

Voice of Jagadguru

advaitam paramanandam



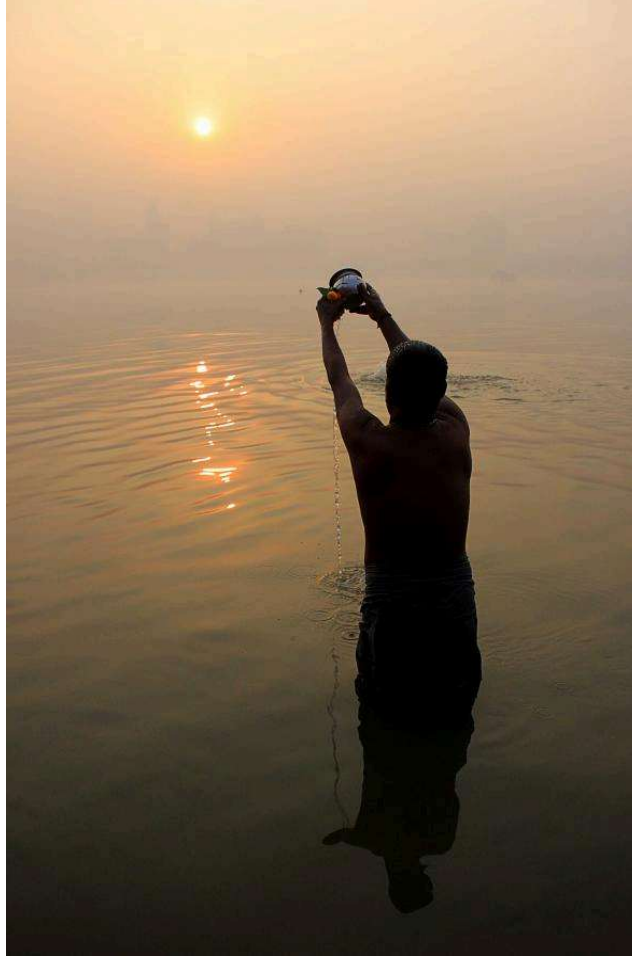
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Prārthanā



Prayers

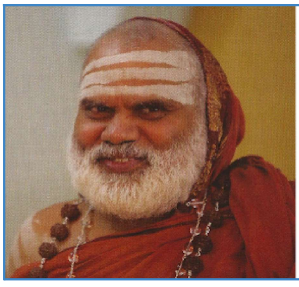
प्रियो नो अस्ति विश्वतिर्होता मन्द्रो वरेण्यः ।

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



The Jagadguru spoke about the importance of human birth – जन्तूनां नरजन्म दुर्लभं – all our limbs and senses are suitable for adhering to Dharma and for worshipping the Lord.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji at Palakkad April 4-5, 2012 Vijaya Yatra)

शुभैः प्राप्नोति देवत्वं निषिद्धैर्नारकीं तनुम् ।
उभाभ्यां पुण्यपापाभ्यां मानुष्यं लभतेऽवशः ॥

A heavenly body of a Devata is obtained if a lot of Punya Karma has been done. A lowly body of an animal is obtained if many sins have been committed. If both Punya and Paapa Karma have been done, one gets the body of a human. Hence one must realize in this human birth that the suffering one faces is due to his past Adharma and the joy obtained is due to the Dharma adhered to in the past lives. Consequently, one must shun Adharma and practise Dharma now.

Only the Lord decides what constitutes Dharma. But the Lord does not appear before everyone and instructs what is Dharma and what is not? It is the Veda that is the command of the Lord. That is why it is said “वेदोऽखिलो धर्ममूलम्”

Camp : Palakkad, 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.

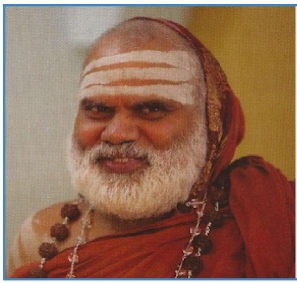
The recorded teachings, Q and A sections by Swami Omkaranada Saraswati.



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 : What constitutes right eating?

