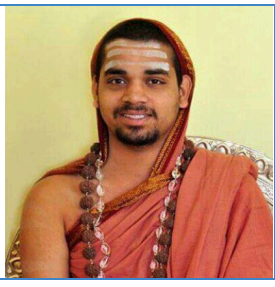


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Prārthanā

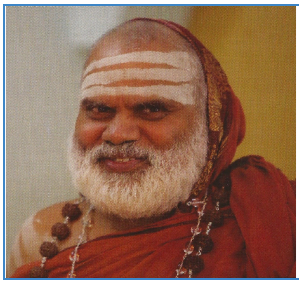


अस्मा उ ते महे विधेम नमोभिरग्ने समिधोत हव्यैः ।
वेदी सूनो सहसो गीर्भिरुक्थैरा ते भद्रायां सुमतौ यतेम ॥
(ऋग्/६/४/१/१०)

asmā u tē mahē vidhēma namōbhiragnē samidhōta havyaiḥ |
vēdī sūnō sahasō gīrbhirukthairā tē bhadrayām sumatau yatēma ||
(rg/6/4/1/10)

O Agni! (Lord of Fire) We submit our prayers by offering the pooja items for the sacred havan and praise you through the sacred mantras. O Son of Infinite! Our prayers at your lotus feet through the veda mantras. Bless us for our efforts in getting the pure knowledge.

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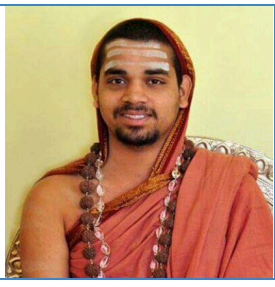


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Acharya Sandesham

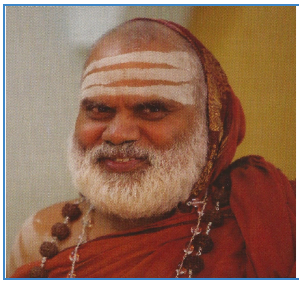
The Jagadguru said that in our country, there are a number of holy places through which God has chosen to let us experience His divine presence in some form and thereby protect devotees. Dharmapuri is one such place where God, in the form of Lakshmi Narasimha Swamy is gracing His devotees and protecting them. In all of the incarnations that God has taken in order to protect Dharma and erase Adharma, the incarnation of Narasimha is unique. The purpose of this incarnation was to show the omnipresence of the Almighty. Prahlada stated this tenet to his father, Hiranyakashipu thus:

“Indugaladandu ledani sandehamu valadu chakri sarvopagathundu endendu



vethagichoochina andandeygaladu daanavaagranivintey.” (Telugu Bhagavatham)

But Hiranyakashipu could not comprehend the omnipresence of God due to his ego. Therefore he asked his son, “You claim your Srimannarayana is present everywhere. Is He present in this pillar?” Prahlada answered, “He is here also.” Then when Hiranyakashipu asked, “Then show Him to me” Prahlada answered, “What is there in my showing God? He Himself

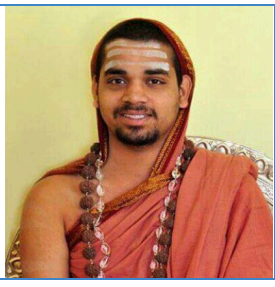


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gives us a vision of Him.” So when Hiranyakashipu attacked the pillar, the Lord manifested Himself in the form of Narasimha. Srimalad Bhagavatam gives two reasons for the manifestation of Narasimha – to establish the omnipresence of the Lord and to demonstrate God’s will to make the words of His devotee come true. God is so compassionate towards His devotees, that He assumed responsibility to establish the truth of Prahlada’s words. Srimalad Bhagavatam says that these are the reasons behind the incarnation of Narasimha. Therefore, meditating upon this incarnation is a means of securing our all-round welfare and protecting ourselves from all crises.



