

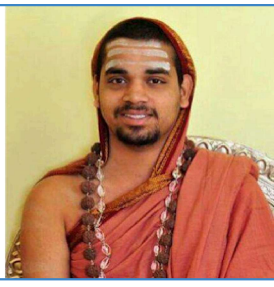


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

मनो जूतिर्जुषतामाज्यस्य बृहस्पतिर्यज्ञं तनोत्वरिष्टं यज्ञं सममिह संदधातु ।
विश्वे देवास इह मादयन्ताम् ॐ प्रतिष्ठ ॥
ईश्वर (ॐ का चिन्तन) यजु./२/१३

mano jūtirjuṣatāmājyasya bṛhaspatiryajñam tanotvariṣṭam yajñam samamiha
saṁdadhātu |

viśve devāsa iha mādayantām ॐ pratiṣṭha .||
īśvara (ॐ kā cintana) yaju./2/13

Let the movement of intellect utilize the offerings of the Yajña such as worship of God, charity and organization He may extend the bounds of both the explicit and the implicit. May He link us up with the indestructible knowledge of the science of Yajña! O scholars of the world! While making everyone in the world happy by propagating about the beneficial impact of the yajñas, be happy yourself. O the protector of all, "OM" named God ! Inspire scholars about the good deeds such as the performance of yajñas.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Acharya Sandeshah : 1



Jagadguru said that of all the Kshetras (holy towns) in the nation, Rameswaram is famous because Lord Parameshwara was consecrated by Sri Rama Himself and resides here. It is only here that we find the Linga consecrated by Sri Rama.

Jagadguru then explained the significance of the word "Rameswara" by recounting an incident from the times of Sri Adi Shankaracharya. Sri Padmapada, one of the chief disciples of Sri Adi Shankaracharya undertook a pilgrimage and came to Rameswaram. The people of Rameswaram questioned Sri Padmapada on the significance of the word "Rameswara". Sri Padmapada replied thus – Some people understand the meaning to be "the Lord of Rama". Others would say "He for whom Sri Rama is the Lord". Whereas we say that Rameswara is He who is Rama and He who is Ishwara.

This was stated by Sri Padmapada because essentially, there is no

difference in the forms of Lord. People belonging to the first Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmi at Rameswaram at May 17-19 2012, Vijaya Yatra



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

category who state the meaning as "the Lord of Rama " feel that Lord Shiva is greater than Sri Rama. The second category feels Sri Rama is greater than Lord Shiva. Neither of these is acceptable to us. Hence if some people explain the word "रामेश्वरः" using the Tatpurusha Samaasa as रामस्य ईश्वरः, and others use the Bahuvreehi Samaasa as रामः ईश्वरः यस्य सः, we Advaitins explain the identity of the forms of the Lord and explain the word using Karmadhaaraya Samaasa as रामश्चासौ ईश्वरश्च.

The Jagadguru emphasized the identity between Lord Shiva and Lord Vishnu by quoting the following Sanskrit verses:

शिवाय विष्णुरूपाय शिवरूपाय विष्णवे ।
शिवस्य हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ॥
यथा शिवमयो विष्णुरेवं विष्णुमयः शिवः ।

Thus the notion of Advaita is present here in this Kshetram in the very name of the Lord. Hence this Kshetram gains even more significance and commands great respect from all of us.

The Jagadguru also said that while Sri Adi Shankaracharya had elaborated the Kshetram, Shakti, Mahavakya, Sampradaya etc. for the four Amnaya Peethams, He assigned the Kshetram of the Dakshinamnaya Sringeri Sharada Peetham as Rameswaram. Hence the Sringeri Acharyas themselves offer worship at Rameswaram and bless the devotees here. From the beginning, it had been decided that Archakas can offer Puja to the Lord only after receiving the Shiva Deeksha, Mantra Deeksha and Deeksha Nama from the Sringeri Jagadguru. Jagadguru noted that all the Archakas engaged presently in the worship of Ramanathaswamy had taken Deeksha from Him.

Jagadguru remembered His visits to Rameswara Kshetram. He had come along with His Guru, Jagadguru Sri Abhinava Vidyatirtha Mahaswamiiji for the Kumbhabhishekam of the temple in 1975. He had also accompanied His Guru to Rameswaram in 1980 and observed Mahashivaratri here. Once again, He came to Rameswaram in 1987 and observed Mahashivaratri. On yet another occasion, the Jagadguru came to Rameswaram in 1995 after completing the tour of North India and in 2001 for the Kumbhabhisheka of the temple.

