



Voice of Jagadguru

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Prārthanā



Prayers

अक्षैर्मा दीव्यः कृषिमित्कृषस्व वित्ते रमस्व बहु मन्यमानः ।
तत्र गावः कितव तत्र जाया तन्मे वि चष्टे सवितायमर्यः ॥

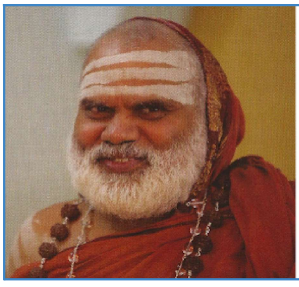
ऋ/10/34/13

akṣairmā dīvyaḥ kṛṣimitkṛṣasva vitte ramasva bahu manyamānaḥ |
tatra gāvaḥ kitava tatra jāyā tanme vi caṣṭe savitāyamaryaḥ ||

r/10/34/13

Never enjoy gambling and try to earn money by hard work, such as in Agriculture and feel happiness. Only in such earned wealth, due to only in such a condition, you will have right on your cows and wife etc.

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Acharya Sandesham

In His Anugraha Bhashanam, the Jagadguru said that people spend the days of lives in various ways. The Shastras state that –

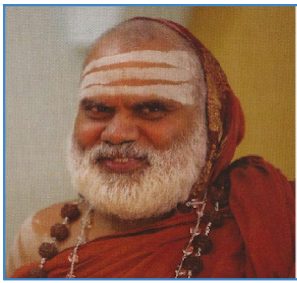
कृतगङ्गोदकस्नानं श्रुतभारतसत्कथम् ।
अर्चिताच्युतपादाब्जं दिनं कल्पशताद्वयम् ॥



(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji at Tiruvananthapuram April 15-18, 2012 Vijaya Yatra)

– That day is deemed purpose in which one takes bath in the Ganga (visits a Tirtha Kshetra), hears to the glories of the Lord in Itihasas such as the Mahabharata, and worships the Lotus Feet of the Lord. A day spent in such pursuits is better than a eon spent otherwise.

The Jagadguru further explained that today, people feel it is a great achievement and their lives have become exalted if they travel abroad. They take pride in saying “I have travelled to Britain thrice, America twice etc.” Gone are the days when people used to consider themselves blessed after a pilgrimage to Tirtha Kshetras such as Kashi, Rameswaram, Badri or Sringeri.

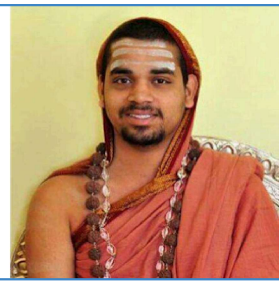


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Remembrance of the Lord and chanting the Lord's Name, rids one's minds of impurities such as anger, greed and prepares one for spiritual Sadhana resulting in the final liberation.

If one does not spend the days in these manner, what is the point of living long? Let not people forget that the life is not about living long but about living purposefully.

The Jagadguru said that the Travancore Maharajas are historically known to have been noble rulers, without forgoing the worship of Lord Ananta Padmanabha even a single day, and ruling through His Grace. The Jagadguru also recalled the strong relationship between Travancore and the Sringeri Sharada Peetham. A number of records in the Peetham are testimony to this relationship. These include a Srimukha written in 1838 by the 32nd Acharya of the Peetham, Jagadguru Sri Narasimha Bharati Mahaswamiji to His Highness Sri Swati Tirunal as well as many letters written by the Maharajas of Travancore including Sri Swati Tirunal (in 1842). Even to this day, an offering is submitted to the Sringeri Jagadguru on behalf of the Travancore Maharajas on the occasion of Chaturmasya Sankalpa on Vyasa Poornima and on Saraswati Puja day during Sharan Navaratri.

This relationship culminated in the early 20th century when His Highness Sri Moolam Tirunal donated lands associated with Sri Adi Shankaracharya in Kalady to the Peetham during the time of Jagadguru Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswamiji. The Maharaja also helped in the construction of temples for Sri Adi Shankaracharya and Goddess Sharada at Kalady.

The Jagadguru said that His Paramaguru and Guru have also visited Thiruvananthapuram to a reverential reception of the Travancore Maharajas. Sri Uthradom Tirunal has stuck to the path shown by his predecessors and shown great respect and devotion whether he visits Sringeri or receives the Jagadguru at Thiruvananthapuram.

