



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

व्रतेन दीक्षामाप्नोति दीक्षयाऽऽप्नोति दक्षिणाम् ।
दक्षिणा श्रद्धामाप्नोति श्रद्धाया सत्यमाप्यते ॥
यजु./19/30

vratena dīkṣāmāpnoti dīkṣayā"pnoti dakṣiṇām |
dakṣiṇā śraddhāmāpnoti śraddhāyā satyamāpyate ||
yaju./19/30

A man doing good work learns the art of doing auspicious deeds. After this learning, he becomes proficient and ability leads him to faith and with faith he obtains the truth.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Acharya Sandesham



The Jagadguru in His Anugraha Bhashanam, said that Dharma has to be adhered to whether one is learned, wealthy, powerful. The greatness of Dharma can be felt when one realizes that the Lord Himself descends to protect when it is on the decline. Even in a company, the Chairman intervenes to address an issue only if it is not addressable by everyone else under him. The issue has to be important enough for the Chairman to intervene. So too is the case with Dharma. When Dharma is under threat, the Lord Himself intervenes and protects it. Such is the greatness of Dharma.

People have the time to watch TV, read the news and waste time in idle talk but excuse themselves from performing Vedic Karmas. Sri Adi Shankaracharya has instructed –

वेदो नित्यमधीयतां तदुतिं कर्म स्वनुष्ठीयतां तेनेशस्य विधीयतामपचितिः – Study the Vedas daily. Perform the Karmas enjoined in the Vedas with faith. And by such performance, worship the Lord.

How could the performance of Vedic Karmas constitute worshipping the Lord? The Lord Himself has said, “श्रुतिस्मृती ममैवाज्ञे” – The Shruti (Vedas) and Smritis (Dharma Shastras) are My commands. Hence if one says one worships the Lord but never adheres to His commands, can He be said to worship the Lord? The Jagadguru expressed joy at being in Coimbatore and recounted the words of His Paramguru who had given an interpretation for why the city was named so – that Coimbatore was once home to many Astikas who were engaged in spiritual inquiry asking themselves “कोऽयमात्मा?” -Who is this Atman? – and it is because people here constantly reflect on this question, that Coimbatore got its name. (

In His Anugraha Bhashanam, the Jagadguru said that the extent of our Shraddha towards this attribute of Lord Vighneshwara as the remover of obstacles is such that we perform a small Puja on Vinayaka Chaturthi day. (Saibaba Colony , coimbatore visit 2012 Vijaya Yatra)

The Jagadguru then graced the inauguration of Ramotsavam at R.S.Puram as part of the Sri Rama Navami Celebrations. In His Anugraha Bhashanam, the Jagadguru said that the Valmiki Ramayanam says that Sri Rama ruled for 11,000 years (दशसहस्र-दशशत-वर्षाणि) and that Dharma alone prevailed during the period. Even when the son of a citizen met with premature death, he was brought back to life by Sri Rama. Such was the power of Sri Rama’s protection of Dharma. Even if one is unable to personally observe the Rama Navaratri, one can go and participate in places where the Celebrations are held. The Jagadguru commended the efforts of the organizers of the Ramotsava at R.S.Puram where the Celebrations are being held for the past 65 years. Camp :Coimbatore , 2012 Vijaya Yatra.

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



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

The Path of Dharma Śāstra

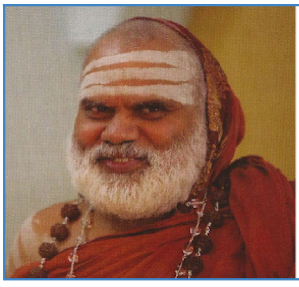
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 : How does man fall into the trap of paapam (sins)?



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Swamiji : The scriptures mandate the dos and don'ts of every human. Man is given free-will to choose the actions of his body, mind and intellect.

