



Voice of Jagadguru

advaitam paramanandam



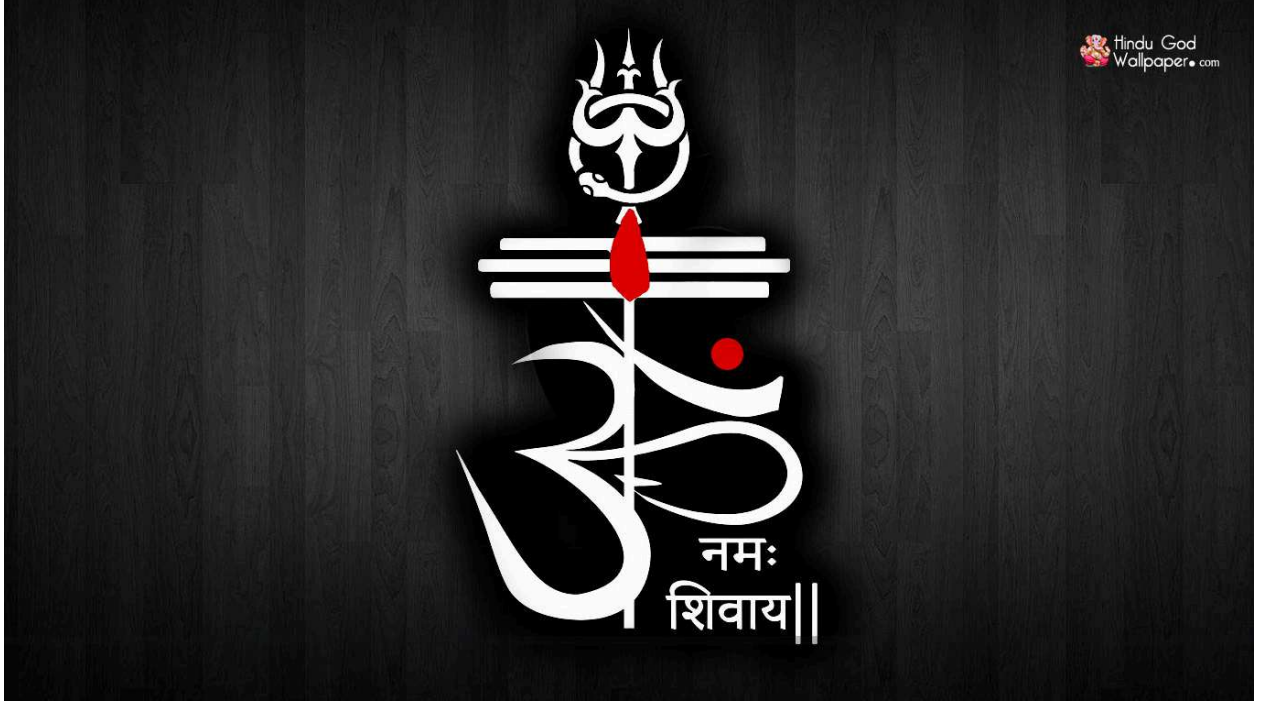
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Prārthanā

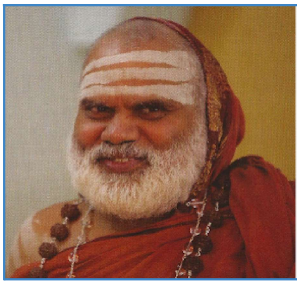


Prayers

अकामो धीरो अमृतः स्वयम्भू रसेन तृप्तो न कुतश्चिद्बुनः ।
तमेव विद्वान् न बिभाय मृत्योरात्मानं धीरमजरं युवानम् ॥
अथर्व./१०/८/४४

akāmo dhīro amṛtaḥ svayambhū rasena tṛpto na kutaścidbunaḥ |
tameva vidvān na bibhāya mṛtyorātmānaṃ dhīramajaraṃ yuvānam ||
atharva./10/8/44

Íśvara is desireless, unshakable, omnipotent, full of bliss, eternal and He is completely defectless. The person who clearly knows that soil, who is unchangeable, always full of youth and devoid of old age, has no fear of death.

