



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Prārthanā



### Prayers

मेधामहं प्रथमां ब्रह्मण्वतीं, ब्रह्मजूतामृषिष्टुताम् ।  
प्रपीतां ब्रह्मचारिभिर्देवानामवसे हुवे ॥  
अथर्व./६/१०८/२

medhāmahaṃ prathamāṃ brahmaṇvatīṃ, brahmajūtāmṛṣiṣṭutām |  
prapītāṃ brahmacāribhirdevānāmavase huve ||  
atharva./6/108/2

I, a devotee is trying to have such a wisdom which gives the Knowledge of Iśvara, the Vedas, comestibles and wealth, which is adopted by the best learned people, is appreciated by the sages and is drunk by Brahmacārīs for good qualities and for the protection of the senses.



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### Acharya Sandesham : 1

It is the duty of every man to reflect on his activities every day and examine if he had acted



in accordance with Dharma. People desire to avoid misery but continue to indulge in sinful acts. I wish to pass the examination but will not study. I will commit mistakes but should not receive punishment. The Lord says in the Gita that such an attitude is due to anger or desire. One must reflect over the consequences of anger and desire and overcome them.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Krishnagiri, March 6-7, Vijaya Yatra, 2012)

Camp : Krishnagiri, March 6-7, VijayaYatra 2012

### Acharya Sandesham : 2

Sri Adi Shankaracharya who incarnated to rejuvenate Sanatana Dharma. The Jagadguru explained that one must be amazed at the fact that Acharya had mastered the Vedas at the age of 8. In the present days, people do not even perform Upanayanam for their child when he reaches the age of 8. Even if the parents take interest and get the Upanayanam of the child performed at the age of 8, it is not common to see that child perform even Sandhya Vandanam. Supposing that the child does do Sandhya Vandanam, it is rarer to see such a child study the Vedas. Even in such a rare case, the 8-year child has only begun the study of the Vedas. However, Sri Shankara had mastered the Vedas at that young age. By the age of twelve, He



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had mastered the Shastras. How many twelve-year olds can even name the Shastras these days? By the age of 16, Sri Shankaracharya had written His Bhashyas. These include the Bhashyas on the Upanishads, Bhagavad Gita, Vishnu Sahasranamam, Lalita Trishati, Hastamaleekya, Adhyatma Patala etc. Today, it appears impossible to master His Bhashyas irrespective of one's age. New insights dawn every time one reads the Bhashyas. After the age of 16, Acharya travelled the length and breadth of the country and spread Dharma and the tenets of Vedanta. With great foresight, Acharya felt that His efforts may prove futile if there were none after Him to carry on the mission. He hence established four Amnaya Peethas in the four directions of the country. He ascended the Sarvajna Peetham not because He desired to do so. The Sarvajna Peetham has four entrances in the four directions and Sarvajnas (all-knowing)



from the other directions had already opened the respective doors earlier. Sri Adi Shankaracharya ascended the Peetham only to open the southern door to the Sarvajna Peetham. (Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji @ Salem, 2012 Vijaya Yatra.)



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Sri Adi Shankaracharya stresses on the need to realise the importance of human birth. The Shastras say that there are 8.4 million different species in existence. What if you were to take birth as a lifeform belonging to any of the remaining 83,99,999 species? Would it be possible to work towards fulfilment in life then? Realising thus the importance of human birth, the Jagadguru stressed upon the need to start performing actions without any desire for their results. This kind of attitude of Nishkama Karma destroys the impurities of the mind and makes one fit for understanding Vedanta. Even to get this attitude one needs God's Grace. The Jagadguru also underlined the importance of Japa Yajna by pointing the verse from the Gita (यज्ञानां जपयज्ञोऽस्मि) and asked everyone to chant the names of God.

Camp : Samem, March 7-10, Vijaya Yatra, 2012.

