

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



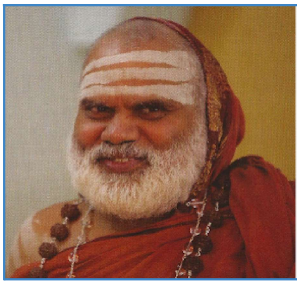
करदर्शनम्
कराग्रे वसते लक्ष्मीः करमध्ये सरस्वती ।
करमूले स्थिता गौरी प्रभाते करदर्शनम् ॥

karadarśanam

karāgre vasate lakṣmī: karamadhye sarasvatī |

karamūle sthitā gaurī prabhāte karadarsanam ||

One should wake up daily by seeing their hands with full strength assuming and praying Maa Lakshmi in tip, Maa Saraswati in mid and Maa Gowri at the bottom of our palms.

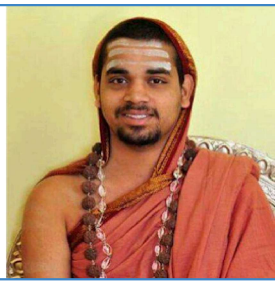


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Acharya Sandeshah : 1

In His Anugraha Bhashanam, the Jagadguru spoke of the difference between the attitude of Mahatmas in the past and that of the present-day people.

In times gone by, we know of many Mahatmas who performed Sadhanas, and acquired Siddhis and even went on to attain Self-realization. However, even though we perform



Sadhanas and act in accordance to the Shastras, the results do not follow.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji @ Thoothukudi, May 1 - 4...2012 Vijaya Yatra.)

For instance, the first qualification for a person engaged in penance is patience. Some may praise, some may insult and some may make fun. But the person must be patient and be unperturbed. Today, just like the Mahatmas of yore, people remain patient, though only on certain occasions. We also find that people have certain other qualities comparable to the great personages of the past. People are in certain circumstances free from desire. They also at times remain unconcerned about changes in weather, and strive to remain in meditation. However, why is there a huge difference in the results.

The Jagadguru then pointed out the difference in the attitude of the present-day people even though they have qualities similar to the Maharshis of yore. We remain patient because we are powerless. For instance, our patience is observed only when someone who is senior to us hurts



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us and we are unable to retaliate. If it is possible to retaliate against the person, people do retaliate.

Similarly, people bear with changes in the environment only when their job relocates them to a place with extreme weather. If they protest, they are likely to lose their job.

People sit down for worship and meditation but seldom think about the Lord during that time. Instead, they think about their bank deposits, interest rates and shares even when they sit down to meditate. Hence it is inappropriate to complain that Sadhanas do not bear fruit. This is what is said in the Shastras:

क्षान्तं न क्षमय गृहोचितसुखं त्यक्तं न सन्तोषतः
सोढा दुःसहशीतवाततपनक्लेशा न तप्तं तपः ।
ध्यातं वित्तमहर्निशं नियमितप्राणैर्न शम्भोः पदं
तत्तत्कर्म कृतं यदेव मुनिभिः तैस्तैस्फलैर्वञ्चिताः ॥

The Shastras point out that wealth and woman are the cause of one's downfall. Duryodhana went after wealth while Ravana went after a woman. The fate they met with is known to all. He whose mind does not get oriented towards either of these two – wealth and woman – is indeed praiseworthy. Hence it is essential to realize the faults in oneself, and strive accordingly. Nothing is impossible if we exert the proper effort.

Camp : Nagercoil, April 18-19 , Vijaya Yatra, 2012.

Source : www.vijayayatra.com

Acharya Sandeshah : 2

Short messages from Sringeri Jagadgurus:

Sringeri Jagadguru narrates story of Krishna Paramatma and Sudama (Kuchela) (Tamil)
(a rough translation)

Once when a Bhagavad bhaktan was asked to praise a King, he replied that he will not praise any King but he will praise and worship a Mahaprabhu.

Devam sevithumeva niscchinumahe

And who is such a Mahaprabhu?

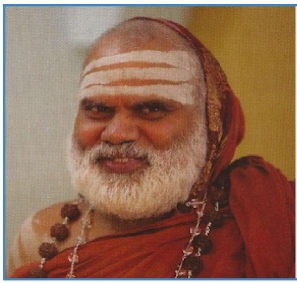
yoasou dayalu pura,

Dhana mushti muche Kuchela munaye dhatthesma vitthesatha.

