



Voice of Jagadguru

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an e-magazine on advaita



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Prārthanā



Prayers

उद्वयं तमसस्परी ज्योतिष्पश्यन्त उत्तरम्।

देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥

ऋ./1/50/10

udvayaṁ tamasaspari jyotiṣpaśyanta uttaram|

devaṁ devatrā sūryamaganma jyotiruttamam ||

ṛ./1/50/10

All of us, after seeing the better light of the sun, should reach to the best light of God, who is the embodiment of light and remains in all luminous bodies.

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Acharya Sandesham

In His Anugraha Bhashanam, the Jagadguru said that people spend the days of lives in various ways. The Shastras state that –

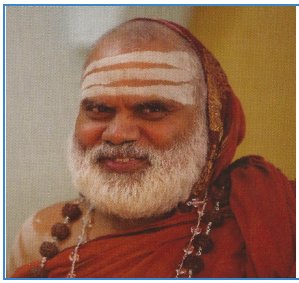
कृतगङ्गोदकस्नानं श्रुतभारतसत्कथम् ।
अर्चिताच्युतपादाब्जं दिनं कल्पशताद्वरम् ॥



(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji at Tiruvananthapuram April 15-18, 2012 Vijaya Yatra)

– That day is deemed purpose in which one takes bath in the Ganga (visits a Tirtha Kshetra), hears to the glories of the Lord in Itihasas such as the Mahabharata, and worships the Lotus Feet of the Lord. A day spent in such pursuits is better than a eon spent otherwise.

The Jagadguru further explained that today, people feel it is a great achievement and their lives have become exalted if they travel abroad. They take pride in saying “I have travelled to Britain thrice, America twice etc.” Gone are the days when people used to consider themselves blessed after a pilgrimage to Tirtha Kshetras such as Kashi, Rameswaram, Badri or Sringeri.

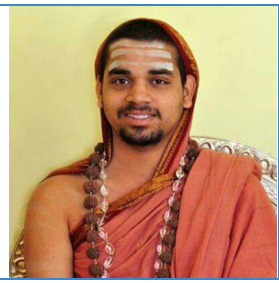


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Remembrance of the Lord and chanting the Lord's Name, rids one's minds of impurities such as anger, greed and prepares one for spiritual Sadhana resulting in the final liberation.

If one does not spend the days in these manner, what is the point of living long? Let not people forget that the life is not about living long but about living purposefully.

The Jagadguru said that the Travancore Maharajas are historically known to have been noble rulers, without forgoing the worship of Lord Ananta Padmanabha even a single day, and ruling through His Grace. The Jagadguru also recalled the strong relationship between Travancore and the Sringeri Sharada Peetham. A number of records in the Peetham are testimony to this relationship. These include a Srimukha written in 1838 by the 32nd Acharya of the Peetham, Jagadguru Sri Narasimha Bharati Mahaswamiji to His Highness Sri Swati Tirunal as well as many letters written by the Maharajas of Travancore including Sri Swati Tirunal (in 1842). Even to this day, an offering is submitted to the Sringeri Jagadguru on behalf of the Travancore Maharajas on the occasion of Chaturmasya Sankalpa on Vyasa Poornima and on Saraswati Puja day during Sharan Navaratri.

This relationship culminated in the early 20th century when His Highness Sri Moolam Tirunal donated lands associated with Sri Adi Shankaracharya in Kalady to the Peetham during the time of Jagadguru Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswamiji. The Maharaja also helped in the construction of temples for Sri Adi Shankaracharya and Goddess Sharada at Kalady.

The Jagadguru said that His Paramaguru and Guru have also visited Thiruvananthapuram to a reverential reception of the Travancore Maharajas. Sri Uthradom Tirunal has stuck to the path shown by his predecessors and shown great respect and devotion whether he visits Sringeri or receives the Jagadguru at Thiruvananthapuram.

The Jagadguru mentioned that the 90-year royal scion has been living a devoted life. Every day of his is filled with purpose as he worships the Lord and has His Darshan. The Jagadguru Specially blessed Sri Uthradom Tirunal.

Camp : Tiruvananthapuram, 2012 Vijaya Yatra.

Link : <https://vijayayatra.sringeri.net/archiveyatra/thiruvananthapuram-april-15-18-2012/>



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The Path of Dharma Śāstra

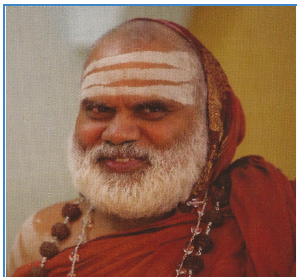
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Question : Why should we prioritise the value of impartiality?

