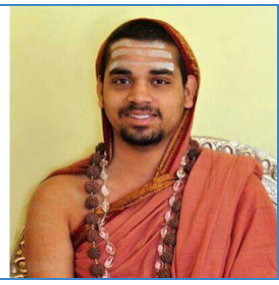


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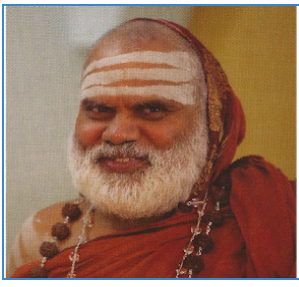
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**THE 69TH VARDHANTI OF JAGADGURU SHANKARACARYAR HIS HOLINESS
MAHASANNIDHANAM SRI SRI SRI BHARATI TIRTHA MAHASWAMI-JI**



Our humble pranams at the lotus feet of Jagadguru Śankaracārya Mahāsannidhānam His Holiness Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji. By the grace and blessings of Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji, Voice of Jagadguru e magazine is entering its fifth year on this auspicious day.

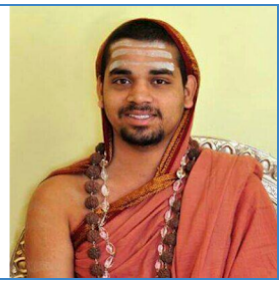


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Acharya Sandesham = 1

The Jagadguru said that Sri Adi Shankaracharya has advocated the company of Satpurushas – “सङ्गः सत्सु विधीयतां”. When in the company of Satpurushas, we too attain their qualities of Paropakara. Even the Lord has taken incarnations solely for Paropakara. The Lord has explained in the Gita that an essential quality of a Satpurusha is to have compassion towards all beings – दया भूतेषु

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Alappuzha from April 13-14 in 2012 Vijaya Yatra.



It is in the nature of many to forget when someone helps us, and remember when someone offends us. Satpurushas do not have this nature. Lord Rama is described by

Sage Valmiki as

एकेनाप्युकारेण कृतेन परितुष्यति ।

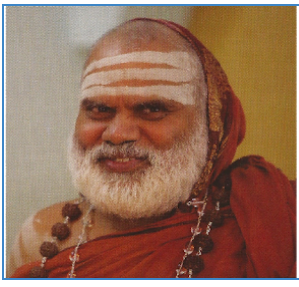
न स्मरत्यपकाराणां शतमप्यात्मवत्तया ॥

Lord Rama remembered even a small favor rendered to Him but forgave anyone even if they had offended Him many times. Lord Shiva has shown that man should learn to see in others their good qualities and not focus on their undesirable qualities. Both the moon and the Halahala poison had come out of the ocean. Lord Shiva kept the crescent moon on his forehead and swallowed the Halahala poison The Jagadguru further added that the character of Satpurushas is such that they will be able to find a good quality even in a great sinner.

The Jagadguru's Anugraha Bhashanam also touched upon another of Sri Adi Shankaracharya's Upadesha – “भगवतो भक्तिर्दृढायीताम्” – that one must strengthen one's devotion to the Lord.

(2012 Vijaya Yatra : Alappuzha)

Source : www.vijayayatra.sringeri.net

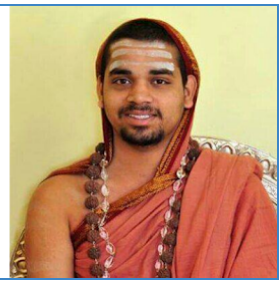


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Acharya Sandesham = 2

The Jagadguru said that if one does a mistake without knowing, we attribute the cause to his ignorance. But there are also times when man makes a mistake due to an external impetus. A young student does not wish to cheat in an examination; however goaded by others who are used to cheating, he ends up cheating.

