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Prārthanā



अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया।

समिद्धः शुक्र आहुतः ॥

ऋगू./6/16/34

agnirvrtrāṇi jaṅghanad draviṇasyurvipanyayā|

samiddhaḥ śukra āhutaḥ ||

ṛgū./6/16/34

As the fire produced by the sun destroys clouds, in the same way the commander of the army, who desires the victory of the nation, when asked to fight against the enemies, should destroy them by being glorious with his approach.

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Acharya Sandeshah = 1

In His Anugraha Bhashanam, the Jagadguru said that we regard people related to us or our



(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji in Namakkal on March 10, 2012 Vijaya Yatra)

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 hyātmano 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 kopi dātā |



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paro dadātīti kubuddhireṣā ||

Lord Rama was Dharma personified – रामो विग्रहवान् धर्मः. **rāmo 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 ॥
rāmo rāmo rāma iti prajānāmabhavatkathā |
rāmabhūtaṁ jagadabhūt rāme rājyaṁ praśāsati ||

[March 10, 2012, Vijaya Yatra : Namakkal]

Source : <https://vijayayatra.sringeri.net/archiveyatra/namakkal-march-10-2012/>

Acharya Sandeshaḥ= 2

The Jagadguru in His Anugraha Bhashanam delved upon some of the instructions given by Sri Adi Shankaracharya to better oneself. The Jagadguru said a person engaging in charity must never think, “What publicity will I get out of the charity?” One must perform charity without expecting anything in return. Such an attitude is indeed very rare. If one expects something in return, it is equivalent to desiring difficulties for oneself. This is because the charity can be returned only when the donor begins to suffer and is in need of something.

The Jagadguru next talked about the importance of humility. Some turn out to be very well learned. But they harbor a feeling of superiority. Humility must be in proportion to the extent of learning. One only needs to understand the example set by Sri Adi Shankaracharya, when Bhagavan Veda Vyasa came in the guise of an elderly Brahmana. The Brahmana said to the Acharya – “I hear that you have written a Bhashya on the Brahma Sutras, Will you provide an answer to a question and explain a Sutra?”. The disciples were angered that their Acharya was being questioned thus, but the Acharya said – “सूत्रार्थविद्भ्योऽस्तु नमो गुरुभ्यः, सूत्रज्ञताऽहंकृतिरस्ति नो मे तथापि यत्पृच्छसि तद्ब्रवीमि ।” “**sūtrārthavidbhyo’stu namo gurubhyaḥ, sūtrajñatā’haṁkṛtirasti no me tathāpi yatpṛcchasi tadbravīmi** |” – “There are many who know the meaning of Bhagavan Veda Vyasa’s Brahma Sutras, and I salute them all. I do not hence claim to be the sole person to know the meaning of the Sutras of Veda Vyasa. Yet I shall answer whatever be your question.” Such was the humility exhibited by Sri Bhagavatpada



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despite His being at the pinnacle of learning. Hence one should have the humility to answer any



question, however learned one may be.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji in Bhavani on March 11-12, 2012 Vijaya Yatra)

The Jagadguru added that the Shastras say – न कश्चिन्नापराध्यते **na kaścinnāparādhate**– “Everyone commits a mistake at sometime or the other.” Hence one with immense power must have patience, one with wealth must engage in charity, while the learned one must remain humble.

[Bhavani 11-12, 2012 Vijaya Yatra]

Source : <https://vijayayatra.sringeri.net/archiveyatra/bhavani-march-11-12-2012/>



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The Path of Dharma Śāstra

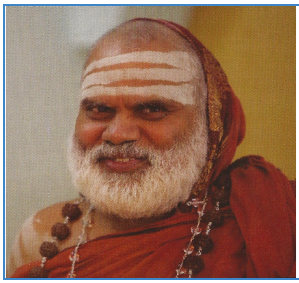
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 : If one practices self-control and humility (adakkam), how does he benefit from it?

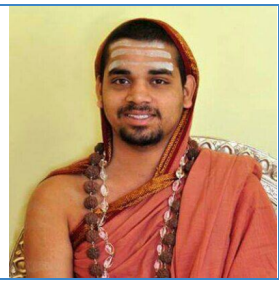


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Swamiji : Noble elders will recognise, appreciate and bless people who know what ought to be known, live dharmically keeping that knowledge in mind and live with humility, self-control and maturity (Kural #123). Their blessings will give greater goodness.