Jagadguru stated that He had arrived at Rameswaram on the occasion of the current Dakshina Bharata Yatra to worship the Lord and bless all. It is very essential to secure God's Grace in our lives irrespective of how much prosperity we may see. The residents of Rameswaram have the fortune of being able to have Darshan of the Lord daily.

Having said so, the Jagadguru remembered the words of Sri Neelakantha Deekshitar – नित्यं प्रयागवासी कूपस्नानं समाचरति. Many desire to go to Prayag and have the sacred bath in the Triveni Sangam – the confluence of the three holy rivers of Ganga, Yamuna and Saraswati. People who manage to go to Prayag take a dip in the Triveni Sangam, even if it is winter. However, people who live in Prayag do not take bath in the Triveni Sangam. Instead they simply use the water in their homes. However, there can be no doubt that the residents of Rameswaram are fortunate.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

The Jagadguru said that the Sringeri Shankara Math in Rameswaram was quite ancient and renovation activity was initiated about 15 years ago. He added that He had performed Punah Prathishta Kumbhabhishekam of the Moorti of Sri Adi Shankara during the 2001 Kumbhabhisheka.

The Jagadguru said that by the Sankalpa of Goddess Sharada and the Grace of His Guru, the Peetham has undertaken the task to construct the south Gopuram of the temple. Such an effort in a Kshetram would yield a permanent result, will please the Lord and will give joy to the devotees. The Jagadguru invoked the Grace of the Lord for the fruition of this effort.

The Jagadguru expressed joy that the residents of Rameswaram had welcomed Him in accordance with the Sampradaya that exists and ended the Anugraha Bhashanam by blessing them.

Camp : Rameswaram, May 17-19,,2012

Source : vijayayatra.sringeri.net

Acharya Sandeshaḥ : 2

Short Messages from Sringeri Jagadgurus:

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

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,

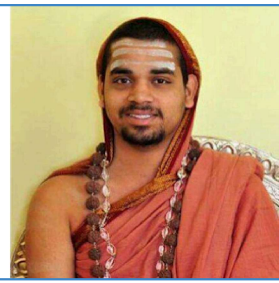


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Founder Acharya, Śri Swami Chidbhananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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

Question : What differentiates 'grihasthashram' from other ashramas?

Swamiji : Of the four ashramas- brahmachārin (young student), grihastha (householder), vanaprasta (a preparatory for sanyāsa) and sanyāsa (renounced) - only the grihastha has a house, not the others. Young students are not meant to be burdened with the responsibility of having and maintaining a home. Vanaprastham and sanyasis are precluded from having a home or possessions to avoid attachment. While this was the traditional practice even now, we see educational institutions, old age homes and ashrams being supported by householders only.

Grihastas alone perform homam – brahmacharis do a small agni ritual while sanyasis incorporate agni in their heart (samarpanam). Grihastas cook and serve food to the others. They should contribute more and consume less.

Question : What should be the traits of a grihini?

Swamiji : A grihini (the lady of the house), also said to be grihalakshmi is blessed to be auspicious (mangalakaram) and see the good in everything. She should have gunas (qualities) suitable for home making – she should serve sanyasis, be hospitable to guests and compassionate to the poor. She should protect the materials required for the home, be skilful in cooking and be helpful to others. She is responsible for managing the expenses within the means. Being chaste is important for the performance of pitru karma. Marriage mantras suggest that she should be steadfast as the stone.

Husband is her guru for learning dharma sastras. She should serve her husband and raise good children. She should abide by the teachings of sanyasis and wise elders. She should always be fresh, not be lazy, procrastinating, sad, tired or scared. Both the husband and the wife should maintain a comfortable line of communication and have mutual respect.

Question : Is the wife sharing the plate of the husband recommended?

Swamiji : There is no practice of a wife eating on the plate of the husband after he has eaten. When the husband eats, he offers the food to agni by chanting pran agnihotra mantras. Since women do not recite Veda mantras, he should set apart a portion of the rice as pran agnihotra prasadam in a separate vessel which is meant for the wife to add to her meal. This is no longer in practice, and it is difficult to re-establish such practices.

Question : Can a grihastha pursue the path of moksha?

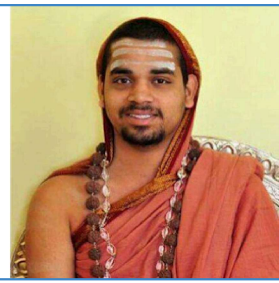


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Swamiji : Yes, it is possible for grihastha to pursue the path of moksha. The goal of sanyasis

and householders is moksha; while sanyasis go against natural instincts and proceed directly on the path of moksha, householders go with nature heading towards the same.



