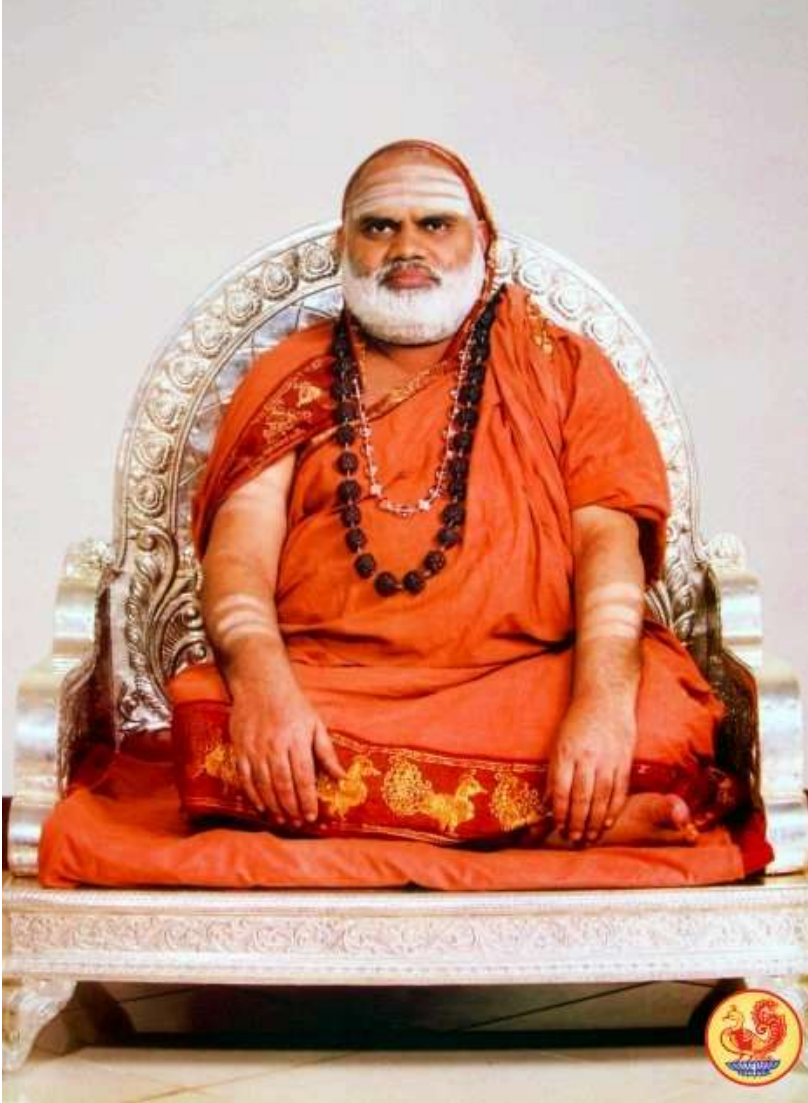


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inquiry asking themselves “कोऽयमात्मा?” -Who is this Atman? – and it is because people here constantly reflected on this question, that Coimbatore got its name.

Camp :Erode, March 20 - April 1, Vijaya Yatra, 2012.

Source : www.vijayayatra.com

Acharya

Sandesham : 3

Short messages from Sringeri Jagadgurus:

Sringeri Jagadguru explains the meaning of Rama (Kannada):

When we open our mouths to say RA, the papas (sins) inside us will go out. When we close our mouths to say MA, the papas that went out will not go back inside. The greatness of the name of Sri Rama is highlighted in a verse that when one opens the mouth to utter the syllable “ra”, our sins are pushed out through the mouth, while they are stopped from reentering

when we utter the next syllable “ma” –
राशब्दोच्चारणादेव मुखान्निर्यान्ति पातकाः ।
पुनः प्रवेशभीत्यात्र मकारस्तु कवाटवत् ॥

Video: <https://www.youtube.com/watch?v=ddoeHXcUmIE>

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

Source for shoka: <http://vijayayatra.sringeri.net/archiveyatra/pondicherry-june-13-14-2012/>

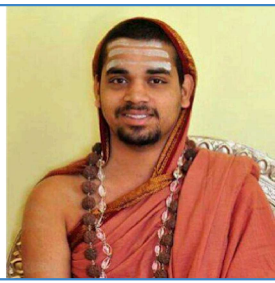


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The Path of Dharma Śāstra

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.

