



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

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Prārthanā

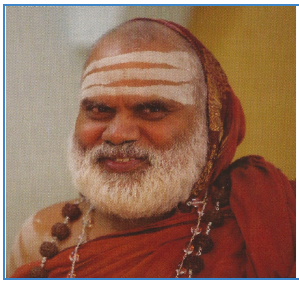


ॐ ॥ नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतं सपर्यत ।
दूरेद्धे देवजाताय केतवे दिवस्पुत्राय सूर्याय शंसत ॥
(ऋग्/१०/३७/१)

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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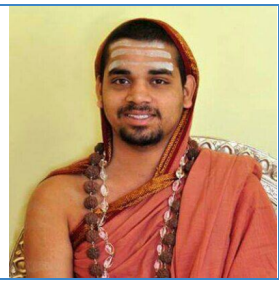


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Acharya Sandesham = 1

The Jagadguru blessed the gathering with an Anugraha Bhashanam that commenced with highlighting the greatness of Sri Adi Shankaracharya who incarnated to rejuvenate Sanatana Dharma. The Jagadguru explained that one must be amazed at the fact that the Acharya had mastered the Vedas at the age of 8. In the present days, people do not even perform Upanayanam for their child when he reaches the age of 8. Even if the parents take interest and get the Upanayanam of the child performed at the age of 8, it is not common to see that child perform even Sandhya Vandanam. Supposing that the child does do Sandhya Vandanam, it is rarer to see such a child study the Vedas. Even in such a rare case, the 8-year child has only begun the study of the Vedas. However, Sri Shankara had mastered the Vedas at that young age. By the age of twelve, He had mastered the Shastras. How many twelve-year olds can even name the Shastras these days? By the age of 16, Sri Shankaracharya had written His Bhashyas. These include the Bhashyas on the Upanishads, Bhagavad Gita, Vishnu Sahasranamam, Lalita Trishati, Hastamaleekya, Adhyatma Patala etc. Today, it appears impossible to master His Bhashyas irrespective of one's age. New insights dawn every time one reads the Bhashyas. After the age of 16, the Acharya travelled the length and breadth of the country and spread Dharma and the tenets of Vedanta. With great foresight, the Acharya felt that His efforts may prove futile if there were none after Him to carry on the mission. He hence established four Amnaya Peethams in the four directions of the country. He ascended the Sarvajna Peetham not because He desired to do so. The Sarvajna Peetham has four entrances in the four directions and Sarvajnas (all-knowing) from the other directions had already opened the respective doors earlier. Sri Adi Shankaracharya ascended the Peetham only to open the southern door to the Sarvajna Peetham.



Sri Adi Shankaracharya stresses on the need to realize the importance of the human birth. The Shastras say that there are 8.4 million different species in existence. What if you were to take birth as a lifeform belonging to any of the remaining 83,99,999 species? Would it be



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possible to work towards fulfillment in life then? Realizing thus the importance of human birth, the Jagadguru stressed upon the need to start performing actions without any desire for their results. This kind of attitude of Nishkaamy Karma destroys the impurities of the mind and makes one fit for understanding Vedanta. Even to get this attitude one needs God's Grace. The Jagadguru also underlined the importance of Japa Yajna by pointing the verse from the Gita (यज्ञानां जपयज्ञोऽस्मि) (**yajñānām japayajñō'smi**) and asked everyone to chant the names of God.

