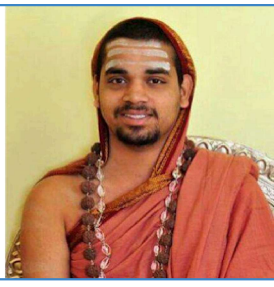


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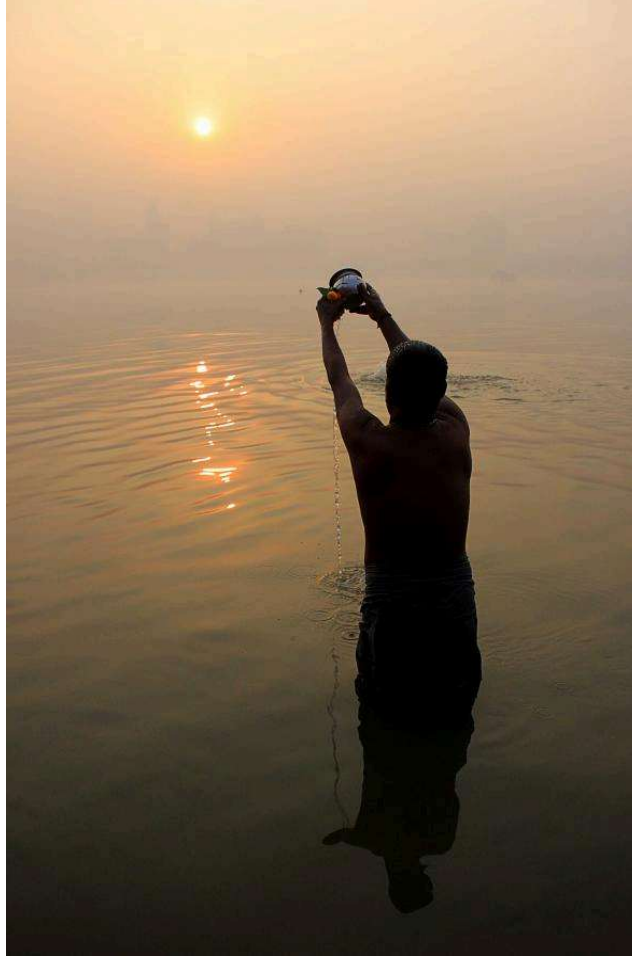
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Prārthanā



Prayers

प्रियो नो अस्ति विश्वतिर्होता मन्द्रो वरेण्यः ।

प्रियाः स्वप्नयो वयम् ॥

priyo no asti viśpatirhotā mandro vareṇyaḥ |

priyāḥ svagnayo vayam ||

The Ruler, who is expert in giving and taking and is popular in subjects, let us love him and also may we possessing good glory be loved by him.



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Acharya Sandesham

Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswamiji graced the Arsha Vidya Gurukulam, Anaikatti and was welcomed with Poornakumbha. After having Darshan of Sri Dakshinamurti, the Jagadguru was received by Swami Dayananda Saraswati, founder of the Gurukulam and teacher of Vedanta. Swami Dayananda Saraswati offered a garland of 62 Rudrakshas to the Jagadguru.

Speaking on the occasion, Swami Dayananda Saraswati referred to the popular adjective used for Sri Adi Shankaracharya – श्रुतिस्मृतिपुराणानाम् आलयम् – The Shruti, Smriti and Puranas constitute our scriptures, our Vedic heritage – they constitute all that is knowing worthwhile. There is nothing outside these three. And the word “आलयं” means “असमन्तात् लीयन्ते अस्मिन्” – All the three found their abode, their shrine in Adi Shankara. And the same words we can say for our Acharya, Jagadguru Sri Sri Bharati Tirtha Mahaswamiji. Whoever sits in the Sringeri



Peetham will command respect. That is the greatness of the Peetham. At the same time, whoever sits on the Peetham has to bring respect to the Peetham. And that is what our Acharya has done.

In His Anugraha Bhashanam, the Jagadguru said that Lord Parameshwara incarnated as Sri Adi Shankara Bhagavatpada to protect Sanatana Dharma and expound the Vedanta Tattva.

Through His commentaries, He established that Advaita is the established

conclusion of the Upanishads. Many mistakenly think that Adi Shankara introduced the philosophy of Advaita. He explained and elaborated on the philosophy of Advaita in the Vaidika Parampara that came down through Rishis such as Veda Vyasa.

