

Voice of Jagadguru

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Prārthanā

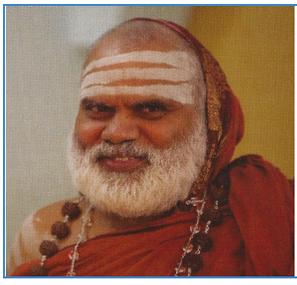


गणानां त्वा गणपतिं हवामहे कविडकवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिस्सीद सादनम्॥
ऋग्.२.२३.१

gaṇānām tvā gaṇapatiṁ havāmahē kaviṅkavīnāmupamaśravastamam |
jyēṣṭharājaṁ brahmaṇāṁ brahmaṇaspata ā naḥ śrṇvannūtibhis'sīda sādanam||
Rg.2.23.1

Ganapathi, Chief of all Ganās, our respectful salutations to you! Oh, Supreme of all superior beings, Lord of the Vedas, listen to our prayers; hasten to come and protect us! Oh, Mahaganapathi, we offer you our humble prostrations.

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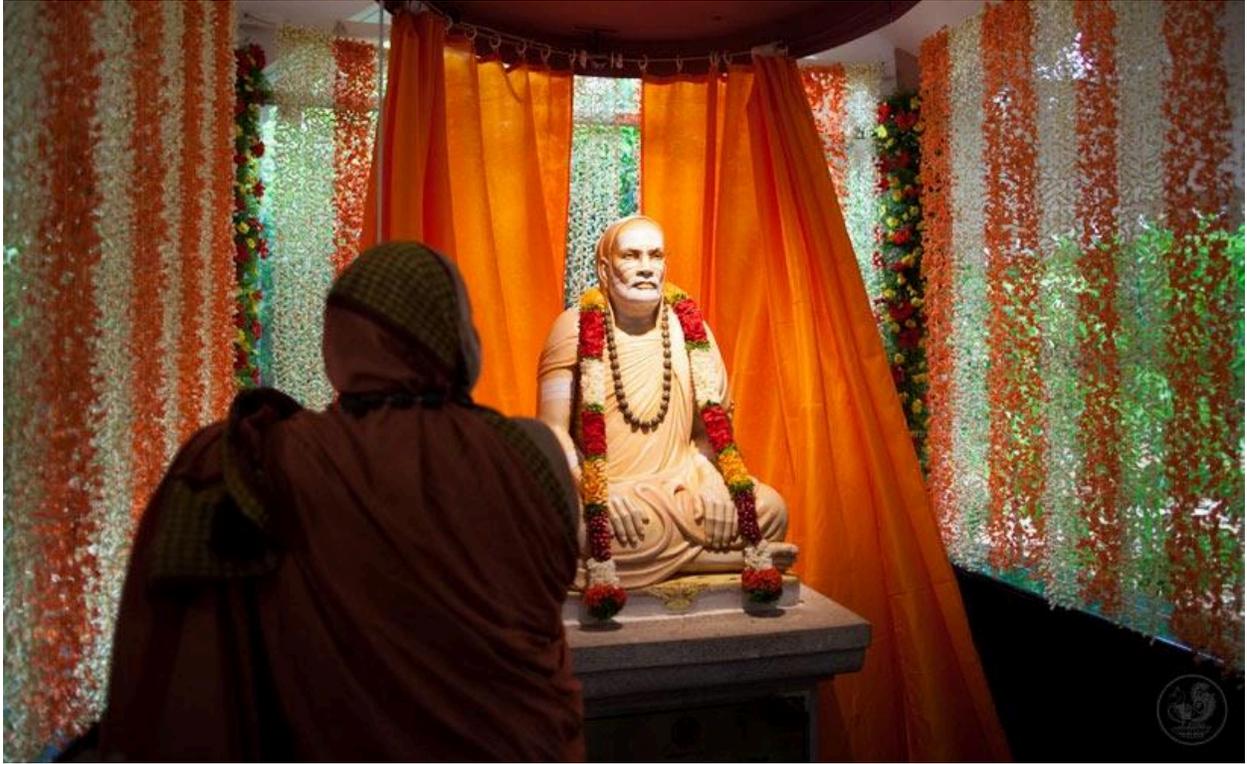
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Acharya Sandesham

In His Anugraha Bhashanam, the Jagadguru expressed joy at having inaugurated of the marble statue of His Guru, Praatas-smaraneeya Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji in the serene atmosphere of the Pathashala. Gurubhaktamani Ramasubrahmaneya Rajha has intense devotion towards Mahasannidhanam and has been the recipient of His unbounded compassion.