However there are many instances when there are no external forces to make man commit sins. So who makes man commit sins even when he does not desire to do so and there are no



external factors to influence. This was one of the questions Arjuna asked the Lord in the Bhagavad Gita

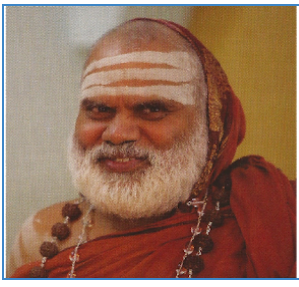
Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Kollam from April 14-15 in 2012 Vijaya Yatra.

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वाष्पेय बलादिव नियोजितः ॥

The Lord replies that the cause are desire and anger that are present in the minds of people.

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

The Jagadguru illustrated the effect of anger from the Sundara Kanda of Valmiki Ramayanam. After Hanuman had had Darshan of Mother Sita, he had been captured by Ravana and his tail had been set on fire. At that time, Mother Sita prayed for his well-being thus –



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यद्यस्ति पतिशुश्रूषा यद्यस्ति चरितं तपः ।
यदि वाप्येकपत्नीत्वं शीतो भव हनूमतः ॥ २४॥

If I have not thought of anyone else but my husband Sri Rama, and have served him well, let not Hanuman be burnt by fire. Meanwhile, Hanuman unaffected by his burning tail had set fire to Lanka. For an instant, Hanuman felt happy that he had burnt all of Lanka. However, he immediately felt that he had committed a blunder. He wondered if some harm would have befallen Mother Sita due to the fires he had set. He was crestfallen when this thought struck him and felt the purpose of his mission might have become a failure. He then reflects on the effects of anger that made him burn Lanka, expressing thus:

क्रुद्धः पापं न कुर्यात् कः क्रुद्धो हन्यात् गुरुनपि ।
क्रुद्धः परुषया वाचा नरः साधून् अधिक्षिपेत् ॥
नावाच्यमस्ति क्रुद्धस्य नाकार्यं विद्यते क्वचित् ॥

“What act would an angry man abstain from? What words would he not use? Seething with anger, He would not hesitate to insult a saint. He is likely to commit any kind of sin and may even harm his Guru.”

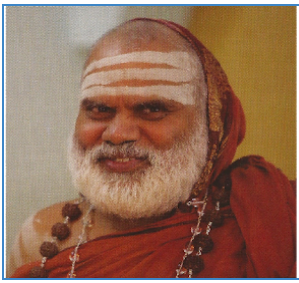
Hence anger and desire must be won over. It may seem that this advice is quite right but not easily achievable, and may even seem impossible. However one must not relent. The Jagadguru pointed out a There is a man who struggled to clear the Chartered Accountancy examination and cleared in the 36th attempt! His efforts and will helped him though it took him a long time. Hence determination and perseverance will help man overcome the internal enemies of Kama and Krodha.

The Jagadguru concluded the Bhashanam saying that it has been the tradition of the Sringeri Jagadguru to grace Kollam when traveling from Kalady to Thiruvananthapuram or from Thiruvananthapuram to Kalady.

It may be mentioned that in many places including Kollam, Ernakulam, Kalady, rains poured where the Jagadguru was camping. At Kollam, the Jagadguru mentioned the fact that Sage Rishyashringa after whom Sringeri is named, brought about rains to Anga-desh that had been suffering from acute drought for 12 years, and that this attribute is observed in the Acharyas of Sringeri.

(2012 vijaya Yatra : Kollam)

Source : www.vijayayatra.sringeri.net

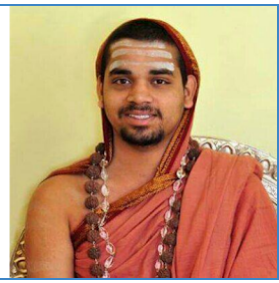


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The Path of Dharma Śāstra

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.

Namaskaram Swamiji, Some people do not visit temples. When questioned about the reason, they reply that they are like Poosalar Nayanar, and that they worship the Lord in their hearts. The question is: Why should one go to temples?