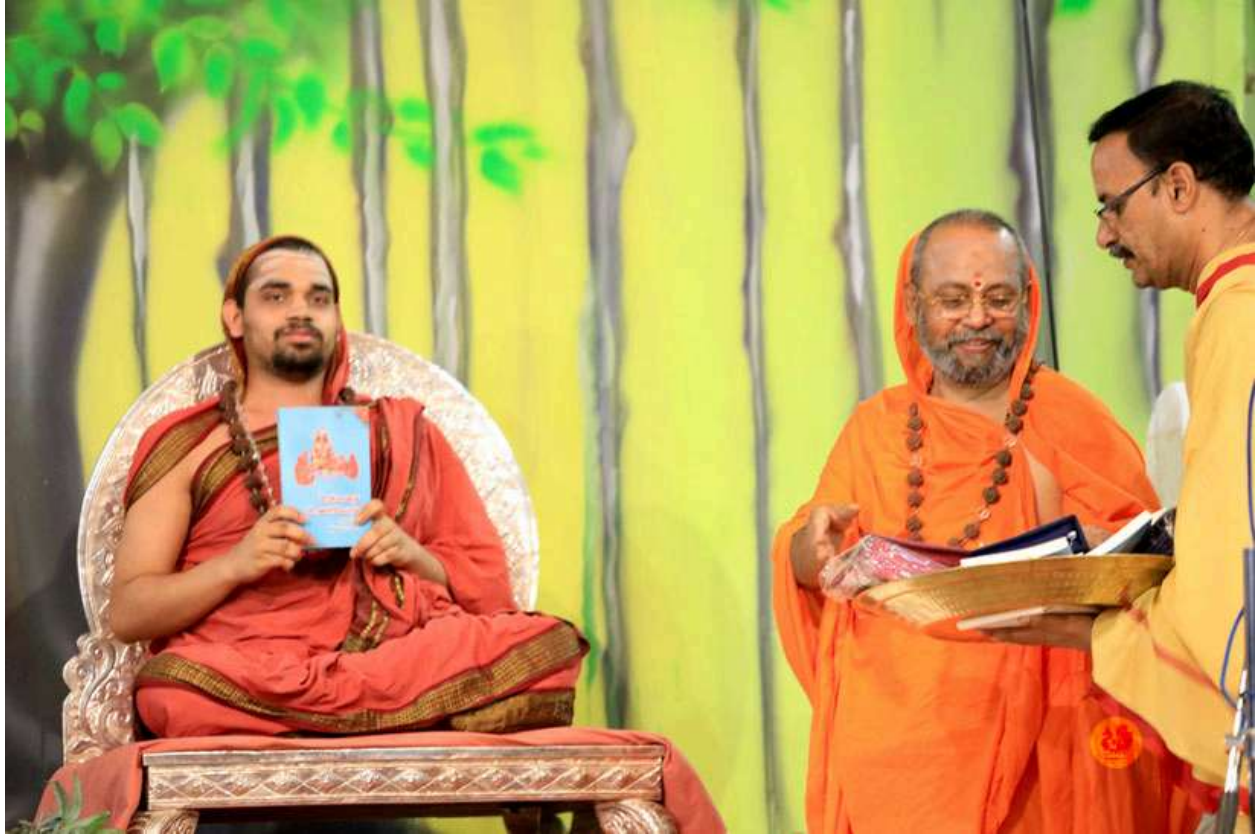
Actions are driven by desire. When the desires fall within what is restricted by the sastras, man accrues paapam by doing such paapam. When one desire is fulfilled, another related desire crops up or there is desire for more and that becomes greed. Unfulfilled desires give rise to anger. Pursuit of inappropriate desires and expression of anger lead to paapam.

श्री भगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥3.37॥

Insatiable desire and anger born of rajas (aggression) are one's enemies that drive one to



paapam.

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

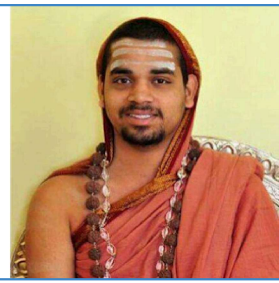


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Question : How should we avoid paapam?

Swamiji : Every day, we should take account of the good and the bad thoughts, words, and actions that we have done. We should associate with and aim at following the footsteps of mahans / noble men.

Noble, wise men understand that compliance with the scriptures is important to fit within the framework of dharma - the orderly conduct of activities in this universe. They are happy to abide by the scriptural teachings and so their desires coincide with them.