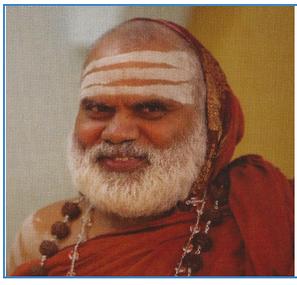
Sri Adi Shankaracharya has said that three things are extremely rare and can be obtained



only by the Grace of the Lord by the fortunate one – a human birth, the intense desire for liberation and the association of Mahapurushas. The Acharya has described a Mahapurusha as

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्षणं जनानहेतुनाऽन्यानपि तारयन्तः ॥

Mahatmas are equipoised, magnanimous and ever striving for the good of others. Even though they are not duty bound, they would constantly take efforts to bring about the welfare of others. All these characteristics were found in Our Guru. He had divine qualities such as Shama (control of the mind) and Dama (sense control). He wished the welfare of all, and that everyone



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must remain devoid of suffering and stay happy. If He saw someone suffering, He would be deeply moved by it and strove to remove that suffering. He undertook Vijaya Yatras solely for the benefit of mankind. His first Vijaya Yatra was for a period of six years from 1956 to 1962. But for this, the message of Sri Adi Shankaracharya and the greatness of the Sringeri Sharada Peetham would not have spread. Once again, disregarding physical strain, He undertook another four-year Vijaya Yatra from 1964 to 1968.

The association with Satpurushas brings about a transformation in us. The noble qualities in them also start manifesting in us by our continued association with them. The Lord says in the Bhagavad Gita that Jnanis having realized the Self, will bestow Jnana on one who surrenders – उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ।

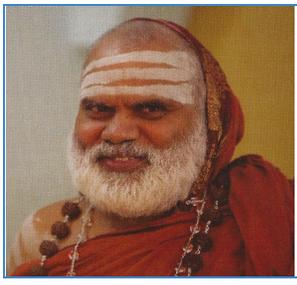
However it is not easy to find such Jnanis. Our Guru was one such rare personage. He was blessed by Our Paramaguru, Jagadguru Sri Chandrashekhara Bharati Mahaswamiji who is well-known to be the equivalent of great Jnanis of yore such as Sri Shuka and Sri Vamadeva. Our Paramaguru was indeed a Parama Jnani and Jivanmukta like Sri Sadashiva Brahmendra.



He wrote a commentary on Sri Adi Shankaracharya's Vivekachūdamani but had stopped short of completing it. When our Guru requested Him to complete it, He replied – वक्तव्या अत्रैव सङ्गृहीताः । निदिध्यासनमन्तरा नाधुण अन्यत्र चित्तं व्यापृणोति । – “I have said all that needs to be said. The mind does not go anywhere else but wishes to remain in Nididhyasana”. Today, we keep talking about Vedanta but Our Paramaguru brought it to practice. He indeed remained in Nididhyasana that is defined as विजातीयप्रत्ययानन्तरितसजातीयप्रत्ययप्रवाहः (uninterrupted contemplation on the Self).

The Anugraha of such a Mahatma was received by Our Guru. Our Guru, Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji received Drishti Deeksha, Sparsha Deeksha and was taught Vedanta personally by the Mahatma. The Mahatma transformed His disciple like Himself. Has not Sri Adi Shankaracharya said –

दृष्टान्तो नैव दृष्टस्त्रिभुवनजठरे सद् गुरोर्ज्ञानदातुः
स्पर्शश्चेत्तत्र कल्प्यः स नयति यदहो स्वर्णतामशमसारम् ।
न स्पर्शत्वं तथापि श्रितचरयुगे सद् गुरुः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमस्तेन वाऽलौकिकोऽपि ॥



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That is why Our Guru too had such greatness. He blessed a number of disciples and Ramasubrahmaneya Rajha is one of such Shishyas.

Our Guru stressed that people must adhere to Svadharma and cultivate divine qualities



(daivi sampat) as the Lord has said – दैवी

संपद्विमोक्षाय

निबन्धायासुरी मता – divine qualities lead to Moksha while demoniac qualities result in bondage. As the Lord says in the Gita – दया

भूतेष्वलोलुप्तं मार्दवं

हीरचापलम् , Our Guru instructed disciples to have compassion towards all beings, to speak softly and

pleasingly. One must have shame when it comes to performing an act that is prohibited –

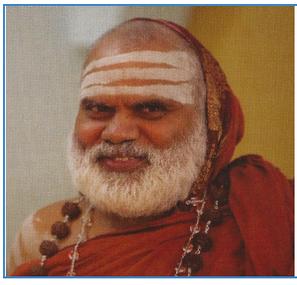
अकार्यकरणे हीः and when one hears himself praised by others – स्वगुणश्लाघश्रवणे हीः

Once such a path of good is taken, there cannot be any chance for degradation. मार्गस्थो नावसीदति.