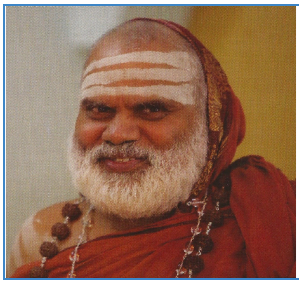
The Lord has granted us Saannidhya in the form of Narasimha, in various places. Dharmapuri is one among them. Lord Lakshminarasimha has showered His blessings on Sri Adi Shankara in various ways. When Sri Shankara was in the process of re-entering His own body (after having enlivened the body of the King Amaruka), the king’s ministers ordered that all dead bodies in the kingdom be cremated immediately (to prevent Sri Shankara from reentering his body). Upon sighting Sri Shankara’s lifeless body in a cave, the soldiers of the kingdom set fire to it. At that very instant, Sri Adi Shankaracharya reentered His body. The body had already caught fire. Immediately, Sri Shankaracharya prayed to Lord Lakshminarasimha. Instantly, the gracious Lord

relieved the body of its contact with fire and restored Sri Shankara’s body to its original form! Thus, did Lord Lakshmi Narasimha bless Sri Shankaracharya. This is one incident.

In another incident, a person by name Ugrabhairava, raised his sword to behead Sri Shankaracharya (who was in deep meditation). At that very moment, Lord Narasimha entered into Padmapaada (Sri Shankaracharya’s disciple) and killed Ugrabhairava by tearing him apart with His sharp nails, just as He had done to Hiranyakashipu! Thus, in Sri Shankara’s life, he had the grace of Narasimha in a very special way. This is the reason why, in Shankara’s AshtottaraShataNaamaavalih, he is hailed as: नृसिंहभक्ताय नमः

Sri Shankaracharya had a special devotion towards Narasimha and has composed the LakshmiNarasimha Karaavalamba Stotram and the LakshmiNarasimha Pancharatnam. In the LakshmiNarasimha Pancharatnam, Shankara, while eulogising Narasimha, also imparted certain teachings. He states at the very outset:

त्वत्प्रभुजीवप्रियमिच्छसि चेन्नरहरिपूजां कुरु सततं

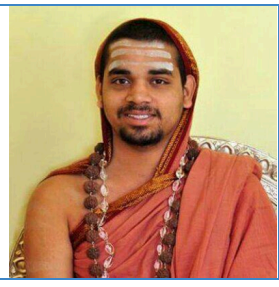


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प्रतिबिम्बालङ्कृतिधृतिकुशलो
बिम्बालङ्कृतिमातनुते ।

Sri Shankaracharya has given a splendid metaphor here. He addresses it to the mind. He says: "O mind! If your master (the Jiva) has to be happy, meditate on the Supreme Being (Paramaatma)." Why so? Because the Jiva is a reflection of the Paramaatma. If the reflection has to be look nice, the original image must look good first. Supposing we see ourselves in the mirror. If we have spots on our face,



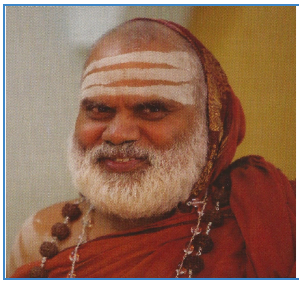
even the reflection will have them. If we wish to not have any spots in the reflection, we have to cleanse our face. God and man are like the original image and reflection. Man, being the reflection, has to meditate upon God, the original image. Sri Shankaracharya has given us this wonderful teaching through the line प्रतिबिम्बालङ्कृतिधृतिकुशलो बिम्बालङ्कृतिमातनुते, while praising Lord Narasimha.

Sri Shankaracharya has also given another teaching in the same hymn:

सकचन्दनवनितादीन्विषयान्सुखदान्मन्वा तत्र विहरसे
गन्धफलीसदृशा ननु तेऽमी भोगानन्तरदुःखकृतः स्युः ।

Man engages his mind on mundane objects. On seeing something good, one covets it. If one sees a garland, one is tempted to wear it. On seeing some perfume, one feels like smearing it upon oneself. Similarly, one is tempted to eat tasty food when one sees it. But all these objects which you desire to wear, smear and eat, will only result in disappointment, not happiness. A person may adorn himself with a garland. But after some time, his neck will start to ache and he is forced to keep it aside! Similar is the case with perfumes. After smearing plenty of them, he will begin to feel uncomfortable! Same is the case with food. If he eats beyond a certain amount, he will have to run to the doctor! What is the use? भोगानन्तरदुःखकृतः स्युः – those which shall result in suffering after enjoyment. So do not get attached with them. भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् – Therefore, Shankara asks the mind to dwell on the lotus-feet of Lord Lakshmi Narasimha.