Qu : Whether one can do Sandhya Vandanam during 'Theetu' days- birth or death of a close relative? If so, how should it be done?

Swamiji : 'Teetu' on the birth or death of a close relative within the definition of the dharma sastras, is called Asaucham. The period (of confinement) varies depending upon the relationship.

Sandhya vandanam should be performed, though most other rituals are restricted during this period. Arghya pradana and japa are very important and are called srauta karma. Other portions



are smarta karma. Shrauta karma should never be skipped. Without doing shrauta karma, no other karma can be done or will bear fruits. Smarta karma may be altered or

skipped during this period.

The rules for the manner of performing are laid down differently by different rishis. It is best to ask the elders of the family or the family panditiji about it. Reliable texts on Dharma sastra such as 'Vaidyanatha dikshitiyam' (Asaucha kaanda) can be referred.

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

Qu: For doing Gayatri Japa is Sandhya Vandanam a must? Is chanting lot of Gayatri Japa alone without doing Sandhya vandanam correct? Will it give power?

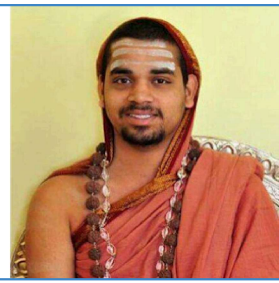


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Swamiji: Sandhya vandanam should be done wilfully by giving quality time. In karma, there is angam and angi. The shrauta karma portion of Sandhya vandanam, namely japa and argya pradanam is the angi. Other smarta karma portions are the angam. Angi should be done with

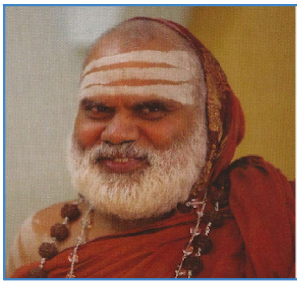


the angam.

(Sri Mahasannidhanam and Sri Sannidhanam arrived at Theni in the evening of April 15, 2017 to a rapturous welcome by Swami Omkarananda of Veda Puri (Sri Swami Chidbhananda Ashram))

The angam portions are simple rituals which includes purification of the body-mind to become eligible to perform Gayatri japa. One should wilfully give quality time and perform it as mandated by the sastras. The aim should be to improve the quality and not look for short-cuts.

Traditionally the practice of performing Sandhya upasana is inculcated in a young child and it sets into the routine like any other daily rituals. The unbroken chain of practices in the family is maintained by the contribution of all its members and educating the right things to the child in a clear and convincing manner, so that it is well habituated. The mind automatically prompts one to perform what it is practiced. While doing physical exercises, we start by warming up. Similarly, for mantra Japa with a concentrated mind, one should do the preparatory mandated by the shastras to resolve the mind. Also, even a simple communication of a mundane request starts with polite salutation and contains an expression of our eligibility. While we make a prayer to

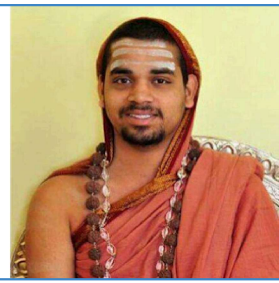


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God for great benefits, it is needless to say that we should ensure suitable expressions of shraddha with the salutation prayers and offerings, for best effect.

For those who only say the Gayatri, may prayers help understand the importance for Sandhyopasana and motivation to set it to practice.

