



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Prārthanā



### Prayers

उप त्वाग्ने दिवे दिवे दोषावस्तर्धिया वयम् ।  
नमो भरन्त एमसि ॥

ऋ./1/1/7

upa tvāgne dive dive doṣāvastardhiyā vayam |  
namo bharanta emasi ||

rg./1/1/7

O the embodiment of light, dear Ishvara! May all of us approach you in the morning and in the evening every day concentrating our minds on you and bowing to you.



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### Acharya Sandesham



Jagadguru said that it was the mission of Sri Adi Shankaracharya that people must be inclined towards Dharma as Dharma alone results in good. Adharma must be shunned as it leads to one's fall however great one may be.

Sri Hanuman expresses in the Sundara Kaanda of Valmiki Ramayanam that Ravana would have been able to rule over all the worlds including Heaven, but for his Adharma. यद्यधर्मो न बलवान् स्यादयं राक्षसेश्वरः । स्यादयं सुरलोकस्य सशक्रस्यापि रक्षिता ॥

Hence there must be someone who shows the right path to man, and that is why there has to be a Guru and that is why Sri Adi Shankaracharya established this Guru Parampara. The Jagadguru pointed out that people must be ready to listen and act according to the instructions of the Guru. The Jagadguru quoted the words of Sri Adi Shankaracharya thus – कोऽन्धः? – योऽकार्यरतः को बधिरो? – यो हितानि न शृणोति । को मूकः? – यः काले प्रियाणि वक्तुं न जानाति ॥ Who is blind? He who keeps engaging in wrong acts. Who is deaf? He who does not listen to right advice. Who is mute? He who does not know how to speak sweetly when the time arises.

The Jagadguru said that one must never be deaf to the instructions of the Guru. Even if people engage in various activities for the purpose of filling their stomachs, they must never swerve from Dharma.

The Jagadguru also said He was essentially a Sannyasi and as a Peethadhipati. The Mahaswamiji also quoted the Bhagavad Gita- न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् (the Jnani neither rejoices having obtained what is likeable, nor sulks having obtained what is detestable). His duty was to adhere to the tenets of Dharma and Vedanta and to talk only about these topics when speaking in public. When people are not ready to adhere to Dharma even after being repeatedly told, what was the point of undertaking a Vijaya Yatra? Yet He had received Prerana (inspiration) from the Goddess and His Guru for undertaking the Yatra and noted the fact that at least one amidst hundreds may resolve to stick to Dharma.

Camp :Coimbatore , 2012 Vijaya Yatra.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tirtha Mahāswāmiji file pict)



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### The Path of Dharma Śāstra

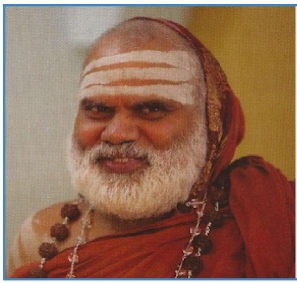
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 :** Why is the right education important?

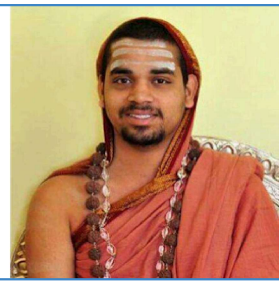


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**Swamiji** : Human beings are endowed with basic intelligence naturally. Using this, right from childhood we acquire knowledge of various things from a teacher and from books written by experts in that subject.

It is the knowledge contained in the scriptures and similar texts, that refines our thought process and shapes our attitude. Ancient wisdom aids acquiring subtle, deep knowledge, and ensures right application of knowledge making it useful to the society at large. So, we should acquire the right knowledge from the scriptures without doubts and wrong notions and practice what we have learnt.

Our vision of the world is based upon our intelligence with our acquired knowledge. To know, we cannot see everything with our gross eyes. We cannot believe all that we hear. Language skills and logic are required to comprehend what we read or hear. There is a context to everything. To be able to interact rightly with the world around us and to understand ourselves, the right education is of high importance.

**Question** : What can motivate us to study?

**Swamiji** : Knowing the benefits of education motivates us to study. Everyone appreciates a learned scholar wherever he goes. The entire globe is home to such a person as he will be welcomed warmly everywhere.

