



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

हविर्धानाग्निशालं पत्नीनां सदन सदः ।
सदो देवानामसि देवि शाले ॥

havirdhānāgnishālaṃ patnīnāṃ sadana sadaḥ |
sado devānāmasi devi śāle ||

Atharvaveda/9/3/7

This building is the store of food grains and offerings for the performances of the yajñās. It has both fire and electricity. It has enough space for the house ladies. It also has a room for the scholars to sit and relax. It means that a house should be built in such a manner which provides all comforts.



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Acharya Sandeshah : 1

Dharma has to be adhered whether one is learned, wealthy, powerful. The greatness of Dharma can be felt when one realizes that the Lord Himself descends to protect when it is on the decline. Even in a company, the Chairman intervenes to address an issue only if it is not addressable by everyone else under him. The issue has to be important enough for the Chairman to intervene. So too is the case with Dharma. When Dharma is under threat, the Lord Himself intervenes and protects it. Such is the greatness of Dharma.

People have the time to watch TV, read the news and waste time in idle talk but excuse themselves from performing Vedic Karmas. Sri Adi Shankaracharya has instructed –

वेदो नित्यमधीयतां तदुक्तिं कर्म स्वनुष्ठीयतां तेनेशस्य विधीयतामपचितिः – Study the Vedas daily. Perform the Karmas enjoined in the Vedas with faith. And by such performance, worship the Lord.



(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji @ Coimbatore, 2012 Vijaya Yatra.)

How could the performance of Vedic Karmas constitute worshipping the Lord? The Lord Himself has said, “श्रुतिस्मृती ममैवाज्ञे” – The Shruti (Vedas) and Smritis (Dharma Shastras) are My commands. Hence if one says one worships the Lord but never adheres to His commands, can He be said to worship the Lord? The Jagadguru expressed joy at being in Coimbatore and recounted the words of His Paramguru who had given an interpretation for why the city was named so – that Coimbatore was once home to many Astikas who were engaged in spiritual



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inquiry asking themselves
“कोऽयमात्मा?” -Who is this Atman? –
and it is because people here
constantly reflected on this question,
that Coimbatore got its name.

Camp :Erode, March 20 - April 1, Vijaya
Yatra, 2012.

Source : www.vijayayatra.com

Acharya Sandesham : 2

Short messages from Sringeri
Jagadgurus:

Sringeri Jagadguru explains the
meaning of Rama (Kannada):

When we open our mouths to say
RA, the papas (sins) inside us will go
out. When we close our mouths to say
MA, the papas that went out will not go
back inside. The greatness of the name
of Sri Rama is highlighted in a verse that
when one opens the mouth to utter the
syllable “ra”, our sins are pushed out
through the mouth, while they are
stopped from reentering when we utter

the next syllable “ma” –
राशब्दोच्चारणादेव मुखान्निर्यान्ति पातकाः ।
पुनः प्रवेशभीत्यात्र मकारस्तु कवाटवत् ॥

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

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

Source for shoka: <http://vijayayatra.sringeri.net/archiveyatra/pondicherry-june-13-14-2012/>



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The Path of Dharma Śāstra

In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Question : What is the main purpose of learning Sri Vishnu Sahasranama?

Swamiji : Sahasranamnam stavanam prashastam

Niruchyate janma jaraadi shantyai

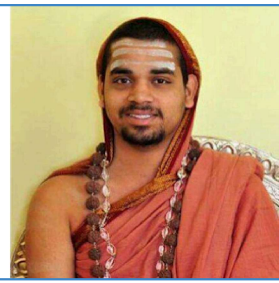


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We sleep with several desires and expectations everyday and wake up with them. The study of the meaning of Sri Vishnu Sahasranama stotram which is praised by the noble resolves birth, old age, etc. We would have no desires connected with the body or attachment to our individuality, which is moksha.

anādi nidhanaṃ viṣṇuṃ sarvalōka mahēśvaram |

lōkādhyaṅgaṃ stuvannityaṃ sarva duḥkhātigō bhavēt || 12 ||

Chanting regularly the names of Sri Vishnu, Ishvara of the world who has no beginning or end, will help us transcend all sorrows.

