



# Voice of Jagadguru

advaitam paramanandam



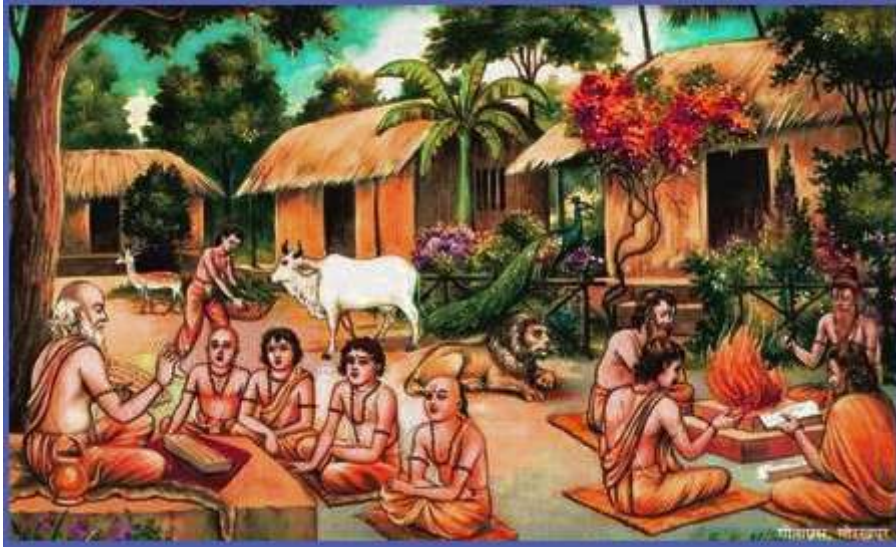
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## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Prārthanā



### Prayers

श्रुधी हवं विपिपानस्याद्रेर्बोधा विप्रस्यार्चतो मनीषाम् ।  
कृष्वा दुवांस्यन्तमा सचेमा ॥  
ऋग्./७२२/४

śrudhī havam vipipānasyādrerbodhā viprasyārcato manīṣām |  
kṛṣvā duvāṃsyantamā sacemā ||  
ṛg./722/4

“O Gurudeva! Listen to the memorized store of words of your disciple, who is like a rain-filled cloud. Test his intellect and the quality of his information. Thereafter Let him know all his defects in his understanding, so that the student becomes fully educated.”



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### Acharya Sandeshah : 1



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 Ramasubrahmanya Raja has intense devotion towards Mahasannidhanam and has been the recipient of His unbounded compassion.

(The Jagadguru unveils a statue of His Guru, Sri Sri Abhinava Vidya Tirtha Mahaswamiji at the Veda Pathashala, Rajapalayam May 13-15, 2012 Vijaya Yatra)

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 भीमभवार्षवं 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 (sense control) and Dama (control of the mind). He wished the welfare of all, and that everyone 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



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Peetham would not have spread. Once again, disregarding physical strain, He undertook



another four-year Vijaya Yatra from 1964 to 1968.

(The Jagadguru examining the knowledge of a young student at the Veda Pathashala, Rajapalayam May 13-15, 2012 Vijaya Yatra)

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 – उपदेक्षन्ति 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 Vivekachoodamani but had stopped short of completing it. When our Guru requested Him to complete it, He replied – वक्तव्या अत्रैव सङ्गृहीताः । निदिध्यासनमन्तरा नाधुना अन्यत्र चित्तं व्यापृनोति । – “I have said all that needs to be said.



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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 सद्गुरोर्ज्ञानदातुः  
स्पर्शश्चेत्तत्र कलप्यः स नयति यदहो स्वहतामश्मसारम् ।  
न स्पर्शत्वं तथापि श्रितचरगुणयुगे सद्गुरुः स्वीयशिष्ये  
स्वीयं साम्यं विधत्ते भवति निरुपमस्तेवालौकिकोऽपि ॥

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

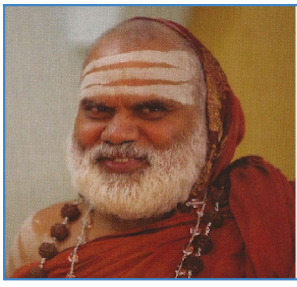
Our Guru stressed that people must adhere to Svadharma and cultivate divine qualities (daivi sampat) as the Lord has said – दैवी संपद्धिमोक्षाय निबन्धायासुरी मता – divine qualities lead to Moksha while demoniac qualities result in bondage. As the Lord says in the Gita – दया भूतेष्वलोलुप्त्वं मार्दवं 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 ह्रीः and when one hears himself praised by others – स्वगुणश्लाघश्रवणे ह्रीः

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 Ramasubrahmanya Raja 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



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village and town of the nation. Now, at places such as these, an attempt is being made to revive



those days.

