



Voice of Jagadguru

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an e-magazine on advaita



CHODANAA

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Prārthanā



ॐ ॥ परिषद्यं ह्यरणस्य रेक्णो नित्यस्य रायः पतयः स्याम ।
न शेषो अग्ने अन्यजातमस्त्य-चेतानस्य मा पथो वि दुवः ॥

ऋग्./7/4/7

om ॥ pariṣadyaṃ hyaraṇasya rekṇo nityasya rāyaḥ patayaḥ syāma |
na śeṣo agne anyajātamastya-cetānasya mā patho vi duvaḥ ||
rg./7/4/7

Oh fire like a glorious Guru! Prevent us from treading the path of fools. Make us regard the riches of others insignificant and let us not suffer from greed. We wish to be purely rich with the knowledge you give to us.

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Acharya Sandesham = 1

Reaching Erode to a reverential welcome on 16th March evening, Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswamiji in His Anugraha Bhashanam mentioned the fundamental tenets of Sanatana Dharma regarding the Almighty. The entire Universe has been created by the Lord. It is He who sustains it. It is He who dispenses the fruits of our actions. He accepts offerings made with devotion and graces accordingly. Our life must revolve around this faith.



Quoting the Upanishads – “त्वं जातो भवसि विश्वतोमुखः” **“tvam jāto bhavasi viśvatomukhaḥ”**– the Jagadguru said that Our Sanatana Dharma clearly states that there is one Lord who assumes various names and forms. Never see differences in them. It is a great sin to ask questions such as “Who is greater? Vishnu or Shiva?”. Remember that Shiva, Vishnu, Amba, Ganapati, Murugan, Ayyappan are all forms of the one Supreme Lord.

The Jagadguru said it is essential to direct the faculties of one's body towards God. Has not Bhagavatpada Shankaracharya said,

सा रसना ते नयने तावेव करौ स एव कृतकृत्यः । या ये यौ यो भर्गं वदतीक्षेते सदार्चतः स्मरति ॥

sā rasanā te nayane tāveva karau sa eva kṛtakṛtyaḥ | yā ye yau yo bhargam vadatīkṣete sadārcataḥ smarati ||

“Only that which sings the Lord's glories can be called a tongue, only those that relish on the Lord's form can be called eyes, only those that worship the Lord are hands, and only he who always remembers Him can be said to have fulfillment in life.” The Jagadguru said it is wrong to seek the Lord's grace to harm others. Even if you sit for 10 minutes in meditation, prayer or japa, do that with full concentration. Stay away from all disturbances during this time. That includes switching off your mobile phones.

[2012, Vijaya Yatra :Erode March 16-17,2012]

Source : <https://vijayayatra.sringeri.net/archiveyatra/erode-march-16-17-2012/>



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Acharya Sandesham = 2

Jagadguru in His Anugraha Bhashanam said that Srīmad Bhagavad Gita has paramount importance to us as it has been instructed by the Lord Himself – गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः । या स्वयं पद्मनाभस्य मुखपद्माद्विनिसृता ॥

gītā sugītā kartavyā kimanyaiḥ śāstravistaraiḥ | yā svayaṁ padmanābhasya mukhapadmādviniṣṛtā ||

Some may have the question – “Was not the Gita meant for Arjuna alone?” Sri Shankara Bhagavatpada writes in His Bhashya on the Gita – “अर्जुनं निमित्तीकृत्य लोकाय भगवान् भगवद्गीताम् उपदिदेश” “**arjunam nimittīkṛtya lokāya bhagavān bhagavadgītām upadideśa**” – Having Arjuna as an instrument, the Lord instructed the Bhagavad Gita to all mankind. Hence one must try and follow the Lord’s instructions in the Gita.

If one has to become a chartered accountant, he has to keep trying in that direction. He will definitely succeed in due course. Similarly, if one has to fulfill the purpose of one’s life, one has



to try to follow the Lord’s instructions. In the Gita, Arjuna asks the Lord, “Why is it that man indulges in wrong actions despite knowing that these actions lead to misery.” This is equivalent to a person touching fire despite

knowing that fire burns the skin. The Lord says that this is essentially due to two reasons – desire and anger. The Jagadguru said that these must be eradicated and advocated control of desires, control of ego and development of humility, and the cultivation of compassion. Compassion is defined in the Shastras as परदुःखप्रहाणेच्छा **paraduḥkhaprahāṇecchā** – the desire to eradicate the suffering of the others.

