

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

अभ्यूर्णाति यन्नग्नं भिषक्ति विश्वं यत्तुरम् ।

प्रेमन्धः ख्यन् निः श्रोणो भूत् ॥

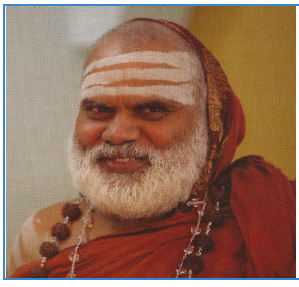
ऋ.8/79/2

abhyūrṇauti yannagnaṃ bhiṣakti viśvaṃ yatturam |

premandhaḥ khyan niḥ śroṇo bhūt ||

ṛ.8/79/2

The Creator of this world, God, covers the naked person and gives health to the diseased immediately. A blind person can see and a lame of both legs can walk when He shows kindness to them.



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Acharya Sandesham

Jagadguru said that we have to follow the path shown to us by Sri Adi Shankaracharya. God and Guru. It is the Lord alone who removes our suffering while the Guru shows us the right path. The Lord is self-sufficient and is beyond needs. So it is only for our own good that we approach



the Lord, worship Him or even remember Him.

Man essentially commits two kinds of sins. He does not do what he has to do, and does what he should abstain from.

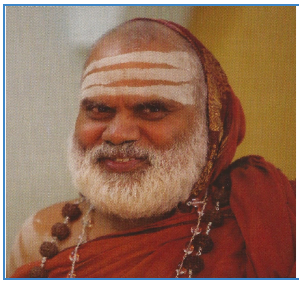
यत्कृत्यं तन्न कृतं यदकृत्यं तत्कृत्यवदाचरितम् ।
उभयोः प्रायश्चित्तं शिव तव नामाक्षरद्वयोच्चरितम् ॥

Chanting the names of the Lord are a sure means to absolve oneself of both these types of sins. The Jagadguru also pointed out that Sri Adi Shankaracharya has advocated that one must do their duty properly, shun ego and be in the company of Satpurushas.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji at Ernakulam April 11-12, 2012 Vijaya Yatra)

Camp : Ernakulam, 2012 Vijaya Yatra.

<https://vijayayatra.sringeri.net/archiveyatra/ernakulam-april-11-12-2012/>

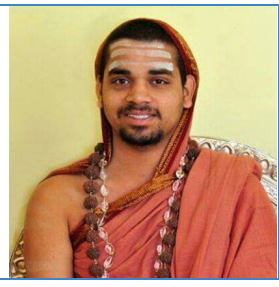


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The Path of Dharma Śāstra

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.

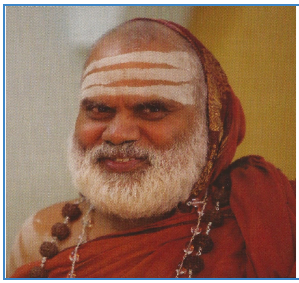
The recorded teachings, Q and A sections by Swami Omkaranada Saraswati.



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 : What is the vision behind begetting and bringing up children?

Swamiji : One should have children for dharma samrakshanam (preservation of dharma). Acharyaaya priyam dhanam aahritya prajaatantum maa vyavacchetseeh -after giving dakshina

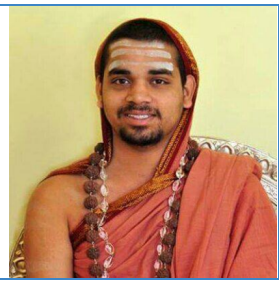


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to guru you should proceed to do what will not break the lineage. That means – getting married and having children not for pleasure but as a responsibility.

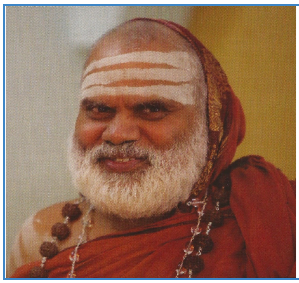
By listening to the teachings of gurus, we give back to our rishis and by conducting rituals we give back to the devas (Gods presiding the five elements and aspects of this creation). The vision behind begetting children is to pass on the rich tradition and culture as an expression of gratitude to our ancestors who gave us these precious treasures. If we do not pass on our practices, they will be lost.



Jagadguru Śankaracārya His Holiness MahāSannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni ,2012 Vijaya Yatra

Question : What are the benefits of having good children?