While Moksha cannot be attained easily, one must not stray away from the path. Some people become impatient and ask how long would it take to attain Moksha. They even get frustrated and tend to give up. The Jagadguru said that one should not give up one's efforts in Sadhana but must persevere. If you start towards Kashi by foot, will you be able to reach Kashi in a few days? You have to undertake efforts and must not give up midway. Hence people must start to follow the path of righteousness and stick to it.

The Jagadguru remembered that the role played by Sri Ramasubrahmaneya Rajha during the installation of the marble statue of His Guru after His Siddhi at the Adhishtanam in Sringeri.

The Jagadguru then expressed happiness over visiting the Veda Pathashala. Veda is the Pramana (means of knowledge) and Prana (life-force) of Dharma. One whose duty is to study the Vedas must study it. Similarly, one who is eligible to teach the Vedas must teach, and those who can nurture and support the propagation of such Vedic education must do so. The Jagadguru also pointed out that there was a time when Veda Ghosha was being heard in every village and town of the nation. Now, at places such as these, an attempt is being made to revive those days.

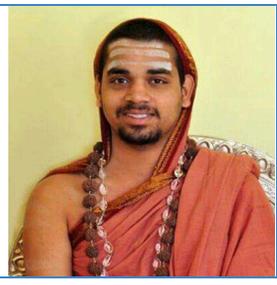


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The Jagadguru stressed that Aachara (rightful conduct) is very important and is the foremost Dharma – अाचारः प्रथमो धर्मः. The Veda must be studied in accordance to our tradition. Portions of the Vedas that have been studied in the past must not be forgotten. Neither must the Veda be recited by a Vidyarthi by looking at a book and quoted the Shloka that states how the Vedas must not be chanted –

गीती शीघ्री शिरःकम्पी तथा लिखितपाठकः ।
अनर्थज्ञो अल्पकण्ठश्च षडैते पाठकाधमाः ॥

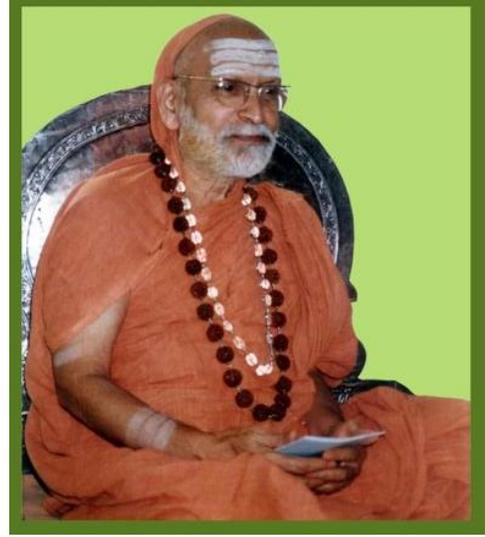
The Jagadguru then spoke about the 3 books released on the occasion. The first one is a Tamil translation of the Bhashyam (commentary) written by Sri Adi Shankaracharya on the Ishavasya Upanishad. Though brief in nature, the commentary is very useful for people who cannot completely study the Bhashyas.

The second book consists of two parts, of which the first explains the meaning of the various titles of the Sringeri Jagadguru (the Birudavali) in Tamil. The second part contains the text and translation of the work,

ब्रह्मविदाशीर्वादपद्धतिः – Brahmaavid-aasheervaada-paddhatiH, by Jagadguru Sri Vidyaranya, the 12th Acharya of the Sringeri Sharada Peetham. The Jagadguru mentioned that this work beautifully explains that only the qualifications to attain Brahma Jnana, and Brahma Jnana are important for a seeker. He must never have any longing for any kind of worldly desires.