Learning is the greatest, imperishable wealth for a person. The other belongings are not real wealth. One can earn wealth using one's knowledge, but one cannot earn knowledge with money. One may lose all wealth and become a pauper, but an educated person does not become a fool. All other things reduce on giving but knowledge increases on sharing. That shows the value of education and its inseparability from us.

**Question** : Who can guide us in the right direction?

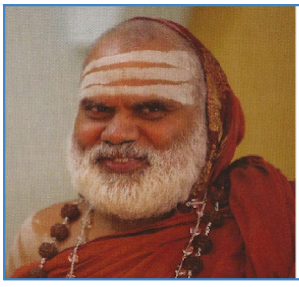
**Swamiji** : One who has studied and practices what he has learnt will be happy to share his knowledge and make others happy too. A guru is one who has learnt by-heart and knows the meaning of the scriptures and wishes well for his students. He should have studied systematically from a guru for a consistent period of time and live a dharmic disciplined life. Such a person will guide us in the right direction.

**Question** : How should we acquire knowledge?

**Swamiji** : One who does not have wealth will bow before one who has wealth. Like that, we should express humility before the guru to acquire knowledge. One who does not learn with humility lags and ranks low in the order.

Sri Krishna says in the Bhagavad Gita:

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।



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उपदेक्षन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः।।4.34।।

Approach a competent guru

- offer namaskarams,



- serve the guru, The guru will impart to you the ultimate knowledge

- ask him your spiritual questions with sincerity & shraddha.

Jagadguru  
Śankarācārya His  
Holiness  
Sannidhānam Śrī  
Śrī Śrī Vidhuśekhara  
Bhāratī  
Mahāsāmiji  
Pujyasri Swami  
Omkananda

Saraswati, Founder Acharya, Śrī Swami Chidbhanananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

**Question :** When can we stop studying?

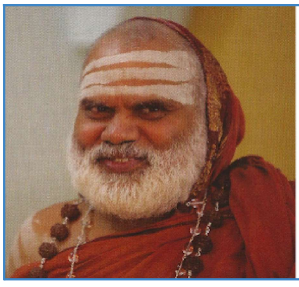
**Swamiji :** The deeper you dig, the more water that surfaces in a well. The deeper you learn, the more your intelligence surfaces.

Our scriptures say that our paapam, punyam and knowledge travel with us through the births. Child prodigies are a proof for this. So, it is useful to start studying when young and keep studying till our end.

Sage Bharadvaj lived upto 400 years after taking three extensions from Sri Indra to study the Vedas. At the end of the period, Sri Indra said that what he had studied was like a few handfuls of mud in comparison to a mountain which was remaining to be learnt. Then, with Indra's grace he acquired tattva jnana and thereby mukti.

There is so much to study that one cannot complete studying, but one should acquire the key knowledge that will help one to transcend the cycle of births.

(based on Thirukural Kalvi adhikaram as taught by Pujyasri Swami Omkananda ji)

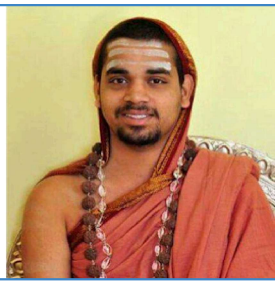


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### Learn Sanskrit

पाकः समाप्तः वा ? = Finished cooking ?	अद्य कः पाकः ? = What cooked today ?
भोजनं अभवत् वा ? = Have you had lunch ?	भवत्याः गृहं कश्चिद् आगत इव । = It seems someone has come to your house.
अन्यत् किमपि नास्ति केवलं सारः । = Nothing except soup.	अस्मत् गृहे एकैकस्य एकैका रुचिः । = In our house every one has his/her different tastes.
भवत्याः शाटिका नूतना वा ? = Is your saree new ?	नैव गतवर्षे एव क्रीतवती= No, it was bought last year.
तथापि नूतनं इव प्रतिभाति । = Still it appears to be new.	एतादृशी शाटिका मम समीपे अपि अस्ति । = I have one saree like this.
अहं नूतनशाटिकां क्रीतवती = I have bought a new saree.	अञ्चलः बहु सम्यक् अस्ति । = The border is very beautiful.
इमां कुत्र क्रीतवती ? = Where did you buy this ?	अस्याः शाटिकायाः अनुरूपः चोलः न लब्धः । = I could not get a matching blouse for this saree.
वलयस्य विन्यासः आकर्षकः अस्ति । = The style of the bangles is really attractive.	शाटिकया सा प्रौढा इव दृश्यते । = This saree makes her look taller.
परिणाहः बहु न्यूनः । = Width is less.	अहं अपि एकां क्रेतुं इच्छामि । = I would like to buy one.
बहु सुन्दरं अस्ति किल एतद् ? = It is very good, isn't it ?	भ्यत्याः एवद् युज्यते । = This suits you well.
कियद् दत्तवती । = How much did you pay ?	मुम्बईतः मम अग्रजः आनीतवान् । = Brother brought it from Bombay.
भवान् कति दिनानि विरामं स्वीकरोति ? = How many days of leave are you taking ?	एषु दिनेषु महान् कार्यभारः । = Of late the weight of work is unbearable.
इमां सूचनाफलके स्थापयतु । = Put this up on the notice board.	अत्र हस्तांकनं करोतु । = Sigh here, please.