[2012, Vijaya Yatra :Selam] Source : www.vijayayatra.sringeri.net

Acharya Sandesham = 2

The Jagadguru said that we regard people related to us or our friends as those who will help us in times of difficulty. But the Shastras opine that a person's true friend is none but himself – “आत्मैव ह्यात्मनो बन्धुः” “**ātmaiva hyātmanō bandhuḥ**” The Shastras say that it is only one's own Dharma that brings about some transformation in the situation. And the fruits of one's own actions are beneficial only if the actions are Dharmic. Thus Dharma and Adharma are indeed man's real friend and foe. And since both Dharma and Adharma are put forth into action by man, man is his own friend or foe. Hence one must never attribute one's own joy or suffering to be the result of others but to one own's actions. The Shastras hence say that happiness and sorrow are not bestowed upon us by anyone, and to think so is foolishness –

सुखस्य दुःखस्य न कोपि दाता ।

परो ददातीति कुबुद्धिरेषा ॥

sukhasya duḥkhasya na kōpi dātā |

parō dadātīti kubud'dhirēṣā ||

Lord Rama was Dharma personified – रामो विग्रहवान् धर्मः **rāmō vighrahavān dharmah**. The Lord needs nothing. He is ever fulfilled and bliss-personified. Then why must even the Lord adhere to Dharma? It is only to show others the importance of Dharma that the Lord in His incarnations such as Sri Rama adhered to Dharma. That is why the Pattabhisheka Sarga of Yuddha Kaanda of Valmiki Ramayanam describes that everyone had the name of Rama on their lips –

रामो रामो राम इति प्रजानामभवत्कथा ।

रामभूतं जगदभूत् रामे राज्यं प्रशासति ॥

rāmō rāmō rāma iti prajānāmabhavatkathā |

rāmabhūtaṁ jagadabhūt rāmē rājyaṁ praśāsati ||

[2012 Vijaya Yatra :Namakkal]

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The Path of Dharma Śāstra

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

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

Question : Who should we be grateful to?



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Swamiji : We should always be grateful to Bhagavan, our parents, guru and the scriptures taught by the guru and remember the rishis who have revealed the Veda mantras to us.

Sri Adi Sankaracharya has reiterated the importance of satsang in Bhaja Govindam

गेयं गीतानामसहस्रं ध्येयं श्रीपतिरूपमजस्रम् ।

नेयं सज्जनसङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥ २७॥

सत्सङ्गत्वे निस्सङ्गत्वं निस्सङ्गत्वे निर्मोहत्वम् ।

निर्मोहत्वे निश्चलतत्त्वं निश्चलतत्त्वे जीवन्मुक्तिः ॥ ९॥

का ते कान्ता धनगतचिन्ता वातुल किं तव नास्ति नियन्ता ।

त्रिजगति सज्जनसङ्गतिरेका भवति भवार्णवतरणे नौका ॥ १३॥

Thiruvalluvar says:

We should never forget the relationship with the pure wise men. We should also not forget those who have helped us in troubled times. We should remember such people all our life; infact we should thank those who have helped us in previous births as well. It is because of our earlier births that we have got the opportunity to study texts like Thirukkural (#107). If someone who we have never done anything for before comes to our help, we should never forget them (Kural #101). Valluvar has also said that one should never forget people who have extended timely help and those who have helped without any expectation of return (Kurals# 102 and 103). Their help is greater than this world, the heaven, and the sea.

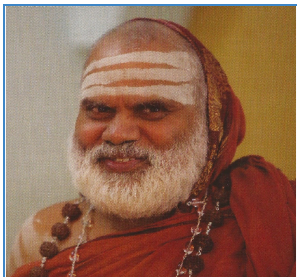
Question : How can we measure the help we receive and express our gratitude?

Swamiji : When it comes to guru and parents, the best way to express our gratitude is by offering them our sincere namaskarams.

Wise men who know the importance of help will consider even a small favour received as a big blessing (#104).

Such wise men would give back based on their capacity to give than to calculate what they received (#105). It is clear that one should look forward to opportunities to give back to those who have helped them. It is said that the measure of one's service is the happiness of the recipient (not the unconditionality, timeliness, or what we gave).

Question : What if the person we are grateful to stabs on our back?

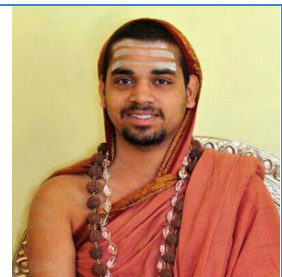


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Swamiji : If the same person has done us good and bad, kural #108 tells us what to do with each type of action of that person.

