

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

अन्नपतेऽन्नस्य नो देहानमीवस्य शुष्मिणः ।
प्र प्र दातारं तारिष ऊर्जं नो धेहि द्विपदे चतुष्पदे ॥
annapate'nnasya no dehyanamīvasya śuṣmiṇaḥ |
pra pra dātāraṃ tāriṣa ūrjāṃ no dhehi dvipade catuṣpade ||
Yajurveda /11/83

“O the master of food-grains, O Ísvara! Give us disease-free and health-giving food-grain. May you help him too in overcoming all problems who has been the medium of getting us the grains to eat and makes us strong. Kindly, be helpful for all biped like human beings and four legged beings like cows and give us strength too!”



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Acharya Sandeshah : 1

Jagadguru said that our ancestors had great faith in the fact that the Cosmos is created, sustained and annihilated by a Supreme Power called Ishwara, who is also responsible for giving us the fruits in accordance with our actions. The human birth is considered precious as it is only in this birth that one can adhere to Dharma. So we must not fail to make use of this opportunity. Everyone has a duty to perform depending on who or she he is. We must have faith



in Ishwara and do our duty sincerely.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Sṛī Bhārati Tīrtha Mahāswāmiji at Aruppukottai May 15 -16, 2012 Vijaya Yatra)

We must have faith and devotion towards Ishwara because such a faith is one of the two wheels that drive a man's life. Both Divine Grace and one's own effort must be present to take forward the cart of life. That is why we remember and worship the Lord before undertaking any task. This practice has been there in this land since time immemorial.

The thoughts harboured by a man must be pure and appropriate. Let us take the case of an idol of God in a temple. While one feels that the idol is the Lord Himself, another feels that the idol is a mere stone. Despite the differences in feelings, there is no change in the Lord. The Lord does manifest in the idol for the benefit of the devotee. If someone feels that it is a mere stone, he gets no benefit out of it. That is why the Shastras say यादृशी भावना यत्र, सिद्धिर्भवति तादृशी (the



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results are in accordance to one's feelings). So if you can see the presence of the Lord in the idol, you will be benefited.

Truly speaking, the Lord is omnipresent. There is not a single place where the Lord does not exist. If you can realize the Lord's presence everywhere, you need not go to a temple. However, how many of you have such a realization? Hence you must go to a temple. Some ask, "When the Lord is omnipresent, why do you constrain Him to a temple?" We are not binding the Lord's presence to the sanctum of a temple. We only state that the omnipresent Lord is also present in the temple. Can anyone deny that the omnipresent Lord is not in the temple? Of course, you can even worship the Lord wherever you are. But can you focus your mind and worship right here? Hence, in accordance with your spiritual maturity, temples have been consecrated in accordance to the Shastras as places of worship. Hence prayers offered in such places fructify.

The Jagadguru also states that the Lord is an ocean of compassion. There is no limit to His compassion. Whoever you may be, the Lord showers His grace when you approach Him with devotion. The Jagadguru quoted the following verse from the Bhagavad Gita conveying that the Lord accepts anything, be it a leaf, flower or even water provided it is offered with devotion –

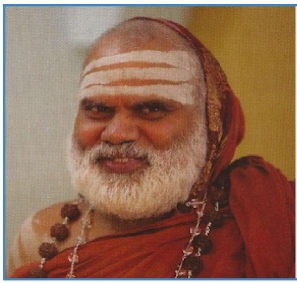
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥

The Jagadguru then spoke about what could be a real offering to the Lord who is ever-fulfilled and has no wants. In one of His Stotras, Sri Adi Shankaracharya poses the question as to what can be offered to the Lord who has everything. The only offering is to place the mind at the Lotus Feet of the Lord. You may wonder as to how you can take the mind and place it at the Lord's feet when the mind is not an entity that can be caught hold of. Placing the mind at His Lotus Feet only means that one must always remember the Lord. The Jagadguru instructed the devotees to shun indulgence in unnecessary talk, listening to unnecessary talk, looking at unnecessary scenes, and the performance of prohibited actions. Focus your mind and senses on the Lord, talk about and listen to His Lilas, engage in His worship and remember Him. This is the path to make our lives purposeful. The Jagadguru also explained that it is natural for man to desire that he must remain happy and avoid suffering. The only course is to approach the Lord – the ocean of compassion – with faith and devotion. Let us not forget that the Lord is One and that His forms are many. Hence do not worship with a sense of differentiation between the various forms of the Lord – be it Shiva or Vishnu or Devi. The Shatras clearly state the identity of Shiva and Vishnu –