(from Vairagya Panchakam by Sri Vedanta Desikar)

Such a Mahaprabhu is one who can transform a Kuchela to a Kubera.

Acharyal then narrated Kuchela Upakhyanam from Srimad Bhagavatam. Sudama (Kuchela) was an extremely poor brahmanan and lived in a small hut. He had lots of children but they did not have enough food to eat. But at the same time, he was also the friend of Krishna Paramatma.

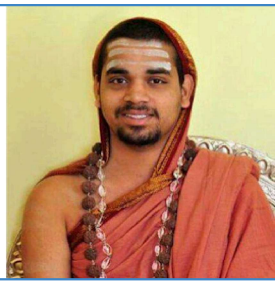


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His wife told him to go visit his friend Krishna Paramatma and ask for help. Sudama replied



that his conscience does not allow him to go and ask for help. When his wife insisted even more, Sudama said that even if he went, he did not have anything to give Lord Krishna. When we go to visit God or a King or Guru, we must not go empty handed.

After searching their entire hut Sudama's wife finally found a small amount of 'aval' (poha/flattened rice) and asked Sudama to give that to Krishna Paramatma.

After a lot of hesitation, Sudama took the aval and went to visit Lord Krishna.

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji @Palamadai April30-May 1, 2012 Vijaya Yatra.

On seeing Sudama, Krishna Paramatma was very happy. He first asked Sudama what he had brought for Him. After a lot of hesitation, Sudama showed the aval. Krishna Paramatma immediately ate two handfuls of aval. By the time he was about to have the third, Rukmini stopped Him and said He had eaten enough.

Kuchela (Sudama) was treated very well at Krishna Paramatma's place. He had very good food and great hospitality. But apart from these, he did not get anything else from Krishna Paramatma. Sudama too did not have the heart to ask Him. Sudama then returned to his place. He was trying to find his hut but at that place he was seeing a mansion! The moment Krishna Paramatma ate the aval from Sudama, his hut became a mansion. In an instant, Kuchela became Kubera!

Kuchela munaye dhatthesma vitthesatha. Only Bhagavan (God) has the power to instantaneously transform a Kuchela to a Kubera.

Video: <https://youtu.be/7Ft5PSAmy5k>

Source for Vairagya Panchakam: <http://stotraratna.sathyasaibababrotherhood.org/v39.htm>

Full video: <https://www.youtube.com/watch?v=fVyi8W7EEoc>

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

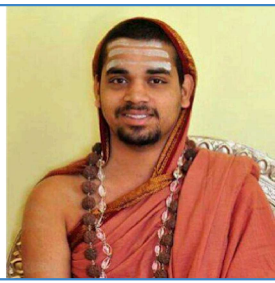


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The Path of Dharma Śāstra

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

Q : Swamiji in today's situation stress and depression are high among people. Not able to face and handle the reality. How to deal with it.



Swamiji : As the Bhagavad Gita begins, Arjuna represents people under stress and depression. At the end of the Gita, we say -Where Bhagavan Sri Krishna and Arjuna are present, there is bound to be prosperity, happiness, righteousness, success (over all psychological problems) and liberation from the cycle of births and deaths (Gita 18.78). This shraddha bhakti instils confidence in us.

Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram doing Tuli Pada Pooja @ Vedapuri, On May 31st 2012, Vijaya Yatra.

What causes stress and depression? The common reason is the longing or aversion to sense objects. They are one's enemies. Bhagavan Sri Krishna warns us not to come under their spell. Instead, He commands that our actions should be based on the mandates of the sastras. So, one should act devoid of expectations, anger and frustrations renouncing all actions to Bhagavan (Gita 3.30, 3.34, 16.24).