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### सुभाषितानि subhāṣitāni

**Advantage of respecting elders.**

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।  
 चत्वारि तस्य वर्द्धन्ते आयुर्विद्या यशो बलम् ॥  
 {बड़ों के मान का लाभ (मनु.2/122)}  
 abhivādanaśīlasya nityaṃ vṛddhopasevinaḥ |  
 catvāri tasya varddhante āyurvidyā yaśo balam ||  
 {baḍoṃ ke māna kā lābha (manu.2/122)}

The person who respectfully bow to the elders and remains in their company gets his age, education, fame and power increased.



**Words of great and mean fellows.**

मनस्येकं वचस्येकं कर्मण्येकं  
 महात्मनाम् ।  
 मनस्यन्यद् वचस्यन्यत् कर्मण्यन्यद्  
 दुरात्मनाम् ॥  
 {महात्माओं और दुरात्माओं के  
 कथन (नीतिशास्त्र/2/26)}  
 manasyekaṃ vacasyekaṃ  
 karmaṇyekaṃ mahātmanām |  
 manasyanyad vacasyanyat  
 karmaṇyanyad durātmanām ||  
 {mahātmaōṃ aura durātmaōṃ

ke kathana (nītiśāstra/2/26)}

The noble people have the similar thing in their mind, speech and action, while the wicked fellows have different things in their mind, speech and actions.

SRINGERI JULY 29, 2022 The 30th Vardhanti celebrations of Jagadguru Sri Sri Sri Vidhushekhara Bharati Sannidhanam commenced today at Narasimhavanam with the Sahasramodaka Ganapati Homam and Ritvig-Varanam of the Maharudra Yaga at Sri Sacchidananda Vilas in Narasimhavanam

**Admirable qualities.**

छिन्नोऽपि चन्दनतरुर्न जहाति गन्धम्,  
 वृद्धोऽपि वारणपतिर्न जहाति लीलाम् ।



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यन्त्नार्पितो मधुरतां न  
जहाति चेक्षुः,  
क्षीणोऽपि न त्यजति  
शीलगुणान् कुलीनः ॥  
{श्रेष्ठ गुण  
(चाणक्यनीति/15/18)}  
chinno'pi  
candanatarurna jahāti  
gandham,  
vṛddho'pi  
vāraṇapatirna jahāti  
līlām |  
yantrārpito  
madhuratām na jahāti  
cekṣuḥ,  
kṣhīno'pi na tyajati

śīlaguṇān kulīnaḥ ||

{śreṣṭha guṇa (cāṇakyanīti/15/18)}

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A sandal tree never quits its smell, even when it is cut into pieces. An elephant does not leave its entertaining even in old age. Sugarcane does not give up its sweetness, even when it is put into a crushing machine. In the same way, a wise man never neglects good habits of morality, even in bad situations.

### Important qualities for success.

शास्त्रे प्रतिष्ठा सहजश्च बोधः, प्रागल्भ्यमभ्यस्तगुणा च वाणी ।  
कालानुरोधः प्रतिभानवत्व- मेते गुणाः कामदुघाः क्रियासु ॥  
{सफलता के लिए आवश्यक गुण (मालतीमाधव/3/2)}

śāstre pratiṣṭhā sahajaśca bodhaḥ, prāgalbhyamabhyastaguṇā ca vāṇī |  
kālanurodhaḥ pratibhānavatva- mete guṇāḥ kāmadughāḥ kriyāsu ||  
{saphalatā ke lie āvaśyaka guṇa (mālatīmādhava/3/2)}

The following six qualities complete one's desires in deed :- i) Deep knowledge of authentic books; ii) Courage; iii) Timely action; iv) Natural understanding; v) Intelligence and vi) The tongue which has practice of sweetness.



