

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

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Prārthanā



Prayers

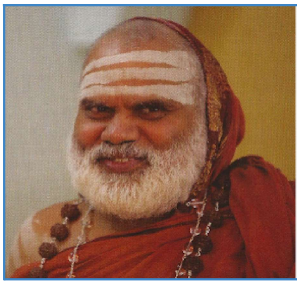
अप प्राच इन्द्र विश्वाँ अमित्रान्- अपापाचो अभिभूते नुदस्व ।
अप उदीचो अप शूराधरा च उरो यथा तव शर्मन्मदेन ॥

Rig /10/131/1

apa prāca indra viśvāṃ amitrān- apāpācho abhibhūte nudasva |
apa udīcho apa śūrādhara ca uro yathā tava śarmanmadena ||

Rig /10/131/1

O the controller of all public, O our National Leader ! Kindly, keep off all our enemies who may be in front of us or backside, or on higher or lower places. You should administer in such a way so that we may live happily in your administration.

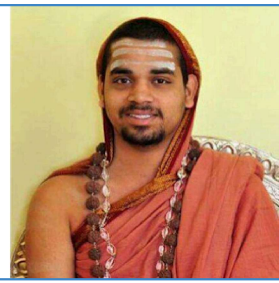


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Acharya Sandesham

Jagadguru said the feats of Sri Krishna such as the lifting of the Govardhana mountain for a week on his little finger, were indicative of His divinity. Similarly it is evident that Sri Adi Shankaracharya was an incarnation of the Lord as His life was filled with immense achievements.



His mission was to spread the message contained in the Shastras and make people realize what one's objective in life has to be. Even 12 centuries after His incarnation, our reverence and devotion

towards Him remains undimmed. People around the world who have taken an interest in Indian philosophical thought have analyzed and realized that the philosophical exposition of Sri Adi Shankaracharya stands supreme. The Jagadguru pointed out that the parents obtained Sri Adi Shankara as a son by devotedly worshipping Vrishachaleshwara in Thrissur.

[\(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmi at Thrissur April 5-6, 2012 Vijaya Yatra\)](#)

The essence of Sri Adi Shankaracharya's teachings is that one has to feel it is a great fortune to have taken birth as a human. Any one would think well when he gets a precious thing. Hence one should adhere to Dharma, shun Adharma, be devoted to God, shun anger, hurt none and cultivate compassion. The Jagadguru also quoted the Lord's statement in the Gita – "He who hates none" – अद्वेषा सर्वभूतानाम् – is dear to the Lord. One has to understand love can help you achieve what anger and hate cannot. One must not expect anything in return for the help one renders. Can anyone imagine the difficulty Sri Adi Shankaracharya would have had, when He travelled around the nation thrice on foot? He did it only for the good of others. Did He expect anything in return?

Camp : Thrissur, 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 are the aspects of a good speech?



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Swamiji : Words express one's thoughts. A good speech has the ability to communicate one's thoughts clearly and firmly in such a manner that others can understand and accept. This calls for deep knowledge and honing one's (public) speaking skills. It calls for the ability to convince even people with opposing views. A good speech wins the appreciation of the interested and arouses curiosity even in the disinterested. The speaker should know his capacity and the



capacity of the listener in absorbing and presenting the thoughts.

Question : What will be the outcome of words?

Swamiji : Progress and downfall depend upon one's words. One should guard against words that could cause sorrow. One

should keep up one's words. If he keeps up his words, he succeeds. Otherwise, he falls. One should not contradict oneself by slackness in his speech. One should speak measured words and not speak loose words that will give room to opponents to pick on later even by mistake. One should always be sharp and ensure judicious use of words.

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji Pujyasrī Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2012 Vijaya Yatra

A subhashita sloka:

लक्ष्मीर्वसति जिह्वाग्रे जिह्वाग्रे मित्र बान्धवा
जिह्वाग्रे बन्धनं प्राप्तं जिह्वाग्रे मरणं ध्रुवम्

lakṣmīrvasati jihvāgre jihvāgre mitra bāndhavā
jihvāgre bandhanam prāptam jihvāgre maraṇam dhruvam

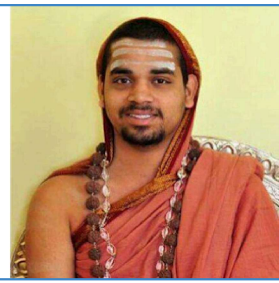


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Sri Lakshmi resides in one's tongue.
Relationships depend upon one's speech.
One's progress and downfall are caused by one's words.
So one should speak with a devout attitude.

Question : What do learned noble people follow in speaking and listening?

Swamiji : Faultless, learned noble men are careful to choose pleasing, qualitative words that others love to hear and express good thoughts. Their speech converts a casual audience to interested listeners. Not only that, they inspire people to follow their path.

