

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Prārthanā

Prayers



Surya Deva

शं नो भव चक्षसा शं नो अहना शं भानुना शं हिमा शं घृणेन ।

यथा शमध्वञ्छमसद् दुरोणे तत् सूर्य द्रविणं देहि चित्रम् ॥

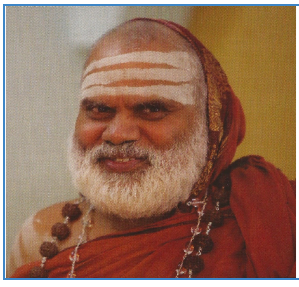
śaṃ nō bhava cakṣasā śaṃ nō ahnā śaṃ bhānuna śaṃ himā śaṃ ghrṇēna |

yathā śamadhvañchamasad durōṇē tat sūrya draviṇaṃ dēhi citram ||

You are the Cause of all activity among living beings. May your brilliance encourage us to enjoy unalloyed dhaarmic bliss! May you give us pleasing warmth in the daytime. In summer may your heat do us good. In the winter, may you bless us with mild warmth. Please shower bliss in our lives and in our homes, forever. May you bless us with glorious riches.

(Rig Veda :Surya Suktam 10.37.10)

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Acharya Sandesham : 1



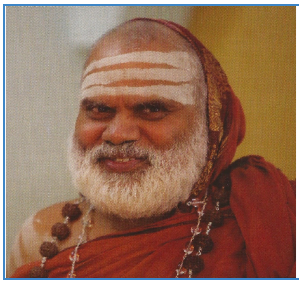
Sri Adi Shankaracharya has emphasized everyone must have steadfast devotion to God,
(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @
Mandya, Vijaya Yatra, 2012)

shed pride and unwarranted desires, and cultivate the attitude of compassion. It would be wrong to expect to follow these teachings when one does not practice it himself. The Jagadguru pointed out many in the present days unfortunately are examples of the saying, “स्वयं नष्टः, परान् नाशयति” (one who has wrought doom upon himself, and then brings doom to others). The Jagadguru stated that one must instead strive to be an example of the saying, “स्वयं तीर्णः परांस्तारयति” (one who has crossed the ocean of Samsaara thus fulfilling life’s purpose, and help others to do the same).

Camp : Mandya Feb 27- 28, 2012 Vijaya Yatra.

Acharya Sandesham : 2

Our country’s standing in the world is unique because Dharma is it’s life force and because it is the source of the summum bonum of all knowledge – the Upanishadic philosophy of Advaita. Today, many foreigners seek the shores of India because of these very reasons. Some even pray the Lord to grant a birth in this holy land. When this is the case, would it not be a matter of shame if Indians do not realize the importance of the land, and fail to act in accordance to Dharma or strive to understand the essence of the Upanishads?



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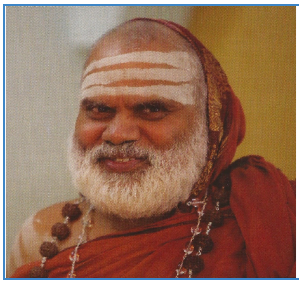
(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Sṛī Bhārati Tīrtha Mahāswāmiji @ Bangalore, 2012 Vijaya Yatra.)

The Jagadguru also mentioned that one does not become a Mahatma merely because of wealth, learning or power. Sri Adi Shankaracharya in His commentary says that people call a person a Mahatma because He adheres to Dharma – “धर्मं चरत्येष महात्मा”. The Shastras enunciate 5 principles – “never hurt anyone”, “never tell a lie”, “never desire the property of another” “revere all women as your mother” “do not desire everything that you come across”, and declare that whoever who follows these, is a Dharmika and is worthy of respect.

Acharya Sandesham : 3

Guru is much revered in Sanatana Dharma because knowledge is essential for life's purpose to be fulfilled and such knowledge can be had only from a Guru. Hence even if one has the sense of oneness with all else, one has to always revere the Guru – “अद्वैतं त्रिषु लोकेषु नाद्वैतं गुरुणा सह”. The Guru Parampara has begun from Lord Dakshinamurti. Though the Lord is One, the form of Dakshinamurti is the one that bestows knowledge. It was Sri Dakshinamurti who first taught the knowledge of the Self to Rishis such as Sanaka. Sri Adi Shankaracharya has penned Sri Dakshinamurti Stotram that contains the essence of the Vedantic teaching.