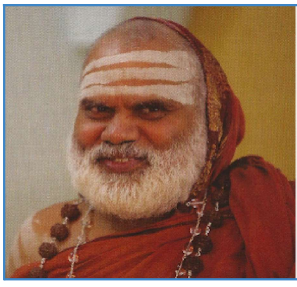
(Sri PR Ramasubhrahmaneya Rajha and his wife performing Pada Puja after the Jagadguru inaugurated a new Kalayana Mandampam at Rajapalayam Camp , May 13-15, 2012)

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 –

गीथी शीघ्री शिरःकम्पी तथा लिखितपाठकः ।  
अनर्थज्ञो अल्पकण्ठश्च षडैते पाठकाधमः ॥

Camp : Rajapalayam, May 13-15,2012

Source : [www.vijayayatra.sringeri.net](http://www.vijayayatra.sringeri.net)

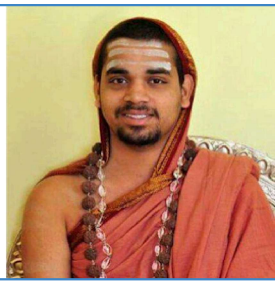


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### The Path of Dharma Śāstra

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 Chidbhananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji at Śri Swami Chidbhananda Ashram, Theni Ashram and Swami Omkarananda Saraswati Founder



Acharya, Śri Swami Chidbhananda Ashram, Theni: April 15-17 2017 Vijaya Yatra)

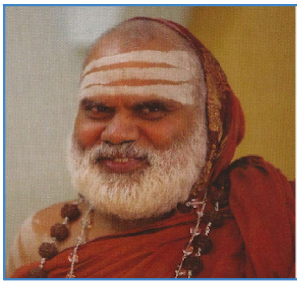
From this edition onwards we will put the recorded teachings, Q and A sections by Swami Omkaranada Saraswati.

Q : Kindly explain Aham Akarta.

Swamiji : Aham -I; Akarta -not the doer.

Śrī Ādi Śankarācārya presents different orders of reality:

- Transactional or Relative Reality (vyāvahārika satyaṃ) - worldly existence and names and forms that seem to be real. All our bodily and worldly experiences come under this.
- Subjective Reality (prātibhāsika satyaṃ) - Phenomena like dreams, which are specific to an individual, are included here.

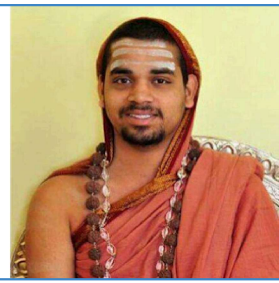


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- Ultimate Reality (pāramārthika satyam) - This is the most important. From this standpoint, the entire creation is mithyā, and can be reduced to names and forms, and Brahman alone exists. Mithyā means that which seems real to the senses, but on inquiry based on the scriptures using the intellect, is proven unreal or apparent, and without substance.

From the standpoint of transactional reality, one perceives the self as Reflected Consciousness which through the sense organs, illuminates the world around and functions as Karta. This seems real but the Absolute reality is that the self is the non-dual Brahman, the pure consciousness which is akarta and abhokta.

When I, you, everyone and everything is understood as superimposed on pure consciousness by Maya, there is nothing else or no one else to do or deal with. Hence, I the Pure consciousness is Akarta.

**Q :** It is said that Bhagavan is in everything. We are told that we need to follow Dharma and be good always. If so, I have the question why did God create good and bad? Is this the way of creation of God for us to see both things in this Srishti?

**Swamiji :** We bear in mind the first answer. In transactional reality, there is creation; There is good and bad. There is a choice of action. Following dharma and being good has rewards. Non-adherence to dharma has its bad effects. It is all God's leela or play.