Qu : We are seeing many ladies chanting Gayatri Japa. Does Sastras permit this? Is that correct?

Swamiji : There are some eligibility criteria for chanting Gayatri to bear fruits, like there is for several other transactional doings in the world. Gayatri japa mantra needs to be initiated by a guru, generally the father, in a ritual called Upanayana samskaram to a male child between age 7 and 13 (in exceptionally brilliant boys it is 43 months from conception), as per the sastras.

The Gayatri mantra said in plural includes other members of the family, the extended family being the society itself at large. So, it is not necessary for women to chant since they benefit from the men in the family praying for them also. However, if they wish to offer the same prayer, it is good to recite the Gayatri mantra-arth sloka, which conveys the same meaning.

Yo deva savita asmakam dhiyo dharmadi gocaraah

Prarayet tasya yad bhargah tad varenyam upasmahe

(I pray that the brilliance of the Savitr-devata illumines me to go on the right path.)

There is also a Tamil writing of Sri Bharatiyar with the same meaning.

Senkathir Devan sirandha oliyinai thegerinrom – avan engal arivinai thoondhi nadathuga.

Qu : We heard that, if we skip Sandhya Vandanam once out of the three times duty in a day, we will not able to do it the next time. In this hurry and materialistic life, how should we manage to do three times.

Swamiji : Sandhya vandanam done in the morning and in the evening (Pratar kaala and Sayam kaala) are towards repaying debts towards Gods and rishis, that one is born with. The afternoon Sandhya vandanam is called Madhyamikam and earns separate credits. To do punya, one has to have punya and that is earned by carrying out the ritual each time. To say that skipping it once could deter performing it the next time, is to warn against breaking the practice. One should never give room to breaking that practice, for one wrong precedence can set way for more.

Considering the lifestyle of today, kind-hearted noble elders have suggested that Madhyamikam can be performed after four hours of sunrise. Sastras suggest chanting of extra Gayatri mantra for delay in performance of the ritual as prayaschitta. With all these relaxations, it is shraddha that puts to practice the rigour in this ritual. (In case of an extreme circumstance, if the practice is broken for three days, one has to be initiated all over again.) If all the hurried efforts and materialistic gains were enough satisfying, one may not even read this!



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Learn Sanskrit

Neuter Gender: नपुंसकलिङ्गम्

इदं जलं = This is water.	इदं आसनं = This is a seat
इदं भवनं = This is a house.	इदं पायसं = This is a sweet drink
इदं पानकं = This is drinking water.	इदं फलं = This is a fruit
इदं नगरं = This is a city.	इदं धनं = This is wealth.
इदं वनं = This is a forest.	इदं आभयणं = This is jewel
इदं आननं = This is a face.	इदं कललं = This is a lotus.

Using of words having इ and ई

Words of पुलिङ्गम्

सः ससिकः = That (he) is a connoisseur	सः दीपः = That is a lamp
सः रामः = That (he) is Rama	सः वीरः = That (he) is a warrior
सः रविः = That is a sun	एषः शीतलः = This is cold
सः कविः = That (he) is a poet	एषः हिमालयः = This is Himalaya
एषः गिरिः = This is a hill.	एषः दीनः = He is poor

Words of स्त्रीलिङ्गम्

सा गिरिजा = That (she) is Girija	एषा नीरजा = This (she) is Neeraja
सा विमला = That (she) is Vimala	एषा वीणा = This (she) is Veena
सा विजया = That (she) is Vijaya	एषा मालती = This (she) is Malathi
सा नीरजा = That (she) is Neeraja	एषा वाणी = This (she) is Vani
सा मालिका = That is a garland	एषा सीता = This (she) is Seetha.