Camp : Bangalore : Mar :3, 2012 Vijaya Yatra. Source : www.vijayayatra.com



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The Path of Dharma Śāstra

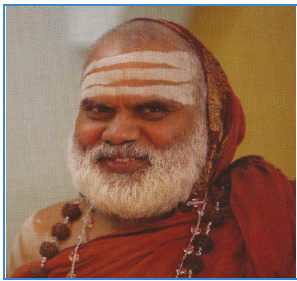
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

The recorded teachings, Q and A sections by Swami Omkaranada Saraswati.



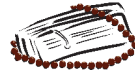
Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Question : Is it important to be praiseworthy? What makes one praiseworthy?

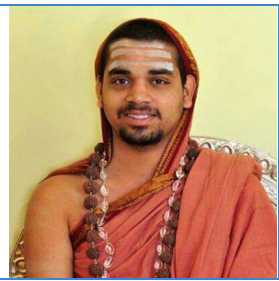


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Yatra

Swamiji : At times we wonder if we should heed by what others opine about us. It is important to live in a manner that the learned noble accept and praise. Enriching ourselves with values and being steadfast in treading on the path of dharma would make one worthy of praise of the noble. Also, people praise a benevolent giver until he continues to give. (#232)

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhanananda Ashram, Vedapuri, Theni ,2012 Vijaya

Good education, command over one's own body, mind, good family background, fear of sins, high value system -all these make a person praiseworthy. Thiruvalluvar says: There is nothing better for a jiva (soul living in a human body) than contributing to the needy and living in line with dharma. #231. There is nothing equal to or greater than fame that stays forever. (#233)

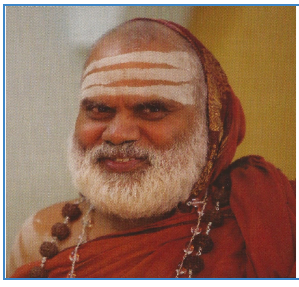
Question : How should we deal with praise and criticism?

Swamiji : We should be praiseworthy but not fall for praise. When one gets exhilarated by praise, he forgets dharma. One should do dharma and earn praise, but not do dharma for earning praise. If someone criticises you, don't criticise him back. Identify if you are at fault and live in a praiseworthy way (Kural #237).

Question : What is the limit for giving?

Swamiji : Give, give your life for others. If one becomes poor by giving out of compassion, it is not poverty. If one gives his life for others, it is not death. (#235) His Yasha kayam remains. As food, clothing and shelter are important for growth of the body, knowledge, compassion and charity are important for growth of the jiva.

Neither wealth nor life is impermanent, fame remains. So, by giving impermanent wealth and body, one should earn permanent fame and atma-anandam. With sastra learnt through a

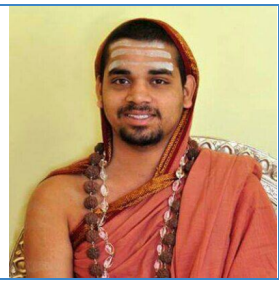


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competent guru descends the discrimination between the permanent and the impermanent. That gives rise to compassion which results in giving. Giving makes one praiseworthy.

आत्मनो मोक्षार्थं जगत् हिताय च One should rise to be praiseworthy if at all, else one rather not be born (#236). Man attains as much fame as the number of people he is able to help/ the lives he is able to touch (#234). Sharing with others/ contributing without expecting anything in return and not expecting others' help.

Question : What if one is not praiseworthy?

Swamiji : If one does not live in a praiseworthy manner, he is likely to be showered with criticism. One who lives without being criticised by anyone lives. One who does not live a life worthy of praise does not live – such a person is akin to the dead. The earth by bearing such corpse-like people will produce less. (#238-240)

Question : How does a jnani regard praise?

Swamiji : Srimad Bhagavad Gita says:

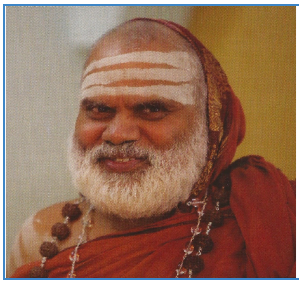
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् |
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः || 12.19||



A jnani who has dissociated from the body-mind is content, does not get attached to anything and remains resolved in the supreme truth, uses words are used only for the sake of communication (not as an outpour of emotions), and bears the deep understanding that the one who praises or criticises, and the one who is worthy of praise or is being criticised is a superimposition. Such a jnani regards praise and criticism with an equal eye.

