



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

स्तोत्रे राये हरिरर्षा पुनान इन्द्रं मदो गच्छतु ते भराय ।
देवैर्याहि सरथं राधो अच्छा यूयं पात स्वस्तिभिः सदा नः ॥

ऋग्./९/९७/६

stotre rāye harirarṣā punāna indraṃ mado gacchatu te bharāya |
devairyāhi sarathaṃ rādho acchā yūyaṃ pāta svastibhiḥ sadā naḥ ||

ṛg./9/97/6

He who takes the whole universe into Himself in time of doom's days is called 'Hari', God. He purifies the Karmayogi and becomes visible in his heart and also seems present in the prayer songs. O Hari, we desire your bliss to win the struggle of the world and let you with scholars be attained by us. Give prosperity to us and save us for our happiness always.



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Acharya Sandeshah : 1

In His Anugraha Bhashanam, the Jagadguru said that it is natural for everyone to wish that he or she must remain happy and free from suffering not only in this lifetime, but also in the births to come. How can such a desire fructify? It is true that there will be a number of desires in the mind and they can be fulfilled only by exerting oneself accordingly.

How can a student who desires to pass an exam with first class but seldom studies, achieve his goal? How can an employee who desires promotion, but does not do his work properly, get promoted? The student must study day and night while the employee has to work hard and



please his superiors to secure a promotion. In a similar sense, if one desires happiness, one has to adhere to Dharma and shun Adharma. However people move away from Dharma, perform Adharmic actions and yet continue to have a desire for happiness. Importance is given to useless activities while those actions that have to be performed are shunned. Such being the case,

people continue to complain, "What we desire does not come to pass".

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Sṛī Bhārati Tīrtha Mahāswāmiji at Sivagangai at May 19-20 2012, Vijaya Yatra

Dharma is to be understood as duty. If you have been initiated with Upanayanam, performing Sandhya Vandanam is your duty. If you are a householder, being hospitable to a guest is your duty. Instead you cannot keep your doors closed when a guest arrives. For a Tapasvi, engaging in penance is his duty. He should not get into any other affairs. The Mahabharata says –
धनवन्तमदातारं दरिद्रं चातपस्विनम् ।
द्वावम्भसि निवेष्ट्व्यौ गले बद्ध्वा दृढां शिलाम् ॥

A rich man has to engage in charity while a poor man who accepts charity has to engage in tapas and pray for the welfare of the rich man who has helped him. The Shloka states that a rich man who does not engage in charity and a poor man who does not engage in Tapas and prayer



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must be tied with a stone to their necks and dropped into the ocean. What is the meaning of this statement? It only means that such a rich man and a poor man are committing a blunder. A rich man must feel that, "The Lord has given me this wealth so I can help others. What is it that I had brought with me when I took birth? I came into this world alone and shall leave this world alone. If I engage in charity, I shall get Punyam and be benefited. If I do not engage in charity and not help others even a little, what is the use of all this wealth?" Such must be the attitude of a rich man.

A poor man once came to a rich man and said – "I have come here to wish you well." – On being questioned, replied – "I had not performed any charity in my previous lifetime. Hence I have become a beggar in this lifetime. You on the other hand have done a lot of Dharmic activities in your previous lifetime and have been born rich. If you continue to engage in charity towards people like me, you will remain rich in your next lifetime also. Otherwise, in your next life, you will become as I am!" –

द्वारं द्वारमटन् भिक्षुः शिक्षत्येवं न याचते ।
अदत्त्वा मादृशो मा भूः दत्त्वा त्वं त्वादृशो भव ॥

A rich man must spend his money towards helping the poor and in the service of the Lord. The Vedas themselves say – मोघमन्नं विन्दते अप्रचेताः । सत्यं ब्रवीमि वध यित्स तस्य । नार्यमणं पुष्यति नो सखायम् । केवलाघो भवति केवलादी । – If one does not use his wealth in the service of man or God, he incurs sin. A poor man benefitted by a rich man must pray for the latter's welfare.

Hence one must perform one's duty and revolve his life around God. People must remember that the Lord is ever present as the witness of all actions and hence regulate their life along their Dharmic path.

