



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Prārthanā



### Prayers

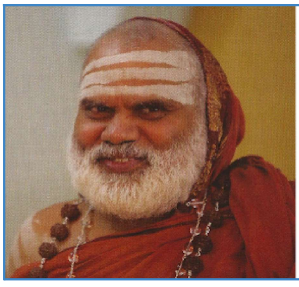
आ हि ष्मा सूनवे पितापिर्यजत्यापये ।  
सखा सख्ये वरेण्यः ॥

ऋग्./१/२६/३

ā hi ṣmā sūnave pitāpiryajatyāpaye |  
sakhā sakhye vareṇyaḥ ||

ṛg./1/26/3

Just as a father provides the best of the materials to his son, just as relatives mutually exchange the best of the articles and even as a friend furnishes all items of comfort to his friend, similarly, O God! Let us all get items of comfort from you.



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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](http://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 Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

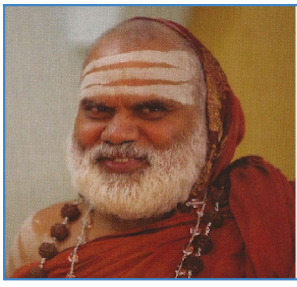
The recorded teachings, Q and A sections by Swami Omkaranada Saraswati.



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 requisites for conducting agni rituals, especially yagam?

**Swamiji :** Husband, wife, son, mantras for conducting the yagam referred to as daivam vittam and materials such as ghee, etc required to perform the yagam referred to as manusham vittam.



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There is no permission to conduct yagam without a wife or son. Sanyasis/ renunciates are precluded from performing homam. Brahmacharins (young students) are allowed to do small homam prescribed for them. Vanaprasthas (period after householder's life) also do not conduct big homams.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati

Mahāswāmiji Pujasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

**Question :** What is the significance of lighting deepam in Karthigai month?

**Swamiji :** Karthigai deepam is a worship of Agni. The simplest form of agni upasana is deepa upasana. Arranging the deepam in rows is Deepavali.

Of the pancha bhutas, it is agni that enables us to see everything. We understand Agni tattvam as both murtam (with form) and amrutam (without form) – we see the lamp lit and we understand that it merges into the universal agni when the flame subsides. We also understand it causes modifications to the temperature in the subtle form.

Agni tattvam taking different forms reminds us of brahman as per the Katopanishad mantra below:

agniryathaiko bhuvanaṃ praviṣṭo rūpaṃ rūpaṃ pratirūpo babhūva |ekastathā sarvabhūtāntarātmā rūpaṃ rūpaṃ pratirūpo bahiṣca || 2.2.9 ||

Rig Veda starts with Om Agni-lille Purohitam Yajnyasya Devam-Rtvijam | Hotaaram Ratna-Dhaatamam ||1||

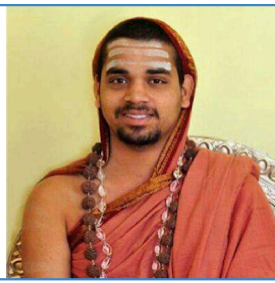


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**Question :** What is the puranic story associated with Kartigai deepam?

**Swamiji :** The tradition of lighting the large deepam at Thiruvanamalai is based on the story of Sri Shiva having taken the form of Lingodbhava jyoti murti, beginning and end of which is incomprehensible. It is narrated that Sri Brahma flying above and Sri Vishnu digging beneath the earth as Varahamurti failed in their pursuit to find the boundary of Lingodbhava. This shows that Bhagavan has no aadi (starting point) or antam (ending point).

**Question :** There is a practice of keeping the lamps burning all the time. What is the meaning behind this practice?

**Swamiji :** The light of the lamp is considered to be an external expression of knowledge. Deepam is a jada prakasham – gross light. This is compared to jnana prakasham – the principle of Pure consciousness which is aware of knowledge and ignorance.

The lamps lit in rows signify the varied streams/ subjects of knowledge. So, a darshan of the lamps is saguna Ishvara darshan and the agni that merges into the universal agni is nirguna brahma darshan.