To keep away from paapam we should aim at having appropriate, balanced, clean desires (ABCD). Other desires should be nipped in the bud.

Question : What is the impact of evil deeds?

Swamiji : Thiruvalluvar answers this question very well. Dharma devata will encircle and destroy a person who is schemy and wishes bad for others. One can escape from his biggest enemy; But paapam accrued from wrong deeds will turn into an enemy, chase and destroy the doer. Paapam of a person stays on with him like his shadow and destroys him. As the shadow moves closer to the person with the progress of time – so does the ill-effect of paapam come back to the doer. There is no escape from the law of dharma for a sinner. Garuda Puranam specifies the punishment for each kind of paapa. To reduce the impact of paapam which were done unknowingly, one may atone them by performing prayaschittam. But one should be careful to avoid sinning knowingly for the sake of fulfilling desire.

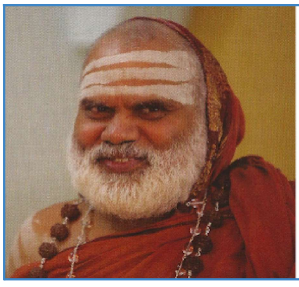
Question : If someone hurts us, how should we react to it?

Swamiji : The foremost of all intelligence is to abstain from hurting even those who have hurt us. Do not even think bad for them. Be patient and practice forbearance.

Question : What should one do to avert sorrows?

Swamiji : The scriptures say- If we sin against anyone by thought, we will suffer mentally, if we hurt someone by words, we will hear harsh words spoken to us and if we hurt someone bodily, we will suffer physically. One should avoid paapam against others to avert sorrow. Even to tide over poverty, if one does adharmic deeds it is said that he will only become poorer. Think no evil. See no evil. Hear no evil. Speak no evil. Do no evil.

(based on Thirukural Thiivinai accham adhikaram as taught by Pujyasri Swami Omkarananda ji)

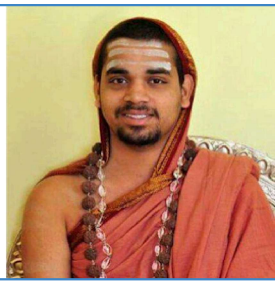


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Learn Sanskrit

श्वः एतद् सन्यक् पठित्वा आगन्तव्यम् । = Read this well when you come tomorrow.	गृहकार्यं सर्वं समाप्तं वा ? = Finished your household work ?
गृहे किमपि पठन्ति वा ? = Do you read anything at home ?	समाप्तप्रायम् । = Yes, finished for all practical purposes.
किं भोः कोलाहलः । = What is the noise there about ?	किं द्वित्रीणि दिनानि न दृष्टा । = Not seen for two or three days.
ह्यः कियत् पर्यन्तं पाठितवान् ? = where did we stop yesterday ?	अहं मातृगृहं गतवती । = I had been to my mothers house.
एषु दिनेषु विमला मिलितवती वा ? = have you met Vimlala recently?	कार्यालयतः तस्य आगमन समयः एषः । = It is time he comes from the office.
ममापि बहु कार्यं अस्ति । = I have a lot of work to do myself.	अतिथयः आगताः सन्ति । = Guests have come.
किञ्चित् शर्करां ददाति वा ? = Would you kindly lend me some sugar ?	शर्कराम् = Sugar
श्रीरम् = Milk	काफीचूर्णम् = Coffee Powder.
सुपिष्टम् = Wheat Flour.	पृथुकम् = Beaten Rice.
चालनीम् = Sieve	अद्य प्रातः आरभ्य बहु कार्याणि । = I've had a lot of work since morning.
भवतः मातः किं करोति स्म? = What was your mother doing ?	तेषां पुत्रयाः विवाहः निश्चितः इति श्रुतवान् । = Their daughter's marriage is fixed, I think.
वरः विदेशे अस्ति । = The bridegroom is in a foreign country.	मृत्तैलं लब्धं वा ? = Got Kerosene ?
कन्यायाः कृते किं किं आभरणं दास्यन्ति ? = What jewellery are they going to give the bride ?	मृत्तैलं विक्रीयते इति श्रुतवती । = I heard, they are selling kerosene.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

सुभाषितानि subhāṣitāni

Effect of penance.