Answer: Only in temples can one contemplate well on the Lord. It is sheer escapism when people say that they worship the Lord in their hearts. Why should we go to a hospital for treatment? Remaining in our homes, can we not simply pray to the Lord within, and tell



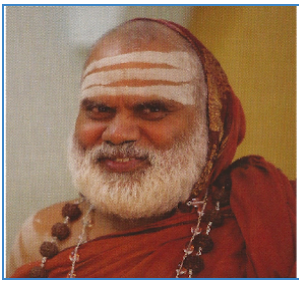
ourselves that we have been cured of the disease? No, we don't do such a thing.

There are so many things good, in our going to a temple to pray. Just think about the time that it takes, for us to go to a temple to pray, and return home. Will it be possible for us to deeply worship the Lord in our hearts, for such a long duration?

Even before leaving for the temple, remaining in our homes, we should mentally visualise our temple visit. We should mentally resolve to remain calm and not to talk about anything else to

anybody. After reaching the temple, if we happen to meet our friends there, we should not indulge in gossip with them, on things worldly. Temples are holy and sacred. They act like generators. We gain so many special energies from a temple visit, which we cannot obtain by simply remaining at home.

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



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All forms of worship and rituals in a temple, are performed only for our sake. They are done for the sole purpose, of welfare of all the citizens of the country. All the various forms of worship there, have been so structured, only for that purpose. They are called "Parartha Puja".

Prayers of an individual - for one's own welfare - are called "Atmartha Puja". Daily five Kala Pujas are performed in a temple. Residents of a village should attend and offer prayers during at least one Kala Puja daily. Only then will the temple remain lively.



We have total faith that the temples have the divine powers of those who consecrated and sanctified it. Such believes are rational ones, that are knowledge based.

Prior to a temple visit, we should first mentally think of the visit. We should visualize in our mind, the different Sannidhis that we plan to see, and the various slokas and the Tamil

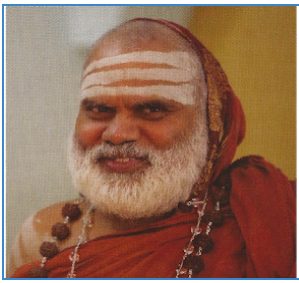
songs, that we would be reciting there. Our earnest prayer should be - Oh Lord! Please cleanse my mind of all the things that are bad. Let it always be filled with noble thoughts alone!

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

At the temple, our way of worship should be, as per what is laid down in the Shastras. We should prostrate at the Kodi Maram. After worshipping all the Parivara Devatas, we should worship at the Mulavar Sannidhi.

The ways of worship to be followed at a Shiva temple, and a Vishnu temple, have all been systematically codified and laid out. We should not only follow the ways, on how to worship at a temple, but also teach them to the others. Chanting the Namavalis, we should proceed in an orderly queue. We should tell them the different ways of worship, that are to be followed, at the different Sannidhis.

After completing the temple worship, we should sit quietly and calmly at a place, without looking at the cell phones, close our eyes, and mentally reflect on the forms of the different Gods, whose Sannidhis we had just been to. We should perform Japa, of the various Namas of the Lord. We can leave the temple, after praying for the welfare of the entire humanity.

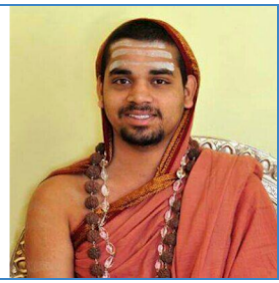


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On reaching our homes, being seated, we should once again recall our visit to the temple. Following all these alone, would help us reap the true benefits, of a temple visit.



With all these in their mind alone, have our ancestors prescribed, the above said methods of worship. There is even a traditional saying - One should not reside in a village, where there is no temple.