It has thus come through a Sampradaya. Sri Adi Shankaracharya at the start of the Taittiriya Upanishad Bhashyam writes,

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Dayananda Saraswati, Founder of Arsha Vidya Gurukulam, Annaikatti, Coimbatore. file pict)



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यैरिमे गुरुभिः पूर्वं पदवाक्यप्रमाणतः ।
व्याख्याताः सर्ववेदान्ताः तान्नित्यं प्रणतोऽस्म्यहम् ॥
yairime gurubhiḥ pūrvam padavākyaḥpramāṇataḥ |
vyākhyātāḥ sarvavedāntāḥ tānnityam praṇato'smyaham ||

I prostrate to all the Gurus who have earlier commented on Vedanta using Pada (Vyakaranam), Vakya (Mimamsa), and Pramana (Nyaya). When Bhagavan Veda Vyasa came to test Sri Adi Shankaracharya, He was pleased with Acharya's replies and blessed that His commentary would shine forever and remain unparalleled. That is why even though other commentaries were written on the Brahma Sutras after the time of Sri Adi Shankaracharya, His commentary stands foremost.

The Jagadguru stressed the importance of the Sampradaya and said the Shastras can be properly understood only if taught by the Guru. The Jagadguru also quoted a few instances that cannot be understood even if one is an expert in Vyakarana.

For instance, the Mahavakya Ratnavali states गोस्तनान्निसृतं क्षीरं पुनरारोपणे जगत् – The meaning of this can be understood only from a Guru. Will you accept as real if you are told that milk that has come out of the cow reenters the cow. Only if you accept this as real can the world too be called real. Such is the nature of Truth.

The Jagadguru recalled a similar verse from the Svetasvatara Upanishad that states that one can put an end to all suffering without knowledge of the Supreme, if one can roll up the sky and use it as a blanket –

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥
yadā carmavadākāśam veṣṭayīṣyanti mānavāḥ |
tadā devamavijñāya duḥkhasyānto bhaviṣyati ||

The entire Bhashanam of the Jagadguru was immediately translated into English by Swami Dayananda Saraswati for the benefit of the audience. The Jagadguru blessed the efforts of Swami Dayananda Saraswati in propagating the message of Vedanta, and conveyed His Anugraha for the students of the works of Sri Adi Shankaracharya at the Arsha Vidya Gurukulam.

Camp :Jagadguru at Arsha Vidya Gurukulam, Anaikatti, Coimbatore , 2012 Vijaya Yatra.



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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 do we need friends?

Swamiji : Friendship is important for a healthy mind. The first person one feels free to share his thoughts and feelings with is a friend. A good friend encourages you to accomplish all dharmic

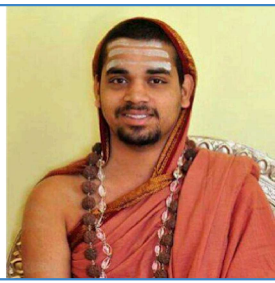


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tasks. No one will dare trouble a person who has a strong friend. So, a good friend is a protection. One should speedily make amends even if some misunderstanding crops up and preserve friendship. Maintaining a continued relationship with such good friends is very



precious.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji
Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji
Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram,
Vedapuri, Theni ,2017 Vijaya Yatra

Question : What kind of friends are good to have?

Swamiji : Friendship with a person having a good value system, will grow like a waxing moon. Like good books grow into us & improve us, good relationships grow into us and improve us. Friend in need is a friend indeed. If fate pushes him/ her to sorrow, being with the friend, instilling confidence and being of support are marks of a good friend. A true friend is happy to see another's growth. They are non- judgemental and not jealous.

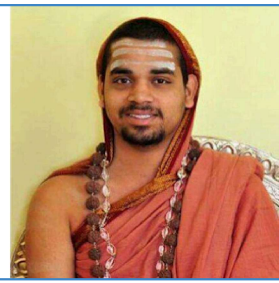


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Question : Whose friendship should we avoid?

Swamiji : Friendship with people without values, will wane like a full moon to a no moon. Friendship is not an exchange of outward plastic smiles bearing ill feelings inside - It should be from the heart.

Birds of the same feather flock together. Intellectuals will progress with each other while people with fanciful desires not within the framework of dharma will keep company of each other and end up in problems. It is important to avoid friendship with adharmic people.

Question : What are the marks of true friendship?

Swamiji : Friendship is not just to laugh and enjoy. It is not just to share sorrow even. Friendship is not just about our ability to help in a tangible way always, though one should make his/ her best efforts to support in every possible way - It is about being available when the friend needs and not choosing one's own leisure and pleasure to give time for a friend. A friend has no agenda and no expectations.

Friendship puts the responsibility to go forward and nudge where a friend is on the wrong path and gives the liberty to steer him to the right path. These days many friendships are more for just entertainment. Every friend should understand he has a part to play in his/ her friend's life.

Question : Is there a need to display your friendship to others?

Swamiji : There is no necessity for any outward display in any true relationship. There is no need, even to meet frequently. What is more important is to have the same wavelength and be able to catch up where they left with even old friends. Mutual progress is the benefit of friendship.