### Acharya Sandesham : 3

We regard people related to us or our friends as those who will help us in times of difficulty. But the Shastras opine that a person's true friend is none but himself – "आत्मैव ह्यात्मनो बन्धुः". The Shastras say that it is only one's own Dharma that brings about some transformation in the situation. And the fruits of one's own actions are beneficial only if the actions are Dharmic. Thus Dharma and Adharma are indeed man's real friend and foe. And since both Dharma and Adharma are put forth into action by man, man is his own friend or foe. Hence one must never attribute one's own joy or suffering to be the result of others but to one's own actions. The



Shastras hence say that happiness and sorrow are not bestowed upon us by anyone, and to think so is foolishness –

सुखस्य दुःखस्य न कोपि दाता ।  
परो ददातीति कुबुद्धिरेषा ॥

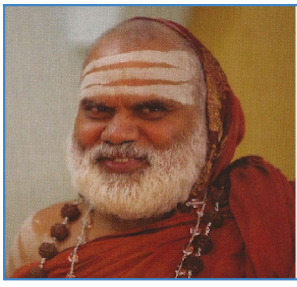
Lord Rama was Dharma personified – रामो विग्रहवान् धर्मः. The Lord needs nothing. He is ever fulfilled and bliss-personified. Then why must even the Lord adhere to

Dharma? It is only to show others the importance of Dharma that the Lord in His incarnations such as Sri Rama adhered to Dharma. That is why the Pattabhisheka Sarga of Yuddha Kaanda of Valmiki Ramayanam describes that everyone had the name of Rama on their lips –

रामो रामो राम इति प्रजानामभवत्कथा ।  
रामभूतं जगदभूत् रामे राज्यं प्रशासति ॥

Camp : Namakkal March, 2012 Vijaya Yatra

Source : [www.vijayayatra.com](http://www.vijayayatra.com)



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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, Śri 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, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

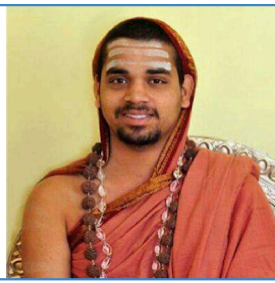


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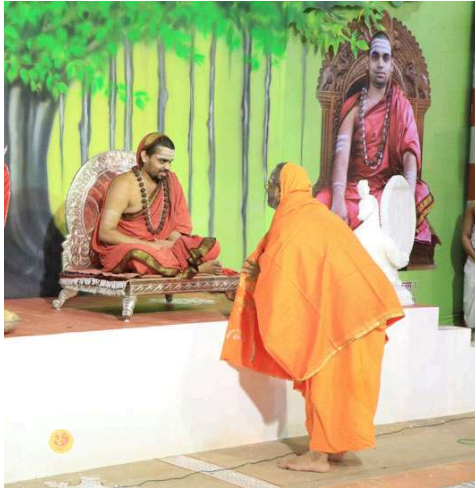
**Question :** What are the virtues of the mind?

**Swamiji :** Clarity of mind, purity of mind and internal joy are some virtues of the mind. Our quality of thoughts, quantity of thoughts and direction of thought should be good and appropriate. We should think good for everyone.

We should never wish to usurp anyone else's wealth, never wish bad for anyone and not pay too much attention to the unreal (mithya).

**Question :** What qualifies as virtuous speech?

**Swamiji :** Our words should not hurt anyone. There should be no untruth mixed in our speech. We should be loving and speak what yields goodness. Most importantly, our faculty of speech should be used to learn the scriptures. We should avoid uttering harsh words, speaking lies, back-biting and speaking useless words.



**Question :** What qualifies as virtuous action?

**Swamiji :** We should offer namaskarams by prostrating before Bhagavan, brahmans, elders and scholarly noble men. We should maintain cleanliness and purity of the body. We should sit in an erect posture and should never hurt anyone physically. It is important to comply with scriptural injunctions in physical relationships.

Usurping another's possessions, hurting anyone physically and illicit relationship with another's wife are to be strictly avoided.