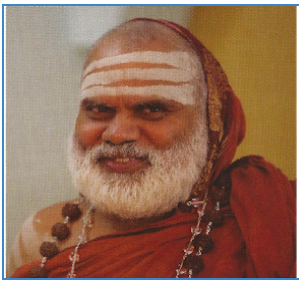
Not only that. Not everyone can afford to have a separate Puja room in their house. But all, can surely visit a temple. In the olden days, the elderly persons would spend most of

their time, in Japa and meditation at the temples. That would also mean, lesser problems at their homes.

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

At a ripe old age, one might find it difficult even to walk, and at such a stage, visiting a temple will not be possible. It is only for this reason - (that the elderly cannot go to the temples) - does the Lord himself go around the town, right up to their doorsteps, in the Rathas. The temple, symbolised by the Rathas, comes right up to their homes, where they can offer their Namaskaras. If one is bedridden, and unable to even come up to the entrance, then one can mentally rejoice, by recalling all the temple visits, made in the past. By not visiting any temple, one only ends up deceiving oneself. Instead of claiming that they worship mentally, they can be frank, and admit that they do not like going to a temple.

So long as we are physically fit, what difficulty can there be, in visiting a temple? We do not lose anything by visiting a temple. On seeing the elders visiting a temple, children will also be encouraged, to do so themselves. All things good are centred around the temple. Simplicity in worship is valued more. Temple visits are compulsory for all. They are necessary and a must for all. Above all, it is our duty.



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सुभाषितानि subhāṣitāni

Advantages of education

भद्रम् इद् भद्रा कृणवत्सरस्वती अकवारी चेतति वाजिनीवती ।

गृणाना जमदग्निवत् स्तुवाना च वसिष्ठवत् ॥

{शिक्षा (विद्या के लाभ) ऋग्.७/९६/३}

bhadram id bhadrā kṛṇavatsarasvatī akavārī cētati vājinīvātī |

gṛṇānā jamadagnivat stuvānā ca vasiṣṭhavat ||

{śikṣā (vidyā kē lābha) ṛg.7/96/3}

Let beneficial education benefit us! Knowledge-imparting education makes us enlightened and destroys wicked thoughts. Just as the brightness of fire destroys darkness, similarly, let the education being given to us, destroy the darkness of ignorance and make us as knowledgeable as the admirable learned scholars do!



Tradition : The basis of the Dharma etc.,

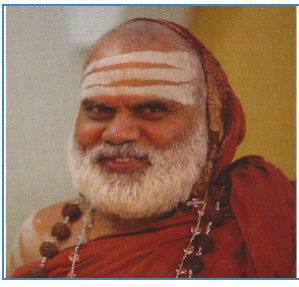
दाक्ष्यमेकपदं धर्म्यं,
दानमेलपदं यशः ।
सत्यमेकपदं स्वर्ग्यं,
शीलमेलपदं सुखम् ॥
{संस्कार-संस्कृति (धर्म
आदि के आधार)
महाभा./वनपर्व/३१३/७०}
dākṣyamēkapadaṃ
dharmyam,
dānamēlapadaṃ
yaśaḥ |

satyamēkapadaṃ svargyam, śīlamēlapadaṃ sukham ||

{sanskāra-sanskṛti (dharma ādi kē ādhāra) mahābhā./vanaparva/313/70}

The place of Dharma is liberality. Charity brings Fame. Truth is the path to Heaven. Good temperament is real cause of happiness.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram @ Vedapuri, Theni on May 31 ,2012 (Vijaya Yatra)



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Tradition : Result of Deeds

ये योगयुक्तास्तपसि प्रसक्ताः
स्वाध्यायशीला जरयन्ति देहान् ।
जितेन्द्रियाः प्राणिवधे निवृत्ता-
स्तेषामसौ नायमरिघ्न लोकः ॥

{संस्कार-संस्कृति (कर्मफल) महाभा./वनपर्व/१८३/९०}

yē yōgayuktāstapasi prasaktāḥ
svādhyāyaśīlā jarayanti dēhān |
jitēndriyāḥ prāṇivadhē nivṛttā-
stēṣāmasau nāyamarighna lōkaḥ ||

{sanskāra-sanskṛti (karmaphala) mahābhā./vana parva/183/90}

O destroyer of enemies, Yudhishtira! Those, who are busy in yoga, undertake penance, and are weakening their physique in meditation and those who have conquered their senses and keep away from violence, may not enjoy the worldly pleasures at present by they have ensured their happiness in the next world.