Janaka, Kuchela are examples of grihastha who succeeded in moksha marga. Agasthiyar-Lopamudra, Vasisthar-Arundati educated many

students in their ashram. Yoga Vasishta narrates how Chudalani did jnanopadesha to her husband who was a king.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji @ Pudukkottai , May 13 - 14 ,2017 Vijaya Yatra

Question : If moksha is the aim, then why do karma as a householder?

Swamiji : Arjuna asks Sri Krishna in the Gita: Having said that jnana is better than karma, why are you directing me towards karma?

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।

तत्किं कर्मणि घोरे मां नियोजयसि केशव॥३.११॥

Sri Krishna says that karma yoga is for people to develop maturity of mind and jnana is for those who have attained that maturity. For the general majority, grihasthashram which predominantly aids practice of karma yoga is better. If one attempts to renounce without enough maturity of mind, it might end up being sorrowful.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Learn Sanskrit

सर्वत्र अग्रे सरति । - He takes the initiative in everything.	भवन्तं गृहे एव पश्यामि । - I will see you in your house.
सः निष्ठावान् । - He is very orthodox.	यावदहं प्रत्यागच्छामि, तावद् प्रतीक्षां करोतु । - Wait I will come.
द्वयोः एकः आगच्छतु । - either of the two come.	तस्य कृते विषयः निवेदितः वा? - Have you informed him about the news?
तस्य कृते सः अत्यन्तं प्रीतिपात्रम् । - He is closely related to him.	भवता एतद् न कर्तव्यम् । - You should not do this.
यदि सः स्यात्.. Had he been here..	अवश्यं आगन्तव्यं न विस्मर्तव्यम् । - Don't forget, please do come.
कित्तु कालं तिष्ठति ? - How long will you be here?	एषा वार्ता मम कर्णमपि आगता । - I have heard of this news.
सः स्तोकात् मुक्तः । - He escaped narrowly.	भवन्तं द्रष्टुं सः पुनः आगच्छति किल? - He is going to come back to see you. Isn't he ?
अहं किमर्थं असत्यं वदामि ? - why should I tell a lie ?	भवान् अपि एवं वदति वा ? - Of all the people, are you going to say this ?
भवान् एवं कर्तुं अर्हति वा ? - Can you do this ?	भवान् गच्छतु, मम किञ्चित् कार्यं अस्ति । - You proceed, I have some work.
वृथा भवान् चिन्तां करोति । - You just worry unnecessarily.	दैवेच्छा तदा आसीत् किं कुर्मः ? - It was God's will. What shall we do?
अहं अन्यद् उक्तवान्, भवान् अन्यद् गृहीतवान् । - I told you one thing. You understood it differently.	एतावद् अनृतं वदति इति न ज्ञातवान् । - I never expected that he would tell a lie.
प्रमादतः संवृत्तम् न तु बुद्ध्या । - I did not do it purposely. It was just accidental.	एषः एकः शनिः । - This fellow is a bugbear.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

सुभाषितानि subhāṣitāni

Tradition : Importance of study.

मन्त्ररस्तु समृद्धानि कुलान्यल्पधनान्यापि ।
 कुलसंख्यां च गच्छन्ति कर्षन्ति च महद्यशः ॥
 {संस्कार-संस्कृति (स्वाध्याय क महत्त्व) मु./३/६६}
 mantrarastu samṛddhāni kulānyalpadhanānyāpi |
 kulasaṁkhyāṁ ca gacchanti karṣanti ca mahadyaśaḥ ||
 {saṁskāra-saṁskṛti (svādhyāya ka mahattva) mu./3/66}

The families which are equipped with the Knowledge of the Vedas, though not prosperous, are accepted as noble families. They also earn fame in the world.



To be Abandoned {Pride}.

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

कालेन याति क्रिमितां महेन्द्रो महेन्द्रभावं
 क्रिमिरप्युपैति ।
 अयं प्रथीयनयमप्रतिष्ठः इत्येष
 निष्ठानुचितोऽभिमानः ॥
 {त्याज्य (अभिमान) राजतरंगिणी./७/१३९६}
 kālena yāti kṛimitāṁ mahendro
 mahendrabhāvaṁ krimirapyupaiti .
 ayaṁ prathīyanayamapraṭiṣṭha: ityeṣa
 niṣṭhānucito'bhimāna: ..
 {tyājya (abhimāna) rājatarāṅgiṇī./7/1396}

Even the king of gods with Time can become a worm in some life cycle, and a worm can also attend the exposition of a king in turn. Taking someone to be small or big, is not proper to take pride in.

