



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā

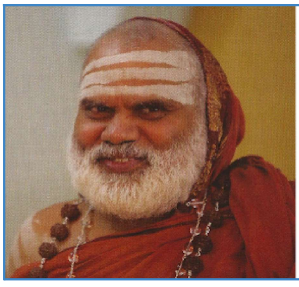


Prayers

अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः ।
तत्र गावः कितव तत्र जाया तन्मे विचष्टे सवितायमर्यः ॥
ऋ./10/34/13

akṣairmā dīvyaḥ kṛṣimitkṛṣasva vitte ramasva bahu manyamānaḥ |
tatra gāvaḥ kitava tatra jāyā tanme vicaṣṭe savitāyamaryaḥ ||
ṛ./10/34/13

The master of the whole world and the Omnipreacher Ishvara advises all of us in such a way, "O gambler, never play with dice. Be a hard worker like an agriculturist. The money you earn by hard-work will give you happiness, because in such hard work you have your wife, the true companion with you. Remain content in earning by hard work.



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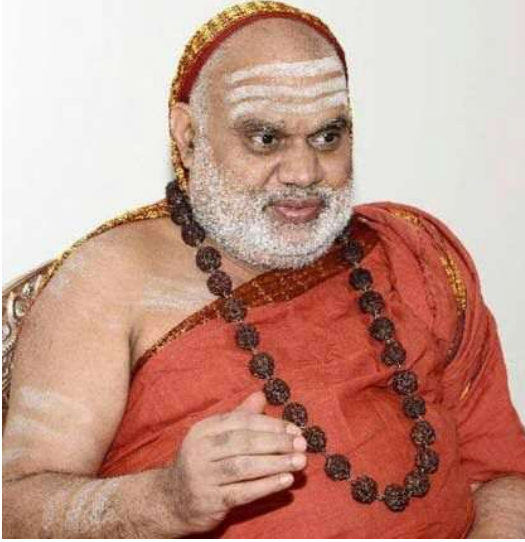
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Acharya Sandesham

The Jagadguru in His Anugraha Bhashanam said that Srimad Bhagavad Gita has paramount importance to us as it has been instructed by the Lord Himself – गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः । या स्वयं पद्मनाभस्य मुखपद्माद्विनिस्तुता ॥ Some may have the question – “Was not the

Gita meant for Arjuna alone?” Sri Shankara Bhagavatpada writes in His Bhashya on the Gita – “अर्जुनं निमित्तीकृत्य लोकाय भगवान् भगवद्गीताम् उपदिदेश” – Having Arjuna as an instrument, the Lord instructed the Bhagavad Gita to all mankind. Hence one must try and follow the Lord’s instructions in the Gita.



If one has to become a chartered accountant, he has to keep trying in that direction. He will definitely succeed in due course. Similarly, if one has to fulfill the purpose of one’s life, one has to try to follow the Lord’s instructions. In the Gita, Arjuna asks the Lord, “Why is it that man indulges in wrong actions despite knowing that these actions lead to misery.” This is equivalent to a person touching fire despite knowing that fire burns the skin. The Lord says that this is essentially due to two reasons – desire and anger. The Jagadguru said

that these must be eradicated and advocated control of desires, control of ego and development of humility, and the cultivation of compassion. Compassion is defined in the Shastras as परदुःखप्रहाणेच्छा – the desire to eradicate the suffering of the others.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji file pict)

On the morning of 18th March, the Jagadguru had Darshan at the Kannika Parameshwari temple and Subrahmanya Swamy temple at Tiruppur. In the evening, the Jagadguru had Darshan at the Tirupati Venkatachalapathy temple and graced Sri Rama Bhajana Matam.

On 19th March, the Jagadguru performed the Kumbhabhisheka of Goddess Sharada at the Sringeri Shankara Math in Tiruppur. The Jagadguru had consecrated the Goddess in 1988 and had visited Tiruppur in 1995 and the opportune time for the Kumbhabhisheka had come on this occasion at the request of the devotees. The Jagadguru explained what to pray to the Goddess – कामादीनाम् अन्तरान् मत्सहजरिपुवरान् देवि निर्मूल्य वेगात् – that one must beseech the Goddess to uproot the enemies of desire and anger in our hearts. The Jagadguru also said one must pray to the Goddess to bless us with the company of Satpurushas. Such prayers to the Goddess will purify our lives. The Jagadguru specially invoked the Goddess to relieve the problems being placed by the workers of the spinning mills at Tiruppur. Camp : Tiruppur, VijayaYatra 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, 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

Question : Many good things and complex situations arise out of our speech. What are the important points we should bear in mind while speaking?