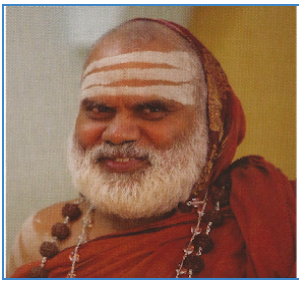
Tradition: Welfare of others.

स्वसुखनिरभिलाषः
खिद्यसे लोकहेतोः,
प्रतिदिनमथवा ते
सृष्टिरेवं विधैव ।
अनुभवति हि मूर्द्धना
पादपस्तीव्रमुष्णम्,
शमयति परितापं छायाया
संश्रितानाम् ॥
{संस्कार-संस्कृति

(परोपकार) अभिज्ञानशा.५/६}

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tūrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmij in Kadayam, on June 7-8,2017 (Vijaya Yatra)

svasukhanirabhilāṣaḥ khidyasē lōkahētōḥ,
pratidinamathavā tē sṛṣṭirēvaṃ vidhaiva |
anubhavati hi mūrd'dhnā pādapastīvramuṣṇam,
śamayati paritāpaṃ chāyayā sanśritānām ||



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{sanskāra-sanskṛti (parōpakāra) abhijñānaśā.5/6}

O tree! You desire nothing for yourself. Instead, for the sake of serving others keep on suffering in the bargain. The truth is that God has created you for the welfare of others. While receiving heat on its head it provides shade to those who rest under it. What a life of self-less service!



Education of women

कात्यायनी चैव मैत्रेयी
गार्गी वाचक्नवी तथा ।
एवमाद्या विदुर्ब्रह्म,
तस्मात्स्त्री ब्रह्मविद्भवेत् ॥
{शिष्या (शिक्षा की पात्राएँ)
विष्णुरहस्य}

kātyāyanī caiva maitrēyī
gārgī vācaknavī tathā |
ēvamādyā vidurbrahma,
tasmātstrī
brahmaavidbhavēt ||
{śiṣyā (śikṣā kī
pātrā'ēṁ) viṣṇurahasya}

Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji in Kadayam on June 7-8,2017 (Vijaya Yatra)

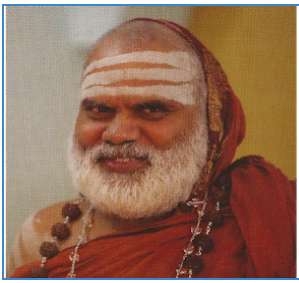
Katyayani, Maitreyi, Gargi and Vachaknavi all acquired the knowledge of Brahma. So women too have a right to get knowledge of Vedas.

Condemnable (Sensual pleasures)

कामं विषं च विषयाश्च निरूप्यमाणाः, श्रेयो विषं न विषया विषमस्वभावाः ।
एकत्र जन्मनि विषं विषतां प्रयाति, जन्मान्तरेऽपि विषया विषतां प्रयान्ति ॥
{निन्दनीय (विषयभोग) लोकनन्दम्/पृ./१४३}

kāmaṁ viṣaṁ ca viṣayāśca nirūpyamāṇāḥ,śrēyō viṣaṁ na viṣayā viṣamasvabhāvāḥ |
ēkatra janmani viṣaṁ viṣatāṁ prayāti, janmāntarēpi viṣayā viṣatāṁ prayānti ||
{nindanīya (viṣayabhōga) lōkanandam/pr./143}

If we were to compare poison with the sensual objects, then poison is better than the sensual objects, because poison creates problems once in a life-time while the sensual objects continue to make one's life miserable relentlessly.