The Jagadguru mentioned that the 90-year royal scion has been living a devoted life. Every day of his is filled with purpose as he worships the Lord and has His Darshan. The Jagadguru Specially blessed Sri Uthradom Tirunal.

Camp : Tiruvananthapuram, 2012 Vijaya Yatra.

Link : <https://vijayayatra.sringeri.net/archiveyatra/thiruvananthapuram-april-15-18-2012/>



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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 : What does senkol signify?

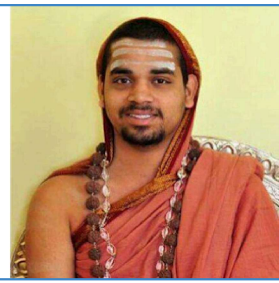


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Swamiji : Senkol is dharma dandam, a symbol of good governance. 'Kol' means stick. Just as a stick is straight, the ruler should also be straight and impartial. A ruler has the responsibility of upholding dharma as the representative of Dharma devata. His personal agenda, likes and dislikes should not come in the way of his duties.

A good ruler should protect the compliant and appreciate them. At the same time, he should analyse the offence of the citizens, be God fearing and give judgement based on the violation and context. He should encourage those who follow the law and should not hesitate to mete out



punishments.(#541,549)

Jagadguru Śankaracārya His Holiness MahāSannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Good governance is most important for upholding the Vedas by protecting the virtuous noble men and thereby the conduct of dharmic activities. Noble men will hesitate to instruct good virtues if it does not have the support of the government and the rich will not carry out any

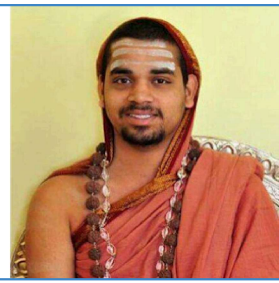


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dharmic deeds. Senkol signifies that a leader ensures the progress of his subjects in the right path.

Question : How does Thiruvalluvar bring out the connection between a just rule and rains?

Swamiji : Progress and peace of citizens of a country depends upon a just ruler as the growth and existence of living beings depends upon rains. (#542) Timely rains that ensure best produce are evidenced in a nation under a just ruler who upholds dharma. If people do not live in a disciplined, dharmic way there will be no rain. If there is no rain, there will be no life. This establishes how a just ruler is important for life. (#545) All beings will suffer in the absence of rain. Similarly, in the absence of good governance and compassion, all citizens will suffer. (#557)

Question : How should a ruler deal with unwanted elements?

Swamiji : It is a ruler's responsibility to remove unwanted elements (by awarding upto capital punishment) like a farmer removes weeds. If the ruler lets go of his sinful citizens, dharma devata will punish the sinners and the king. He should mete out punishments like levy of penalty, imprisonment, expulsion from the nation, capital punishment. There is nothing wrong about it. It is the ruler's duty. (#550)

Question : What does Thiruvalluvar say about taxes charged by a government?

Swamiji : Charging a high rate of tax tantamounts to robbery (#552). Citizens should also be happy to pay taxes. But if tax exceeds what citizens would be comfortable paying and is designed with least respect for the citizens and without being humane, it will accrue paapam (sin) to the ruler.

Question : Justice protects the ruler. How do we understand this?

Swamiji : Justice gives victory to a ruler not his weapons. He can earn the confidence, love and loyalty of his citizens only by being just and righteous. He cannot rule a good nation just by winning a war, he should win the hearts of the people. (#546)

If a ruler does not govern in an orderly, just manner, lacks compassion & responsibility, gives wrong judgements and punishments without proper analysis, enjoys personal pleasures at the cost of others, uses abusive language, amasses the wealth of the citizens for his own advantage and engages in such other acts, he will head for self destruction (#548)

(these are based on 'Senkonmai' & 'Kodunkonmai' adhikarams of Thirukural including commentaries & teachings of Pujyasri Swami Omkarananda)



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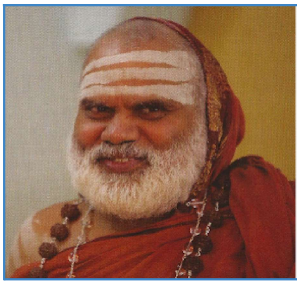


