



# Voice of Jagadguru

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an e-magazine on advaita



## CHODANAA

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### Prārthanā



अस्मा उ ते महे विधेम नमोभिरग्ने समिधोत हव्यैः ।  
वेदी सूनो सहसो गीर्भिरुक्थैरा ते भद्रायां सुमतौ यतेम ॥

(ऋग्/६/४/१/१०)

asmā u tē mahē vidhēma namōbhiragnē samidhōta havyaiḥ |  
vēdī sūnō sahasō gīrbhirukthairā tē bhadrayām sumatau yatēma ||

(rg/6/4/1/10)

O Agni! (Lord of Fire) We submit our prayers by offering the pooja items for the sacred havan and praise you through the sacred mantras. O Son of Infinite! Our prayers at your lotus feet through the veda mantras. Bless us for our efforts in getting the pure knowledge.

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### Acharya Sandesham

Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam and Jagadguru Shankaracharya Sri Sri Vidhushekhara Bharati Sannidhanam arrived at Bengaluru on 14 June, 2015 to a rousing reception. Dignitaries led by Sri Anant Kumar, Union Minister of Chemicals



and Fertilizers, welcomed the Jagadgurus at the outskirts of Bengaluru. After entering the city, the Jagadgurus were welcomed by a huge gathering of devotees and arrived in a huge procession at the Sringeri Shankara Math, Shankarapuram around 7 pm. Just as the Jagadgurus had Darshan at the temples of

Goddess Sharadamba and Sri Adi Shankaracharya in the Math premises, a huge downpour arrived as if to join in the joy being experienced by the devotees on the occasion. Shortly afterwards, a public function to welcome the Jagadgurus took place in the massive Pandal erected in the sprawling campus of the Math. Guru Seva Dhurina Dr. V R Gowrishankar and family performed the Dhuli Pada Puja.

After Veda Ghosha and a prayer, Sri KL Shrinivas welcomed the Jagadgurus, quoting verses from the Valmiki Ramayana to indicate the blessed feeling in the hearts of all assembled devotees –

यथाऽमृतस्य सम्प्राप्तिर्यथावर्षमनूदके।  
यथा सदृशदारेषु पुत्रजन्माऽप्रजस्य च ॥  
प्रणष्टस्य यथालाभो यथा हर्षो महोदये।



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तथैवागमनं मन्ये स्वागतं ते महामुने ॥

“O great sage, welcome! Your arrival is like the acquisition of the divine nectar, like rains to a parched land, as joyous as the joy experienced on the birth of an offspring to a couple that has long remained childless, or on the recovery of lost property, or the festive joy experienced in a great achievement.”



Sri Gowrishankar, speaking on the occasion, spoke about the purpose of the Vijaya Yatras of the Jagadgurus and recounted some of the major ones in the recent past. He also pointed that rains accompany the Jagadguru wherever He goes. He remembered

that in 2007, the Jagadguru had graced Hirehal<sup>1</sup> in Anantapur district of Andhra Pradesh, and after visiting the temple in the drought-stricken village and blessing devotees had continued His Yatra into North Karnataka and Maharashtra. Sri Gowrishankar informed that he came to know from the temple authorities that even three years later, in 2010, the temple tank which had got filled with rain water immediately after the Jagadguru's visit in 2007 had never gone empty. He also said that even last year in July, the ministers of the State Government, worried about the water situation in the city, had come to Sringeri, performed Pada Puja, had Darshan of the Jagadguru, offered prayers to Lord Rishyashringa at Kigga and were joyous to note that torrential showers in the later part of July ensured that none of the Hydel Projects would hit a roadblock. Sri Gowrishankar then expressed joy, on behalf of all citizens of Bengaluru, that Sri Mahasannidhanam had graced Bengaluru along with His Uttaradhikari Shishya Swamiji.



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### The Path of Dharma Śāstra

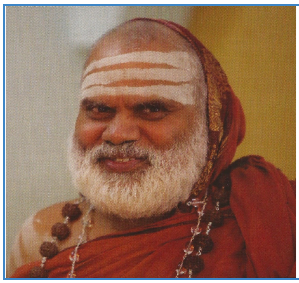
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujoyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 Pujoyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

**Question :** What is the benefit of hospitality?

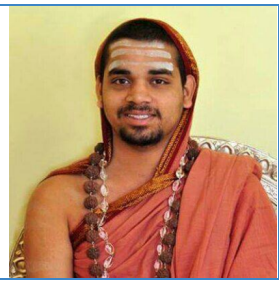


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**Swamiji :** If we serve guests always, we will never suffer out of poverty. (Kural #83). When one guest leaves, the one who waits for the next guest to arrive will be welcomed by the devas in the world after (#86). Some even take food items to sanyasis and brahmachari students. It is said that the blessings from this dharma depends upon the power of spiritual practices of the person served (#87).