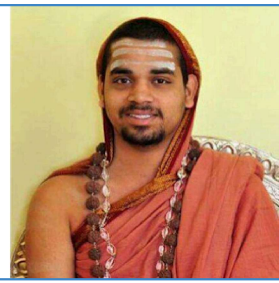


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Acharya Sandesham



In His Anugraha Bhashanam, the Jagadguru pointed with a simple illustration out that the Lord graces us by infusing the right thought in our minds. A man once built a mansion, went to the terrace and suddenly had a thought – how would it be if I jumped down from here. A thought then struck him that he would lose his life if he did so and he refrained from jumping down. Such thoughts that give us the right direction occur due to the Lord's Grace. The Jagadguru said that one must engage in Nama Japa – be it Shiva Nama or Rama Nama, rather than involving in unnecessary talk. The Jagadguru also said that the Madhaviya Shankara Digvijaya of Jagadguru Vidyaranya says that Goddess Sharada, installed by Sri Adi Shankaracharya, resides in Sringeri to this day in accordance to the promise given to Him blessing Her devotees. Thus Goddess Sharada's presence pervades the spot where She was consecrated by Sri Adi Shankaracharya. In a similar sense, our

Parameshti Guru consecrated the Goddess Sharada at Kalady while our Paramaguru consecrated a temple for Goddess Sharada in Bangalore. Our Guru, Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji performed the Prana Prathishtha of Goddess Sharada in a number of places. The Jagadguru said that He was following in the footsteps of His Guru and remembered the Prana Prathishtha performed by His Guru and Himself in 1979 in Coimbatore. The Jagadguru had also performed the Kumbhabhishekam once more in 1991 and the occasion had come for the subsequent Kumbhabhisheka to happen now. The Jagadguru concluded the Bhashanam by praising the efforts of those involved in the Kumbhabhishekam efforts, and by invoking the blessings of the consecrated deities – Lord Mahaganapati, Goddess Sharada, Sri Balamurugan and Sri Adi Shankaracharya – for the welfare of the devotees.

Camp :Coimbatore , 2012 Vijaya Yatra.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha 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 : Is it necessary to control our thoughts?

Swamiji : Man is a product of his thoughts. Words and actions are rooted in thoughts. It is good



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to maintain good quality of thought, proper quantity of thought and right direction of thought. Mind is an equipment which processes our thoughts. Mind is a good servant but a bad master. So, we should condition our mind to think right. Some people say that we should kill the mind, we should still the mind. But these are not necessary. We should watch our thoughts, gradually train the mind, sublimate it and eventually earn a tranquil mind.

Question : How are thoughts classified?

Swamiji : Sri Patanjali Maharishi classifies thoughts as thoughts that disturb (klisha) and thoughts that do not disturb (aklista). Each of these is further classified as:

pramana (factual)

viparyaya (misconception)

vikalpa (imaginative)

nidra (sleep)

smriti (memory/ registrations)

Question : What are the ways to condition our mind?

Swamiji : It is very difficult to condition the mind; It is turbulent, strong, and obstinate as the forceful wind - says Arjuna in the Bhagavad Gita.

Bhagavan Sri Krishna replies saying:

श्री भगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलं।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥6.35॥

śrī bhagavānuvāca

asaṃśayaṃ mahābāho mano durnigrahaṃ calaṃ|

abhyāseṇa tu kaunteya vairāgyeṇa ca gr̥hyate ||6.35||

You need abhyasam (practice) and vairagyam (remaining unattached) to be able to manage the mind. You need consistent practice for a considerable period of time to achieve this. स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥1.14॥ (sa tu dīrghakālanairamntaryasatkārāsevito dṛḥabhūmiḥ ||1.14||) Yoga Sutram

The mind receives information through the sense organs which are the gates to be guarded. That is why vairagyam is important. We should learn to be dispassionate towards what we do not have and remain unattached to what we have.

Question : Many times we tend to lose focus and concentration. Why?