Under the pretext of praising Lord Narasimha, Bhagavatpaada Shankara has taught us so many good lessons. Similarly, in the Lakshminarasimha Karaavalambana Stotram, अन्धस्य मे हतविवेकमहाधनस्य

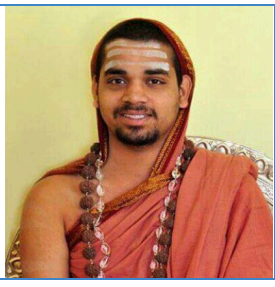


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चोरैर्महाबलिभिरिन्द्रियनामधेयैः ।
मोहान्धकारकुहरे विनिपातितस्य
लक्ष्मीनृसिंहं मम देहि करावलम्बम् ॥ १५ ॥

Sri Shankaracharya has described the condition of our life thus: our wisdom has been lost due to anger, lust, etc. Just like robbers trying to commit a robbery by pushing the master of the house into a pit, our sense organs are pushing us into a pit of attachment towards mundane objects, robbing us of our wisdom and therefore bringing us to a horrid state of existence. Sri Shankara therefore pleads to Narasimha: "O Lord! Only you can save from this horrible condition &

protect me."

In this manner, Sri Shankara Bhagavatpada has eulogized Lord Narasimha and became worthy of the Lord's grace. He has urged us also to become deserving of the Lord's grace. Therefore, Lord Lakshmi Narasimha is very highly worthy of worship by us. Just as He had annihilated Hiranyakashipu and other demons, only He is capable of vanquishing our inner foes like lust and anger. This is the reason He is addressed thus in the Narasimha-Satakam: दुष्टसंहार नरसिंहं दुरितदूर

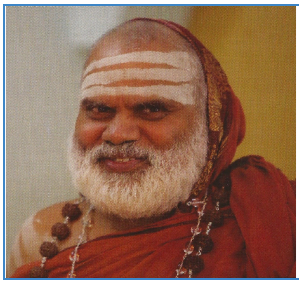
The name 'Dushtasamhaara' refers to Him who vanquishes evil forces. This also refers to our inner enemies, being lust, anger, etc. So we have to pray to the Lord thus: "Please vanquish my inner foes and protect me. I am facing several problems due to them. I am unable to quell them myself. You alone are capable of helping me overcome them." This is the reason behind addressing the Lord as Dushtasamhaara.

The Jagadguru stated that Dharmapuri acquires importance because it is sanctified by the divine presence of Lord Lakshminarasimha. The Jagadguru also mentioned that the sacred river Godavari with its pristine water flows in Dharmapuri. The Jagadguru also remembered His previous visits to Dharmapuri including the one in 1982 when He had accompanied His Guru, Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji. The Jagadguru remarked that He had sought His Guru's blessings to take a slight deviation to come to Dharmapuri to have a bath in the holy Godavari, and have Darshan of the Lord, and had then rejoined with His Guru in Jagatjala.

The Jagadguru added that He was visiting Dharmapuri again after his last visit in 1989. The Jagadguru also expressed anguish at the pollution occurring in the waters of the holy Godavari river, and prayed for its sustained purity.

Source: (vijayayatra.sringeri.net)

<https://www.youtube.com/watch?v=BzZGUM6Amqc>

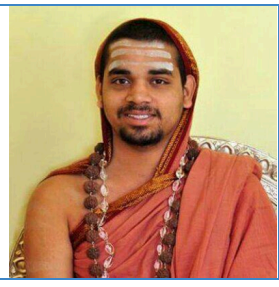


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The Path of Dharma Śāstra

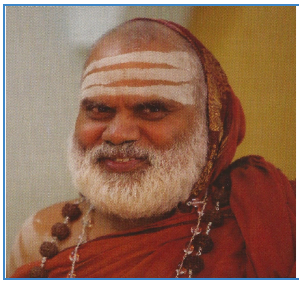
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 : What makes one covet another's possessions?

