



Voice of Jagadguru

advaitam paramanandam



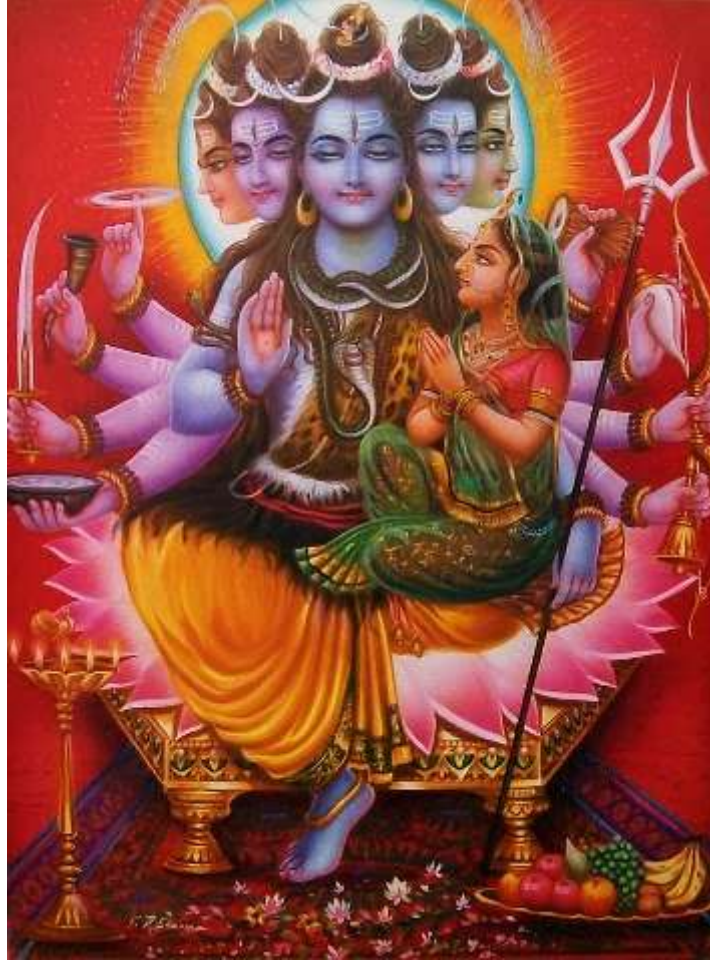
an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

सद्योजातं प्रपद्यामि सद्योजाताय वै नमो नमः ।
भवे भवे नातिभवे भवस्व माम् ॥ भवोद्भवाय नमः ॥
sadyōjātaṃ prapadyāmi sadyōjātāya vai namō namaḥ |
bhavē bhavē nātibhavē bhavasva mām || bhavōdbhavāya namaḥ ||
Mahanarayana Upanishad : 17 anuvaha

My Salutation to the Sadyojata face, (south facing face of Lord Paramēśvara). I bow the Sadyojatah again and again. Oh! Sadyojata! Don't make me to sail over and over again in the ocean of Samśara. Induce my knowledge and intellect in crossing this dangerous ocean. Again my salutation to Sadyojata, who protect me from falling into the ocean of birth and death circle.



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Acharya Sandesham : 1

The Jagadguru spoke about the importance of human birth – जन्तूनां नरजन्म दुर्लभं (jantūnām narajanma durlabham)– all our limbs and senses are suitable for adhering to Dharma and for worshipping the Lord.

शुभैः प्राप्नोति देवत्वं निषिद्धैर्नारकीं तनुम् ।

उभाभ्यां पुण्यपापाभ्यां मानुष्यं लभतेऽवशः ॥

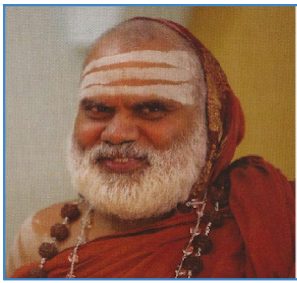
śubhaiḥ prāpnōti dēvatvaṃ niṣid'dhairnārakī ṃ tanum |



ubhābhyāṃ puṇyapāpābhyāṃ mānuṣyaṃ labhatēvaśaḥ ||

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

A heavenly body of a Devata is obtained if a lot of Punya Karma has been done. A lowly body of an animal is obtained if many sins have been committed. If both Punya and Pāpa Karma have been done, one gets the body of a human. Hence one must realize in this human birth that the suffering one faces is due to his past Adharma and the joy obtained is due to the Dharma adhered to in the past lives. Consequently, one must shun Adharma and practise Dharma now. Only the Lord decides what constitutes Dharma. But the Lord does not appear before everyone and instructs what is Dharma and what is not? It is the Veda that is the command of the Lord. That is why it is said “वेदोऽखिलो धर्ममूलम्” (“vēdō'khilō dharmamūlam”) Camp :Palakad, April 4 - 5, Vijaya Yatra, 2012.