When others speak, they absorb the fruitful ideas contained in the speech. Sometimes, people may speak in an angry tone but it is important to understand the underlying purpose and how well-meaning their words are.

Learned men speak with clarity, but if others speak inappropriately we should see their intention. They will not be critical or over-emphasise the inappropriate words. A wise person never makes light of others who lack the knowledge or capacity. Whatever be the nature of the words, it is important to see the truth and intention behind such words.

These qualities of speaking and listening should come naturally to us. Continual listening to the words of such rare noblemen would bestow such skills upon us.

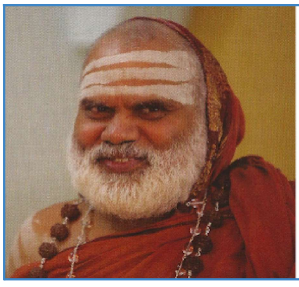
Question : What is the benefit of speaking well?

Swamiji : One who is able to convey his thoughts with clarity and conviction without forgetting the apt ideas and words will have no enemies nor defeat. Sometimes, if fear sets in, one may forget the right words, their train of thoughts may get disrupted and lose the capacity to speak properly. Only a fearless person can speak the right, winning words convincingly.

When Angada went as a messenger, he was approached by Ravana to join his army, luring him with the kingship of Kishkindha. Angada uttered clear, fearless and firm words that it sounds like a dog offering kingship to a lion. This is a good anecdote to recall here.

If one has the skill to speak cogently in the right order of priority without repetition, everyone will be convinced to follow his words of wisdom. On the contrary, one with exceptional knowledge is unable to share it with clarity is compared with a bunch of well-blossomed flowers without fragrance being of no use to others.

(These are based on Pujyasri Swami Omkaranandaji's teachings on Solvanmai adhiram of Thirukural)

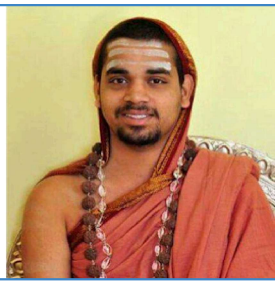


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Learn Sanskrit

उत्साहः एव नास्ति भोः = Don't feel active, you know.	ह्यः तु स्वस्थः आसीत् । = He was all right yesterday.
किं अद्य अहं भोजनं करोमि वा? = Shall I have my meal today?	यथावत् = As usual.
अद्य ज्वरः कथं अस्ति ?= How is the fever today ?	तदा तदा उदरवेदना पीडयति किल ?=You get stomach ache now and then,don't you?
ज्वरपीडितः वा? कदा आरभ्य ?= Fever ? Since when ?	अय्यो ! रक्तं स्रवति! Oh! Blood is coming out
अपघाते सः जीवितः इत्येव विशेषः =It is a miracle, he survived the accident.	कः समयः ? = What is the time?
सः चिकित्सालये प्रवेशितः । = He is admitted to the hospital.	सपादचतुर्वादनम् = A quarter past four
मम शिरः भ्रमति इव । =I feel giddy.	द्विवादने अवश्यं गन्तव्यं अस्ति । = I must leave at 2
त्रिवादने एकं यानं अस्ति । = There is a bus at three.	पादोन षड्वादने भवान् मिलति वा? = Will you meet at a quarter to six ?
सार्धपञ्चवादने अहं गृहे तिष्ठामि । = I will be at home at half past five,	संस्कृतवार्ताप्रसारः सायं दशाधिक षड्वादने = The Sanskrit news bulletin is at 6-10pm.
पञ्च ऊन दशवादने मम घटी स्थगिता । = My watch stopped at 5 minutes to 10 o'clock.	सार्धं द्विघण्टात्मकः कार्यक्रमः । = It is a programme for two and a half hours
षड्वादनपर्यन्तं तत्र किं करोति ? = What are you going to do there till six o'clock ?	शाला दशवादनतः किल ? = The school is from 10 o'clock, isn't it?
इतोऽपि यथेष्टं समयः अस्ति । = Still there is a lot of time.	सः षड्वादनतः सप्तवादनपर्यन्तं योगासनं करोति । = He does Yogasana from 6AM to 7AM.
मम घटी निमेषद्वयं अग्रे सरति । = My watch goes two minutes fast every day.	समये आगच्छतु । = Come in time.



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सुभाषितानि subhāṣitāni

Dutiful Servant .

