

Voice of Jagadguru

advaitam paramanandam



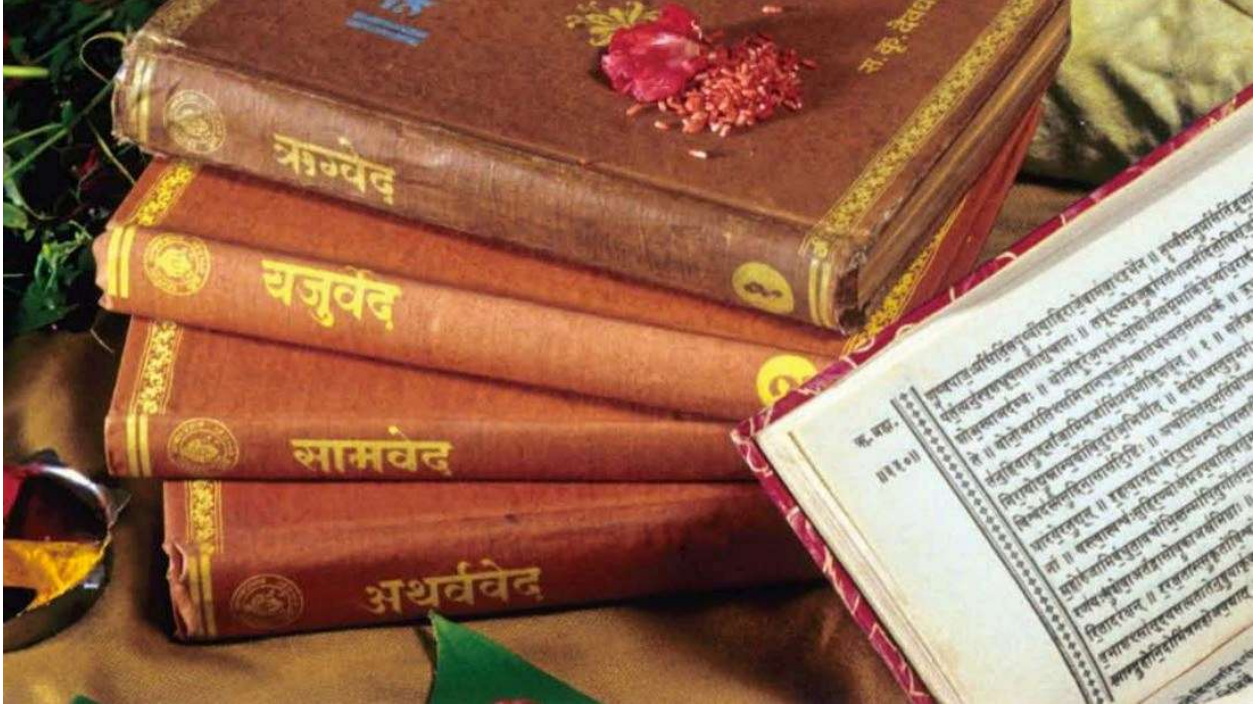
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CHODANAA

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Prārthanā



Prayers

ये अग्निष्वात्ता ये अनग्निष्वात्ता
मध्ये दिवः स्वधया मदन्ते ।
तेभ्यः स्वराडसुनीतिमेतां
यथावशं तन्वं कल्पयाति ॥

ye agniṣvāttā ye anagniṣvāttā
madhye diva: svadhayā madante |
tebhya: svarāḍasunītimetāṃ
yathāvaśaṃ tanvaṃ kalpayāti ||
(Yajurveda/16/6)

O students ! Receive education and training from those teachers who are masters of Fire-Knowledge and others who are experts in their subjects and enjoy seeking ever newer knowledge. It is from them that you seek knowledge of life and make your body healthy and prosperous in all possible ways.



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Acharya Sandeshah : 1



The Jagadguru spoke about the Guru-Shishya relationship between Sringeri Sharada Peetham and the Ramnad Samsthanam.

