



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



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Prārthanā



Prayers

प्रेता जयता नरऽइन्द्रो वः शर्म यच्छतु ।
उग्रा वः सन्तु बाहवोऽनाधृष्या यथासथ ॥
यजु. / 17/46

pretā jayatā nara'indro vaḥ śarma yacchatu |
ugrā vaḥ santu bāhavo'nādhṛṣyā yathāsatha ||
yaju. / 17/46

O the brave warriors! You are going to war. May you be victorious! The leader and prosperous ruler of the nation will give you all kinds of means of happiness. Let your arms be so strong which cannot be controlled but will kill the enemies.



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Acharya Sandesham

In His Anugraha Bhashanam the Jagadguru said that Sri Adi Shankaracharya has advocated the company of Satpurushas – “सङ्गः सत्सु विधीयतां”. When in the company of Satpurushas, we too attain their qualities of Paropakara. Even the Lord has taken incarnations solely for Paropakara. The Lord has explained in the Gita that an essential quality of a Satpurusha is to



have
compassion
towards all
beings – दया
भूतेषु

It is in the
nature of many
to forget when
someone helps
us, and
remember
when someone
offends us.
Satpurushas do
not have this

nature. Lord Rama is described by Sage Valmiki as

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Sṛī Bhārati Tīrtha Mahāswāmiji at Alappuzha April 13-14, 2012 Vijaya Yatra)

एकेनाप्युकारेण कृतेन परितुष्यति ।

न स्मरत्यपकाराणां शतमप्यात्मवत्तया ॥

Lord Rama remembered even a small favor rendered to Him but forgave anyone even if they had offended Him many times. Lord Shiva has shown that man should learn to see in others their good qualities and not focus on their undesirable qualities. Both the moon and the Halahala poison had come out of the ocean. Lord Shiva kept the crescent moon on his forehead and swallowed the Halahala poison. The Jagadguru further added that the character of Satpurushas is such that they will be able to find a good quality even in a great sinner.

The Jagadguru's Anugraha Bhashanam also touched upon another of Sri Adi Shankaracharya's Upadesha – “भगवतो भक्तिर्दृढायीताम्” – that one must strengthen one's devotion to the Lord.

Camp : Alappuzha, 2012 Vijaya Yatra.

Link : <https://vijayayatra.sringeri.net/archiveyatra/alappuzha-april-13-14-2012/>



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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.

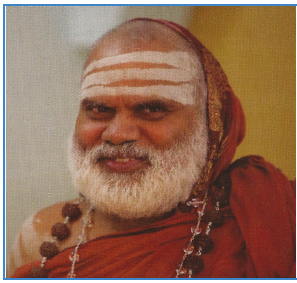
The recorded teachings, Q and A sections by Swami Omkaranada Saraswati.



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 makes a man cultured?

Swamiji: A person should develop qualities that make him great and a role model - strength of mind, quality in action, ability to perform difficult tasks properly, humility, not exposing other's

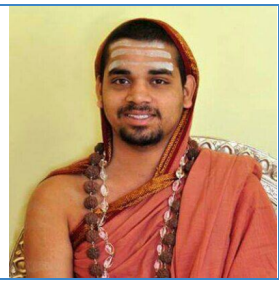


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faults, benevolence, intellectual honesty, being unperturbed by worldly riches, righteousness, truthfulness, prioritising values and doing good even to someone who has hurt them.

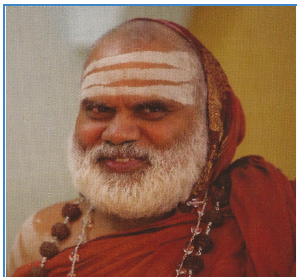
In addition, being easily approachable and being empathetic towards everyone makes one cultured. Some people become unapproachable to those in need of becoming big. But a person born in a noble family is careful to ensure being approachable.

Cultured people never fall from their great qualities, are always role models to others, possess

love/ empathy and are approachable to any one in need. Their good conduct is not conditional upon the behaviour of the other person. (Kural #991,992)

(Jagadguru Śankaracārya His Holiness MahāSannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji performing Sri Dakshinamoorthy Pooja at Śrī Swami Chidbhananda Ashram, Vedapuri, Theni ,2012 Vijaya Yatra)

Question : What is the benefit of cultured conduct?