Swamiji : Sorrow, weak-mindedness, restlessness and irregular, agitated breathing indicate lack of clarity of mind. The common reasons that could cause a challenge to our concentration are:

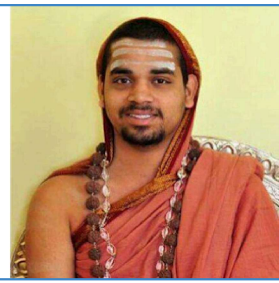


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- vyādhi – ill health
- styāna – unwillingness
- saṁśaya - doubt
- pramāda- negligence
- ālasya- laziness/ sloth
- avirati - disinterest
- bhrānti darśana- misconception
- Alabdha bhūmikatva-not getting success/ missing the point
- anavasthitatvāni –distracted mind (Yoga sutram #30,31)

Question : What are the measures to

improve our chitta prasada (clarity of mind)?

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Swamiji : We should shape our attitude towards people and be able to deal with situations. (Yoga sutram (32,33)

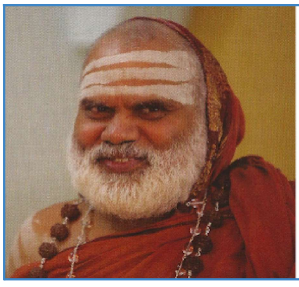
maitrī – geniality with happy people

karuṇā – helpfulness/ empathy towards sad people

mudita- express happiness towards those who do punya

Upekṣāṇām- ignore those who do apunya.

With this, we should practice breath control, meditation, keeping one pratima (form) as alambanam (support) and develop vairagyam. The time of meditation may be gradually increased for better results.

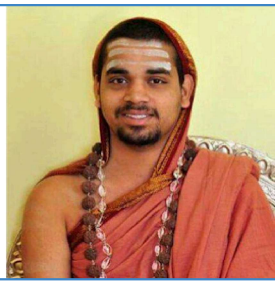


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Learn Sanskrit

सः विरामं स्वीकृतवान् । = He is on leave.	अस्मिन् विषये पुनः अपि चिन्तयामि । = I will think about this again.
आगामि सप्ताहे मां पश्यतु । = See me next week.	अस्मिन् विषये अनन्तरं वदामि । = I'll tell you about it later.
एतत् अहं अवश्यं स्मरामि । + I'll certainly remember this.	भवदुक्तं सर्वं ज्ञातवान् भोः । = I have understood what you said.
अत्र तस्य एव सर्वाधिकारः । = He is all in all here.	मम कृते काऽपि दूरवाणी आगता वा ? = Any phone calls for me ?
भवतः कृते दूरवाणी आगता आसीत् । = There was a phone call for you.	भवान् कस्मिन् स्थाने नियुक्तः अस्ति ? = Which post do you occupy in the office ?
एषः सर्वदा आगत्य पीडयति । = He always troubles me.	इदानीं समयः अतीतः । = It is getting late.
कृपया श्वः आगच्छतु । = Come tomorrow, please.	सः आगतवान् इति स्मरामि । = I remember, he came here.
पञ्चवादनपर्यन्तं अत्रैव आसीत् । = He was here till 5 o'clock	मां आहूतवान् वा ? = Did you call me ?
तद् व्यवस्थां अहं करोमि । = I will see to that arrangement.	कार्यालयस्य समाप्तिः कदा ? = When does your office close ?
एतद्विषये श्वः पुनरपि स्मारयतु । = Remind me about this tomorrow.	तं अत्र आगन्तुं सूचयतु । = Ask him to come here.
किमर्थं इदानीं अपि कार्यं न आरब्धम् ? = Why hasn't the work begun ?	अन्येषां उपहासेनैव कालं यापयति । = He spends time criticising others.
मया किं करणीयं वदतु । = Tell me what I should do.	अस्तु परिशीलयामः । = Be it so, let us see.
अहं किं करोमि भोः ? = What shall I do ?	आगच्छतु किञ्चित् काफीं पिबामः । = Come, let's have a cup of coffee.



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सुभाषितानि subhāṣitāni

Great people never repeat.

