



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



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Prārthanā



Prayers

अभिवृत्य सपत्नानभि या नो अरातयः ।
अभि पृतन्यन्तं तिष्ठाभि यो नो इरस्यति ॥

ऋग्. / 10 / 174 / 2

abhivṛtya sapatnānabhi yā no arātayaḥ |
abhi pṛtanyantaṁ tiṣṭhābhi yo no irasyati ||
rg. / 10 / 174 / 2

O our commander, besiege all enemies and defeat them. And our own persons who are money minded and give no charity also must be punished. All persons who have enmity or jealousy and who desire to fight against us, should be defeated by you.



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Acharya Sandesham

Jagadguru said that we get the same happiness on having Darshan of Adi Shankara Bhagavatpada here in Kalady as we get on having the Darshan of Vishweshwara at Kashi. We get the same sense of fulfilment when we set foot on the soil of Kalady as we get as soon as we



set foot on Kashi. We associate great importance with this land as it has been sanctified by the dust of the great Acharya's feet.

In his Raghuvamsha Mahakavyam, Kalidasa writes about the purity of the path taken by the cow Nandini and followed by – तस्याः खुरन्यासपवित्रपांसुं मार्गं अन्वगच्छत्

When we have such a feeling that the feet of a cow purifies its path, what must be said of this land that was treaded by Sri Adi Shankaracharya Himself.

Our Parameshti Guru rediscovered Kalady and consecrated the temples here. Our Paramaguru and our Guru stayed here for many months and brought about a special sanctity. Jagadguru said that whenever He tours Kerala, He wishes to be in Kalady and stay at least for a few days and soak oneself in the joy of being in the Holy presence of Adi Shankara Bhagavatpada and Goddess Sharada.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji at Kalady April 6-11, 2012 Vijaya Yatra)

<https://vijayayatra.sringeri.net/archiveyatra/kalady-april-6-11-2012/> Camp : Kalady, 2012 Vijaya Yatra.



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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.

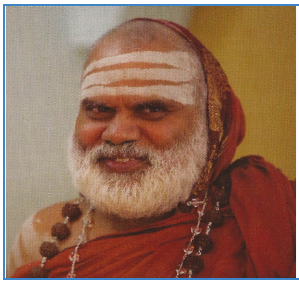
The recorded teachings, Q and A sections by Swami Omkaranada Saraswati.



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

Question : How is annadanam popular in India?

Swamiji : Food is respected as Goddess Sri Annapurni Devi in our culture. We wish that everyone gets food to eat. Food is served in all our rituals – birth or death.

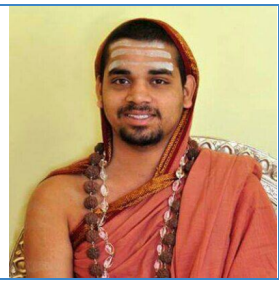


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Traditionally, Grihastas (householders) would labour, cultivate the land and support people in the others (brahmacharis, vanaprasthas, sanyasis), guests passing by the village. Food was never sold. Anyone could eat in any house, and everyone would feed as many as they could. Later, anna chatrams (places which did annadanam) were begun.

Annadanam is said to be the best danam as the receiver is satisfied when his stomach is full and cannot seek any more than that. People are accustomed to giving and sharing what they have with others without hoarding. They serve a simple yet sumptuous meal to everyone without hesitation. It is said that the consumer's name is written on every grain.

It is believed that annadanam brings all auspiciousness and cures the sick. Annadanam is praised by the Vedas and was considered to be prestigious and accruing punyam. These dharmas ensured regular rains.

Food is needed for the body. This body (annamaya sariram) is needed for acquiring jnana. We should not disregard the body or criticise/ reject food. Everyone should get food to eat. May food production be plentiful and may we serve all!

Taitriyopanishad says: अन्नं न निन्द्यात्। तद् व्रतम्। अन्नं न परिचक्षीत्। तद् व्रतम्। अन्नं बहु कुर्वीत। तद् व्रतम्।

Question : What is the greatness of farmers?

Swamiji : Hands of farmers that toil for their meal do not ask others for anything but they never hoard anything that others seek from them.

Farmers have their basic necessities and are focussed on agricultural activities and live a prayerful dharmic life to ensure appropriate rainfall for a good crop. Their wants are limited, and they appreciate what they have. They live a simple, self-sustained, contented minimalist's life. They do not ask for any favours.

As part of their culture, they contribute to local temples, honour the workers and others who serve them with a portion of the grains on harvest. Charity in the form of grains is offered for childbirth etc called 'vidhai daanam'. They mindfully earn punyam and consider charity as their investment for the next crop. Agricultural lands are referred as - vaanam paatha bhumi (earth that looks upto the heaven for rains). They believe that the practice of dharma is important for rains.