Question : How do you sustain good deeds and spiritual life amidst challenges?

Swamiji : When we embark upon good deeds, the challenges of several sorts are bound to be faced - śreyāṃsi bahu vighnāni bhavanti mahatāmapī. We should be perseverant, surround ourselves with those who think and speak positively. Puja and satsang create positive vibrations around us.

Sri Vishnu Sahasranama was taught to King Yudhisthira by Sri Bhishmacharya not sitting comfortably on a bed of roses but from a bed of arrows. He teaches Raja dharma and Moksha dharma joyously.

Many think that spiritual life is very difficult. Sri Bhagavan tells us in the Gita:

abhyāsādramatē yatra duḥkhāntaṃ ca nigacchat || 18.36 ||

yattadagrē viṣamiva pariṇāmē.mṛtōpamam.

tatsukhaṃ sāttvikaṃ prōktamātmabuddhiprasādajam || 18.37 ||

Initially spiritual life seems to be difficult because it requires a lot of discipline and has many restrictions (akin to physical exercise and diet). With practice, it yields increasing happiness. Such happiness born of self-knowledge and clear understanding of life is sattvika sukham.

Question : How should one recite Sri Vishnu sahasranama?

Swamiji : One should wake up early and after purifying himself, he should chant sahasranama with great devotion and concentration of mind. It can be chanted night and day as Akanda parayanam and like on Vaikunta Ekadashi day or to tide challenging situations such as a pandemic.

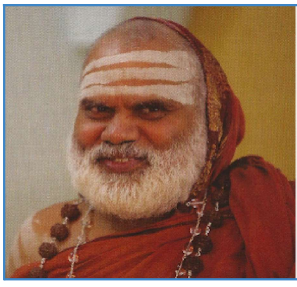
bhaktimān yaḥ sadōthhāya śuchistadgatamānasaḥ |

sahasraṃ vāsudēvasya nāmnāmētat prakīrtayēt || 5 ||

While chanting, we should also think of Vishnu sahasranam in the mind – one should do trividha japa. Trividha japam includes uccha (telling loudly), upamshu (telling with lip movement) and manasa japam (telling in the mind). The subtler it is, more the benefit.

Sri Adi Sankaracharya says in Bhaja Govindam, verse 27:

Geyam gita nama sahasram – Recite the Gita and Sahasranama daily,

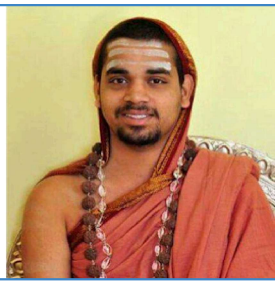


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dhyeam sripathi rupamajasram – meditate upon Bhagavan,
neyam sajjana sange chittham – Be with noble people and think of good things,
deyam dinajanaya ca vittam – Share your wealth with the economically weaker section.

Question : Who can recite Sri Vishnu sahasranama and what benefit do they get?

Swamiji : It can be recited by those who wish punya, money, those who are interested in sense enjoyment and householders desiring to beget children. Reciting sahasranama is highly beneficial to mumukshu who desire moksha. These devotees get what they pray for.

Phala sruti of Sri Vishnu Sahasranama says:

vēdāntagō brāhmaṇaḥ syāt kṣatriyō vijayī bhavēt |
vaiśyō dhanasamṛddhaḥ syāt sūdraḥ sukhamavāpnuyāt || 3 ||
dharmārthī prāpnuyāddharmamarthārthī chārthamāpnuyāt |
kāmanāvāpnuyāt kāmī prajārthī prāpnuyātprajām | || 4 ||
yaśaḥ prāpnōti vipulaḥ yātiprādhānyamēva cha |
achalām śriyamāpnōti śrēyaḥ prāpnōtyanuttamam | || 6 ||

Rulers win over adharma which is their responsibility. Men in trade and business are bestowed with wealth. Others get happiness by hearing. Chanting sahasranama, a devotee attains fame and praise of noble men, respectable position in his circle, all wealth and incomparable happiness which is moksha.