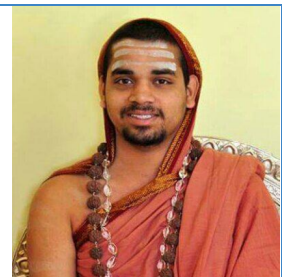


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Swamiji : Impartiality is to keep dharma above people. That is, Dharma should not be



compromised for the sake of anyone. Being impartial/ equanimous and upholding whoever abides by dharma sastra will definitely yield benefits / punya (#111). It is not so easy to follow dharma because it is relative to a person and the context. The pages of history inspire us with the story of Manuneethi Shozan - He laid his son under the chariot to provide justice to a cow whose calf became prey to his son's chariot mistakenly. At this juncture, Lord Sri Shiva revived the calf and saved the son of the king in appreciation of his impartial act for upholding dharma. Dharma will protect those who stay aligned with it - Dharmo rakshati rakshita:

Question : How do we understand impartiality when it comes to people who have helped us?

Swamiji : Some people may have done us good but may engage later in adharmic deeds. Some others may have hurt us but may undertake a welfare activity. We should be concerned about the purpose more than the person. We should support a good cause and not support the bad deed confused by gratitude. One should keep a balanced mind (sama buddhi) which does not drift from dharma yielding to likes and dislikes among people also. A jnani looks at all people



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with an equal eye – be it genuine friends, conditional friends, enemies, neutral, defamers, relatives, sadhus or sinners.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु | साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते || 9|| Gita
suhṛṇmitrāryudāsīnamadhyasthadveṣyabandhuṣu | sādhuṣvapi ca pāpeṣu
samabuddhirviśiṣyate || 9||

Like the weighing balance remains in the centre, learned scholars will be non-aligned. They don't take sides of people. They stick to dharma (#118).

Question : In the real world would we not lose opportunities if we were to avoid favouring the influential?

Swamiji : It is a myth to think that supporting the influential will yield us financial betterment or stature. Also, it is superficial to imagine that money brings happiness. It is one's punyam/ paapam that begets happiness/ sorrow and whatever contributes to it (#115). If because of abiding by dharma/ being impartial one may lack financial growth, learned elders would never call them unsuccessful (#117). Infact, they will respect such a person for respecting dharma more than worldly benefits. Treading on dharma is like standing on razor's edge. On the contrary, if one slips from dharma for the sake of another/ being partial, the latter will benefit – but the former will suffer (#116). Even in business, one should view one's customer as himself and not take to improper trade practices / profiteering (#120).

Question : What are the benefits of remaining impartial?

Swamiji : Remaining impartial and standing by Dharma gives confidence and courage. It ensures peace of mind. Valluvar says that one can infer the unswerving dharmic keeping of a person from his children – good children are an indication of dharmic parents (#114). Children do what parents do than what they say. What they see registers in their memory. Yatha bijam tatha ankura: - what you sow, you reap. This drives home the point that one should be dharmic to ensure upbringing of good children. The wealth of an impartial, of whatever magnitude will never go waste; It will secure the interest of generations to come (#112). One may also understand that it is not worth compromising dharma/ losing balance, and earning wealth that will not be useful to the future generations. One can forsake anything for the sake of dharma but not forsake dharma for anything. In this impermanent world, dharma is the only hold.

(These are based on 'Naduvu nilaimai' adhikaram of Thirukural including commentaries & teachings of Pujyasri Swami Omkarananda)



