

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

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Prārthanā



Surya Deva

शं नो भव चक्षसा शं नो अहना शं भानुना शं हिमा शं घृणेन ।

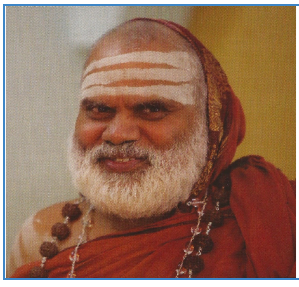
यथा शमध्वञ्छमसद् दुरोणे तत् सूर्य द्रविणं देहि चित्रम् ॥

śaṃ nō bhava cakṣasā śaṃ nō ahnā śaṃ bhānunā śaṃ himā śaṃ ghr̥ṇēna |

yathā śamadhvañchamasad durōṇē tat sūrya draviṇaṃ dēhi citram ||

You are the Cause of all activity among living beings. May your brilliance encourage us to enjoy unalloyed dhaarmic bliss! May you give us pleasing warmth in the daytime. In summer may your heat do us good. In the winter, may you bless us with mild warmth. Please shower bliss in our lives and in our homes, forever. May you bless us with glorious riches.

(Rig Veda :Surya Sukdam 10.37.10)



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Acharya Sandesham : 1



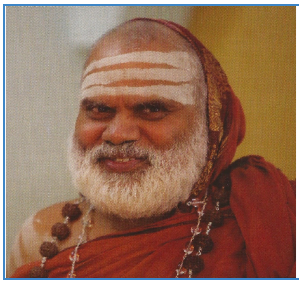
Sri Adi Shankaracharya has emphasized everyone must have steadfast devotion to God,
(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @
Mandya, Vijaya Yatra, 2012)

shed pride and unwarranted desires, and cultivate the attitude of compassion. It would be wrong to expect to follow these teachings when one does not practice it himself. The Jagadguru pointed out many in the present days unfortunately are examples of the saying, “स्वयं नष्टः, परान् नाशयति” (one who has wrought doom upon himself, and then brings doom to others). The Jagadguru stated that one must instead strive to be an example of the saying, “स्वयं तीर्णः परांस्तारयति” (one who has crossed the ocean of Samsara thus fulfilling life’s purpose, and help others to do the same).

Camp : Mandya Feb 27- 28, 2012 Vijaya Yatra.

Acharya Sandesham : 2

Our country’s standing in the world is unique because Dharma is it’s life force and because it is the source of the summum bonum of all knowledge – the Upanishadic philosophy of Advaita. Today, many foreigners seek the shores of India because of these very reasons. Some even pray the Lord to grant a birth in this holy land. When this is the case, would it not be a matter of shame if Indians do not realize the importance of the land, and fail to act in accordance to Dharma or strive to understand the essence of the Upanishads?



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(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Sṛī Bhārati Tīrtha Mahāswāmiji @ Bangalore, 2012 Vijaya Yatra.)

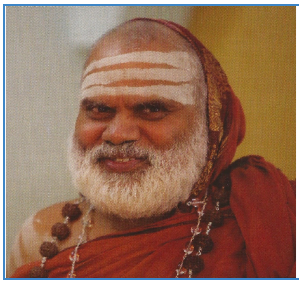
The Jagadguru also mentioned that one does not become a Mahatma merely because of wealth, learning or power. Sri Adi Shankaracharya in His commentary says that people call a person a Mahatma because He adheres to Dharma – “धर्मं चरत्येष महात्मा”. The Shastras enunciate 5 principles – “never hurt anyone”, “never tell a lie”, “never desire the property of another” “revere all women as your mother” “do not desire everything that you come across”, and declare that whoever who follows these, is a Dharmika and is worthy of respect.

Acharya Sandesham : 3

Guru is much revered in Sanatana Dharma because knowledge is essential for life's purpose to be fulfilled and such knowledge can be had only from a Guru. Hence even if one has the sense of oneness with all else, one has to always revere the Guru – “अद्वैतं त्रिषु लोकेषु नाद्वैतं गुरुणा सह”. The Guru Parampara has begun from Lord Dakshinamurti. Though the Lord is One, the form of Dakshinamurti is the one that bestows knowledge. It was Sri Dakshinamurti who first taught the knowledge of the Self to Rishis such as Sanaka. Sri Adi Shankaracharya has penned Sri Dakshinamurti Stotram that contains the essence of the Vedantic teaching.

