



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

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Prārthanā



ॐ ॥ नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतं सपर्यत ।
दूरेद्धे देवजाताय केतवे दिवस्पुत्राय सूर्याय शंसत ॥
(ऋग्/१०/३७/१)

Om ॥ namō mitrasya varuṇasya cakṣasē mahō dēvāya tadṛtaṁ saparyata |
dūrēḍḍhē dēvajātāya kētavē divasputrāya sūryāya śansata ||
(rg/10/37/1)

Salutations to you, Lord Surya, you serve as eyes to Mitra and Varuna. Born a Deva, your vision is all-encompassing and illuminates everything around. We dedicate all our daily deeds to you. Divine son of the Celestial Race, great globe of Light, let us sing your praises!

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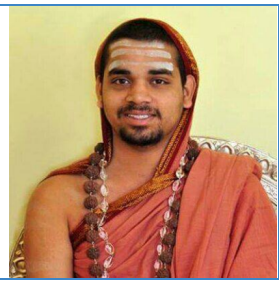


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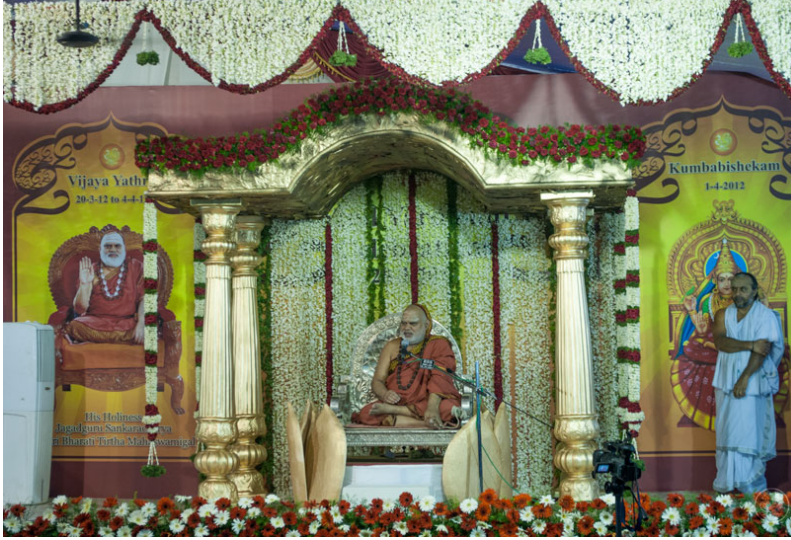


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Acharya Sandeshah = 1

In His Anugraha Bhashanam, the Jagadguru said that Dharma has to be adhered whether



one is learned, wealthy, powerful. The greatness of Dharma can be felt when one realizes that the Lord Himself descends to protect when it is on the decline. Even in a company, the Chairman intervenes to address an issue only if it is not addressable by everyone else under him. The issue has to be (Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, Coimbatore Vijaya Yatra 2012 March 20 - April 1) important

enough for the Chairman to intervene. So too is the case with Dharma. When Dharma is under threat, the Lord Himself intervenes and protects it. Such is the greatness of Dharma.

People have the time to watch TV, read the news and waste time in idle talk but excuse themselves from performing Vedic Karmas. Sri Adi Shankaracharya has instructed – वेदो नित्यमधीयतां तदुतिं कर्म स्वनुष्ठीयतां तेनेशस्य विधीयतामपचितिः **vedo nityamadhiyatām tadutiṁ karma svanuṣṭhīyatām teneśasya vidhīyatāmapacitiḥ** – Study the Vedas daily. Perform the Karmas enjoined in the Vedas with faith. And by such performance, worship the Lord.