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Learn Sanskrit

एकं आसन्दं आनयतु । = Bring me a chair.	इदानीम् अपि निद्रा न आगता वा ? = Haven't you slept yet ?
पश्यतु, कः शब्दं करोति ? = see, who is making that noise ?	किमिदं सर्वत्र अवकरः ? = What is this ? It is dirty everywhere.
द्वारं पिदधातु (द्वारपिधानं करोतु) । = Close the door, please.	एतद् किञ्चित्कालं गृह्णातु = Hold it for some time.
मध्ये सम्भाषणं न करोतु । = Don't butt in when I speak.	कोलाहलं मा करोतु । = Don't make noise, be quiet.
दीपान् ज्वालयतु । = Put on the lights, please.	दीपान् निर्वापयतु । = Put off the lights, please.
व्यजनं चालयतु । = Put on the fan, please.	बहिः अन्धकारः, करदीपं गृहीत्वा गच्छतु । = It is dark outside, take the torch with you.
अवहितमनसा करणीयम् । = Do it with some interest, please.	श्रद्धया करणीयम् । = Do it with your heart in it, please.
तं यानं आरोप्य आगच्छतु । = Please see him on to the bus.	पाणिपादं प्रक्षालयतु । = Have a wash. please (Wash your hands and feet).
कुङ्मान् योजयतु । = Button your shirt, please..	आरोग्यं निर्लक्ष्य मा पठतु । = Don't read too much and spoil your health.
इतः परं एवं न कर्तव्यम् । = Don't do this again.	द्राविडप्राणायामेन न वदतु साक्षात् वदतु । = Don't go on beating about the bush, speak plainly.
सम्यक् दन्तधावनं करोतु । = Brush your teeth well.	विना कारणं कुप्यति । = You get angry and shout unnecessarily.
वृथा कालहरणं करोति । = You are wasting time.	मां न कोपयतु । = Don't enrage me.
हठं मा करोतु । = Don't be arrogant.	किमर्थं भवान् क्षुभ्यति ? = Why are you shouting ?



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सुभाषितानि subhāṣitāni

उपकर्त्राऽरिणा सन्धिर्न मित्रेणापकारिणा ।
उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥



{सन्धि के योग्य शिशुपालवध / 2/37}
upakatrā'riṇā sandhirna
mitreṇāpakāriṇā |
upakārāpakārau hi lakṣyaṃ
lakṣaṇametayoḥ ||
{sandhi ke yogya śiśupālavadha /
2/37}

If an enemy is favourable, he is fit for compromising, but if a friend is harmful, he is not fit for compromising. Favours and harming are the definitions of a friend and an enemy respectively in the true sense of the word.

(Jagadguru Shankaracharya Sri Mahasannidhanam Sri Sri Sri Bharati Tirtha Mahaswamigal's Anugraha Bhashanam at Shantashram Math, Haladipur (also seen is Sri Vamanashrama Swamiji of the Math, May 20, 2011 Vijaya Yatra)

उपकाराच्च लोकानां निमित्तान्मृगपक्षिणाम् ।
भयाल्लोभाच्च मूर्खाणां, मैत्री स्याद्दर्शनात् सताम् ॥
{मित्रता के कारण पञ्च/मित्रसम्प्राप्ति/37}
upakārācca lokānāṃ nimittānmṛgapakṣiṇām |
bhayāllobhācca mūrkhāṇāṃ, maitrī syāddarśanāt satām ||
{mitratā ke kāraṇa pañca/mitrasamprāpti/37}

The friendship of general people takes place due to mutual interest. The friendship of animals and birds is due to some reason. The friendship of fools takes place on account of fear or greed. But the friendship of good persons takes place just by looking at each other.



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||vidura nīti:||

||विदुर नीतिः||

अतृणे पतितो वह्निः स्वयमेवोपशाम्यति ।

अक्षमावान्परं दोषैरात्मानं चैव योजयेत् ॥- ॥

atrṇe patito vahniḥ svayamevopaśāmyati |

akṣamāvānparam doṣairātmānaṁ caiva yojayet ||- ||



Fire falling on a grassless ground is extinguished by itself. An unforgiving individual defiles himself with many horrible things.

एको धर्मः परं श्रेयः क्षमैका
शान्तिरुत्तमा ।

विद्यैका परमा दृष्टिरहिंसैका
सुखावहा ॥ ४८ ॥

eko dharmaḥ parama śreyaḥ
kṣamaikā śāntiruttamā |

vidyaikā paramā drṣṭirahiṁsaikā sukhāvahā || 48 ||

Righteousness is the one highest good; and forgiveness is the one supreme peace; knowledge is one supreme contentment; and desire to do good, one sole happiness.

द्वाविमौ ग्रसते भूमिः सर्पो बिलशयानिव ।

राजानं चाविरोद्धारं ब्राह्मणं चाप्रवासिनम् ॥ ४९ ॥

dvāvimau grasate bhūmiḥ sarpo bilaśayāniva |

rājānaṁ cāviroddhāraṁ brāhmaṇaṁ cāpravāsinam || 49 ||

Even as a serpent consumes animals living in holes, the earth consumes these two, viz., a king who is incompetent to fight, and a Brahmana who does not visit holy places.

(Continues...)