शिवाय विष्णुरूपाय शिवरूपाय विष्णवे ।
शिवस्य हृदयं विष्णुः विष्णोश्च हृदयं शिवः ॥

Hence it is essential for the present generation to cultivate the sense of Aastikyam that our ancestors had, and pass it on to the next generation. Camp : Aruppukottai, May 15-16,2012

Source : www.vijayayatra.sringeri.net

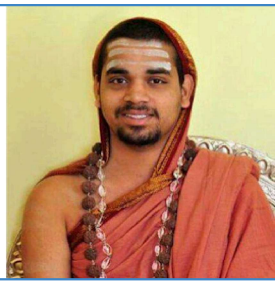


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Acharya Sandeshah : 2

Short Messages from Sringeri Jagadgurus:

Sringeri Jagadguru narrates from Kalidasa's Kumarasambhavam on Vairagyam and Patience of Lord Shiva (a rough translation)

When Lord Shiva was doing tapas, Himavan had sent his daughter Parvati to do service for Lord Shiva.

But Indra wanted the union of Shiva and Parvati, and he had sent Manmatha for this. But Lord Shiva was not disturbed.

Kalidasa then remarked at Lord Shiva:

VikAra-hetau sati vikriyante

yeShAM na chetAmsi ta eva dhirAH.

'Those whose minds are not perturbed even in the presence of causes for such agitation, excitement or distraction – only they, are the dhIras (or mahaans)!'!

Hence, Lord Shiva is a mahaan (dhIraan). Even though Parvati (VikAra hetau) was present there, there was no VikAram (distraction) on Lord Shiva's mind.

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

Video: <https://www.youtube.com/watch?v=Mt1128ZullQ>

Sources: <http://www.krishnamurthys.com/profvk/VK2/Sanatsujatiyampage2.html>

Acharya Sandeshah : 3

Sringeri Jagadguru on 5 Sutras to become a Dharmika:

1. Do not disturb anyone
2. Do not tell lies
3. Do not desire for other's things
4. See all women in this world as your mother
5. Do not desire to have whatever you see

Whoever follows these 5 sutras in his life is a Dharmika.

Video: <https://youtu.be/RDBSiTPRyc>

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

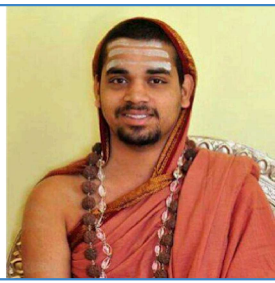


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The Path of Dharma Śāstra

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 Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankaracārya 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)

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

Q : What is the significance of rain and why is it worshipped in Hindu dharma?

Swamiji : Bhagavan is the primary cause in this world creation. Rain is the secondary cause by which the created beings are sustained in this world. This proves that rain is Bhagavan's svarupam, an expression of His glory. Rain sustains life on this earth and is necessary even for the living beings and pearls in the ocean. Without rain, there is no water.

Water is worshipped in kalasha puja and is referred to as Amrutham, divine nectar in Vedic prayers and highlighted in Thirukkural as it nourishes all living beings. Without water, there will be famine and living beings perish. Water is necessary for food production by plants. It is used

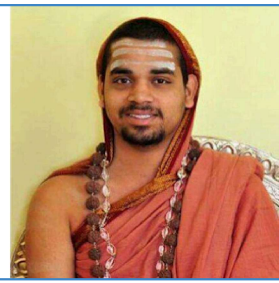


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in the making of food and also becomes food. It is a medicine that saves us from death. To do punya we need water and to get rain, we need to do punya.



Q : What is the connection between dharmic life and rain? Can it be proved scientifically?

Swamiji : Only if human beings live a dharmic life and do their duties properly does it rain. Our life on this earth is drishtam that can be seen, and rain is also drishtam as we can

perceive it directly. But that our dharma is connected to rain is adrishtam which cannot be seen.

