



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

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Prārthanā



Prayers

यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति ।
यो जागार तमयं सोम आह तवाहमस्मि सख्ये न्योकाः ॥

ऋ/5/44/14

yo jāgāra tamṛcaḥ kāmāyante yo jāgāra tamu sāmāni yanti |
yo jāgāra tamayaṃ soma āha tavāhamasmi sakhye nyokāḥ ||

ṛ/5/44/14

The person who remains careful, is praised, never becomes confused and gets help of Ishwara achieving His best friendship



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Acharya Sandesham

In His Anugraha Bhashanam, the Jagadguru said that people may be classified as Astikas and Nastikas. An Astika has faith in the existence of God, Dharma, reincarnation, and the Vedas. One who has neither of these beliefs is classified a Nastika. We belong to the category of Astikas since time immemorial.



A Nastika cannot easily be taught. Even a man who is completely ignorant can be taught. One who knows everything can also be told. But a Nastika is one who is like a man with half-baked knowledge.

अज्ञः

सुखमाराध्यः

सुखतरमाराध्यते विशेषज्ञः । ज्ञानलवटुर्विदगधं ब्रह्मापि नरं न रञ्जयति ॥

(Jagadguru Sankaracarya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji at Ernakulam April 12-13, 2012 Vijaya Yatra)

The Shruti (Veda) says – पुण्यो ह वै पुण्यः कर्मणा भवति पापः पापेन । – one attains joy by performing Punya and falls by sinning. It is our Dharma Shastras that decide what constitutes Punyam and what constitutes Papam (sin). Duryodhana tried to cause trouble to the Pandavas even after sending them to exile. But he himself was caught in trouble as he was captured by Gandharvas. At this juncture, Yudhishtira sent Arjuna and Bhima to help Duryodhana. Though his brothers were reluctant, Yudhishtira persuaded them to help their cousin, Duryodhana inspite of what he had done to them. It is natural to help those who have helped others, however the tendency to help even those who have caused us harm is the quality of a Mahatma. Mahatmas such as Yudhishtira are our ideal. They would be ready to sacrifice anything for Dharma, but never sacrifice Dharma. Sri Adi Shankara Bhagavatpada in His Bhashya writes thus about a Mahatma – यो हि इष्टादिलक्षणं कर्म आचरति, तमाचक्षते लोकाः धर्मं चरत्ययं महात्मा – People call him who adheres to the path of Dharma as Mahatma. It is not sufficient to say our ancestors were such people. They lived such Dharmic lives and fulfilled their life's purpose. One has to reflect if one is following in their footsteps and not merely say that one has come in such a lineage.

Camp : Kochi, 2012 Vijaya Yatra.

Link : <https://vijayayatra.sringeri.net/archiveyatra/kochi-april-12-13-2012/>



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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 : How does Valluvar account for the greatness of sanyasis?



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Swamiji : Thiruvalluvar says that divine texts should proclaim the greatness of sanyasis (Kural #21) but concludes that it is impossible to account for their greatness, like one can never count the dead men of this Universe (Kural #22).

He says that the greatness of sanyasis lies in doing what the rest cannot (Kural #26). They renounce 'I' and 'mine' (ahankaram, mamakaram) which others struggle to. To know their value, one should read and appreciate the time-tested wisdom contained in the literature of the land (Kural #28). Words of the renounced are complete, reflecting their purnatvam (completeness).

Question : The world generally honours achievers in various walks of life. How do we understand that the world honoured by the renounced?

Swamiji : Valluvar says that this world is honoured by the renounced (Kural #23). The renounced understand that this world is full of pairs of opposites - the nature of joys and sorrows, bondage and of liberation and remain unperturbed. They contribute maximum and consume minimum.

परोपकाराय फलन्ति वृक्षाः परोपकाराय वहन्ति नद्यः।

परोपकाराय दुहन्ति गावः, परोपकाराय सतां विभूतयः॥११॥

A sanyasi assures that none need be intimidated by him. He takes ahimsa and abhaya vrat. He innately showers grace and kindness to all beings (Kural #30).

As Bhagavan Sri Krishna says in the Gita (12.4) - सर्वभूतहिते रताः His entire focus is on the well-being of everyone.

Question : Indriya nigraham is praised in the Gita, Thirukural and several other texts. What does one gain by controlling the senses when there is so much to enjoy?

Swamiji : Will power and unseen powers (adrishta sakti) develop by the practice of indriya nigraham - protecting the senses from enjoyment of sense objects.(Kural #25) We have heard the story of how Gautama Rishi's curse could dislodge Indra who ruled the heaven. It is a fitting example to explain how the words of a rishi who had practised sense control/ tapas could impact the king of the devas.