How could the performance of Vedic Karmas constitute worshipping the Lord? The Lord Himself has said, “श्रुतिस्मृती ममैवाज्ञे” “śrutismṛtī mamaivājñe” – The Shruti (Vedas) and Smritis (Dharma Shastras) are My commands. Hence if one says one worships the Lord but never adheres to His commands, can He be said to worship the Lord? The Jagadguru expressed joy at being in Coimbatore and recounted the words of His Paramguru who had given an intepreation for why the city was named so – that Coimbatore was once home to many Astikas who were engaged in spiritual inquiry asking themselves “कोऽयमात्मा?” “ko'yamātmā?” -Who is this Atman? – and it is because people here constantly reflected on this question, that Coimbatore got its name.

(2012 Vijaya Yatra : Coimbatore March 20 - April 1)

Source : <https://vijayayatra.sringeri.net/archiveyatra/coimbatore-march-20-april-1-2012/>



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Acharya Sandesham = 2

In His Anugraha Bhashanam, the Jagadguru said that it was the mission of Sri Adi Shankaracharya that people must be inclined towards Dharma as Dharma alone results in good. Adharma must be shunned as it leads to one's fall however great one may be. Sri Hanuman expresses in the Sundara Kaanda of Valmiki Ramayanam that Ravana would have been able to rule over all the worlds including Heaven, but for his Adharma.

यद्यधर्मो न बलवान् स्यादयं राक्षसेश्वरः । स्यादयं सुरलोकस्य सशक्रस्यापि रक्षिता ॥

yadyadharmo na balavān syādayaṃ rākṣaseśvaraḥ | syādayaṃ suralokasya saśakrasyāpi rakṣitā ||

Hence there must be someone who shows the right path to man, and that is why there has to be a Guru and that is why Sri Adi Shankaracharya established this Guru Parampara. The Jagadguru pointed out that people must be ready to listen and act according to the instructions of the Guru. The Jagadguru quoted the words of Sri Adi Shankaracharya thus –

कोऽन्धः? – योऽकार्यरतः **ko'ndhaḥ? – yo'kāryarataḥ**

को बधिरो? – यो हितानि न शृणोति । **ko badhiro? – yo hitāni na śṛṇoti |**

को मूकः? – यः काले प्रियाणि वक्तुं न जानाति ॥ **ko mūkaḥ? – yaḥ kāle priyāṇi vaktuṃ na jānāti ||**

Who is blind? He who keeps engaging in wrong acts.

Who is deaf? He who does not listen to right advice.

Who is mute? He who does not know how to speak sweetly when the time arises.

The Jagadguru said that one must never be deaf to the instructions of the Guru. Even if people engage in various activities for the purpose of filling their stomachs, they must never swerve from Dharma. The Jagadguru also said He was essentially a Sannyasi and as a Peethadhipati. The Mahaswamiji also quoted the Bhagavad Gita- न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् **na prahr̥ṣyetpriyaṃ prāpya nodvijetprāpya cāpriyam** (the Jnani neither rejoices having obtained what is likeable, nor sulks having obtained what is detestable). His duty was to adhere to the tenets of Dharma and Vedanta and to talk only about these topics when speaking in public. When people are not ready to adhere to Dharma even after being repeatedly told, what was the point of undertaking a Vijaya Yatra? Yet He had received Prerana (inspiration) from the Goddess and His Guru for undertaking the Yatra and noted the fact that at least one amidst hundreds may resolve to stick to Dharma. The Jagadguru ended the Bhashanam saying that it was Ishwara Sankalpa that the Vardhanti took place in Coimbatore and blessed the efforts and devotion of the devotees in conducting various Dharmic activities during the event.



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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, Śrī 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, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Question : Why should one practice patience?



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Swamiji : Keeping patient towards another's mistake is the strength of all strengths (Kural #153). A Sanskrit sloka says: क्षमा शस्त्रं करे यस्य दुर्जनः किं करिष्यति अतृणे पतितो वन्हिः स्वयमेवोपशाम्यति **kṣamā śāstram kare yasya durjana: kiṃ kariṣyati atṛṇe patito vanhi: svayamevopaśāmyati** What can a wicked person do to someone who has the weapon of patience in his hands? One with the weapon of patience cannot be troubled or triggered, just as fire in a non-conducting environment extinguishes. We might have also heard of the saying – “Two hands clap and there is a sound. What is the sound of one hand?” One who keeps giving trouble due to pride, power etc – win them over by patience says Valluvar (#158).