Swamiji : Eating good quality, tasty food having the right nutritional value in proper quantity constitutes right eating. Proper quantity means filling the stomach half with food, quarter with

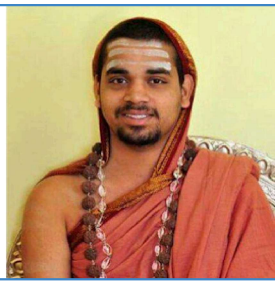


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water and allowing the balance for air circulation. We should eat what the body needs without giving room to our desires. A light eater will remain happy, while an over-eater is likely to contract diseases. Food that is eaten should help in keeping the body slim, ensure clarity of mind, strengthen the limbs and manage one's hunger.

If the body is high/ low on vata, pitta and sleshma (air, fire, water in the body) one should balance it in their meal. The strength and taste of the food eaten should be agreeable to one's

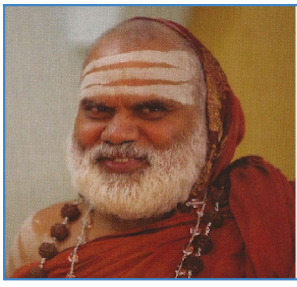


body structure.

There are some food items that are good to eat but a combination of them could cause serious health conditions. For instance, ghee and honey are very good for health separately but if they are mixed in equal proportion, it causes serious health hazards.

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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

Question : What would be a right time to eat?



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Swamiji : We are aware that both the cosmic body and our body is a product of five elements – space, air, fire, water and earth (gross). To keep the balance amongst these, we should make sure that the system has digested the previous meal and is hungry for the next.

Also, there is a particular stage within which food should be consumed. Tender cucumber is good for health, but ripe cucumber and its seeds are not good for health. Similarly, sour curd, sour grapes, etc should not be eaten. It is said that one should avoid strictly eating the previous day's food.

It is good to consume cooling food items in summer and food that generates body heat in winter. If we eat food that is agreeable to the climatic condition and to our body, jiva can live peacefully in the body.

Question : What is the attitude that one should bear while eating?

Swamiji : Sri Adi Sankara Bhagavadpada has said in Sadhana Pancakam:

क्षुद्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां
स्वाद्वन्नं न तु याच्यतां विधिवशात् प्राप्तेन सन्तुष्यताम् ।

Food should be consumed as a medicine that treats the disease of hunger. A spiritual sadhak should bear the attitude of eating bhiksha and be content with what he gets to eat without longing for anything else.

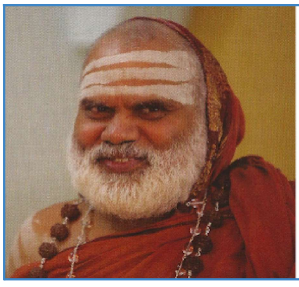
Question : How does one tackle diseases?

Swamiji : Diseases may be caused by genetic disorders, fate or by wrong food/ activity. Diseases contracted due to genetic disorders and fate are not curable. If it due to improper activity/ diet, it can be set right.

A doctor should know what has caused the diseases, should make the right diagnosis of the disease contracted and decide on the appropriate medication to set right the parameter. Approaches to treatment include surgery, carterising, oral medication, right diet, fasting, blood purification.

Doctors should be well read, have subtle knowledge and relevant experience. He should consider the patient's condition, intensity of the disease and season when the disease has been contracted. Patient's condition includes weakness of the body, age factor, ability to withstand the disease and response to medication. Intensity of the disease includes the stage – whether initial, progressed or advanced and whether the disease is treatable or non- treatable at that stage.

Preventing diseases lies in not stressing the mind, speech and body too much, doing our own duty, eating the right food when hungry. In case one falls sick, one should contact the doctor and undergo treatment. (These are based on Thirukural adhikaram on 'Marundhu' including commentaries explained by Pujyasri Swami Omkarananda)