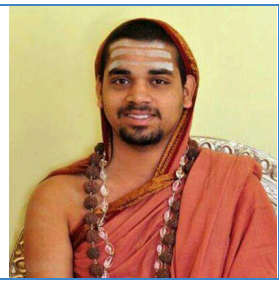


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Swamiji : Jealousy leads to covetousness. Thiruvalluvar in the chapter -Emphasising righteousness (Aran valiuruthal) says that avoidance of jealousy, desire, anger and harsh words is dharma (righteousness):

அழுக்காறு அவாவெகுளி இன்னாச்சொல் நான்கும்

இழுக்கா இயன்றது அறம் (குறள் # 35)

Desire springs from jealousy, the wish to have what another has. Such thoughts itself tantamount to theft.



Question : One should not steal but can one ask for it and take what he desires of another?

Swamiji : What can one ask for - Impermanent, material things...The one who seeks true happiness through righteous actions will never be tempted by the fleeting pleasure of acquiring someone else's wealth.

Sri Krishna says in the Gita that one who desires for permanent happiness, moksha will have little use for material wealth and sense

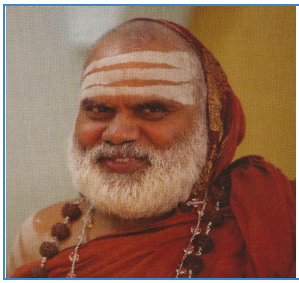
enjoyments, as the use for water in a pot/well is limited when there is a large waterbody.

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhananda Ashram, Vedapuri, Theni ,2010 Vijaya Yatra

यावानर्थ उदपाने सर्वतः संप्लुतोदके।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः॥2.46॥

What is the use of subtle and wide-ranging knowledge, if a man desires to covet other's wealth through inconsiderate acts, asks Thiruvalluvar in the Kural: (#175)

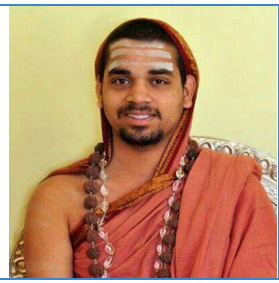


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Ishavasya Upanishad says, 'tena tyaktena bhuñjīthā mā grdhaḥ kasya sviddhanam' Those who have renounced, enjoy. Covet not anybody's wealth. We should not desire the joy of covetousness, as the enjoyment of its fruit (other's property) will never yield true happiness. (#177)

Question : Is it not justified for a have-not to wish for what the others have?

Swamiji : Noble men (with sense - control) even in utter poverty, will not desire for other's property. One who has a clear understanding of his life, goals, and means, will not entertain the thoughts of coveting the other's belongings even in the dire impoverished situations. (#174)

While elaborating a stita prajna's qualities (wise man of composure), Sri Krishna says that such a person would have control over his senses and the mind as a tortoise draws its limbs and the head into its shell.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः। इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥2.58॥

Question : What will happen if one covets another's property?

Swamiji : An unrighteous thought of coveting someone's hard-earned wealth will bring destruction to one's own family. It will also result in a lot of sins that will cause immense suffering in future births. (#171)

A person who desires someone else's wealth will be -

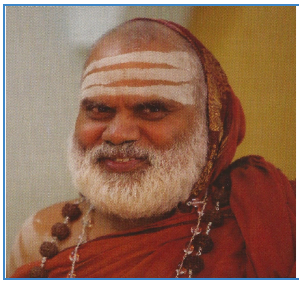
- criticized by mahatmas and dharmic people,
- the reputation of their family will be lost, and
- they will accumulate sin leading to future suffering. (#172)

Wealth is earned by hard work and would be dear to the one who has earned it. It is inappropriate to want it. It is said that a householder who desires to cultivate compassion (arul) but covets others's belongings will perish. (#176)

Question : What is the benefit of not coveting another's wealth?