(Jagadgurus being welcomed in Pudukkottai May 13-14, Vijaya Yatra 2017)

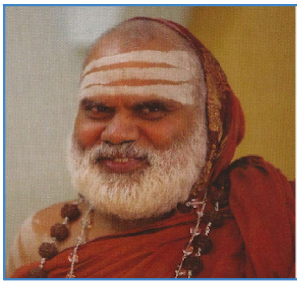
Sri Krishna says in Srimad Bhagavad Gita (Chapter 3 Shloka 14,15) that bodies are made of food and food production is dependent upto rain. Rain ensues from yajna – Sri Sankaracharya interprets yajna as apurvam/ adrishta sakti, the unseen result of karma. Karma includes kayikam, vachikam, manasam karma (actions of the body, speech and mind) as well as nitya, naimitika karma (regular and event-based rituals). Karma following dharma helps us earn punya/ adristam.

It is said in scriptures that rains come properly thrice in a year if

- Vedas are chanted by brahmins
- The king or ruling authority rules with justice
- Ladies of the society are devoted to their husbands

So, everyone in the society is responsible for good rain which in turn sustains life on this earth.

There is no need for proving adrista phalan (unseen benefits) by Science. The fact that science is still growing indicates that it is not able to get satisfaction by its discoveries and inventions. It can never give purnatvam (completeness) is evident as science is still searching for things outside in spite of so many inventions. Unless one turns to spirituality to know oneself purnatvam is impossible. The growth of science can give comforts but not purnatvam.

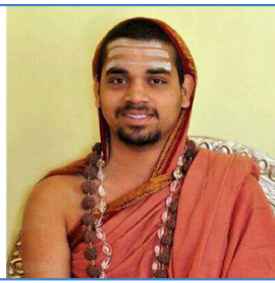


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Q : What is mantraputodakam?

Swamiji : Mantra puta udakam is the water that is kept in kalasha which is worshipped during rituals. After the chanting of vedic mantras the water in kalasha becomes purified by the

mantras and prokshannam (sprinkling a few drops over the head) absolves us of our sins.

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



Q : What are the rules for expressing respect to water and rain as per the Vedas?

Swamiji : Surya namaskara mantras in Aruna prashnam mandate some rules.

varshati na dhAvet - One should not run in the rain.

amrtam vA Apa: - water is nectar.

amrtasyAnantarityai - To keep amrtam immortal, one should not run away from rain thinking that one will get wet

nApsu mUtrapurlsham kuryAt - One should not urinate or excrete in water.

na nishThIvet – One should not spit in water.

na vivasana: snAyAt – One should not take bath in the water without cloth.

We should be aware not to pollute water and to bear a prayerful attitude towards rain and water.

Q : How are fire and water connected?

Swamiji : As per the Vedas, water comes from fire- Agner apah. Uddalakar tells Svetaketu in Chandogya Upanishad that non-dual Sat (pure existence) manifested in the form of fire and from fire came water and from there came food. Whenever a person feels hot and perspires, water is produced from fire (heat).

Water is worshipped as Agni bhagavan- guhyo vA eshoagni:

At times when it is not possible to perform rituals like samithadhanam by invoking fire, it is alternately performed using water.



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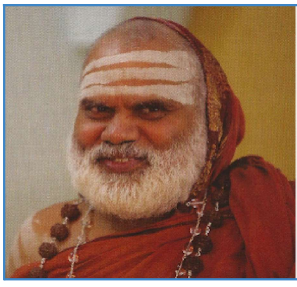


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Learn Sanskrit

भवतः पत्रं इदानीं एव लब्धम् । = I have just received your letter.	किञ्चिद्दूरं अहमपि आगच्छामि । = I will walk with you for some distance.
मिलित्वा गच्छामः । = Let us go together.	तिष्ठतु भोः अर्धार्धं काफी पिबामः । = Wait, lets have a by-two coffee (It appears to mean sharing one cup of coffee between two persons).
अस्तु पिबामः । = Fine, let us have it.	स्थातुं समयः नास्ति । = No time to stay.
गमनात् अनुक्षणमेव पत्रं लिखतु । = Write as soon as you reach there.	पुनः कदाचित् पश्यामि । = Meet you again.
यदा कदा वा भवतु अहं सिद्धः । = I am ready any day.	तेषां कृते मम शुभाशयान् निवेदयतु । = convey my good wishes to them/him (Only if that person is a VIP)
किं भोः एवं वदति ? = Hey, why do you say so?	किञ्चित् कालं तिष्ठतु । = Please wait for some time.
भवान् एव परिशीलयतु । = Think about it, yourself.	अत्र पत्रालयः कुत्र अस्ति ? = where is the post office here
कियद्दूरे अस्ति ? = How far is it ?	वित्तकोषः कियद्दूरे अस्ति ? = How far is the bank ?
किमर्थं एवं त्वरा (संभ्रमः) ? = Why so much confusion?	इतोऽपि समयः अस्ति किल? = there is still time, isn't it ?
सर्वस्य अपि मितिः भवेत् । = There should be some limit for everything.	कियद् इति दातुं शक्यम् ? = How much can I give him ?
कस्मिन् समये प्रतीक्षणीयम् ? = When shall I expect	गृहे उपविश्य किं करोति? What are you going to do by sitting at home ?
भवतः परिचयः एव न लब्धः । = I Could not recognize you.	किं भो बहु कृशः जातः ? = Hey, you have become very weak.