The Jagadguru remembered His visit to Sivagangai 25 years back and ended the Bhashanam blessing the devotees. Devotees then had the joy of watching the Jagadguru perform Sharada Chandramouliswara Puja in the temple premises. On the morning of 20th May, the Jagadguru graced the Sivagangai Samasthanam where the Rani and her family accorded a warm welcome. The Jagadguru had Darshan of the Goddess at the Rajarajeshwari temple inside the Samasthanam and blessed the royal family. The Jagadguru then moved to the Sringeri Shankara Math at Sivagangai and had Darshan of Sri Ratna Garbha Ganapati, Adi Shankaracharya and Goddess Sharada.

Camp : Sivagangai, May 19-20,2012

Source : vijayayatra.sringeri.net



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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 Chidbhananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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

Question : Many perform Sri Lakshmi puja during Navaratri and Deepavali. What is real wealth and what should be our attitude towards wealth?

Swamiji : यस्यास्ति वित्तं स नरः कुलीनः स पण्डितः स श्रुतिमान् गुणज्ञः
स एव वक्ता स च दर्शनीयः सर्वे गुणाः काञ्चनमाश्रयन्ति (Subhashitam)

The one who has a lot of money is a big person. Pandits valuing his wealth praise his personality as an aristocrat and as a well-read scholar.

But the learned would not value the money so much. Sri Kumara Guruparar says that real wealth is contentment in the mind. Socrates said - Contentment is natural wealth; Luxury is artificial poverty.

It is more important to see how wealth is purposeful to an individual and to society. Healthy body, mind and intellect is an asset to an individual. This nature is a big asset to the entire humanity.

धनमग्निर्धनं वायुर्धनं सूर्यो धनं वसुः ।

धनमिन्द्रो बृहस्पतिर्वरुणं धनमश्रुते ॥(Sri Suktam)

For instance, Agni is our wealth. We talked about global warming today. Our activities prompted by greed have caused this situation. It is not possible to reverse it by spending crores of rupees earned. While there is no point in brooding over spilt milk, we should look ahead to see how to earn and spend money mindfully and purposefully.

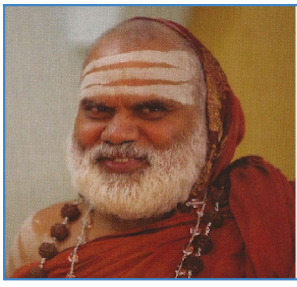
Question : What brings prosperity?

Swamiji : Thiruvalluvar says 'aakam' which means prosperity and development. Real prosperity is peace and happiness and what gives that 'aakam' is mental wellness. All of us have uncultivated self-love, while love for others is developed. To cultivate mental wellness, we should associate ourselves with people who have mental wellness, which is satsang.

Sri Bhartruhari's verse on the benefits of satsang:

जाड्यं धियो हरति सिंचति वाचि सत्यं , मानोन्नतिं दिशति पापमपाकरोति ।

चेतः प्रसादयति दिक्षु तनोति कीर्तिं , सत्संगतिः कथय किं न करोति पुंसाम् ॥



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It means: Satsang cleanses our intellect – it removes ignorance, misconception, confusion etc. It shakes us out of the dullness of the mind and gives clarity in thinking. There will be no falsehood in speech. Our self-esteem increases as we would get the genuine good feeling that life is an opportunity to make this birth purposeful. Satsang nullifies the effect of our earlier mistakes and prevents us from making any new mistakes. We will be blessed by noble elders. The mind will always be peaceful and happy in all circumstances.

Sri Adi Sankaracharya says in Bhaja Govindam:
त्रिजगति सज्जनसं गतिरैका, भवति भवार्णवतरणे नौका - The association with the wise or the good is the only one boat available to cross this ocean of samsara. He also said - satsangatve nissangatvam.

Question : How do we invoke Sri Lakshmi?

Swamiji : We can invoke Sri Lakshmi in ourselves as said in the sloka below:

Vaktrabje Bhagyalakshmihi - May Sri Bhagyalakshmi reside in our face
karatala kamala sarvada Dhanalakshmihi – In our lotus hands may Sri Dhanalakshmi reside
Dordande veeralakshmihi – In the shoulders may Sri Veeralakshmi reside
hridaya sarasije bhootakarunya Lakshmihi – May compassion be in our heart and Karunya Lakshmi
Sarvange sowmyalakshmihi – In all our body parts, may gentleness prevail
Nikhilagunaganadambare keertilakshmihi – May Keerti Lakshmi be in our values (gunas)
Jihvagre Satya lakshmihi - May Truth be in our tongue as Satya Lakshmi
Mayitu vijayataat Moksha Samrajya Lakshmihi – May Moksha Lakshmi be in all of us as moksha meaning peace and happiness.