[2012 Vijaya Yatra :Tiruppur March 17-20]

Source : <https://vijayayatra.sringeri.net/archiveyatra/sringeri-march-17-20-2012/>



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The Path of Dharma Śāstra

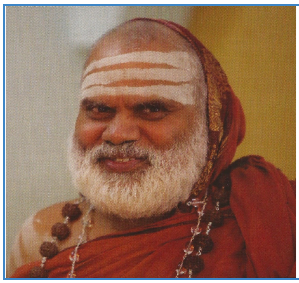
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujoyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 Pujoyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Question : What is the difference between attachment and love?

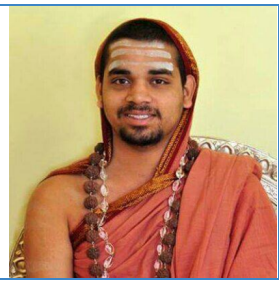


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Swamiji: Attachment is driven by emotions whereas love is guided by intelligence. If one feels possessive, has expectations of the other person in terms of behavior, material things etc, their expression pre-supposes conditions and could be imposing making it uncomfortable for the other person. This is self-centred love – where one loves another for his/ her own physical or mental satisfaction. It is similar to how a child loves a toy because the toy gives some joy. When it doesn't, it is thrown away.

If you truly love a person, you empathise with them, support them in their difficult times, give them the space, deal with their defects appropriately, and do not feel hurt by them. This is because love is unconditional – it does not even expect reciprocation. So, one can handle even separation with maturity. You think for the other person – that is how intelligence is built into love.

One without love has a selfish longing for everything. One with true love will give himself for the sake of others. Dadhichi muni (son of Atharva muni) was a great brahmachari. He gave his spine to Indra to make a weapon to kill Vritrasuran. He left his body by yoga shakti. The weapon made from his bone is embedded in Paramvir chakra award to commend those who have dedicated their lives for the welfare of their fellow-beings. There are people who donate their organs/ body after their lifetime which is also appreciable.

Question : Why should we cultivate the value of love?

Swamiji : Humans are social beings mutually dependent upon each other. Everyone is born in a family and is surrounded by relatives and friends. Love is a value which helps the head of a family steer the other members in the path of righteousness. It is love that inspires co-operation of the family members to carry out dharmic activities and infact all activities dharmically (#74). Being harsh, commanding and demanding does not work in the long run. Valluvar says (#73,75)-

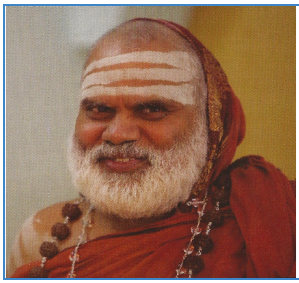
You can enjoy the happiness that sanyasis or devas enjoy being in the family itself by love.

God has blessed us with a human body to love, care and share –परोपकारार्थम इदं शरीरं
paropakārārthama idaṁ śarīraṁ.

When parents, teachers, elders or friends scold us, does that mean they don't love us enough?

Love not only supports dharma it also restricts us from adharma (#76)

It is important for us to understand that when parents, teachers, elders or friends condition us, it is out of love for our wellness in the longer run. If they do not care enough, they need not correct us.

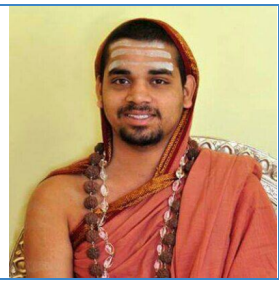


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Bhagavan is compassionate to those who are good and shows love to others by punishing them for the bad deeds to discourage them from taking the wrong path (ara karunai, mara karunai). So, love not only finds expression in what brings momentary joy but more in ensuring the lasting well-being of the loved one.

Question : What if one keeps to himself and does not love others?

Swamiji : A family without love is like hell. Those with love will be valuable to others. Those without love think they are doing good to themselves but end up being detrimental to themselves. They would waste their human life. There will be no peace and happiness in a life without love. Life without love is dry and dull and does not flourish like a dried desert tree (#78). There is no use for external organs and facilities like home, servants etc. if one has no love in the heart (#79).

Worms do not have bones. So, they suffer when in the sun and sometimes die. Similarly, those without love are tormented by the law of dharma (#77). When we share something, people talk with us and that is how we build relationships. Love is the vital force that makes human life meaningful; without it, we're reduced to mere physical existence of skin over bones (#80).