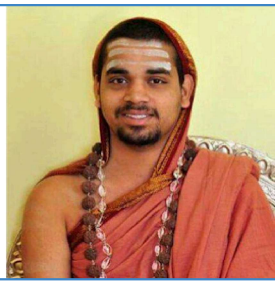


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Learn Sanskrit

तं अत्र आगन्तुं सूचयतु । = Ask him to come here..	अन्येषां उपहासेनैव कालं यापयति । He spends time criticising others.
किमर्थं इदानीं अपि कार्यं न आरब्धम् ? = Why hasn't the work begun ?	मया किं करणीयं वदतु । = Tell me what I should do.
अहं किं करोमि भोः ? = What shall I do ?	अस्तु परिशीलयामः । = Be it so, let us see.
आगच्छतु किञ्चित् कार्फी पिबामः । = Come. lets have a cup of coffee.	भवान् शीघ्रं प्रत्यागच्छति वा ? = Are you going to be back soon ?
कृपया उपविशतु = Please, sit down.	पञ्चनिमेषेषु एतद् कृत्वा ददामि । = I get it done in five minutes
अद्य सः अत्र नास्ति किल । = As you know, he is not here today.	सः एकसप्ताहाभ्यन्तरे आगच्छेत् । = He may be back in a weeks time.
मम आरोग्यं समीचीनं नास्ति = I am not well.	महती पादवेदना । = Terrible leg pain.
सामान्यतः शिरोवेदना तदा तदा आगच्छति । =Generally I get a headache now and then.	किञ्चित् ज्वरः इव = Feel a little feverish
वैद्यं पश्यतु = Consult a doctor.	मम वमनशङ्का । = I feel like vomiting.
वैद्यस्य निर्देशनं स्वीकरोतु । = Get a doctors advice.	किमर्थं कण्ठः अवरुद्धः ? = Why is there the blocking of the throat ?
अहं अतीव श्रान्तः । = I am very tired.	तस्य आरोग्यं कथं अस्ति ? How is his health ?
अद्य किञ्चित् उत्तमा (देहस्थितिः) । = A bit better today.	प्रातः आरभ्य लघु शिरोवेदना । = Slight head-ache since morning.
आरोग्यं तावत् सम्यक् नास्ति = Somehow, my health is not good.	वैद्यं कदा दृष्टवान् ? When did you see the doctor last?



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सुभाषितानि subhāṣitāni

The wound of harsh words is dreadful.

रोहति सायकैर्विद्धं छिन्नं रोहति चासिना ।
वचो दुरुक्तं बीभत्सं न प्ररोहति वाक्क्षतम् ॥
(कठोर वाणी का घाव भयंकर होता है {पञ्च./काकोलूकीय/107})

rohathi sāyakairviddham chinnaṃ rohati cāsinā |
vaco duruktaṃ bībhatsaṃ na prarohati vākṣatam ||

(kaṭhora vāṇī kā ghāva bhayaṃkara hotā hai {pañca./kākolūkiya/107})

The wound made by arrows grows up and the cut made by a sword also recovers but the wound made by dreadful bitter words never heals. It means that bitter words are painful forever.



Unable to see.

न पश्यति जन्मान्धः कामान्धो नैव पश्यति ।
न पश्यति मदोन्मत्तो ह्यर्थी दोषान्न पश्यति ॥
(देखने में असमर्थ (वृद्धचाणक्य)

na paśyati janmāndhaḥ kāmāndho naiva
paśyati |
na paśyati madonmatto hyarthī doṣāna
paśyati ||

(dekhane meṃ asamartha
(vṛddhacāṇakya)

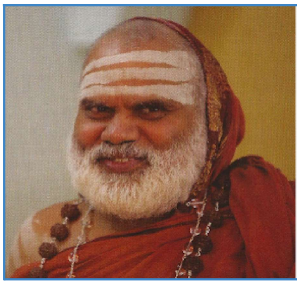
The person blind by birth doesn't see, the person blind with lust doesn't see, the person mad with arrogance or wine doesn't see and the person who has desires doesn't see the defects of donator.

SHIVAGANGE JUNE 23, 2022 Kumbhabhisheka at Shivaganga Sringeri Math by Jagadguru Shankaracharya Sri Sri Sri Vidhushekhara Bharati Sannidhanam.

Good Company.

चन्दनं शीतलं लोके चन्दनादपि चन्द्रमाः ।
चन्द्रचन्दनयोर्मध्ये शीतला साधुसङ्गतिः ॥
सत्सङ्गति

candanaṃ śītaḷaṃ loke candanādapi candramāḥ |
candracandanayormadhye śītalā sādhusaṅgatiḥ ||



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Sandal is considered cool in this world, and the moon is considered cooler than the sandal, but the company of good persons is the coolest of all as it appeases a disturbed mind and makes one calm.

Thinking self able even being unable.



एकः पापानि कुरुते फलं भुङ्क्ते महाजनः

भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते

{पाप का फल (महाभा/उद्योग/33/42)}
ekah pāpāni kurute phalaṃ bhukṅkte
mahājanaḥ .

bhoktāro vipramucyante kartā doṣeṇa
lipyate ..