If a person who has learnt what must be learnt (from a proper guru) also keeps the mind calm without anger arising, then dharma devata will support him in being dharmic (#130). Dharma is keeping the thought, word and action aligned and in the right direction.

If one lives with a firm resolve in dharma, without slipping from it, and with humility and forbearance – his greatness is immeasurable and loftier than the mountain (#124).

Adakkam (humility & restraint) will give svargam after life. This world itself will become a deva lokam for a person with adakkam. (#121)

The opposite of adakkam is adangaamai will definitely send one to hell. Even in this earth, it will disturb such a person and the ecosystem around.

Question : When there is so much in this world to enjoy, why should we keep control over our senses?

Swamiji : As diet, discipline in work, exercise and rest protect the body, practice of humility & self control are important values to protect the mind and to ensure the wellness of the jiva in the human body (#122).

If one withdraws the five sense organs and resolves them in the mind, like a tortoise pulls its limbs into its shell, it will protect him in several births. Sri Thiruvalluvar says: in #126

By using the word 'aatrin' which means 'if one does', one can understand that it is difficult and one needs consistent practice.

Such a person is a stitha prajna as described by Sri Krishna in the Bhagavad Gita

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ 58॥ Gita 2

One who is able to withdraw the senses from their objects, just as a tortoise withdraws its limbs into its shell, is established in divine wisdom.

Question : A rich man acts according to his status. Why should he be humble?

Swamiji : One may have all forms of wealth – material wealth, supportive kith and kin, power, name & fame, beauty, etc but there is no point in carrying a complex about these because they are all impermanent.



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Humility is the wealth of all wealth (#125). Humility will help in earning all wealth, maintaining them, and making it beneficial to the next generation. If one has satsang, he will not be proud or pompous. He will express humility (i.e. being free of ego and pride) in his body language itself. He will be approachable and share his wealth with others.

Neeti shatakam says:

भवन्ति नम्रास्तरवः फलोद्गमे नवाम्बुभिर्भूमि विलिम्बिनो घनाः।

अनुद्धताः सत्पुरुषाः समृद्धिभिः स्वभाव एवैष परोपकारिणाम्।।

Being good natured is the characteristic of the benevolent. They are humble even in prosperity just as the trees laden by fruits bend down or as the clouds filled with new water bow towards the earth.

Question : Think before you leap. What is the consequence if this is not followed?

Swamiji : In a forum, where one must express his ideas, he should speak out boldly and clearly (avai anjamai). One should also be humble, respectful, and patient - that is also important. Some topics may be sensitive to the audience and so, it is important to be aware of that and be alert of what we speak.

योगस्य प्रथमद्वारं वाङ्निरोधोऽपरिग्रहः - Viveka chudamani #367

The first steps to Yoga are control of speech, non-receiving of gifts, entertaining of no expectations, freedom from activity, and always living in a retired place.

We can see that control of speech is the first in the list.

Valluvar says: Even if we cannot control anything, we should control our speech. We should apply filters. Otherwise, we will feel bad after speaking. Also, harsh words will nullify the effect of all the good deeds, and we will accrue paapam. Hurt caused by fire will heal, but not the hurt caused by words (#127-129).

It is important, therefore, for us to be controlled in our expressions – thought, word and deed to earn punyam (merit of good deeds) and not paapam (sins).

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

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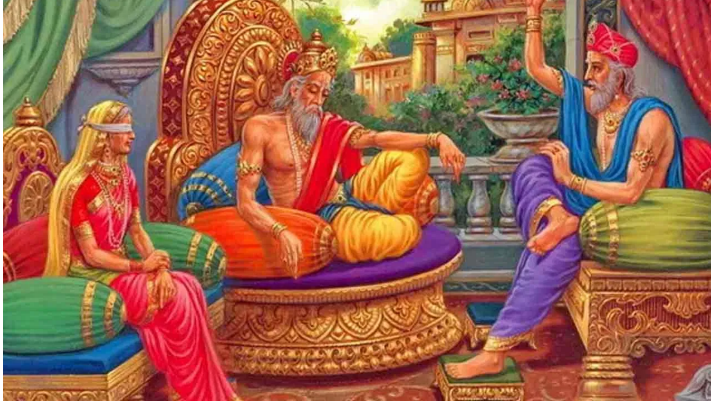