Swamiji : It is said that these joys brought by a child are the greatest of all sense pleasures of touch, taste, hearing etc. The soft touch of a baby and their warm hug elates the parents. Even

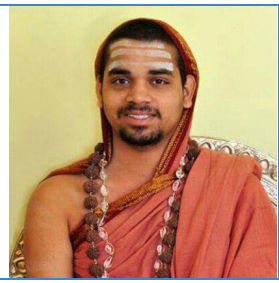


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a simple porridge mixed and messed up by a little child is sure to be tastier than amrut/ nectar. Their babbling, their unclear baby language is sweeter than the flute and other musical instruments. Music from these inert instruments depends upon the practice and delivery of the person playing them. They are bound by rhythm and beat (sruti, talam). Whereas a baby's sweet notes have no defining boundaries like rhythm and beat but are a treat to the ears. As he grows, when he learns and speaks sastra vishayam, that gives them greater happiness. Those who are blessed with children who are not after sense enjoyments, respect elders, fear sins and do what is right will never face sorrow in future births also.

Question : What do the parents owe their children?

Swamiji : Childrens' conduct is dependent upon Parents' conduct. Parents should bring up children steeped in dharma. Children will find out the way to earn Artha (material benefits) and kama (sense enjoyment). Personal life and privacy rules are the focus of a materialistic lifestyle. Whereas in our culture the focus of life is communal and social welfare. Child upbringing is built on sacrifice (tapas) not on sense pleasures.

A father should make his children knowledgeable and cultured. He should make them conference-ready and make them stand out in a forum of learned men. That begets him punyam says Valluvar in kural #67. Commentators add an important point here - If a father pampers the child with his riches when young before the child is mature, it will not give benefits later; it will only end up in social evil. Parents should grow up their most diligently. Even the slightest chance may topple a child from the right path. Parents should behave responsibly to bring up good children. They must express love and care.

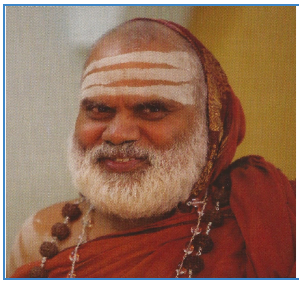
Question : What do the children owe their parents?

Swamiji : A child's duty towards his parents is to behave in such a manner that the learned (with dharmanushtanam, atma jnanam) wonder what tapas the father did to have him as a child. A child should get a good name for his family. Each generation should beat the quality of the previous generation in terms of knowledge and good conduct. When their knowledge coupled with values benefits the world around them, that will make the parents happy.

pradoṣe dīpaka: candra: prabhāte dīpako ravi:|

trailokye dīpaka: dharma: suputra: kuladīpaka:||

Moon illumines the twilight & sun the day. Dharma illumines the three worlds; an illustrious & honourable child enlightens the entire clan! (these are based on Thirukural adhikaram on 'Makat peru' including commentaries explained by Pujiyasri Swami Omkarananda)



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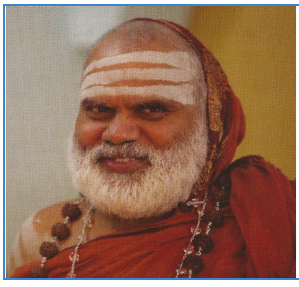


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Learn Sanskrit

अस्तु, श्वः पुनः दूरवाणीं करोमि । = O.K. I will ring him up again tomorrow.	किं इदानीमपि न आगतवान् वा ? = What ? Hasn't he come yet?
तस्य दूरवाणी संख्या का ? = What is his phone number ?	गृहे मिलेत् वा ? = Will he be available at home ?
मद्रासतः इदानीमपि न आगतवान् । = Not yet returned from Madras.	अवश्यं सूचयामि । = Certainly I will inform him.
स्थापयामि वा ? = Shall I put down the phone ? (Shall I hang up ?)	किञ्चित् उच्चैः वदतु । = Speak louder, please.
रूप्यकस्य कति फलानि ? = How many a rupee ?	एकैकस्य पञ्चविंशतिपैसाः । = 25 paise each, please.
रूप्यकस्य पञ्च । = Five per rupee.	शुद्धं नवनीतं ददातु । = Give me good butter, please.
पुस्तकानि समाप्तानि । = The book is out of stock.	एतद् पुस्तकं नास्ति वा ? = Don't you have this book ?
तण्डुलः सम्यक् नास्ति । = The rice is not good.	दशपैसाः न्यूनाः सन्ति । = The amount is short by 10 paise.
मम व्यवहारं समापयतु = Please settle my account.	भवतः परीवृत्तिः कथमस्ति? = How is your business ?
तत्र गमनं मास्तु भोः, सः बहुमूल्यं वदति । = He is very expensive, let us not go to him.	कृपया देयकं / प्राप्तिपत्रं ददातु। Please give me the bill/receipt.
विंशतिरूप्यकाणि वा ? तर्हि मास्तु । = Is it Rs.20? Then I don't want it.	आवश्यकं आसीत्, परन्तु भवान् मूल्यं अधिकं वदति । = I wanted it, but you quote a very high price.
भवतः कृते इति न्यूनमूल्येन ददामि । = I am selling it at a lower price to you.	पार्श्वोपे पृच्छतु । = Please enquire at the next shop.
एतावत् न्यूनमूल्येन अन्यत्र कुत्रापि न मिलति । = You can't get it cheaper anywhere else.	