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सुभाषितानि subhāṣitāni

Condemnable : State

नाराजके जनपदे योगक्षेमः प्रवर्तते ।
 न चाप्यराजके सेना शत्रून् विषहते युधि ॥
 {निन्दनीय (प्रदेश) व.रामा./अयोध्या/६७/२४}
 nārājakē janapadē yōgakṣēma: pravartatē |
 na cāpyarājakē sēnā śatrūn viṣahatē yudhi ||
 {nindaniya (pradēśa) va.rāmā./ayōdhyā/67/24}

In a Kingless State neither one can accumulate wealth or keep it safe, nor its armies ever win battles.



Education : Medicinal herb Knowledge

नाशयित्री बलासस्यार्शसऽउपचितामसि ।
 अथो शतस्य यक्ष्माणां पाकारोरसि नाशिनी

॥

{शिक्षा (ओषधि-विज्ञान) यजु./१२/९७}
 nāśayitrī balāsasyārśasa'upacitāmasi |
 athō śatasya yakṣmāṇāṃ pākārōrasi
 nāśinī ||

{śikṣā (oṣadhi-vijñāna) yaju./12/97}

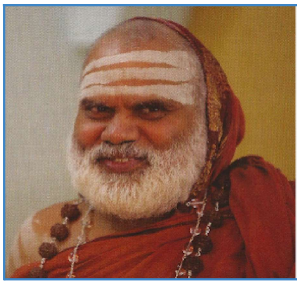
It is the duty of the Vaidyas to know, identify and use the herbal medicines like the ones that subside enhanced cough problem, piles, a variety of tuberculosis, mouth and skin diseases which enter the pores in the skin.

(In the presence of Jagadguru Śankaracārya

His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, Vidwan Sri ST Nagaraj being honoured by Sri V.R.Gowrishankar Administrator & CEO of Sringeri Mutt and its Properties, after the release of 12th Volume of Kannada translation of Krishna Yajur Veda Bhasya Ksheerabdhī dwadashi, 25th July 2017 @ Sringeri)

Admirable : The conduct of the good

नार्या म्लेच्छन्ति मायाभिर्मायया न चरन्त्युत ।
 अजिह्ममशठं युद्धमेतत् सत्पुरुषव्रतम् ॥



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{प्रशंसनीय (श्रेष्ठ पुरुषो का आचार) महा./सभापर्व/५९/११}

nāryā mlēcchanti māyābhir māyayā na carantyuta |

ajihmamaśaṭhaṃ yud'dhamētat satpuruṣavratam ||

{praśansaniya (śrēṣṭha puruṣōm kā ācāra) mahā./sabhāparva/59/11}

Yudishthira tells Shakuni, "Hey Shakuni! Aryas do not behave faithlessly like the Milecchas. They never use tricks. The good always fight a fair war devoid of wickedness or meanness."

Environment : Sunrise

उद्गादयमादित्यो विश्वेन सहसा सह ।

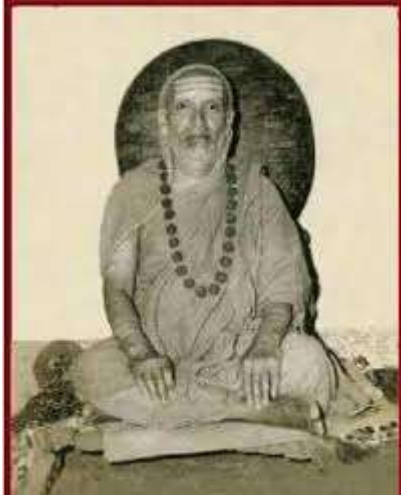
द्विषन्तं मह्यं रन्धयन् मो अहं द्विषते रधम् ॥

{परिवेश (सूर्योदय) ऋग्./१/५०/१३}

udgādayamādityō viśvēna sahasā saha |

dviṣantaṃ mahyaṃ randhayan mō ahaṃ dviṣatē radham |

{parivēśa (sūryōdaya) ṛg./1/50/13}



Ah, what a glorious scene! The sun is rising in all its glory. For my sake, it has driven away the thieves and dacoits. I am no longer afraid of those elements. With knowledge like the light of sun all evils like the variety of sins and passions get belief.