Camp : Bangalore : Mar :3, 2012 Vijaya Yatra.

Source : www.vijayayatra.com

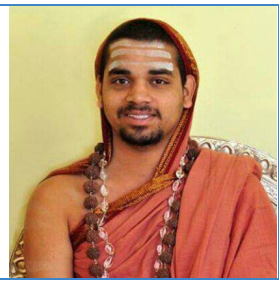


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The Path of Dharma Śāstra

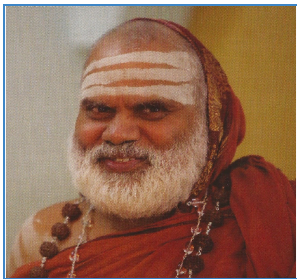
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 : They say - Anger is a bad quality, but nothing gets done without it. So, what is wrong in getting angry with subordinates?

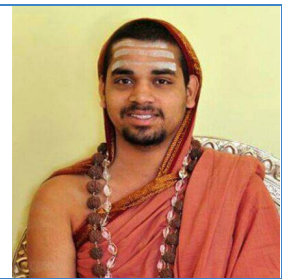


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Swamiji : It is quite likely that we show our anger to peers or people reporting to us, but by expressing anger to such people, they will be hurt, and we will incur sin. We know that if we show our anger to higher ups, it will result in great loss to us. We will naturally contain ourselves with the boss. Knowing that, Thiruvalluvar says:

- It is left to one's wisdom to either contain or express anger where he cannot afford to get angry, but it is important to contain anger with sub-ordinates (#301).
- Anger towards peers and sub-ordinates will land one in difficulties. (Kural #302)

Sub-ordinates and other dependents/ people lower in stature may not be able to express their anger towards us, it will cause them hurt and they will curse us which may give us troubles.

Anger towards higher ups will impact in this life itself. Anger towards sub-ordinates will impact in this life and the life after. Thiruvalluvar says that if people think they should possess anger as a quality, anger will cause pain to him, like a person who hits the ground in anger getting hurt himself (#307). Therefore, one should not show one's anger even where one can.

Question : Bottled up emotions affect our health. Why not have it out as anger?

Swamiji : Unexpressed anger will affect us – So, it is better to prevent anger. Cultivate the quality of patience by remaining resolved without causing any hurt by thought, word or action. Forgive and forget because anger will cause repercussions till far in the future. Knowing the truth that everyone is God, have compassion and empathy towards all. Slowly, give up and forget anger. (#303)

There is no greater enemy than anger. Words of anger hurt both the listener and the speaker. It takes away our smile and happiness. (#304)

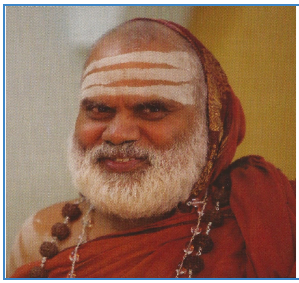
A renunciate should use his intellect & tapas to prevent his anger. Others who wish to protect their intellect and peace of mind should contain its expression initially and gradually prevent anger arising in the mind.

Question : What are the consequences of anger and of controlling it?

Swamiji : Thiruvalluvar says: In Tirukural(#305)

To save oneself from trouble, one should save himself from anger bouts.

If one breaks into anger, the anger that arises out of him itself will destroy him.

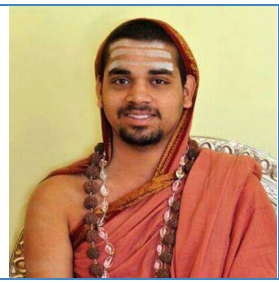


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Saving oneself from trouble includes saving the physical self, one's possessions and above all, saving the mind from trouble. As the fire burns the firewood which manifests it, anger will also burn or affect the people who are closely associated – even the people who do him good will be moved away.

Yaksha prashna says: Who is free from sorrow? One who has given up anger will be free from sorrow.

One who gets extremely angry and loses his mind, is like the dead. One who has given up anger is equal to a renunciate. One who has given up attachment will not get angry. (#310). Absence of anger aids harmony & happiness. One who wishes wellness of the mind should avoid anger and will be blessed with all that he wishes (#309).

Question : How does one manage anger?