(These thoughts are based on Thirukural Natpu adhikaram #79).



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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

Bad condition of a poor person.

दंष्ट्राविरहितः सर्पो मदहीनो यथा गजः ।
विजय प्राप्त कर तथाऽर्थेन विहीनोऽत्र पुरुषो नामधारकः ॥
(धनहीन की दुर्गति {पञ्च./मित्रसं./90})

daṁṣṭrāviraḥitaḥ sarpo madahīno yathā gajāḥ |
vijaya prāpta kara tathā'rthena vihīno'tra puruṣo nāmadhāraḥ ||
(dhanahīna kī durgati {pañca./mitrasaṃ./90})



As a snake without teeth and as an elephant without rut have no effect, in the same way, a man impoverished of riches has no value, he is a man only by name.

Means of Happiness.

काले मृदुर्यो भवति काले भवति
दारुणः ।
स वै सुखमवाप्नोति
लोकेऽमुष्मिन्निहैव च ॥
(सुख के साधनकोमलता तथा
कठोरता { महाभा. / वन./28/24})
kāle mṛduryo bhavati kāle
bhavati dāruṇaḥ |
sa vai sukhamavāpnōti

loke'muṣminnihaiva ca ||

(sukha ke sādhanakomalatā tathā kaṭhoratā { mahābhā. / vana./28/24})

The person who becomes mild or harsh according to the time, only he gains happiness in this and also next worlds.

Avani JUNE 9, 2022 Jagadguru Shankaracharya Sri Sri Sri Vidhushekhara Bharati Sannidhanam graces the Pattabhisheka of new Mathadhipati of Avani Sringeri

Person having unsteady mind.

अनिमित्तप्रहृष्टानामनिमित्तानुतापिनाम् ।
न कापि चलचित्तानां तिरश्चात्तानां तिरश्चामिव निश्चयः ॥



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(चञ्चल चित्तवालो का स्वभाव {कल्हण -राजतरंगिणी./7/247})

animittaprahṛṣṭānāmanimittānutāpinām .

na kvāpi calacittānām tiraścāttānām tiraścāmiva niścayaḥ ..

(cañcala cittavāloṃ kā svabhāva {kalhaṇa -rājataraṃgiṇī./7/247})

The persons having unsteady minds become happy without any reason and also torture others without any reason. They have no firm decision like the birds and animals which go from place to place.

Thinking self able even being unable.

अक्षमः क्षमतामानी यः क्रियायां प्रवर्तते ।

स हि हास्यास्पदं चापि लभते
प्राणसंशयम् ॥

(असमर्थ द्वारा अपने को समर्थ
मानना

{कवितामृत-कूपम्./72})

akṣamaḥ kṣamatāmānī yaḥ

kriyāyāṃ pravartate |

sa hi hāsyāspadaṃ cāpi

labhate prāṇasaṃśayam ॥

(asamartha dvārā apane ko

samartha mānanā

{kavitāmṛta-kūpam./72})

Avani JUNE 9, 2022 Jagadguru

Shankaracharya Sri Sri Sri

Vidhushekhara Bharati



Sannidhanam graces the Pattabhisheka of new Mathadhipati of Avani Sringeri

A man should think first of his ability for the work and then he should begin it.

Meaning of Anger

हिंस्यात् क्रोधादवध्यांस्तु वध्यान् सम्पूजयेत् च ।

आत्मानमपि च क्रुद्धः प्रेषयेद् यमसादनम् ॥

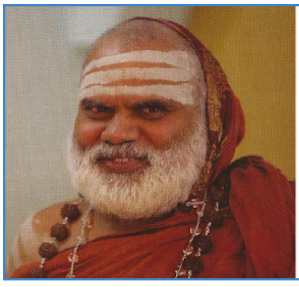
{क्रोध के अवगुण (महभ./वनपर्व/२९/६)}

hiṃsyāt krodhādavadhyāṃstu vadhyān sampūjayet ca |

ātmānamapi ca kruddhaḥ preṣayed yamasādanam ॥

{krodha ke avaguṇa (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.



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||vidura nīti:||

॥विदुर नीतिः॥



आनृशंस्यादनुक्रोशाद्धर्मात्सत्यात्पराक्रमात् ।

गुरुत्वात्त्वयि संप्रेक्ष्य बहून्क्लेषांस्तितिक्षते ॥- ॥

ānṛśaṃsyādanukrośāddharmātsatyātparākramāt |

gurutvāttvayi saṃprekṣya bahūnkleṣāṃstitikṣate ||

In consequence of his inoffensiveness and kindness, his righteousness, love of truth and energy, and his remembering the reverence that is due to thee, Yudhishtira patiently bears innumerable wrongs.