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Pooja Vidhānam.

A. Bhav and manas puja: As per upasanakanda (Mental worship), greater importance is given to actually performing a karma at a specific time. However, in Bhakti Yoga greater importance is given to the intention underlying every karma. That is why; a method of worship such as manas puja was developed.

B. Chanting: In Kaliyug, karma associated with Maya gained special importance. Hence, chanting while performing a karma is considered the best form of spiritual practice. Since it is not possible to perform puja thrice a day, upon performing puja once in the morning, chanting constantly in day-to-day karmas is considered most feasible. Hence, we find wisemen advising

that in Kaliyug it is easier to perform spiritual practice of chanting the name of Ishvara.



5. When is puja vidhi prohibited?

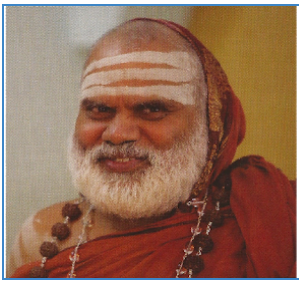
A. Without bathing or in an intoxicated state.

B. During the 10-day period of soyar and sutak . [This 10-day period in case of soyar and sutak is considered as ashouch (Spiritually impure). On the 11th day, after purification, puja can be performed. However, the head of the family can perform puja

only after the 12th day in case of sutak.]

C. If the lady of the house is menstruating and if the Deities are placed in a room which is not frequented by her, then any elderly person in the house can perform puja after a bath. If due to lack of space it is not possible to place Deities in a separate room, the temple at home should be covered with a curtain during these four days (till the end of the menses). There is nothing wrong in covering the Deities in this way for such specific reasons. It is a ritual in Vaishnava sect (Worshippers of Shrivishnu) to cover the Deity with a curtain for reasons such as 'The Deity is bathing, the Deity is asleep' etc. This is akin to having a separate room for the Deity.

Reasons for covering the temple at home with a curtain when the lady of the house is menstruating:

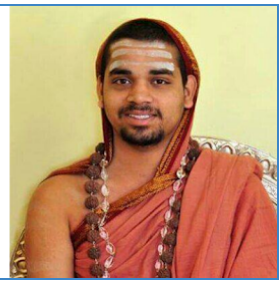


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

During the period of menses, the Raja component in the woman increases. When the temple at home is not covered, greater proportion of sattvik vibrations are emitted by the Deity. This sattvik Shakti can cause distress to the woman.

Due to increase in the Raja component in the woman during her menses and due to the spread of impurity, the premises get charged with rajasik (Raja-predominant) vibrations. The Deity's Idol too gets enveloped by these rajasik vibrations. Hence, refrain from performing puja for this period of four days; however, manas puja should certainly be performed. On the fifth day, purify the premises by sprinkling gomutra. If this is not available, use water mixed with Vibhuti (Holy ash) and by waving dhooop, and then begin performing puja as usual.

6. Which direction should the individual face while performing puja vidhi ?

East has special importance and hence, facing the east is advised while performing puja vidhi. Therefore, it is desirable that the temple room be in the east-west direction.

7. Who should perform puja vidhi?

Even though there is no strict rule on who should perform puja vidhi, in most cases, the senior most male in the family should perform the puja of Deities (Deities in the temple at home, Deity of the premises etc.) after a bath. If there is no male in the family, then the senior most woman in the house should perform puja. She should perform the puja by chanting the mantra of the Deity. Once the puja has been performed, it should not be performed again that day. After the puja, as far as possible, all family members should offer flowers to Deities and pay obeisance. As far as possible, all family members should assemble for the Arati and sing it with bhav and in tune.

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