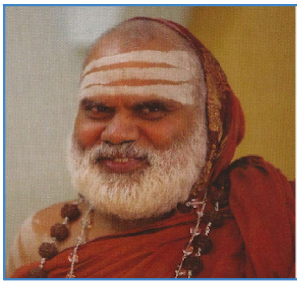
(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji and Pujiyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami

Chidbhavananda Ashram @ Vedapuri, Theni on April 15 - 17,2017 (Vijaya Yatra)

**Question :** How do we develop a good value system and become virtuous?

**Swamiji :** Six main values are important to be developed to avoid the six internal enemies namely— kama (desires of the senses), krodha (anger), lobha (greed), moha (delusion), madaa (pride), and matsarya (jealousy).

a) Tripti (contentment): We should have mastery over our kama (desire) and raga (attachment). Sri Krishna says that He is the strength of those who are free of kama and raga. He also says that He is the natural desire not in contravention with the sastras (Chapter VII Sloka 11). We are postponing our happiness by pegging it to achieving something we expect. Contentment brings happiness. Instead of seeing what we have, if we focus on how we are - that gives better satisfaction. So, the way to handle kama is to start aligning the desires with the scriptural injunctions, make them non-binding, and then gradually sublimating them.

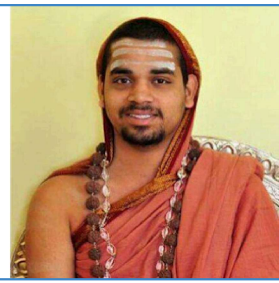


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b) Kshama (patience): Patience addresses anger and aversion. A sloka in Mahābhārata Udyogaparva: kṣamā śāstraṃ kare yasya durjanaḥ kiṃ kariṣyati | atṛṇe patito vahnīḥ svayamevopaśāmyati ||

One with the weapon of patience cannot be troubled or triggered, just as fire in a non-conducting environment extinguishes. We should learn to handle our anger. Spiritual seekers should practice tolerance and patience.

c) Daanam (charity or contribution): Sharing the good we have with others is daanam. It could be just a smile. This annihilates greed or lobha. Attitude to be borne while offering daana is explained in the Gita (Chap XVII)

d) Viveka (discrimination): To address moha (delusion) caused by avidya (ignorance), we should allow the scriptures guide our thought process rather than our personal likes and dislikes. We can imbibe this value only with satsang, following the footsteps of great Mahatmas.

e) Vinaya (humility): There is no one superior or inferior. Everyone shines by his skills and capabilities.

f) Appreciate others for whatever good they have – wealth, good position, knowledge and seeing the skill, knowledge and glory in everyone as Bhagavan's Vibhuti (Bhagavad Gita Chapter 10).

5. Is there any prayer that helps in developing values?

Say this beautiful sloka which describes eight values as flowers used in puja:

AhimsA prathamam pushpam pushpam indriya-nigraha:

sarva-bhUta-dayA pushpam kshama pushpam viSeshata:

jnAnam pushpam tapa: pushpam dhyAnam pushpam tathaiva cha

satyam ashtavidham pushpam vishno: prltikaram bhavet ||

The eight flowers that please Bhagavan are ahimsa, sense control, being kind to all beings, forgiving nature, jnana (self-knowledge), austerities, meditation and truth.



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### Learn Sanskrit

गणितश्रवणमात्रेण मम शिरोवेदना । = Mathematics is a head-ache to me.	गाढं अभ्यासः वा? = Studying very hard?
अद्य किमपि न पठितवान् एव । = Couldn't read much today.	मम अक्षराणि न सुन्दराणि । = My handwriting is not good.
बहु पूर्वमेव पठितवान् । = I read it long ago.	एतां कादम्बरीं पठितवान् वा? = Have you read this novel ?
शीघ्रं पठित्वा ददामि भोः । = I'll return it early after reading.	बहु सम्यक् अस्ति । = It is very interesting.
अहं गृहे एव त्यक्त्वा आगतवान् । = I have left it at home.	अद्य उत्थाने विलम्बः सञ्जातः । = Got up a bit late today.
भवतः वर्गशिक्षकः कः ? = Who is your class teacher ?	अद्य तु विरामः । = Today is a holiday. anyway.
अद्य समवस्तेण गन्तव्यं वा ? = Do we have to go in our uniform today ?	यावत् शालां गतवान् तावत् घंटा ताडिता । = The bell went by the time I reached school
श्रीमन् अन्तः आगच्छामि वा? = May I come in sir ?	लेखनीं एकवारं ददाति वा? = May I borrow your pen ?
श्रीमन् विशेषकक्षां स्वीकरोति वा ? = Are you going to take a special class, sir ?	टिप्पणीं किञ्चित् ददाति वा? = Would you kindly lend me your notes?
आगच्छतु बोः क्रीडामः । = Come on, let's play.	ह्यः एव गिरीशः स्वीकृतवान् । = Giirish borrowed it yesterday.
पठनीयं बहु अस्ति भोः । = I have a lot to read, you know.	अहं तद्दिने वर्गं न आगतवान् आसम् । = I did not attend the class that day.
किं मम पठनीयं नास्ति वा? = Do you think I don't have anything to read ?	पदवी अशीतितमे वर्षे समापिता वा ? = Did you take your degree in 1980 ?
तिष्ठतु अहं स्मरामि तत् । = Wait, I know it.	सम्यक् न स्मरामि भोः । = I do not remember exactly.