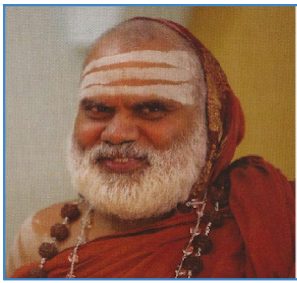
More than a century ago, the 33rd Acharya of Sringeri, Jagadguru Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswamiji was received at Ramanathapuram by the then Maharaja of

Ramnad, Bhaskara Sethupati. The Mahaswamiji had noticed the ferocious aspect of the deity, Rajarajeshwari in the premises of the palace, and had made Her benign by consecrating a Srichakra and reinstalling the Goddess. He had thus put an end to the large number of animal sacrifices that were taking place in the temple at that time.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Sṛī Bhārati Tīrtha Mahāswāmiji at 6:30 am on the morning of 17th May, worshipped at the temple of Goddess Rajarajeshwari located in the premises of the palace at Ramanathapuram May 16, 2012 Vijaya Yatra)

As a token of gratitude and devotion, the Samsthanam was then placed by Sri Bhaskara Sethupati at the Feet of the Guru. The Maharaja had done so with the realization that the Anugraha of the Guru is foremost in life. He knew the greatness of the Guru's Grace, for one can even become the ruler of three worlds if one has the Grace of the Guru.

The Shastras say that the Guru must be revered as the Lord Himself – देवमिवाचार्यमुपासीत. While the Lord removes our sufferings, the Guru removes our ignorance and bestows Jnana (knowledge). The Lord has stated in the Gita that there is nothing that is as exalted and holy as Jnana – न हि ज्ञानेन सदृशं पवित्रमिह विद्यते. The Gita also instructs that such Jnana can be obtained by serving the Guru. With such an attitude, the Maharaja offered his Samsthanam.

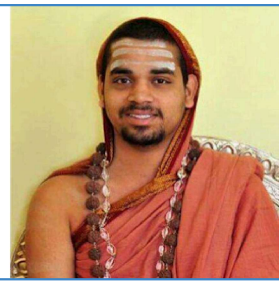


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The Guru however has no wants. A Guru can never have desire for anything. Our Parameshti Guru had indeed returned the Samsthanam to the Maharaja. Such was the Guru-Shishya relationship between Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswamiji and Maharaja Bhaskara Sethupati. The people who lived then in Ramnad were fortunate for they were witness to such a Guru-Shishya relationship.

The Jagadguru then recalled the association between Rameswaram and Sringeri and mentioned that when going towards Rameswaram, it has been a tradition for the Acharya of Sringeri to come to Ramnad, receive the honours offered by the Samsthanam and then proceed towards Rameswaram. The Jagadguru mentioned that the present Maharani, had honoured this tradition and received Him as He was proceeding towards Rameswaram to offer worship to Lord Ramanathaswamy.

Camp : Ramanathapuram, May 16,,2012

Source : www.vijayayatra.sringeri.net

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.

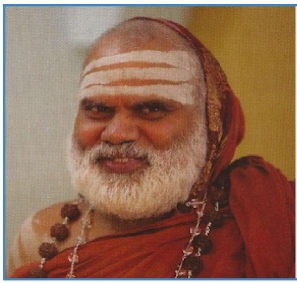
'Those whose minds are not perturbed even in the presence of causes for such agitation, excitement or distraction – only they, are the dhIras (or mahaans)'

Hence, Lord Shiva is a mahaan (dhIran). 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>

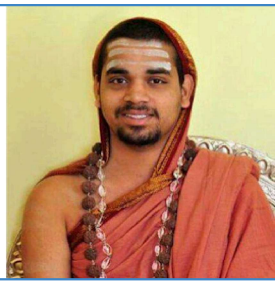


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The Path of Dharma Śāstra

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.

Question : Why Grihastashrama?