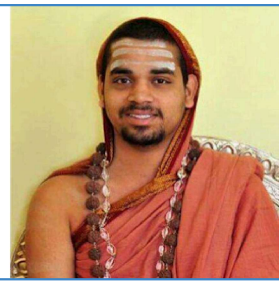


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Acharya Sandesham : 2

In His Anugraha Bhashanam, the Jagadguru said the feats of Sri Krishna such as the lifting of the Govardhana mountain for a week on his little finger, were indicative of His divinity. Similarly, it is evident that Sri Adi Śankaracharya was an incarnation of the Lord as His life was filled with immense achievements. His mission was to spread the message contained in the Śastras and make people realize what one's objective in life has to be. Even 12 centuries after His incarnation, our reverence and devotion towards Him remains undimmed. People around the world who have taken an interest in Indian philosophical thought have analyzed and realized



that the philosophical exposition of Sri Adi Śankaracharya stands supreme.

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

The Jagadguru pointed out that the parents obtained Sri Adi Śankara as a son by devotedly worshipping Vrishachaleshwara in Thrissur. The essence of Sri Adi Śankaracharya's teachings is that one has to feel it is a great fortune to have taken birth as a human. Any one would think well when he gets a precious thing. Hence once should adhere to Dharma, shun Adharma, be devoted to God, shun anger, hurt none and cultivate compassion.

The Jagadguru also quoted the Lord's statement in the Gita – “He who hates none” – अद्वेष्य सर्वभूतानाम् (advēṣṭā sarvabhūtānām)– is dear to the Lord. One has to understand love can help you achieve what anger and hate cannot. One must not expect anything in return for the help



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one renders. Can anyone imagine the difficulty Sri Adi Śankaracharya would have had, when He travelled around the nation thrice on foot? He did it only for the good of others. Did He expect anything in return?

Camp : Thrissur, April 5 - 6, Vijaya Yatra, 2012.

Source : www.vijayayatra.com

Acharya Sandesham : 3

Short messages from Sringeri Jagadgurus:

Sringeri Jagadguru explains We should be Content with Our Wealth earned by Proper Means and Not Desire for Wealth of Others (Telugu):



People even feel that Dharma cannot be given a high priority in this fast-paced 21st century. However, Dharma is unaffected by time. There can be no time when Asatya (lie) and Himsa (violence) can be classified as Dharma. Hence Dharma needs to be given its rightful place. The third conduct laid down is that one must not desire the wealth of others. The Shastras say: न्यायोपार्जितवित्तेन कर्तव्यं ह्यात्मरक्षणम् (n'yāyōpārjitavittēna kartavyaṁ hyātmarakṣaṇam) – Sustain your

livelihood by just means, अन्यायेन अर्जितं वित्तम् अन्यायेन विनश्यति (an'yāyēna arjitam vittam an'yāyēna vinaśyati) – Wealth earned by unjust means is lost by unexpected means.

When one is not satisfied, one will never get peace. A man will initially wish for a Rupee. Upon getting it, he will wish for ten, thereafter a hundred, then a thousand, ten-thousand, a lakh, a crore and so on. There is no end for desire. When one has no satisfaction, he is still classified as poor even if he is wealthy. If he has satisfaction (Trupti), he can be termed wealthy even if he is actually not. Some give the excuse that they earn through unjust means to engage in charity or in noble activities such as constructing a temple. This is not necessary at all – you do not need to earn by unjust means. Such a temple need not be built at all. If you donate from what you have earned through rightful means, that charity is far bigger than performing an Ati Rudra Mahayaga or Sahasra Chandi Mahayaga, or building a temple from money earned illegally.

One must not swerve from the path of Dharma just because one has to undergo suffering to upkeep Dharma.