दृष्ट्वापि दृश्यते दृश्यं श्रुत्वापि श्रूयते पुनः ।
 सत्यं न साधुवृत्तस्य दृश्यते पुनरुक्तता ।
 {महापुरुष दोहराते नहीं है (सुभाषितावलि/२२८)}
 dṛṣṭvāpi dṛśyate dṛśyaṃ śrutvāpi śrūyate punaḥ |
 satyaṃ na sādhuvṛttasya dṛśyate punaruktatā ||
 {mahāpuruṣa doharāte nahīṃ hai (subhāṣitāvali/228)}

In this Universe many scenes are seen again and again, many things are heard again and again, but the great people when they say one thing, they remain strict on that and do not repeat it, as Rāma used to stick on his own words.



Condition of the Rich.

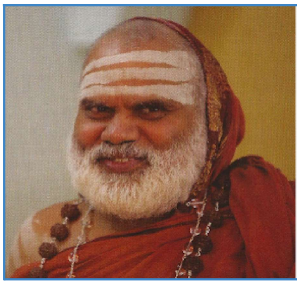
यथामिषं जले मत्स्यैर्भक्ष्यते श्वापदैर्भुवि
 |
 आकाशे पक्षिभिश्चैव तथा सर्वत्र
 वित्तवान् ॥
 {धनिक की दशा
 (पञ्च./मित्रभेद/३५३)}
 yathāmiṣaṃ jale matsyairbhakṣyate
 śvāpadairbhuvi |
 ākāṣe pakṣibhiścaiva tathā sarvatra
 vittavān ||
 {dhanika kī daśā
 (pañca./mitrabheda/353)}

As flesh is eaten by fish in the water, by wild animals on the earth and by birds in the sky, in the same manner all kinds of persons are prepared to take by force money from the rich at every place.

SRINGERI JULY 17, 2022 Jagadguru Shankaracharya Sri Sri Sri Bharati Tirtha Mahasannidhanam and Jagadguru Sri Sri Sri Vidhushekhara Bharati Sannidhanam observed the Dakshinayana Punyakala at Sringeri on July 17, 2022.

Bad man and a snake.

सर्पः क्रूरः खलः क्रूरः सर्पात्क्रूरतरः खलः ।
 मन्त्रौषधिवशाः सर्पः खलः केन निवार्यते ॥



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{दुष्ट और सांप (चाणक्यशतक)}

sarpaḥ krūraḥ khalaḥ krūraḥ sarpātkrūratarāḥ khalaḥ

|

mantrauśadhivaśaḥ sarpaḥ khalaḥ kena nivāryate ||

{duṣṭa aura sāmpa (cāṇakyaśataka)}

A snake and a bad person both are cruel, but the bad person is more cruel than a snake, because a snake can be controlled with medicines and magic but there is no remedy for an evil bad person. Therefore it is clear that a bad person is more dangerous and harmful than a poisonous snake.

BENGALURU CITY JUNE 1, 2022 On this Aradhana day, Jagadguru Sri Vidhushekhara Bharati Sannidhanam presently gracing Bengaluru as part of the Vijaya Yatra performed the Kumbhabhisheka at the Pracheena Shankara Math located in Sultanpet in Bengaluru. This branch Math was established by Jagadguru Sri Vridhdha Narasimha Bharati in 1876. Jagadguru Sri Mahasannidhanam had performed the Kumbhabhisheka at this Math as part of the 2007 Vijaya Yatra.



Defects of anger.

हिंस्यात् क्रोधादवध्यांस्तु वध्यान् सम्पूजयेत् च ।

आत्मानमपि च क्रुद्धः प्रेषयेद् यमसादनम् ॥

{क्रोध के अवगुण (महभ./वनपर्व/२९/६)}

hiṃsyāt krodhādavadhyāṃstu vadhyān sampūjayet ca |

ātmānamapi ca kruddhaḥ preṣayed yamasādanam ||

{krodha ke avaguna (mahabha./vanaparva/29/6)}

A man full of anger may kill such persons who don't deserve death and respect such persons who deserve death. He may kill himself also.