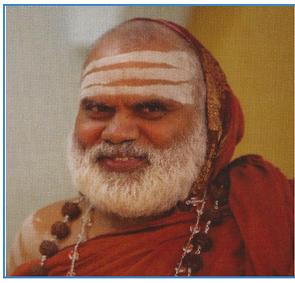
The Jagadguru also spoke of the third released book whose print He had personally initiated. The work titled देशिकाष्टकम् – Deshikashtakam, was written by late Krishnarayapuram Shankara Deekshitar who had great sense control and belonged to the first batch of students (1927-1933) of the Vedanta Pathashala at the Sringeri Shankara Math, Adi Shankara Janmabhoomi Kshetram, Kalady. Sri Shankara Deekshitar had great reverence towards Sri Adi Shankara Bhagavatpada and had penned an octad of verses on the Acharya concisely bringing out the depiction given in the Acharya's biography Sri Madhaviya Shankara Digvijaya. Sri Deekshitar had written himself wrote descriptive notes for these eight verses in Sanskrit and Tamil, which also have been printed in the book.

The Jagadguru stated that anyone who has even a little inclination towards Vedanta must definitely study these three books.



Source: (vijayayatra.sringeri.net)

https://www.youtube.com/watch?time_continue=1277&v=BnALXKUXY7c

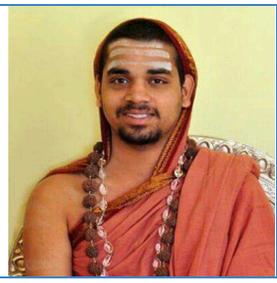


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The Path of Dharma Śāstra

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.

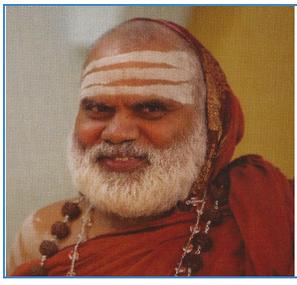
The recorded teachings, Q and A sections by Swami Omkaranada Saraswati.



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, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Question: What is the significance of discipline?

Swamiji : Discipline is keeping our body, mind and action aligned to maintain internal harmony. Discipline is maintaining the physical body's transactions in line with dharma. Following



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discipline improves our quality of life and that keeps us happy. Noble elders appreciate a disciplined life. Achara kovai (#2) enlists the following as benefits of leading such a life - noble birth, long life, good children, dharmic wealth, beauty, convincing speech, education and good health (no disease).

A Sanskrit Subhashitam says:

आचारः परमो धर्म – discipline earns us punyam

आचारः परमं तपः। - self - discipline is tapas

आचारः परमं ज्ञानम् – by discipline one gets jnanam

आचरात् किं न साध्यते॥ – what does one not get by discipline

In Yaksha prashnam, when Yudhishthira is asked what sustains sukham (comfort feel)? He says discipline/ righteous conduct. Thiruvalluvar also says that discipline makes one eligible for moksha and therefore should be valued more than life (#1).

Question : Does conduct really matter? What is the benefit of good conduct?

Swamiji : For others to support us and for us to support others, discipline/ good conduct is the primary cause. One with bad conduct neither helps nor is helped. Everything large manifests from a small seed. Consistent good conduct is the seed for punyam. Bad conduct will keep giving difficulties. Thought, word and deed become divine by following discipline.

நன்றிக்கு வித்து ஆகும் நல் ஒழுக்கம்; தீ ஒழுக்கம்
என்றும் இடும்பை தரும்.

Question : Today knowledge is more appreciated than discipline – flexi timings are allowed at work. So, what if one does not follow discipline?

Swamiji : With discipline/ good conduct, one reaches great height whereas indiscipline is subject to criticism that one should never receive (#7).

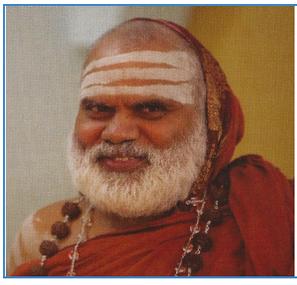
As wealth does not remain with a jealous man, there is no progress for one without discipline (#5). He will only be busy hiding his acts of indiscipline that he cannot work for progress. There is no progress for him and people around him, as he may not be punctual at delivery.

Noblemen who have a strong will and know that the joys on compromising discipline are temporary do not give up discipline (#6).

विदेशेषु धनं विद्या – in foreign country, your vidya comes handy

व्यसनेषु धनं मतिः। - in times of difficulty, your intelligence helps to overcome it

परलोके धनं धर्मः - in the world after, punyam is the wealth



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शीलं सर्वत्र वै धनम्॥ - discipline is wealth all across.



Question : Matters of conduct and discipline are personal. Does it impact others?

Swamiji : There are some social responsibilities for each individual. If he does not keep them up, it is disrespectful to the society and God who has given that duty. Especially, those entrusted with the responsibility of education in the society should be disciplined.