Sri Krishna says in the Gita (Chap 5)

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्।

कामक्रोधोद्वेगं स युक्तः स सुखी नरः ॥ २३॥

One who keeps their senses under control till his end, he enjoys moksha. This world is bound by the renounced. The one who has not renounced is bound by this world. (Kural #27) Sanyasi knows that what we enjoy with our sense organs is a combination of five elements, the origin of all being brahman.

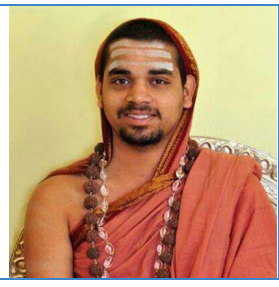


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If we follow the one who has mastery over his senses and mind (from raga-dvesha), we will be assured of permanent happiness. A guru should have jnana and should have indriya nigraha:/ vairagyam (Viveka janya vairagyam). Holding onto to such a guru is the seed for the treasure of permanent happiness/ moksha (Kural #24).

शान्ता महान्तो निवसन्ति सन्तो
वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्षवं जनान्
अहेतुनान् यानपि तारयन्तः ॥ ३७
Viveka chudamani

Learned noble men are calm and magnanimous. They do good to others as does the spring, and having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever.



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

Question : We have learnt that from desire springs anger. What about anger for the one who has renounced desires?

Swamiji : Those who have renounced their desires with the knowledge of the impermanancy of worldly things do not lose their mind in anger. They may express dissent towards some social evils.

If at all they do express their anger, it would be for the sake of conditioning the people around and would not last even a few moments. But the effect of causing their anger by wrong behaviour would be difficult to withstand. So, it is important for everyone to ensure right conduct that does not anger them. (Kural #29)

(these are based on Thirukural adhikaram on 'Neethar Perumai' including commentaries explained by Pujyasri Swami Omkarananda)



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Learn Sanskrit

एकपञ्चाशत् रु/ स्वीकुर्वन्तु । = Please take Rs.51-	नैव तत्र विवादः एव नास्ति । = No, no haggling, please.
एतद् वस्त्रं कुत्र क्रीतवन्तः ? = Where did you buy this cloth ?	भवान् अधिकं (मूल्यं) दत्तवान् । = You paid more.
किलो कृते कति ? = How much is this per kilo ?	फेनकस्य मूल्यं कियत् ? = How much does this soap cost ?
किलो दालस्य कृते कति रूप्यकाणि ? How much is the pulse per kilo ?	दन्तफेनः अस्ति वा ? = Have got toothpaste ?
तिष्ठतु ददामि । = Please wait, Ill give you.	कति/कियत् ददामि ? = How much shall I give you ?
इदानीं मास्तु, अनन्तरं आगच्छामि । = Not now, I will come later.	एतद् समीचीनं अस्ति वा ? = Is it good ?
वायुः एव नास्ति । = The wind is still.	आरात्रि वृष्टिः आसीत् । = It rained for the whole night.
घर्मो धर्मः । = Very hot indeed.	किं भोः ! क्लिन्नः अस्ति = You have perspired all over.
प्रातः आरभ्य एवमेव वृष्टिः = It has been raining like this since morning.	अद्य वृष्टिः भवति वा ? = Is it going to rain today ?
किं एषा उष्णता भोः ! = What sultry weather, you know.	शैत्यं अहो शैत्यं ! = It is very cold indeed.
महती वृष्टिः । = Heavy rain.	वृष्टितः एव भयम् । = I am frightened only of the rain.
दिने दिने शीतं अधिकं भवति । = The cold is increasing day by day.	यद्वा तद्वा वृष्टिः = Too much rain / It is raining cats and dogs.
वायुरहो वायुः । = Too much of wind / Too windy.	अत्र वायुः सुष्ठु वाति । = Nice breeze here.



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सुभाषितानि subhāṣitāni

Signs for knowing mental ideas.

आकारैरिङ्गितैर्गत्या चेष्टया भाषणेन च ।
 नेत्रवक्त्रविकारैश्च लक्ष्यतेऽन्तर्गतं मनः ॥
 (मन के भावों को जानने की विधि पञ्चत./मित्रभे./42)
 ākārairiṅgitairgatyā ceṣṭayā bhāṣaṇena ca ।
 netravaktravikāraiśca lakṣyate'ntargataṁ manaḥ ॥
 (mana ke bhāvoṁ ko jānane kī vidhi pañcata./mitrabhe./42)



Appearance of anybody, his hints, person moves, walk, actions, the way he speaks and the signs seen on eyes and face are helpful to know the ideas hidden in his mind

(Jagadguru Shankaracharya Sri Mahasannidhanam Sri Sri Sri Bharati Tirtha Mahaswamigal at Udumalaipettai, Vijayayatra @ April 23-24, 2017)

Persons unable to enjoy sleep.