Swamiji : Those who earn wealth through dharmic means and do not covet others's belongings, will have Goddess Mahalakshmi permanently reside in their abode. Practicing the virtue of not desiring what belongs to others can lead to great success and happiness. (#179,180)

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

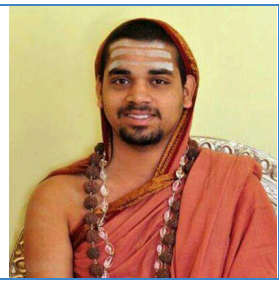


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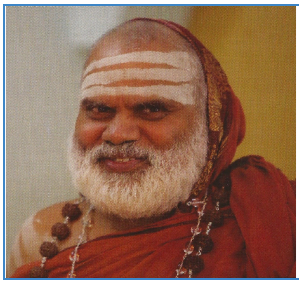


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Learn Sanskrit

क्षीरार्थं अद्य एव दातव्यं अस्ति । = We have to pay the milk-man today.	ते सर्वदा कलहं कुर्वन्ति । = They always quarrel.
तथा किमर्थं वदति ? = Why do you say so ?	तत्र अस्ति वा नास्ति वा इति प्रथमं एव द्रष्टव्यम् । = You have to see first if it is there or not.
अहं कार्यालयं गच्छामि । = I am going to my office.	अस्य जतुलेपं कारयन्तु । = Get this vessel gilted.
मार्गे सौचिकं विचार्य गच्छन्तु । = Look up the tailor on your way.	मम लेखनीं स्वीकृतवान् वा ? = Have you taken my pen ?
पिता अस्ति, तूष्णीं उपविशन्तु । = Daddy is in, be quiet.	कृपया मनसि पठतु । = Read silently, please.
भगिनि, मम कृते गणितं पाठयति वा? Sister dear, will you teach me mathematics?	मम शिक्षकः एवं एव पाठितवान् । = My teacher has taught one just this way.
भवतः लेखनी कुत्र ? = Where is your pen ?	मम छत्रं भवान् किमर्थं स्वीकृतवान् ? = Why did you take my umbrella?
तस्य कृते किमर्थं दत्तवान् ? = Why did you give it to him?	न. अहं पितरं सूचयामि । = No, I am going to tell daddy.
पठनं नास्ति, किमपि नास्ति, केवलं अटति । = Doesn't read at all, just roams about.	भवतः सर्वं अहं जानामि । = I know all your secrets.
भवती बहु पठति, जानामि । = You read a lot, I know.	अद्य भवतः मित्रं मार्गे मिलितः । = I met your friend on the way.
भवतः मित्रं अहं मिलितवान् । = I met your friend.	सः किमपि उक्तवान् वा? = Did he say anything ?
परीक्षा कदा इति स्मरति किल ? = You remember when your examination commences, don't you ?	रमेशः भवन्तं आह्वयति । = Ramesh is calling you.
पश्यतु, नासिका स्रवति । = Look, you have a running nose.	नासिकां स्वच्छं कृत्वा आगच्छतु । = Clean your nose, will you?

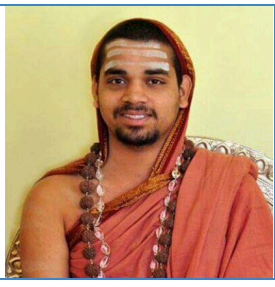


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||vidura nīti:||
||विदुर नीति:||



द्वाविमौ पुरुषव्याघ्र सुर्यमण्डलभेदिनौ ।
परिव्राड्योगयुक्तश्च रणे चाभिमुखो हतः ॥

- ॥

dvāvimau puruṣavyāghra
suryamaṇḍalabhedinau |
parivṛāḍyogayuktaśca raṇe
cābhimukho hataḥ || - ||

These two, O tiger among men, can pierce the orb itself of the sun, viz., a mendicant accomplished in yoga, and a warrior that hath fallen in open fight.