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||vidura nīti:||

॥विदुर नीतिः॥

वैशंपायन उवाच ।

ततः प्रविश्य विदुरो धृतराष्ट्र निवेशनम् ।  
अब्रवीत्प्राञ्जलिर्वाक्यं चिन्तयानं नराधिपम् ॥7॥  
विदुरोऽहं महाप्राज्ञ सम्प्राप्तस्तव शासनात् ।  
यदि किं चन कर्तव्यमयमसिम प्रशाधि माम् ॥8॥

vaiśampāyana uvāca |

tata: praviśya viduro dhṛtarāṣṭra niveśanam |  
abravītpṛāñjalirvākyaṃ cintayānaṃ narādhipam ||7||  
viduro'haṃ mahāprājña samprāptastava śāsanāt |  
yadi kiṃ cana kartavyamayamasima praśādhi mām ||8||

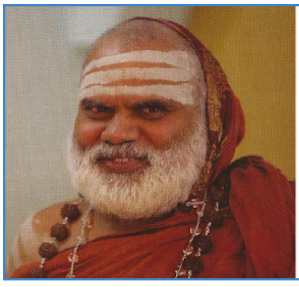
Vaiśampāyana said, "Having entered Dhṛtarāṣṭra's chamber, Vidura said with his joined humble hands, unto that ruler of men who was then dipped in thought, "O great King, I am Vidura, arrived here at your command. If there is anything to be done, gere by me, command me"

धृतराष्ट्र उवाच ।

सञ्चयो विदुर प्राप्तो गर्हयित्वा च मां गतः ।  
अजातशत्रोः श्वो वाक्यं सभामध्ये स वक्ष्यति ॥9॥  
तस्याद्य कुरुवीरस्य न विज्ञातं वचो मया ।  
तन्मे दहति गात्राणि तदकार्षीत्प्रजागरम् ॥10॥  
जाग्रतो दह्यमानस्य श्रेयो यदिह पश्यसि ।  
तद्ब्रूहि त्वं नस्तात धर्मार्थकुशलो ह्यसि ॥11॥  
यतः प्राप्तः सञ्जयः पाण्डवेभ्यो न मे यथावन्मनसः प्रशान्तिः ।  
सवेन्द्रियाण्यप्रकृतिं गतानि किं वक्ष्यतीत्येव हि मेऽद्य चिन्ता ॥12॥  
तन्मे ब्रूहि विदुर त्वं यथावन् मनीषितं सर्वमजातशत्रोः ।  
यथा च नस्तात हितं भवेच्च प्रजाश्व सर्वाः सुखिता भवेयुः ॥

dhṛtarāṣṭra uvāca |

sañcayo vidura prāpto garhayitvā ca mām gataḥ |



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ajātaśatroḥ śvo vākyaṃ sabhāmadhye sa vakṣyati ||9||

tasyādya kuruvīrasya na vijñātaṃ vaco mayā |

tanme dahati gātrāṇi tadakārṣītprajāgaram ||10||

jāgrato dahyamānasya śreyo yadiha paśyasi |

tadbrūhi tvam nastāta dharmārthakuśalo hyasi ||11||

yataḥ prāptaḥ sañjayaḥ pāṇḍavebhyo na me yathāvanmanasaḥ praśāntiḥ |

savendriyānyaprakṛtiṃ gatāni kiṃ vakṣyatītyeva hi me'dya cintā ||12||

tanme brūhi vidura tvam yathāvan manīṣitaṃ sarvamajātaśatroḥ |

yathā ca nastāta hitaṃ bhavacca prajāśva sarvā: sukhitā bhaveyuḥ ||

Dhṛtarāṣṭra said,"Oh Vidura, Sañcaya came back. He hath gone away after harshly criticising me. Tomorrow he will deliver, in the midst of the court, Ajatasatru's message. I have not been able today to make sure what the message is of the Kuru Hero. Therefore, my body is burning, and that hath produced sleeplessness. Tell us what may be good for a person that is sleepless and burning. Oh my child, versed in both religion and profit. Ever since Sañcaya returned from the Pandavas, my heart has not been at peace. Filled with anxiety about what he may deliver, all my senses have been disordered."