Question : What do we pray for Sri Devi?

Swamiji : Sri Adi Sankaracharya said in Sri Kanakadhara stotram:

सम्पत्कराणि सकलेन्द्रियनन्दनानि साम्राज्यदाननिरतानि सरोरुहाक्षि।
त्वद्वन्दनानि दुरितोद्धरणोद्यतानि मामेव मातरनिशं कलयन्तु मान्ये॥

Oh lotus-eyed Devi - Giver of all wealth! Giver of all sense enjoyments! Giver of governing power! By prostrating before You, we are absolved of all our sins and sorrows. Bless us to remain connected with You, praise and prostrate before You always!

Mahakavi Bharatiyar composed a wonderful prayer (Nallador veenai seidhen...) to Sri Devi and prayed for a body that would bounce like a ball, a mind that is not restless, prayerfulness in all circumstances and a steadfast intellect. This is a good prayer for us to say.

Just prayer will not yield results. One should put in efforts and pray to God. Breaking a coconut before the exam by itself will not bring the score. It should be done after studying for the

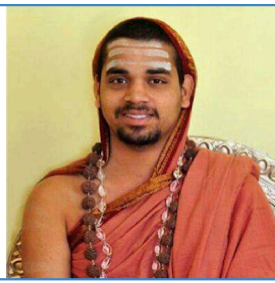


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exam to be recipients of blessings. The purpose of living is to help others and know the ultimate



truth.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji @ Pudukkottai , May 13 - 14 ,2017 Vijaya Yatra



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Learn Sanskrit

भवदुक्तं सर्वमपि अङ्गीकर्तुं न शक्यम् । - I cannot agree with all you say.	अहं गन्तुं न शक्नोमो । - I cannot go.
विषयस्य वर्धनं मास्तु । - Don't escalate the matter.	सर्वेऽपि पलायनशीलाः । - All these fellows take to their heels in the face of danger.
असम्बद्धं मा प्रलपतु । - Don't talk foolishly.	सर्वस्य अपि भवान् एव मूलम् । - You are the root cause of all these.
सुलभे न तस्य जाले पतितवान् । - He fell into his trap easily.	अस्माकं मिलनानन्तरं बहु कालः अतीतः । - It has been a long time since we met.
इदानीं आगन्तुं न शक्यते । - I cannot come now.	भवान् अपि अङ्गीकरोति वा? - Do you agree ?
भवान् अपि विश्वासं कृतवान् ? - Did you believe that ?	सः विश्वासयोग्यो वा ? - Is he trustworthy ?
किञ्चित् साहाय्यं करोति वा ? - would you mind helping me a bit ?	समयः कथं अतिशीघ्रं अतीतः ! - How quickly the time passed!
युक्ते समये आगतवान् । - You have come at the right time.	एक निमेषं विलम्बः चेत् अहं गच्छामि स्म । - I would have left if you were late by a minute.
अहमपि भवता सह आगच्छामि वा? - Shall I come with you ?	किञ्चित् कालं द्विचक्रिकां ददाति वा ? - Would you mind lending me your bicycle for a few minutes ?
इदानीं मया अपि अन्यत्र गन्तव्यम् । - I have to go somewhere now.	भवान् स्वकार्यं पश्यतु । - You mind your business.
शीघ्रं प्रत्यागच्छामि । - I'll be back in a short while.	आवश्यकं चेत् श्वः आनयामि । - If you want it, I shall bring it tomorrow.
मास्तु इत्युक्तेऽपि सः न शृणोति । - I said no, but he doesn't listen to me.	



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सुभाषितानि subhāṣitāni

Tradition : Pious conduct.

पुण्यं कुर्वन्पुण्यकीर्तिः पुण्यं स्थानं स गच्छति ।
 तस्मात् पुण्यं निषेवेत पुरुषः सुसमाहितः ॥
 {संस्कार-संस्कृति (पवित्राचरण) विदुर.नी./तृ. अध्याय}
 puṇyaṃ kurvanpūṇyakīrtiḥ puṇyaṃ sthānaṃ sa gacchti |
 tasmāt puṇyaṃ niṣeveta puruṣaḥ susamāhitaḥ ||
 {saṃskāra-saṃskṛti (pavitrācaraṇa) Vidura.nī./tṛ. Adhyāya}

One who acts piously, acquires fame all around and eventually goes to Heaven. It means that he gets all means of comfort. That is why all must act piously and not commit sins.