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सुभाषितानि subhāṣitāni

Tradition : Giving way.

अन्धस्य पन्था बधिरस्य पन्थाः, स्त्रियाः पन्था भारवाहस्य पन्थाः ।

राज्ञः पन्था ब्राह्मणेनासमेत्य , समेत्य तु ब्राह्मणस्यैव पन्था ॥

{संस्कार-संस्कृति (रास्ता देना) महाभा./वनपर्व/१३३/१}

andhasya panthā badhirasya panthāḥ striyā panthā bhāravāhasya panthāḥ

rājñāḥ panthā brāhmaṇenāsametya , sametya tu brāhmaṇasyaiva panthā

{saṁskāra-saṁskṛti (rāstā denā)

mahābhā./vanaparva/133/1}



Until the arrival of the Brāhmaṇa a blind, a deaf, a woman, or someone carrying load including the King may be given way in the reverse order of precedence. This means the King gets the first preference and the blind the last. But even the King should forgo his chance in favour of a Brāhmaṇa.

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

Education : Politics

अग्न्याधानेन यज्ञेन काषायेण जटाजिनैः ।

लोकान् विश्वासयित्वैव ततो लुम्पेद् यथा वृकः ॥

{शिक्षा (राजनीति) महाभा./आदिपर्व/१३९/१९}

agnyādhanena yajñena kāṣāyeṇa jaṭājinaih |

lokān viśvāsayitvaiva tato lumped yathā vṛkaḥ

{śikṣā (rājanīti) mahābhā./ādiparva/139/19}

Just as a wolf adopts a stratagem to kill his prey amongst sheep, so to overcome one's enemy whatever one can do should be attempted even if it means wearing orchard-coloured dress, performing a yajña or growing long hair or some hypocrite act.

Education : Politics

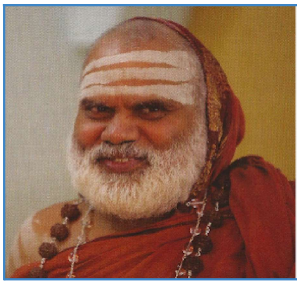
सत्त्वाभिजनसम्पन्नः सानुक्रोशो जितेन्द्रियः ।

कृतज्ञः सत्यवादी च राजा लोके महीयते ॥

{शिक्षा (राजनीति) वा.रामा./किष्किन्धा./३४/७}

sattvābhijanasampannaḥ sānukrośo jitendriyaḥ|

kṛtajñāḥ satyavādī ca rājā loke mahīyate ||



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{śikṣā (rājanīti) vā.rāmā./kiṣkindhā./34/7}

Only a patient, pedigreed, kind, conqueror of senses, obliging and truthful king alone receives acclaim in this world.



Forsake : Falsehood

अनृतं तमसो रूपं तमसा नीयते
ह्यधः ।

तमोग्रस्ता न पश्यन्ति प्रकाशं
तमसावृताः ॥

{त्याज्य (असत्य)

महाभा./शान्ति./१९०/३}

anṛtaṃ tamaso rūpaṃ tamaśā
nīyate hyadhah |

tamograstā na paśyanti
prakāśaṃ tamaśāvṛtāḥ ||

{tyājya (asatya)

mahābhā./śānti./190/3}

(Jagadguru Shankaracharya Sri Jesta Mahasannidhanam Sri Abhinava Vidyatirtha Mahaswamigal and Former, President of India, Sri Radha Krishna file photo)

Lie is a form of darkness. The darkness makes man go stumbling down below. Those covered by the darkness of ignorance can not see the light of knowledge. Therefore one should keep away from falsehood.