Means to control

हस्ती अङ्कुशमात्रेण वाजी हस्तेन ताड्यते । शृङ्गी लगुडहस्तेन खड्गहस्तेन दुर्जनः ॥

{वश में रखने के साधन (चाणक्यनीति/७/८)}

hastī aṅkuśamātreṇa vājī hastena tāḍyate | śṛṅgī laguḍahastena khaḍgahastena durjanaḥ

{vaśa meṃ rakhane ke sādhana (cāṇakyanīti/7/8)}

An elephant is driven with an iron hook, a horse with a hand and an animal having horns like an ox with a stick but a bad man is driven away with a sword or any weapon.



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||vidura nīti:||

॥विदुर नीतिः॥

धृतराष्ट्र उवाच ।

श्रोतुमिच्छामि ते धर्म्यं परं नैःश्रेयसं वचः ।
अस्मिन् राजर्षिवंशे हि त्वमेकः प्राज्ञसंमतः ॥१५॥

dhṛtarāṣṭra uvāca |

śrotumicchāmi te dharmyaṃ paraṃ naiःśreyasaṃ vacaḥ |
asminrājarṣivamaṣe hi tvamekaḥ prājñasaṃmataḥ ||15||

Dhṛtarāṣṭra said : "I desire to hear from your words that are beneficial and full of with high morality. In this race of royal wisemen thou alone art observed by the wise.



विदुर उवाच ।

राजा लक्षणसंपन्नस्त्रैलोक्यस्याधिपो भवेत् ।
प्रेष्यस्ते प्रेषितश्चैव धृतराष्ट्र युधिष्ठिरः ॥

vidura uvāca |

rājā lakṣaṇasaṃpannastrailokyasyādhipo bhavet |
preṣyaste preṣitaścaiva dhṛtarāṣṭra yudhiṣṭhiraḥ ||

Vidura Replied, "Oh King, graced with every honour, is worthy of being the effective of the three worlds; yet, O ! My Master! However worthy of being kept by your side, he was punished by You".

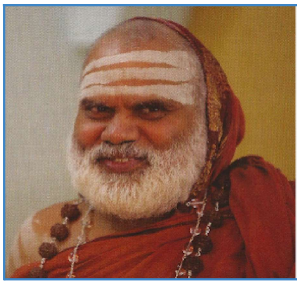
विपरीततरश्च त्वं भागधेये न संमतः ।

अर्चिषां प्रक्षयाच्चैव धर्मात्मा धर्मकोविदः ॥

viparītataṛaśca tvaṃ bhāgadheye na saṃmataḥ |

arciṣāṃ prakṣayāccaiva dharmātmā dharmakovidāḥ ||

Your art however, possessed qualities which are the very observed of those possessed by him. Although ethical and experienced in morality, you are in possession yet no right to a share in the kingdom owing to your loss of sight. (Continues...)



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Yaksha Prashna

यक्षप्रश्नः

यक्ष उवाच

लिं क्षत्रियाणां देवत्वं कश्च धर्मः सतामिव ।
कश्चैषां मानुषो भावः किमेषामसतामिव ॥

yakṣa uvāca

liṃ kṣatriyāṅāṃ devatvaṃ kaśca dharmāḥ satāmiva |

kaścaiṣāṃ mānuṣo bhāvaḥ kimeṣāmasatāmiva ||

Yakṣa asked "What is the cause of divinity of Kshatriyas ? What comprise their practice that makes them pious ? What also is the human attribute of Kshatriyas ? and What practice of theirs is like that of the impious ?

युधिष्ठिर उवाच।

इष्वस्त्रमेषां देवत्वं यज्ञ एषां सतामिव ।
भयं वै मानुषो भावः परित्यागोसतामिव ॥

yudhiṣṭhira uvāca|

iṣvastrameṣāṃ devatvaṃ yajña eṣāṃ satāmiva |

bhayaṃ vai mānuṣo bhāvaḥ parityāgosatāmiva ||

Yudhiṣṭhira replied "The operating of arrows and weapons comprise their divinity; their performance of sacrifices comprise behaviour that is like that of the pious; their fear is their human attribute and their giving up in the battle is their an impious act.