Swamiji : One should identify one's short-tempered nature and take conscious efforts to analyse the reasons therefor – the main reason could be what we expect out of this world. One who wishes to practice good values may expect the same out of others. But creation is not like that. Knowing that, we should be aware to practice avoidance of anger.

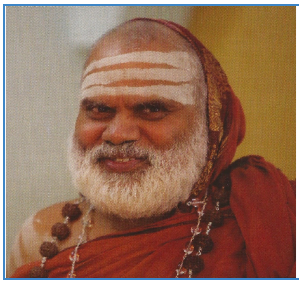
Sri Krishna says in the Gita- Desire and expectations are the reasons for anger.

kāma eṣha krodha eṣha rajo-guṇa-samudbhavaḥ

mahāśhano mahā-pāpmā viddhyenam iha vairiṇam (3.37)

Know this desire and anger which arise from aggressive activity (manifestation of rajo guna), to be sinful and the worst enemy that consumes us. One needs to understand this sloka and focus on cultivating personal values and live a harmonious, happy life without tension. If we get too angry, we will lose our intelligence. That will result in sinning against others and by that, sins will accrue to us. We should remember how Sage Visvamitra lost his tapo balam due to anger. Anger should be avoided, especially by those who wish to be in the spiritual path.

One may also be angered to ensure that people tread on the path of dharma, that should be at will (with proper application of mind backed by knowledge) and handled with care. Bharatiyar says to know how to be in anger, which means one should learn to adorn anger rather than succumb to it. This needs tremendous maturity. Army men fight for the country. God and guru condition us/ the society out of interest in overall progress and not with any personal agenda. They will not be disturbed by their expression. (these are based on 'Vegulamai' adhikaram of Thirukural including commentaries & related teachings of Pujyasri Swami Omkarananda)



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||vidura nīti:||
||विदुर नीति:||



त्रय एवाधना राजन्भार्या दासस्तथा सुतः ।
यत्ते समधिगच्छन्ति यस्य ते तस्य
तद्धनम् ॥ ५७ ॥
traya evāadhanā rājanbhāryā
dāsastathā sutaḥ |
yatte samadhigacchanti yasya te
tasya taddhanam || 57||

O king, the wife, the slave, and the son, these three, cannot have wealth of their own and whatever may be earned by them would be

his to whom they belong.

हरणं च परस्वानां परदाराभिमर्शनम् ।
सुहृदश्च परित्यागस्त्रयो दोषा क्षयावहः ॥ - ॥
haraṇam ca parasvānām paradārābhimarśanam |
suhṛdaśca parityāgastrayo doṣā kṣayāvahaḥ || - ||

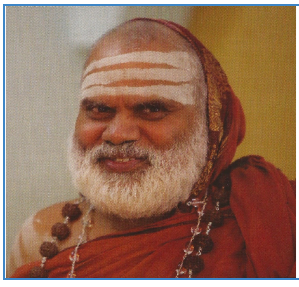
Great fear springs from these three crimes, viz., theft of other's property, outrage on other's wives, and breach with friends.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ - ॥
trividham narakasyedaṁ dvāraṁ nāśanamātmanah |
kāmaḥ krodhastathā lobhastasmādetatrayaṁ tyajet || - ||

These three, lust, anger, and covetousness besides, being destructive to one's own self, are the gates of hell, Therefore, every one should renounce them.

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Yaksha Prashna

यक्षप्रश्नः

वैशम्पायन उवाच

ततो युधिष्ठिरो राजा नकुलं वचनमब्रवीत् ।

आरुह्य वृक्षं माद्रेय निरीक्षस्व दिशो दश ॥५

vaiśampāyana uvāca

tato yudhiṣṭhiro rājā nakulaṃ vacanamabravīt |

āruhya vṛkṣaṃ mādreya nirīkṣasva diśo daśa ||5

Vaiśampāyana continued, "Then king Yudhiṣṭhira addressed Nakula saying, 'O son of Madri, climb this tree and look around the ten points of the horizon.

पानीयमन्तिके पश्य वृक्षान्वाप्युदकाश्रयान् ।

इमे हि भ्रातरः श्रान्तास्तव तात पिपासिताः ॥ ६

pānīyamantike paśya vṛkṣānvāpyudakāśrayān |

ime hi bhrātaraḥ śrāntāstava tāta pipāsitāḥ || 6

See whether there is water near us or such trees that grow on watery grounds! O child, these thy brothers are all fatigued and thirsty.'