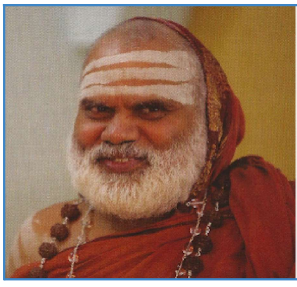
Tirtha Mahāswāmiji on Sep 28,2021 at Sringeri)

The Value of culture (Samskāra)

वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम्
 |
 कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च
 ||
 {संस्कार-संस्कृति (संस्कार का महत्त्व)
 मनु./२/२६}
 vaidikaiḥ karmabhiḥ
 puṇyairniṣekādirdvijanmanām |
 kāryaḥ śarīrasaṃskāraḥ pāvanaḥ
 pretya ceha ca ||
 {saṃskāra-saṃskṛti (saṃskāra kā
 mahattva) manu./2/26}

The sacraments as prescribed by the Vedas like conceiving etc., must be performed by all the Twi-borns, as they purify the body. These sacraments are beneficial both in this and the other world.

(Maha Mangala Aratrika performed during the course of the special puja on the occasion of the 32nd Aradhana Mahotsava of Jagadguru Śankaracārya Sri Sri Sri Abhinava Vidyatirtha Mahaswamiji Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati



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Abandon (Negligence)

प्रमादाद् वै असुराः पराभवन्नप्रमादाद् ब्रह्मभूताः सुराश्च ।
नैव मृत्युर्व्याघ्र इवात्ति जनतून् न ह्यस्य रूपमुपलभ्यते हि ॥
{त्याज्य (प्रमाद्) महाभा./उद्योगपर्व/४२/५}

pramādād vai asurāḥ parābhavannapramādād brahmabhūtāḥ surāśva |
naiva mṛtyurvyāghra ivātti janatūn na hyasya rūpamupalabhyate hi ||
{tyājya (pramād) mahābhā./udyogaparva/42/5}

Negligence brought defeat to the demons and being careful gods got the highest bliss. Death does not eat like a tiger, because it has no shape or volume but it is negligence that makes human beings bite for Death.

Education : Head Massage

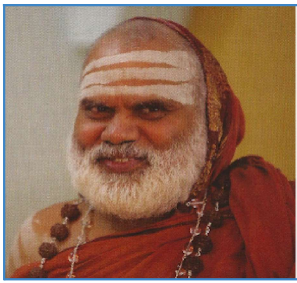
अभ्यङ्गो शीलितो मूर्ध्नि सकलेन्द्रियतर्पकः ।
दृष्टितुष्टिकरो हन्ति शिरोभूमिगतान् गदान् ॥
{शिक्षा (सिर पर मालिश के लाभ) भावप्रकाश./दिनचर्या./६९}
abhyaṅgo śīlito mūrdhni sakaledndriyatarpakaḥ |
dṛṣṭituṣṭikaro hanti śirobhūmigatān gadān ||
{śikṣā (sira para māliśa ke lābha) bhāvaprakāśa./dinacaryā./69}

Oil-massage of the head strengthens all the sense organs. It is beneficial to the eyes and cures all ailments of the head.

Self-reliance (Source of Education)

अभिमानवतो मनस्विनः प्रियमुच्चैः पदमारुरुक्षतः ।
विनिपातनिवर्तनक्षमं मतमालम्बनमात्मपौरुषम् ॥
{शिक्षा (साधन-स्वावलम्बन) किरातार्जुनीयम् /२/१३}
abhimānavato manasvinaḥ priyamuccaiḥ padamāruruṣataḥ |
vinipātanivartanakṣamaṃ matamālanambanamātmapauruṣam||
{śikṣā (sādhana-svāvalambana) kirātārjunīyam /2/13}

Those who are proud and reflective, and have the desire to climb high, have the ability to rise once again even if there has been a temporary set-back. This is called self-reliance.

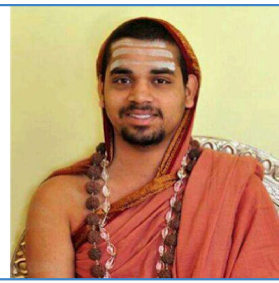


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter III

Truth Eternal

5. Preserve Individuality.

A gentleman in introducing a friend of his to His Holiness Sri Jagadguru of Sringeri remarked that his friend was an exception to the generally entertained notion that modern education had a diluting effect on one's orthodox tendencies . His Holiness at once said "But for that education, he might perhaps have been a veritable Vasishtha." That is, in His Holiness' opinion, no one can go through the mill of modern education and come out without the hall-mark of "modernity" ever so slightly stamped on him.

