



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

यत्ते शिल्पं कश्यप रोचनावत् ।
इन्द्रियावत्पुष्कलं चित्रभानु ।
ससिमिन्त्सूर्या अर्पिताः सप्त साकम् ।
तस्मिन् राजान-मधिविश्रयेममिति ।
yattē śilpam kaśyapa rōcanāvat |
indriyāvatpuṣkalam citrabhānu |
sasimintsūryā arpitā: sapta sākam |
tasmin rājāna-madhiviśrayēmamiti |

You are known as Kashyapa. Extremely radiant, the brilliant spectrum of wonderful shades that deflects from you strengthens our sense organs and their functions. I pray to you to place me in a high and bright position for having worshipped you where those seven hues are in union.



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Acharya Sandeshah : 1

A person engaging in charity must never think, “What publicity will I get out of the charity?” One must perform charity without expecting anything in return. Such an attitude is indeed very rare. If one expects something in return, it is equivalent to desiring difficulties for oneself. This is because the charity can be returned only when the donor begins to suffer and is in need of something.



The Jagadguru next talked about the importance of humility. Some turn out to be very well learned. But they harbor a feeling of superiority. Humility must be in proportion to the extent of learning. One only needs to understand the example set by Sri Adi Shankaracharya, when Bhagavan Veda Vyasa came in the guise of an elderly Brahmana. The Brahmana said to the Acharya – “I hear that you have written a Bhashya on the Brahma Sutras, Will you provide an answer to a question and explain a Sutra?”. The disciples were angered that their Acharya was being questioned thus, but the Acharya said

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Thottianur in Bhavani ,March 11-12,Vijaya Yatra, 2012)

– “सूत्रार्थविद्भ्योऽस्तु नमो गुरुभ्यः, सूत्रज्ञताऽहंकृतिरस्ति नो मे तथापि यत्पृच्छसि तद्ब्रवीमि ।” – “There are many who know

the meaning of Bhagavan Veda Vyasa’s Brahma Sutras, and I salute them all. I do not hence claim to be the sole person to know the meaning of the Sutras of Veda Vyasa. Yet I shall answer whatever be your question.” Such was the humility exhibited by Sri Bhagavatpada despite His being at the pinnacle of learning. Hence one should have the humility to answer any question, however learned one may be.

The Jagadguru added that the Shastras say – न कश्चिन्नापराध्यते – “Everyone commits a mistake at sometime or the other.” Hence one with immense power must have patience, one with wealth must engage in charity, while the learned one must remain humble.

Concluding the Bhashanam, the Jagadguru said that the Acharyas of Sringeri have in the past graced Bhavani, the place of confluence of 3 rivers namely Cauvery, Bhavani and Amudha. The Mahaswamiji also remembered His own visit to Bhavani 25 years back and blessed the gathering. Camp :Bhavani, March 11-12, VijayaYatra 2012



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Acharya Sandesham : 2



Human birth is extolled in the Shastras because only humans have the capacity to adhere to Dharma. It is natural to question what constitutes Dharma and how one can be a Dharmika. One has to follow certain principles to be a Dharmika. The Mahaswamiji said one should never be proud of one's wealth, youth, education or power. Have we not seen people, who were once healthy, fall down to being ordinary citizens? Bhima's pride in his power was humbled when he tried in vain to move the tail of Hanuman, who had assumed the form of an elderly monkey.

If one is an Astika (one who has faith in the Vedas, existence of God, Dharma, the existence of other lokas, and in rebirth), one must engage in charity. The Shastras say, (Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Gopichettipalayam, 2012 Vijaya Yatra.)

यद्दासि विशिष्टेभ्यः यदश्रासि दिने दिने ।
तत्ते वित्तमहं मन्ये परमन्यस्य रक्षसि ॥

“Only that wealth which is given as charity or is enjoyed can be classified as yours. You only serve as a protector of all other wealth even if you think it is yours.”

We arrange a number of offerings for the worship of the Lord. The Lord needs none of these. However, our offerings are for our own good. Charity too ultimately results in our Shreyas. Man enters the world with no possessions, and leaves the world too so. Hence it is wise to use all that is acquired between birth and death in the service of man and towards meritorious deeds.