यक्ष उवाच

किमेकं यज्ञियं साम किमेकं यज्ञियं यजुः ।
काचैषां वृणुते यज्ञं कां यज्ञो नातिवर्तते ॥

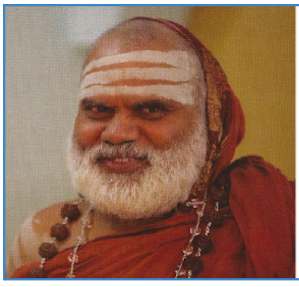
yakṣa uvāca

kimekaṃ yajñiyaṃ sāma kimekaṃ yajñiyaṃ yajuḥ |

kācaiṣāṃ vṛṇute yajñaṃ kāṃ yajño nātivartate ||

Yakṣa asked "What role does Sama play in the sacrifice ? What is the Yajus of the sacrifice ? What is that which is the refuge of a sacrifice ? And without that sacrifice does not work ?

(Continues....)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter VI

PEACE AND HAPPINESS

2. Selfless Action

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निममो भूत्वा युध्यस्व विगतज्वरः ॥



3. Bhakti

Another method of obtaining peace is set out in the stanza
भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ॥
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

“He attains peace who knows Me as the friend of all beings, as the enjoyer of all sacrifices and penances and as the Over-Lord of the entire universe.”

If our conception of God is of a terrible entity of whom we have to be constantly afraid, there can be no peace or happiness, as the element of fear, a state of unpleasant unrest, will be present. He has therefore to be accepted as a friend, a well-wisher, deeply interested in our welfare. If we have the confident belief that we have such a friend in God, there is no need to tell Him about our wants as He is omniscient and knows best what is good for us and is sure to look after our welfare without any request from us.

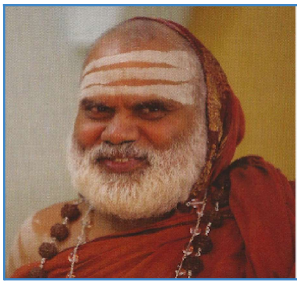
अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

As He is omnipotent, there is no need either to doubt His ability to help us in every way. As He is omnipresent, we have no need to seek Him out elsewhere than in our own hearts where He is ever present and regulating every thought wave of ours.

सर्वस्य चाहं हृदि संनिविष्टो ।
मतः स्मृतिर्ज्ञानमपोहनं च ॥

Nay, He is even in our stomach looking after the digestion of the food we send there.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

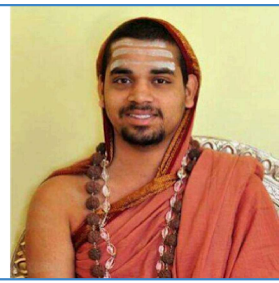


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

If we recognise the existence of such a friend, it will give us a strength and mental equilibrium which are quite necessary for a state of peace.

But it is only proper to remind ourselves that, though He is certainly our friend. He is not only a friend but the friend of all created beings. If we think of hurting any other being. He will remind us that He is a friend of that being also. If we persist in injuring that being, He Himself will turn against us as He has to befriend that being. Thus if we contemplate or do any harm to any other being, we will not only be forfeiting His friendship but will invest Him even with the character of an enemy of whom we have to be afraid. It is necessary for that being to call upon God to befriend him against the injury contemplated by us. The mere contemplation, being known to God who is seated in our heart himself, is sufficient to discredit us in His eyes. If the other person is a devotee who has surrendered himself entirely to God, the injury contemplated will automatically rebound on ourselves. If we bear in mind therefore that He is the friend of all, we cannot possibly cause or contemplate any harm or fear to any being and this necessarily leads to a state where nobody else can cause or contemplate any harm or fear to us. The result will be a state of peace and happiness.

As He is the "Over-Lord of all created beings", He can not be partial to anybody to the detriment of any other. If He is partial, He cannot be the friend of all. To be impartial, He has necessarily to be just and can never swerve from the strict standard of Right. If we have confidence in such a friend, we also must be very careful that we do not violate that standard, for any violation will only result in our forfeiting His friendship with the inevitable loss of peace and happiness.

(Will Continue...)

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