Tradition : Contentment.

संनिधौ निधयस्तस्य, कामगव्यनुगामिनी ।
 अमराः किंकरायन्ते सन्तोषो यस्य भूषणम् ॥
 {संस्कार-संस्कृति (सन्तोष) योगशास्त्र/२/११}
 saṁnidhau nidhayastasya, kāmagavyanugāminī |



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

amarā: kiṃkarāyante santoṣo yasya bhūṣaṇam ||
{saṃskāra-saṃskṛti (santoṣa) yogaśāstra/2/11}

One who has accepted contentment as his ornament, for him all riches come to him. All his desires are fulfilled and even the deities become his servants.

Tradition :Duties of a Sannyāsī



संनिरुधेन्द्रियग्रामं रागद्वेषौ
प्रहाय च ।

भयं हित्वा च
भूतानाममृतीभवति द्विजः ॥
{संस्कार-संस्कृति (संन्यासी के
कर्त्तव्य)

याज्ञवल्क्यस्मृति/३/४/६१}

saṃnirudhyendriyagrāmaṃ
rāgadveṣau prahāya ca |

bhayaṃ hitvā ca
bhūtānāmamṛtibhavati
dvijaḥ ||

{saṃskāra-saṃskṛti
(saṃnyāsī ke karttavya)
yājñavalkyasṃṛti/3/4/61}

When an upper caste person

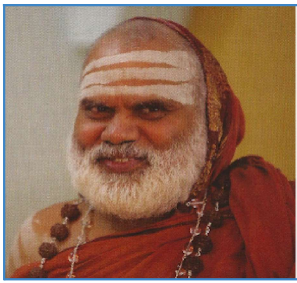
having controlled his senses frees himself of malice and attachment and makes all creatures fearless from him, he attains Moksha.

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

Condemnable : Anger

अकस्मादेव यः कोपात् परुषं बहु भाषते ।
तस्मादुद्विजते लोकः सस्फुलिङ्गादिवानलात् ॥
{निन्दनीय (क्रोध) कामन्दकीय नीतिसार/१५/१०}
akasmādeva yaḥ kopāt paruṣaṃ bahu bhāṣate |
tasmādudvijate lokaḥ sasphuliṅgādivānalāt ||
{nindaniya (krodha) kāmandakīya nītisāra/15/10}

One who without any apparent provocation bursts out in anger and starts grumbling, people tend to withdraw themselves away from him, just as no one likes to be in the neighbourhood of a raging fire.

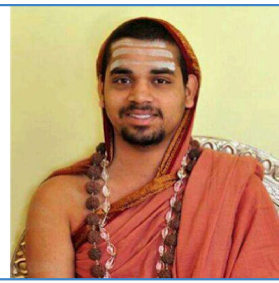


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter III

Truth Eternal

2. The Search for a Minimum.



It is a usual human weakness for everybody to take himself to be the standard of humanity . A gentleman once remarked “Why need you take the trouble of ransacking the Shastras for regulating your daily conduct? It will be quite enough if you stay with me for a single day and observe what I do.” Such is the mentality of the majority of us. Alame horse, a toothless horse and other innumerable varieties of horses are all certainly horses. A horse by losing its capacity for fast running may possibly get abused as a buffalo but cannot on that ground become a buffalo or be classed in the category of buffaloes. It is just this principle that the Sastra recognises when it enunciates caste by birth. An Agnihotri Brahmin , a Pandit

Brahmin, a Lawyer Brahmin, an Engineer Brahmin, a cook Brahmin, a tuftless Brahmin, a thread-less Brahmin, a foreign-returned Brahmin, a Sandhya-less Brahmin, a Sraddha-less Brahmin, a drunkard Brahmin and so on are all certainly Brahmins and are all answerable to God as such. But it is quite illogical and unfair to claim for all of them an equal status as cent per cent Brahmins in the eyes of religion. Nor is it fair or reasonable to expect one who strictly conforms to the dictates of the Shastras to submit to be ranked equally with others who do not do so to the extent to which he does. If he declines to invite the latter to officiate at the ceremonies in his house or to dine at the same table with them, or to enter into any matrimonial alliance with them , it is not because of any arrogant sense of superiority in himself but only because of his staunch faith in the Shastras which prevent him from doing so. If he exhibits any “sneering superiority complex”, it is certainly reprehensible. But the fact is that such a complex is really manifested to an abundant degree only by the non-conformist and the minimum conformist towards the conformist. It is the latter that is being abused and looked down upon as ritual-ridden and superstitious by those who claim to have reached a height of purity transcending all formalism.