(these are based on 'Pugazh' adhikaram of Thirukural including commentaries & related teachings of Pujyasri Swami Omkarananda)

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



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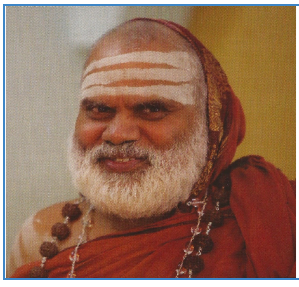


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Learn Sanskrit

प्रथमं शिरोमार्जनं करोतु । = Dry your hair first.	किमर्थं प्रतिदिनं विलम्बेन आगच्छन्ति ? = Why do you come late everyday?
आर्द्रवस्त्रं न धारयतु । = Don't put on wet clothes.	कस्मिन् समये आगच्छन्ति अद्य ? = What time will you be back today?
शीघ्रं स्नानं कृत्वा आगच्छतु । = Have your bath quickly.	कुञ्चिकां पार्श्वगृहे दत्वा गच्छामि । = I will leave the key with our neighbours.
भाण्डे जलं अस्ति वा ? = Is there water in the barrel ?	किमिति पदे पदे आहवयन्ति ? = Why are you calling me again and again?
आकाशवाणीं चालयतु । = Put on the radio, please.	सर्वं तत्रैव अस्ति, किञ्चित् पश्यन्तु । = Everything is there.? Look for them a bit more carefully, please.
विविधभारतीं योजयतु । = Switch on to Vividhabharathi, please.	भोजनार्थं कोऽपि विशेषः ? = Any special arrangement for meals?
वार्ता समाप्ता वा ? = Is the news over?	अद्य अस्माकं कृते काफी अस्ति वा ? = Is there going to be some coffee for us ?
अद्य किञ्चित्पूर्व आगच्छन्ति वा ? = Will you come back home a bit early today, dear?	इदानीम् अपि स्नानं न कृतम् ? = No bath yet?
किमर्थं ? कः विशेषः ? = Why? anything special?	भवन्तः किल मास्तु इति उक्तवन्तः । = It is you who said you did not want it.
सायं आगमनसमये शाकं आनयन्ति वा ? = Bring home some leafy vegetables, will you?	समये एकमपि/किमपि न मिलति । = You do not get anything when you need it badly.
रविवासरे तान् आहवयामः वा ? = Shall we invite them on Sunday?	वेतनं लब्धं वा ? = Got your salary?
बालिका किमपि आवश्यकं इति वदति स्म । = The girl was asking for something.	क्षीरार्थं अद्य एव दातव्यं अस्ति । = We have to pay the milk-man today.
अवश्यं स्मृत्वा आनयन्तु । = Please bring it without fail.	ते सर्वदा कलहं कुर्वन्ति । = They always quarrel.



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सुभाषितानि subhāṣitāni



First Guru

तेनेयं त्रयी विद्या वर्तते ।
 ओमित्याश्रावयेत्योमिति शंसति ॥
 {आदि गुरु - छान्दोग्योपनिषद्/१/१/९}
 tēnēyaṁ trayī vidyā varttatē |
 omityāśrāvayētyōmiti śansati ||
 {ādi guru -
 chāndōgyōpaniṣad/1/1/9}

One who is described with the word Om, and the One whose all the three forms i.e. of the Originator, Sustainer and Destroyer being implicit in the term Om are employed to pray to Him. Is is He who has given birth to three forms of truth viz Knowledge, Action and Prayer, in the three Vedas Rig,

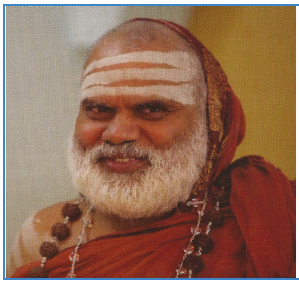
Yajur and Sama respectively. {Note: Atharvaveda is not mentioned separately because all the three forms of knowledge are given in it.}

Duty of a householder

अतिथिं तत्र सम्प्राप्तं, पूजयेत्स्वागतादिना ।
 तथाऽसनप्रदानेन, पादप्रक्षालनेन च ॥
 श्रद्धया चान्नदानेन, प्रियप्रश्नोत्तरेण च ।
 गच्छतश्चानुयानेन, प्रीतिमुत्पादयेद्गृही ॥
 {गृहस्थधर्म --- पर.स्मृ.१/४३-४४}

atithiṁ tatra samprāptaṁ, pūjayētsvāgatādinā |
 tathāśanapradānēna, pādaprakṣālanēna ca ||
 śraddhayā cānnadānēna, priyapraśnōttarēṇa ca |
 gacchataścānuyānēna, prītimutpādayēdgṛhī ||
 {gṛhasthadharma --- para.smṛ.1/43-44}

It is the obligation of a householder to welcome a guest on his arrival, offer him a seat, and by washing his feet honour him. Thereafter he should provide him with meal and ask him regarding his welfare. On his departure the house-holder should walk behind him for some distance showing his regard and affection.