अभियुक्तं बलवता दुर्बलं हीनसाधनम् ।
 हतस्त्वं कामिनं चौरमाविशन्ति प्रजागराः ॥
 (निद्रा से वञ्चित लोग वि.नी./1/13)
 abhiyuktaṁ balavatā durbalaṁ hīnasādhanaṁ ।
 hṛtasvaṁ kāmīnaṁ cauramāviśanti prajāgarāḥ ॥
 (nidrā se vañcita loga vi.nī./1/13)

The weak person who has no safety means if attacked by a stronger enemy, cannot enjoy a sound sleep. In the same way whose wealth is captured, other who is sexual, and who is a thief,



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such a person remains poor of sound sleep. Means the men mixed with worries cannot enjoy sound sleep.

Keeping off bad work.

अकृत्यं नैव कर्तव्यं प्राणत्यागेऽपि संस्थिते ।
न च कृत्यं परित्याज्यमेष धर्मः सनातनः ॥
(बुरे कर्मो का त्याग पञ्च./लब्ध./33)

akṛtyaṃ naiva kartavyaṃ prāṇatyāge'pi saṁsthite |
na ca kṛtyaṃ parityājyameṣa dharmah sanātanaḥ ||

(bure karmoṃ kā tyāga
pañca./labdha./33)

In Spite of the risk of life,
bad work should not be
done and good works
should not be ignored.



Jagadguru
Shankaracharya Sri
Sannidhanam
Vidhushekhara Bharati
Mahaswamiji at
Udumalaipettai Vijayayatra
April 23-24 , 2017

Point of views of Dharma, wealth and knowledge.

अजरामरवत् प्राज्ञो विद्यामर्थं च चिन्तयेत् ।
गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥
(विद्या, धन और धर्म के प्रति चिन्तन हितो./प्रस्ता./3)
ajarāmaravat prājño vidyāmarthaṃ ca cintayet |
grhīta iva keśeṣu mṛtyunā dharmamācaret ||

(vidyā, dhana aura dharma ke prati cintana hito./prastā./3)

A wise man should earn knowledge and wealth continuously in his life but considering this very short life, as if he is caught in his hair by death fire, he should do all his works according to Dharma.



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||vidura nīti:||

||विदुर नीति:||

स्वमर्थं यः परित्यज्य परार्थमनुतिष्ठति ।



मिथ्या चरति मित्रार्थे यश्च मूढः स उच्यते ॥ ३१ ॥

svamarthaṃ yaḥ parityajya parārthamanutiṣṭhati |
mithyā carati mitrārthe yaśca mūḍhaḥ sa ucyate ||
31 ||

He who, forsaking his own, concerned himself with the objects of others, and who practised deceitful means for serving his friends, is called a fool.

अकामां कामयति यः कामयानां परित्यजेत् ।

बलवन्तं च यो द्वेष्टि तमाहुर्मूढचेतसम् ॥३२॥

akāmāṃ kāmayati yaḥ kāmayānāṃ parityajet |
balavantaṃ ca yo dveṣṭi tamāhur mūḍhacetasam
||32||

He who wishes for those things that should not be desired, and forsake those that may legitimately be desired, and who bear malice to those that are powerful, is regarded to be a foolish soul.

अमित्रं कुरुते मित्रं मित्रं द्वेष्टि हिनस्ति च ।

कर्म चारभते दुष्टं तमाहुर्मूढचेतसम् ॥३३॥

amitraṃ kurute mitraṃ mitraṃ dveṣṭi hinasti ca |

karma cārabhate duṣṭaṃ tamāhur mūḍhacetasam ||33||

He who regards his foe as his friend, who hates and bears malice to his friend, and who commit wicked deeds, is said to be a person of foolish soul.

(Continues...)



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Yaksha Prashna

यक्षप्रश्नः

यक्ष उवाच

किंस्विदेकपदं धर्म्यम् किंस्विदेकपदं यशः ।

किंस्विदेकपदं स्वर्ग्यम् किंस्विदेकपदं सुखम् ॥

yakṣa uvāca

kiṃsvidēkapadaṃ dharmyam kiṃsvidēkapadaṃ yaśaḥ ।

kiṃsvidēkapadaṃ svargyam
kiṃsvidēkapadaṃ sukham ॥

Yakṣa questioned : What is
the highest refuge of virtue,
fame, heaven and of
happiness ?



