

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

अक्षण्वन्तः कर्णवन्तः सखायो मनोजवेष्वसमा बभूवुः ।
आदघ्नास उपकक्षास उ त्वे हृदा इव स्नात्वा उ त्वे ददृशिरे ॥

ऋग्./१०/७१/७

akṣaṇvantaḥ karṇavantaḥ sakhāyo manojaveṣvasamā babhūvuḥ |
ādaghñāsa upakakṣāsa u tve hradā iva snātvā u tve dadṛśire ||

rg./10/71/7

Generally, all persons look and hear equally but due to the condition of their minds, some get very little knowledge, while some others obtain a little more, but the persons who have full control over their minds get full knowledge and enjoy it. This truth is illustrated by those persons, some of which go into a tank upto their feet, others up to their armpits, while others go into the deep water, swim and enjoy very much.



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Acharya Sandesham : 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 harbour 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 Srī Bhārati Tīrtha Mahāswāmiji @ Thottianur in Bhavani ,March 11-12,Vijaya Yatra, 2012)

– "सूत्रार्थविद्भ्योऽस्तु नमो गुरुभ्यः, सूत्रज्ञताऽहंकृतिरस्ति नो मे तथापि यत्पृच्छसि तद्भूमीमि ।" – "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 some time 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.



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The Mahaswamiiji also remembered His own visit to Bhavani 25 years back and blessed the gathering.

Camp :Bhavani, March 11-12, VijayaYatra 2012

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 Mahaswamiiji 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 Sṛī Bhārati Tīrtha Mahāswāmiji @ Gopichettipalayam, 2012 Vijaya Yatra.)

यद्ददासि 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 publicise 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

Q : For sowing seeds in the fields and to plant any trees what is the appropriate time and is it during the day or the night? Why are we following this? Is there any reason behind this?

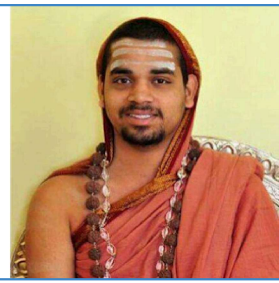


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Swamiji : The best time to sow the seeds is mentioned in the astrological calendar, the panchang as 'vedai muhurtam' generally an auspicious day in the beginning of the month 'aadi'(mid July-Aug). All activities commence as the sun rises and the presiding deity for agriculture being Sri Suryanarayana Bhagavan, His benevolence is sought. Puja to Varuna bhagavan is performed before sowing as a community practice. This sets the calendar of the season synchronising it with the timing of the showers.

A small portion of the seeds is sown that day by all the farmers in a piece of their land. Within a few days based on the growth of these seeds, the produce of the season is estimated. Based on this, other plans regarding the deployment of workforce, selection of the leader, etc are done.

Everything done at the right time in a proper manner yields best results. Following the practice of 'vedai muhurtam' aided by the advanced astrological science facilitates planning and is believed to maximise production and thereby prosperity. Agricultural scientists have also come to agree that this timing is the best. If sown later, the rains in Oct- Nov would spoil the crop.

Q : In fixing time for any work or if suppose something happened after sunset, it is said no need to see any lagnam and worry about the ill effects. Reason please.

Swamiji : Generally, all events are conducted during the day, but practices vary in some places including at temples there. In some places in the North, weddings are celebrated late in the evening. So it depends upon practices followed in each place.

According to Manu smriti, all duties should be performed between sunrise and sunset. The night is meant for rest and meditation.

Whatever be the time, we must seek the blessings of Sri Lakshmi/ Sri Gowri by reciting the following chant and maintain a prayerful attitude.

Tadeva Lagnam Sudinam Tadeva, Tara-Balam Chandra-Balam Tadeva |
Vidya-Balam Daiva-Balam Tadeva, (Gowri/)Lakshmpateramghri-Yugam Smarami||

Q : We all are always very much eager and feel happy while seeing the moon. But why are we not advised to see the Shukla Chaturthi moon? Kindly explain. If suppose we see what should be done?

Swamiji: It is believed that anyone seeing the moon on Shukla Chaturthi may get falsely accused (mitya dosha). Some associate this with a mythological story of a curse on the moon by Sri Ganesha when the moon in pride of its beauty failed to worship Sri Ganesha. It is recommended to recite the chant below to alleviate the impact of doing so.