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Learn Sanskrit

कः लवणं आवश्यकं इति उक्तवान् ? = Who has asked for salt ?	कथितापेक्षया सारः एव रुचिकरः । The soup is tastier than the sambar.
एकैकशः : वदतु नाम । = Speak one at a time, please.	विना शब्दं भोजनं कुर्वन्तु नाम । = Eat without making too much noise.
प्रथमः कः ? सः वा भवान् वा ? = Who is first ? He or you ?	पाकः शीतलं भवति । = Dishes are getting colder.
पाकः तदानीं एव सिद्धः । = Lunch / Dinner is ready.	व्याघरणं कृतं चेत् पाकः सिद्धः । = Everything is ready. I have to season the curry, that is all.
शाकः नास्ति, अहं किं करोमि ? = No vegetables, what can I do ?	भवती पक्तुं एव न जानाति अम्ब ! = Mummy, you do not know how to cook.
ह्यस्तनं व्यञ्जनं कियत् रुचिकरं आसीत् ! = How tasty was yesterday's dry curry	कतिवारं उक्तवान् एतद् मह्यं न रोचते इति ? = How many times did I tell you that I don't like it.
तथा चेत् श्वः भवान् एव पाकं करोतु । =In that case you cook the food yourself tomorrow.	अस्य रुचिं पश्यतु । = Taste this, please.
क्षीरं दूषितम् । = Milk has become sour.	तूष्णीं भोजनं करोतु वा ? = Will you eat without comments ?
पुनः पुनः चर्वणं कृत्वा खादतु । = Chew the food well before you swallow it.	परिवेषणं कृतं शीघ्रं आगच्छतु । = Food is already served. Come quickly.
भवान् किमपि न खादितवान् ? = You haven't eaten anything.	पुनः परिवेषयतु । = Serve again.
एतावत्पर्यन्तं कुत्र गतवान् ? = Where had you been so long ?	पठनं किमपि नास्ति वा ? = Nothing to read? (Don't you have anything to read ?)
कुत्रापि न, अत्रैव आसम् । = I was just here.	सहस्रवारं उक्तं, श्रुतवान् वा ? = I told you a thousand times.Did you listen to me?
वक्ता प्रष्टा कोऽपि नास्ति वा ? = Is there no one to keep you under check ?	मम गृहपाठः बहु अस्ति । = I have a lot of homework to do.



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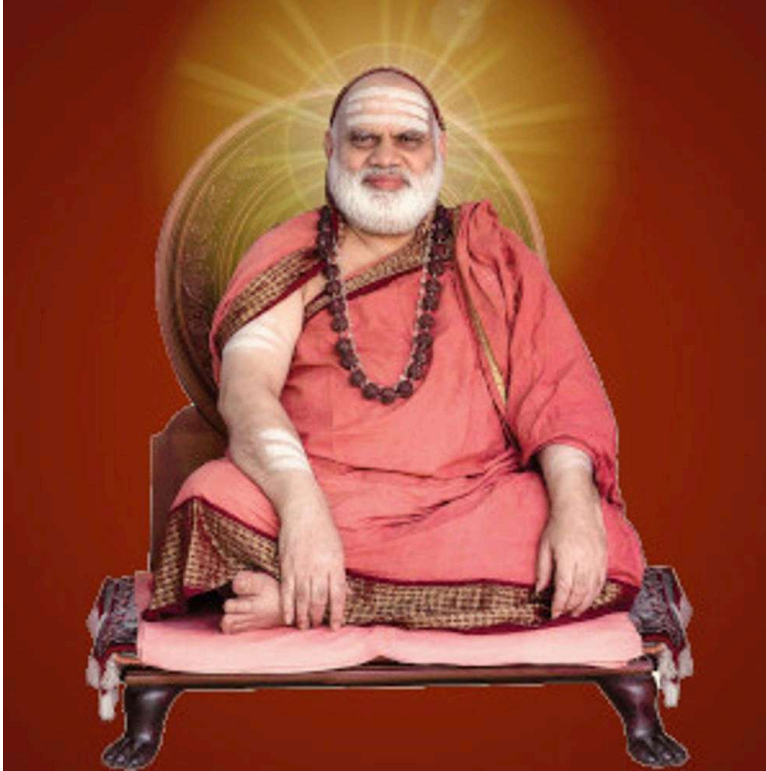


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सुभाषितानि subhāṣitāni

गतिरेका पतिर्नार्या द्वितीया गतिरात्मजः ।
 तृतीया ज्ञातयो राजंश्चतुर्थी नैव विद्यते ॥
 {स्त्री के सहायक. रामा./अयोध्या/61/24}
 gatirekā patirnāryā dvitīyā gatirātmajāḥ |
 tṛtīyā jñātayo rājaṃścaturthī naiva vidyate ||
 {strī ke sahāyaka. rāmā./ayodhyā/61/24}



The husband of a woman is his first shelter, her son is helpful in the second place and relatives are her third shelter. There is not any fourth shelter for her.