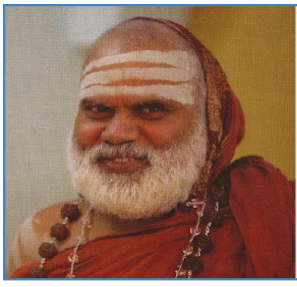
**Question :** How do we worship the deepam?

**Swamiji :** We should worship the diya as love for Bhagavan and fellow human beings. Our motivation / enthusiasm is the ghee or oil in the lamp. The happiness in the mind is the wick. The flame of the lamp is the knowledge of Bhagavan who shall ever shine in us.

Prayers to the deepam:

Shubham Karoti Kalyaannam-Aarogyam Dhana-Sampadaa |  
Shatru-Buddhi-Vinaashaaya Diipa-Jyotir-Namostute ||

Shubham Karoti Kalyaannam-Aarogyam Dhana-Sampadaa |  
Brahmatma jnana siddhyartham Diipa-Jyotir-Namostute ||



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### Learn Sanskrit

चीटिकां कुत्र क्रीणामि ? I - Where shall I buy a ticket ?	शीघ्रं आगच्छतु यानं गच्छति I - Come quickly, the bus is about to start.
इदानीं एव एकं यानं गतम् I - A bus left just a few minutes ago.	अहं भवतः पार्श्वे उपविशामि I - I'll sit beside you.
किञ्चित् समञ्जनं कुर्मः I - Let us adjust a bit.	महान् जनसम्मर्दः I - Terrible rush
परिवर्तं ददातु I - Give me the change.	अग्रे गच्छतु I - Go forward.
कदा वा निर्गच्छति ? - What time does it start ?	शीघ्रं अवतरतु I - Get off quickly.
अग्रिमं निस्थानं अस्माकं वा ? - Is the next station ours ?	मल्लेश्वरयानस्य का संख्या I - Which bus (Route No.) goes to Malleswaram ?
किंसंख्याकं यानं जयनगरं गच्छति ? - Which bus goes to Jayanagar ?	फलकमपि नास्ति किमपि नास्ति I - No signboard, nothing.
अये पादपथे आगच्छतु I - Hey, walk on the footpath.	मल्लेश्वरं गन्तुं कः मार्गः ? - Which is the way to Malleswaram ?
बहुदूरे अस्ति वा ? - Is it very far ?	एषः सङ्केतः कुत्र इति जानाति वा ? - Could you possible me where this address/place is ?
इतः केवलं दशनिमेषाणां गमनम् I - It is just ten minutes walk from here.	यानं न लब्धम् I - Missed the bus.
यानस्य निर्गमनाय इतोऽपि अर्धघण्टा अस्ति I - It is still half an hour before the bus starts.	यानं दशवादने आगच्छति I - The bus arrives at 10 O'Clock
पञ्चवादने एकं यानं अस्ति I - There is a bus at 5 O' Clock	यानं तदानीं एव आगत्य स्थितम् I - Bus has already arrived at the platform.
आरक्षणं नास्ति I - No reservation, please.	एवमेव अग्रे गच्छन्तु I - Go just along this road.



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### सुभाषितानि subhāṣitāni

**Admirable : Making good use of rage.**

अशिष्टानां नियन्ता हि शिष्टानां परिरक्षिता ।  
स्थाने रोषः प्रयुक्तः स्यान्नृपैः सर्वजिगृषिभिः ॥  
{प्रशंसनीय (रोश का उपयुक्त प्रयोग) महाभा./आदिअर्व/१७९/४}

aśiṣṭānāṃ niyantā hi śiṣṭānāṃ parirakṣitā |  
sthāne roṣaḥ prayuktaḥ syānnṛpaiḥ sarvajigūṣibhiḥ ||  
{praśamsanīya (rośa kā upayukta prayoga) mahābhā./ādiarva/179/4}

If a king desirous of victory shows his anger at the appropriate place, he can control the wicked and protect the good there-by.