यद् दुरापं भवेत्किञ्चित् तत् सर्वं तपसो भवेत् ।

ऐश्वर्यमृषयः प्राप्तास्तपसैव न संशयः ॥

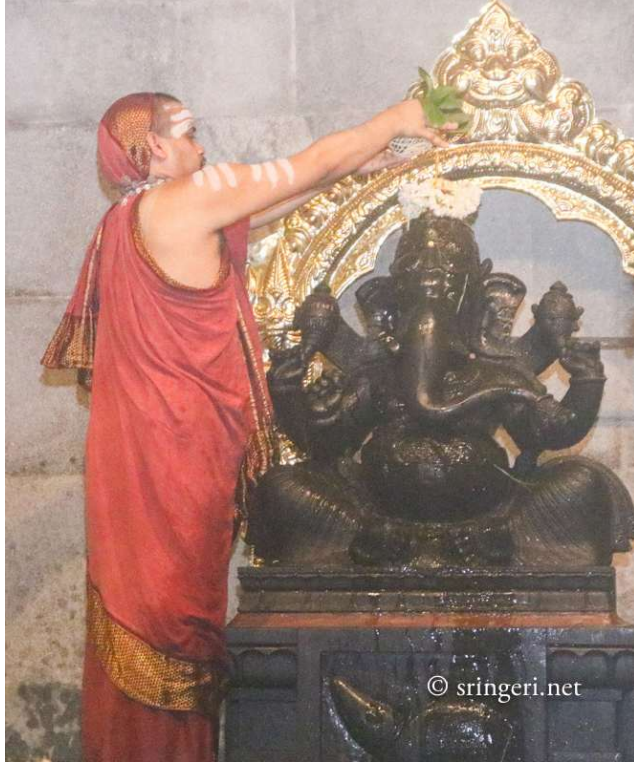
(तप का प्रभाव {महाभा./शान्ति./161/5})

yad durāpaṃ bhavetkiñcit tat sarvaṃ tapaso bhavet |

ēśvaryaṃṛṣayaḥ prāptāstapasaiva na saṃśayaḥ ||

(tapa kā prabhāva {mahābhā./śānti./161/5})

Anything that is difficult to be acquired can be obtained with penance. Undoubtedly, the sages obtained all prosperity only with their penance.



Definition of a leader.

यमर्थसिद्धिः परमा न मोहयेत् तथैव काले
व्यसनं न मोहयेत् ।

सुखं च दुःखं च तथैव मध्यमं निषेवते यः
स धुरन्धरो नरः ॥

(धुरन्धर नर का लक्षण

{महाभा./शान्ति./226/16})

yamarthasiddhiḥ paramā na mohayet

tathaiva kāle vyasanaṃ na mohayet |

sukhaṃ ca du:khaṃ ca tathaiva

madhyamaṃ niṣevate yaḥ sa

dhurandharo naraḥ ||

(dhurandhara nara kā lakṣaṇa

{mahābhā./śānti./226/16})

One who is not disturbed by the success of his purpose and also by any trouble that comes upon him at any time and who remains undisturbed in the time of happiness, adversity and common state, can lead others undoubtedly.

BENGALURU CITY JUNE 3, 2022 On June 3, 2022, Jagadguru Sri Sri Vidhushekhara Bharati Sannidhanam performed Pratishtha Kumbhabhisheka to Sri Vidya Ganapati in Sir M Vishweshwarayya Institute of Technology Campus of Sri Krishnadevaraya Educational Trust.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Low and High Persons.

गर्जति शरदि न वर्षति वर्षति वर्षासु निःस्वनो मेघः ।
नीचो वदति न कुरुते न वदति सुजनः करोत्येव ॥
(अत्तम और नीच {नीतिद्विषष्टिका/अनुबन्ध/29})

garjati śaradi na varṣati varṣati varṣāsu ni:svano meghaḥ |
nīco vadati na kurute na vadati sujanaḥ karotyeva ||
(attama aura nīca {nītidviṣaṣṭikā/anubandha/29})

The cloud does not give water in the autumn season but it thunders, while in the rainy season it rains, but without any sound. In the same way a mean fellow blusters too much but acts nothing, while great men act but they don't bluster.