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Swamiji : Speak pleasant words soaked in kindness and which are not deceptive. It is good to choose such words that are used by noble, dharmic mahans.

The mind should be trained to avoid bad, harsh words because it is thoughts which are subtle that take the form of words. You should continuously aim at aligning your thought, word and body language.

सत्यं ब्रूयात् प्रियं ब्रूयात् , न ब्रूयात् सत्यम् अप्रियम् । प्रियं च नानृतम् ब्रूयात् , एष धर्मः सनातनः ॥

Say the Truth and say it pleasantly. Don't say the truth if that sounds unpleasant, don't say the



untruth even if it sounds pleasant. This is the eternal dharma of speech!

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhananda Ashram, performing Pada Pooja at Vedapuri, Theni ,2012 Vijaya Yatra)

Question : When others irritate us, we feel justified in responding harshly. How do we handle such situations otherwise?

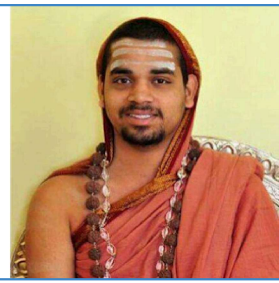


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Swamiji : Your words stay for longer than you. Even when you have left the place, people will discuss what you said. You cannot collect split words though you may collect your thoughts later. When we know the experience of hurt felt on hearing unpleasant, harsh words it is not appropriate to hurt others by our harsh words. Whoever speaks harsh words will incur paapam which will follow through several births. So, it is good to keep quiet when angry and speak what needs to be conveyed after some time.

Question : How can we stay calm and speak sweet words always?

Swamiji : Once we think about and know the benefits of speaking sweet words, we will always choose to speak sweet words only. To the man who speaks sweet words the entire universe becomes friends. It is said that we will get all that we wish to enjoy.

These days people talk about developing good contacts and preserving relationships for business. It is true that we can progress and prosper in business if we have good relationships with customers and colleagues. Even if we choose to give gifts or extend hospitality by serving food, the sweet smile and pleasant words do more magic. So, what fosters relationships is sweet words and what disturbs it the most is harsh words. Duryodhana lost the relationship with Vidura by speaking harshly.

Our good words motivate others to be good and do good. When we speak such words that benefit others, we also earn punyam. There is no better jewel than speaking sweet words with humility/ simplicity.

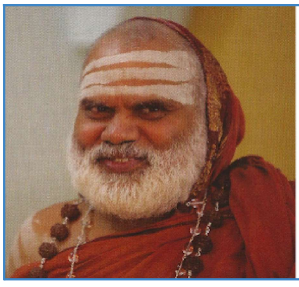
Question : What serves as good training for improving our speech?

Swamiji : Reciting stotrams and reading books like Srimad Ramayana, Bhagavad Gita, Srimad Bhagavatham, Thirukural etc improve our vocabulary of good words. They resonate in our speech.

When Sri Hanuman spoke, Sri Rama told Sri Lakshmana that it was clear that Hanuman had studied and internalised all the four Vedas. He appreciates that the speech was faultless in terms of usage of words and framing of sentences. He had complete command over grammar. There was not a single negative word in the speech. This shows how the study of good books and association with learned people impacts our speech positively.

Question : These days children and elders spend a lot of time on mobile phones. Is it a boon or a bane?

Swamiji : What we hear, see and speak is important and even that in the right quantity. Avoid gossip and speaking petty talks. Do phone fasting for at least one or two waking hours daily. They say that the waves cause several health hazards. Right use for limited time will ensure good physical and mental well-being.

