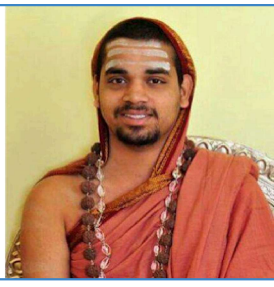


# Voice of Jagadguru

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## CHODANAA

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### Prārthanā



### Prayers

भूमे मातर्निधेहि मा भद्रया सुप्रतिष्ठितम् ।  
संविदाना दिवा कवे श्रियं मा धेहि भूत्याम् ॥

bhūme mātarnidhehi mā bhadrayā supratīṣṭhitam |  
saṁvidānā divā kave śriyaṁ mā dhehi bhūtyām |

Oh Mother! You are the earth. You know everything and give me stable and permanent happiness and joy both in this world and in the next one.



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### Acharya Sandeshah : 1

There is no limit to the extent of God's power. It is referred to in Sanskrit as अचिन्त्यम् – unimaginable, and अपरिमितम् – unlimited. This has been exhibited even in His Avatars (incarnations). Dasharatha had no inkling of the prowess of Sri Rama. He could only see him as

a young boy. However, Sage Vishwamitra who had once been a king, and had become a Brahma Rishi by his intense penance, knew the greatness of Rama. We know that while still a teen, Sri Rama overthrew the evil Rakshasas and broke the bow of Lord Shiva to win the hand of Sita. In Lord Krishna's incarnation, we can see an exhibition of His prowess even from the time when He was a toddler.



People must realize that despite the many incarnations, names

and forms, the Lord is One and one has to cultivate Bhakti. Everyone knows the story of Sri Kannappa Nayanar. Sri Adi Shankaracharya has beautifully described Sri Kannappa Nayanar's devotion in Shivananda Lahari –

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji after having Darshan at the Meenakshi Ambal Sameta Chokkalinga Swami temple in Ravanasamudram May 7-8 , 2012 Vijaya Yatra)

मार्गवर्तितपादुका पशुपतेरङ्गस्य कूर्चयते  
गण्डूषांबुनिषेचनं पुररिपोर्दिव्याभिषेकायते ।  
किञ्चित्भक्षितमांसशेषकवलं नव्योपहारायते  
भक्तिः किं न करोत्यहो वनचरो भक्तावतंसायते ॥६३॥



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(The footwear becomes the crown on the head of the Lord, water carried in the mouth and spouted becomes divine bathing, the remnants of a partly-eaten piece of meat becomes freshly prepared offering to the Lord and the hunter Kannappa becomes the crest-jewel of devotees of the Lord. Wonder of wonders! What is it that devotion to the Lord cannot do!)

Despite being a mere hunter, Sri Kannappa Nayanar had touched the highest point of Bhakti. He once saw water running down from one of the eyes of the Shivalinga he used to worship. Immediately, he plucked out one of his own eyes and offered it to the Lord. Then, the other eye of the Shivalinga too started shedding water. Sri Kannappa plucked out his second eye too and offered it to the Lord. The Lord gave Sayujya to Sri Kannappa Nayanar. Sri Kannappa is a great example of how a supreme devotee of the Lord would act in such trying circumstances. Can we compare ourselves to Sri Kannappa? Our devotion stops at the extent where we get satisfied by offering more fruits and decorating the Lord with more beautiful flowers.

However one must realize that the Lord alone is one's refuge and strengthen one's devotion. Can we go to anyone else when we are in a dire situation? People would only say, "I am facing more problems than you are. How can I help you?" Hence the Lord alone must be our refuge.

The Jagadguru then spoke about the four types of devotees – the distressed, the person who desires prosperity and well-being, the devotee who seeks knowledge and the knower (Jnani). Using the illustration of Bhagavan Veda Vyasa's son Sri Shuka, who was a Jnani and yet went on to teach Srimad Bhagavatam to Maharaja Parikshit, the Jagadguru said that even Jnanis delight in the Lord.

यं प्रव्रजन्तमनुपेतमपेतकृत्यं  
द्वैपायनो विरहकातर आजुहाव ।  
पुत्रेति तन्मयतया तरवोऽभिनेदुः  
तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥

There is no benefit in being devoted or practising Sadhanas for mere external exhibition. The Jagadguru stressed upon "अव्याजभक्ति" – the act of devotion performed with full dedication and without the concern of how many people are observing. The Jagadguru also mentioned that people find it difficult to engage in japa and devotion as the mind wanders. The mind wanders because it feels that there are many thoughts that it deems "useful" to think about even during the time of Japa. Quoting a verse written by Sri Neelakanta Deekshitar, the Jagadguru said that even when we walk on the streets, our mind gets attracted to a stone only if it glitters and we realize it to be a diamond that has value.