We also need to know the reality to be able to face and handle it. According to our sastras we are different from the body. We are jivas residing in human bodies temporarily. Jivas are neither born nor die though the gross body changes. Identifying the self with the body causes materialistic attitude and disturbs happiness. Understanding the self as jiva makes us follow the scriptures and be dharmic (righteous). (Gita 2.22)

The scriptures enunciate four purushartas or goals for life- dharma, artha, kama, moksha. Of that, dharma and moksha are the most important. To abide by dharma we reduce desires, adopt discrimination, dispassion and discipline the mind. Developing desire for moksha gradually, we approach a guru who gives the knowledge of moksha. Moksha is nothing but eternal happiness

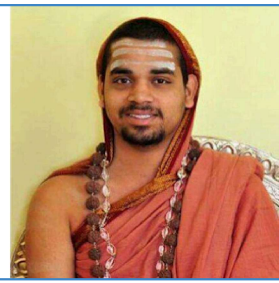


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or ananda. Understanding this is the shield against disturbances and equips us to deal with uncertainties.

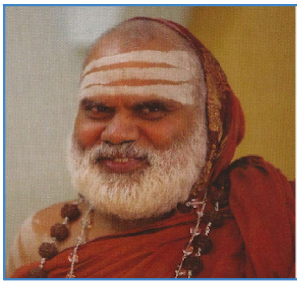
Q : Many people are afraid that they even resist routine. They feel everything is gone and fear of death is ruling high. How our Sastram guides us to overcome such a mentality. Is there a way



in our Sastram???

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji laid the foundation for a library building "Bharathi Granthalaya @ Vedapuri, April 15 - 17, 2017 Vijaya Yatra

Swamiji : One should meditate upon such circumstances including death. We are happy to sleep every day and we do not wonder what happens when we sleep. We should compare it with sleep and develop acceptance over leaving this body and take death as a natural, physical event. We should analyse what will happen to the world if that happens. We should meditate upon what causes the fear. This could be anxiety and fear of possible suffering after death. We should understand that death is dissociation with the physical body. It is the association with the

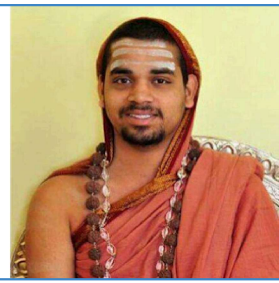


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body that causes suffering. Dissociation with the body therefore should not be a matter for worry. We cannot on our own leave the body, but it is natural for the body to leave us and it is factual. Death is certain for one who is born.

Verses from the Gita in this context would be useful to learn and meditate upon.

jatasya hi dhruvo mrtyur dhruvam janma mrtasya ca
tasmad apariharye 'rthe na tvam socitum arhasi (Gita II-27)

- Death is certain for one who is born and rebirth certain for the dead.

avyaktadini bhutani vyakta-madhyani bhavata
avyakta-nidhanany eva tatra ka paridevana(Gita II-28)

- Before birth beings are not manifest and after death, they become unmanifest again.

So, it is important for us to understand that we should do good deeds, think good thoughts and speak good words as long as we are alive. If we do that, we will never be afraid of death. We should not desire or dislike life. We should not desire or dislike death. That smoothens both life and death.

Q : Many specialists say Yoga is advised for the present situation. When we should do Yoga and for doing Yoga is there any specific timing?

Swamiji : Yoga is good for wellness of the body and the mind. It can be practiced in the morning or in the evening preferably.

Q : How should one prepare mentally for handling any disaster and to remain calm?

Swamiji : If one does not want sorrow, then, one should also not be overwhelmed by joys, and it should be with the clear understanding that neither joy nor sorrow is real.

Sri Thiruvalluvar conveys this in the Thirukkural (#629, 628, 341)-

One who is not excited about the pleasant does not get disturbed by the unpleasant.

One who does not desire enjoyment and considers hindrances as natural will not suffer.

One does not encounter sufferings from objects one has no attachment for.

With this understanding, rest assured, one can handle any situation and remain calm.

Q : How to educate the next generation about the values of our traditions?

Swamiji : Family is the institution where children need to be taught values and traditions. Parents are responsible and are the first gurus to teach these. They should follow the teachings themselves and lead by model. It is important and useful to inculcate important values in the children when they are young. Parents thus become worthy of worship. The following sloka is suggested for daily chanting.

Maata pitrubhyaam vapusha: janakabhyaamudaanvaham

Namaskaromi vijnana janakabhyaam sivaptaye

- I offer pranams out of gratitude to my parents who have given this physical body, intelligence and discipline to be happy always.