(Jagadguru Shankaracharya Sri Mahasannidhanam Sri Sri Sri Bharati Tirtha Mahaswamigal)

आमरणान्ताः प्रणयाः
 कोपास्तत्क्षणभङ्गुराः ।
 परित्यागाश्च निःसङ्गाः भवन्ति हि
 महात्मनाम् ॥
 {महापुरुषों का चरित्र
 हितोपदेश/मित्रलाभ/192}
 āmaraṇāntāḥ praṇayāḥ |
 kopāstatkṣaṇabhaṅgurāḥ |
 parityāgāśca niḥsaṅgāḥ
 bhavanti hi mahātmanām ||

{mahāpuruṣoṃ kā caritra hitopadeśa/mitralābha/192}

The love of great men remains permanent up to death but their anger remains temporary for a moment. The things which they reject, reject forever and never merge in them again. I.e. left over for ever by them.



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||vidura nīti:||

||विदुर नीतिः||

एकं हन्यान्न वाहन्यादिषुमुक्तो धनुष्मता ।

बुद्धिर्बुद्धिमतोत्सृष्टा हन्याद्राष्ट्रं सराजकम् ॥ ४२ ॥

ekaṃ hanyānna vāhanyādiṣurmukto dhanuṣmatā |



buddhirbuddhimatotsṛṣṭā
hanyādrāṣṭraṃ sarājakam ||
42 ||

When a bowman shoots an arrow, he may or may not succeed in slaying even a single person, but when an intelligent individual applied his intelligence (viciously); it may destroy an entire kingdom with the king.

एकया द्वे विनिश्चित्य त्रींश्चतुर्भिर्वशे

कुरु ।

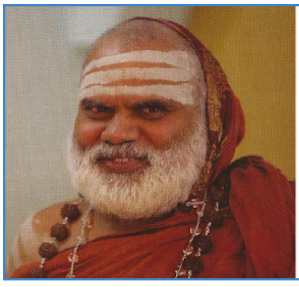
पञ्च जित्वा विदित्वा षट्सप्त हित्वा सुखी भव ॥ ४३ ॥

ekayā dve viniścitya trīṃścaturbhirvaśe kuru |

pañca jitvā viditvā ṣaṭsapta hitvā sukhī bhava || 43 ||

Discriminating the two (what is to be done and what is not to be done) by means of the one (the intellect), bring under the subjection the three (friend, enemy and the neutral person) by means of four (the four means of against enemy sama, reconciliation or negotiation; dana, bribery; bheda, sowing dissensions and danda, punishment), and also conquering the five (senses of perception) and knowing the six (six expedients to be used in foreign politics - sandhi, vighraha, yana, aasana, dvaidhibhava and samshraya) and abstaining from the seven (woman, gambling, hunting, intoxicants, harsh speech, harsh punishment and amassing wealth using unjust means), be happy.

(Continues...)



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Yaksha Prashna

यक्षप्रश्नः

यक्ष उवाच

किं नु हित्वा प्रियो भवति ? किं नु हित्वा न शोचति ?

किं नु हित्वाऽर्थवान्भवति ? किं नु हित्वा सुखी भवेत् ?

yakṣa uvāca

kiṃ nu hitvā priyo bhavati ? kiṃ nu hitvā na śocati ?

kiṃ nu hitvā'rthavānbhavati ? kiṃ nu hitvā sukhī bhavet ?



Yakṣa asked : What is that which, when renounced, makes one agreeable? What is that which, when renounced, leads to no regret ? What is that which, when renounced, makes one prosperous ? And what is that which, if renounced, makes one happy ?

युधिष्ठिर उवाच

मानं हित्वा प्रियो भवति, क्रोधं हित्वा न शोचति ।

कामं हित्वाऽर्थवान्भवति, लोभं हित्वा सुखी भवेत् ।

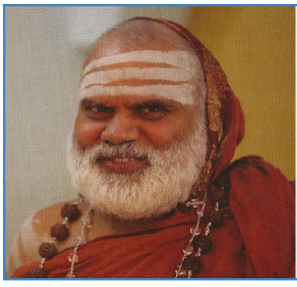
yudhiṣṭhira uvāca

mānaṃ hitvā priyo bhavati, krodhaṃ hitvā na śocati |

kāmaṃ hitvā'rthavānbhavati, lobhaṃ hitvā sukhī bhavet |

Pride, if renounced, makes one agreeable; Anger, if renounced leads to no regret; Desire, if renounced, makes one wealthy and Advice , if renounced, makes one happy.