Question : They say- Love others as you love yourself. How does one develop this attitude?

Swamiji : Wisdom is seeing this entire universe as Bhagavan's cosmic body. We should cultivate this thought process that this entire world is Bhagavan's Vishvarupa. That will make us empathise with even unrelated people, all beings (including plants, animals). A Samskrit Subhashita says- आत्मवत्सर्वभूतेषु यः पश्यति स पण्डितः **ātmavatsarvabhūteṣu yaḥ paśyati sa paṇḍitaḥ** - Jnani sees other beings as his own self. Bhagavan Sri Krishna says in the Gita

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन | सुखं वा यदि वा दुःखं स योगी परमो मतः || 6.32||

ātmaupamyena sarvatra samam paśyati yo'rjuna | sukham vā yadi vā duḥkham sa yogī paramo mata: || 6.32||

Compassionate noble men see all living beings as themselves and respond to the joys and sorrows of others as if they were their own. They accept people and allow them to grow. It should therefore be our aim to cultivate love, broaden our love and make it universal - वसुधैव कुटुम्बकम्] **vasudhaiva kuṭumbakam]**

(these are based on 'Anbudaimai' adhikaram of Thirukural including commentaries & related teachings of Pujyasri Swami Omkarananda) Our Mail ID : Info@voiceofjagadguru.com



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||vidura nīti:||

||विदुर नीतिः||



षड्दोषाः पुरुषेणेह हातव्या भूतिमिच्छता ।
निद्रा तन्द्री भयं क्रोध आलस्यं दीर्घसूत्रता ॥ ६६ ॥
ṣaḍdoṣāḥ puruṣeṇeha hātavyā bhūtimicchatā |
nidrā tandrī bhayaṁ krodha ālasyaṁ dīrghasūtratā ||
66||

laziness and procrastination.

The six faults should be avoided by a person who wishes to attain prosperity, namely sleep, drowsiness, fear, anger,

षडिमान्पुरुषो जह्याद्भिन्नां नावमिवार्णवे ।
अप्रवक्तारमाचार्यमनधीयानमृत्विजम् ॥ ६७ ॥
अरक्षितारं राजानं भार्या चाप्रिय वादिनीम् ।
ग्रामकारं च गोपालं वनकामं च नापितम् ॥ ६८ ॥
ṣaḍimānpuruṣo jahyādbhinnāṁ nāvamivārṇave |
apravaktāramācāryamanadhīyānamṛtvijam || 67||
arakṣitāraṁ rājānaṁ bhāryāṁ cāpriya vādinīm |
grāmakāraṁ ca gopālaṁ vanakāmaṁ ca nāpitam || 68||

These six should be renounced like a splitting vessel in the sea, viz., a preceptor that cannot expound the scriptures, a priest that is illiterate, a king that is unable to protect, a wife that speak disagreeable words, a cow-herd that doth not wish to go to the fields, and a barber that wisheth to renounce a village for the woods.

षडेव तु गुणाः पुंसा न हातव्याः कदाचन ।
सत्यं दानमनालस्यमनसूया क्षमा धृतिः ॥ ६९ ॥
ṣaḍeva tu guṇāḥ puṁsā na hātavyāḥ kadācana |
satyaṁ dānamanālasyaamanasūyā kṣamā dhṛtiḥ || 69||

Verily, those six qualities should never be forsaken by men, viz., truth, charity, diligence, benevolence, forgiveness and patience.

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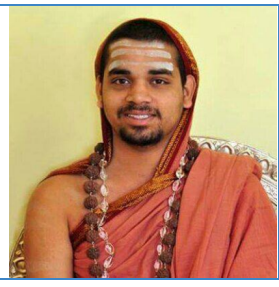


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Yaksha Prashna

यक्षप्रश्नः

अनादृत्य तु तद्वाक्यं सहदेवः सुपिपासितः ।

अपिबच्छीतलं तोयं पीत्वा च निपपात ह ॥ १९

anādr̥tya tu tadvākyaṃ sahađevaḥ supipāsitaḥ |

apibacchītaṃ toyaṃ pītvā ca nipapāta ha || 19



Sahadeva, however, extremely thirsty, disobeyed these words and drank of the water. Because of his actions and having drunk it, he dropped dead.