Condition in old age.

गात्रं संकुचितं गतिर्विगलिता भ्रष्टा च दन्तावलिः
दृष्टिर्नश्यति वर्धते बधिरता वक्त्रं च लालायते ।
वाक्यं नाद्रियते च बान्धवजनो भार्या न शूश्रूषते
हा कष्टं पुरुषस्य जीर्णवयसः पुत्रोऽप्यमित्रायते ॥
(वृद्धावस्था का स्वरूप {वैराग्यशतक/97})

gātram samkucitaṁ gativigalitā bhraṣṭā ca
dantāvaliḥ
drṣṭirnaśyati vardhate badhiraṭā vaktraṁ ca
lālāyate |
vākyaṁ nādriyate ca bāndhavajano bhāryā na
śūśrūṣate
hā kaṣṭaṁ puruṣasya jīrṇavayasāḥ
putro'pyamitrāyate ||
(vṛddhāvasthā kā svarūpa {vairāgyaśataka/97})

At the commencement of our old age, the body becomes compendious, gait falters, sight is lost, our teeth are destroyed, deafness increases, the mouth begins to drool, the relatives neglect his talk, the wife doesn't serve and over more the son too becomes an enemy.



© sringerinet

BENGALURU CITY MAY 25, 2022 On May 25, 2022,

Jagadguru Sri Sri Vidhushekhara Bharati Sannidhanam performed Kumbhabhishekam of Sri Valli Devasena Sameta Sri Subrahmanyeshwara temple, Kumara Park.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

||vidura nīti:||

॥विदुर नीतिः॥



द्वाः स्थ उवाच ।

विदुरोऽयमनुप्राप्तो राजेन्द्र तव शासनात् ।
द्रष्टुमिच्छति ते पादौ किं करोतु प्रशाधि माम् ॥4॥

dvā: stha uvāca .

viduro'yamanuprāpto rājendra tava śāsanāt |
draṣṭumicchati te pādau kiṃ karotu praśādhi mām
॥4॥

Thereupon the orderly went to Dhṛtarāṣṭra and said. "Oh ! My Majesty! Vidura is here at the command. He wishes to see you. Command me as to what he is to do."

धृतराष्ट्र उवाच ।

प्रवेशय महाप्राज्ञं विदुरं दीर्घदर्शिनम् ।
अहं हि विदुरस्यास्य नाकाल्यो जातु दर्शने ॥5॥

dhṛtarāṣṭra uvāca .

praveśaya mahāprājñaṃ viduraṃ dīrdhadarśinam |
ahaṃ hi vidurasyāsyā nākālyo jātu darśane ॥5॥

Dhṛtarāṣṭra said, "Let Vidura of great wisdom and knowledge may enter. I am never unwilling to see him".

द्वाःस्थ उवाच ।

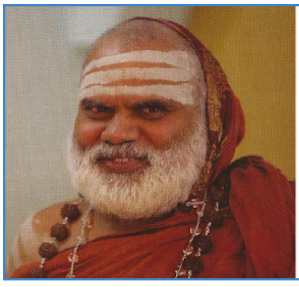
प्रविशान्तुः पुरं क्षत्तर्महाराजस्य धीमतः ।
न हि ते दर्शनेऽकाल्यो जातु राजा ब्रवीति माम् ॥6॥

dvā:stha uvāca .

praviśāntu: puram kṣattarmahārājasya dhīmataḥ |
na hi te darśane'kālyo jātu rājā bravīti mām ॥6॥

The servant then went out and spoke to Vidura, "Oh! Kshatri, please come into the room of our wise king. The king says that he is never unwilling to see you."

(Continues...)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Yaksha Prashna

यक्षप्रश्नः



यक्ष उवाच

किं स्विदादित्यमुन्नयति के च तस्याभितश्चराः ।
कश्चैनमस्तं नयति कस्मिंश्च प्रतितिष्ठति ॥

yakṣa uvāca

kiṃ svidādityamunnayati ke ca tasyābhitaścarāḥ |

kaścainamastaṃ nayati kasmim̐śca pratitiṣṭhati ||

Yaksha asked: What makes the Sun rise ? Who keeps him company ? Who causes him to set ? And in whom is he established ?