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Learn Sanskrit

Masculine nouns ending in अः

धर्मः = duty	नरकः = hell	नारदः = Narada
नखः = Nail	नागः = snake	पण्डितः = Scholar
पाठः = lesson	पुरुषः = men	बालः = boy
महाराजः = King	पादः = foot	बाणः = arrow
भक्तः = devotee	मयूरः = peacock	मृगः = deer
मेघः = cloud	सूर्यः = sun	हस्तः = hand
वीरः = warrior	सिंहः = lion	सर्पः = serpent

Femine nouns ending in आ

पूजा = prayer	उमा = uma	विद्या = learning, Vidya
मन्दुरा = stable	राधा = radha	कमला = kamala
सुता = daughter	सीता = seeta	रमा = rama
माया = maya	विमला = vimala	देवता = divine person
आशा = Asha	लता = lata (creeper)	निद्रा = sleep
निद्रा = sleep	दया = sympathy	शारदा = sharada
माला,मालिका = mala	कथा = story	पाठशाला = school
गिरिजा = girija	सभा = congregation	कृपा = pity
वीणा = veena	शाला = building	विजया = vijaya



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सुभाषितानि subhāṣitāni

Guru : Discipline

शासनमर्हतां प्रतिपद्यध्वं मोहव्याधिवैद्यानाम् ।
ये मिहूर्तमात्रकटुकं पश्चात् पथ्यमुपदिशन्ति ॥

(गुरू (अनुशासन) मुद्राराक्षस/४/१८)

śāsanamarhatāṃ pratipadyadhvaṃ mohavyādhivaidyānām .

ye mihūrtamātrakaṭukaṃ paścāt pathyamupadiśanti ..

(gurū (anuşāsana) mudrārākṣasa/4/18)

Accept the discipline of those Munis, who teach you how to get cured of the disease called

attachment. It may be bitter for a while but in the long run it will be for your welfare.

(Jagadguru
Śankaracārya His
Holiness

Mahāsannidhānam Śrī
Śrī Śrī Bhārati Tīrtha
Mahāswāmiji, June 8 - 9
2017 Vijaya Yatra,
blessing the gathering @
Mahadanapuram Camp)



Tradition : The
character of the
saints.

शान्ता महान्तो

निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।

तीर्णाः स्वयं भीमभवार्षणं जनान् अहेतुनाऽन्यानपि तारयन्तः ॥

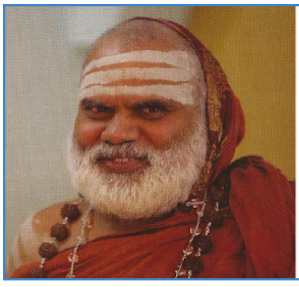
(संस्कार-संस्कृति (महात्माओं का चरित्र) विवेकचूडामणि)

śāntā mahānto nivasanti santo vasantavallokaḥitaṃ caranta: .

tīrṇā: svayaṃ bhīmabhavārṇavaṃ janān ahetunā'nyānapi tārayanta: ..

(saṃskāra-saṃskṛti (mahātmāoṃ kā caritra) vivekacūḍāmaṇi)

The saints of calm nature are like the Spring season. They help others without any ulterior motives and while helping others crossing the sea of life they too along with them across it over.



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Contemtable : Cowardice

उद्यतानां हि युद्धार्थं येषां भवति लक्ष्मण ।
निष्प्रभं वदनं तेषा भवत्यायुःपरिक्षयः ॥



(निन्दनीय (कायरता)
वा.रामा./अरण्यका.२४/९)
udyatānāṃ hi
yuddhārthaṃ yeṣāṃ
bhavati lakṣmaṇa .
niṣprabhaṃ vadaṇaṃ
teṣā

bhavatyāyu:parikṣaya: ..
(nindanīya (kāyaratā)
vā.rāmā./araṇyakā.24/9)

Sri Rama tells
Laxmana, "O Laxman!
While getting ready for a
battle if the face of a
warrior fades, his life is
shortened."