In the present condition of modern society which is really led by those who have strayed in varying degrees from the path of Dharma, it is physically impossible for the conformist, and he



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

cannot afford, to develop or exhibit any superiority complex even if he is inclined to do it. It will be well for all concerned if he can pick up courage enough to show forth to the world that he is deeply proud of his staunch allegiance to Dharma and to boldly and unflinchingly espouse its cause in spite of the many inconveniences which modern society may put him to. Unfortunately for India, the tendency to propitiate the modern leaders with a view to eke out one's livelihood or to earn cheap notoriety is gaining ground day to day and the phenomenon of a "Pandits" conference to violate the ancient Dharma of the land becomes a possibility. Those who still continue as conformists and do not allow themselves to fall prey to such a tendency prefer mainly to lead secluded self-centered lives remote from and unmixing with modern movements; and their voices, even if they happen to raise them, are lost in the din of other voices. I would therefore go to the length of saying that it is the duty of all right-minded people who are able to command some influence to ensure the independence of the conformist and to inject into him if necessary the superiority complex whenever it is weak or is absent.

4. Minimum for what?

Let me also confess to another difficulty that I experience in trying to appreciate the doctrine of the irreducible minimum. Minimum for what? Is it to be the minimum of observances necessary for getting the competence to be invited to officiate at or take part in religious ceremonies as a Brahmana? Is it to serve as the means of utilising the present birth as a Brahmana for further spiritual progress? Is it to ensure being born again as a Brahmana after this body is discarded? Is it to be the minimum necessary to get us admission to Svarga? Is it for the purification of our minds? Is it to help us hold communion with God? Is it to lead us to a realisation of the Self? Is it to secure us salvation or freedom from bondage altogether? Which of these and other conceivable objects is intended to be secured by the minimum course of observances? Or is it the idea to find out a minimum course which will be competent to lead to each one or all of these at the option of the aspirant? Or, may it be that the proposal to fix an irreducible minimum includes the fixing of an irreducible minimum for spiritual ambitions also? It seems to me that it is essentially a matter for each individual to decide for himself his own minimum spiritual ambition and that it is the function of the Sastras to tell him the means of realising that ambition. It is not for him to say that he will observe the means according to the minimum standard fixed by himself or by anybody else at his request and yet expect to have his ambition realised to the fullest degree. Especially when many of us have ceased to have any spiritual ambition to all, when many more have no time to think about it, when spiritual ambition is taboo and even punishable as a crime in some modern societies admired greatly by some modern Brahmins, it is Zero, much less possible to fix a minimum of observances which will be accepted by all as irreducible.

(Will Continue...)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : यथा लोके राज्ञा सर्वबलवत्तमेन अपि कुटुम्बिकः (तथा दुर्बलतरः आत्मनो बलवत्तरम् अपि धर्मेण बलेन जेतुं कामयते) ।

Acharyal's commentary : As in life a householder contends even with the king, who is the most powerful of all, so also a weak man hopes to defeat a man stronger than himself through the strength of righteousness. (Br̥ha.Upa 1.4.14)

Sloka : अत्यमिति यथाशास्त्रार्थता । स एव अनुष्ठीयमानो धर्मनामा भवति, शात्रार्थत्वेन ज्ञायमानस्तु सत्यं भवति ।

Acharyal's commentary : Truth is the fact of being in accordance with the scriptures. The same thing, when practiced, is called righteousness; when understood to be in accordance with the scriptures, it is truth. (Br̥ha.Upa 1.4.14)

Sloka : बोधलक्षणं चेतोद्वारं मुखमस्य स्वप्नाद्यागमनं प्रति इति चेतोमुखः ।

Acharyal's commentary : He is called cetomukha because consciousness, appearing as empirical experience, is his doorway or entrance leading to the states of dream and waking.

Link of the Voice of Jagadguru Quotes App

<https://play.google.com/store/apps/details?id=com.voj>

Editorial Board		
Sri Dr V R Gowri Shankar	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
PujyaSri Swami Omkarananda Saraswati	Chief Editor	Founder Acharya, Sri Swami Chidbhavananda Ashram, Vedapuri, Theni.
B Srimathi Veeramani	Editor	Tirunelveli
K M Kasiviswanathan	Hon' Editor	Tirunelveli