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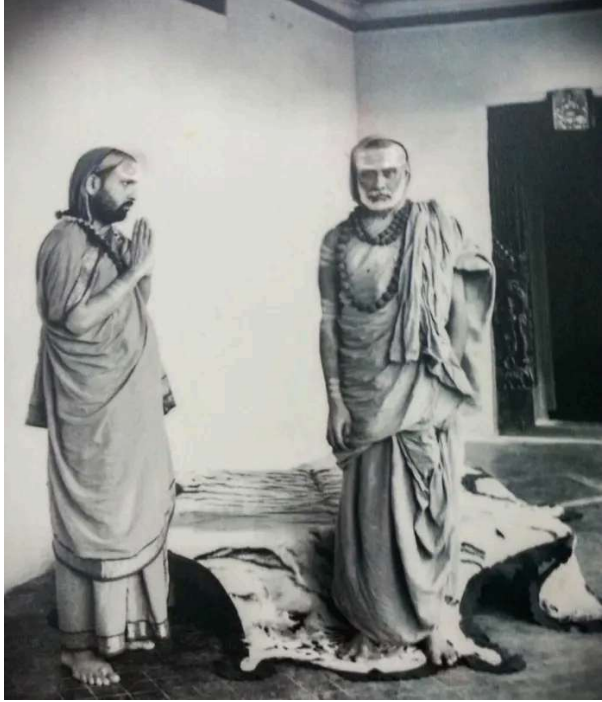
### सुभाषितानि subhāṣitāni

#### Loss due to Sexuality

कामाभिभूता हि न यान्ति शर्म त्रिविष्टपे किं बत मर्त्यलोके ।  
कामैः सतृष्णस्य हि नास्ति तृप्तिर्यथेन्धनैर्वातसखस्य वह्नेः ॥  
{कामवासना से हानि {(बुद्धचरितम्/पृ.११६/१०)}

kāmābhibhūtā hi na yānti śarma triviṣṭape kiṃ bata martyaloke |  
kāmai: satṛṣṇasya hi nāsti tṛptirya thendhanairvātasakhasya vahneḥ ||  
{kāmavāsana se hāni {(buddhacaritam/pr.116/10)}

The persons disturbed by desires cannot get peace neither in heaven, nor on the earth. The thirst of desires confuses a man and never destroy like the fire which is supported by air and fuel



#### Selfish World

कारणात्प्रियतामेति द्वेष्यो भवति कारणात् ।  
अर्थार्थी जीवलोकोऽयं न कश्चित् कस्यचित्  
प्रियः ॥

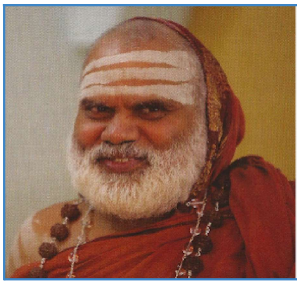
{स्वार्थमय संसार (सुभाषितावलि/२६५८)}  
kāraṇātpriyatāmeti dveṣyo bhavati kāraṇāt |  
arthārthī jīvaloko'yaṃ na kaścit kasyacit  
priyaḥ ||  
{svārthamaya saṃsāra (subhāṣitāvali/2658)}

If somebody loves or hates someone, there is some reason behind it. All creatures of the world are selfish. Nobody is loved by anyone without any reason.