Wish : Glory

तेजोऽसि तेजो मयि धेहि । वीर्यमसि वीर्यं मयि धेहि ।

बलमसि बलं मयि धेहि । ओजोस्योजो मयि धेहि ।

मन्युरसि मन्युं मयि धेहि । सहोऽसि सहो मयि धेहि ।

{कामना (तेज आदि की) यजु./१९/१}

tejo'si tejo mayi dhehi | vīryamasi vīryaṃ mayi dhehi |

balamasi balaṃ mayi dhehi | ojasyojo mayi dhehi |

manyurasi manyuṃ mayi dhehi | saho'si saho mayi dhehi |

{kāmanā (teja ādi kī) yaju./19/1}

O the store of radiance, Ísvara! Give me radiance. You are the bravest of all, make me too brave. You are the source of all strength, give me too physical, intellectual and spiritual strength. You are glorious, give me too glory. You have the power of fury, let me too have the same to control the bad ones. You are tolerant, enabling me to bear miseries.



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter II

Modern Education

4. The Modern Scholars



Such an attitude is mainly due to the being :made to suffer the elaborately organised ignorance that passes under the name of modern education,” to use the words of M.Rene Guenon of France. Modern education aims at Westernising the world by first creating an impression that the Western mode of thought and life is alone worth having and that there is nothing which is to be learnt from other civilizations. Though the basic principle that underlies all activities is the quest for happiness, the conception of happiness varies from one set of people to another, nay from one man to another. The aim of the Western civilization may be generally taken to be to have comfortable

living here and now, however transient it may be and however harmful it may be later on. The aim of the true Hindu is to have happiness eternal and absolute, here and hereafter, necessarily subordinating the craving for ephemeral sensual pleasures. The westerners have completely lost faith in the possibility of having such absolute happiness and are therefore concentrating all their energies in preserving what they have got and in getting what all they can possibly get, ignoring by possible reactions that such activities may have on their own mentality or on the welfare of others. Only if the West learns by experience or otherwise that transient happiness isn't worthwhile striving for as a goal in itself and that it is possible to realise a happiness transcending all limitations, it may be possible to bridge the gulf between the two civilizations. But there is the very imminent peril of the western civilization by its glamour, sense-appeal and influence winning the world over to its side and the Hindu also succumbing to it forgetting his own heritage. We do not mean to say that there are not thinkers in the West or here who realise that all is not well with that civilization but their voices are not heard in the general din. If the political power and the running of the states are in the hands of those who admire, imitate and have for their ambition, such a civilization and if at the same time the best intellects are used for inventing and increasing the instruments of destruction, in the name of scientific advancement, there seems to be no chance of escaping the peril unless some divine agency intervenes as it has done in many a crisis in the past.

(Will Continue...)



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Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : बुद्धिस्तावत् स्वच्छत्वादानन्तर्याच्च आत्मचैतन्यज्योतिः प्रतिच्छाया भवति । तेन हि विवेकिनाम् अपि तत्र आत्माभिमानबुद्धिः प्रथमा ।

Acharyal's commentary : The intellect, being transparent and next to the Self, easily catches the reflection of the intelligence of the Self. Therefore even wise men happen to identify themselves with it first. (Bṛha.Upa 4.3.7)

Sloka : व्यवहारविषये हि वाचारम्भणमात्रे अस्तित्वभाविता बुद्धिः तद्विपरीते व्यवहारातीते नास्तित्वम् अपि प्रतिपद्यते ।

Acharyal's commentary : The intellect that is apt to think of existence with regard to only the empirical objects having speech alone as their substance, may assume non-existence with regard to anything that is opposed to this and is transcendental. (Taitt.U.2.6.1)

Sloka : वृत्त्युद्भवाभिभवौ तु अप्रकृतसमाश्रयौ अपि दृश्येते ।

Acharyal's commentary : The engagement of the functions in activity or their disengagement is seen to be based on something that may not be the material cause. (Brah.Sū.4.2.1)

Sloka : न हि तस्य अक्षरस्य मूलम् अस्ति येन अन्वितं स्यात् ।

Acharyal's commentary : That Immutable has no root with which it can get connected.(M.U1.1.6)

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