(Sri MahaSannidhanam and Swami Omkarananda Saraswati at Theni May 31-June 1, 2017, Vijaya Yatra)

Swamiji : Griham (home) is a divine dwelling. Ashrama means a way of life. We all know that there are duties based on the walk of life he chooses, or the stage of his life, such as a brahmachārin (young student), grīhastha (householder), vanaprasta (a preparatory for sanyāsa)

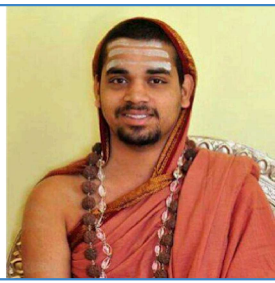


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and sanyāsa (renounced). Grihasthashram means a householder's way of life. Sustained interest and involvement come from clarity of purpose. Most people consider marriage as a means to artha and kama (security and pleasure). As per the sastras, the purpose of marriage is dharma (righteousness). Dharma makes grihasthashram divine.

Grihasthashrama institutionalised one's natural sensual desire by regulating it within a framework. Getting married helps in doing more punya. Without a wife, men are not eligible to perform certain yagas; some temples restrict unmarried men from entering the garbhagriha.

Each person is indebted to his/ her ancestors for what they are and can pay back by raising children with good character and conduct by instilling in them the Vedic way of life. Brahmachari, vanaprastha and sanyasi are not permitted to cook their own meals. It is the grihastha's duty to take care of them; Also, to reach out to the needy in the society.

Question : What is the significance of saptapati?

Swamiji : Saptapati is an important ritual in the marriage where the groom holds the bride's foot and takes seven steps with mantras praying that Sri Mahavishnu accompanies with wealth, good children, good intention to perform many yajnas, etc

Then the groom tells the bride that having walked seven steps together they are friends and would keep together wherever they go. A couple is meant to stay together always as per the shastras and it is considered to be dosham to stay apart.

Question : What makes a good family?

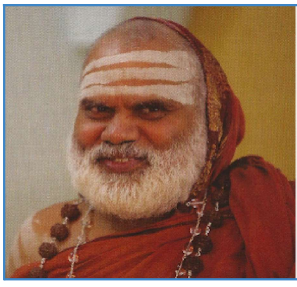
Swamiji : Both the husband and the wife should know the dharma (righteous conduct) of themselves and the other. They should practice their own dharma and respect as well as support the other's. The husband should care for the wife and prioritise her. The wife should prioritise and serve her husband and children. A wife at the back shapes the children.

A good husband should be well read. He should live with his chaste wife and be very loving to her. He should never desire any other woman. He should be genial, hospitable to everyone and respect sanyasis. He should do pancha maha yajna. He should beget good children. (Chidambara naanmani kadigai – a Tamil text says so.)

Question : What is Pancha maha yajna?

Swamiji : Pancha maha yajna are mandated for each householder to practice in daily life willingly with a devout mind.

We in our daily routine tend to do jiva himsa (cause threat to other living beings) for our basic living and incur some papas (sins) - Cutting plants, grinding, making pots, sweeping & swapping, using wicks/sticks for fire. This shows how the shastras inculcate a high level of ecological awareness for protecting the environment.

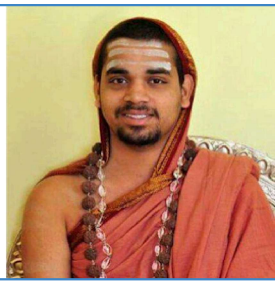


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कण्डनी पेषणी चुल्ली ह्युदकुम्भी च मार्जनी ।
पञ्चसूना गृहस्थस्य पञ्चयज्ञो विधीयते कथ्यन्ते
पापहेतवः

To neutralise the effect of these sins, we ought to do the following pancha maha yajnas:

- Deva yajna - worship of God.
- Pitru yajna - worship of ancestors (living parents and deceased forefathers).
- Bhuta yajna – offerings to the subtle, unseen organisms. Modern interpretation includes watering the plants, caring for domestic/ pet animals.
- Manushya yajna – Social service including charity for health, education of the needy.
- Brahma yajna – Studying and teaching the sastras.