अथाब्रवीत्स विजयं कुन्तीपुत्रो युधिष्ठिरः ।

भ्रातरौ ते परिगतौ बीभत्सो शत्रुकर्शन ॥ २०

तौ चैवानय भद्रं ते पानीयं च त्वमानय ।

एवमुक्तो गुडाकेशः प्रगृह्य सशरं धनुः ॥ २१

आमुक्तखड्गो मेधावी तत्सरः प्रत्यपद्यत ।

athābravītsa vijayaṃ kuntīputro yudhiṣṭhiraḥ |

bhrātarau te parigatau bībhatso śatrukarśana || 20

tau caivānaya bhadraṃ te pānīyaṃ ca tvamānaya |

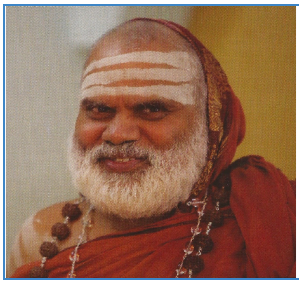
evamukto guḍākeśaḥ pragṛhya saśaraṃ dhanuḥ || 21

āmuktakhaṅgo medhāvī tatsaraḥ pratyapadyata |

Then Yudhishtira, the son of Kuntī, said to Vijaya, 'It is too long , my dear Arjuna, that the two brothers have gone, Oh my brother, Blessed one! You go and bring them back, together with water. The refuge of us all when quickly dropped in distress!' Thus addressed by the elder brother, Arjuna, taking his bow and arrows along with his sword, went for that lake of waters and soon came upon it.

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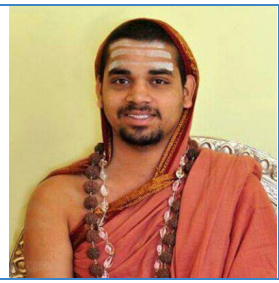


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Introduction TO Vedānda (The Vedic View and Way Of Life)

(by His Holiness Swami Paramarthananda)

Chapter 2

ŚĀSTRAM

THE SECONDARY LITERATURE

To support and elaborate these four Vedas, we have many secondary scriptures. These secondary scriptures are not revelations from the Lord. They are written by great ācāryas (teachers). Therefore they are called 'pauruṣeya-śāstram. Veda is called apauruṣeya-śāstram; whereas all the secondary scriptures, which elaborate the Vedas, are called pauruṣeya-śāstram. These secondary scriptures are meant to elaborate the vedic teachings and therefore these scriptures also deal with the attainment of the basic human goals, i.e., preyas and śreyas.

Why should we ever have secondary literature? Are not the Vedas sufficient? Secondary scriptures are required due to many reasons. The Vedas contain many ideas which are abstract in form. As they are abstract in form, many people who do not have a subtle intellect cannot understand them. Therefore, the abstract ideas of the Vedas will have to be presented in concrete form. This is similar to teaching numbers to a child. Numbers are too abstract and a child does not understand them. In the kindergarten sections these are set in concrete form so that the abstract idea is concretized. To teach "number one" to a child, one banana is placed before the child. Similarly with other numbers and colors. The names of colors come very easily to an adult. However, to a child, each color has to be represented by an object. Thus, the child required something concrete to bring the abstract before him. Similarly, the secondary scriptures bring many ideas into concrete form through various stories, either imaginary or true. Some stories are historical and help even a research scholar. Some may be a mixture of both fact and fiction. But the aim of the story is to convey abstract ideas. Therefore, we require secondary scriptures.

There is another reason that is more important. Though the Vedas teach a lot of things, the information given is not systematically arranged. The Vedas, in fact, are like a wild forest in which there are vegetables, flowers, fruits and so on, with varieties in each of them. But these are not arranged properly in a systematic manner. The Vedas talk about various types of sādhanas for a brahmacārī (a student), a gr̥hastha (a married one), a sannyāsī (a renunciate) etc. All these are often mixed together. The secondary literature arranges them systematically.



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THE SŪTRAS

The first and foremost secondary scripture is called the sūtras. We have dharma-sūtras, śrauta-sūtras, and gr̥hya-sūtras, written by many ṛṣis. We have sūtras codifying the contents of the Ṛg-veda, the Yajur-veda, the Sāma-veda and the Atharvaṇa-veda. Here, the vedic teachings are well codified and arranged to clearly indicate the duties of a brahmācārī, a gr̥hastha, a vānaprastha, and a sannyāsī. They also enumerate the duties of a brāhmaṇa, a kṣatriya, a vāṁsya and so on. For the sake of easy remembrance, all these are presented in a sūtra form — a terse form called an aphorism. A profound idea is stated in a short form so that people can learn these easily by heart. It should be remembered that they did not have literature in written form. Either they did not write it out, or the facilities were not available then. All the Vedas were chanted from memory, so also the sūtras.