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||vidura nīti:||

||विदुर नीतिः||



चत्वारि ते तात गृहे वसन्तु
श्रियाभिजुष्टस्य गृहस्थ धर्मे ।
वृद्धो जातिरवसन्नः कुलीनः सखा दरिद्रो
भगिनी चानपत्या ॥ ५९॥

catvāri te tāta grhe vasantu
śriyābhijūṣṭasya grhastha dharme |
vṛddho jñātiravasannaḥ kulīnaḥ sakhā
daridro bhaginī cānapatyā || 59||

O my king, crowned with prosperity
and leading the life of a householder,
let these four dwell with thee, viz., old

consanguineous, relatives, high-born persons fallen into adversity, poor friends, and issueless sisters.

चत्वार्याह महाराज सद्यस्कानि बृहस्पतिः ।
पृच्छते त्रिदशेन्द्राय तानीमानि निबोध मे ॥ ६०॥

देवतानां च सङ्कल्पमनुभावं च धीमताम् ।
विनयं कृतविद्यानां विनाशं पापकर्मणाम् ॥ ६१ ॥

catvāryāha mahārāja sadyaskāni bṛhaspatiḥ |
pṛcchate tridaśendrāya tānīmāni nibodha me || 60||
devatānām ca saṅkalpamanubhāvaṃ ca dhīmatām |
vinayaṃ kṛtavidyānām vināśaṃ pāpakarmaṇām || 61 ||

On being asked by the chief of the celestials, Vrihaspati, O mighty king declared four things capable of fructifying or occurring within a single day, viz., the resolve of the gods, the comprehensions of intelligent persons, the humility of learned men, and the destruction of the sinful.

चत्वारि कर्माण्यभयङ्कराणि भयं प्रयच्छन्त्ययथाकृतानि । मानाग्निहोत्रं उत मानमौनं मानेनाधीतमुत
मानयज्ञः ॥

catvāri karmāṇyabhayaṅkarāṇi bhayaṃ prayacchantyayathākṛtāni | mānāgnihotraṃ uta
mānamaunaṃ mānenādhitamuta mānayajñah ||- ||

These four that are calculated to remove fear, bring on fear when they are improperly performed, viz., the Agni-hotra, the vow of silence, study, and sacrifice (in general).



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Yaksha Prashna

यक्षप्रश्नः

स दृष्ट्वा विमलं तोयं सारसैः परिवारितम् ।

पातुकामस्ततो वाचमन्तरिक्षात्स शुश्रुवे ॥११

मा तात साहसं कार्षीर्मम पूर्वपरिग्रहः ।

प्रश्नानुत्क्त्वा तु माद्रेय ततः पिब हरस्व च ॥ १२

sa dr̥ṣṭvā vimalaṁ toyaṁ sārāsaiḥ parivāritam |

pātukāmastato vācamantarikṣātsa śuśruve ||11

mā tāta sāhasaṁ kārṣīrmama pūrvaparigrahaḥ |

praśnānutkvā tu mādreya tataḥ

piba harasva ca || 12



And beholding a crystal lake inhabited by cranes he desired to drink of it, when he heard these words from the sky, 'O child, do not commit this rash act! This lake hath already been in my possession. Do thou, O son of Madri, first answer my questions and then drink this water and take away (as much as thou request).

अनादृत्य तु तद्वाक्यं नकुलः
सुपिपासितः ।

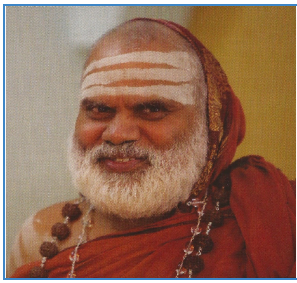
अपिबच्छीतलं तोयं पीत्वा च निपपात ह ॥ १३

anādr̥tya tu tadvākyaṁ nakulaḥ supipāsitaḥ |

apibacchītaṁ toyaṁ pītvā ca nipapāta ha || 13

Nakula, however, who was exceedingly thirsty, disregarding these words, drank of the cool water, and having drunk of it, dropped down dead.