(Sri Sannidhanam planted saplings in the premises of the Goshala and Swami Omkarananda Saraswati at Theni April 15-17, 2017, Vijaya Yatra)

Thiruvalluvar also says in the kural that one should make offerings to the ancestors, worship God, be hospitable, be helpful to friends and relatives and also take care of one's

own wellness – body and mind fit enough to practice dharma.

Question : How does grihasthashram contribute to the social system?

Swamiji : Grihastashrama has the great responsibility to protect the society and help each other. While in other countries, the Government has a larger duty towards its citizens, a large part of the responsibility lies with the family system in India. We have witnessed the work of the common citizens and NGOs disregarding any difference they may have, in times of every natural disaster.



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Learn Sanskrit

अवस्यं मम गृहं आगन्तव्यम् । - Please do call on us.	सः सर्वत्र दर्वी चालयति । - He pokes his nose everywhere.
यथा भवान् इच्छति । - I am game for whatever you say.	परिहासाय उक्तवान् भोः । - I said it in fun. You Know.
एषः भवतः अपराधः न । - It is not your fault.	नैव, चिन्ता नास्ति । - No, no trouble/botheration.
वयं इदानीं अन्यद्गृहे स्मः । - we live in a different home now/ Changed our residence.	भवान् मम अपेक्षया ज्येष्ठः वा ? - Are you older than me ?
ओहो, मम अपेक्षया कनोष्ठः वा ? - Younger me, is it ?	भवान् विवाहितः वा? - Are you married ?
नैव, इदानीमपि एकाकी । - No, still a bachelor .	भवतः पिता कुत्र कार्यं करोति ? - Where does your father work ?
सः वर्षद्वयात् पूर्वमेव निवृत्तः । - He retired two years ago.	सः वृद्धः इव भाति । - He looks aged.
भवन्तः सर्वे सहैव वसन्ति वा ? - Do all of you live together ?	नैव, सर्वे विभक्ताः - No, we live separately.
भवतः वयः कियत्? - How old are you ?	भवन्तः कति सहोदराः ? - How many brothers are you ?
वयं आहत्य अष्टजनाः । - We are eight.	भवान् एव ज्येष्ठः वा? - Are you the eldest ?
मम एकः अग्रजः अस्ति । - I have an elder brother.	सः इदानीमपि बालः । - He is still a boy.
भवतः अनुजायाः कति वर्षाणि ? - How old is your younger sister ?	भवान् मा ददातु , मा स्वीकरोतु । - Neither give, nor take anything.
अन्यं कमपि न पृच्छतु । - Don't ask anyone except me.	तर्हि सर्वदायित्वं भवत एव । - In that case the entire responsibility is yours.



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सुभाषितानि subhāṣitāni

Tradition : Control of senses.

परवानर्थसंसिद्धौ नीचवृत्तिरपत्रपः ।
 अविधेयेन्द्रियः पुंसां, गौरिवैति विधेयताम् ॥
 {संस्कार-संस्कृति (इन्द्रियनिग्रह) किरातार्जुनीय/११/३३}
 paravānarthasaṁsiddhau nīcavṛttirapatrapaḥ |
 avidheyendriyaḥ puṁsāṁ, gaurivaiti vidheyatām ||
 {saṁskāra-saṁskṛti (indriyanigraha) kirātārjunīya/11/33}

One who is slave of his senses acquires mean habits and like a shameless person accepts slavery of others like an ox for getting undeserved money.



Abandoning of bitter talk.

(Jagadguru Śankaracārya His Holiness
 Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha
 Mahāswāmiji and Jagadguru Śankaracārya His
 Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara
 Bhārati Mahāswāmiji)

परपीडाकरं वाक्यं वर्जनीयं प्रयत्नतः ।
 हिंसायाः कारणं तद्धि सा च संसारकारणम् ॥
 {त्याज्य (कटुवचन) पद्मपुराण/५/३४८}
 parapīḍākaraṁ vākyaṁ varjanīyaṁ
 prayatnataḥ |
 hiṁsāyāḥ kāraṇaṁ taddhi sā ca
 saṁsārakāraṇam ||
 {tyājya (kaṭuvacana) padmapurāṇa/5/348}

One should avoid using such language, which hurts others, because it gives rise to voice and violence is responsible for forcing one to enter the cycle of birth and death.