The Shruti (Veda) says

मोघमन्नं विन्दते अप्रचेताः । सत्यं ब्रवीमि वध यित्स तस्य । नार्यमणं पुष्यति नो सखायम् । केवलाघो भवति केवलादी ।

– “If one does not use his wealth in the service of man or God, he incurs sin.”

Even when engaging in charity or good deeds, one must never publicize it as the Shastras says “धर्मः क्षरति कीर्तनात्”. Does not the Lord know when you perform charity?

Camp : Gobichettipalayam, March 12-15, Vijaya Yatra, 2012.

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, 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 Sri Rudram?

Swamiji : Sri Rudram praises all creations as Sri Shiva's vishvarupam. It is part of Sri Krishna Yajur Veda and is one of the most important parts of the Vedas. Nowhere else in the Vedic

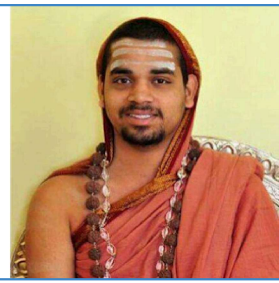


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chants do we find a series of mantras containing 'Nama:', in offering of namaskarams. Sri Shiva panchakshara mantra 'Om Nama: Shivaya' takes place in the central part of Sri Rudram.

Sri Rudram is chanted in homam (fire ritual) as a kayika prarthana (prayer using physical body), chanted as a vachika prarthana (verbal prayer) and as a japam it is a manasa prarthana (mental prayer).

Since it explains the relationship between Bhagavan, Jiva and creation, it is an Upanishad - Rudropanishad. It also serves as a preparation for developing the eligibility for Jnanopadesham.

Sri Rudram is generally chanted with Chamakam which is a prayer enlisting all the requirements of the devotee – both spiritual and material needs.

Question : What are the benefits of chanting Sri Rudram?

Swamiji : Chanting Sri Rudram serves as a prayaschitta (remedy) for alleviating the ill-effects of paapam (sins) committed by us. Kaivalyopanishad says that it even absolves us of having hurt a brahman or enjoyed some other person's riches.

In Kurma puranam, there is a story of Bhagavan having appeared before Vasumanas and told him to chant Vedic praises suffixed with nama: to be relieved from samsara (bondage). Chanting of Sri Rudram removes the obstacles in spiritual life and keeps emotions under control. Daily chanting of Sri Rudram is recommended for renunciate spiritual aspirants in Kaivalyopanishad.

Question : What are the ways of chanting Rudram and Chamakam?

Swamiji : Both Sri Rudram and Chamakam have eleven portions each. Chanting Sri Rudram and Chamakam once is Namakam. Chanting Sri Rudram 11 times with one anuvakam (portion) of Chamakam being chanted after every time of chanting Sri Rudram is called Rudram. In this fashion, if Sri Rudram is chanted 121 times it is called Rudra Ekadashini, 1,321 times is Maharudram and 14,541 times is Athi Rudram. Generally, the number of devotees who take sankalp and chant are also 11, 121 and so on for some of these large prarthanas and sometimes, it also stretches over 11 days.

Question : What is the connotation of the word 'Bhagavan'?

Swamiji : Sri Rudram starts with 'Om Namoh Bhagavathe Rudraya'.

Bhaga asya asti iti Bhagavan - One who is endowed six virtues in full.

Aisvaryasya samagrasya viryasya yasasah sriyah. jnana-vairagyayos caiva shannaam bhaga itiranna – one who is all supremacy, power, fame, wealth, knowledge and dispassion.

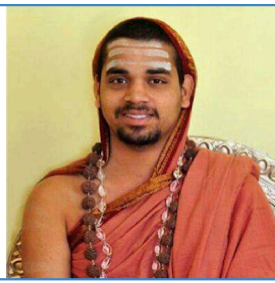


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Human beings are endowed with these virtues in small, limited ways. He looks up to, and worships Bhagavan who is complete with all these. Also, we need to be humble - understanding that any virtue that we possess is only an expression of Bhagavan's virtues.



Question : Why should we chant several names of the same God?

Swamiji : Bhagavan's Nama is praised beyond Bhagavan even – they say Sri Rama nama is more powerful than Sri Rama.