**Environment : The importance of air.**

अशरीरः शरीरेषु वायुश्चरति पालयन् ।  
शरीरं हि विना वायुं समतां याति  
दारुभिः ॥

{परिवेश (वायु का महत्त्व)  
वा./रामा./उत्तर./३५/६०-६१}  
aśarīraḥ śarīreṣu vāyuścarati pālayan |  
śarīraṃ hi vinā vāyuṃ samatāṃ yāti  
dārubhiḥ ||

{pariveśa (vāyu kā mahattva)  
vā./rāmā./uttara./35/60-61}

Though air has no form of its own yet by getting into the body of the living beings, it sustains them. Without air a body would become stiff like a log.

(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 Tīrtha Mahāswāmiji on Sep 28,2021 at Sringeri)



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### Education : Politics

अनुमान्य यथाशास्त्रं यस्तु युध्येन्महत्तरैः ।  
ध्रुवस्तस्य जयो युद्धे भवेदिति मतिर्मम ॥  
{शिक्षा (राजनीति) महाभा./भीष्मपर्व/४३/२४}  
anumānya yathāśāstraṃ yastu yudhyenmahattaraiḥ |  
dhruvastasya jayo yuddhe bhavediti matirmama ||  
{śīkṣā (rājanīti) mahābhā./bhīṣmaparva/43/24}

One who fights on the battlefield against stronger paying due respect to his superior and the elders, in my opinion he becomes certainly a winner.

### Condemnable : Learning like a parrot.

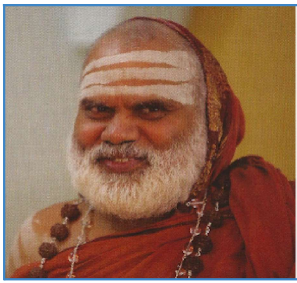
अनुष्ठानेन रहिता पाठमात्रेण केवलम् ।  
रञ्जयत्येव या लोकं किं तया शुकविद्यया ॥  
{निन्दनीय )शुकविद्या) दर्पदलनम्/३/३१}  
anuṣṭhānena rahitā pāṭhamātreṇa kevalam |  
rañjayatyeva yā lokaṃ kiṃ tayā śukavidyayā ||  
{nindaniya )śukavidyā) darpadalanam/3/31}

The knowledge, which is non-applicable and is meant only to verbalize and entertain the world, is called 'learning like a parrot.' Just as a parrot speaks without understanding the meaning and implications of his rote-memorized speech, the same is the case of such learning.

### Worth abandoning :Falsehood etc

असत्यता निष्ठुरताऽकृतज्ञता भयं प्रमादोऽलसता विशादिता ।  
वृथाभिमानोऽपि च दीर्घसूत्रता तथाङ्गनाक्षादि विनाशनं श्रियः ॥  
{त्याज्य (असत्यता आदि) कामन्दकीयनीतिसाअर/१०/४२}  
asatyatā niṣṭhuratā'kṛtajñatā bhayaṃ pramādo'lasatā viśādītā |  
vṛthābhimāno'pi ca dīrghasūtratā tathāṅganākṣādi vināśanaṃ śriyaḥ ||  
{tyājya (asatyatā ādi) kāmandakīyanītisāara/10/42}

Following actions destroy Lakshmi : Falsehood, meanness, fear, carelessness, sorrow, vanity, postponing work, laziness, contact with women, gambling,rude behaviour, etc.

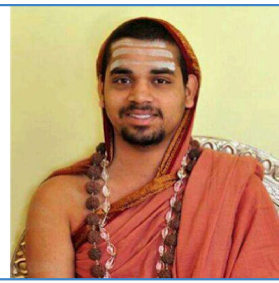


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### Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

#### Chapter IV

#### THE RULE OF THE MAJORITY

##### 1. Liberty of the subject.

It is a well-accepted principle of good Government that there should be liberty of the person of the subject as well as liberty of opinion including liberty of the press. But it is also an equally well-accepted principle that the liberty of the subject in any of these matters is not absolute but is circumscribed to a large extent as the result of his being but a unit in a composite whole called society. It is not liberty of the person to allow him to walk naked in the streets, to allow him to injure others or commit suicide.