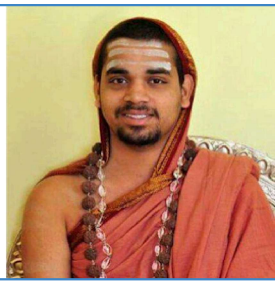


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Learn Sanskrit

परशुः विरामः अस्ति वा ? = Is there a holiday, the day after ?	एतावन्तः अङ्काः कथं लब्धाः इति ? = How did he manage to get such high marks ?
प्रश्नपत्रिका सज्जीकृता वा ? = Is the question paper ready ?	परीक्षकाणां औदार्यम् । = Examiners large heartedness.
अस्मिन् वर्षे फलितांशः कथम् ? = How is the result this year ?	परीक्षा अन्या योग्यता अन्या ! = Examination is one thing, ability another.
मौल्यमापनार्थं गच्छति वा ? = Are you going for valuation ?	अस्वस्थः अपि आगतवान् । = I am here in spite of being ill.
मौल्यमापनं कुत्र ? = Where is the valuation going to be ?	इदानीं तन बालास्तु ! = The students of the present day !
अये अत्र आगच्छतु ! = Hey, come here.	एवं चेत् परीक्षायां किं करोति ? = At this rate now are you going to face examination ?
गणितस्य अध्यापकः अस्ति वा पश्यतु ! = See, if the mathematics teacher is there.	सेवकं किञ्चित् आह्वयतु । = Please call the peon.
ते तु बालाः किल ! = After all they are students.	एकोऽपि न जानाति वा ? = Does not even know the answer ?
किं भोः सम्यक् पठति किल ! = You are studying well, aren't you ?	टिप्पणीं लिखन्तु । = Please take the notes.
संशयः अस्ति चेत् पृच्छन्तु ! = Ask if you have any doubts !	घण्टा नादिता वा ? = Has the bell gone ?
ज्ञातं किल ! = Understand !	भवान् ज्ञातवान् वा ? वदतु किञ्चित् । = Have you understood ? Come on Repeat.
पुनः एकवारं वदतु । = Beg your pardon (Please repeat).	अद्य एतावदेव पर्याप्तम् । = Enough for today.
एकं अपि गणितं न कृतवान् वा ? = Haven't you worked out a single sum ?	अस्य अनुच्छेदस्य अन्ते समापयामः । = Let us stop at the end of this paragraph.



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सुभाषितानि subhāṣitāni

Humbleness and pride

मारुतोदकवेगेन ये नमन्त्युन्नमन्ति च ।
 ओषध्यः पादपा गुल्मा न ते यान्ति पराभवम् ॥
 {नम्रता और अभिमान (महाभा./शान्तिपर्व./113/11)}
 mārutodakavegena ye namantyunnamanti ca |
 oṣadhyah pādapā gulmā na te yānti parābhavam ||
 {namratā aura abhimāna (mahābhā./śāntiparva./113/11)}

The herbs, trees and bushes which bow down and stand up with the speed of sir and water are never destroyed.



Usefulness of hands.

पाणिमद्भ्यः स्पृहास्माकं यथा
 तव धनस्य वै ।
 न पाणिलाभादधीको लाभः
 कश्चन विद्यते ॥
 (हाथों का महत्त्व
 {महाभा./शान्ति./180/12})
 pāṇimadbhyaḥ sprhāsmākaṃ
 yathā tava dhanasya vai |
 na pāṇilābhādadhīko lābhaḥ
 kaścana vidyate ||
 (hāthom kā mahattva
 {mahābhā./śānti./180/12})

In the mask of a jackal, Indra is saying following words to the

Brahmana who is going to commit suicide, "As your desire is to get money, in the same way we, the jackals, desire hands, because there is no other better gain than hands."

On June 16, 2022 Jagadguru Sri Sri Vidhushekhara Bharati Mahaswamiji performed Pratishta Kumbhabhisheka of Sri Sharadamba in the premises of Sri Surabharathi Sanskrit and cultural foundation in HRBR Layout, Kalyan Nagar, Bengaluru.

Hermitages.

विद्यातीर्थे विमलमतयः साधवः सत्यतीर्थे, गङ्गातीर्थे मलिनमनसो दानतीर्थे धनाढ्याः ।



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लज्जीतीर्थे कुलयुवतयो योगिनो ज्ञानतीर्थे धारातीर्थे धरणिपतयः कल्मषं क्षालयन्ति ॥
(विभिन्न तीर्थे {प्रसङ्गाहरण पृ./10})

vidyātīrthe vimalamatayaḥ sādhaveḥ satyatīrthe, gaṅgātīrthe malinamanaso dānatīrthe
dhanādhyāḥ |

lajjītīrthe kulayuvatayo yogino jñānatīrthe dhārātīrthe dharaṇipataya: kalmaṣaṃ
kṣālayanti ||

(vibhinna tīrtha {prasaṅgāharaṇa pṛ./10})

The following persons take bath in the following holy places to remove their sins :- i) Good persons in truth; ii) The rich in charity; iii) Men with pure minds in education; iv) Yogis in knowledge; v) Persons having impure minds in Ganga; vi) Kings in the battle field and vii) Noble family ladies in Shyness.

Three kinds of men.