Question : Why does Sri Krishna say 'vyavasayitmika buddhi' in the Gita?

Swamiji : Vyavasayatmika buddhi means focus, without diversion. In the Gita, Sri Krishna implies clarity in goal (purusharta nischayam).

Agriculturists who own farms do not have to show attendance at a workplace. It is at their will that they conduct activities or oversee the operations of the farm. But if one does not regularly



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pay attention to the crops and see them grow, they will no longer be friendly with him. The produce will diminish.

In Thirukural, Valluvar interestingly compares such a scenario with an attention seeking wife who would fall out into a dispute if he does not spend quality time with her.

Question : What can one consider as an important lesson to learn from farming?

Swamiji : Persistent practice is an important lesson to learn from farming. One who remains lazy stating that he does not have enough capital or resources to cultivate will be mocked at by Mother Earth. She will give fruits to those who toil hard.



Lord Indra got angry with the farmers and told them that there would be no rain for 12 years. The only exception being that it would rain if Lord Shiva played his damru. One farmer continued to plough the land saying that farming practices would be forgotten unless practiced. Impressed by this, Goddess Parvati told Lord Shiva that he too should practice playing his damru, else He may forget. He played. It poured and this one farmer alone benefited.

Farmers take this responsibility for the most

vital necessity of mankind.

If farmers were to fold their hands and sit back without working, the entire mankind will struggle for food which energises them to fulfill all their desires.

Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Question : What should we do to recognise the efforts of the farmers?

Swamiji : Before every meal we should pray for the farmers' well being and pray that their efforts are blessed with adequate timely rainfall, fertile soil etc. We should respect food, share food and this will help the world to come out of poverty and starvation. We should pray that every man gets his meal in this universe and that it gives him jnana and vairagyam.

annapūrṇe sadāpūrṇe śankara prāṇavallabhe

jñāna vairāgya sidhyartham bhikṣām dehica pārvati

mātā ca pārvatī devī pitā devo maheśvaraḥ

bāndhavāḥ śivabhaktāśca svadeśo bhuvanatrayam

(these are based on Thirukural adhikaram on 'Uzhavu' including explanations of Pujyasri Swami Omkarananda)



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Learn Sanskrit

समये आगच्छतु = Come in time.	अरे! दशवादनम् ! = Oh! it is 10 o'clock.
भवतः आकाशवाणी समयः वा ? = Is yours the radio time ?	इदानीं यथार्थः समयः कः ? = What is the exact time now ?
किमर्थं एतावान् विलम्बः ? = Why (are you) so late?	इदानीं भवतः समयावकाशः अस्ति वा ? = Are you free now? (Can you spare a few minutes for me ?)
रविवसरे कः दिनाङ्कः ? = What date is Sunday ?	रविवसरे चतुर्विंशतितमदिनाङ्कः ? = Sunday is 24th ?
पञ्चदशदिनाङ्के कः वासरः ? = Which / What day is 15th ?	भवतः शाला कदा आरब्धा ? = When did your school begin ?
जून प्रथम दिनाङ्के = On 1st June.	भवतः जन्मदिनाङ्कः कः ? = Which / What is your date of birth ?
हरिः ओम् = Hello	प्रतिष्ठानस्य कार्यालयः वा ? = Is it the Pratishthana office ?
राजुमहोदयस्य गृहं वा ? = Is it Mr. Rajus house?	एषा षट् शून्य शून्य शून्य चत्वारि वा ? = Is it 60004 ?
कः तत्र ? (कः संभाषणं करोति ?) = Who is speaking, please?	अहं कृष्णः । = I am Krishna, speaking.
कः अपेक्षितः ? = Whom do you want to speak to ?	कृष्णः गृहे अस्ति वा ? = Is Mr. Krishna at home?
क्षम्यतां सः गृहे नास्ति । = Sorry, he is not at home.	कृपया एतत् कृष्णं सूचयतु । = Would you kindly pass this on to Mr. Krishna ?
कृपया तं आह्वयति वा ? = Would you please call him ?	अस्तु, एकक्षणं तिष्ठतु = Yes, wait a minute, please.
कः दूरवाणीं कृतवान् इति वदामि ? = Who shall I say phoned him up?	सः श्वः आगच्छेत् । = He may be back, tomorrow.



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सुभाषितानि subhāṣitāni

Specific things to be maintained by the ruler.