Jagadguru Śankaracārya His Holiness Śrī Śrī Śrī  
Chandrashekara Bhārati Tīrtha Mahāswāmiji and  
Jagadguru Śankaracārya His Holiness Śrī Śrī Śrī  
Abhinavavidhya Tīrtha Mahāswāmiji

#### Admirable food.

अतिथीनन्नपानेन भृत्यानत्यशनेन च ।  
सम्भोज्य शेषमश्रीमस्तस्मान्मृत्युभयं न नः ॥  
{उत्तम भोजन (महाभा.वनपर्व./१८/२०)}  
atithīnannapānena bhṛtyānatyaśanena ca |



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**sambhojya śeṣamaśnīmastasmānmr̥tyubhayaṃ na naḥ ||**  
**{uttama bhojana (mahābhā.vanaparva./18/20)}**

As we eat after satisfying the athithi (our guests) with comestibles and drinks and feeding the servants also with complete food, we have no fear from death.



### Relatives of the great.

पिता विवेकः सुमतिर्जनित्री स्वसाऽप्यहिंसा दयिता  
दयैव ।

धर्मः सहायः करुणा कुमारी सूनुस्तथा  
दीनजनोपकारः ॥

{महात्माओं के सम्बन्धी  
(चाणक्यराजनीतिशास्त्र/८/१५३)}

pitā vivekaḥ sumatirjanitrī svasā'pyahiṃsā  
dayitā dayaiva |

dharmaḥ sahāyaḥ karuṇā kumārī sūnustathā  
dīnajanopakāraḥ ||

{mahātmāōṃ ke sambandhī  
(cāṇakyaṛājanītisāstra/8/153)}

In the family of wisemen, discrimination is their father, right thinking is their mother, non-violence is their sister, kindness is their wife, religion is their companion, mercy is their daughter and helping distressed persons is their son. In this way all good qualities exist in their family.

Jagadguru Śankaracārya His Holiness Śrī Śrī Śrī Abhinava Vidya Tirtha Mahaswamiji

### Sources of Death.

दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः ।

ससर्पे च गृहे वासो मृत्युरेव न संशयः ॥

{मृत्यु के कारण (चाणक्यनीति/१/५)}

duṣṭā bhāryā śaṭhaṃ mitraṃ bhṛtyaścottaradāyakaḥ |

sasarpe ca gr̥he vāso mṛtyureva na saṃśayaḥ ||

{mṛtyu ke kāraṇa (cāṇakyanīti/1/5)}

If the wife is cunning, the friend is wicked, the servant is stubborn and one lives in such a house where a snake resides, then death is certain; there is no doubt



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### Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

#### Chapter V

#### THE DOCTRINE OF CASTE

##### 1. Equality.

Further, the Vedantic ideal, even accepting the interpretation sought to be put upon it now-a-days, does not say that all men alone are equal. It enunciates equality, nay oneness, of

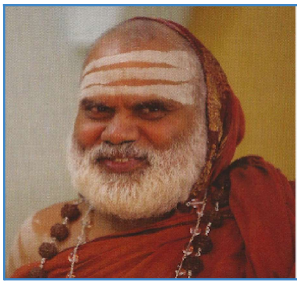


the man and the beast, the animate and the inanimate; in fact, it negates any sort of distinction whatsoever and finds a synthesis for all in the One without a second. Is our modern reformer prepared to go to this length? Certainly not. He is out to "Purify Hinduism" and to help in "national solidarity". His idea is to enunciate a Hinduism which is not only casteless but is quite colourless and to bring about a state of society where all individuals will be automations without any of the slightest individuality of their own. In other words, for the supreme ideal of Oneness in the spirit he wants to substitute the uniformity of death matter. Happily for the country and mankind in general, such a substitution is impossible in the nature of things for man is certainly something more than matter. We can certainly transform his external appearance, that is, the matter-side of his, a great deal but his personality is something which we cannot so

easily get at. It will never remain true to its innate tendencies and will ever seek expression in some way or other however much we or others may try to suppress it. For it is really that it is the spring of life in each individual.

##### 2. The cause of Birth

Our ancients realised this principle firmly. They know that the personality of each person differed from that of every other as it was not a thing now born for the first time with this body but was really a continuation of a previous life with its own store of actions and tendencies and that that previous life was traceable to a still further previous life and so on in the limitless past.