Doing dharma and Nama Japa gives chitta shuddhi (purity of mind) and thereafter jnana prapti by study of Vedanta under a competent guru which is direct means to moksha. Just recitation of sahasranama does not give moksha.



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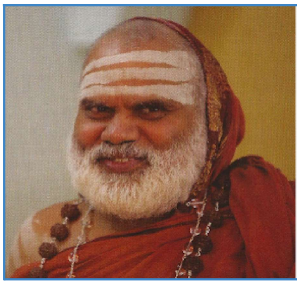


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Learn Sanskrit

अत्रैव कुत्रचित् स्यात् अन्वेषणं कुर्मः । - It will be somewhere here. Let us search for it.	तत्रैव अस्ति । तत्रैव स्यात् । - It is there./ It might be there.
अहं न जानामि अन्यं पृच्छतु । - I don't know, ask someone else please.	भवान् शीघ्रं न गच्छति चेत् यानं न मिलति । - If you do not walk faster, you will miss the bus.
एषः मार्गं कुत्र गच्छति? - Where does this path lead to ?	भवान् आरक्षणं कृतवान् वा? - Have you reserved your seat ?
सर्वं स्वीकृतवान् किल? - You have taken everything, haven't you ?	कृपया सर्वबन्धकं स्वीकरोतु । - Please take your hold-all
स्यूतम् - the bag.	एतद् - this
चीटिकाम् - the ticket.	यानस्यूतम् - the air bag.
यानपेटिकाम् - the suitcase..	वनितास्यूतम् । - the vanity bag.
धनविषये जागरूको भवतु । - Be careful with your money.	ततः आगन्तु एतावान् विलम्बः वा? - Such a long time to come here from there ?
एकं अपि यानं न आगतम् । - Not a single bus has come.	षष्टिसंख्याकं यानं गतं वा? - Has the Route 60 bus gone ?
अहं इदानीं एव आगतवान् । - I have just arrived.	कीदृशः मार्गः अयं । - What a road!
कदा आगतवान् ? - When did you come ?	अद्य प्रातः आगतवान् वा ? - Did you come this morning ?
कथं आसीत् प्रवासः ? - How was the journey ?	प्रवासे व्यवस्था समीचीना आसीत् वा? - How were all the arrangements during the tour ?
कति दिनानाम् ? - How many days ?	एकाकी गतवान् वा? - Did you go alone ?



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सुभाषितानि subhāṣitāni

Tradition : Dignity of charity.

शिक्षा क्षयं गच्छति कालपर्ययात् सुबद्धमूलानि पतन्ति पादपाः ।

जलं जलस्थानगतं च शुष्यति हुतं च दत्तं च तथैव तिष्ठति ॥

{संस्कार-संस्कृति (दान की महिआ) कर्णभार/१/२२}

śikṣā kṣayaṃ gacchati kālaparyayāt subaddhamūlāni patanti pādapāḥ .

jalam jalasthānagataṃ ca śuṣyati hutaṃ ca dattaṃ ca tathaiva tiṣṭhati ..

{saskāra-saskṛti (dāna kī mahiā) karṇabhāra/1/22}

With the passage of time education gets lost. So do the trees with deep roots get uprooted. Even after reaching the pond water evaporated. But the oblation thrown into the yajña and



charity once made remain forever.

Tradition : Qualities of Purohita.

वेदे षडङ्गे निरताः शुचयः सत्यवादिनः ।

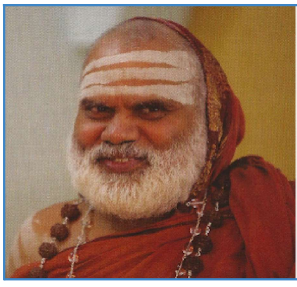
धर्मात्मानः कृतात्मानः स्युर्नृपाणां पुरोहिताः ॥

{संस्कार-संस्कृति (पुरोहित के गुणा) महाभा./आदिपर्व/१६९/७५}

vede ṣaḍaṅge niratāḥ śucayaḥ satyavādināḥ |

dharmātmānaḥ kṛtātmānaḥ syurnṛpāṇāṃ purohitāḥ ||

{saṃskāra-saṃskṛti (purohita ke guṇā) mahābhā./ādiparva/169/75}



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Only such people should be King's Purohit Who have read pure soul and are truthful and spiritual.