I have heard it said that a well-known Christian Missionary of South India was taken to task by his Mission for the very small number of conversions to his credit and that he retorted by



saying that he was more keen about infusing the christian outlook into the Hindus than merely adding a few more names to the baptism register. The times have shown the wisdom of his method of real conversion. There are of course infinite degrees of dilution from the No-God mentality of the communist reformer to the lukewarm orthodoxy of the reformer on "national lines". But they are all the results of the diluting and disintegrating effect of modern education on those who have had the "benefit" of it.

There are economists who cry themselves hoarse on calling on the sons of the soil to encourage the Sva-desi movement and the "Buy Indian" League. There are politicians without



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numbers who flood the press and the platform with their speeches and writings urging the need for immediate Sva-raiya. But none of these propagandists care to educate the people to preserve their Sva (Individuality) before they can think of Sva-desi or Sva-raiya, to “Be Indian” before they are asked to “Buy Indian”. On the other hand, their attempts tend exactly in the opposite direction; and if they succeed, which God forbid, we will have in India a uniform mass of insipid humanity which will have no justification to call itself by any characteristic name, for it will have ceased to have any characteristic of its own.

It is Dharma, which means individual characteristic and the consequent individual functioning appropriate to that Characteristic, that ought to guide any individual person or community in its attempts at self-expression. Any neglect of Sva-Dharma is bound to lead to a dilution of the Sva (Individuality) itself. Any economical or political advance obtained at the sacrifice of Sva-Dharma is not worth the name. A movement is therefore imperatively necessary to remedy this divorce of Sva-Dharma from Sva-Desi and Sva-Rajya, and to tackle the problems which are responsible for that divorce.

The first and foremost of such problems is that of education. It is really the defective method of education that is responsible for the present-day mentality of belittling our own culture and habits and of imitating the foreigners in their modes of life and even in their kind of dressing and manner of doing the hair. The education must be so moulded as to infuse into the minds of the youth respect for their own culture and make them proud of being a Hindu or a Muslim, proud of being a Brahmana or a Sudra, proud of being a student or a householder and so on. He must be made to feel that he has no reason to be ashamed of any status which god may choose to invest him with. A Palla bot in cutting the ridge of a field hurt his toe. His father at once said “Are you the son of a Palla? You ought to be ashamed that you do not know how to handle a spade?” There is a peculiar dignity attaching to everyone of the numerous castes in India. A modern Brahmin may think that he is very condescending in accepting a Sudra girl for a bride but no Sutra worth the name ever regards it in that light. He feels that he is degrading himself in giving his girl to one outside his own caste though of a “higher” caste. He loses his own self-respect and has scant respect for such an obliging son.in.law. It is the restoring of such self-dignity that ought to be aimed at in any movement for real progress or unity. Any attempt, on the other hand, to reduce all to the level of drab uniformity is bound to fail and to lead to confusion and chaos. It is to be hoped that all sincere lovers of our land will deeply consider this aspect and encourage self-expression and aim at mere uniformity at great risk to individuality.

(Will Continue...)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : वागादीनाम् एव ज्ञानकर्मकर्तृत्व-फलप्राप्तिविवक्षा युक्ता ।

Acharyal's commentary : It is reasonable to speak of the organ of speech etc. as the agents of meditation and work and receivers of their fruits. (Bṛha.Upa 1.3.2)

Sloka : न हि देशकालाद्यनवच्छिन्नास्थूलाद्वयादिब्रह्मप्रत्ययधारिणः कर्मावसरोऽस्ति ।

Acharyal's commentary : One who thinks that he is Brahman unlimited by space, time, etc and not gross and so on has certainly no room for the performance of rites. (Bṛha.Upa 1.3.1)

Sloka : संयोगिमलवियोगाद् हि विशुद्धिर्भवति यथा आदर्शप्रभृतीनाम् । न तु स्वाभाविकेन धर्मेण कस्यचिद् वियोगो दृष्टः ।

Acharyal's commentary : A thing becomes pure by getting rid of the impurities that are connected with it, as in the case of a mirror etc.,, but it can never divest itself of its natural property. (Bṛha.Upa.4.3.7)

Sloka : तैजसं हि चक्षुः एतत्सारम् आध्यात्मिकं भूतत्रयम् ।

Acharyal's commentary : the eyes possess lustre. The three elements in the body have the eyes as their essence.

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