**Q :** When we say Bhagavan likes only good things, good heart and good values which is how we can earn the grace of god. Then I have a question as to why does Bhagavan exist even in bad people or things, if God likes only pure hearts and good things.

We always tend to avoid bad people and all that each considers as bad things or bad people. Kindly clarify about this.

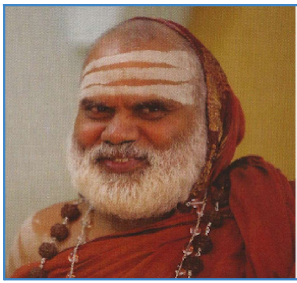
**Swamiji :** As per Advaita siddhanta, everything is superimposed on Bhagavan from an absolute angle. 'Jivo brahmaiva na aparaha'- Jiva is not different from Brahman.

- In the context of non-dual pure consciousness, there is no question of God being in something.

- In the transactional angle, Bhagavan is the embodiment of the law of dharma. The law is impartial.

Being in good company would help us progress in spiritual life, the goal of which is to clearly understand the difference between transactional and absolute reality.

**Q :** Following the above question, in our daily life - how should we humans behave if anyone bothers us or blames us purposefully or causes us pain ? We should not be harsh to anyone. Then can we avoid people whoever bothers us or puts negativity or talks negatively? Does this mean we are disrespecting the God inside these bad behaviour people too if God exists in

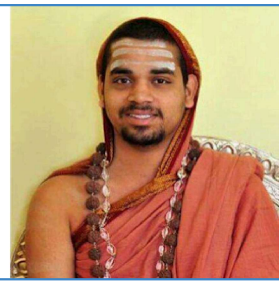


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everyone? It's difficult to understand how to be loving to everyone but also to avoid bad sangha.



Kindly guide us on this.

**Swamiji :**  
Initially keeping good company and avoiding bad company helps. Keeping good company is more for imbibing good teachings

and keeping away from bad company does not mean hate or disrespect. It is a safeguard like staying in a protected jeep in the safari (of the world).

(Sri Sannidhanam and Swami Omkarananda Saraswati at Aruppukkottai My 19-20, 2017, Vijaya Yatra)

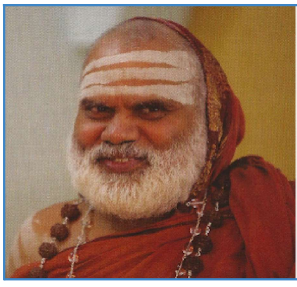
Once we understand the Absolute reality that everyone and everything is God- the pure consciousness principle, we no longer feel offended and develop deep meaningful love for everyone.

With clarity, we understand some such people in the world to be at different maturity levels, in transactional reality.

**Q :** We as humans tend to avoid people immediately who are causing troubles by our nature. If we say everyone is a reflection of our own self. If we are not bad people and are trying to follow Dharma then how to accept these people as our own reflection?

**Swamiji :** In transactional reality, all of us are reflections of the pure consciousness and not of one another.

Continued regular study under a traditional guru will bring clarity.



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### सुभाषितानि subhāṣitāni

**Tradition : Equality of a son and a daughter.**



श्रीशंकराचार्यजींचित्रम्.

यथैवात्मा तथा पुत्रः पुत्रेण दुहिता समा ।  
 तस्यामात्मनि तिष्ठन्त्याम् कथमन्यो धनं हरेत् ॥  
 संस्कार-संस्कृति (पुत्र और पुत्री की समता) मनु./९/१३०  
 yathaiivātmā tathā putraḥ putreṇa duhitā samā |  
 tasyāmātmani tiṣṭhantyaṃ kathamanyo dhanam haret ||  
 saṃskāra-saṃskṛti (putra aura putrī kī samatā)  
 manu./9/130

Just as a son is the form of his father, so is a daughter like son. Thus so long as the daughter is alive, who else can inherit the father's property ?