- We should not forget the help received. It is not dharma/ punya to do so.
- If someone has done us some bad, we should forget the bad deed then and there understanding that it is out of their ignorance.

Even if one does what will take away our life, remember their good deed and be grateful (#109). That will help forget their bad deeds.

It is good for us to forget the bad deeds of others, even if one has only done us bad. It is for us to tune the way we think. It is not for us to question others' dharma. If someone has always done us bad, they will suffer the result. Infact, we should pray even for our enemies, forgiving their ignorance.

People keep on changing. Like a tailor measures us everytime considering that our measurement may have changed, we may like to consider that the person may have changed for the better. Such positive thinking will keep our mind peaceful.

Question : What if one is not grateful?

Swamiji : Manu Bhagavan says in Manusmriti - कृतघ्ने नास्ति निष्कृति - there is no atonement for one who has forgotten gratitude. Valluvar presents the same thought in Thirukkural also. One may forget any dharma but not gratitude.

It is interesting to note that both कृतघ्नता mean that we should recognise the people who have helped us. All of us may have so many people who have helped us throughout our lives. Let us make it a practice to remember all of them and include them in our prayers. In our culture, every day is a Thanks giving day. Our scriptures have designed a way to start with thanking our parents, guru, rishis in our daily prayers.

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

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||vidura nīti:||
||विदुर नीति:||



वरप्रदानं राज्यां च पुत्रजन्म च भारत ।
शत्रोश्च मोक्षणं कृच्छात्रिणि चैकं च तत्समम्
॥- ॥

varapradānam rājyāṃ ca putrajanma
ca bhārata |
śatrośca mokṣaṇam kṛcchātrīṇi
caikaṃ ca tatsamam ||- ||

Verily, O Bharata, liberating a foe
from distress, alone amounteth in point
of merit, to these three taken together,
viz., conferring a boon, acquiring a
kingdom, and obtaining a son.

भक्तं च भजमानं च तवास्मीति वादिनम् ।
त्रीनेतान् शरणं प्राप्तान्विषमेऽपि न सन्त्यजेत् ॥- ॥
bhaktaṃ ca bhajamānam ca tavāsmīti vādinam |
trīnetān śaraṇam prāptānviṣame'pi na santyajet ||- ||

These three should never be forsaken even in imminent danger, viz., a follower, one who
seeks protection, saying,--I am thine,--and lastly one who hath come to your abode.

चत्वारि राज्ञा तु महाबलेन वर्ज्यान्याहुः पण्डितस्तानि विद्यात् ।
अल्पप्रज्ञैः सह मन्त्रं न कुर्यान् न दीर्घसूत्रैरलसैश्चारणैश्च ॥ ५८ ॥
catvāri rājñā tu mahābaleṇa varjyānyāhuḥ paṇḍitastāni vidyāt |
alpaprajñaiḥ saha mantram na kuryān na dīrghasūtrairalasaishcāraṇaiśca || 58||

Learned men have declared that a king, although powerful, should never consult with these
four, viz., men of small sense, men that are procrastinating, men that are indolent, and men that
are flatterers.

(continues...)

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Yaksha Prashna

यक्षप्रश्नः

पश्यामि बहुलान्नाजन्वृक्षानुदकसंश्रयान् ।

सारसानां च निर्हादमत्रोदकमसंशयम् ॥८

paśyāmi bahulānrājanvṛkṣānudakasamśrayān |

sārasānāṃ ca nirhrādamatrodakamasamśayam ||8

'O king, I see many trees that grow by the water-side, and I also hear the cries of cranes. Therefore, without doubt, water must be somewhere here.'