{pāpa kā phala
(mahābhā/udyoga/33/42)}

Only one man commits a sin, but advantages are enjoyed by many people. Those who enjoy the advantages are not called sinful, but only the doer is called a sinner.

Importance of a wife

अपत्यं धर्मकार्याणि, शुश्रूषा रतिरुत्तमा ।
दाराधीनस्तथा स्वर्गः पितृणामात्मनश्च ह ॥

(पत्नी का महत्त्व. {मनु./9/28})

apatyaṃ dharmakāryāṇi, śuśrūṣā
ratiruttamā |

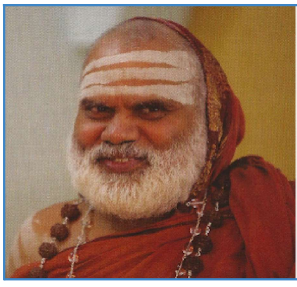
dārādhīnastathā svargaḥ
pitṛṇāmātmanaśca ha ||

(patnī kā mahattva. {manu./9/28})

Offspring, good works, service,

extra- ordinary love, happiness of the parents and one's own happiness all depend on the wife.

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||vidura nīti:||

॥विदुर नीतिः॥



क्रोधो हर्षश्च दर्पश्च हीस्तम्भो मान्यमानिता ।

यमर्थान्नापकर्षन्ति स वै पण्डित उच्यते ॥ १७ ॥

krodho harṣaśca darpaśca hīstambho mānyamānitā ।

yamarthānnāpakarṣanti sa vai paṇḍita ucyate ||17||

He whom neither anger nor joy, nor pride, nor false modesty, nor astonishment, nor egotism, can draw away from the high ends of life, is considered as wise.

यस्य कृत्यं न जानन्ति मन्त्रं वा मन्त्रितं परे ।

कृतमेवास्य जानन्ति स वै पण्डित उच्यते ॥ १८ ॥

yasya kṛtyaṃ na jānanti mantraṃ vā mantritaṃ pare ।

kṛtamevāsya jānanti sa vai paṇḍita ucyate ||18||

He whose intended acts, and proposed counsels remain concealed from foes, and whose acts become known only after they have been done, is considered wise.

यस्य कृत्यं न विघ्नन्ति शीतमुष्णं भयं रतिः ।

समृद्धिरसमृद्धिर्वा स वै पण्डित उच्यते ॥ १९ ॥

yasya kṛtyaṃ na vighnanti śītamuṣṇaṃ bhayaṃ ratiḥ ।

samṛddhirasamṛddhivā sa vai paṇḍita ucyate ||19||

He whose proposed actions are never obstructed by heat or cold, fear of attachment, prosperity or adversity, is considered wise.

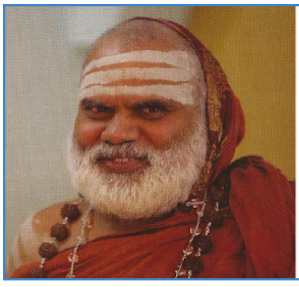
यस्य संसारिणी प्रज्ञा धर्मार्थावनुवर्तते ।

कामादर्थं वृणीते यः स वै पण्डित उच्यते ॥ २० ॥

yasya saṃsāriṇī prajñā dharmārthāvanuvartate ।

kāmādarthaṃ vṛṇīte yaḥ sa vai paṇḍita ucyate ||20||

He whose judgement dissociated from desire, followeth both virtue and profit, and who disregarding pleasure chooseth such ends as are serviceable in both worlds, is considered wise. (Continues...)



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Yaksha Prashna

यक्षप्रश्नः

यक्ष उवाच

इन्द्रियार्थाननुभवन् बुद्धिमान् लोकपूजितः ।
संमतः सर्वभूतानामुच्छ्वसन् को न जीवति ॥

yakṣa uvāca

indriyārthānanubhavan buddhimān lokapūjitaḥ |
saṁmata: sarvabhūtānāmucchvasan ko na jīvati ||

Yakṣa Asked: Which person, enjoying all the sensual pleasures endowed with intelligence, honoured by the world and liked by all beings, though breathing, is not yet alive?

युधिष्ठिर उवाच

देवतातिथिभृत्यानां पितृणामात्मनश्च यः ।
न निर्वपति पञ्चानामुच्छ्रवसन् न स जीवति ॥

yudhiṣṭhira uvāca

devatātithibhṛtyānāṃ pitṛṇāmātmanaśca yaḥ |
na nirvapati pañcānāmucchravasan na sa jīvati ||

Yudhiṣṭhira replied: The person, who does not offer anything to these five: Gods, guests, servants, ancestors (pitrus), and himself, though breathing is not alive.