If one sins against us, we should not do any adharmic act towards them (#157). We should remember that if we do them bad, we also will end up going to hell. For instance, if we speak ill of a person who has criticised us, hurting him/ her is a vaak paapam. Instead, we should pray for the well-being of the critic that he gets rid of his ignorance.

If we keep patient with the person who has hurt us like one safekeeps his gold, noble men will always remember our virtue. We will be praised till this world exists if we practice patience (#155, #157). Also, by saving our anger, we will preserve our peace of mind.

Question : Forgive and forget – is easier said than done. How should one keep patient?

Swamiji : We should contemplate upon the circumstances where we lose our patience.

When we get angry with our children, we ought to remember that we too would have erred at their age. When we get angry with our sub-ordinates, we should remember how we feared and felt when our superior inflicted hurt on us. (Kural #250)

There is no point in talking about what is gone by. People change with time. What is the use of quoting how they were/ an incident that happened once upon a time. We should get ahead without recollecting the wrongdoing of others time and again. With course of time, we should forget it. (#152)

We should remember anecdotes from our epics Ramayana and Mahabharata. When Ravana lost all his weapons Rama was in a position to kill Ravana, but he let go of him and told him to return to the battlefield the next day following the ethics of war. In Mahabharata, Duryodhana disrobed the Pandavas and made them stand wearing towels. Yudhishtira saw Duryodhana like a father would see his child, though he was a brave warrior and could have reacted violently.

From these, we learn that though one may have the strength to destroy their enemy, letting go of them is kshama/ forgiveness. Thiruvalluvar says: To bear with those who revile us, just as

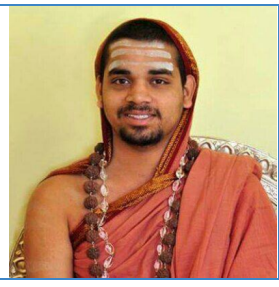


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the earth bears up those who dig it, is the first of virtues (#151). We must always manage the situation with some bit of humour.

Question : If we keep too patient, staff will take us lightly and work will not get done. How do we balance this?

Swamiji : One should not always be patient or always be angry - this depends upon context. A leader should punish where one deserves to be punished. If the person who has wronged is apologetic, we should not prick them – we should help them get over the incident. On the other hand, our patience should not encourage wrongdoers to wrong us.

नरस्य आभरणं रूपं रूपस्य आभरणं गुणः। गुणस्य आभरणं ज्ञानं ज्ञानस्य आभरणं क्षमा॥

narasya ābharaṇaṃ rūpaṃ rūpasya ābharaṇaṃ guṇaḥ| guṇasya ābharaṇaṃ jñānaṃ jñānasya ābharaṇaṃ kṣamā||

Personality adorns a person, and ethical conduct/ good qualities adorn personality. Knowledge adorns good qualities, and patience/ forgiveness is the adornment of knowledge.

Question : Who should keep ultimate patience?

Swamiji : Spiritual seekers should practice tolerance and patience. Sri Adi Sankaracharya says in Viveka Chudamani:

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् । चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ २४ ॥

sahanaṃ sarvaduḥkhānāmapratīkārapūrvakam | cintāvilāparahitaṃ sā titikṣā nigadyate ||

The bearing of all difficulties without taking efforts to reverse them, at the same time being free from anxiety or lament, is called Titiksha or forbearance. We should remember we are one as per shastram. for One with Advaita jnana spontaneously has patience (porumai- forbearance) and not jealousy (poraamai –inability to bear). Forbearance is punyam, being the opposite is paapam. If one wishes to cultivate a good value system, it is important to embrace the divine virtue of patience (# 154).