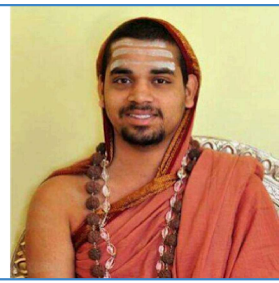


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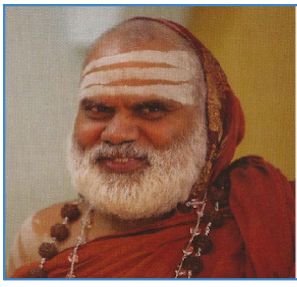
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The birth in a particular caste, community, family or surrounding, is an index of the previous store of actions and tendencies. It is not an accident at all. If you have the sense to realise this and avail yourself of the opportunity now given to you, so much the better for you. If you however ignore those opportunities and choose to rank yourself with the non-descript class, you are quite free to do so and you will have only to thank yourself if you are denied such opportunities hereafter. The prenatal store of actions and tendencies which alone determines the present birth is not a thing which you can see for yourself; nor can you postulate what kind of surroundings will be congenial to such a store which seeks to find expression in the present birth. A detailed and comprehensive view of the laws of birth is impossible in the nature of things to any of us mortals. The Hindus therefore believe on the authority of their scriptures that it is God alone that takes the responsibility for assigning a particular kind of birth to a particular individual. But even He is not arbitrary in doing so for He is guided by the prenatal actions and tendencies of the individual himself. If He were not guided by any such criterion, He would be guilty of cruelty and partiality in creating the diversity perceivable in the world. The gardener is certainly responsible for raising, watering and growing a particular plant; but he is not responsible for the fruit being bitter or sour for these characteristics are not of his making but are derived from the initial seed which grows into the plant. Caste is thus certainly a creation of God but it is not an arbitrary creation as it is based on prenatal actions and tendencies. It is this simple truth that is enunciated in the oft quoted stanza of the Gita where the Ishvara says that the four castes were created by Him according to the classifications of tendencies and actions.

### 3. Svadharma

Some modern movements seek to lay emphasis on the after portion of the passage so much so that they practically ignore the former portion altogether. According to them, caste is an appellation given to an individual according to his perceived tendencies and actions. If this interpretation were to be accepted, a man may be classed as a Brahmana, Kshatriya and so on differently at different periods of his life, may at different moments of his daily life; and he may have to be casteless for the first few years of life when no particular tendencies and actions find expression. The Sastras, prescribing some ceremonies for the individual even from the time when he is in the womb of the mother and when it is impossible to attribute any tendencies or actions to him, will be meaningless. We shall also throw overboard all the Shastras which prescribe duties for the Brahmana, Kshatriya and so on. If a man's caste is to be determined after he acts, it is absurd to prescribe for him what he shall do. The whole doctrine of Svadharma on which Hinduism is based will be undermined if the Sva is to be an indeterminate thing capable of any definiteness.

(Will Continue...)

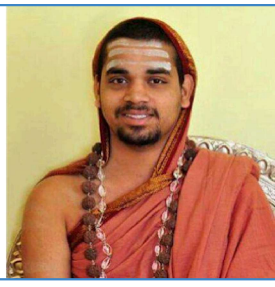


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

**Sloka :** न हि अग्निः एकः सन् स्वम् आत्मानं दहति प्रकाशयति वा सति अपि औष्ण्यप्रकाशादि-धर्मभेदे परिणामित्वे च ।

**Acharyal's commentary :** Fire does not either burn or illuminate itself precisely because it is one even though possessed of the different attributes of heat and light and subject to transformation.

--- Brahma- Sūtra 2.2.10

**Sloka :** कुमारादीनां स्वभावस्थानां सुखं निरतिशयं प्रसिद्धं लोके विक्रियमाणानां हि तेषां गुःखं न स्वभावतः ।

**Acharyal's commentary :** It is a well-known fact that the young child and such others are exceedingly happy while they remain in their normal state. It is only when they depart from it that they feel miserable, not naturally.

--- Bṛhadāra-Upa.2.1.19

**Sloka :** यजुरीति अनियताक्षरपादावसानो मन्त्रविशेषः तज्जातीयवचनो यजुः शब्दः ।

**Acharyal's commentary :** Yajuh means a kind of mantra in which the number of letters, feet, and length are not restricted; the word yajuh denotes sentences of that class.

— Taitt. Upani 2.4.1

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