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Yaksha Prashna

यक्षप्रश्नः

यक्ष उवाच

मृतः कथं स्यात्पुरुषः ? कथं राष्ट्रं मृतं भवेत् ?
श्राद्धं मृतं कथं वा स्यात् ? कथं यज्ञो मृतो भवेत् ?
yakṣa uvāca

mṛtaḥ katham syātpuruṣaḥ ? katham rāṣṭraṁ mṛtaṁ bhavet ?
śrāddham mṛtaṁ katham vā syāt ? katham yajño mṛto bhavet ?



Yakṣa asked: For what may a person, a kingdom, a Shraddha, and a sacrifice be considered dead?

युधिष्ठिर उवाच

मृतो दरिद्रः पुरुषो, मृतं
राष्ट्रमराजकम् ।
मृतमश्रोत्रियं श्राद्धं, मृतो
यज्ञस्त्वदक्षिणः ॥

yudhiṣṭhira uvāca

mṛto daridraḥ puruṣo,

mṛtaṁ rāṣṭramarājakam |

mṛtamaśrotriyaṁ śrāddham, mṛto yajñastvadakṣiṇaḥ ||

Yudhiṣṭhira replied : A man be regarded as dead due to want of wealth; a kingdom for want of a king; a Shraddha that is performed with the aid of a priest that is in possession of no learning may be regarded as dead; and a sacrifice in which there are no gifts to Brahmanas is dead.

(Continues....)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER IX LIFE AFTER DEATH

1. Nature of Death

विनाश अव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ 17

vināśa avyayasyāsya na kaścīt kartumarhati ॥ 17

Though the owner of the body may be deathless, his bodily vestments are subject to extinction.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः । ॥ 18

antavanta ime dehā nityasyoktāḥ śarīriṇaḥ | ॥ 18

A soul leaving worn out bodies and assuming new ones is only similar to a man discarding his worn out cloths and putting on fresh ones.

वासांसि जीर्णाणि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा- न्यन्यानि संयाति नवानि देही ॥ ॥ 22

vāsāṃsi jīrṇāṇi yathā vihāya navāni grhṇāti naro'parāṇi |

tathā śarīrāṇi vihāya jīrṇā- nyanyāni saṃyāti navāni dehī || ॥ 22

The nature of the bodies newly assumed varies with the karma responsible therefore.

2. The Last Thought

What exactly will be the embodiment or state after the passing away of this body is indicated by the thought which is dominant at the moment of death. It would seem at the first glance that the future, varying as it does with the particular mental condition that prevails at the last moment, is purely a matter of chance. But our religion does not recognise chance as a reason at all for any phenomenon. The last thought is not therefore a random one but only the result of the thoughts on which we have devoted most attention before.

यं यं वाऽपि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा सद्भावभावितः ॥ VIII 6

yaṃ yaṃ vā'pi smaran bhāvaṃ tyajatyante kalevaram |

taṃ tamevaiti kaunteya sadā sadbhāvabhāvitaḥ || VIII 6

Those that are devoted to the Devas reach the Devas; those that are devoted to the Pitris reach the Pitris; those that are devoted to the Bhutas reach the Bhutas. Similarly, those that are devoted to the Supreme Godhead reach that Godhead.



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यान्ति देवव्रता देवान् पितॄन् यान्ति पितॄव्रताः ।
 भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ IX 25
 yānti devavratā devān pitṛn yānti pitṛvratāḥ |
 bhūtāni yānti bhūtejyā yānti madyājino'pi mām || IX 25

To ensure our reaching God, we must be incessantly thinking of Him at all times even when we are engaged in worldly activities, even if it be a battle.

तस्मात् सर्वेषु कालेषु मां अनुस्मर युद्ध्य च।
 मय्यर्पितमनोबुद्धिः मामेवैष्यस्यसंशयम् ॥ VIII 7
 tasmāt sarveṣu kāleṣu māṃ anusmara yuddhya ca|
 mayyārpitamano buddhiḥ māmevaiṣyasyasaṁśayam|| VIII 7

To the advanced Yogis who retain perfect consciousness even at the last moment, it will be possible to determine and call up the last thought at their will. They will think of God and even pronounce His glorious name and voluntarily give up the body.

ओमित्येकाक्षरं ब्रह्म व्यावहरन् मां अनुस्मरन् । यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ VIII 13
 omityekākṣaram brahma vyāvaharan māṃ anusmaran |
 yaḥ prayāti tyajan dehaṃ sa yāti paramāṃ gatim || VIII 13

To ordinary people however it is not possible to regulate their last thought at their will. They must therefore have given their thoughts a particular turn by habitually engaging themselves in such thoughts; then they will automatically, as if by reflex action, bubble up at the last moment. (Will Continue...)

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