पाषाणा सर्व एवैते पद्मरागेषु को गुणः ।  
प्रकाशः कश्चिदत्रास्ति परत्र स न विद्यते ॥

Even as our minds do not get diverted by an ordinary stone to which we associate no value, we must value the entire world as useless when we sit for Japa. Our minds will not wander then and be firmly established in the Lord.



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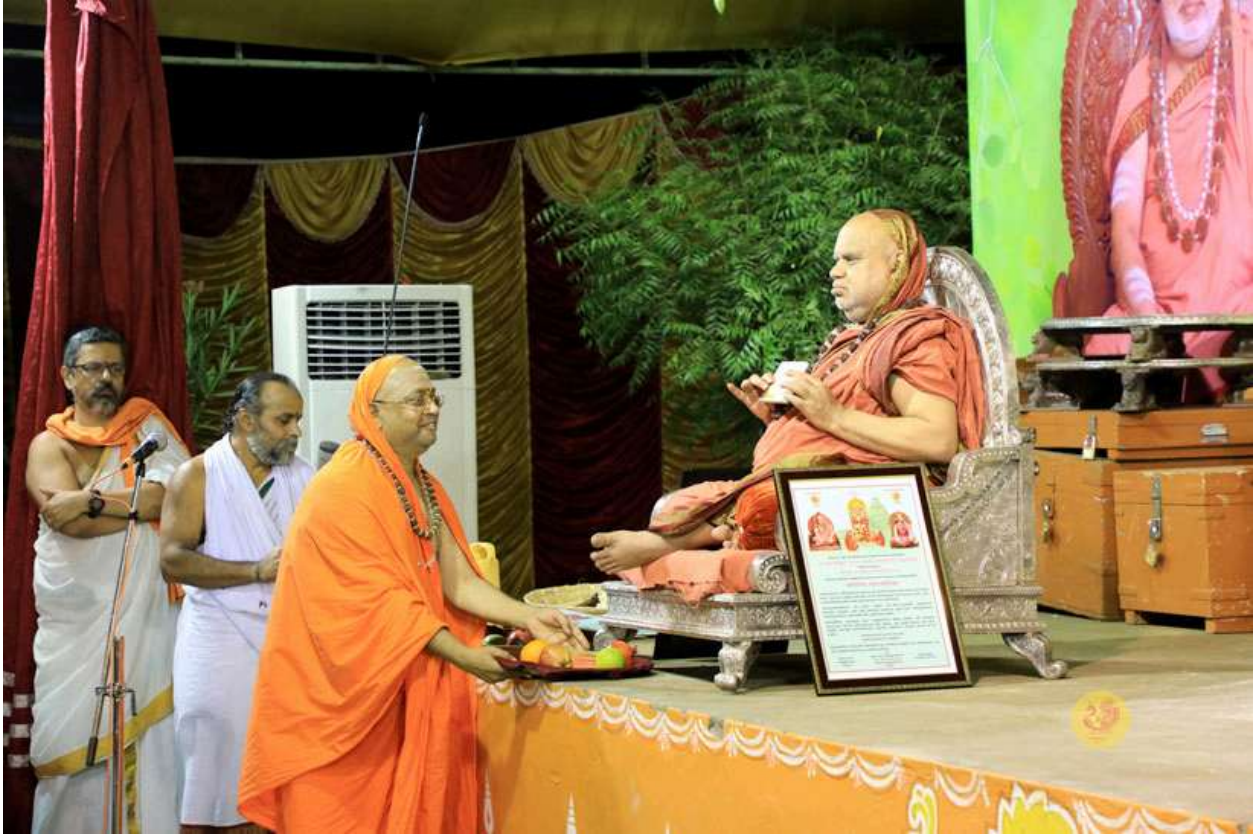
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### The Path of Dharma Śāstra

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.

**Q :** Festivals are developed by us for our wishes or is it already seen in Dharma Sastra? What our Dharma Sastram says about celebrating festivals?