(these are based on 'Poraiyudaimai' adhikaram of Thirukural including commentaries & teachings of Pujyasri Swami Omkarananda)

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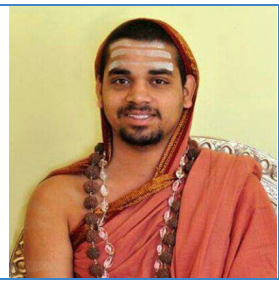


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||vidura nīti:||

||विदुर नीति:||

अर्थागमो नित्यमरोगिता च प्रिया च भार्या प्रियवादिनी च ।
वश्यश्च पुत्रोऽर्थकरी च विद्या षट् जीवलोकस्य सुखानि राजन् ॥ - ॥
arthāgamo nityamarogitā ca priyā ca bhāryā priyavādinī ca |
vaśyaśca putro'rthakarī ca vidyā ṣaṭ jīvalokasya sukhāni rājan || - ||

O king, acquirement of wealth, uninterrupted health, a beloved and a sweet-speeched wife, an obedient son, and knowledge that is well-paid are the six things that comprise the happiness of men.

षण्णामात्मनि नित्यानामैश्वर्यं योऽधिगच्छति ।
न स पापैः कुतोऽनर्थैर्युज्यते विजितेन्द्रियः ॥ ७० ॥
ṣaṇṇāmātmani nityānāmaīśvaryaṃ yo'dhigacchati |
na sa pāpaiḥ kuto'narthairyujyate vijitendriyaḥ || 70 ||

One always present in the human heart, being thus the master of his senses, never committed sin, and therefore suffered calamity is a fulfilled person.

षडिमे षट्सु जीवन्ति सप्तमो नोपलभ्यते । चोराः प्रमत्ते जीवन्ति व्याधितेषु चिकित्सकाः ॥ ७१ ॥
प्रमदाः कामयानेषु यजमानेषु याजकाः । राजा विवदमानेषु नित्यं मूर्खेषु पण्डिताः ॥ ७२ ॥
ṣaḍime ṣaṭsu jīvanti saptamo nopalabhyate |
corāḥ pramatte jīvanti vyādhiteṣu cikitsakāḥ || 71 ||
pramadāḥ kāmayāneṣu yajamāneṣu yājakāḥ |
rājā vivadamāneṣu nityaṃ mūrkheṣu paṇḍitāḥ || 72 ||

The six qualities that may be seen to get along upon other six are thieves, upon persons that are careless; physicians, on persons that are ailing; women, upon persons suffering from lust; priests, upon them that sacrifice; a king, upon persons that quarrel; and lastly men of learning, upon them that are without it.

षडिमानि विनश्यन्ति मुहूर्तमनवेक्षणात् । गावः सेवा कृषिर्भार्या विद्या वृषलसंगतिः ॥ - ॥
ṣaḍimāni vinaśyanti muhūrtamanavekṣaṇāt |
gāvaḥ sevā kṛṣirbhāryā vidyā vṛṣalasamgatīḥ || - ||

If we neglect the following, they will be instantly destroyed. They are learning, a wife, cattle, service, agriculture, and wealth.

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Yaksha Prashna

यक्षप्रश्नः

यतः पुरुषशार्दूलौ पानीयहरणे गतौ ॥ २२ ॥

तौ ददर्श हतौ तत्र भ्रातरौ श्वेतवाहनः । प्रसुप्ताविव तौ दृष्ट्वा नरसिंहः सुदुःखितः ॥ २३ ॥

धनुरुद्यम्य कौन्तेयो व्यलोकयत तद्वनम् । नापश्यत् तत्र किञ्चित्स भूतं तस्मिन्महावने ॥ २४ ॥

सव्यसाची ततः श्रान्तः पानीयं सोऽभ्यधावत । अभिधावंस्ततो वाचमन्तरिक्षात्स शुश्रुवे ॥ २५ ॥