विदुर उवाच ।

अभियुक्तं बलवता दुर्बलं हीनसाधनम् ।

हृत्स्वं कामिनं चोरमाविशन्ति प्रजागराः ॥13॥

कच्चिदेतैर्महादोषैर्न स्पृष्टोऽसि नराधिप ।

कच्चिन्न परवित्तेषु गृध्रन्विपरितप्यसे ॥14॥

vidura uvāca .

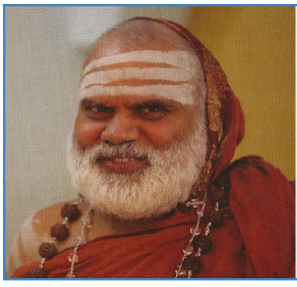
abhiyaktaṃ balavatā durbalaṃ hīnasādhanam .

hṛtasvaṃ kāminaṃ coramāviśanti prajāgarā: ..13..

kaccidetairmahādoṣairna sprṣṭo'si narādhipa .

kaccinna paravitteśu gṛdhyanviparitapyase ..14..

Vidura said, "Sleepless overtake the thief, a lustful person, him that he lost all his wealth, him that he failed to achieve success and him also that is weak and he has been attacked by a strong person. I hope, O King, that none of these grave calamities have overtaken you. I hope you do not grieve, coveting the wealth of others". (Continues...)



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### Yaksha Prashna

#### यक्षप्रश्नः



युधिष्ठिर उवाच

श्रुतेन श्रोत्रियो भवति तपसा विन्दते महत् । धृत्या द्वितीयवान्भवति  
बुद्धिमान् वृद्धसेवया ॥

yudhiṣṭhira uvāca

śrutena śrotriyo bhavati tapasā vindate mahat | dhṛtyā  
dviṭyavānbhavati buddhimān vṛddhasevayā ॥

Yudhiṣṭhira said : It is by the study of the Vedas that a person becomes learned; it is by self-denying severities that one acquires what is very great; it is by intelligence that a person acquires a second; and by serving the elders one becomes wise.

यक्ष उवाच

किं ब्रह्मणानां देवत्वं कश्च शर्म सतामिव ? कश्चेषां मानुषो भावः किमेषामसतामिव ?

yakṣa uvāca

kiṃ brahmaṇānāṃ devatvaṃ kaśca śarma satāmiva ? kaśceṣāṃ mānuṣo bhāvaḥ  
kimeṣāmasatāmiva ?

Yakṣa asked : What is the cause of the divinity of the Brahmanas ? What authorises their practice that makes them dedicated ? What also is the human attribute of the Brahmanas ? And what practice of theirs is like that of the impious ?

युधिष्ठिर उवाच

स्वाध्याय एषां देवत्वं तप एषां सतामिव । मरणं मानुषो भावः परिवादोऽसतामिव ॥

yudhiṣṭhira uvāca

svādhyāya eṣāṃ devatvaṃ tapa eṣāṃ satāmiva | maraṇaṃ mānuṣo bhāvaḥ parivādo'satāmiva  
Yudhiṣṭhira replied : The study of the Vedas authorises their divinity; their self-restraint constitutes behaviour that is like that of the pious; their morality is their human feature and disparagement is their ungodliness.

(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

#### 2. Selfless Action

The external agency may be considered to be God Himself.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

If we bear this in mind, it will automatically make us act in such a way that the inherent nature gets refined and that God is propitiated by our actions. This is compendiously called the path of Karma or Action. Its essential characteristics are as above mentioned the dilution of egoism and of the longing for the fruit of the activity.

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च । कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

It may be mentioned incidentally that, among the three activities Yajna, Dana and Tapas, the former two mainly help in the elimination of the sense of possessiveness or Mine and the third of the sense of egoism or I. It will be noted that this elimination does not imply any cessation of the activities themselves but only makes them harmless and frees the actor from anxiety of any sort. Sri Krishna asked Arjuna to maintain this attitude even when fighting in the battle-field. (Will Continue...)

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