Every nama is an aspect of Bhagavan and praising Bhagavan in that manner becomes a prayer for imbibing or getting that quality.

In normal parlance, a person who wishes for knowledge, appreciates the knowledge of a scholar in the field and likes to associate with him. Similarly, one who wishes for lot of money and wealth values the other person's money and associates with the rich to become richer.

Praying to all aspects of Bhagavan praising all His names, towards the welfare of oneself and the entire ecosystem that he is part of - will bestow upon him a balanced, happy life.

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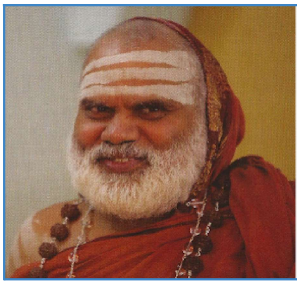


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Learn Sanskrit

एकाकी गतवान् वा ? - Did you go alone ?	एकाकी किमर्थम् ? परिवारसमेतः गतवान् - Why alone? I went with my family.
दिनत्रयं तत्र स्थितवान् । - I stayed there for three days.	मार्गमध्ये अपघातः अभवत् । -There was an accident on the road.
विशेषतया कोऽपि न व्रणितः ? - No one was seriously injured ?	वस्तूनि तावन्ति एव वा? - Only so much luggage ?
बहुधा श्रान्तः अस्मि भोः । - Very tired, you know.	त्रिचक्रिका किमर्थम् ? - Why rickshaw ?
लोकयानेन गच्छामः । - Let's go by bus.	लोकयानेन - By bus.
त्रिचक्रिकायाम् - In a rickshaw.	सुखयानेन - By luxury bus.
पादाभ्याम् - On foot.	सामिसुखयानेन - By semi-luxury bus.
संलपन्तः - talking.	कः प्रतीक्षते भोः ? - Who waits for ?
त्रिचक्रिकायां एव गच्छामः । - Let's go by rickshaw only.	किमर्थं वृथा व्ययः इति ? - Why waste money unnecessarily ?
बहुकालतः प्रतीक्षां करोमि । - I have been waiting for a long time.	कदा प्रस्थितः ? - When did you start ?
काशीं रमेश्वरं सर्वं दृष्टवान् वा? - Have you visited Kashi and Rameswaram ?	कियत् सुन्दरं अस्तीति जानाति वा? - Do you know how nice it is ?
महद् अद्भुतम् । - Fantastic	अत्रैव कलाशालायां पठामि । - Studying in a college here.
सिद्धता कथम् अस्ति ? - How is your preparation ?	पाठ्यभागाः एव न समाप्तः । - Portions have not been completed.



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सुभाषितानि subhāṣitāni

To preach others is very easy

परोपदेशे पाण्डित्यं सर्वेषां सुकरं नृणाम् ।
 धर्मे स्वीयमनुष्ठानं कस्यचित्तु महात्मनः ॥
 (पर-उपदेश कुशल बहुतेरे {हितोपदेश./१/१०७})
 paropadeśe pāṇḍityaṃ sarveṣāṃ sukaraṃ nṛṇām |
 dharme svīyamanuṣṭhānaṃ kasyacittu mahātmanah ||
 (para-upadeśa kuśala bahutere {hitopadeśa./1/107})

All people are prepared to preach others showing their natural knowledge but only a few great souls perform their religious duties honestly.



His Holiness Jagadguru
Sri Abhinava Vidyatheertha Mahaswamigal paying obeisance to
His Guru H.H. Jagadguru Sri Chandrasekhara Bharathi Mahaswamigal

The aim of life.

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
 भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृताः भवन्ति
 ॥
 (जीवन का लक्ष्य {केनोपनिषत्/३/५})

iha cedavedīdatha satyamasti na cedihāvedīnmahatī
 vinaṣṭiḥ |

bhūteṣu bhūteṣu vicitya dhīrāḥ
 pretyāsmāllokādamṛtāḥ bhavanti ||
 (jīvana kā lakṣya {kenopaniṣat/3/5})

If you know Ishvara in this human life, it is very profitable and if you don't know Him then you have wasted your human birth and it is a great loss. The wisemen seeing the birth and death of the creatures know the reality of the

world and so they after leaving this world attain an everlasting stage, that is liberation.