किमासीदसि पानीयं नैतच्छक्यं बलात्त्वया । कौन्तेय यदि वै प्रश्नान्मयोक्तान्प्रतिपत्स्यसे ॥

ततः पास्यसि पानीयं हरिष्यसि च भारत ॥ २६ ॥

yataḥ puruṣaśārdūlau pānīyaharaṇe gatau || 22 ||

tau dadarśa hatau tatra bhrātarau śvetavāhanaḥ |

prasuptāviva tau dr̥ṣṭvā narasiṃhaḥ suduḥkhitaḥ || 23 ||

dhanurudyamya kaunteyo vyalokayata tadvanam |

nāpaśyat tatra kiṃcitsa bhūtaṃ tasminmahāvane || 24 ||

savyasācī tataḥ śrāntaḥ pānīyaṃ so'bhyadhāvata |

abhidhāvaṃstato vācamantarikṣātsa śuśruve || 25 ||

kimāsīdasi pānīyaṃ naitacchakyaṃ balāttvayā |

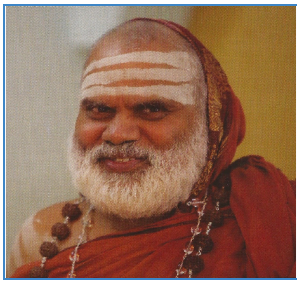
kaunteya yadi vai praśnānmayoktānpratipatsyase ||

tataḥ pāsyasi pānīyaṃ hariṣyasi ca bhārata || 26 ||

And reaching that spot, he whose car was drawn by white horses being travelled beheld those tigers among men, his two younger brothers who had come to take water, lying dead there. By seeing them as if asleep, Arjuna, exceedingly very much distressed, raised his bow and began to look around. But he found none in that dense forest. And, being exhausted, he who was capable of drawing the bow with his left hand as well, rushed in the direction of the water. And as he was rushing towards the water, he heard someone speaking these words from the sky, "Why do you approach this water? You shall not be able to drink of it by force. If you, O Kaunteya, can answer the question I will put to you, then only you shall drink of the water and take away as much as you require, O Bharata!"

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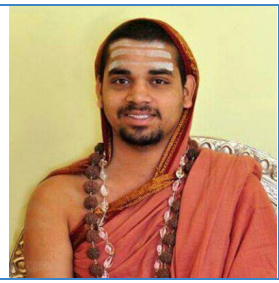


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Introduction TO Vedānda (The Vedic View and Way Of Life)

(by His Holiness Swami Paramarthananda)

Chapter 2

ŚĀSTRAM

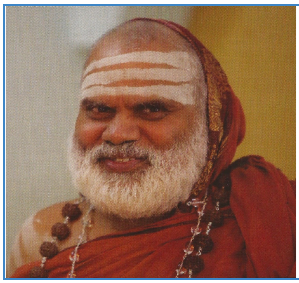
THE PURĀṆAS

Then came the next range of literature called the purāṇas where we find stories for every duty. The purāṇas show how difficult it is to follow these rules and how some people, in spite of all the difficulties, remain steadfast in following the same duties. The purāṇas thus remain a very vast literature. In the smṛtis we have a few thousand verses, whereas each purāṇa consists of 15000 to 80000 verses. It is because there are stories running into thousands of verses for every value that is talked about. For just one vedic mantra, 'satyaṃ vada' (speak the truth) we have the whole story of Hariscandra in the purāṇa. The purāṇas show the number of problems one has to face if one has to follow one value. There will be more occasions to violate them than to follow. Hariscandra remained steadfast and finally got the benefit. Thus, for one 'satyaṃ vada' we have the whole story of Hariscandra. Similarly, for each value we have stories some of which are factual and some of which are a mixture of fact and fiction.