युधिष्ठिर उवाच

ब्रह्मादित्यमुन्नयति देवास्तस्याभितश्चराः ।
धर्मश्चास्तं नयति च सत्ये च प्रतितिष्ठति ॥

yudhiṣṭhira uvāca

brahmādityamunnayati devāstasyābhitaścarāḥ |

dharmaścāstaṃ nayati ca satye ca pratitiṣṭhati ||

Yudhiṣṭhira replied: "Supreme Self makes the Sun rise; the Gods keep him company; Dharma causes him to set and He is established in Truth."

यक्ष उवाच

केनस्विच्छ्रोत्रियो भवति केनस्विद्विन्दते महत् ।
केनस्विद्वितीयवान्भवति राजन् केन च बुद्धिमान् ॥

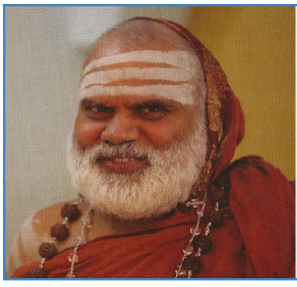
yakṣa uvāca

kenasvicchrotriyo bhavati kenasvidvindate mahat |

kenasvidvitīyavānbhavati rājan kena ca buddhimān ||

Yaksha asked : By what does one become learned? By what does one attain. What is very great? How can one have a second ? And, O King, how can one acquire intelligence ?

(Continues...)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter VI

PEACE AND HAPPINESS

1. Fearlessness



A learned scholar who was handsomely rewarded by a king was on his way to his village. A servant boy who was his only attendant was entrusted with the carrying of the bundle containing the valuable presents and money got from the king. When it was getting dark and they still had some distance to travel, the scholar became apprehensive and asked every passer-by whether there was any fear on the way and proceeded only after getting an assurance that there was none. The boy who was a simpleton noted that no such enquiry was made by his master the previous evening on their way to the palace though it was then more dark and that the only difference between then and now was the possession of the extra bundle and rightly came to

the conclusion that it was that that was responsible for the anxiety of his master. As it was getting darker and as he wanted to save his master from further anxiety, he threw the bundle in a near-by thicket and followed his master as before. When the latter met another passer-by later on the road and asked him the very same question whether there was any fear on the way, the servant respectfully stepped up and volunteered "None, revered Sir, I have left it behind." The master was taken aback at this answer, but, when he learnt what the boy had done, he realised that all his scholarship was nothing before this practical lesson taught to him now. A similar incident is found in the life of sage Tyagaraja who himself threw off the coins which were placed in his palanquin without his knowledge by a rich devotee of his.

Selfless Action

Those who are within the bounds of duality cannot throw away any or all of their possessions nor refrain from worldly activities. The lord Himself tells us that it is not possible for anybody to be inactive even for a moment or give up all activities.

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

न हि देहभृता शक्यं ल्युक्तुं कर्माण्यशेषतः ।

But tells us at the same time that peace and its resultant happiness can be obtained if we adopt any of the methods prescribed by him. They all aim at the eradication of egoism and the sense of possessiveness. He assures us that if that is done peace is bound to follow.

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ।

Whenever we do anything, we are ordinarily obsessed by the sense that we do it and also by the sense that we are going to reap the benefit of it. The Lord asks us to minimise this sense of doership and this anticipation of benefit.

This sense of doership will easily get diluted if not dissolved altogether, if we bear in mind that really we do not do but are only made to do by some external agency beyond our control. It may be our own inherent nature which makes us act even against our will.

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ।
मिथ्यैष व्यवसायस्ते प्रकृतोस्त्वां नियोक्षयति ।
स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥ (Will Continue...)

Link of the Voice of Jagadguru Quotes App

<https://play.google.com/store/apps/details?id=com.voj>

Editorial Board		
Sri Dr V R Gowri Shankar	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
PujyaSri Swami Omkarananda Saraswati	Chief Editor	Founder Acharya, Sri Swami Chidbhanananda Ashram, Vedapuri, Theni.
B Srimathi Veeramani	Editor	Tirunelveli
K M Kasiviswanathan	Hon' Editor	Tirunelveli