त्रयो न्याया मनुष्याणां श्रूयन्ते भरतर्षभ ।
कनीयान्मध्यमः श्रेष्ठ इति वेदविदो विदुः ॥ ५५॥

trayo nyāyā manuṣyāṇāṃ śrūyante bharatarṣabha |
kaṇīyānmadhyamaḥ śreṣṭha iti vedavido viduḥ || 55||

O bull of the Bharata race, persons versed in the Vedas have said that men's means are good, middling, and bad.

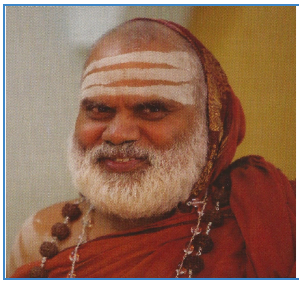
त्रिविधाः पुरुषा राजन्ननुत्तमाधममध्यमाः ।
नियोजयेद्यथावतांस्त्रिविधेष्वेव कर्मसु ॥ ५६॥

trividhāḥ puruṣā rājannuttamādhama madhyamāḥ |
niyojayedyathāvattāṃstrividheṣveva karmasu || 56||

O king, Men who are good, indifferent, and bad. They should, therefore, be respectively employed in that kind of work for which they may be fit.

(continues...)

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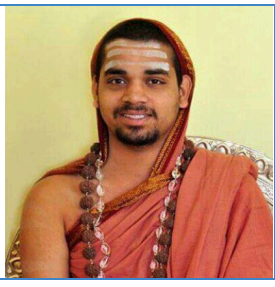


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Yaksha Prashna

यक्षप्रश्नः

यक्ष उवाच

किं ज्ञानं प्रोच्यते राजन् ? कः शमश्च प्रकीर्तितः ?

दया च का परा प्रोक्ता ? किं चार्जवमुदाहृतम् ?

yakṣa uvāca

kiṃ jñānaṃ procyate rājan ? kaḥ śamaśca prakīrtitaḥ ?

dayā ca kā parā proktā ? kiṃ cārjavamudāhṛtam ?



Yakṣa Questioned:

O king! What is knowledge?
What is tranquillity? What
constitutes mercy? And what is
simplicity?

युधिष्ठिर उवाच

ज्ञानं तत्त्वार्थसंबोधः, शमश्चित्तप्रशान्तता
|

दया सर्वसुखैषित्वम्, आर्जवं समचित्तता
||

yudhiṣṭhira uvāca

jñānaṃ tattvārthasambodhaḥ,
śamaścittaprasāntatā |

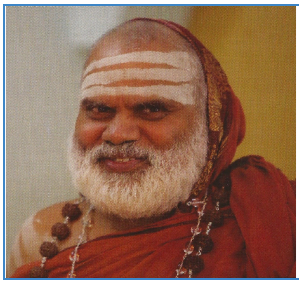
dayā sarvasukhaishitvam, ārjavam
samacittatā ||

Yudhiṣṭhira replied :

Knowledge of supreme is truest knowledge; True tranquillity is that of the heart; Mercy consists in wishing happiness to all; And simplicity is equanimity of heart.

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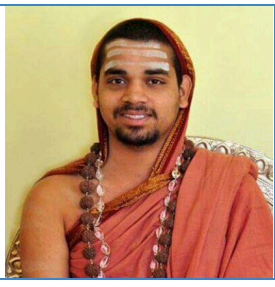


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER IX LIFE AFTER DEATH

3. The Two Paths

अग्निज्योतिः अहः शुक्लः षण्मासा उत्तरायणम् । तत्र प्रयाता गच्छन्ति ब्रह्म
ब्रह्मविदो जनाः ॥ VIII 24

agnijyotiḥ ahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam | tatra prayātā
gacchanti brahma brahmavido janāḥ || VIII 24

As even the abode of Brahma is within the bounds of duality, there, is bound to be an end to residence there and consequent return to the land of the mortals unless they get self-realisation there and transcend all duality.

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन । VIII 16

ābrahmabhuvanāllokāḥ punarāvartino'rjuna| VIII 16

But as the facility for obtaining self-realisation is very great in that region, it may be said that he who goes there does not ordinarily come back.

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