We have 18 purāṇas and 18 upapurāṇas totally running to 36. Most of these are attributed to Vyāsa. Thus, we have lakhs and lakhs of verses. Translations of these purāṇas also are available. The purāṇas are so called because they are 'pura api navah'. In other words, even though they are ancient, they are ever valid, ever meaningful, ever useful, and never obsolete. Even though the stories appear fictitious, through them are conveyed eternal truths. The society may change, but

these truths will never change. Even today, when there is a mythological story shown on TV, there is attraction. The beauty is it attracts not only the child by catering to its fancies, but also the elders by providing food for thought. Along with philosophy there is ethics, sociology and

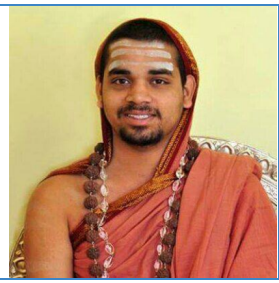


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psychology.. The western psychologists are today talking about the greatness of our purāṇas. We do not require a Walt Disney, for we have our purāṇas to cater to children's fantasy. We have instances of man becoming an animal, or man becoming a stone, a stone becoming an animal and so on. All these and more

THE ITIHĀSAS

Then comes the final range of literature called itihāsas. Itihāsa literature is historical literature, which is literature dealing with history or based on history. We have here the well-known Rāmāyaṇa and the Mahābhārata, for we believe that the Rāmāyaṇa and the Mahābhārata deal with events that really took place long ago. A few fictitious things may have been added here and there for the sake of story value. This is similar to taking a movie out of a real life incident. We have "The Titanic", a movie which is a mixture of fact and fiction.

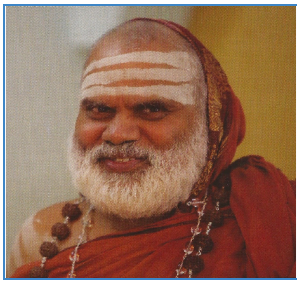
The word 'itihāsa' means 'thus it happened' (iti ha āsa). Rāmāyaṇa means the life style of Rāma, the path of Rāma, the way of life led by Rāma (Rāmasya ayanam). Mahābhārata is the story of Bharata-vaṃśa. It is a book that runs to one lakh verses. It is so voluminous that it got the title of Mahābhārata. We have two itihāsas, the Rāmāyaṇa (24,000 verses) and the Mahābhārata. (100000 verses). Sage Vālmīki and Sage Vyāsa wrote these respectively.

TWO PORTIONS OF THE VEDAS: VEDA - PŪRVA AND VEDA - ANTA

The Vedas ask us whether we want to lead a life of dependence or one of independence. We seem to love dependence because we have got used to it like the rat that got used to being in the box and was not ready to come out. We too, like the rat, have got used to a life of dependence on people, things, money and all those things needed for security and entertainment. We want to acquire and maintain. If we want to acquire things and maintain them, the Vedas help us. If we become tired of dependence and are wise enough to seek independence, the same Veda will provide us the method. The Vedas never impose anything; it is for us to decide and choose.

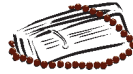
Based on this, the Vedas are broadly classified into two portions: Veda - pūrva and Veda-anta. Veda-pūrva deals with the fulfillment of the first three puruṣārthas that leads to a dependent life. Security and entertainment are dealt with in Veda - pūrva. It talks about earning wealth and becoming prosperous; about having a large family; about travelling all over, about material education, and so on. In other words Veda-pūrva talks about preyas.

Once a person becomes mature, he/she wants to become independent and it is at this time that Veda-anta comes to be of help. Vedanta helps in discovering independence, mokṣa, Śreyas. The content of the Vedas consisting of Veda-pūrva and Veda-anta is the content of the sūtras, smṛtis, purāṇas and itihāsas. (Continues...)