(Continues....)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER VIII NISHKAMA KARMA

2. Incidental Effects

No Karma whose definite perspective is neither Artha nor its enjoyment Kama can be called Sakama. Attention may also be drawn to the well-known passage beginning with त्र्यो धर्मस्कन्धाः (Chhandogya II, 23-1). It does not refer to Kama Karmas at all but to the Dharmade ordained for the several Asramas including the Sannyasa Asrama and it is pointed out there that only the Brahma Samstha, "One who is installed in Brahman," attains immortality and that all others go to Punya Lokas or meritorious regions. Our Acharya also refers to Apastamba's dictum in a similar context in his Bhashya on Brahma Sutra 14 of Chapter IV Pada 3.



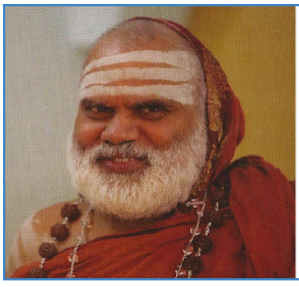
न च नित्यनैमित्तिकानुष्ठानात् प्रत्यवायानुत्पत्तिमात्रं, न पुनः फलान्तरोत्पत्तिः इति प्रमाणमस्ति, फलान्तरस्याप्यनु निष्पादिनः संभवात् । स्मरति हि आपस्तम्बः- 'तद्यथा आम्रे फलार्थे निर्मिते छायागन्धावनूत्पद्येते एवं धर्म 'चर्यमाणं अर्था अनूत्पद्यन्ते' इति ॥

Our Acharya further points out that, in the actual trouble undertaken in the performance of a Karma by the Nishkami or the Sakami, there is and can be no difference as the Karma is the same and that the absence of desire in the mind of the former cannot possibly deprive the Karma of its ability to produce its natural result.

अग्निहोत्रादीनामेव कर्मस्वरूपाविरोधे अनुष्ठानायास-दुःखमात्रेणा पक्षयः नित्यानाम्, काम्यानाम् च स्वगादिमहा फलत्वं अङ्गेतिकर्तव्यं ताद्याधिक्ये त्वसति फलकामित्वमात्रेण इति न शक्यं कल्पयितुम् । तस्मान्न नित्यानां कर्मणां अदृष्टफलाभावः कदाचिदपि उपपद्यते ॥ (Gita Bhashya on XVIII 66)

3. Difference in Emphasis

It may be urged that, if even Nishkama Karma leads to higher experiences just like Sakama Karma, the difference between the two virtually disappears. Sri Sureswara raises this identical question and answers it by saying that the difference lies in the emphasis placed on either the mental purification or on the higher pleasures that result. He points out that even in Sakama Karma there is mental refinement as we seek and obtain higher and higher pleasures. The



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refinement present in the mind of the pig can not certainly enable the soul there to enjoy the pleasures of heaven if transported to that region. It follows therefore that there is mental refinement even in Sakama Karma. But the emphasis is laid not upon this refinement but upon the pleasures. Similarly in Nishkama Karma the emphasis is on the mental refinement and not upon the pleasures. As the emphasis is taken away from the latter, the person enjoying them does not enjoy them with any Zest and they cannot therefore stand in the way of his progress onward nor can they ever drag him down. On the other hand, even those pleasures by their perceived ephemeral nature help him in his onward march to perfection.

फलकत्वे हि नित्यानां काम्यत्वमिति चेन्मतम् । नैवं शुद्धिप्रधानत्वात् भोगनिष्ठस्य काम्यतः ॥ काम्येऽपि शुद्धिरस्त्येव भोगसिद्ध्यथमेव सा । विड्वराहादिदेहेन न ह्यैन्द्रं भुज्यते फलम् ॥ नित्येषु शुद्धेः प्राधान्यात् भोगोऽत्यप्रतिबन्धकः । भोगं भङ्गुरमीक्षन्ते बुद्धिशुद्धयुपरोधतः ।

In Anandagiri's commentary on these slokas, he raises the doubt whether enjoyment will not adversely affect the purification of the mind and hence stand in the way of the ultimate rise of knowledge and resolves it by saying that the main objective in Nishkama Karma being the purification of the mind it makes subservient to its own purpose even such enjoyment.

(Will Continue...)

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