नकुलस्तु तथेत्युत्क्त्वा शीघ्रमरुह्य पादपम् ।

अब्रवीदु भ्रातरं ज्येष्ठमभिवीक्ष्य समन्ततः ॥७

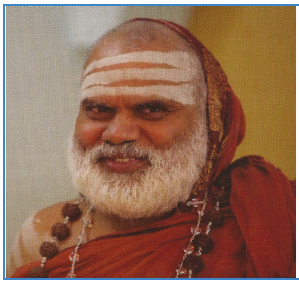
nakulastu tathetyutktvā śīghramaruhya pādapam |

abravīdu bhrātaraṃ jyeṣṭhamabhivīkṣya samantataḥ ||7

Thereupon saying, 'So be it, Nakula speedily climbed up a tree, and having looked around, said to his eldest brother;

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

(by His Holiness Swami Paramarthananda)

Chapter - 1

PURUṢĀRTHA

UNIQUENESS OF HUMAN BIRTH

There is a Sanskrit verse, which talks about the uniqueness of a human being when compared to all other living beings.

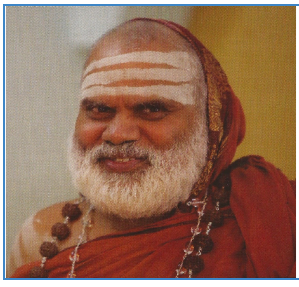
āhāranidrābhayamaithunaṃ ca sāmānyam etat paśubhirnarāṇam
buddhirhi teṣāṃ adhiko viśeṣaḥ buddhyā vihināḥ paśubhiḥ samānāḥ

There are several features common to human beings and other living beings. They are āhāra, nidrā, bhayam, maithunam. Āhāra means 'eating'. Animals eat for their survival. Some even store their food for a rainy day. A human being also works for his or her food and preserves it. Next comes nidra, 'sleep'. After working for its livelihood, every being takes rest in its own way. Animals sleep. Human beings also sleep. The third feature is bhayam — 'fear'. fear from other animals, fear from natural forces etc. Like food and rest, fear also is common to both animals and human beings. Both have their own methods of protecting themselves. A human being tries and provides for the protection of his/her life and property. All the security forces, police, guards, dogs etc. are maintained with the intention of protecting the life and property of human beings because there is an inherent sense of insecurity.

The next common feature is maithunam, love for the perpetuation of one's own species, santatiḥ. Not only do I want to live, but I also want to propagate the species by getting children, grandchildren, etc. I want to survive through them. So I name the grandchildren after me. If I do not physically survive, at least I want to continue through the grandchild. Animals also instinctively and naturally propagate. Plants also do this. In this respect also, there is no difference between humans and other living beings.

Now the question is, if animals and human beings are the same in all these respects, then, what is the unique characteristic of a human being? In what way can we claim superiority, say that a human being is the roof and crown of the creation?

Human being is superior for different reasons. To start with, there is the faculty of speech, which is unique to human being. No animal can orally communicate except by making sounds.



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A human being, on the other hand, can develop thousands of languages. He can have sophisticated methods of verbal communication, all because of the superior faculty of speech.

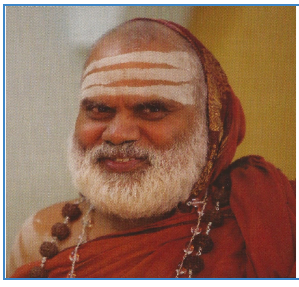
There is yet another unique feature of a human being. This is the superior intellect, i.e., the faculty of thinking, studying, analyzing etc. As this Sanskrit verse says, 'buddhirhi teṣām adhiko viśeṣaḥ'. For human beings, intellect (buddhi) is an extraordinary feature. This does not mean that animals do not have intellect. Animals also have intellect and many animals like the gorilla and dolphin are considered to be very intelligent. But, the intelligence in a human being is so far superior to that in any animal. This is the reason animals do not read newspapers or our great book of literature. If the intellect is removed from a human being (buddhyā vihīnaḥ), he/she will be as good as an animal only (paśubhiḥ samānāḥ). A human being without intellect is as good as an animal or sometimes even worse than an animal. So intellect is a unique faculty of a human being.