कृषिर्वणिक्पथो दुर्गसेतुं कुञ्जरबन्धनम् ।
खन्याकरबलादानं शून्यानां च निवेशनम् ॥
अष्टवर्गमिमं राजा साधुवृत्तोऽनुपालयेत् ॥



(राष्ट्र में पालनीय
अज्निपु./९५/४४,४५)
kṛṣirvaṇikpatho
durgasetuṃ
kuñjarabandhanam|
khanyākarabalādānaṃ
śūnyānāṃ ca niveśanam ||
aṣṭavargamimaṃ rājā
sādhuvṛtto'nupālayet ||
(rāṣṭra meṃ pālāniya
ajnipu./95/44,45)

The ruler should manage the following eight places efficiently :- (1) Agriculture, (2) ways for business, (3)defence force, (4) elephant-management, (5)

treasury, (6) mines, (7) bridges on difficult places, (8) management of inhabited places.

(Jagadguru Shankaracharya Sri Mahasannidhanam Sri Sri Sri Bharati Tirtha Mahaswamigal at Rammaiampetti, Tirunelveli Vijayayatra @2012)

National worker duty.

कः कालः कानि मित्राणि, को देशः कौ व्ययागमौ ।
कश्चाहं का च मे शक्तिरिति चिन्त्यं मुहुर्मुहुः ॥
(राष्ट्र के पञ्चतंत्र / काकोलू. / 120)

kaḥ kālaḥ kāni mitrāṇi, ko deśaḥ kau vyayāgamau |
kaścāhaṃ kā ca me śaktiriti cintyaṃ muhurmuḥuḥ ||
(rāṣṭra ke pañcatamtra / kākolū. / 120)

Any leader of the nation should begin any work after considering the following things:- i) What is the time? ii) Who are my friends? iii) What kind of place is that ? iv) What is the position of the income and the expenditure? v) Who am I ? and vi) What is my power ?



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President's appointment.

अराजके हि लोकेऽस्मिन् सर्वतो विद्रुते भयात् ।

रक्षार्थमस्य सर्वस्य राजानमसृजत् प्रभुः ॥

(राष्ट्राध्यक्ष (महत्त्व) मनु / 7 /3)

arājake hi loke'smīn sarvato vidrute bhayāt |

rakṣārthamasya sarvasya rājānamasrjat prabhuḥ ||

(rāṣṭrādhyakṣa (mahattva) manu / 7 /3)

When there was no rule in this world, everyone used to run here and there being afraid of each other. In such a condition God appointed a President to protect the public.



© Dakshinamnaya Sri Sharada Peetham, Sringeri

Condemnable ruler.

वरं विषादनं राज्ञो
वरमग्नौ प्रवेशनम् ।

अनाथानां प्रपन्नानां
कृपणानामरक्षणात् ॥

(निन्दनीय शासक

स्क. पु., ब्र. ख./१७/२१)

varam viṣādanam

rājño varamagnau

praveśanam |

anāthānām

prapannānām

kṛpaṇānāmarakṣaṇāt ||

(nindanīya śāsaka ska. pu., bra. kha./17/21)

The ruler, who does not protect such persons, who require his shelter and are tortured, it is better for him to die by eating poison or entering into fire.

JANUARY 6, 2023 Ardrotsava was celebrated in the early hours of January 06, 2023. Jagadguru Sri Sri Vidhushekhara Bharati Sannidhanam graced the temple of Sri Malahanikareshwara Swami

||vidura nīti:||



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॥विदुर नीतिः॥

निश्चित्य यः प्रक्रमते नान्तर्वसति कर्मणः ।

अवन्ध्य कालो वश्यात्मा स वै पण्डित उच्यते ॥ २४ ॥

niścitya yaḥ prakramate nāntarvasati karmaṇaḥ |

avandhya kālo vaśyātmā sa vai paṇḍita ucyate || 24 ||

He who battles, having commenced anything, till it is completed, who never wasted his time, and who hath his soul under control, is regarded wise.

आर्य कर्मणि राज्यन्ते भूतिकर्माणि कुर्वते ।

हितं च नाभ्यसूयन्ति पण्डिता भरतर्षभ ॥ २५॥

ārya karmaṇi rājyante bhūtikarmāṇi kurvate |

hitam ca nābhyasūyanti paṇḍitā bharatarṣabha || 25||

They are called wise, O bull of the Bharata race, always delight in honest deeds, do what is safe for their happiness and prosperity, and never sneer at what is good.

न हृष्यत्यात्मसंमाने नावमानेन तप्यते

गाङ्गो हृद इवाक्षोभ्यो यः स पण्डित उच्यते ॥ २६॥

na hr̥ṣyatyaṭmasaṁmāne nāvamānena tapyate

gāṅgo hrada ivākṣobhyo yaḥ sa paṇḍita ucyate || 26||

He who exalteth not at honours, and grieve not at slights, and remain cool and unagitated like a lake in the course of Ganga, is reckoned as wise.