ततोब्रवीत्सत्यधृतिः कुन्तीपुत्रो युधिष्ठिरः ।

गच्छ सौम्य ततः शीघ्रं तूर्णं पनीयमानय ॥९

tatobravītsatyadhṛtiḥ kuntīputro yudhiṣṭhiraḥ |

gaccha saumya tataḥ śīghraṃ tūrṇa paṇīyamānaya ||9

Hearing these words, Kunti's son Yudhiṣṭhira, firm in truth, said, 'O amiable one, go there and fetch water in these tension!'

नकुलस्तु तथेत्युत्क्त्वा भ्रातुर्येष्ठस्य शासनात् ।

प्राद्रवद्यत्र पानीयं शीघ्रं चैवान्वपद्यत ॥ १०

nakulastu tathetyutkvā bhrāturyeṣṭhasya śāsanāt |

prādravadyatra pāṇīyaṃ śīghraṃ caivānvapadyata || 10

Saying, 'So be it, at the command of his eldest brother Nakula quickly proceeded towards the place where there was water and soon came upon it.'

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FOUR TYPES OF HUMAN GOALS

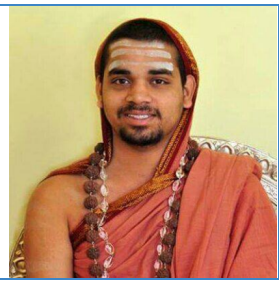


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Introduction TO Vedānda (The Vedic View and Way Of Life)

(by His Holiness Swami Paramarthananda)

Chapter - 1

PURUṢĀRTHA

FOUR TYPES OF HUMAN GOALS

1. ARTHA (Wealth)

The first type is called artha, all types of wealth, moving or non-moving, i.e., all forms of wealth which are meant for one's own security so that the person can safeguard himself from diseases, suffering and even death. So artha can be translated as all types of security to free myself from troubles like hunger, thirst etc. This is security to free myself from insecurity. In fact, every human being fundamentally wants to make sure that his life is not threatened and that he can survive. That is why they call this goal the basic need for food, clothing and shelter. Food is for the protection of life, because without eating I cannot survive. Clothing is again for protection from the weather, dust or any external danger. Shelter once again is for protection. So every human being will first ask for freedom from pains and threats called duḥkha-nivṛtti in Sanskrit. Duḥkham means all kinds of pains and nivṛtti means freedom. This is the first goal. But the only difference is that an animal pursues that purely instinctively, but a human being does it thoughtfully.

If you analyze food-clothing-shelter pursuit itself, you will see that animals eat the same food or similar type of food all the time whereas a human being relishes many types of dishes. He eats with a spoon, fork, etc. And how many different types of vessels, tables and cups! So even though an animal also seeks food like a human being, there is sophistication about it in the case of the latter.

Similarly shelter. Animals build their shelter basically in the same form - anthill, honeycomb, bird's nest etc. A human being on the other hand builds newer and newer types of houses. This also comes under 'artha'.

A similar refinement and sophistication can be seen in clothing also. All these come under the first puruṣārtha namely artha. Now, once I have security through food, clothing, and shelter, I no longer feel threatened. I have a simple basic human life. So duḥkha-nivṛtti is now over. There is no more pain, or threat, or fear coming from outside.

2. KĀMA (Entertainment)



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My next interest in how to enjoy life, i.e., sukhaprāpti. I listen to music, or watch TV. When I do not like TV programs, I go to a VCR. Thus, recreation, or pleasure - hunting is the next pursuit of a human being. But any entertainment or enjoyment comes only after artha. In other words, I look for pleasure only after my security is taken care of. Therefore the second puruṣārtha is called karma, i.e., source of pleasure, entertainment, or recreation.