Tradition : The duties of the Sannyāsī

यद्देवा यतयो यथा भुवनान्यपिन्वत ।
 अत्रा समुद्र आ गूढमा सूर्यमजभर्त्तन ॥
 {संस्कार-संस्कृति (संन्यासी के कर्त्तव्य) ऋग्./१०/७२/७}
 yaddevā yatayo yathā bhuvanānyapinvata .
 atrā samudra ā gūḍhamā sūryamajabharttana ..
 {saskāra-saṁskṛiti (sṁnyāsī ke karttavya) ṛg./10/72/7}

As God gives the clear light of the sun and makes the world illuminated with its brilliance, so it is the duty of the sannyasins to remove ignorance from the world and satisfy people with knowledge .

Tradition : Importance of Knowledge.

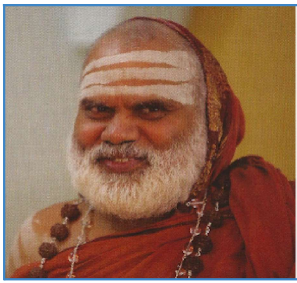
न तथैतानि शक्यन्ते संनियन्तुमसेवया ।
 विषयेषु प्रजुष्टानि यथा ज्ञानेन नित्पशः ॥
 {संस्कार-संस्कृति (ज्ञान का महत्व) मनु./२/९६}
 na tathaitāni śakyante saṁniyantumasevayā |
 viṣayeṣu prajuṣṭāni yathā jñānena nitpaśaḥ ||
 {saṁskāra-saṁskṛti (jñāna kā mahatva) manu./2/96}

It is difficult to keep under control one's senses which are involved in the day to day in their subjects but those can be controlled only with knowledge easily.

Guru : Giver of Knowledge.

न ता नशन्ति न दधाति तस्करः नासाममित्रो व्यधिरादधर्षति ।
 देवांश्च याभिर्यजते दधाति च ज्योगित्ताभिः सचते गोपतिः सह ॥
 {गुरु (विद्यादाता) अथर्ववेद/४/२१/३}
 na tā naśanti na dabhāti taskaraḥ nāsāmamitro vyadhirādadhārṣati |
 devāṁśca yābhiryajate dadhāti ca jyogittābhiḥ sacate gopatiḥ saha ||
 {guru (vidyādātā) atharvaveda/4/21/3}

Master of several sciences who enables his students to learn the, stands venerated of ages. These sciences once learnt can neither be destroyed, nor stolen, nor conquered nor get destroyed by any disease.

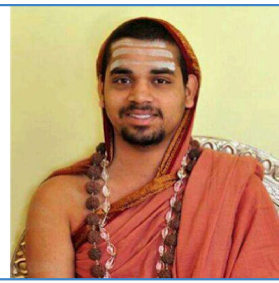


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter IV

THE RULE OF THE MAJORITY

2. The Tyranny of Numbers.

The people have now begun to feel that the persons presuming to rule them are no better than themselves and are sometimes even worse; they naturally feel no respect for the latter and claim the right therefore of deciding for themselves as to how they ought to be ruled. This contagion gradually spreads itself from the field of politics to that of religion also. It is impossible to prevent it, for healthy religious life is impossible without healthy political safeguards.