दुर्योधने सौबले च कर्णे दुःशासने तथा

एतेष्वैश्वर्यमाधाय कथं त्वं भूतिमिच्छसि ॥- ॥

Having bestowed on Duryodhana and Suvala's son and Karna, and Dussasana the management of the empire, how can you hope for prosperity ?

स्तितिक्षा धर्मनित्यता ।

यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥- ॥

stitikṣā dharmanityatā |

yamarthānnāpakarṣanti sa vai paṇḍita ucyate ||

He that is not served from the high ends of life by the aid of self-knowledge, exertion, forbearance and steadiness in virtue, is called wise.

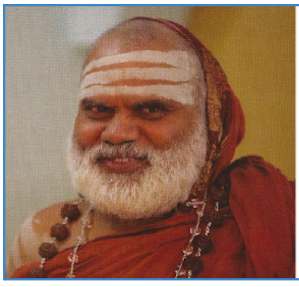
निषेवते प्रशस्तानि निन्दितानि न सेवते

अनास्तिकः श्रद्धधान एतत्पण्डित लक्षणम् ॥ १६॥

niṣevate praśastāni ninditāni na sevate |

anāstikaḥ śraddadhāna etatpaṇḍita lakṣaṇam ||16||

These again are the marks of a wise man viz., adherence to acts, worthy of praise and rejection of what is blamable, reverence and faith. (Continues...)



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Yaksha Prashna

यक्षप्रश्नः

युधिष्ठिर उवाच

प्राणो वै यज्ञियं साम, मनो वै यज्ञियं यजुः । ऋगेका वृणुते यज्ञं, तां यज्ञो नातिवर्तते ॥

yudhiṣṭhira uvāca

prāṇo vai yajñiyam sāma, mano vai yajñiyam yajuḥ |

rgekā vṛṇute yajñam, tāṃ yajño nātivartate ||

Yudhiṣṭhira Replied : Life is the Sama of the sacrifice; the mind is the Yajus of the sacrifice; the Rig is that which is the refuge of the sacrifice, and it is Rig alone which sacrifice cannot do without.

यक्ष उवाच

किंस्विदावपतां श्रेष्ठम् किंस्विन्निवपतां वरम् । किंस्वित्प्रतिष्ठमानानाम् किंस्वित्प्रसवतां वरम् ॥

yakṣa uvāca

kiṃsvidāvapatām śreṣṭham kiṃsvinnivapatām varam |

kiṃsvitpratiṣṭhamānānām kiṃsvitprasavatām varam ||

Yakṣa Asked: What is of the foremost value of agriculturists? What is of the foremost value to those that sow? What is of the foremost value to those that wish for prosperity in this world? And what is of the foremost value to those that bring forth?

युधिष्ठिर उवाच

वर्षमावपतां श्रेष्ठम्, बीजं निवपतां वरम् । गावः प्रतिष्ठमानानां पुत्रः प्रवसतां वरः ॥

yudhiṣṭhira uvāca

varṣamāvapatām śreṣṭham, bījaṃ nivapatām varam |

gāvaḥ pratiṣṭhamānānām putraḥ pravatatām varaḥ ||

Yudhiṣṭhira Replied : Rain is of the foremost value to agriculturists; that of the foremost value to those that sow is seed; cow is the foremost value to those who seek prosperity; that of the foremost value to those that bring forth is offspring.

(Continues....)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter VI PEACE AND HAPPINESS

3. Bhakti



As He is described as the "acceptor of all sacrifices and penances" and as He Himself is not in want of anything, He accepts them only for our benefit and just in token of our grateful remembrance of Him. If we approach a king or a saint with some fruits or flowers in our hand, it does not mean that either of them wants them; their acceptance is only in recognition of our reverence. God therefore accepts our offerings irrespective of their magnitude if they are sincerely and devoutly offered. A leaf, a flower, a fruit or even mere water will do but it must be offered with sincerity when alone He will accept it. पत्रं पुष्पं फलं तोयं यो मे भक्त्या

प्रयच्छति ॥ तदहं भक्त्युपहतं अश्रामि प्रयतात्मनः ॥ IX 26

It is not even necessary that we should do anything particularly for Him or search for anything which may be acceptable to Him. It is sufficient if we offer Him whatever we do and whatever we enjoy. यत् करोषि यदश्रासि ..तत् कुरुष्व मदर्पणम् ॥ IX 27

A word of caution is here necessary that the word "whatever" does not include any deed or enjoyment which is definitely prohibited by the Sastras for He emphatically says that the Sastra is the sole authority as to what may be done and what not and that the activity must conform to the dictates of the Sastras. (Will Continue...)

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