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Enemies of knowledge.

असूयैकपदं मृत्युरतिवादः श्रियो वधः ।
 अशुश्रूषा त्वरा श्लाघा विद्यायाः शत्रवस्त्रयः ॥
 (विद्या के शात्रु {महाभा./उद्योग/४०/४})
 asūyaikapadaṃ mṛtyurativādaḥ śriyo vadhaḥ |



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aśuśrūṣā tvarā ślāghā vidyāyāḥḥ śatravastrayaḥ ||
(vidyā ke śātru {mahābhā./udyoga/40/4})

Jealousy is like a death, too much speaking decreases one's respect and lack of service, haste and desire of own praise are the three enemies of education.

Harm from Immorality.

अधर्मैधते तावत् ततो भद्राणि पश्यति ।
ततः सपत्नाञ्जयति समूलस्तु विनश्यति ॥
(अधर्म से हानि (मनु/४/१७४))

adharmenaidhate tāvat tato bhadraṇi paśyati |
tataḥ sapatnāñjayati samūlastu vinaśyati ||
(adharma se hāni (manu/4/174))



A man makes progress with the help of immorality, looks at desired things and also wins his enemies, but at last he is up-rooted and destroyed.

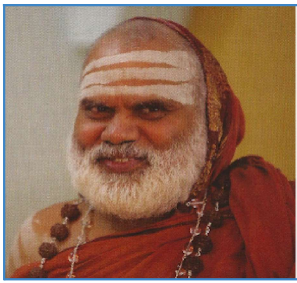
Jagadguru Śankaracārya His Holiness Śrī Śrī Śrī Chandrashekara Bharati Mahaswamiji

Condemnable Persons.

अकर्मशीलं च महाशनं च लोक-द्विष्टं बहुमायं
नृशंसम् ।
अदेशकालज्ञमनिष्टवेषयम् एतान् गृहे न
प्रतिवासयेत् ॥
(निन्दनीय मानव {महाभा./उद्योग./३७/३५})
akarmaśīlaṃ ca mahāśanaṃ ca
loka-dviṣṭaṃ bahumāyaṃ nṛśaṃsam |
adeśakālajñamaniṣṭaveṣayam etān gr̥he na
prativāsayet ||

(nindanīya mānava {mahābhā./udyoga./37/35})

Such persons, who are idle, eat too much, have hatred for others, are very insincere, careless about the place or the time and wear dirty clothes should not be allowed to stay in their own house.

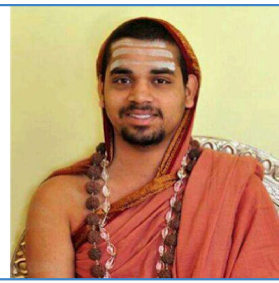


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter IV

THE RULE OF THE MAJORITY

4. No Common Platform

If, on the other hand, he happens to approve of it, he at once proudly recalls the ancient glory and wisdom of our forefathers who had the prescience to postulate and dictate beneficent laws for all posterity. If another course of conduct is not found in the Vedas but is approved of by our friend, he appeals again to our high sense of civilised modernity and wants us to adopt it as suitable to our present needs. If however it is found in the Vedas and has his approval, he is surprised at the impiety of the moderns who presume to know better than their Vedic ancestors and adopt a line of life not enunciated by the all-knowing sages of the past. Our friend's easy theory, again of "interpolations" to explain away every inconvenient



text, is being agreeably augmented by the "discovery" of new "scriptures" to suit his latest preachings.

In short, there is no common ground between the real Hindu and the pseudo-Hindu. That is just the reason why the former is at a great disadvantage in this age. A man can discuss a subject with another who has some definite principles to enunciate or at least has definite methods of argumentation. Nobody, however agile he may be, can ever run a race with a mad horse. Sri Shankaracharya argued with and won over the extreme materialists like the Charvakas on their own ground of Pratyaksha or sensuous perception. Our modern friend would not accept even this. If you argue with him on the basis of Pratyaksha, he will at once turn round and say "So-and-so has said the contrary. Another so-and-so has said so also. Are you greater than them?". Then the discussion will take a different turn altogether and become a discussion about personalities and not about principles. If you tell him "Even your authorities have said so", he is ready to sooly throw them overboard and exclaim, "They may be great personages but, so far as this matter is concerned, they are clearly in the wrong". How can there be any discussion when there is no tangible combatant to oppose you and when there is no common platform? It is therefore quite improper for the Dharmic leaders to engage themselves in propaganda



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counter to that of our newspaper articles or the platform agitator. If they engage themselves , they will be practically resigning their position of religious eminence.