Once the people are given the power to elect for themselves the rulers that have to regulate their political conduct, they take the next step of arrogating to themselves the right of deciding what shall regulate their conduct



in religion also. Students of history are aware how in England at the time of revolution the assertion of rights in politics went hand in hand with the assertion of rights in religion. It is but human weakness and is therefore universal. If a gentleman, thanks to his unacknowledged past Karma, is raised to the High Court Bench or the Congress Presidentship, he at once thinks himself competent to preach on any subject including religion for, in the present state of society, he can command a gaping audience at short notice or claim a full column in a metropolitan daily. Every man, therefore, who by his eloquence or behaviour in some sphere of life has achieved eminence enough to gather an admiring audience around him, takes advantage of his position



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and at once presumes to dictate on every other sphere of life also. The indiscriminating public, fascinated as they are by his personality, fail to satisfy themselves of his credentials in the latter sphere. He in his turn, intoxicated with his influence and flattered by the adulation of the ignorant, poses thereafter as a “man of religion” and claims the right to “purify” existing religions..

3. The Ancient Rule.

Contrast this with the old Indian State, the people had to observe Law not of the making of sham councillors, but eternal and emanating from God. The rulers themselves were but the administrators of that Law and not their makers. That Law, Dharma as it was called, was supreme both to the ruler and ruled. The ruler’s duty was to observe the Law himself and to see that it was observed by his subjects also properly. The main end of that Law was the supreme realisation of the God-head in each individual. The social advantages which naturally resulted from the proper observance of that Law were but subsidiary aims. In the enunciation of that Law and for the purpose of removing any doubts that may arise in its practical application, the ruler was provided with a set of advisers who had transcended all selfish pursuits, had studied and practised Dharma aright and realised its goal. Till such a government or a near approach to it is once more secured in India, the confusion that now prevails is bound to continue.

4. No Common Platform

Why do not the Dharmic leaders engage themselves in active propaganda to check and cancel the effect of the presumptuous utterances of some of the modern “leaders”? This is a question that is very often asked these days. It is based on the false assumption that they are inactive. Assuming that the assumption is true, it is meaningless to expect or call upon them to do any propaganda counter to that of the so-called leaders who arrogantly presume to lead in religion also. When a gentleman, whose religious studies have admittedly not extended beyond Tulsi Das’ Ramayana and the text of the Gita, has the hardihood to defiantly announce that, even if Sri Shankaracharya has explained Hinduism in a manner different from his own method of understanding it, he would disclaim Sri Shankaracharya rather than give up his own pet interpretation, any true Hindu with the slightest claim to self-respect will disclaim the idea of entering into any controversy with such “leaders”.

Further, there is a very great obstacle in the way of right discussion in those days, for the persons who run the other cap have no Praanas at all, much less any Pramana Common to both. If a course of conduct is prescribed in the Vedas and if our “leader” disapproves of the same, he sagely, proclaim that it might have been suitable for the “primitive ages” of “child-humanity” but is entirely unsuitable to the modern “civilised” society of the twentieth century and that therefore the same ought to be given up in the light of modern wisdom.

(Will Continue...)



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Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : यथा चक्षुरादीनि राजप्रकृतित्वत् जीवस्य कर्तृत्वं भोक्तृत्वं च प्रति उपकरणानि, न स्वतन्त्राणि; तथा मुख्यः अपि प्राणः राजमन्त्रित्वत् जीवस्य सर्वार्थकरत्वेन उपकरणभूतः, न स्वतन्त्रः ।

Acharyal's commentary : As the eye etc are not independent, but are subservient to the soul for making possible its agentship and experience, even as the king's subjects are to the king, si also the chief prāṇa is subservient to the soul, managing everything for it like the sinister of a king; but it is not independent. (B.S.2.4.10)

Sloka :

Acharyal's commentary : No such organ as the navel is recognized anywhere; but for the chief vital force, the navel, too, is a special place of residence. (B.S.2.4.6 1st Varṇaka)

Sloka : वचनं नाम यथाभूतस्य अर्थस्य ज्ञापकं न अविद्यमानस्य कर्तृ । न हि वचनशतेनापि नित्यम् आरभ्यते, आरब्धं वा अविनाशि भवेत् ।

Acharyal's commentary : A scriptural passage supplies information of a thing existing as such; it cannot create a thing that does not exist. Anything that is eternal cannot have a beginning, nor can anything having a beginning be indestructible despite a hundred texts.(T.U.1.11.2-4)

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