**Swamiji :** Celebration of festivals is stated in texts such as Dharma sindhu and Nirnaya sindhu. As per Agama sastras, there are pujas vidhis for each month with different naivedyam and flowers to be offered. For example, karthigai masa puja, dhanurmasam puja, etc. Vaidigasri



monthly magazine also brings out articles on the subject every month.

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, welcoming, Pudukkottai May 13-14, 2017 (Vijaya Yatra)

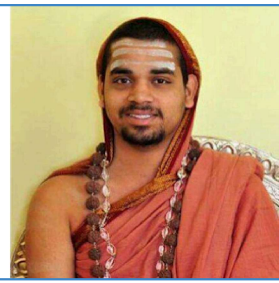


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Festivals bring people together and remind us of the goals of our life. Celebration of festivals are associated with various forms/ avatars of Bhagavan and mostly seen in the puranas. Generally, the birth anniversary of each God or their victory over demons is celebrated as festivals. Each God is an embodiment of a particular value. So, worshipping that particular form reinforces the principles and values enunciated from their life. We should dedicate ourselves to remembering and internalising these values through these festivals. We just saw how Navratri is meant to bring us out of laziness and rejuvenate our energies in the previous edition. Similarly, Skanda sashti which was celebrated this month is meant to motivate us and make us enthusiastic.

Though the daily hustle-bustle of life drives us towards Artha-kama, all that should be directed towards dharma and to promote social welfare. Individual growth goes with the society's growth.

**Q :** How does our Sanatana Dharma teach the values of our culture and traditions?

**Swamiji :** Sanatana means everlasting. Dharma refers to righteous conduct, traditional rituals, etc. Such conduct, values, rituals last as long as they are practiced. This practice needs to be passed on from one generation to another uninterruptedly and seamlessly.

Teaching is always from a guru to a sishya. In Hindu Sanatana dharma faith, Father is a guru for the children and a husband to his wife. So, each family unit becomes a centre of informal education and the practices are imbibed right from childhood.

**Q :** Does our Dharma Sastram encourage Karma Kandam alone?

**Swamiji :** Dharma sastra involves duties, rituals and attitude. Dharma sastra and karma kanda are synonymous. Karma kanda does not refer to rituals alone- rituals are meant to support practicing values carrying an appropriate attitude.

Benefits of following dharma accrues to this body and the next, as well as aids liberation from the cycle of births. Continued practice of karma abiding by dharma sastra graduates one from sakama dharmanushtanam to nishkama dharmanushtanam – that is from desire to dispassion in results of action. This becomes an eligibility criterion for study of jnana kandam (Knowledge of Absolute reality).

Dharma sastra applies to karma and encourages one to proceed to jnana kandam.

**Q :** In Grihastashram it is said that after marriage the couple should perform agni rituals. What is that? Why is it done?

**Swamiji :** Fire rituals are performed for social welfare. One needs samskaras to be eligible to perform these. There are forty samskaras that apply to Brahmans. Some of these rituals also apply to Kshatriyas and Vysyas.

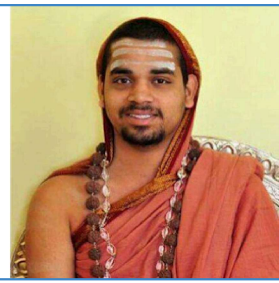


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There are several agni rituals to be performed in grihasthashram. These agni karmas are worship of adrista sakti (unseen factors) for the protection and welfare of the society. This is particularly important for brahmin couples because they are assigned the duty and responsibility of praying and accruing benefits for social wellbeing. It is practiced by a couple keeping in mind social wellbeing in which the individual wellbeing is a constituent part.

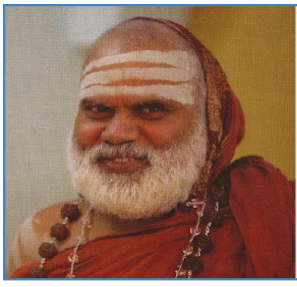
Of the 400 yajnas mentioned in the Vedas, there are 21 karmas grouped into havir yajna, paka yajna and soma yajna which are mandatory to be performed once during the lifetime. Kamyā karma which is performed to fulfil a wish comes under optional category.

**Paka yajna:** The fire with which marriage rituals are conducted continues in the performance of daily aupasana and Grhyakarmas pertaining to

an individual and his family. Seven paka yajnas which are smarta karmas belong to this category.

Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji at, Śrī Swami Chidbhavananda Ashram @ April 15-17 ,2017 (Vijaya Yatra)

**Havir yajna:** The agni is divided into two in 'agniyadhana' and the second part called srautagni is used to perform srauta rites. This is maintained in three parts- garhapatya, dakshinagni and ahavaniya together called tretagni. Agnihotra, a srauta karma is also performed twice a day. Of the seven Havir yajnas, the last three are performed in the yagashala.



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**Soma yajna:** Sacrifices in which the soma juice is offered are called somayajnas. In soma sacrifices it is this, singing of the stotras of the Samaveda, that is the major feature.

Homa (placing oblations in the fire) is the dominant feature of paka and haviryajnas while in somayajna it is the singing of stotras.

Several benefits ensue to the individual and the entire society with the performance of these sacrifices. Vajapeya sacrifice brings in a bountiful crop and plentiful water. The Vedas will flourish in the world if at least the somayajna called agnistoma or jyotistoma is performed.

The following Bhagavad Gita slokas may be recapitulated.

देवान्भावयतानेन ते देवा भावयन्तु वः।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ॥3.11॥

You nourish the gods, and the gods will nourish you. Thus nourishing one another, you will attain the highest good.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः॥3.12॥

Fostered by sacrifice, the gods will bestow on you all the desired without asking. He who enjoys the gifts bestowed without offering anything to them in return, is indeed a thief.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः॥3.14॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥3.15॥

All beings are evolved from food. Production of food is dependent upon rain. Rain ensues from dharmanushtanam which includes the prescribed fire rituals.





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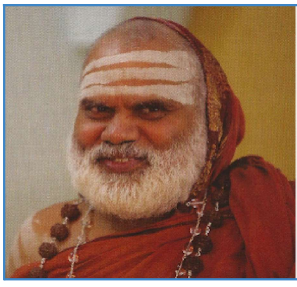
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### Learn Sanskrit

४. सामान्य वाक्यानि = Ordinary Sentences.

प्रयत्नं करोमि । = I will try.	तथा भवति वा ? Can that be so ?
कदा ददाति? = When are you going to give me?	त्र कोऽपि सन्देहः नास्ति । = There is no doubt about it.
न शक्यते भोः । = No, I can't.	भवतः समयावकाशः अस्ति वा ? Are you free.
अहं कथं वदामि कदा इति ? How can i say when	अद्य भवतः कार्यक्रमः कः ? What are your programmes for today?
तथा न वदतु । =Don't say that.	तद् अहं न ज्ञातवान् । = I didn't know that.
अरे! पादस्य/हस्तस्य किं अभवत् ? = Oh! What happened to your legs/arms?	यथा भवान् इच्छति तथा । = As you wish / say.
बहुदिनेभ्यः ते परिचिताः । = I have known him for long.	भवतु चिन्तां न करोतु = Yes, don't bother.
तस्य कियद् धैर्यं/धार्ष्ट्यम् ? = How dare he is ?	तेन किमपि न सिध्यति । = There is no use / nothing happens on account of that.
भवान् न उक्तवान् एव । = You have not told me.	सः सर्वथा अप्रयोजकः । = He is good for nothing.
अहं किं करोमि? = What can I do ?	पुनरपि एकवारं प्रयत्नं कुर्मः । = Let us try once more.
अहं न जानामि । = I don't know	मौनमेव अचितम् । = Better be quiet.
तत्र अहं किमपि न वदामि । = I do not want to say anything in this regard/ No comments, please? I must think before I say anything.	तं अहं सम्यक् जानामि । = I know him well.
तर्हि समीचीनम् । = O.K, if that is so.	तदानीमेव उक्तवान् किल? = Haven't I told you already?
एवं चेत् कथम् ? = How to get on, if it is so ?	कदा उक्तवान् भोः ? = When did you say so?
मां किञ्चित् स्मारयतु । = Please remind me.	सक्मिपि भवतु । = Happen what may



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### सुभाषितानि subhāṣitāni

#### Education : The science of society

सं समिद्युवसे वृषन्नग्रे विश्वान्यर्य आ ।  
इडस्पदे समिध्यसे स नो वसून्याभर ॥  
{शिक्षा (समाज-विज्ञान) ऋग्./१०/१९१/१}

saṁ samidyuvase vṛṣannagne viśvānyarya ā |  
iḍaspade samidhyase sa no vasūnyābhara ||  
{śikṣā (samāja-vijñāna) ṛg./10/191/1}

O the bestower of all happiness, luminous God! You being the master of all, enable the living and the non-living to come closer. You are luminously located in the best word of the language Om. Grant us the riches of social prowess.