यक्ष उवाच

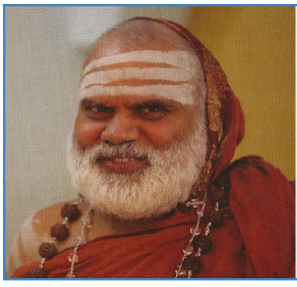
किंस्विद्गुरुतरं भूमेः किंस्विदुच्चतरं च स्वात् ।
किंस्विच्छीघ्रतरं वायोः किंस्विद्बहुतरं तृणात् ॥

yakṣa uvāca

kiṁsvidgurutaraṃ bhūmeḥ kiṁsviduccataraṃ ca svāt |
kiṁsvicchīghrataraṃ vāyoḥ kiṁsvidbahutaraṃ tṛṇāt ||

Yakṣa Asked: What is heavier than the earth? What is higher than the heavens? What is faster than the wind? And what is more numerous than grass?

(Continues....)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter VI PEACE AND HAPPINESS

3. Bhakti

तस्मात् शास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ । ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि । XVI 24

tasmāt śāstram pramaṇam te kāryākāryavyavasthitau | jñātvā śāstravidhānoktaṁ karma kartumihārhasi | XVI 24

It will be sheer hypocrisy if we profess to be devoted to Him when we are violating His express commands. Such a remembrance of Him in all our actions and experiences is called Bhakti or Devotion.



4. Jnana

III. The third course by which peace is secured is known as the path of Jnana or Knowledge. It is really a culmination of the training in the two courses mentioned above.

सर्व कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ IV 33

sarvaṁ karmākhilam pārtha jñāne parisamāpyate || IV 33

"O Arjuna, all Karma without exception culminate in Jnana"

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ X 10

teṣāṁ satatayuktānāṁ bhajatāṁ prītipūrvakam | dadāmi buddhiyogaṁ taṁ yena māmupayānti te || X 10

"To those who are ever centred in Me and worship Me with deep love, I give that Jnana Yoga by which they come to Me" It is therefore stated that the peace obtainable by this course is the highest

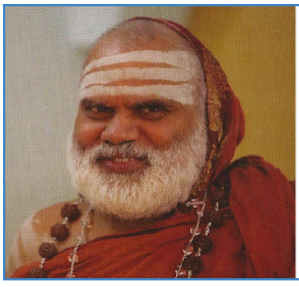
श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिं अचिरेणाधिगच्छति ॥ IV 39

śraddhāvān labhate jñānaṁ tatparaḥ saṁyatendriyaḥ |

jñānaṁ labdhvā paraṁ śāntiṁ acireṇādhigacchati || IV 39

"He who has intense faith, is ever centred in Him and has controlled his senses gets knowledge. After getting knowledge, he before long reaches the supreme peace"



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

A discussion about the nature of that knowledge will not be appropriate in this treatment which is intended to be only cursory and elementary so as to be within the reach of the most lay reader. It may however be mentioned that knowledge by its very nature is the opposite of ignorance and that the rise of that knowledge will dispel all ignorance

तेषामेवानुकम्पार्थं अहं अज्ञानजं तमः ॥

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ X 11

teṣāmevānukampārthaṃ ahaṃ ajñānajaṃ tamaḥ ॥

nāśayāmyātmabhāvastho jñānadīpena bhāsvatā ॥ X 11

"Out of mercy, I seated in their very hearts dispel the darkness of ignorance with the brilliant light of knowledge"

When ignorance is dispelled, its offshoots like egoism, fear, pride, desire, aversion etc., having no place in the aspirant cannot in the least disturb his inherent peace and, steadfast in that peace, he enjoys the bliss of the Self which in its pure state is identical with the absolute Brahman, the ultimate Reality underlying the universe.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ॥

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ IV 10

vītarāgabhayakrodhā manmayā māmupāśritāḥ ॥

bahavo jñānatapasā pūtā madbhāvamāgatāḥ ॥ IV 10

It will be seen from what has been stated above that our approximation to peace and happiness is proportionate to the reduction of our wants on the material side and to the intensity of our faith in God

(Will Continue...)

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