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सुभाषितानि subhāṣitāni



Admirable Killing.

एकस्मिन् यत्र निधनं
प्रापिते दुष्टकारिणि ।
बहूनां भवति क्षेमं तस्य
पुण्यप्रदो वधः ॥
(प्रशंसनीय वध
विष्णुपूराण/१/१३/७४)
ekasmin yatra
nidhanam prāpīte
duṣṭakāriṇi |
bahūnāṃ bhavati
kṣemaṃ tasya
punyaprado vadhaḥ ||

(praśaṃsanīya vadha viṣṇupūrāṇa/1/13/74)

If killing a sinful person is good for the people, then killing him is a holy work.

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

Happiness is the best wealth.

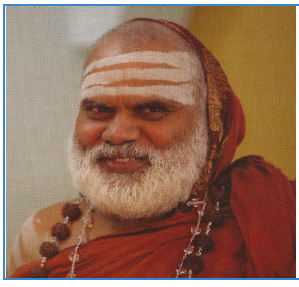
सर्पाः पिबन्ति पवनं न च दुर्बलास्ते, शुष्कैस्तृणैर्वनगजा बलिनो भवन्ति ।
कन्दैः फलैर्मुनिवरा गमयन्ति कालम्, सन्तोष एव पुरुषस्य परं निधानम् ॥
(सन्तोष ही सर्वश्रेष्ठ धन है पञ्च./मित्रसम्प्राप्ति/148)

sarpāḥ pibanti pavanaṃ na ca durbalāste, śuṣkaistr̥ṇairvanagajā balino bhavanti |
kandaiḥ phalairmunivarā gamayanti kālam, santoṣa eva puruṣasya paraṃ nidhānam ||
(santoṣa hī sarvaśreṣṭha dhana hai pañca./mitrasamprāpti/148)

Serpents drink air in place of food but they do not become weak; forest elephants become strong with dry straws; worthy ascetics pass their time by eating tuber roots and fruits. So happiness, indeed, is the ultimate resort of a person.

Speak Sweet.

हे जिहवे! कटुकस्नेहे मधुरं किं न भाषसे ? |
मधुरं वद कल्याणि ! लोकोऽयं मधुरप्रियः ॥
(मीठा बोलो चाणक्यनीति/3/132)

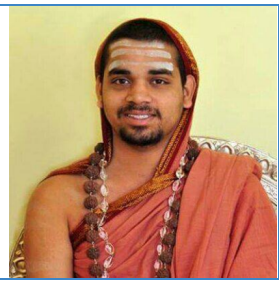


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he jihve! kaṭukasnehe madhuraṃ kiṃ na bhāṣase ? |
madhuraṃ vada kalyāṇi ! loko'yaṃ madhurapriyaḥ ||
(mīṭhā bolo cāṇakyanīti/3/132)

O my tongue! It may be that you love bitter words, but still why do you not speak sweet ? O well-wisher, speak sweet. This world likes only sweet things.

Beauty of Go-Rasa.

विना गोरस को रसो भोजनानां विना गोरसं को रसो भूपतीनाम् ।
विना गोरस को रसः कामिनीनां विना गोरसं को रसः पण्डितानाम् ॥

(गोरस का महत्व अज्ञात)

vinā gorasa ko raso bhojanānāṃ
vinā gorasaṃ ko raso
bhūpatīnām |
vinā gorasa ko rasaḥ kāmīnīnām
vinā gorasaṃ ko rasaḥ
paṇḍitānām ||
(gorasa kā mahatva ajñāta)

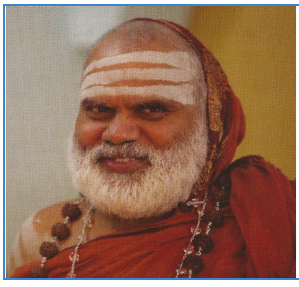
In this verse, 'go' is used for cow, land, senses and language. If there is no gorasa (milk, curd, butter etc.) the food is tasteless. If there are no goras (corns, fruits in a land), the land is useless for a king. If there is no gorasa (beauty of organs) in women, they have no attraction. If there is no gorasa (beauty of language) the learned persons are not attracted by such composition.