Simhah Prasenamavadhitsimho Jambavata Hatah |
Sukumaraka Marodistava Hyesha Syamantakah ||

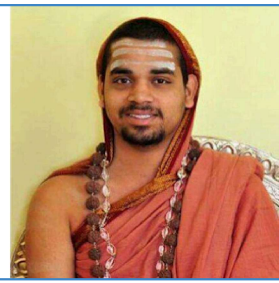


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Q : In Bhagavad Gita Lord Krishna says among trees he is Peepal. Why is it recommended to perform Pradakshina around the peepal tree?



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

Swamiji : Hindu dharma instils the value of worshipping the entire creation as God- the elements of nature, plants, trees, animals, etc. Among the trees, peepul as well as banyan and fig are worshipped commonly. Pradakshina is an aspect of worship and it is believed to accrue certain specific good effects, or remove certain

doshas (ward negativities), as being in an environment influences our physical and mental well-being. It is also believed that doing pradakshina to peepal tree gives putra bhagya (merit of childbearing). Peepal trees are proven to be a great oxygen resource.

Q : Some say that we should not touch the samudra water nor bathe in it on days other than Amavasya and Pournami days. But when we go to Rameswaram, Tiruchendur, Gokharna is like places we used to bathe or sprinkle the sea water on our head (proshanam). Is this correct? What should we do when we go to such places?

Swamiji : Water is worshipped as “Varuna devata”. If we worship this devata we will be blessed with good rains, crops, food and happiness. If we disregard Varuna by polluting water we will have to bear His wrath -floods, tsunami etc.

Having a bath in a holy river/or any river is not a joke or a casual process as today we all think. Bathing in the river water is an interaction with Varuna Devata. We have to bear that in mind. So, one has to follow the snana vidhis enunciated in the dharma sastras.

Prokshana is sprinkling water over one’s body to purify when a bath is not possible. This is for internal as well as external purity. It goes without saying that when possible one should take a dip. If one limits karma, so will he receive limited phala.

Tirta yatra rules are different for different pilgrimages. A common rule is to bathe in the river and have a darshan of the presiding deity of that kshetra.

There are rules for Samudra snana and it is restricted to certain days like Amavasya, Pournami and grahanam. Every rule has exceptions also. Rameshwaram, the agni tirtham has its greatness because of several rishis and mahans having bathed in it. So, snanam is allowed daily at Rameshwaram and it has the effect of bestowing internal purity.



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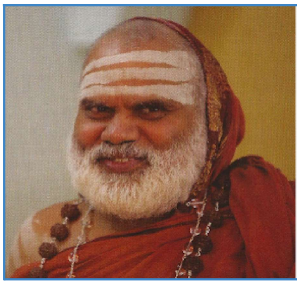


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Learn Sanskrit

स्वः आरभ्य सहाध्ययनं कुर्मः । = Let us do combined study from tomorrow.	परीक्षारम्भः कदा इति ज्ञातः वा ? = do you know when the examination is going to begin ?
परीक्षा कथं आसीत् ? = How was the exam ?	प्रवेशपत्रं स्वीकृतं वा ? = Have you taken the admission ticket ?
प्रश्न पत्रिका किञ्चित् क्लिष्टा आसीत् = The question paper was a bit tough.	परीक्षा अग्रे गता । = The examination is postponed.
अहं प्रथमश्रेण्यां उत्तीर्णः । = I have passed in first class.	वेलापत्रिका आगता वा ? = Has the examination time table come ?
ह्यः फलितांशः प्रकटितः । = The results were announced yesterday.	अतीव सुलभा आसीत् । = It was very easy.
अङ्कद्वयेन प्रथमश्रेणीं न लब्धा । = I missed the first class by two marks.	प्रश्नेषु विकल्पः एव नासीत् । = There was no choice at all.
रमेशः उत्तीर्णः व ? = Has Ramesh passed?	फलितांशः श्वः ज्ञातः भविष्यति । = The results will be announced tomorrow.
एकं पत्रं अवशिष्टं इति उक्तवान् । = He has told me that he still has to complete one paper yet.	पठितं किमपि न स्मरामि भोः । = Don't remember what I have read, you know.
दशवारं पठितवान् तथापि न स्मरामि । = I read it ten times, even then I do not remember.	प्रायशः द्वितीयश्रेणीं लभ्येत । = Most probably, I will pass in second class.
अस्माकं गणे सर्वेऽपि उत्तीर्णाः । = Everyone passed in our batch.	प्रतिशतं कति अङ्काः प्राप्ताः ? = What is the percentage ?
मासे कति चित्राणि पश्यति ? = How often do you go to films in a month?	द्विवारं त्रिवारं वा ? = Twice or three times.
चित्रमन्दिरं पूर्णं आसीत् । = It was house-full	महान् सम्मर्दः आसीत् । = There was a lot of rush.
चीटिका न लब्धा वा ? = Couldn't you get a ticket ?	चित्रं कथं आसीत् ? = How was the film ?