(Jagadguru Śankaracārya His Holiness Śrī Chandrashekara Bhārati Mahāswāmiji, file photo )

**Education : God's look.**

एवं सर्वेषु भूतेषु गुढश्चरति संवृतः ।  
 दृश्यते त्वग्रया बुद्धया सूक्ष्मया तत्त्वदर्शिभिः ॥  
 शिक्षा (परमात्म-दर्शन) महाभा./शान्ति./१८७/२८  
 evaṃ sarveṣu bhūteṣu guḍhaścarati saṃvṛtaḥ |  
 dṛśyate tvagrayā buddhayā sūkṣmayā tattvadarśibhiḥ ||  
 śikṣā (paramātma-darśana) mahābhā./śānti./187/28

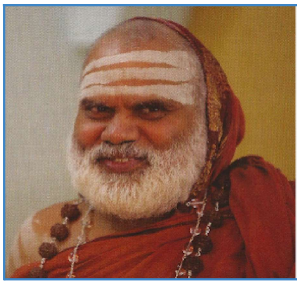
God is hidden inside us all and does everything secretly. Only the Rishis and Maharshis, who know the reality, are able to see Him through their inner subtle eyes.

**Friendship of a mean fellow.**

यथा शरदि मेघानां सिञ्चतामपि गर्जताम् ।  
 न भवत्यम्बुसंक्लेदस्तथाऽनार्येषु सौहृदम् ॥  
 मित्रता (नीचों की) व.रम./युद्धका./१६/१२  
 yathā śaradi meghānāṃ siñcatāmapi garjatām |  
 na bhavatyambusaṃkledastathā'nāryeṣu sauhṛdam ||  
 mitratā (nīcoṃ kī) va.rama./yuddhakā./16/12

Just as thundering and raining winter clouds cannot cover the entire land with water, similarly the statements and actions of the mean fellows provide no intimate friendship.

**Tradition : Importance of Knowledge.**



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नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति

॥

संस्कार-संस्कृति (ज्ञान का महत्त्व)

महाभरत/भीष्मपर्व./२८/३८

nahi jñānena sadṛśaṃ pavitramiha  
vidyate |

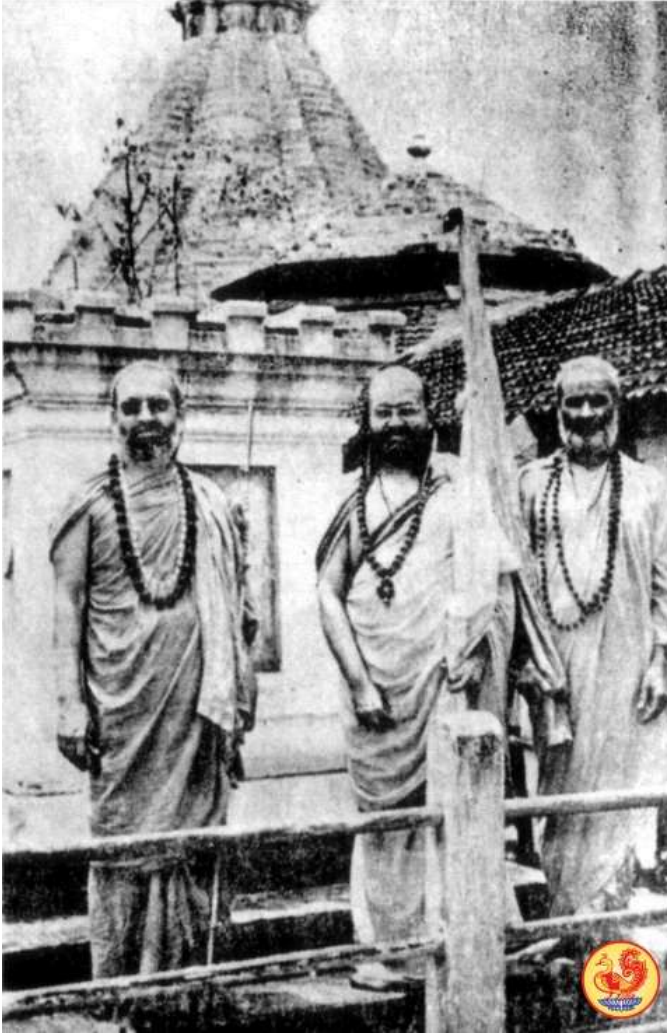
tatsvayaṃ yogasaṃsiddhaḥ

kālenātmani vindati ||

saṃskāra-saṃskṛti (jñāna kā mahattv)

mahābharata/bhīṣmaparva./28/38

Nothing is purer than knowledge. The one who succeeds in yoga i.e, who pursues his studies with great skill, he alone with the passage of time becomes a complete scholar.