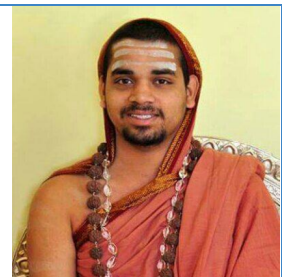


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Swamiji : It is culture that defines humanity. Human species would be no different from animals or would have continued to be primitive if they had not cultivated culture in civilizations. (#993)

Thiruvalluvar says that a person may have a sharp intellect but is akin to a tree if he lacks cultured conduct. (#997) It is important to understand that what is understood in the modern world is outward culture whereas what is defined in our ancient texts is internal culture. While external culture can easily be developed by one with internal culture, it needs a lot of effort to cultivate internal culture.

This universe is sustained by the presence of people with a good value system and culture. If there is no one who follows a rule, that rule becomes inoperational and gradually forgotten. But for cultured people, this world would have been reduced to dust. (#996)

Question : What does culture bring to a person?

Swamiji : Being dharmic and expressing it by being cultured makes one useful to the society and himself. #994

Even if one behaves inimically, taunts or cracks a joke at their expense, a cultured person does not stoop down and react similarly. They respond without giving up their cultured conduct. In short, culture makes one extend good behaviour even to an enemy. (#995, #998)

Question : What if one does not cultivate cultured conduct?

Swamiji : If one does not know to move easily with others in a cultured manner with joyous interaction, to such a person this world lies in darkness even during the day (#999). Without exposure and ability to gel with people around, he will contain himself within four walls and not be able to appreciate the goodness of the world around.

All that he has will not be of any purpose. He may be wealthy, but no one will approach him for help. It will go to the wrong hands purposelessly. He may be intelligent, but he cannot conference with others. His resources become wasteful like milk stored in an unclean vessel curdling thereby losing its taste and utility.#1000

So, it is important to cultivate internal culture and for those of us who may be rich in internal culture to adapt to righteous external culture to be amicable/ congenial and useful to others around and thereby progress in life.

(these are based on Thirukural adhikaram on 'Panbudaimai' based on commentaries and the teachings of Pujyasri Swami Omkarananda)



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Learn Sanskrit

बहु औष्ण्यं किल ? = It is very hot, isn't it ?	अद्य किञ्चित् शैत्यं अधिकम् = It is a bit colder today.
भवतः प्रदेशे वृष्टिः कथम् ? = Have you had rain in your place ?	कुत्रापि वृष्टिः नास्ति = No sign of rain anywhere.
अद्य प्रातराशः का ? = What have you cooked for breakfast ?	अद्य पाको नाम पाकः (अद्यतन पाकः बहु सम्यक् अस्ति = Today's cooking is really grand.
किमर्थं अद्य रुचिरेव नास्ति = Why dishes are not tasty today ?	रुचिकरं नास्ति वा ? = Aren't they tasty, really ?
लवणं एव नास्ति = No salt at all.	व्यञ्जने लवणं न्यूनम् = This curry has no salt at all
अन्नं बहु उष्णम् = The rice is very hot.	तद् किञ्चित् परिवेषयतु Serve the other dish a bit more.
जलं पूरयतु = Get me some water, please.	एकचषकं जलं आनयतु =Get me a glass of water, please
किञ्चित् व्यञ्जनं परिवेषयतु = Get me some dry curry.	अन्नं = rice
क्वथितम् = Sambar	तक्रम् = buttermilk
व्यञ्जनम् = dry curry	सारः = soup
उपदंशम् = pickle	तैलम् = oil
उपसेचनम् = Chutney	लवणम् = salt
घृतम् = ghee	पर्पटम् = Pappadam



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सुभाषितानि subhāṣitāni

Real definition of Dharma.

कर्शनार्थो हि यो धर्मो मित्राणामात्मनस्तथा ।
व्यसनं नाम तद्राजन्, न धर्मः स कुधर्म तत् ॥
धर्म का सत्य स्वरूप महा. / वन. / 33 / 21

karśanārtho hi yo dharmo mitrāṇāmātmanastathā |
vyasanaṃ nāma tadrājan, na dharmah sa kudharma tat ||
dharma kā satya svarūpa mahā. / vana. / 33 / 21

That dharma, which weakens oneself and the friends, is not really a dharma. O king Yudhiṣṭhira, that is woe in the real sense of the word. So that is adharma in place of dharma



Importance of work

कर्मणोऽपि प्रधानत्वं, किं कुर्वन्ति शुभा ग्रहाः ।
वसिष्ठदत्तलग्नेऽपि जानकी दुःखभागिनी ॥
कर्म की ही मुख्यता चाणक्यराजनीतिशास्त्र / 236

karmaṇo'pi pradhānatvaṃ, kiṃ kurvanti śubhā grahāḥ |
vasiṣṭhadattalagne'pi jānakī duḥkhabhāginī ||
karma kī hī mukhyatā cāṇakyaṛājanītiśāstra / 236

Work is more important than fate. Favourable planets can do nothing. We see that even after setting a beneficial Muhurta (Lagna) by Vasiṣṭha, Sītā had to suffer badly in her life.