Video: <https://www.youtube.com/watch?v=4T6wnLB1tzY>

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

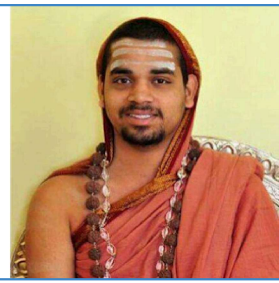


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The Path of Dharma Śāstra

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.

Qu: What is "Parishechanam"? Please explain to us.

Swamiji: Parishechanam is the ritual by which food to be consumed is purified by mantras, a small offering made to other beings before eating a meal. Consuming food is an offering to the body-mind. The connection between food and the mind is excellently explained in Chandogya Upanishad. **Aahaara shudhau sattva shudhihi | Sattva shudhau druvaa smritihi ||**

Qu: We see men doing "Parishechana", can females also do this?

Swamiji: Husbands should do parishechana mor pranagnihotram and before eating should keep aside one portion for the wife, in a separate container. This is the mandate of the shastras and not for females to do this.

Qu: Now a days we see everyone holding the plates in their hands and eating in a standing position- In marriages, Restaurants, and in many public places, some even in their houses. Is this correct and accepted by our shastram?

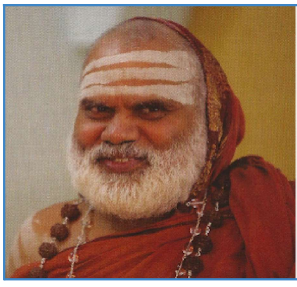
Swamiji: No. This is not as per shastra. Scientific research also is not in favour of this.

Qu: What is the nature of food we should consume in our daily life? As per our sastra, what should be consumed and avoided?

Swamiji: Ayurveda details the right food for every person considering the season as well.

Bhagavan Sri Krishna also talks about food in the seventeenth chapter of the Bhagavad Gita. He says that food which promotes aayush, satva, balaa, arogya, sukham and priiti meaning food that promotes long life, motivates to function, gives stamina, prevents diseases, preserves clarity of mind and interests the taste buds should be consumed.

Sri Krishna in the Gita talks of sattvic, rajasic and tamasic food. People having sattva, rajas or tamas predominantly will enjoy Sattvic food, rajasic and tamasic food respectively. So, for sattvic guna to be predominant, a spiritual aspirant should prefer sattvic over rajasic and tamasic food. Sweets, milk and milk products, food that gives sustained energy and neatly presented are sattvic. Bitter, sour, very salty, piping hot, spicy, hard to bite, food that creates burning sensation in the stomach are rajasic. With this kind of food – diseases develop, negative thoughts arise and it creates physical difficulty soon on consuming. The body becomes tired. The mind becomes sad.

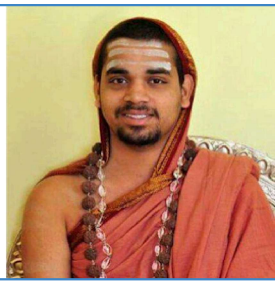


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Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi
Jagadguru Śankaracārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi and
Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram @
Vedapuri, April 15 - 17, 2017 in A Dhara Patram was dedicated to the Shiva Linga (Kashi Vishwanatha) in
the Ashram

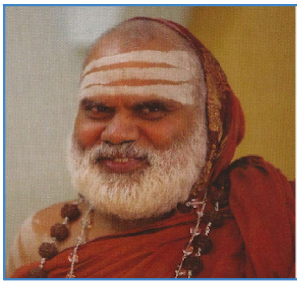
Half-cooked food, food that has lost its nutrient value, spoilt food with bad smell, food cooked the previous day, left-over of another's food are tamasic.

Also, food that is not suitable for neivedyam (for instance, food containing onion, garlic, non-vegetarian food) will promote tamas.

Even food which has been offered to God should be considered in the right quantities. Bhagavan says that a spiritual aspirant should be a 'laghvaasi' in the eighteenth chapter.

Another sloka says: Eat half stomach; drink water to fill another quarter of your stomach and keep the balance quarter of your stomach empty for air circulation.

-Dau bhagau purayed annam; toyē naikam prapurayet; marutasya pracharartam chaturtam avaseshayet.