Education :Politics

सत्त्वाभिजनसम्पन्नः सानुक्रोशो जितेन्द्रियः ।
 कृतज्ञः सत्यवादी च राजा लोके महीयते ॥
 {शिक्षा (राजनीति) वा.रामा./किष्किन्धा./३४/७}
 sattvābhijanasampannaḥ sānukrośo jitendriyaḥ|
 kṛtajñaḥ 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.



© www.sringeri.net

Tradition : Means of beautification

दमेन शोभते विप्रः क्षत्रियो
विजयेन तु ।

धनेन वैश्यः शूद्रस्तु नित्यं
दाक्ष्येण शोभते ॥

{संस्कार-संस्कृति (शोभा के साधन) महाभा./शान्ति./२९३/२१}
damena śobhate vipraḥ kṣatriyo
vijayena tu |

dhanena vaiśyaḥ śūdrastu
nityaṃ dākṣyeṇa śobhate ||
{saṃskāra-saṃskṛti (śobhā ke
sādhana)

mahābhā./śānti./293/21}

A Brahmana is respected for his self control of his senses and intellect, a Kshatriya commands it

by his victory over his enemies, a Vaishya by his riches and a Sudra by his efficient services.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji)

Tradition : Vānaprastha

गृहस्थस्तु यदा पश्येद्वलीपलितमात्मनः ।

अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥

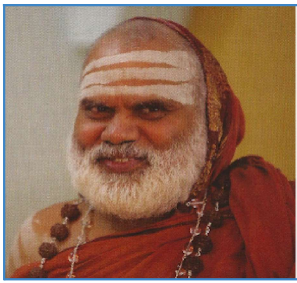
{संस्कार-संस्कृति (वानप्रस्थाश्रम) मनु./६/२}

gṛhasthastu yadā paśyedvalīpalitamātmanah |

apatyasyaiva cāpatyaṃ tadāraṇyaṃ samāśrayet ||

{saṃskāra-saṃskṛti (vānaprasthāśrama) manu./6/2}

A householder, after he has seen his grandchildren and whose hair has grown grey and face wrinkled, should renounce attachments and opt for Vānaprastha.

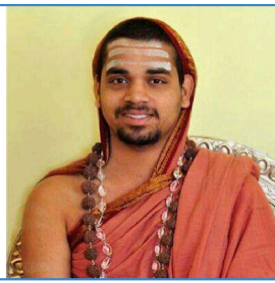


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter II

Modern Education

4. The Modern Scholars



Another way in which intelligence is being misused is in the study of what is called comparative religion, comparative philology and so on. Though it may seem that one who engages himself in such studies is very busy, it is only a vent for idleness for it supplies no want other than idle curiosity. I do not mean to say that it is not interesting. Only its usefulness is nil. If it is true that Four multiplied by three yields Twelve, there is certainly no necessity to acquaint ourselves with all the literature in the world enunciating such a proposition. Can there be any the slightest use in trying to find out in what all climes, in what all languages, in what all books and by what all authors, such as enunciation has been made or has not been made or has been

made incorrectly, from time immemorial up to date in the several regions of this vast earth ? It is really not only a tremendous waste of time and energy but a wanton misuse of the very precious and short life which God has given us certainly for far better purposes. Those who engage themselves in such studies not only waste their own lives in futile enquiries but also waste the lives of others who attach value to such studies mostly because intelligent people are engaged in them. Most of the subjects which are chosen for a doctorate in the modern universities are quite of this sort. A recognition of such a "scholar" engenders in him an undue sense of his own importance and an attitude of superciliousness towards "lesser folk" who do not have that scholarship.