शीतातपादिकष्टानि सहते यानि सेवकः ।
धनाय तानि चाल्पानि यदि धर्मात्न मुच्यते ॥
(कर्त्तव्य-परायण सेवक {पञ्चतं. / मित्रभेद / })
śītātapādikaṣṭhāni sahate yāni sevakaḥ |



dhanāya tāni cālpāni
yadi dharmāna
mucyate ||
(karttavya-parāyaṇa
sevaka {pañcataṃ. /
mitrabheda / })

If a servant remains dutiful for money, then the difficulties of cold, heat etc. tolerated by him are not painful.

(Jagadguru Shankaracharya Sri Mahasannidhanam Sri Sri Sri Bharati Tirtha Mahaswamigal at Tirunelveli Vijayayatra @2012)

Disadvantage due to Idleness.

कर्म चात्महितं कार्यं तीक्ष्णं वा यदि वा मृदु ।
ग्रस्यतेऽकर्मशीलस्तु सदानर्थैरकिञ्चनः ॥
(अकर्मण्यता से हानि {महाभा. / 12 / 137 / 79})
karma cātmaḥitaṃ kāryaṃ tīkṣṇaṃ vā yadi vā mṛdu |
grasyate'karmaśīlastu sadānarthairakiñcanaḥ ||
(akarmanyatā se hāni {mahābhā. / 12 / 137 / 79})

A man should do work for the welfare of his own, whether it is difficult or easy. The person, who ignores work, has no value and remains surrounded by difficulties.

Good Base.

इदं पित्रे मरुतामुच्यते वचः स्वादोः स्वादीयो रुद्राय वर्धनम् ।
रास्वा च नो अमृत मर्त्तभोजनम् त्मने तोकाय तनयाय मृड ॥



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(प्रजाजन की कामना {ऋग्. / 1/114/6})

idaṃ pitre marutāmucyate vacaḥ svādoḥ svādīyo rudrāya vardhanam|
rāsvā ca no amṛta marttabhojanam tmane tokāya tanayāya mṛḍa ||

(prajājana kī kāmanā {ṛg. / 1/114/6})

O the leader of the Nation! It is our request to you that you should manage such doctors in the nation, who are expert to prolong the life, who are able to treat the diseases of babies and

children and all who are able to suggest such foods which may be delicious of us and can strengthen our vitality and in this way they make all of us sound and sturdy so that we enjoy good health in the nation and live happily in your kind administration.



Things to be rejected and to be accepted.

राष्ट्रपीडाकरं
भाण्डमुच्छिन्द्यादफलं च
यत्।

महोपकारकमुच्छुल्कं कुर्याद्विजं च दुर्लभम् ॥

हेय तथा ग्राह्य वस्तुँ {कौटिलीय-1 / 2 / 21 / 31}

rāṣṭrapīḍākaraṃ bhāṇḍamucchindyādaphalaṃ ca yat|
mahopakāarakamucchulkaṃ kuryādvijaṃ ca durlabham ||
heya tathā grāhya vastueṃ {kauṭīliya-1 / 2 / 21 / 31}

It is the duty of the ruler to end the business of such things which are harmful for the nation, such as poisonous things, and also which bear no good profit. On the other hand he should remove the taxes from such commodities which are most profitable such as the seeds of grains which are hardly available.



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||vidura nīti:||

॥विदुर नीतिः॥

यथाशक्ति चिकीर्षन्ति यथाशक्ति च कुर्वते
न किंचिदवमन्यन्ते पण्डिता भरतर्षभ ॥ २१ ॥

yathāśakti cikīrṣanti yathāśakti ca kurvate |

na kiṃcidavamanyante paṇḍitā bharatarṣabha || 21||



They that make use of to the best of their might and act also to the best of their might and disregard nothing as insignificant, are called wise.

क्षिप्रं विजानाति चिरं शृणोति विज्ञाय चार्थं भजते न कामात् ।
नासम्पृष्टो व्यौपयुङ्क्ते परार्थे तत्प्रज्ञानं प्रथमं पण्डितस्य ॥ २२ ॥
kṣipraṃ vijānāti ciram śrṇoti vijñāya cārthaṃ bhajate na
kāmāt |

nāsamprṣṭo vyaupayuṅkte parārthe tatprajñānaṃ
prathamam paṇḍitasya || 22 ||

He who understands quickly, listens patiently, pursues his objects with judgement and not from desire and does not spend his breath on the affairs of others without being asked, is said to possess the foremost mark of wisdom.

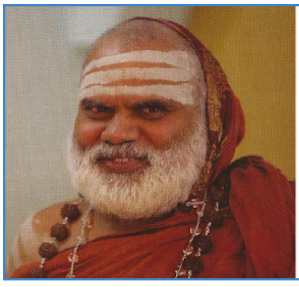
नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।
आपत्सु च न मुह्यन्ति नराः पण्डित बुद्धयः ॥ २३ ॥

nāprāpyamabhivāñchanti naṣṭam necchanti śocitum |

āpatsu ca na muhyanti narāḥ paṇḍita buddhayaḥ || 23 ||

They that do not strive for objects that are unattainable; that do not suffer their minds to be clouded amid calamities; that do not upset for what is lost and gone are regarded to possess intellects gifted with wisdom.