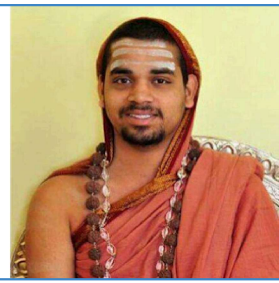


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This is also said in Satapada brahmanam of the Vedas, “Yadu hava atma samhitam annam tad avati, tanna hinasti, yad bhuyo hinasti tad, yat kaniyo na tad avati iti” – When one eats food that he needs, that food protects him. But, when one overeats, the excess food consumed will

destroy him. If he doesn't eat enough, it can't save him. So, as said in the shastras, “Atma samhitaat annad adhikam nuunam va na ashniyaad”.

Greed for more quantity causes health issues. While we include milk and milk products in sattvic food, veganism is becoming popular. This move to almond and other milk, is in resistance of the treatment meted out to cows, in desire for commercial gains.

The Jagadgurus also planted saplings in the premises of the Goshala in Vedapuri Ashram, Theni @ 15-17,2017, Vijaya Yatra.

Qu: During vrata kaalam, how we should keep our fasting?

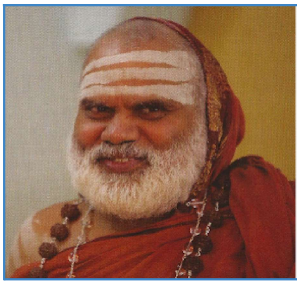
Swamiji: Vrata or fasting is reducing consumption willingly for practicing control over the mind. It should be performed with the blessings of elders and by gaining the knowledge of how to do from them. Else, it will not yield fruits.

It is important to live a dharmic life and perform penance as said in the shastras. The shastras do not tell anyone not to eat at all. The shastras suggest restricting food items, but never suggests keeping without any food. Even when the shastras



suggest total fasting, it is only for a restricted time.

Some people cause severe suffering to the body and the senses. They undertake severe fast. They almost stop talking even. They do penances as they please and not as per the shastras – like fasting for 10 days at a stretch, etc. Karshayantaha, as Sri Krishna says in the seventeenth chapter of the Gita, means to torment to the body and make it thinner. It could be like keeping extreme fast, avoiding speech, etc. Their penance is driven by the mind, and not based on intelligence. These are adharmic and could lead to mental disorders.



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Learn Sanskrit

No	VERBAL ROOT	MEANING	VERBAL FORMS Singular (S), Dual (D), Plural (P)
1	गम्	To go	{First person} (S)गच्छामि, (D)गच्छावः (P)गच्छामः {Second person} (S)गच्छसि, (D)गच्छथः (P)गच्छथ {Third Person} (S)गच्छति, (D)गच्छतः (P)गच्छन्ति
2	वद्	To say, To speak	{First person} (S) वदामि, (D) वदावः (P) वदामः {Second person} (S)वदसि, (D) वदथः (P) वदथ {Third person} (S) वदति, (D) वदतः (P) वदन्ति
3	आ+गम्	To come	{First person} (S)आगच्छामि, (D)आगच्छावः (P) आगच्छामः {Second person} (S)आगच्छसि, (D) आगच्छथः (P)आगच्छथ {Third person} (S)आगच्छति (D)आगच्छतः, (P)आगच्छन्ति
4	प्रति+गम्	To go towards, To go unto	{First person} (S)प्रतिगच्छामि, (D) प्रतिगच्छावः, (P) प्रतिगच्छामः {Second person} (S)प्रतिगच्छसि, (D) प्रतिगच्छथः, (P) प्रथिगच्छथ {Third person} (S) प्रतिगच्छति, (D) प्रतिगच्छतः, (P)प्रतिगच्छन्ति