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सुभाषितानि subhāṣitāni

Three classes of works

बुद्धिश्रेष्ठानि कर्माणि बाहुमध्यानि भारत ।
 तानि जङ्गाजघन्यानि भार-प्रत्यवराणि च ॥
 {कर्मो की तीन श्रेणियां (महभा./सान्तिपर्व/११२/१८)}
 buddhishreṣṭhāni karmāṇi bāhumadhyāni bhārata |
 tāni jaṅgājaghanyāni bhāra-pratyavarāṇi ca ||
 {karmo kī tīna śreṇiyāṃ (mahabhā./sāntiparva/112/18)}

There are three categories of works. Mental works are of the first standard. The works which are done by hands, are of second standard and those works which are done by legs and of carrying load are considered of low standard.



पुनःपुनः वाचनं कृतं ।
कुतश्च वाचनं कृतं ।

photo)

End of good sayings

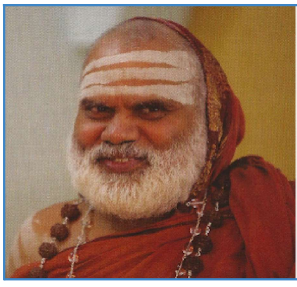
बोद्धारो मत्सरग्रस्ताः प्रभवः स्मयदूषिताः ।
 अबोधोपहताश्चान्ये जीर्णमङ्गे सुभाषितम् ॥
 {सुभाषितों की समाप्ति (वैराग्यशतक/२)}
 boddhāro matsaragrastāḥ prabhavaḥ smayadūṣitāḥ |
 abodhopahatāścānye jīrṇamaṅge subhāṣitam ||
 {subhāṣitoṃ kī samāpti (vairāgyaśataka/2)}

Those who are capable of appreciation are overpowered by jealousy, kings or the rich are spoiled by arrogance and others are spoiled by ignorance. So the good speech gets worn out in the person of the speaker.

Jagadguru Śankaracārya His Holiness Śrī Śrī Śrī Vruddha Nrisimha Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Śrī Śrī Śrī Saccidananda Sivabhinava Nrisimha Mahāswāmiji (file

Woes of the long age.

अप्रियः सह संवासः प्रियैश्चापि विनाभवः ।
 असद्भिः सम्प्रयोगश्च तद्दुःखं चिरजीविनाम् ॥
 {दीर्घ आयु के दुःख (महाभा./वनपर्व./१९३/१८)}
 apriyaḥ saha saṃvāsaḥ priyaiścāpi vinābhavaḥ |
 asadbhiḥ samprayogaśca taddu:khaṃ cirajīvinām ||
 {dīrgha āyu ke du:kha (mahābhā./vanaparva./193/18)}



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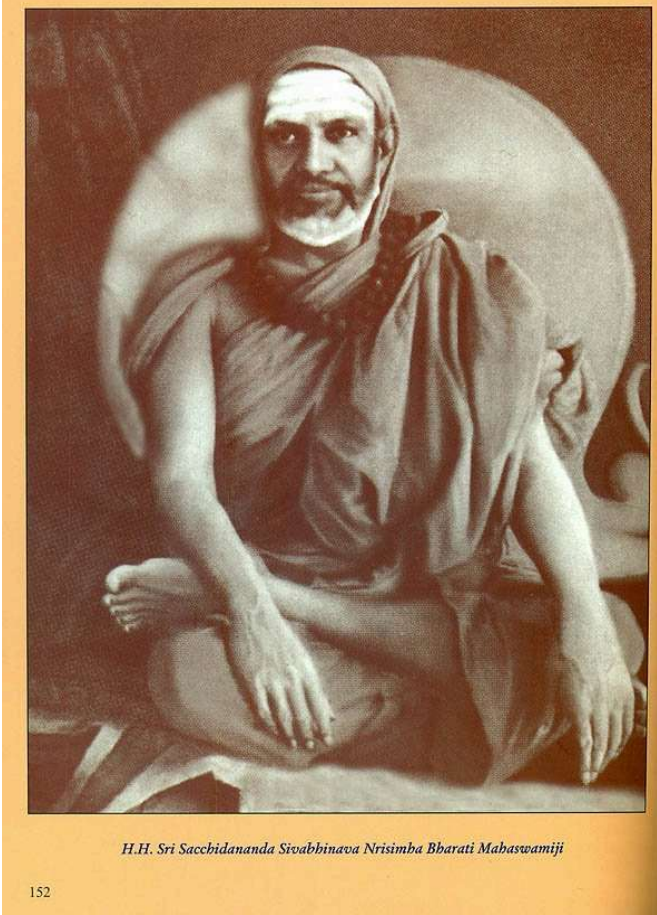
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The persons who live long have to face these bitter things– i) living with undesired persons, ii) separation of dear persons and iii) the company of bad persons.