#### Education : Effect of knowledge

कातकं फलमासाद्य यथा वारि प्रसीदति ।  
तथा विज्ञानवशतः स्वभावः सम्प्रसीदति ॥  
शिक्षा (विज्ञान का प्रभाव) महोपनिषद्/५/६६  
kātakam phalamāsādya yathā vāri prasīdati |  
tathā vijñānavasata: svabhāva: samprasīdati ||  
{śikṣā (vijñāna kā prabhāva) mahopaniṣad/5/66}

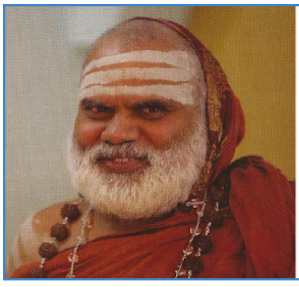


Just as water becomes clean either with the fruit called kataka or with alum similarly knowledge improves man's temperament.

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji giving Anugraha Bhashanam at Kadayam seated in front of the Navaneeta Gopalakrishna Swamy temple Sri Amit shah @ Sringeri on May 1, 2018.

#### Tradition : Limited speaking

यावदर्थपदां वाचमेवमाधाय माधवः ।  
विरराम महीयांसः प्रकृत्या मितभाषिणः ॥  
{संस्कार-संस्कृति (मितभाषण) शिशुपालवध/२/१३}  
yāvadarthapadāṁ vācamevamādhāya mādharma: |  
virarāma mahīyāṁsa: prakṛtyā mitabhāṣiṇa: ||



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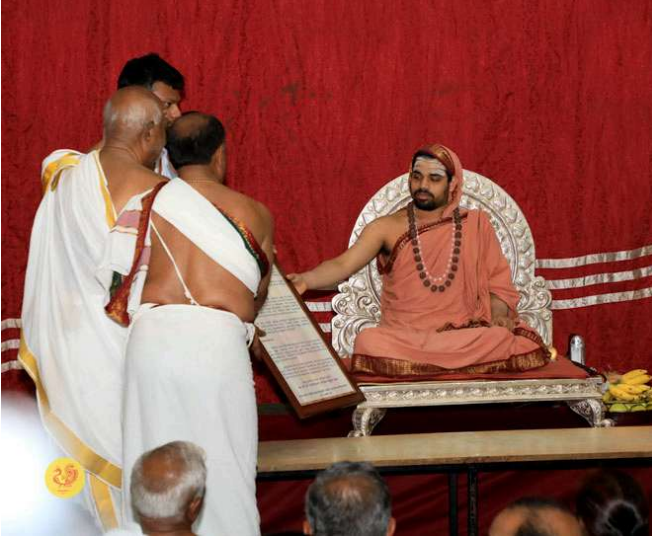
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{saṃskāra-saṃskṛti (mitabhāṣaṇa) śiśupālavadhā/2/13}



After having used only a fraction of purposeful language, Lord Krishna kept silent. In reality, great people are habituated to speaking limited.

Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji at Hassan on March 9, 2017.

Tradition : Vṛṣala

अग्निकार्यात् परिभ्रष्टाः  
सन्ध्योपासनवर्जिताः ।

वेदं चैवानधीयानाः सर्वे ते वृषलाः स्मृताः

॥

{संस्कार-संस्कृति (वृषल)

परा./स्मृ./१२/२९}

agnikāryāt paribhraṣṭāḥ sandhyopāsanavarjitāḥ |  
vedaṃ caivānadhīyānāḥ sarve te vṛṣalāḥ smṛtāḥ ||  
{saṃskāra-saṃskṛti (vṛṣala) parā./smṛ./12/29}

Those, who have stopped performing yajñas, have given up daily sandhyā and do not read the Vedaas are called Vṛṣala, killers of dharma.