(Jagadguru Śankarācārya His Holiness Śrī Śrī Śrī Vidhushekara Bhārati Mahāswāmiji, @ public function
in Mahadanapuram June 8 - 9, 2017 Vijaya Yatra)

To be abandoned massage etc for a student

अभ्यङ्गमञ्जनं चाक्षणोरुपानच्छत्रधारणम् ।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥
द्यूतं च जनवादं च परिवादं तथाऽनृतम् ।
स्त्रीणां च प्रेक्षाणालम्भमुपघातं परस्य च ॥
(शिष्य के लिए त्याज्य (अभ्यङ्गादि) मनु./२/१७८-१७९)
abhyaṅgamañjanaṃ cākṣṇorupānacchatradhāraṇam .
kāmaṃ krodhaṃ ca lobhaṃ ca nartanaṃ gītavādanam ..
dyūtaṃ ca janavādaṃ ca parivādaṃ tathā'nṛtam .
strīṇāṃ ca prekṣāṅālambhamupaghātaṃ parasya ca ..
(śiṣya ke lie tyājya (abhyaṅgādi) manu./2/178-179)

A student (brahmachari) should refrain from all oil-massage for decoration, using antimony, shoes and umbrella, sexual desire, anger, greed, dance-music, gambling, gossiping, backbiting and telling lies, gazing at women and embracing them and striking at others while walking.



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Stray Thoughts on Dharma

This is a collection of some selected articles contributed by the revered author (Sri Jnanananda Bharathi Mahaswamigal) in his Purvasrama (Sri RKrishnaswamy Iyer of Tirunelveli) to various Journals on various occasions. They have been since revised and are put together here as the emphasis throughout is on Dharma, the right mode of living. From this edition we will be happy to bring this article for the benefit of all.

True Education

1. Aim of Education

The system of modern education under which graduates are turned out every year in ever increasing thousands from the University Mill is so unnatural and so devoid of any real connection with the manifold problems of life which confront them in after-life on their emerging from the manufactory that we are surprised that nobody makes any attempt to purify it.

The problems of life can all be compendiously classified under two needs : (1) To live well and (2) To live rightly.

Taking up first the problem of living well., we have at the outset to understand aright the meaning of the word well. It is certainly a very common word and does not seem worth annotating. All the same, because of its very commonness it lends itself to several misconceptions about its significance. I may say that the persons who use that word most often colour it with their own preconceived notions so much so that we are at a loss to separate such super-added notional significance from the actual denotation of the word. In short, the word has almost lost its real meaning and has become a relative one, the significance varying according to the person who uses it. Therefore what seems well to me does not seem well to another and so on. However there are some inherent basic conceptions which we have added on to them. They are (1) to live healthily (2) to live comfortably (3) to live happily. Any system of training therefore which aims at teaching us how to live well is not worth the name unless it primarily and insistently imparts to us a right understanding of

- (1) What is health and how to retain it.
- (2) What is comfort and how to have it and
- (3) What is happiness and how to secure it.

As a corollary to this, it has also to teach us

- (1) What is ill-health and how to avoid it
- (2) What is discomfort and how to eliminate it and
- (3) What is sorrow and how to overcome it.

(Will continue....)



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Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : स्वाध्यायाधीनं हि अर्थज्ञानम् । अर्थज्ञानायत्तं च परं श्रेयः; प्रवचनं च तदविस्मरणार्थं धर्मप्रवृद्ध्यर्थं च ।

Acharyal's commentary : The comprehension of meaning is dependent on study, and the supreme goal is dependent on the understanding of the meaning. And teaching is for the preservation of that memory and for the increase of virtue.

--- Taittrīyopaniṣad 1.9.1

Sloka : लौकिकोऽपि आनन्दो ब्रह्मामन्दस्य एव मात्रा अविद्यया तिरस्क्रियमाणे विज्ञाने उत्कृष्यमाणायां च अविद्यायां ब्रह्मादिभिः कर्मवशाद् यथाविज्ञानं विषयादिसाधनसम्बन्धवशाच्च विभाव्यमानश्च लोके अनवस्थितो लौकिकः सम्पद्यते ।

Acharyal's commentary : Even worldly bliss is a particle of the Bliss that is Brahman, which becomes transmuted into impermanent worldly bliss, consequent on knowledge becoming covered up by ignorance, and ignorance becoming successively thicker according as the individuals, starting with Hiranyagarbha, think diversely of this Bliss under the impulsion of the result of their past actions and in conformity with their past contemplations and under the influence of contact with accessories like objects etc.

Link of the Voice of Jagadguru Quotes App

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

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