If one forgets what he has studied, it can be re-learnt. But if he has forgotten discipline, he will become a disturbance to the

society (#4).

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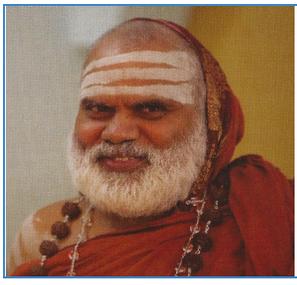
A good citizen should possess discipline and maintain proper conduct. Living without discipline is wasting or disregarding the greatness of human birth. Wealth, education and power may appear to make one big, but it is actually discipline which is appreciated by noblemen.

Vidura was appreciated for his disciplined lifestyle regardless of his birth. In Vidura neeti, he says that even the king will fear doing wrong when there are disciplined brahmins (brahmins were responsible for learning & teaching in those days).

If even one in a noble human birth lives contrary to that, it will lead to lower births (#3). Unless one believes that he may face problems later in this life or the next, how do we convince one to follow dharma? An atheist may not be able to give a convincing answer to why one follows discipline/ dharma.

Knowing the benefit of discipline and the impact of lack of it one should be steadfast and take utmost effort to consciously and willingly follow discipline religiously without compromise (#2).

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



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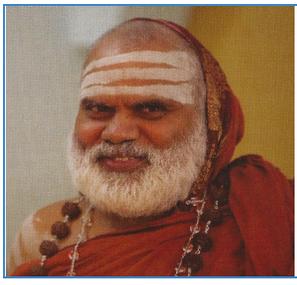


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Learn Sanskrit

क्षीरार्थं अद्य एव दातव्यं अस्ति । = We have to pay the milk-man today.	ते सर्वदा कलहं कुर्वन्ति । = They always quarrel.
तथा किमर्थं वदति ? = Why do you say so ?	तत्र अस्ति वा नास्ति वा इति प्रथमं एव द्रष्टव्यम् । = You have to see first if it is there or not.
अहं कार्यालयं गच्छामि । = I am going to my office.	अस्य जतुलेपं कारयन्तु । = Get this vessel gilded.
मार्गं सौचिकं विचार्य गच्छन्तु । = Look up the tailor on your way.	मम लेखनीं स्वीकृतवान् वा ? = Have you taken my pen ?
पिता अस्ति, तूष्णीं उपविशन्तु । = Daddy is in, be quiet.	कृपया मनसि पठतु। = Read silently, please.
भगिनि, मम कृते गणितं पाठयति वा? Sister dear, will you teach me mathematics?	मम शिक्षकः एवं एव पाठितवान् । = My teacher has taught one just this way.
भवतः लेखनी कुत्र ? = Where is your pen ?	मम छत्रं भवान् किमर्थं स्वीकृतवान् ? = Why did you take my umbrella?
तस्य कृते किमर्थं दत्तवान् ? = Why did you give it to him?	न. अहं पितरं सूचयामि । = No, I am going to tell daddy.
पठनं नास्ति, किमपि नास्ति, केवलं अटति । = Doesn't read at all, just roams about.	भवतः सर्वं अहं जानामि । = I know all your secrets.
भवती बहु पठति, जानामि । = You read a lot, I know.	अद्य भवतः मित्रं मार्गे मिलितः । = I met your friend on the way.
भवतः मित्रं अहं मिलितवान् । = I met your friend.	सः किमपि उक्तवान् वा? = Did he say anything ?
परीक्षा कदा इति स्मरति किल ? = You remember when your examination commences, don't you ?	रमेशः भवन्तं आहवयति। = Ramesh is calling you.
पश्यतु, नासिका स्रवति । = Look, you have a running nose.	नासिकां स्वच्छं कृत्वा आगच्छतु । = Clean your nose, will you?



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||vidura nīti:||

||विदुर नीतिः||

द्वावेव न विराजेते विपरीतेन कर्मणा ।
गृहस्थश्च निरारंभः कार्यवांश्चैव भिक्षुकः ॥ - ॥
dvāveva na virājete viparītena karmaṇā |
grhasthaśca nirāraṃbhaḥ kāryavāṃścaiva bhikṣukaḥ || - ||



These two persons never shine because of their incompatible acts, viz., a householder without hardwork, and a beggar busied in the course of actions.