तत्त्वज्ञः सर्वभूतानां योगज्ञः सर्वकर्मणाम् ।

उपायज्ञो मनुष्याणां नरः पण्डित उच्यते ॥ २७॥

tattvajñaḥ sarvabhūtānām yogajñaḥ sarvakarmaṇām |

upāyajño manuṣyāṇām naraḥ paṇḍita ucyate || 27||

That man who know the nature of all creatures (viz., that everything is subject to destruction), who is cognisant also of the connections of all acts, and who is proficient in the knowledge of the means that men may resort to (for attaining their objects), is reckoned as wise. (Continues...)

Yaksha Prashna



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यक्षप्रश्नः

यक्ष उवाच

किंस्वित्प्रवसतो मित्रम् किंस्विन्मित्रं गृहे सतः ।
आतुरस्य च किं मित्रम् किंस्विन्मित्रं मरिष्यतः ॥

yakṣa uvāca

kiṁsvitpravasato mitram kiṁsvinmitraṁ gr̥he sataḥ ।
āturasya ca kiṁ mitram kiṁsvinmitraṁ mariṣyataḥ ॥

Yakṣa asked : Who is the friend of the hermit? Who is the friend of a householder? Who is the friend of a diseased? And who is the friend of one about to die?

युधिष्ठिर उवाच

सार्थः प्रवसतो मित्रम् भार्या मित्रं गृहे सतः ।
आतुरस्य भिषङ्गित्रम् दातं मित्रं मरिष्यतः ॥

yudhiṣṭhira uvāca

sārthaḥ pravasato mitram bhāryā mitraṁ gr̥he sataḥ ।
āturasya bhiṣaṅgitram dātaṁ mitraṁ mariṣyataḥ ॥

Yudhiṣṭhira replied : The friend of a hermit in a distant land is his companion, the friend of the householder is the wife; the friend of a sick man is the physician; and the friend of him about to die is charity.

यक्ष उवाच

कोऽतिथिः सर्वभूतानां किंस्विद्धर्म सनातनम् ।
अमृतं किंस्विद्राजेन्द्र किंस्वित् सर्वमिदं जगत् ॥

yakṣa uvāca

ko'tithiḥ sarvabhūtānāṁ kiṁsviddharma sanātanam ।
amṛtaṁ kiṁsvidrājendra kiṁsvit sarvamidam jagat ॥

Yakṣa questioned : Who is the guest of all creatures? What is the eternal duty? What is nectar? And What is this entire Universe? (Continues....)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter VI PEACE AND HAPPINESS

CHAPTER VII THE SADHANAS

1.Common Goal

But He warns us at the same time that they are not alternative paths either of which will take us to the goal; they are really two stages in the same road. The road is single but can be conveniently considered as consisting of two stages. Both portions of the road must be traversed before reaching the goal. Those who are just starting in the path of spiritual progress must necessarily resort to Karma to qualify them to proceed further towards Jnana :



आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ VI 3

ārurukṣormuneryogaṁ karma kāraṇamucyate|
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate ॥ VI 3

"To the aspirant who desires to ascend to Yoga, Karma is the means; to the same person after he has ascended to Yoga, Renunciation is the means."

The Lord points out that it is foolish to think of them as distinct paths:

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः । V 4

एकं सांख्यं च योगं च यः पश्यति स पश्यति । V5

sāṁkhyayogau pṛthagbālāḥ pravadanti na paṇḍitāḥ | V 4

ekaṁ sāṁkhyam ca yogaṁ ca yaḥ paśyati sa paśyati | V5

The path of Action must be trodden before one can enter on the further path of Renunciation:

संन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः । V6

saṁnyāsastu mahābāho duḥkhamāpnumayogataḥ | V6



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Simply because those who have entered the path of Renunciation seem to be nearer the goal, it does not follow that those in the path of Action will not reach that goal or have any different goal to reach. The Lord assures us that the state which is reached by the Jnanis is ultimately attained even by the Karmayogis :

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते । V 5 yat sām̐khyaiḥ prāpyate sthānaṁ tadyogairapi gamyate | V 5

The ultimate goal of both is the same; it is immediate to the Jnanayogi: to the Karmayogi it is mediate as he has to pass through Jnanayoga on his way to the goal.

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् v 4 ekamapyāsthitaḥ samyagubhayorvindate phalam v 4

Thus it will be seen that Karma and Jnana along with Bhakti which is auxiliary to both are all equally necessary and none of them can be neglected or ignored. When they are so interrelated and inter- dependent, it is a futile discussion as to their relative importance or superiority. The Lord clubs them all together and brings out this synthesis clearly and concisely in the passage:

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः । XVIII 46 svakarmanā tamabhyarcya siddhiṁ vindati mānavaḥ | XVIII 46

"Through the performance of the duties enjoined on him, man worships God and thereby attains perfection." (Will Continue...)

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