Thiruvalluvar says that if one sticks to the policy of eating after having appeased the guests, his fields will grow crops even without sowing seeds (#85). While this may sound like an exaggeration (which is allowed for a poet), we witness several miracles (act of God) which even find place in the Guinness book of world records. This could be one such rare thing; however, it is also rare to find this practice of keeping an open house and feeding guests who walk in on a daily basis to witness the truth in this statement.

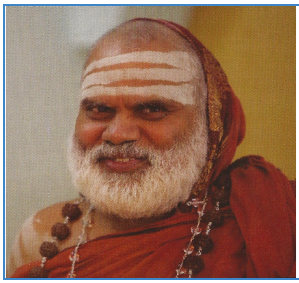
There is a story which is relevant to recall here. Nandanaar nurtured the deep desire to visit Lord Siva's Temple at Thiruppungur (a famous temple town in Tamil Nadu). One day Nandanaar sought his landlord's permission to visit Thiruppungur to have darshan after having ploughed and sowed seeds in 40 acres of land that day. His employer (landlord) permitted him to go only after harvest. In Nandanaar's dream that night the field was all set for harvest! He immediately rushed to the fields and found it to be true and not just a dream. In that hour of the night, he ran up to his landlord's house and told him. The landlord saw in amazement how the fields got ready for harvest overnight. Bhagavan is omnipotent- Anything is possible for Him.

In general, if we desire and take effort towards following dharma, desire towards sense enjoyments will go, and with that difficulties will also vanish.

**Question :** Air B&B is the way to earn on accommodations & meal. Why free hospitality at home?

**Swamiji :** Our scriptures condition us stating that it is a sin to accept money for boarding and lodging. Food and stay, being basic necessities should be provided to those in need. Suitable arrangements existed in houses built earlier to house guests/ passers-by. All resources worked towards providing a simple meal for anyone who comes. There was not much ado about it. It was a general practice, and in most households, it continues to be so. There was sufficiency without luxury. Nowadays, people misconstrue simplicity for poverty.

Thiruvalluvar says: the purpose of grihastashrama (living with a family in a house and earning as well as protecting material wealth) is caring for and sharing with others by extending hospitality. It is manushya yajna, one of the panca mahayajnas – daily practices to be kept by a grihastha. (Kural #81)

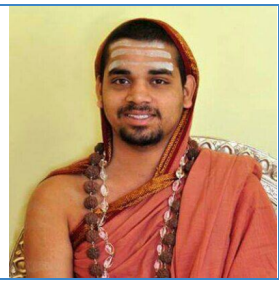


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**Question :** In today's fast paced life, how is it possible to extend hospitality to guests?

**Swamiji :** No man is an island. Knowing the benefits of extending hospitality is sure to inspire us to make time to be hospitable. Thiruvalluvar says: Sri Lakshmi devi will remain in such a household always - that house will be prosperous(#84). When we are hospitable, relationships widen and strengthen. These days people are keen on promoting "contacts". Real relationships remain and flourish where there is genuine love and care. Thiruvalluvar also says: Wealth will not stay with one who does not extend hospitality, hesitating to spend on giving guests. (#88). Running to earn resources cannot become an excuse because the purpose is lost but for extending hospitality. Thiruvalluvar strongly despises not being hospitable as stupidity (#89).

**Question :** What are the dos and don'ts in extending hospitality?

**Swamiji :** We should not eat anything without giving the guest even if it amrutam (nectar). Some people may not have the heart to share some special delicacies – they may feel like hoarding it for their own selves, kith and kin. If we share and eat, everyone will enjoy. Hoarding and eating turns it into poison – we can interpret that it will cause health issues.

The owner of the house should be available when the guest comes – remember the story of Nachiketus who waited for three long days for Yama dharmaraja to return. Yamaraja granted three boons to atone the sin of having made him wait.

Also, in earlier days, people travelling used to drop by suddenly en route - it is said that we should receive the guest, facilitate them to wash their feet and hands, serve food and then take their approval for us to eat. We should serve with happiness and a pleasant smile (#90). We should see them off respectfully going with them till the gate before taking leave of them.