द्वाविमौ पुरुषौ राजन्स्वर्गस्य परि तिष्ठतः
|
प्रभुश्च क्षमया युक्तो दरिद्रश्च प्रदानवान् ॥
५३ ॥
dvāvimau puruṣau rājansvargasya
pari tiṣṭhataḥ |
prabhuśca kṣamayā yukto

daridraśca pradānavān || 53||

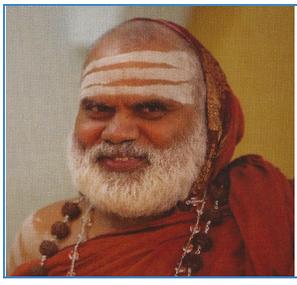
O king, A man of power endued with forgiveness, and poor man that is charitable live (as it were) in a region higher than heaven itself.

न्यायागतस्य द्रव्यस्य बोद्धव्यौ द्वावतिक्रमौ ।
अपात्रे प्रतिपत्तिश्च पात्रे चाप्रतिपादनम् ॥ ५४ ॥
nyāyāgatasya dravyasya boddhavyau dvāvatikramau |
apātre pratipattiśca pātre cāpratipādanam || 54||

Of things honestly, making gifts to the unworthy and refusing the worthy must be looked upon as misuse.

द्वावंभसि निवेष्टव्यौ गले बद्धा दृढं शिलाम् ।
धनवन्तमदातारं दरिद्रं चातपस्विनम् ॥ - ॥
dvāvambhasi niveṣṭavyau gale baddhā ṛḍhaṃ śilām |
dhanavantamadātāraṃ daridraṃ cātapasvinam || - ||

A wealthy man that does not give away, and a poor man that is proud should be thrown into the water, tightly binding weights to their necks. (continues...)



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Yaksha Prashna

यक्षप्रश्नः

यक्ष उवाच



तपः किलक्षणं प्रोक्तं को दमश्च
प्रकीर्तितः

क्षमा च का परा प्रोक्ता का च ह्रीः
परिकीर्तिता

yakṣa uvāca

tapaḥ kiṃlakṣaṇaṃ proktaṃ ko
damaśca prakīrtitaḥ

kṣamā ca kā parā proktā kā ca
hrīḥ parikīrtitā

Yakṣa asked

What is the sign of
asceticism? And what is true
restraint? What constitutes
forgiveness? And what is

shame?

युधिष्ठिर

पुधिष्ठिर उवाच तपः स्वधर्मवर्तित्वं, मनसो दमनं दमः ।

क्षमा द्वन्द्वसहिष्णुत्वं, हीरकार्यनिवर्तनम् ॥

yudhiṣṭhira

pudhiṣṭhira uvāca tapaḥ svadharmavartitvaṃ, manaso damanaṃ damaḥ |

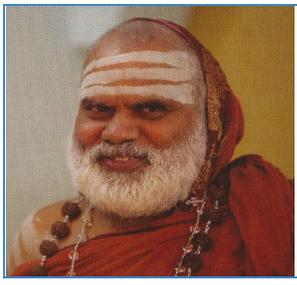
kṣamā dvandvasahiṣṇutvaṃ, hīrakāryanivartanam ||

Yudhiṣṭhira replied:

Staying in one's own dharma is asceticism; the restraint of the mind is greatest restraint; forgiveness consists in enduring enmity; and shame, in indulging in all unworthy acts.

(Continues...)

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Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER IX LIFE AFTER DEATH

3. The Two Paths



धूमो रात्रिः तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिः योगी प्राप्य निवर्तते ॥ VIII 25

dhūmo rātriḥ tathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam |

tatra cāndramasaṃ jyotiḥ yogī prāpya nivartate || VIII 25

They reach the holy region of the Lord of the Devas and enjoy in that land of light the celestial joys obtainable there but on the exhaustion of the merit that took them to such a region they have to return to the land of the mortals.

ते पुण्यमासाद्य सुरेन्द्रलोकं । अश्नन्ति दिव्यान् दिवि देवभोगान् ॥ IX 20

ते तं भुक्त्वा स्वर्गलोकं विशालं । क्षीणे पुण्ये मर्त्यलोकं विशन्ति ॥ IX 21

te puṇyamāsādya surendralokaṃ | aśnanti divyān divi

devabhogān || IX 20

te taṃ bhuktvā svargalokaṃ viśālaṃ | kṣīṇe puṇye martyalokaṃ viśanti || IX 21

Those however who have successfully undergone the other course are led by the guardian deities of Fire, Day, the Bright Fortnight and the Northern Ayana, along what is called the Devayana, even to the abode of Brahma.

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