It is not liberty of the press to allow it to engage in venomous language or deal with obscene subjects. It is not liberty of opinion to allow a person to



thrust his ill-conceived views upon a quiescent audience. As the state steps forward to control the two former with a view to its own preservation, it is equally entitled and bound to regulate the expression of opinion otherwise also in the interests of the society itself. But the state to be in a position to do so must be in the hands of those who can impartially decide what are the right opinions which can be given expression to. We are painfully aware of the incapacity of the modern Governments to exercise their power to regulate the liberty of the person or off the press. Their incapacity is all the greater in the matter of regulating the liberty of opinion. This is mainly due to the absence of any guiding principle in the conduct of the Government.



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The only motivation so far as we are now able to see, weighting with those who want to clutch at or retain in their hands the reins of Government is purely personal selfishness masquerading under several names. They have no time to think of the welfare of the people. Nor have they the capacity to do so.. The people therefore begin to think for themselves without any proper guidance. When the power of selecting their own rulers is given to them, they naturally select those who will pamper their tastes for the moment. I know it will be deemed blasphemous in these days to say that the people have no right, or at least must not be allowed, to have their own tastes. The true Hindu however can never appreciate the wisdom of asking the in-patients of a hospital to assemble together in solemn conclave to decide upon the medicine which the doctor must administer to them or to elect by the counting of their votes the doctor that has no administer it. If they so assemble, I am sure they will all vote for the elimination of the doctor himself first; if that is not possible, they will elect for the doctor's post a person who will give or promise to give them sweet medicines; and they will unanimously resolved that no medicine that is not sweet shall be allowed within the premises. If there happens to be a foolish dissentient patient who prefers a bitter but useful medicine to an attractive pill, he will be silenced; if that is not possible, he will be out-voted and be made to share the fate of the majority. Our modern Governments are all managed only on this principle, the rule of the Majority everywhere, majority not of intellect but majority of numbers. The vote of a gentleman who has been at the helm of half a dozen states is politically of the same value as that of the loafer in the street whose name happens to be in the electoral roll, it may be by pure mistake. The former must submit to the inevitable if he is out-voted by a number of people of the latter sort.

### **2. The Tyranny of Numbers.**

This tyranny of numbers has taken hold of even our sacred land and is sought by some misguided enthusiasts to be extended even to the field of religion. In the field of politics itself, it is intolerable. Everywhere and at all times, the leadership of the people and the guidance of the state have been vested only in a few. Even now it is so. But in the past the few were from the intellectual, the moral and the capable; now the few are from the smooth-speaking selfish time-servers. They are prepared to devise or do anything to please the clamours of the ignorant so long as the latter do not disturb them from their berths. The ultimate welfare of the people is really no concern to them. If they want the votes of a set of gentlemen who favour libertinism, they are prepared to legalise it by the enactment of an appropriate statute. If promiscuous breeding is the pet hobby of another set, the leaders obligingly give it their statutory blessing and approbation. This is how our modern movements, including the management of the government, are getting on. So long as the present state of things continues, that is, so long as the decision of the majority irrespective of the individual qualifications of those forming it is the guiding factor in our public life, it is impossible to experience any substantial good.

(Will Continue...)



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### Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

**Sloka** : वृत्तिभेदश्च अयं कार्यभेदापेक्षः ।

**Acharyal's commentary** : The distinction of states is derived from the different kinds of activity. (B.S 2.4.12)

**Sloka** : आधिदैविकेन समष्टिव्यष्टिरूपेण हैरण्यगर्भेण प्राणात्मना एव एतद् विभुत्वम् आम्रायते, न आध्यात्मिकेन ।

**Acharyal's commentary** : The all-pervasiveness is declared not from the point of view of any individual body, but from that of the universal and individual aspects of the same divine all-pervasiveness residing in Hiranyagarbha. B.S.2.4.13.

**Sloka** : न हि एकं वस्तु परमार्थतः कर्त्रादिविशेषवत् तच्छून्यं चेत्युभयथा द्रष्टुं शक्यते । अवश्यं हि अन्यतरत् मिथ्या स्यात् ।

**Acharyal's commentary** : The same thing cannot be visualized as being in reality, both possessed of distinctions as agentship etc., and is devoid of them. Either of the two must be false. Taitt.Up.1.11.2-4

**Sloka** : समानधर्माणां च सहशासनं युक्तम् ।

**Acharyal's commentary** : It is reasonable to instruct about things of the same nature together. the eyes possess lustre. B.S.2.4.10

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