(these are based on 'Virundhombal' adhikaram of Thirukural including commentaries & related teachings of Pujyasri Swami Omkarananda)



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### Learn Sanskrit

|                                                                                 |                                                                                 |
|---------------------------------------------------------------------------------|---------------------------------------------------------------------------------|
| वक्तव्यं आसीत्, करोमि स्म । = You should have told me, I would have done it.    | अङ्कन्या मास्तु, लेखन्या लिखतु । = Write with your pen, not with a pencil.      |
| तिष्ठतु, युतकं परिवर्त्य आगच्छामि । = Wait, I will just change the shirt.       | एतद् युतकं बहु सम्पृक्तम् । = This shirt is a bit too small.                    |
| अपरं युतकं एवं नास्ति । = The other shirt is not so.                            | उच्चत्या उभावपि समानौ । = Both are of the same height.                          |
| अस्माकं गृहे सर्वे अस्वस्थाः । = Everyone is ill in my house.                   | मशको मशकः ! = Too many mosquitoes.                                              |
| मत्कुणो मत्कुणः । = Too many bugs.                                              | मशकजालः कुत्र ? Where is the mosquito net?                                      |
| अन्तः कोऽपि नास्ति वा ? = Isn't there any one at home?                          | दूषितः कालः । = Times have changed for the worse.                               |
| कर्मकराः एव दुर्लभाः । = You don't get labourers at all.                        | महती घोरिका भोः महारावस्य । This big fellow snores loudly.                      |
| पानीयं किं ददामि ? = What would you like to have for a drink?                   | तर्हि पानकं आनयामि । = O.K. I will bring juice.                                 |
| भवान् काफीं पिबति उत चायम् ? Do you prefer coffee or tea ?                      | किञ्चित् विश्रान्तिं अनुभवतु । = Have some rest, please.                        |
| अद्यैव गन्तव्यं वा ? = Do you have to leave right now?                          | भोजनान्तरं गच्छतु । = Go after lunch.                                           |
| दिनद्वयं तिष्ठतु भोः । = Stay for two days.                                     | रात्रौ निद्रा सम्यक् आसीत् । = I had sound sleep last night.                    |
| रात्रौ निद्रा एव नास्ति भोः । = I did not have even a wink of sleep last night. | बहिः गतवान्, इदानीं आगच्छति । = He has gone out, will be back in a few minutes. |
| दीपावली शुभाशयाः । = Wish you a happy Deepavali.                                | युगादि शुभाशयाः । = Wish you a happy New Year.                                  |



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|                                                                                        |
|----------------------------------------------------------------------------------------|
| मकरसङ्क्रमणस्य/पोङ्गल शुभाशयाः । = Wish you a happy Sankranti/Pongal.                  |
| नववर्षस्य शुभाशयाः । = Hearty greetings for a happy New Year.                          |
| नववर्ष नवचैतन्यं ददातु । = Let the new year bring a new life.                          |
| भवतः वैवाहिकजीवनं शुभमयं भवतु । = Wish you a very happy married life.                  |
| नवदम्पत्योः वैवाहिकजीवनं सुमधुरं भूयात् । = Wish the couple a very happy married life. |
| सफलतायै अभिनन्दनम् । = Hearty congratulations on your success.                         |
| भवदीयः समारम्भः यशस्वी भवतु । = Wish the function a grand success.                     |
| शतं जीव शरदो वर्धमानाः । = May you live for one hundred years.                         |

शुभाः ते पन्थानः । = Good bye (God be with you)

इति = The End

We are ending with this edition Learn Sanskrit articles. From our next edition we are planning to bring **INTRODUCTION TO VEDĀNTA (THE VEDIC VIEW AND WAY OF LIFE)** by His Holiness Swami Paramarthananda.

Swamiji has given his blessings to put this book in our magazine for the benefit of the readers. This book is available at **MANTRA** 120, Royapettah High Road, Mylapore, Chennai - 600004. Phone 044- 24982390/24982726.

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||vidura nīti:||  
||विदुर नीति:||



द्वाविमौ पुरुषव्याघ्र सुर्यमण्डलभेदिनौ ।  
परिव्राड्योगयुक्तश्च रणे चाभिमुखो हतः ॥

- ॥

dvāvimau puruṣavyāghra  
suryamaṇḍalabhedinau |  
parivṛāḍyogayuktaśca raṇe  
cābhimukho hataḥ || - ||

These two, O tiger among men, can pierce the orb itself of the sun, viz., a mendicant accomplished in yoga, and a warrior that hath fallen in open fight.

त्रयो न्याया मनुष्याणां श्रूयन्ते भरतर्षभ ।  
कनीयान्मध्यमः श्रेष्ठ इति वेदविदो विदुः ॥ ५५॥

trayo nyāyā manuṣyāṇāṃ śrūyante bharatarṣabha |  
kaṇīyānmadhyamaḥ śreṣṭha iti vedavido viduḥ || 55||

O bull of the Bharata race, persons versed in the Vedas have said that men's means are good, middling, and bad.

त्रिविधाः पुरुषा राजन्ननुत्तमाधममध्यमाः ।  
नियोजयेद्यथावतांस्त्रिविधेष्वेव कर्मसु ॥ ५६॥

trividhāḥ puruṣā rājannuttamādhama madhyamāḥ |  
niyojayedyathāvattāṃstrividheṣveva karmasu || 56||

O king, Men who are good, indifferent, and bad. They should, therefore, be respectively employed in that kind of work for which they may be fit.