H.H. Sri Sacchidananda Sivabhinava Nrisimha Bharati Mahaswamiji

152

A duty -Fire sacrifice.

अग्निहोत्रं च जुहुयादाद्यन्ते द्युनिशोः सदा

दर्शनं चार्धमासान्ते पौर्णमासेन चैव हि ॥
{अग्निहोत्र--एक कर्त्तव्य (मनु./४/२५)}

agnihotraṃ ca juhuyādādyante
dyuniśoḥ sadā |

darśena cārdhamāsānte paurṇamāsena
caiva hi ||

{agnihotra--eka karttavya (manu./4/25)}

A man should perform Agnihotra, twice in a day, in the morning and in the evening. He should also perform Darśa sacrifice at the final day of decreasing moon and perform Paurṇamāsa sacrifice at the day when moon is absolutely complete.

Jagadguru Śankaracārya His Holiness Śrī Śrī
Śrī Sacchidananda Shivabhinava Nrisimha
Bharati Mahaswamiji

Demerits of a friend.

रहस्यभेदो याच्ञा च नैष्ठुर्यं चलचित्ता ।

क्रोधो निःसत्यता द्यूतमेतन्मित्रस्य दूषणम् ॥

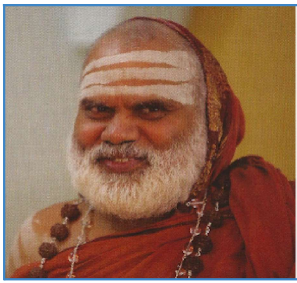
{मित्र के अवगुण (हितोपदेश/मित्रलाभ./९८)}

rahasyabhedo yācñā ca naiṣṭhuryaṃ calacittatā |

krodho ni:satyatā dyūtametamitrasya dūṣaṇam ||

{mitra ke avagaṇa (hitopadeśa/mitralābha./98)}

The following seven points are the bad qualities of a friend i) Brutality, ii) Begging, iii) Gambling, iv) Disclosing of secrets, v) Telling a lie, 6) Anger and vi) Unsteadiness of mind. These bad qualities should not be in a good friend.

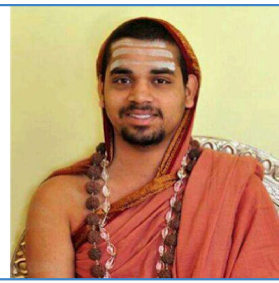


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Yaksha Prashna

यक्षप्रश्नः

The Story of the Righteous Crane

Mahabharata, Aranya Parva, 311–12

Vaisampayana said, 'Yudhishtira saw his brothers, each possessed of the glory of Indra himself, lying dead like the Rulers of the world dropped from their spheres at the end of the Yuga. And beholding Arjuna lying dead, with his bow and arrows dropped on the ground, and



Bhimasena and the twins (Nakula and Sahadeva) motionless and deprived of life, the king breathed a hot and long sigh, and was bathed in tears of grief. And beholding his brothers lying dead, the mighty armed son of Dharma the Yudhishtira, with heart assured in anxiety, began to grieve deeply extensively, saying, "Thou hadst, O mighty-armed Vrikodara, vowed, saying,—I shall with weapon smash the thighs of Duryodhana in battle! O enhancer of the glory of the Kurus, in the death, O