Admirable : Equanimity

नायाति वाडवशिखी क्वथनेन तापम्  
शैत्यं हिमाद्रिपयसा विशता न चाब्धिः ।  
कश्चिद् गभीरमनसां सततं विषादे  
काले प्रमोदसमये च समोऽनुभावः ॥  
{प्रशसनीय (समान स्थिति) सुभाषितावलि/२२८८}

nāyāti vāḍavaśikhī kvathanena tāpam  
śaityaṃ himādripayasā viśatā na cābdhiḥ |  
kaścid gabhīramanasāṃ satataṃ viṣāde  
kāle pramodasamaye ca samo'nubhāvaḥ ||  
{praśasaṃnīya (samāna sthiti) subhāṣitāvali/2288}

Even the churning of the sea does not increase the heat of its raging fires within and neither does its heat get reduced, even if made available, by the melting Himalayan ice. The truth is



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that the serious kind of people remain indifferent in both conditions of happiness and sorrow. This is their speciality.

## Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)



### 3. The Hindu Mind

The mind is the inner instrument of perception. It receives impressions from the outside world and stores them up in itself. It also releases some portion of its store and impresses itself upon the outside world. The mind is certainly intangible in that it is not capable of being perceived by the senses, but neither its existence nor its potency can be denied by anybody. It ordinarily receives impressions from the outside world through the channels called the faculties of sensation or Janendriyas. It impresses upon the outside world ordinarily through the channels called the faculties of action or Karmendriyas. The store-house of the mind is replenished by the faculties by the faculties of sensation and it is again from the store-house that the faculties of action get their impetus. As the mind is ever ceaselessly active, it is either receiving impressions or sending out impulses. Consequently the store-house is never at rest and is undergoing change at every moment. Though the mind theoretically viewed as apart from this store of impressions if of the same nature in all persons, practically it is impossible to dissociate the mind from the store. The latter which varies with each individual does colour the mind. If a handsome girl is looked upon with parental affection by her father, her husband has not got the same feeling for her though hid feeling also is one of affection. In the eyes of the tiger, she is only a nice morsel of flesh. The object experiences may be the same but, as it is impossible to conceive of a colourless mind, that is, a mind absolutely vacant and devoid of any prior impressions, the conceptions formed of that object by the several individuals who see it are bound to vary according to the nature of the colouring which is peculiar to every individual. It is this colouring that distinguishes one mind from another. Though it is true that the physical features of no single person are exactly the same as anybody else's, still we are able to detect some undefinable similarity, say in all Englishmen and some equally undefinable dissimilarity which distinguishes them from the Italians. Similarly in the region of the mind also, it is possible to detect a similarity in the outlook of some persons and contrast same with the outlook of others. As the outlook depends upon the colouring of the mind and as the colouring depends upon the colouring of the mind and as that colouring depends upon the store of previous impressions, it may be stated generally that the outlook is similar in persons in whom the previous impressions have been similar. This store is given the name Samskara. Anybody can easily recognise that the Samskara of a hindu is quite



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different from the Samskara of an Englishman and that, even among the Hindus, the Samskara of a Brahmana is quite different from that of others. (Will Continue...)

### Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

**Sloka** : सतो विद्यमानस्य वस्तुनो रज्ज्वादेः सर्पादिवत् मायया जन्म युज्यते---न तु तत्त्वतो यथा, तथा अग्राह्यस्य अपि सत एव आत्मनो रज्जुसर्पवत् जगद्रूपेण मायया जन्म युज्यते । न तु तत्त्वत एव अजस्य आत्मनो जन्म ।

**Acharyal's commentary** : As the birth of an existing thing, a rope for instance, as a snake etc can reasonably occur through māyā, but not in reality, similarly, though the Self that exists is incomprehensible, it can reasonably have birth in the form of the universe through māyā like the illusion of a snake on a rope; but the birthless Self cannot have any birth in the real sense.  
--- Māṇḍūkyaopaniṣad 3.27

**Sloka** : श्रोत्रग्राह्यं यशः । तेजोरूपं चाक्षुषम् । इन्द्रियं विषयग्रहणकार्यानुमेयं करणसामर्थ्यम् । वीर्यं बलं देहगत उत्साहः प्राणवक्ता अन्नाद्यं प्रत्यहं उपजीव्यमानं शरीरस्थितिकरं यद्भवति । रसो हि एवम् आत्मकः सर्वो यं दृष्ट्वा तृप्यन्ति सर्वे ।

**Acharyal's commentary** : Fame is realized through the ear; lustrous appearance is an object of the eye, vigour of the organs is inferable from acts of perceiving objects; strength is physical enthusiasm and liveliness; eatable food is that which, being enjoyed everyday, becomes the cause of sustaining the body. The juice is certainly all that consists of these, by seeing which all become contented.

--- Chāndohya Upaniṣad 3.6.1

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