© Dakshinamnaya Sri Sharada Peetham, Sringeri

Jagadguru Sri Sri Sri Vidhushekhara
Bharati Mahaswamiji offered worship at
the temple of Lord

Rishyashringeshwara at Kigga near Sringeri on Feb 2, 2023.



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||vidura nīti:||

॥विदुर नीतिः॥

प्रवृत्त वाक्चित्रकथ ऊहवान्प्रतिभानवान् ।

आशु ग्रन्थस्य वक्ता च स वै पण्डित उच्यते ॥ २८ ॥

pravṛtta vākcitrakatha ūhavānpratibhānavān |
āśu granthasya vaktā ca sa vai paṇḍita ucyate ||
28 ||

He who speaks boldly, can converse on various subjects, knows the science of presentation of argument, possesses genius, and can interpret the meaning of what is written in books, is determined as wise.

श्रुतं प्रज्ञानुगं यस्य प्रज्ञा चैव श्रुतानुगा ।
असम्भिन्नार्य मर्यादः पण्डिताख्यां लभेत सः ॥ २९ ॥

śrutaṁ prajñānugaṁ yasya prajñā caiva
śrutānugā |

asambhinnārya maryādaḥ paṇḍitākhyāṁ
labheta saḥ || 29 ||

He whose studies are regulated by reason, and whose reason follows the scriptures, and who never abstained from paying respect to those that are good, is called a wise man.

अश्रुतश्च समुन्नद्धो दरिद्रश्च महामनाः ।

अर्थाश्चाकर्मणा प्रेप्सुर्मूढ इत्युच्यते बुधैः ॥ ३० ॥

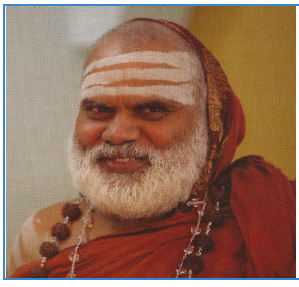
aśrutaśca samunnaddho daridraśca mahāmanāḥ |

arthāṁścākarmaṇā prepsurmūḍha ityucyate budhaiḥ || 30||

He, on the other hand, who is ignorant of scripture yet egoistical, poor yet proud, and who resorted to unfair means for the obtaining of his objects, is a fool.

(Continues...)





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Yaksha Prashna

यक्षप्रश्नः

युधिष्ठिर उवाच

अतिथिः सर्वभूतानामग्निः, सोमो गवामृतम् ।

सनातनोऽमृतो धर्मो, वायुः सर्वमिदं जगत् ॥

yudhiṣṭhira uvāca

atithiḥ sarvabhūtānāmagniḥ, somo gavāmṛtam |

sanātano'mṛto dharmo, vāyuḥ sarvamidam jagat ||

Yudhiṣṭhira replied: Agni is the guest of all creatures; The milk of the cow is nectar; Sacrifice to fire which is eternal therewith is the eternal duty; and this Universe consists of air alone.

यक्ष उवाच

किंस्विदेको विचरते जातः को जायते पुनः ।

किंस्विद्धिमस्य भैषज्यं किंस्विदावपनं महत् ॥

yakṣa uvāca

kiṁsvideko vicarate jāta: ko jāyate punaḥ |

kiṁsviddhimasya bhaiṣajyam kiṁsvidāvapanam mahat ||

Yakṣa questioned : What travels all alone? What is that which is reborn after its birth? What is the remedy against colds ? And what is the largest field?

युधिष्ठिर उवाच

सूर्य एकाकी चरते चन्द्रमा जायते पुनः ।

अग्निर्हिमस्य भैषज्यं भूमिरावपनं महत् ॥

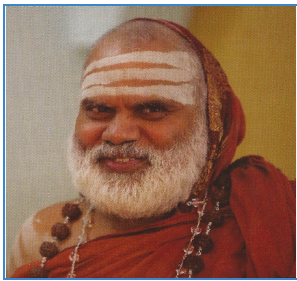
yudhiṣṭhira uvāca

sūrya ekākī carate candramā jāyate punaḥ |

agnirhimasya bhaiṣajyam bhūmirāvapanam mahat ||

Yudhiṣṭhira replied: The Sun travels all alone; the Moon takes birth a new; Fire is the remedy against cold and the Earth is the largest field.