(Jagadguru Śankaracārya His Holiness 35th Acharya 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 ||

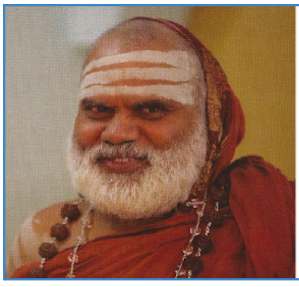
{śikṣaṇa-vidhi (śikṣikā dvārā vyavasthā) ṛg./7/15/9}

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.

Tradition : Good Manners

उपचारः कर्त्तव्यो यावदनुत्पन्न-सौहृदः पुरुषः ।

उत्पन्नसौहृदानामुपचारः कैतवं भवति ॥



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{संस्कार-संस्कृति (शिष्टाचार) -- नीतिद्विषष्टिका/४८}

upacāraḥ kartavyō yāvadanutpanna-sauhrdaḥ puruṣaḥ |

utpannasauhrdānāmupacāraḥ kaitavaṃ bhavati ||

{sanskāra-sanskṛti (śiṣṭācāra) -- nītidviṣaṣṭikā/48}

Until one becomes friendly, one must continue to be formal and exhibit good manners. But once one has become friendly, to be formal is to show only mockery.

Education : The Construction of bridges

त्रायन्ते संक्रमास्तत्र, परसैन्यागते सति ।

यन्तैस्तैरवकीर्यन्ते परिखासु समन्ततः ॥

{शिक्षा वा./रामा./युद्ध का.३/१७}

trāyantē saṅkramāstatra, parasain'yāgatē sati |

yantraistairavakīryantē parikhāsu samantataḥ ||

{śikṣā vā./rāmā./yud'dha kā.3/17}



Hanumanji is telling Lord Rama regarding Lanka's defence system, "The moat bridges built all around stand protected by soldiers round the clock. If an enemy army tries to enter Lanka they would be immediately brought down with the help of machines." (It means that those bridges could be uplifted and felled down with the help of machines).

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji,)

Student : Conduct of a pupil

त्वंकारं नामधेयं च ज्येष्ठानां परिवर्जयेत् ।

अवराणां समानानामुभयेषां न दुष्यति ॥

(शिष्य (आचार-व्यवहार) महाभा./शान्ति/ १९३/२५)

tvaṅkāraṃ nāmadhēyaṃ ca jyēṣṭhānāṃ parivarjayēt |

avarāṇāṃ samānānāmubhayēṣāṃ na duṣyati ||

{śiṣya (ācāra-vyavahāra) mahābhā./śānti/ 193/25}

It is not advisable to address one's seniors as 'thou' and calling their names. It is possible to address the juniors with this nickname and calling their names.



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Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : त्रिविधं हि आनन्त्यं---देशतः, कालतो, वस्तुतश्च इति ।

Acharyal's commentary : Infinitude is of three kinds—from the stand points of space, time and objects.

--- T.U.2.1.1

Sloka : कार्यं हि वस्तु कालेन परिच्छिद्यते । अकार्यं च ब्रह्म ।

Acharyal's commentary : A created thing is circumscribed by time; but Brahman is not created.

--- T.U.2.1.1

Sloka : स्वार्तेन असंहतेन परेण केनचिदप्रयुक्तं संहतानाम् अवस्थानं न दृष्टं, यथा गृहादीनां लोके, तथा प्राणादीनाम् अपि संहतत्वाद् भवितुम् अर्हति ।

Acharyal's commentary : Combination things like houses, buildings etc are not seen to be living in this world, unless this existence is brought about by some one for his own benefit, who is not part of the accumulation. This should be so in the case of prāṇa etc too, since they also form a mixture

--- K. U.2.2.5

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