युधिष्ठिर उवाच

दाक्ष्यमेकपदं धर्म्यम्, दानमेकपदं
यशः ।

सत्यमेकपदं स्वर्ग्यम्, शीलमेकपदं
सुखम् ॥

yudhiṣṭhira uvāca

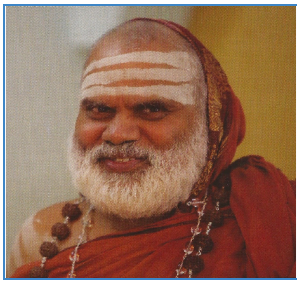
dākṣyamekapadaṃ

dharmyam, dānamekapadaṃ yaśaḥ ।

satyamekapadaṃ svargyam, śīlamekapadaṃ sukham ॥

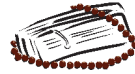
Yudhiṣṭhira replied: Liberality is the highest refuge of virtue; gift of fame; truth of heaven and good behaviour of happiness.

(Continues....)

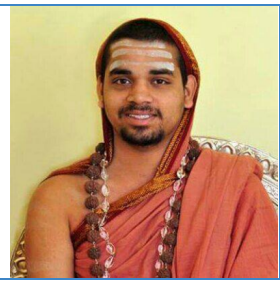


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter VI PEACE AND HAPPINESS

2. An Illustration



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

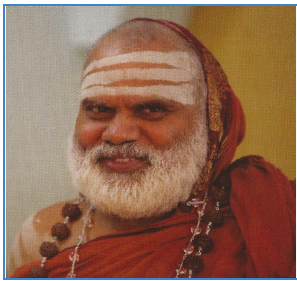
allow his mind to run back to his house and think of the bunch of keys which he has left by oversight on his table at home. That is, not only his physical body but his mind and senses must be attuned to the lecture.

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.

3. The Four Stages

It will thus be seen that the gentleman starting from a state of lethargy has to pass through four stages before he really profits by the lecture :-

1. Adjust the external appearance of the body to qualify him for a walk on the road and for entering the lecture hall.
2. Give the appropriate movements the limbs so that they may properly take him to his destination and insure at the same time against the progress being hampered by the several distractions likely to appear on the long way to that destination.
3. Cease from physical activities and concentrate the mind and the senses on the subject-matter of the lecture and create an attitude of perfect receptivity.
4. Receive, with perfect faith and with a clear and unbiased mind free from any kind of doubt or suspicion, the purport of the lecture.

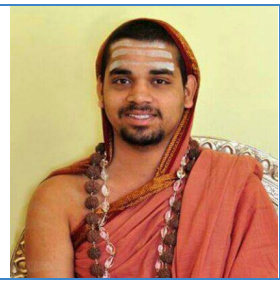


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The dress that he wears may be an external thing which has no "intrinsic" connection with the ability to appreciate a lecture, just as the gown has nothing to do with the capacity of an advocate to argue a case; but if he does not choose to dress himself properly, he may not be allowed to walk in the streets or to enter the lecture hall; even the dress therefore has its use in bringing him nearer to the lecture. If he gets up from the easy chair, handsomely dresses himself but fights shy of the trouble of a walk and chooses to resume his seat, he can never reach the lecture hall, much less hear the lecture; the walking, therefore, is necessary and useful in taking him to the lecture hall. But it will be of no use if on the way to it he allows himself to be attracted to an entertainment hall. Even if he duly reaches the lecture hall and sits there without moving his limbs or allowing his eyes or ears to stray away from the lecturer, will it be of any use if he is inattentive and allows his mind to wander away to think of something left undone in his house? Concentration of mind is, therefore, equally necessary. Will the lecture, again, be of any use to him if his mind is stocked with preconceived notions and offers an adamant front from which the truths enunciated by the lecturer only recoil? A clear and receptive intellect is also therefore indispensable. All these, the dressing, the walking, the listening and the imbibing, each in its own way, function towards the same end in view. They are all equally important and necessary. There cannot possibly arise any question of superiority or inferiority as among themselves. If such a question is asked, it is like asking "Which is superior, the foundation, the walls or the roofing ?" None of them can be useful in the way others are. The mere laying of the foundation without any attempt to put up the walls is certainly useless; so also an attempt to put up the walls without a foundation as well as an attempt to put up a roof without the walls. There may be a logical sequence among them, but that does not imply any relative importance. (Will Continue...)

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