### Tradition : Character of Hanumanji

न हि मे परदारणां दृष्टिर्विषयवर्तिनी ।

अयं चात्र मया दृष्टः परदारपरिग्रहः ॥

संस्कार-संस्कृति (हनुमान् का चरित्र)

व.रामा./सुन्द्र./११/३९

na hi me paradārāṇāṃ

dr̥ṣṭirviṣayavartinī |

ayaṃ cātra mayā dr̥ṣṭaḥ

paradāraparigrahaḥ ||

saṃskāra-saṃskṛti (hanumān kā

caritra) va.rāmā./sundra./11/39

After looking at the sleeping women in their inner chambers Hanumanji talks of the purity of his mind. "Even after looking at the women of others, I have not had any dirty sensual feelings. But I have seen the bondage of other men's wives. However, I can't see Sitamata around?"

(Jagadguru Shankaracharyas of Sringeri, Dwaraka, and Puri at Kalady. File photo)



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### Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

#### Chapter II

#### Modern Education

#### 3. The Modern Leaders



It is well known that, in this land of Dharma, the word Dharma has still a magic influence on the minds of the people. Those therefore who are out to uproot it have, with a view to get a hearing at first and a following later on, to announce that what they are doing is real Dharma. The most silly stories now poisoning the minds of the youth gain popularity even now, only if they are in some way made to related to Sri Krishna or other personage held in reverence by the masses. To help the cause of national deterioration, the Puranic stories are all being prostituted and the time is not far distant when the true versions as depicted in the Puranas will be entirely replaced

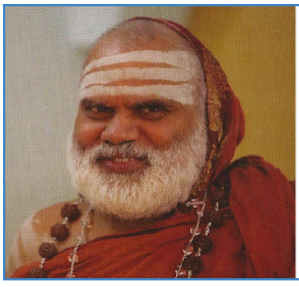
by the cinema versions in the minds of the people.

It is time that those who still attach important to Indian Culture and religion wake up to the danger that is threatening both of them, realise the magnitude of the work that they have to undertake to counter-act the modern mischievous tendencies inculcated and encouraged as they are by various agencies with large resources at their back, unite together in the common cause of saving India from the fate of the so-called civilised countries of the West that have either openly discarded or silently ignored religion altogether, and restore to this ancient land the proud place it occupied as the cradle of all religions and as the Teacher of World.

#### 4. The Modern Scholars

The general run of Western scholars who take to a study of the Hindu literature approach it with an air of patronage and seem to think that they have discharged their duty if they pass some doubtful complimentary remarks that 'even' the Hindus have some good thoughts and conceptions. Their prototypes in India itself adopt the same attitude and are surprised that 'even' their ancients have been capable of such thoughts and conceptions. To most of them, that literature has no living interest but is treated as the fossils of a bye-gone civilization, just as interesting as the skeletons of a long extinct animal. It is no surprise that people with such an attitude fail miserably to understand, more so to appreciate or profit by, what they profess to study.

(Will Continue...)



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### Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

**Sloka** : रसो नाम तृप्तिहेतुरानन्दकरो मधुराम्लादिः प्रसिद्धो लोके

**Acharyal's commentary** : Rasa source of joy, such as sweet and sour things which are well known to be so in the world. (T.U.2.7.1)

**Sloka** : शुक्लनीलादीरूपत्वाद् विश्वरूपत्वम् आदित्यस्य, सर्वरूपत्वाद् वा, सर्वाणि रूपाणि हि त्वाष्ट्राणि यतो अतो व विश्वरूप आदित्यः ।

**Acharyal's commentary** : The sun is called viśvarūpa because it has various appearances, being possessed of white, blue, and other colours; or because all the colours belong to the sun.(Ch.U5.13.1)

**Sloka** : आकाशवत् सर्वगतत्वात् पूर्ण इति पुरुषः । निरतिशयं च अस्य स्वयंज्योतिष्मम् ।

**Acharyal's commentary** : Puruṣa means the infinite entity,being all-pervading like the other. Its self-effulgence is infinite, because it is the illuminer of everything.(Br.U. 4.3.7)

**Sloka** : मनःप्रधानत्वात् लिङ्गस्य मनो लिङ्गम् इति उच्यते ।

**Acharyal's commentary** : The mind is called the subtle body liṅga, because it is the principle part of the latter.

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