(continues...)

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### Yaksha Prashna

#### यक्षप्रश्नः

यक्ष उवाच

कः शत्रुर्दुर्जयः पुंसां ? कश्च व्याधिरनन्तकः ?

कीदृशश्च स्मृतः साधुरसाधुः ? कीदृशः स्मृतः ?

yakṣa uvāca

kaḥ śatrurdurjayaḥ puṁsāṃ ? kaśca vyādhiranantakaḥ ?

kīdrśaśva smṛtaḥ sādhasādhuḥ ? kīdrśaḥ smṛtaḥ ?



Yakṣa Questioned:

Which enemy is invincible? Which is the incurable disease of a man? What kind of a man is called honest and what dishonest?

युधिष्ठिर उवाच

क्रोधः सुदुर्जयः शत्रुः, लोभो  
व्याधिरनन्तकः । सर्वभूतहितः साधुः,  
असाधुर्निर्दयः स्मृतः ॥

yudhiṣṭhira uvāca

krodhaḥ sudurjayaḥ śatruḥ, lobho  
vyādhiranantakaḥ |  
sarvabhūtahitaḥ sādhuḥ,  
asādhurnirdayaḥ smṛtaḥ ॥

Yudhiṣṭhira replied :

Anger is an invincible enemy; Coveting others wealth is an incurable disease; He is honest that desires the welfare of all creatures; and he is dishonest who is unmerciful.

(Continues...)

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### Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

#### CHAPTER IX LIFE AFTER DEATH

##### 3. The Two Paths



एकया यात्यनावृत्तिं अन्ययाऽऽवर्तते पुनः ॥ VIII 26

ekayā yātyanāvṛttiṁ anyayā"vartate punaḥ ॥ VIII 26

But the Yogi whose thoughts are ever centred on God, even at the moment of giving up this body, is not concerned with either of those paths for he gets identified with God and he has never to return under any circumstances.

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन। VIII 27

मां उपेत्य तु कौन्तेय पुनर्जन्म न विद्यते । VIII 16

naite sṛtī pārtha jānan yogī muhyati kaścana| VIII 27

mām upetya tu kaunteya punarjanma na vidyate | VIII 16

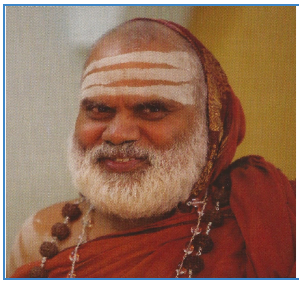
It ought not to be supposed that he who gives up desire for sensual enjoyments and take to higher courses but does not complete the latter before the end of this present life falls between two stools. On the other hand, even though he has no desire of his own, he ascends to the regions of the virtuous, spends countless years there and thereafter is born here again in the family of the pure and the prosperous or in a family of high spiritual Yogis. It requires comparatively greater merit to be born in the latter, for he then gets the Supreme advantage of heredity and surroundings suitable to his further advance in the spiritual line.

प्राप्य पुण्यकृतान् लोकान् उषित्वा शाश्वतीः समाः ।  
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ VI 41

अथवा योगिनामेव कुले भवति धीमताम्।  
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ VI 42

prāpya puṇyakṛtān lokān uṣitvā śāśvatīḥ samāḥ |  
śucīnām śrīmatām gehe yogabhraṣṭo'bhijāyate ॥ VI 41

athavā yogināmeva kule bhavati dhīmatām|

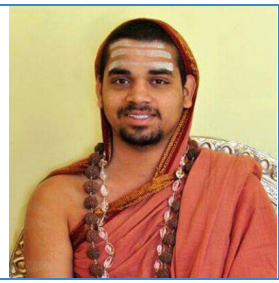


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**etaddhi durlabhataram loka janma yadīddaśam || VI 42**

The persons that die and get fresh bodies either in this world or in other regions of experience, higher or lower, are all limited beings only and are therefore capable of being affected for the better or the worse by others. We can personally know nothing of their present state. It is as regards these that the Sastra prescribes the several ceremonies like the oblation of balls of food or of water. The method of making them happy or of reducing their discomfort can be known only from the Sastras. It is idle to say " I shall feed a few Panchamas or give a sumptuous dinner to my friends on the anniversary of my father's death. Let him be pleased." What to do and what not to do to secure a particular object in view in such matters are matters which we have no means of determining for ourselves for they are quite beyond our powers of personal experience or of reasoning. Those who ignore, doubt or flout the Sastras, and do as they like get nothing here or hereafter.

(Will Continue...)

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