(Continues....)

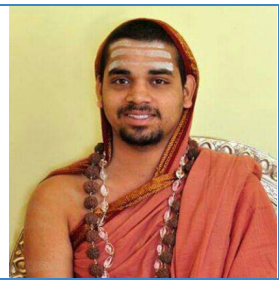


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter VI PEACE AND HAPPINESS

CHAPTER VII THE SADHANAS

1.Common Goal

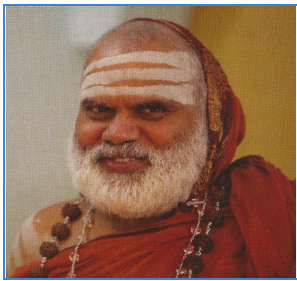
This is on a par with the sentence "Go into that room, search for the book and read it". There may be a sequence among the going, the searching and the reading. But none of them is less important or less necessary than the others. The ultimate benefit no doubt follows from reading but going into the room and searching for the book are equally important and indispensable and help towards the ultimate benefit. It is in this sense that Sri Sankaracharya says that the ultimate Freedom is the immediate result of Knowledge alone; he does not anywhere deny or belittle the importance of or the necessity for Karma and Bhakti

which lead on to the same goal of Freedom though mediately, that is, through the gateway of Jnana.

2. An Illustration

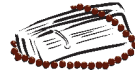
Suppose a gentleman is reclining in an easy chair in his house and enjoying the sweet repose which laziness alone can give. A friend passing along the street peeps in and casually informs him that there is to be a brilliant lecture by a famous scholar that very evening in the Bhajana-Mandir about a mile off. The gentleman who has an inherent taste for such things is at once aware of a disturbance to his repose and feels a mental unrest brought on by the desire to hear the lecture. This makes him get up and dress himself in an attire suitable for a walk on the public road and appropriate to the society that may be found in the lecture hall.

The same unrest, more commonly called a longing, then takes him to the road and makes him walk along it step by step carefully observing the turnings and bye-paths if any on his way to the Bhajana- Mandir. His legs move almost automatically; but the movements are certainly traceable to that primary unrest which made him get up from the easy chair. While going along the road, if he allows himself to be attracted by a cinema hall, a beautiful garden, a sweetmeat stall or a dear friend, he cannot proceed any further. This wayside attraction, if it is potent enough to blur or override the initial longing with which he started, is, in relation to the latter,

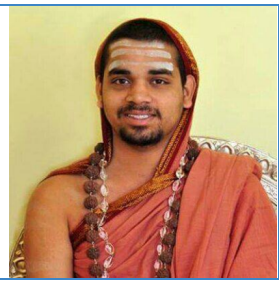


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

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called a distraction. The new unrest that is caused by these distractions very often insists upon being allayed immediately and in preference to the initial unrest. The gentleman whose longing to hear the lecture is intense and firm will not, however, allow himself to be lured by these distractions on the way, but will pass on ignoring them completely or in any case subordinating their importance to that of the lecture.

Once he reaches the lecture hall, he has no more need to walk. That is, his legs will now be free from the necessity for any movement. But he cannot be whirling his hands about here and there. He has to restrain their movements also. He ought not to allow his eyes to wander about the hall to appreciate its architectural beauty or to count the number of rafters or to notice the dresses of the members of the audience. He ought not to allow his ears to be attracted by the catches of a popular song sung by somebody in the streets or his fingers to beat time in consonance therewith. It will not be enough either if he focusses his eyes and ears on the lecturer and his words; he must not allow his mind to run back to his house and think of the bunch of keys which he has left by oversight on his table at home. That is, not only his physical body but his mind and senses must be attuned to the lecture.

It is our ordinary experience that, even though we attune ourselves in this way, we very often fail to profit by the lectures we listen to. It may sometimes be due to the quality of the lectures themselves. We are now however considering a perfectly interesting and instructive lecture. To be able to fully imbibe its import, the gentleman must listen to it with a clear and open mind free from any preconceived notions which are likely to colour or mar the impression now sought to be conveyed by the lecturer.

(Will Continue...)

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