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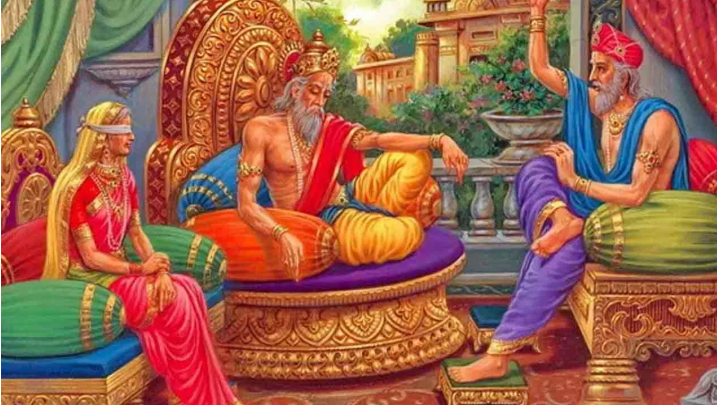
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॥vidura nīti:॥

॥विदुर नीतिः॥

द्वे कर्मणी नरः कुर्वन्नस्मिँल्लोके विरोचते ।



अब्रुवन्परुषं किं चिदसतो नार्थयंस्तथा ॥

५० ॥

dve karmaṇī naraḥ
kurvannasmiṁlloke virocate |
abruvanparuṣaṁ kiṁ cidasato
nārthayaṁstathā || 50||

A man may attain fame in this world by doing two things, viz., by refraining from harsh speech, and by disregarding those that are

wicked.

द्वाविमौ पुरुषव्याघ्र परप्रत्यय कारिणौ ।

स्त्रियः कामित कामिन्यो लोकः पूजित पूजकः ॥ ५१ ॥

dvāvimau puruṣavyāghra parapratyaya kārīṇau |

striyaḥ kāmīta kāmīnyo lokaḥ pūjita pūjakaḥ || 51 ||

O tiger among men, these two have not a will of their own, viz., those women who covet men simply because the latter are coveted by others of their sex, and those who worship another simply because the latter is worshipped by others.

द्वाविमौ कण्टकौ तीक्ष्णौ शरीरपरिशोषणौ ।

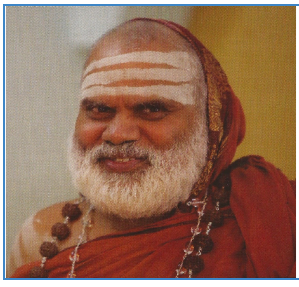
यश्चाधनः कामयते यश्च कुप्यत्यनीश्वरः ॥ ५२ ॥

dvāvimau kaṇṭakau tīkṣṇau śarīrapariśoṣaṇau |

yaścādhanaḥ kāmāyate yaśca kupyatyanīśvaraḥ || 52||

These two are like sharp thorns afflicting the body, viz., the desires of a poor man, and the anger of the impotent.

(Continues...)



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Yaksha Prashna

यक्षप्रश्नः

यक्ष उवाच

का दिक्किमुदकं ? प्रोक्तं किमन्नं ? किं च वै विषम् ?

श्राद्धस्य कालमाख्याहि? ततः पिब हरस्व च ?

yakṣa uvāca

kā dikkimudakaṃ ? proktaṃ kimannaṃ ? kiṃ ca vai viṣaṃ ?



śrāddhasya kālamākhyāhi? tataḥ
piba harasva ca ?

Yakṣa questioned : What constitutes the way? What has been spoken of as water? What, as food? And what, as poison? Tell us also what is the proper time of a Shraddha, answer these and drink and take away the water.