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सुभाषितानि subhāṣitāni

Tradition : Proper use of speech

स्वपरहितमेव मुनिभिर्मितममृतसमं सदैव सत्यं च ।

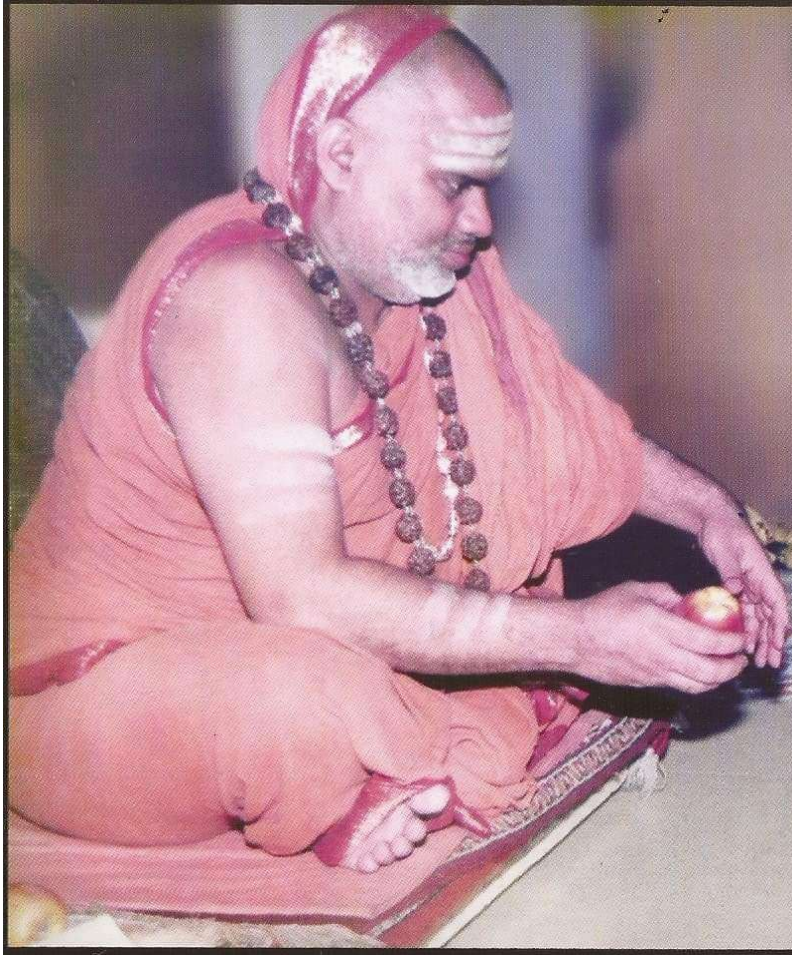
वक्तव्यं वचनमथ प्रविधेयं धीधनैर्मौनम् ॥

{संस्कार-संस्कृति (वाणी का सदुपयोग) पद्मानन्दविंशति/१/९१}

svaparahitamēva munibhirmitamamṛtasamaṃ sadaiva satyaṃ ca |

vaktavyaṃ vacanamatha pravidhēyaṃ dhīdhanairmaunam ||

{sanskāra-sanskṛti (vāṇī kā sadupayōga) padmānandavinsāti/1/91}



A balanced, calm individual who thinks well of others should either speak in limited words that are both sweet and true and benefit others or keep mum.

Admirable : Brave person.

स्वबाहुबलमाश्रित्य

योऽभ्युज्जीवति मानवः ।

स लोके लभते कीर्तिं, परत्र च

शुभां गतिम् ॥

{प्रशंसनीय (वीर पुरुष)

महाभा./उद्योग./१३३/४५}

svabāhubalamāśritya

yōbhyujjivati mānavaḥ |

sa lōkē labhatē kīrtiṃ,

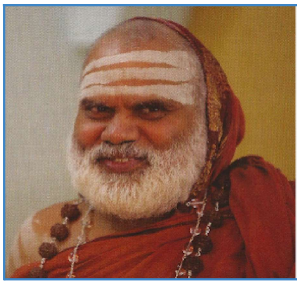
paratra ca śubhāṃ gatim ||

{praśansanīya (vīra puruṣa)

mahābhā./udyōga./133/45}

One who progresses on his own strength, deserves admiration and also lives happily in another world after death.

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



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Source of happiness : Om

स्वप्नान्तं जागरितान्तं चौभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥
{ओम् (सुख का आधार) कठोपनिषद्/४/४}

svapnāntaṃ jāgaritāntaṃ caubhau yēnānupaśyati |
mahāntaṃ vibhumātmānaṃ matvā dhīrō na śōcati ||

{ōm (sukha kā ādhāra) kaṭhōpaniṣad/4/4}

God, due to whose kindness, the man looks the things after his sleep and during his wake. He is omnipresent and after knowing Him, the man never feels sorrow and enjoys complete happiness.