(Jagadguru Shankaracharya Sri Mahasannidhanam Sri Sri Sri Bharati Tirtha Mahaswamigal at SRINGERI JUNE 1, 2022 The 143rd Aradhana of the 32nd Acharya of Dakshinamnaya Sri Sharada Peetham, Jagadguru Sri Vridha Nrisimha Bharati Mahaswamiji)

Collection of Money and its Method.

पक्वं पक्वमिवारामात्फलं राज्यादवानुयात् ।
आत्मच्छेदभयादामं वर्जयेत्कोपकारकम् ॥
राष्ट्र में धनसंग्रह-विधि कौटिलीय-11/5/2/70

pakvaṃ pakvamivārāmātpalaṃ rājyādavānuyāt |
ātmacchedabhayādāmaṃ varjayetkopakāraḥ ||
rāṣṭra meṃ dhanasaṃgraha-vidhi kauṭīliya-11/5/2/70



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As a ripe fruit is taken from the garden, in the same way the ruler should earn money from the culprits by imposing fine but taking money from the innocent should be avoided, because it is harmful as to take away an unripe fruit.



Helpful Ruber.

निर्धनोऽपि सुखं
यायान्नूनं शासति
राष्ट्रिये ।
शासत्यराष्ट्रिये सौख्यं
लभते धनिकोऽपि न॥
सुखद शासक
nirdhano'pi
sukham
yāyānnūnam
śāsati rāṣṭriye |

śāsatyarāṣṭriye saukhyaṃ labhate dhaniko'pi na||
sukhada śāsaka

When the citizens of the nation govern, in such circumstances even the poor enjoy their lives but when any foreigner governs, in that case even the rich cannot achieve peace and happiness.

(Jagadguru Shankaracharya Sri Sannidhanam Vidhushekhara Bharati Mahaswamiji visit RIL Factory, Karur, Karnataka, Nov 5&6, 2018 Vijaya Yatra)

Destroying the enemies.

हन्त्वेनान् प्रदहत्वरिर्यो नः पृतन्यति ।
क्रव्यादाग्निना वयं सपत्नान् प्र दहामसि ॥
शत्रुवध अथर्व. / 13/1/29
hantvenān pradahatvariryo naḥ pṛtanyati |
kravyādāgninā vayaṃ sapatnān pra dahāmasi ||
śatruvadha atharva. / 13/1/29

The enemies who attack our nation may be burnt in the fire of our rage! Let us kill all such enemies in the way, as dead bodies are burnt in the cemetery-fire.



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॥vidura nīti:॥

॥विदुर नीतिः॥

संसारयति कृत्यानि सर्वत्र विचिकित्सते ।

चिरं करोति क्षिप्रार्थे स मूढो भरतर्षभ ॥ ३४ ॥

saṁsārayati kṛtyāni sarvatra vicikitsate |

ciraṁ karoti kṣiprārthe sa mūḍho

bharatarṣabha || 34 ||

O bull of the Bharata race, he who divulged his projects, doubteth in all things, and spendeth a long time in doing what requireth a short time, is a fool.

श्राद्धं पितृभ्यो न ददाति दैवतानि नार्चति ।

सुहृन्मित्रं न लभते तमाहुर्मूढचेतसम् ॥- ॥

śrāddhaṁ pitṛbhyo na dadāti daivatāni nārcati

|

suhṛnmitraṁ na labhate

tamāhur mūḍhacetasaṁ ||- ||

He who did not perform the Sraddha for the Pitris, nor worshipped the deities, nor acquired noble-minded friends, is said to be a person of

foolish soul.

अनाहूतः प्रविशति अपृष्टो बहु भाषते ।

विश्वसत्यप्रमतेषु मूढ चेता नराधमः ॥ ३५ ॥

anāhūtaḥ praviśati aprṣṭo bahu bhāṣate |

viśvasatyapramatteṣu mūḍha cetā narādhamah || 35 ||

That worst of men who entereth a place uninvited, and talketh much without being asked, and reposeeth trust on untrustworthy wights, is a fool.

(Continues...)