A human being is capable of seeing his life very clearly because of this unique thinking faculty. Animals may have some instinctive ability in storing some food, but they cannot think of their life far ahead. They don't ask questions like "what will I do in my old age? Will I get pension? Should I have LIC coverage?" and so on. They do not bother about their children also. They do not think about saving money for the future. Such farsighted thinking, fixing specific goals and working for their fulfilment remain the most unique feature of human birth. In Sanskrit, these human goals are called puruṣārtha. Artha means 'a goal'. Arthyate iti arthaḥ that which is sought after, that which is desired is called artha. And therefore, the word puruṣārtha means 'the end or goal which is desired or sought after by human beings (puruṣaḥ)'.

And how many such goals are possible? As many human beings are there, so many different goals are also possible. Each human being has got his puruṣārthas. One person wants his name to appear in the Guinness book of world record by eating chillies. This is his goal. Another wants to jump from the mountain without a parachute. He wants to open his parachute at a height of 100 feet only. He does that successfully and creates a record on that. Isn't he satisfied? No. he wants to break his own record and goes jumping till he dies when the parachute fails to open. Thus chilly-eating is a goal; free-fall is a goal; and yet another eats iron pieces. And there are some others who want to climb Mt. Everest, some who want to become a scientist, or a politician and so on. In fact, there are as many goals as there are human beings.

And if you take one human being, he himself has many goals. And these goals keep on changing too. As a child I had certain goals. When I become a young man, my goals change. When I become a grandfather, the goals may be different. Therefore, even for one human being, there are many goals. But, our scriptures say that though the goals are innumerable, they can all be categorized into four types as caturvidha-puruṣārtha.

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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER IX LIFE AFTER DEATH

3. The Two Paths



यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
 न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ XVI 23
 अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
 नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ IV 40
 yaḥ śāstravidhimutsrjya vartate kāmakārataḥ |
 na sa siddhimavāpnoti na sukhaṁ na parāṁ gatim || XVI 23
 ajñāścāśraddadhānaśca saṁśayātmā vinaśyati |
 nāyaṁ loko'sti na paro na sukhaṁ saṁśayātmanaḥ || IV 40

To be deprived of the oblations is a very serious calamity for those who have passed away and to deprive them of those oblations is a very serious crime on the part of those who are bound to offer them. It is not therefore strange that

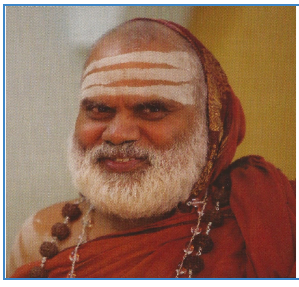
Arjuna contemplates with horror the prospect of the ancestors having to remain without these oblations in case the women get polluted and there is consequent confusion of castes.

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
 पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ I 41
 स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ I 40
 saṁkaro narakāyaiva kulaghñānāṁ kulasya ca |
 patanti pitaro hyeṣāṁ luptapiṇḍodakakriyāḥ || I 41
 strīṣu duṣṭāsu vārṣṇeya jāyate varṇasaṁkaraḥ || I 40

What shall we say of the mad courage of our modern "reformers" who are bent upon creating confusion of castes and on the wanton pollution of the purity of the castes by relaxing the rules of marriage and by encouraging promiscuous unions?

The Gita does not describe in detail the two paths leading to the higher regions nor the landmarks on the way nor even about the condition of the soul in the course of the transit there or in the course of its return back to earth. All these are to be found in the Upanishads and are discussed in the Fourth Chapter of the Brahmasutras.

4. The Realised Soul



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A word about the Yogi about whom it was said above that he never returns here, as he is not concerned with either of the paths which can take him to higher regions. Such a status is not easy to attain. Even turning towards God with all earnestness requires a purging of sins by the performance of meritorious acts and freedom from being affected by the pairs of opposites like heat and cold, hunger and thirst, and pain and pleasure.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ VII 28
yeṣāṃ tvantagataṃ pāpaṃ janānāṃ puṇyakarmaṇām |
te dvandvamohanirmuktā bhajante māṃ dṛḍhavrataḥ || VII 28

It is only after repeated births and repeated sustained effort in everyone of such births he gets purified of his defects.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धः ततो याति परां गतिम् ॥ VI 45
prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ |
anekajanmasaṁsiddhaḥ tato yāti parāṃ gatim || VI 45

He then gets the realisation that everything is but God.

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