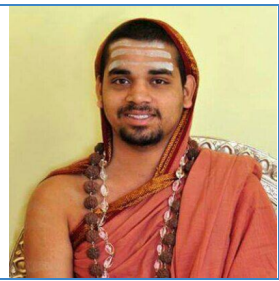


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER X FORBEARANCE



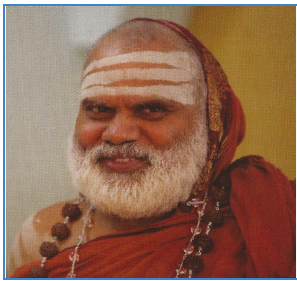
2. The Study of the Veda

Bharadwaja and Raibhya were intimate friends and occupied neighbouring hermitages in a forest. Raibhya was a great scholar and so were his sons Arvavasu and Paravasu. They were accordingly greatly respected and honoured by others. Bharadwaja was advanced in austerities but had not the erudition of his friend; and his son Yavakrita also had no learning. The boy felt keenly mortified at this defect, which denied him and his father the respect which the neighbouring sage and his sons were able to command. He felt at the same time that he was too old to sit at the feet of a master and learn the Vedas and that it would take an inordinately long time before he could acquire any proficiency in them. He

decided therefore upon undergoing rigid austerities with a view to propitiating God Indra so that he might get in a flash all the knowledge of the Vedas by the grace of that God.

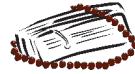
He accordingly entered upon a course of severe mortification of his body with such earnestness that Indra felt forced to appear before him and ask him why he had embarked on a course of such rigid austerities. The boy said "Let all the Vedas flash on my mind without the need for any study under a master. It will take a very long time for me to study them now under a Guru and I do not want to adopt that course. I desire to know all the Vedas through Tapas itself." Indra said, "But, my boy, Tapas is not the method by which learning can be got. It can be got only at the feet of a Guru. Leave off this futile attempt and seek a proper Guru!" and saying this he disappeared.

The young sage, however, did not accept this advice as he felt that there could be nothing in the world which could not be obtained through austerities. He thereupon quite entered upon a more severe course of austerity so much so that Indra had to appear before him again and tell him point-blank, "You are doing a foolish thing. I tell you it is impossible to have any knowledge of the Vedas except through the gateway of discipleship under a Guru. Desist from your mistaken course of action". The boy, however, was unabashed and his faith in the efficacy of austerities was so firm that he said "We shall see. I shall cut off the limbs and the flesh from my

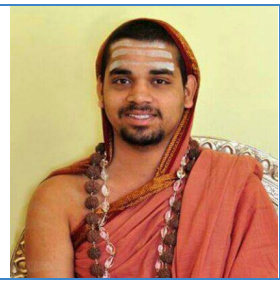


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body, little by little, till you yourself give me what I seek." Indra, who saw that there was no further use in trying to argue with him, disappeared from his view.

Indra immediately took the shape of a very old and infirm Brahmana torn by consumptive cough, sat on the bank of the river Ganga near by and began to throw into the river small handfuls of sand with his shaking hands. Attracted by the cough, the boy saw this man at a distance and noticed what he was doing. He went near and addressed the old man with a smile as follows: "O Brahmana, you are exerting yourself greatly; but I am not able to understand why you are doing so. It seems to me that you are wasting the little energy that you have." The Brahmana replied, "Don't you see that people crossing the river here are put to great inconvenience for want of a bridge? I am just building the bridge so that people may easily cross over." The boy laughed outright and said "O, foolish man, do you think that you can build a bridge by throwing in handfuls of sand which are washed away by the deep and rapid current the moment they are thrown into it?" The Brahmana replied, "Is my effort really more foolish than yours to get at the Vedas without resort to a Guru?" The boy at once realized that it was Indra that was speaking to him and humbly said to him "If you think that my attempt to get the Vedas through austerities is really so absurd, you may give me as the fruit of my askesis what boons you can give by which I shall be considered a learned man. Indra then said, "Such passages of the Vedas as you or your father may wish to be revealed to you at any particular moment will be revealed to you then."

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