THE SMṚTIS

When things are presented in a terse form, there is a possibility of our missing something. It may lead to confusion. So came the next stage of literature called the smṛti-granthas. The authors of these secondary scriptures studied the Vedas, remembered the teaching, and systematically presented them in their own language. Hence they are called smṛtis - "remembered wisdom". We have many smṛtis like the Manu-smṛti, Yajñavalkya-smṛti, Parāśara smṛti, Vyāsa - smṛti and so on. They are metrical composition consisting of verses (śloka). Each smṛti is well codified too. So, if you want to know about a particular topic, you may do so by choosing the relevant chapter. If you want to know about a topic in the Vedas, you will see that some information is available in the last portion of the Ṛg-veda, some in the middle of Yajur-veda and some more in Sāma-veda. But, in the smṛti-granthas, we can easily find out the material under the chosen heading.

Sāmānya-dharmas (general duties), viśeṣa - dharmas (specific duties), and āpaddharmas (duties in crisis) are given in a well-codified form. They are all neat presentations of rules - how to treat your father, mother, wife, husband, children, a 'siṣya, the guru, and so on. These are the smṛtis.

(Continues...)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER X FORBEARANCE

1. Its Nature



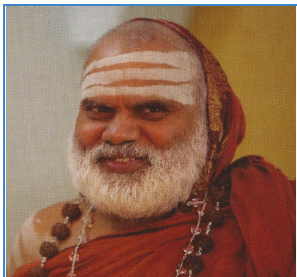
The Sanskrit word 'Kshama' is ordinarily taken to mean forbearance with respect to a harm done to us. Sri Sankaracharya points out that it ought not to be confounded with meekness but that it is really forbearance by a person who is quite able to retaliate. If a loafer chooses to abuse a great man, the latter will not ordinarily stoop to bandy words with him but will contemptuously ignore the abuse; this is not forbearance, it is really a mixture of resentment and pride. If a silly man out of ignorance abuses another, the latter, aware as he is of the silliness and ignorance of the former, will not resent the abuse, much less attempt to

retaliate; this is not forbearance, it is toleration born of pity and pride. Genuine forbearance is where there is not the slightest trace of contempt, resentment, superciliousness, pity or pride or other disagreeable sentiment which is incompatible with absolute goodness of heart. A person can pardon an offence done to him only when he feels offended; forbearance is therefore quite distinct from pardoning. It is pure Sattva. A dull-witted person may not feel offended at all when abuses are showered upon him; he cannot be credited with forbearance; for his passive attitude is due to insensibility, the result of Tamas . A man endowed with the virtue of forbearance is usually very sensitive; but the armour that he wears is strong enough to ward off all attempts to wound him and disturb his equilibrium. He remains therefore quite himself even in the midst of provocation. Sage Valmiki in describing Sri Rama as the ideal man says of him ;-

न स्मरत्यपकाराणां शतमप्यात्मवत्तया ।

na smaratyapakārāṇāṃ śatamapyātmavattayā |

"He does not remember any disservice, though it be a hundredfold, as if he ever had control of himself."

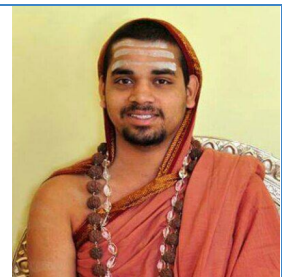


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This is not "forgetfulness" but "unmindfulness"; the former would imply only a weak memory. It is really an attitude of mental vigour. The test to see whether there has been real forbearance is at the time when an opportunity is given to help the individual who has harmed us. If we entertain the slightest sense of pleasure at his situation when he is in need of help, especially from ourselves, we fail in the test. If we graciously pardon him and magnanimously go to his help, we fail equally in the test. If we help him and tell him at the same time that we are doing so in spite of the harms done by him, we will ignominiously fail in the test. Very subtle are the under-currents of the mind and it is very difficult to keep it pure according to the standard of purity which alone can be called Sattva.

A tale from the Mahabharata may be interesting in this connection. Apart from the lesson of forbearance which it inculcates in all its pureness, there are several side lessons which we can derive from it and profit by.

(Will Continue..)

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