Further, supposing that they do enter the arena of modern controversy, which is the impartial voice that is to decide on the relative merits of the two sides of the controversy ? It is an accepted principle that in every combat, physical or intellectual, the umpire must be well posted in the intricacies of the game or discussion involved and well equipped with the power of enforcing his decision. But in the modern religious controversies, an appeal is made not to the learned but to the lay, if not the ignorant, public. They are asked to decide whether they would prefer the smooth road to ruin or the uphill path to eternal light. It is no surprise that the anti-religious movements which seek to loosen or burst as under the bonds of religious discipline, to substitute self-indulgence in the place of self-control, to encourage unbridled licence in the name of freedom, are able in no time to enlist the sympathy and the support of a large number of people. The intrinsic worth of a doctrine does not depend upon the number of persons who believe it. The intelligentsia of any country, in the field of politics, philosophy, religion, science or any other, have always been only a few and it is but right and natural that it should be so. Further, it is well to bear in mind that the greatest statesman may be quite a child in politics. It is the ignoring of these elementary truths that is responsible for the confusion that is now prevailing in the minds of modern politicians and would-be reformers.

Chapter V

The Doctrine of Caste

1. Equality

It is a curious and a very lamentable ivory of fate that in these days when man is very particular about the purity of the breed in horses, cows, dogs and even poultry he is very callous about his own breed. He is prepared to admit that there are innumerable varieties in the same species of animals though they all bear the name of the species but is due only to wilful blindness or the obstinate unwillingness to face facts as they are. The Vedantic Ideal that all are Brahman is itself requisitioned to support this attitude. This is quite on a par with the nudist seeking support in the Upanishads which describes the highest involved saint, the Jivanmukta Paramahansa, as Digambara or without any covering. A sage who looks upon all women as mothers certainly sees all women alike. But so does a sensual rake to whom all women appear only as objects of enjoyment. It is a mistake to suppose that from the similarity in the outlook the rake is asage. A saint who has transcended the sense of Mine certainly feels that all the world is his. A thief cannot for that reason claim the property of another as his own. It is sheer dishonesty to misinterpret our highest ideals for the sake of justifying our base aims. It will be more honest to leave the ancients quite alone and to try to evolve and enunciate, if you can, your own modern philosophy of life on your own standards. (Will Continue...)



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Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : यदा एव इन्द्रियाणां स्थिरा धारणा तदानीम् एव निरङ्कुशम् अप्रमत्तत्वम् ।

Acharyal's commentary : Clear Vigilance is possible only when the senses are kept steady

--- Kāṭhōpaniṣad 2.3.11

Sloka : सोऽपि मायी परमेश्वरो मायोपाधिसन्निधेः तद्वान् इव कार्यभूतैः देहादिभिः तद्वदेव विभक्तैः वा विभक्त ईश्वरादिरूपेण अवतिष्ठते ।

Acharyal's commentary : He, too, the Supreme Lord, the Ruler of māyā, seems to be possessed of māyā on account of His closeness to it as Him limiting adjunct, and possessed of body etc. that are the effects of māyā and diversified as lśvara etc, by diversified objects.

--- Śvetāśvatarōpaniṣad 1.9

Sloka : न हि दृष्टान्तदार्ष्टान्तिकयोः क्वचित् कञ्चिद् विवक्षितांशं मुक्त्वा सर्वसारूप्यं केनचिद् दर्शयितुं शक्यते। सर्वसारूप्ये हि दृष्टान्त-दार्ष्टान्तिकभावोच्छेद एव स्यात् ।

Acharyal's commentary : Between the illustration and the illustrated, nobody can show equality in every respect over and above some point of similarity in some way which is sought to be presented. For if such an all-round similarity exists, the very relation between the illustration and the illustrated will fall through.

---Brahma -Sūtra 3.2.20

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