प्रारभ्यते न खलु विघ्नभयेन नीचैः प्रारभ्य विघ्नविहताः विरमन्ति मध्याः ।

विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारभ्य चोत्तमजना न परित्यजन्ति

॥

(तीन प्रकार के मानव
{नीतिशतक/26})

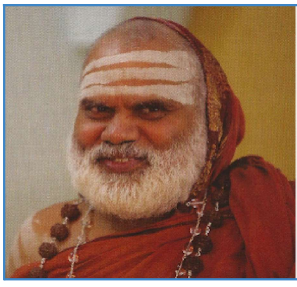
prārabhyate na khalu
vighnabhayena nīcāiḥ
prārabhya vighnavihatāḥ
viramanti madhyāḥ
vidhnaiḥ punaḥ punarapi
pratihanyamānāḥ prārabhya
cottamajanā na parityajanti ||
(tīna prakāra ke mānava
{nītiśataka/26})



Low kind of persons do not

begin anywork due to being afraid of obstacles, medium kind of persons begin a work but when they face some obstacles, they leave it in midway, but the people of the best nature if begin a work, they do not rest until its compilation, in spite of facing many obstacles in their way.

The Hon'ble Chief Minister of Karnataka, Sri Basavaraj Bommai visited Sringeri on April 19, 2022. He was received with Poorna kumbha honours by Sringeri Math CEO, Sri VR Gowrishankar. The Chief Minister then had Darshan of Goddess Sharadamba and the Ubhaya Jagadgurus and received their blessings.



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||vidura nīti:||

॥विदुर नीतिः॥



वैशंपायन उवाच ।

द्वाः स्थं प्राह महाप्राज्ञो धृतराष्ट्रो महीपतिः ।
विदुरं द्रष्टुमिच्छामि तमिहानय माचिरम् ॥1॥

vaiśampāyana uvāca |

dvāḥ sthaṃ prāha mahāprājño dhṛtarāṣṭro
mahīpatiḥ |

viduraṃ draṣṭumicchāmi tamihānaya
māciram ||1||

Vaiśampāyana said, “Oh King Dhṛtarāṣṭra
gift with great wisdom then said to the

orderly-in-waiting, “I desire to see Vidura. Bring him here without any delay.”

प्रहितो धृतराष्ट्रेण दूतः क्षत्तारमब्रवीत् ।

ईश्वरस्त्वां महाराजो महाप्राज्ञ दिदृक्षति ॥2॥

prahito dhṛtarāṣṭreṇa dūtaḥ kṣattāramabravīt |

īśvarastvāṃ mahārājo mahāprājña didṛkṣati ||2||

Despatched by King Dhṛtarāṣṭra, the servant went to Kshatri and passed the message, “O the great wisdom, our lord the mighty king desire to see you.”

एवमुक्तस्तु विदुरः प्राप्य राजनिवेशनम् ।

अब्रवीद्धृतराष्ट्राय द्वाः स्थ मां प्रतिवेदय ॥3॥

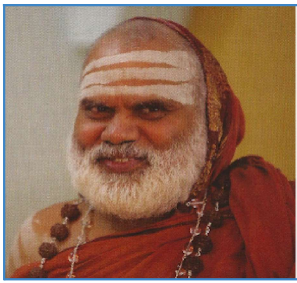
evamuktastu viduraḥ prāpya rājaniveśanam |

abraviddhṛtarāṣṭrāya dvāḥ stha māṃ pratedaya ||3||

Thus addressed, Vidura came to the palace, spoke unto the orderly, “Apprise King Dhṛtarāṣṭra of my arrival”.

(Continues...)

Yaksha Prashna

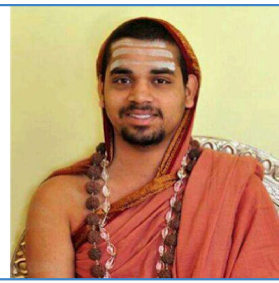


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यक्षप्रश्नः

The Story of the Righteous Crane

Mahabharata, Aranya Parva, 311–12

And while he descended into it, he heard these words from the sky, uttered by the Yaksha,—“I am a crane, living on tiny fish. It is by me that thy younger brothers have been brought under the sway of the lord of departed spirits. If, thou, O prince, answer not the questions put by me, even though shalt number the fifth corpse. Do not, O child, act rashly! This lake hath already been in my possession. Having answered my questions first, do thou, O Kunti’s son, drink and carry away as much as thou request!” Hearing these words, Yudhishtira said, “Art thou the foremost of the Rudras, or of the Vasus, or of the Marutas? I ask, what is Ishvara art thou? This could not have been done by a bird! Who is it that overthrew the four mighty mountains, the Himavat, the Paripatra, the Vindhya, and the Malaya? Great is the feat done by thee, thou foremost of strong persons! Those whom neither gods, nor Gandharvas nor Asuras, nor Rakshasas could endure in mighty conflict, have been slain by thee! Therefore, exceedingly wonderful is the deed done by thee! I do not know what thy business may be, nor do I know thy purpose. Therefore, great is the curiosity and fear also that have taken possession of me? My mind is greatly agitated, and as my head also is aching, I ask thee, therefore, O worshipful one, who art thou that stayed here?” Hearing these words the Yaksha said, “I am, good betide thee, a Yaksha, and not an amphibious bird. It is by me that all these brothers of thine, endued with mighty prowess, have been slain!”