mighty-armed and high-souled one, all that hath become fruitless now! The promises of men may be ineffectual; but why have the words of the gods uttered in respect of thee been thus fruitless? O Dhananjaya, while thou wert in the mother's lying-in-room, the gods had said,—O Kunti, this son shall not be inferior to him of a thousand eyes! And in the northern Paripatra mountains, all beings had sung, saying,—The prosperity of this race, robbed by foes, will be recovered by this one without delay. No one will be able to defeat him soundly in battle, while there will be none whom he will not be able to vanquish. Why then hath that Jishnu endued with great strength being subject to death? Oh, why doth that Dhananjaya, relying on whom we had previously endured all this misery, lie on the ground blighting all my hopes! Why have those heroes, those mighty sons of Kunti, Bhimasena and Dhananjaya, come under the power of the enemy,—those who themselves always agitate their foes, and whom no weapons could resist! Surely, this vile heart of mine must be made of adamant, since, beholding these twins lying today on the ground it doth not split! Ye bulls among men, versed in holy writ and acquainted with the properties of time and place, and endued with ascetic merit, ye who duly performed all sacred rites, why lie ye down, without performing acts deserving of you? Alas, why lie ye insensible on the earth, with your bodies unwounded, ye unvanquished ones, and with your vows untouched?" (Continues...)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter V

THE DOCTRINE OF CASTE

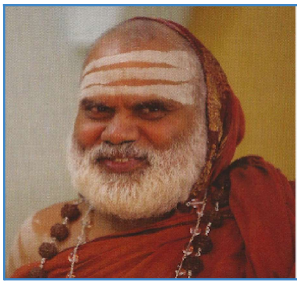
3. Svadharma



Some other modern interpreters lay emphasis on the words that the four castes were created by the Lord and want us to infer therefrom that anybody outside the pale of the four castes were not created by Him. I hope that they do not want us to concede that the persons outside the four castes are all Svayam-bhu or self-born. If they did so, not only the so-called out castes in India in India but even the English, the German, the Negro and other non-Hindus can claim to have been self-born, or outside the province of God's creation. The true Hindu cannot but decline to accept such a narrow interpretation limiting the creative power of God to Hindu India alone but says

that all, irrespective of their claim or nationality, are equally the creation of God and that the expression "four castes" is only a compendious way of saying "all humanity". Even if we take the passage literally, there is no harm for the Hindus believe that the primary castes are only four and that the persons who do not now go by those caste-names are either secedes from the primary castes, it may be that the secession took place thousands of years ago, or the offspring of mixed unions. It is certainly true to say that violet, indigo, blue, green, yellow, orange and red are primary or God-created colours. They do not mean that the brown or ash colour is a self-created one. We get the brown or the ash colour if we mix together two or three primary colours in proper proportions. The truth that the colour brown or ash makes its appearance when such a mixture is made is as much a pre-ordained proportions. The truth that the colour brown or ash makes its appearance when such a mixture is made is as much a pre-ordained "God-made" truth as that red is a primary colour. We may be responsible for the mixing of the colours on any particular occasion but it will be impossible to produce the brown or ash colour but for the already existing truth such a mixture will produce that colour. The responsibility for the mixing is with us but the resultant is as much a creation of God as any of the primary colours. That the responsibility is very grave when a mixture of castes is attempted is brought out forcibly in the Gita itself.

There are again some interpreters who seek to lay emphasis on the past tense in the passage that the castes were created by the Lord. They would say that at the time of the creation, it may be true, four castes were created but the castes now existing are all man-made. This kind of

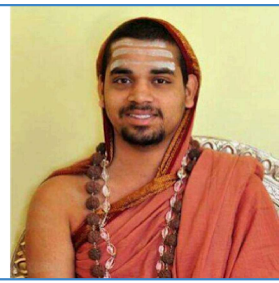


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

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reasoning has its strength only in the fact that we cannot possibly prove by positive evidence admissible under the Evidence Act that a particular person is a Brahmana or that another is a Panchama. It ignores the supreme value of tradition and heredity in matters of this sort. It ignores even the elementary truth that if a person were to be asked to prove by positive evidence that he was the son of particular parents, it would be impossible for him to do so. If you are really in doubt whether a particular person belongs to an untouchable caste, there is no use our quarrelling over the matter or seeking authority in the shastras; but go to him direct and ask him his caste; if he is unwilling to give it out, ascertain the caste which his parents professed. As already stated, the brown colour may not be a primary colour but the possibility of its existence is as eternal as that of any of the primary colours. That is why we find reference even in the Vedas to the mixed castes. They are not due to recent innovations but are as much God made as the primary castes. The primary castes, as in the case of the primary colours, are limited in number, but the mixed castes and derivable from the mixture of the several mixed castes among themselves and so on in permutation and combination will naturally be unlimited in number. Sage Manu attempted in Cap.X of his Smriti an enumeration of the resulatants of the caste-confusion in one or two stages but ultimately left it off as it was impossible to exhaust all the infinite possibilities of confusion.

(Will Continue...)

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