Chapter III

Truth Eternal

1. Expediency

If truth is not a matter of expediency or a creation of man, the questions whether we may not modify or dilute the Shastras which proclaim it to suit our modern tastes, whether we may not even ignore them in the present conditions of life and so on will get answered automatically. The Purva Mismamsa held that the function of the Sastra was to enjoin or prohibit an action. It



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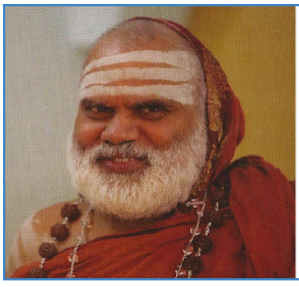
interpreted the sentence “one desirous of Svarga shall perform the Jyotishtoma sacrifice” as importing a command to a person desirous of Svarga to perform that sacrifice. But the Vedantin while not negating that interpretation points out that the real motive force behind the performance of the sacrifice is not the Vedic command but only the desire of Svarga; he therefore interprets the sentence as merely enunciating the causal relation between the Jyotishtoma sacrifice and Svarga. In other words, the sentence does not command or compel anybody to do anything but only says that Svarga is an object that can be secured by the performance of the Jyotishtoma sacrifice. According to him therefore, the Sastra are eternal, not because they originated with the beginning of time itself, but because they lay down the eternal relationship between a cause and its effect. If a flame scorches our hand, it is not because the science of physics or chemistry says that it shall so scorch, but because there is an eternal relationship between fire and its effect, scorching.

The Shastra depends for their validity, not on the acceptance of the people professing to follow them nor upon the opinions of persons however sublimely evolved they may seem to be in the eyes of their followers, but solely upon their intrinsic truth which is in the power of nobody to disturb. To argue from the practical difficulties in conforming to the letter of the Shastras that they deserve to be modified betrays a lack of faith in them.”I am a Brahmaid.Yet I feel pain and pleasure as before. How is that?”was a question which our great Sri Sankaracharya curtly answered thus “Since you feel pain and pleasure as before, you are not a Brahmaid.” Similarly ,if one should say “I do believe in the Shastra. Yet why not change them a little to suit our present conditions and difficulties of life?” the only answer possible is “You do not believe in the Shastras”.

2. The Search for a Minimum.

Expediency, political or otherwise, has no place in the enunciation of any religion and, if religion allows itself to be diluted or modified to any extent as a matter of expediency, it forfeits its right to the name of religion. There is a general desire among the modern educated gentlemen to have a minimum of religious observances fixed. This desire for a “made-easy” course of spiritual training is itself a product of modern education. “Minimum effort and maximum result” is the futile motto of the present-day thinkers and workers and no wonder that they meet with disappointment at every turn. The fixing of a minimum is really a premium to laziness and can have certainly no place in true spiritual endeavour. Again, as His Holiness the Acharya of Sringeri used to say “If at your instance I fix now a minimum scale of rituals for observance by you, what guarantee is there that all of you will observe even this minimum and what guarantee is there that even you yourself will not go to me a fortnight later for a further reduction?”

(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 : न हि मायाविनं सूत्रम् आकाशे निक्षिप्य तेन सायुधम् आरुह्य चक्षुर्गोचरताम् अतीत्य युद्धेन खण्डशश्छिन्नं पतितं पुनरुत्थितं च पश्यतां तत्कृतमायादिसत्त्वचिन्तायाम् आदरो भवति ।

Acharyal's commentary : Those who observe a magician throw up a rope into sky, ascend it with arms and vanish out of sight, and engage in a fight in which he is cut to pieces and falls to raise up again, evince no interest in deliberating on the reality of the magic and its effect conjured up by him. (Mā.U.1.6.7)

Sloka : सर्ववेदान्तेषु च प्रत्यगात्मवेद्यता एव प्रदर्श्यते अहम् इति न बहिर्वेद्यता शब्दादिवत् प्रदर्श्यते असौ ब्रह्म इति ।

Acharyal's commentary : In all Vedanta it is the inner self which is put forward as the entity to be known, as "I am Brahman", and never any external object like sound etc., saying, 'That is Brahman'. (B.U.2.1.20)

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