Condemnable : False promiser

यस्तु राजा स्थितोऽधर्मे मित्राणामुपकारिणाम्

|

मिथ्या प्रतिज्ञां कुरुते को नृशंसतरस्ततः ॥

{निन्दनीय (मिथ्या प्रतिज्ञा वाला)

वा.रामा./किष्किन्धा./२४/८}

yastu rājā sthitōḍdharmē

mitrāṇāmupakāriṇām |

mithyā pratijñāṃ kurute kō

nṛśansatarastataḥ ||

{nindaniya (mithyā pratijñā vālā)

vā.rāmā./kiṣkindhā./24/8}

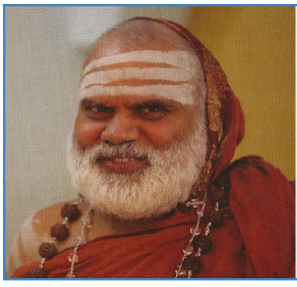
A King who treads the path of Adharma and makes false promises to his benefactor friends, none could be causing pain than he is.

(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmi)

Effort for Education

आस्ते भगः शयानस्योर्ध्वस्तिष्ठति तिष्ठतः ।
शेते निपद्यमानस्य चराति चरतो भगश्चरैवेति ॥
{शिक्षा (पुरुषार्थ) ऐत.ब्रा./७/३३/३}

āstē bhagaḥ śayānasyōrdhvastiṣṭhati tiṣṭhataḥ |



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śētē nipadyamānasya carāti caratō bhagaścaraivēti ||
{śikṣā (puruṣārtha) eta.brā./7/33/3}

When one goes to sleep his fate also goes to sleep, when one stands up his fate also stands up and who is affected with laziness his fate too becomes asleep. But the one who stands up and starts walking, his fate too starts walking with him like his good fortune. So always remain active and don't be lazy. 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.



Nation : A king's duty for his people

धन्यास्ते पृथिवीपालाः सुखं ये निशि शेरते ।
पौरान् पुत्रानिव पुरः सर्वतो वीक्ष्य निर्वृतान् ॥
{राष्ट्र (जनता के प्रति राजा का कर्त्तव्य)
राजतरंगिणी/२/४२}

dhan'yāstē pṛthivīpālāḥ sukhaṃ yē niśi śēratē |
paurān putrāniva puraḥ sarvatō vīkṣya nirvṛtān
||

{rāṣṭra (janatā kē prati rājā kā karttavya)
rājatarangiṇī/2/42}

Those kings are admirable who regard their subjects as their sons and providing them with all kinds of facilities, themselves enjoy sound sleep at night.

((Jagadguru Śankaracārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinavavidya Tīrtha Mahāswāmiji and Jagadguru Śankaracārya His Holiness

Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji)

Penance : An instrument of education.

यदिष्टं तत् सुखं प्राहुर्द्वेष्यं दुःखमिहेष्यते ।
कृताकृतस्य तपसः फलं पश्यस्व यादृशम् ॥
{शिक्षा (साधन-तप) महाभा./शान्ति./२९५/२७}

yadiṣṭaṃ tat sukhaṃ prāhurdvēṣyaṃ du:khamihēṣyatē |
kṛtākṛtasya tapasaḥ phalaṃ paśyasva yādṛśam ||
{śikṣā (sādhana-tapa) mahābhā./śānti./295/27}

Whatever one likes is called happiness and what one does not like is designated as pain. You reap only what you sow. See the result of penance performed by you.



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CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : परमार्थतस्तु न जीवो नाम बुद्ध्युपाधिसम्बन्ध-परिकल्पितस्वरूप-व्यतिरेकेण अस्ति ।

Acharyal's commentary : In reality there is no such thing as an individual soul apart from what it appears under the influence of the intellect acting as a conditioning factor. Infinitude is of three kinds—from the stand points of space, time and objects.

---B.S 2.3.30

Sloka : शास्त्रजनितज्ञानकर्मभाविता द्योतनाद्देवा भवन्ति । त एव स्वाभाविकप्रत्यक्षानुमानजनित-दृष्टप्रयोजनज्ञानभाविता असुराः । स्वेषु एव असुषु रमणात् सुरेभ्यो वा देवेभ्योऽन्यत्वात् ।

Acharyal's commentary : The organs of Prajāpati become gods when they shine under the influence of thoughts and actions as taught by the scriptures. While those very organs become Asuras when they are influenced by their natural thoughts and actions, based only on approach and conclusion, and directed merely to visible ends. They are called Asuras, because they experience happiness only in their own lives, or because they are other than the gods.

--- B.U 1.3.1

Sloka : क्रियाकारकफलात्मको हि क्रतुः ।

Acharyal's commentary : A sacrifice consists of an action, its factors and its results.

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