(Continues...)



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Yaksha Prashna

यक्षप्रश्नः

युधिष्ठिर उवाच

माता गुरुतरा भूमेः स्वर्गात् पितोच्चरस्तथा ।

मनः शीघ्रतरं वातात् चिन्ताबहुतरी तृणात् ॥

yudhiṣṭhira uvāca

mātā gurutarā bhūmeḥ svargāt pitoccarastathā |

manaḥ śīghrataraṃ vātāt cintābahutarī tṛṇāt ||

Yudhiṣṭhira replied: Mother is heavier (greater) than the earth; father is than the heaven; the mind is faster than the wind; and our thoughts are more numerous than grass.

यक्ष उवाच

किंस्वित्सुप्तं न निमिषति किंस्विज्जातं न चोपति ।

कस्यस्विद् हृदयं नास्ति किंस्विद्वेगेन वर्धते ॥

yakṣa uvāca

kiṃsvitsuptaṃ na nimiṣati kiṃsvijjātaṃ na copati |

kasyasvid hṛdayaṃ nāsti kiṃsvidvegena vardhate ||

Yakṣa asked : What is that which does not close its eyes while asleep? What is that which does not move after birth? What is that which is bereft of heart? and what is that which swells with its own force?

युधिष्ठिर उवाच

मत्स्यः सुप्तो न निमिषत्यण्डं जातं न चोपति ।

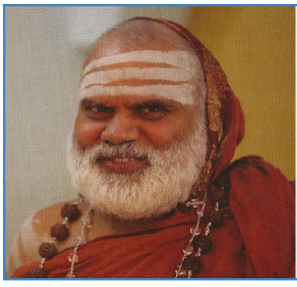
अश्मनो हृदयं नास्ति नदी वेगेन वर्धते ॥

yudhiṣṭhira uvāca

matsyaḥ supto na nimiṣatyāṇḍaṃ jātaṃ na copati |

aśmano hṛdayaṃ nāsti nadī vegena vardhate ||

Yudhiṣṭhira replied: A fish does not close its eyes while asleep; an egg does not move after birth; a stone is bereft to heart and a river swells with its own force. (Continues....)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter VI PEACE AND HAPPINESS



4. Jnana

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 on the spiritual side. Even from the most materialistic and worldly point of view, unless these two aspects are given their proper importance in the conduct of individuals and nations, there is bound to be an incessant and endless race for power and influence, causing more and more

unrest and fear all round ending only in misery. It ought to be the earnest endeavour of all right-minded people throughout the world to emphasise on these aspects as the only means of attaining peace and happiness, individual and national.

CHAPTER VII THE SADHANAS

1. Common Goal

Scholars who are learned in our ancient lore and have a taste for dialectics are known to differ greatly as to the relative importance of Karma, Bhakti and Jnana. This reminds me of a brief report which I read in one of the magazines some years ago. A merchant king of America was asked: "Which is, in your opinion, the most important for success in trade-Brains, Capital or Labour?" He replied with a counter-question. "Which is the most important leg in a tripod?" This answer exactly fits in the present case. The question itself is due to a misconception that Karma, Bhakti and Jnana are independent and unrelated distinct paths leading, however, to the same goal. On the other hand, all the three together form a single path. The Lord in His Gita does not assign to Bhakti an independent status; it is a necessary adjunct to Karma as much as it is to Jnana:

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥ IX 27



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भक्त्या मामभिजानाति यावान् यश्चास्मि तत्वतः ॥
 ततो मां तत्वतो ज्ञात्वा विशते तदनन्तरम् ॥ XVIII 55
 yatkaroshi yadaśnāsi yajjuhoṣi dadāsi yat |
 yattapasyasi kaunteya tat kuruṣva madarpaṇam || IX 27
 bhaktyā māmabhijānāti yāvān yaścāsmi tatvataḥ ||
 tato māṃ tatvato jñātvā viśate tadanantaram || XVIII 55

He there mentions only two paths, the path of Action and the path of Knowledge:

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
 ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥ III 3
 loke'smin dvidhā niṣṭhā purā proktā mayā'nagha |
 jñānayogena sāṃkhyānāṃ karmayogena yoginām || III 3

But He warns us at the same time that they are not alternative paths either of which will take us to the goal; they are really two stages of mental unrest brought on by the desire to hear the lecture. This makes him get up and dress himself in an attire suitable for a walk on the public road and appropriate to the society that may be found in the lecture hall.

(Will Continue...)

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