Vaisampayana continued, ‘Hearing these accursed words couched in harsh syllabus, Yudhishtira, O king, approaching the Yaksha who had spoken then, stood there. And that bull among the Bharatas then beheld that Yaksha of unusual eyes and huge body tall like a palmyra-palm and looking like fire or the Sun, and irresistible and gigantic like a mountain, staying on a tree, and uttering a loud roar deep as that of the clouds. And the Yaksha said, “These thy brothers, O king, repeatedly forbidden by me, would forcibly take away water. It is for this that they have been slain by me! He that wisheth to live, should not, O king, drink this water! O son of Pritha, act not rashly! This lake hath already been in my possession. Do thou, O son of Kunti, first answer my questions, and then take away as much as thou likest!” Yudhishtira said, “I do not, O Yaksha, covet what is already in thy possession! O bull among male beings, virtuous persons never approve that one should applaud his own self. Without boasting, I shall, therefore, answer the questions, according to my intelligence. Do thou ask me!”

(Continues...)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter VI

PEACE AND HAPPINESS

1. Fearlessness

Lord Sri Krishna with al confidence in the invariability of an axiomatic truth, asks “How can there be happiness without peace?” अशान्तस्य कुतः सुखम् ॥

He assumes without question the patent fact that all beings long for happiness and enunciates, without the least shadow of doubt, that peace is a necessary prerequisite for happiness. Yet it is this elementary truth that is being ignored by us every moment of our lives. Though we talk much of peace, we do not care to analyse what peace really consists in. On the other hand, quite a misleading proposition imported from the West that discontent is a sign of progress has caught hold of us in its vicious grip and has become the ruling principle of our lives. It claims our allegiance



not only in our individual spheres but has become the ruling factor governing and dictation the aspirations and activities of every community and every nation in the world so much so that anybody who refuses in these days to be discontented is considered unfit to associate with those of a “progressive” mentality. The patent fact that nations and individuals who claim to have “progressed” are in constant fear of any sort or of any degree is incompatible with peace, more so with happiness.

Fear by itself is a proof of weakness and vulnerability. Sage Valmiki in his characteristic way says that all fear comes from the afraid. भयं भीताद्धि जायते

Everybody who threatens another i snot only the cause of fear to that person but is himself first afraid of him. It necessarily follows that one who is really fearless will not make others afraid of himself. In describing the ideal man, Ishvara points out that he will not be afraid of the world and that none in the world will be afraid of him. यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

Everything that we profess to own or possess, be it one’s own body, status, relations or wealth, is necessarily a root of fear and it follows naturally that the greater the extent of our possession or ownership the greater will be our fear. It is an idle saying of the great Sri



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advaitam paramanandam



an e-magazine on advaita



CHODANAA

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Shankaracharya that those clad in the minimum loin cloth are the most fortunate in the world.
कौपीनवन्तः खलु भाग्यवन्तः

He does not refer to the unfortunate beggar who is ever in need and therefore ever in a state of unrest and unhappiness but to the sage who has willingly given up everything and is happy in the bliss of the Self. The Lord also says that the earnest aspirant who seeks lasting peace and happiness, must have given up all possessions and be content with what he gets without his seeking. त्यक्तसर्वपरिग्रहः । यदृच्छालाभसंतुष्टः

In spite of the fact that the Gita is nowadays proclaimed to be the gospel for all humanity, its teachings are conveniently ignored and it is a strange and painful irony that it is verily those that swear by the Gita that vociferously preach the doctrine of discontent in every walk of life and create discord of all sorts. The trend, nay the aim, of modern society is to increase our possessions and to multiply our wants under the misleading name of raising the standard of living so that we are ever kept in a state of unrest, fear and misery. It will be well to remind ourselves, at least now and then, that, if as the result of such a trend we are getting only farther and farther away from peace and happiness, they are really not worth having.

(Will Continue...)

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