3. PUṆYAM (the Invisible Favourable Factor)

The third puruṣārtha is called Dharma or Puṇyam. This is because there is a belief in rebirth in Indian culture. There is an acceptance of past birth, and there is a belief in future birth, even though one does not know the details. And a believer in future birth is interested in the well-being of the next birth also. I am providing for my post-retirement life, because I believe that I will survive until then. I also have an unconscious fear that my children may not take care of me. As this fear is on the increase nowadays, old-age homes are also on the increase. Therefore, even though I spend money on my children, I want to keep some for my old age too. In the same way, if I believe in a birth after this, I am interested in the well-being of that life also. And, for the well-being of that life, whatever I have to acquire, I work for it. We are not considering the non-believer here. He may not bother about the next birth. We are talking about the believer. He has a third puruṣārtha - dharma or puṇyam that is meant for the well-being of the next janma. Puṇyam is the invisible (adr̥ṣṭa) result gained through noble activities prescribed in the scriptures.

arthā gr̥he nivartante śmaśāne mitrabāndhavāḥ
sukṛtaṃ duṣkṛtaṃ caiva gacchantam anugacchati

What happens at the time of death? Our scriptures say artha gr̥he nivartante, that is, all the wealth I have acquired is left behind at home. Śmaśāne mitrabāndhavāḥ — friends and relatives are left behind at the cremation - ground. Then the question is who follows the jiva (the individual) after death? Neither money nor relatives. Then what follows? Sukṛtaṃ duṣkṛtaṃ caiva gacchantam anugacchati. Only the puṇyam and pāpam, which one acquires during one's life, follow one to determine the next janma. And, those who believe in these puṇyam and pāpam naturally want to accumulate sukṛtaṃ or puṇyam. Therefore, puṇyam becomes the third puruṣārtha.

If you analyze, almost all the people in the world are working for these three only. After pursuing these three for sometime, an intelligent and sensible human being who has learnt from experience, will find that these three human goals have certain innate limitations or dosas.

(Continues...)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER IX LIFE AFTER DEATH

4. The Realised Soul



बहूनां जन्मनां अन्ते ज्ञानवान् मां प्रपद्यते।

वासुदेवः सर्व इति स महात्मा सुदुर्लभः ॥ VII 19

bahūnām janmanām ante jñānavān māṁ prapadyate|

vāsudevaḥ sarvaṁ iti sa mahātmā sudurlabhaḥ || VII 19

When he thus recognises the underlying Reality in all, he has "conquered", risen above, all creation even here, even now, even though still embodied, even though he may be seen functioning as a part of that creation.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्माणि ते स्थिताः ॥ V 19

ihaiva tairjitaḥ sargo yeṣāṁ sām्यe sthitaṁ manaḥ |

nirdoṣaṁ hi samaṁ brahma tasmād brahmāṇi te sthitāḥ || V 19

Having become Brahman himself, he attains the bliss of Brahman, his happiness, his delight and his light being all within himself.

योऽन्तः सुखोऽन्तरारामः तथाऽन्तज्योतिरेव च।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ V 24

yo'ntaḥ sukho'ntarārāmaḥ tathā'ntajyotireva ca|

sa yogī brahmanirvāṇaṁ brahmabhūto'dhigacchati || V 24

As he has risen above the three Gunas, he is free now from birth, death, decay or other sorrow and has become immortal.

गुणानेतान् अतीत्य त्रीन् देही देहसमुद्भवान्।

जन्ममृत्युजरादुःखैः विमुक्तोऽमृतमश्नुते ॥ XIV 20

guṇānetān atītya trīn dehī dehasamudbhavān|

janmamṛtyujarāduḥkhaiḥ vimukto'mṛtamaśnute || XIV 20



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It does not matter in the least that the body lingers on for a while till the Karma that gave it birth exhausts itself, for the Self seemingly embodied there being the same as the supreme Self is beginningless and free from decay, transcending all Gunas which alone seemed to circumscribe him, is no longer an actor nor is affected by its resultants, virtue and sin, pleasure and pain.

अनादित्वात् निर्गुणत्वात् परमात्माऽयं अव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ XIII 32
anāditvāt nirguṇatvāt paramātmā'yaṁ avyayaḥ |
śārīrastho'pi kaunteya na karoti na lipyate || XIII 32

When he is free from bondage even when he is seen to be embodied, it needs no saying that when the embodiment drops off he is free for ever after, as he is one with the Absolute.

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