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Yaksha Prashna

यक्षप्रश्नः

यक्ष उवाच

किंस्विदात्मा मनुष्यस्य किंस्विद्दैवकृतः सखा ।

उपजीवनं किंस्विदस्य किंस्विदस्य परायणम् ॥

yakṣa uvāca

kiṁsvidātmā manuṣyasya kiṁsviddaivakṛtaḥ sakhā ।

upajīvanaṁ kiṁsvidasya kiṁsvidasya parāyaṇam ॥

Yakṣa asked: What is the soul of man? Who is that friend given by God to man? What is man's chief support, And what also is his chief refuge?

युधिष्ठिर उवाच

पुत्र आत्मा मनुष्यस्य भार्या
दैवकृतः सखा ।

उपजीवनं च पर्जन्यो दानमस्य
परायणम् ।

yudhiṣṭhira uvāca

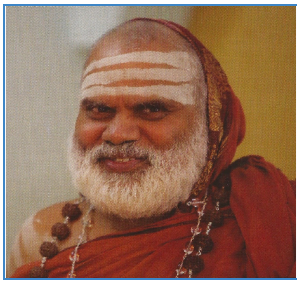
putra ātmā manuṣyasya
bhāryā daivakṛtaḥ sakhā ।

upajīvanaṁ ca parjanya
dānamasya parāyaṇam ।



Yudhiṣṭhira replied: The son is a man's soul; the wife is the friend given to man by the Gods; the clouds are his chief support; and gift is his chief refuge.

(Continues....)

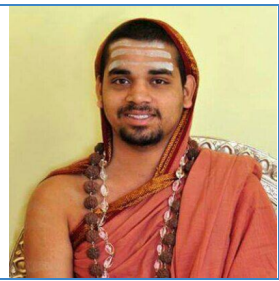


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter VII the SADHANAS

4. The Four Steps



What We have been saying as regards the gentleman out to hear a lecture is equally applicable to the highest knowledge of the Self postulated in the Vedanta. There also there are four steps;

1. The first, corresponding to the dressing and other preparations for starting, is Achara, Regulation of the body and its surroundings with a view to getting competency or Adhikara to tread the path of spiritual progress.

2. The second, corresponding to walking towards the lecture hall without being distracted by the attractions on the way, is Karma

Yoga, performance of the activities prescribed for oneself by the Sastras without any selfish motive but in a spirit of dedication to God.

3. The third, corresponding to attentive listening, is Bhakti Yoga, Devotion concentrating all our minds and faculties on God, without any selfish motive but surrendering ourselves to Him unconditionally.

4. The fourth step, corresponding to the earnest assimilation of the lecture, is Jnanayoga, Study and Introspection leading to the ultimate realisation of the Truth.

To repeat again, all these form steps in the same ladder and are equally necessary to enable the aspirant to rise to the goal of life. It is futile, therefore, to discuss their relative importance; it is more futile to quarrel about it. Each one of us has necessarily to pass through all these steps and none of us can afford to neglect or ignore any of them.

CHAPTER VIII NISHKAMA KARMA

1. Within the Bounds of Duality

The general statement that Karma Yoga or Desireless Action done without any selfish motive leads to purification of the mind has given rise to a misconception in the minds of some persons that it is the only result. It shall be our endeavour here to remove that misconception. The question is no doubt to most of us a purely academical one. Those who engage themselves



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in the performance of Desireless Action are certainly not going to give it up merely because it will take them to other worlds. Those who are neglecting even Desireful Action are certainly not doing so for fear of their salvation being delayed by sojourn in other regions of experience. Most of us are still in the sphere of Prohibited Action and it will take a lot of training, experience and faith to launch us on Enjoined Action actuated by Desire. It will be a long way off from there before we can claim to be desireless in our activities. Anyhow the point is an interesting one and certainly more intimate to us than the still further off questions about the nature of the unqualified Absolute, the pet subject of modern philosophical discussions.

The Advaiti knows only of two kinds of Sadhanas, Sankhya Yoga and Karma Yoga.

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ Gita III 3
loke'smin dvididhā niṣṭhā purā proktā mayā'nagha |
jñānayogena sāṃkhyānām karmayogena yoginām ॥ Gita III 3

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ VI 3
ārurukṣormuneryogaṃ karma kāraṇamucyate |
yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate ॥ VI 3

The former, Sankhya Yoga, is based on the sense of non-doership and the latter, Karma Yoga, on the sense of doer-ship. Bhakti Yoga. (Will Continue...)

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