युधिष्ठिर उवाच

सन्तो दिक्, जलमाकाशं, गौरन्नं,
प्रार्थना विषम् ।

श्राद्धस्य ब्राह्मणः कालः, कथं वा यक्ष
मन्यसे ॥

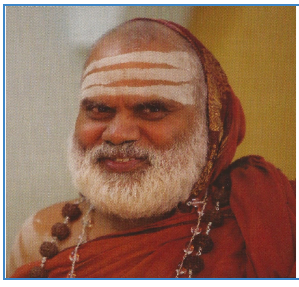
yudhiṣṭhira uvāca

santo dik, jalamākāśaṃ, gaurannaṃ, prārthanā viṣaṃ |

śrāddhasya brāhmaṇaḥ kālaḥ, kathaṃ vā yakṣa manyase ||

Yudhiṣṭhira replied: All that is good constitute the way, Space hath been spoken of as water; The cow is food; A request is poison; and presence of a Brahmana is regarded as the proper time of a Shraddha. What do thou think oh Yaksha?

(Continues....)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER IX LIFE AFTER DEATH

2. The Last Thought

Man, like every other thing in the universe, is subject to the sway of the three Gunas, Sattva (Brightness), Rajas (Activeness) and Tamas (Inertia).

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः । निवघ्नन्ति महाबाहो देहे देहिनं अव्ययम् ॥ XIV 5

sattvaṃ rajastama iti guṇāḥ prakṛtisambhavāḥ | nivaghnanti mahābāho dehe dehinam avyayam || XIV 5

It may be that Sattva is the dominant Guna at the last moment; if so, it is an indication that the soul is starting for the pure regions of experience. If Rajas is dominant, he will be born again among people of active tendencies. If overpowered by Tamas, he will be born

among deluded beings, human or sub-human.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् । तदोत्तमविदां लोकान् अमलान् प्रतिपद्यते ॥ XIV 14

yadā sattve pravṛddhe tu pralayaṃ yāti dehabhṛt | tadottamavidāṃ lokān amalān pratipadyate || XIV 14

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते । तथा प्रलीनः तमसि मूढयोनिषु जायते ॥ XIV 15

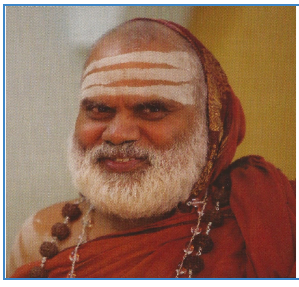
rajasi pralayaṃ gatvā karmasaṅgiṣu jāyate | tathā pralīnaḥ tamasi mūḍhayoniṣu jāyate || XIV 15

Those who are firm in Sattva ascend to higher states; those that are in Rajas stay in the intermediate states of existence; while they who are under the influence of Tamas and indulge in very low activities go lower down.

उर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः । जधन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ XIV 18

urdhvaṃ gacchanti sattvasthā madhye tiṣṭhanti rājasāḥ | jadhanyaguṇavṛttasthā adho gacchanti tāmasāḥ || XIV 18

If the mind is soaked in hatred, cruelty, etc, very undesirable bodies are given and it is not ordinarily possible to escape its being repeated indefinitely.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

तानहं द्विषतः क्रूरान् समारेषु नराधमान्। क्षिपास्यजस्रं अशुमान् आसुरेष्वेव योनिषु ॥ XVI 19

tānaham̐ dviṣataḥ krūrān samāreṣu narādhamān| kṣipāsyajasraṁ aśumān āsureṣveva yoniṣu || XVI 19

आसुरीं योनिं आपन्ना मूढा जन्मनि जन्मनि । मां अप्राप्यैव कौन्तेय ततो यान्तयधमां गतिम् ॥ XVI 20

āsūrīṁ yoniṁ āpannā mūḍhā janmani janmani | māṁ aprāpyaiva kaunteya tato yāntayadhamāṁ gatim || XVI 20

The majority of people who neither have any special meritorious deeds to their credit or any serious crimes to their discredit have their thoughts almost always centred upon things quite earthly and immediate. They are repeatedly born in almost similar surroundings without any appreciable change for the better or the worse. They have to be included in the intermediate class mentioned above.

3. The Two Paths

Those that ascend to higher regions of experience fall under two distinct categories: 1. They who are actuated by desire, attach importance to Karma as prescribed in the Sastras and punctiliously carry it out and 2. They who are comparatively free from desire for sensual pleasures and attach more importance to devotion or knowledge even when engaged in action.

Those that have qualified themselves in the former course are, after death, taken on hand by the guardian deities of Smoke, Night, the Dark Fortnight and the Southern Ayana in succession and are led, along the path called Pitriyana, to the light of the Moon. (Will Continue...)

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