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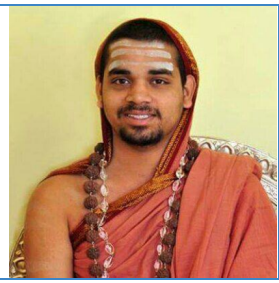


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Introduction TO Vedānda (The Vedic View and Way Of Life)

(by His Holiness Swami Paramarthananda)

Chapter - 1

PURUṢĀRTHA

LIMITATIONS OF THE FIRST THREE GOALS

(1) Pain

What are the limitations in the pursuit of security, pleasure, and punyam? All these pursuits, in spite of being wonderful, have certain limitations, just as a beautiful rose has a thorn. They have both positive and negative consequences. What are these negative aspects? We are well aware of the positive aspects. If we are given money, married life, children, house, relations, traveling etc., we welcome these, as these are enjoyments. Since everybody is after these enjoyments, everybody is aware of the positive aspects very well. Therefore, we need to discuss only the negative aspects here. The first negative aspect is that all these pleasures are mixed with an equal amount of pain or sorrow. They are no doubt pleasurable but they are mixed with an equal amount of pain too. How?

Firstly, acquiring them involves a lot of pain, a lot of effort and a lot of competition. Supposing everyone wants to go to Kodaikanal, what will happen? It will become crowded: there will be water problems, exorbitant rent and an exorbitant rate for everything. Fience, everyone enjoys all right. But when one counts the amount spent on this enjoyment, he/she feels disturbed. There was a person who had built a very big marble house. After seeing it, I said it was a wonderful house. He said, "Swamiji, you say it is a wonderful house, but do you know how much it cost?" So, even though it is wonderful, his mind keeps on thinking about the expenses involved all the time. In other words, acquisition involves loss. There is no gain without the corresponding loss. The higher the gain, the higher is the loss. Loss in terms of money, energy, and so on. Therefore, acquisition involves pain.

With acquisition it is over! No Preservation involves an equal amount of pain. There will be some repair invariably. While repairing, the mechanic makes sure that something else will come under repair before long, Maintenance involves pain,

In spite of maintenance, they are all going to be lost because none of the things are permanent. Therefore, artha is lost, kama is lost, dharma or punyam is also exhausted. If the acquisition is painful, maintenance is more painful and the loss is going to be the most painful. Thus, the first limitation is that the pleasure we derive is always mixed with pain (duḥkhamisritatvam.)

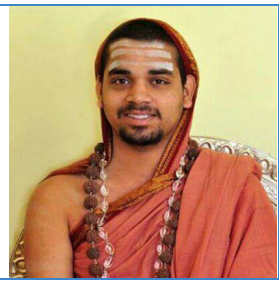


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(2) Dissatisfaction

The second limitation is atṛptikaratvam. Any amount we acquire, we will not be satisfied. With bank -balance of one lakh rupees, I feel insecure. With ten lakh rupees also insecurity continues. In fact, the higher you go, the greater the insecurity. Just think of the expenses involved in the care of the Prime Minister or any Chief Minister. They have all things to make their life comfortable and pleasurable. But they require more security. Thus, dissatisfaction or discontentment is the second defect.

The story of Yayati comes in the Mahābhārata. After growing old, Yayati wanted to enjoy the pleasures of youth. He was given a peculiar boon by which he could exchange his old age with anybody's youth. Yayāti did so several times. At the end of it all he said, "Even though I have gone through all of them, there is no satisfaction." So he threw away everything and went to the forest for doing penance. Thus in spite of repeated enjoyment, there is dissatisfaction.

As a child, I thought I will be satisfied when I become a young man. As a young man I thought everything will be fine once I get married. Once married, I feel that life with children will be wonderful. Afterwards we want the children to get settled in life. Thus, this goes on and on. The satisfaction I am waiting for never comes.

(3) Dependence

The third doṣa is bandhakatvam. This is when one becomes addicted to things or dependent on them. For security I depend on external factors; for enjoyment or entertainment I depend on external objects. For enjoyment in the next janma also I depend upon puṇyam. Thus, I am always dependent on external factors. As artha, kāma and puṇyam are external factors, I will become addicted to them by depending on them. They are like some of the drugs or steroids, which make me dependent on them once I get addicted to them.

Now, when I become more and more dependent, am I becoming free or am I becoming bound? I am becoming more and more bound as I am pursuing these. Without them I cannot be comfortable, happy, secure, or full. This limitation is bandhakatvam, having the nature of causing dependence.

Most people, shortsighted as they are, ignore these doṣas and pursue them. However, there are a few intelligent people who realize that though these appear wonderful, they have these three limitations. These people look for the fourth puruṣārtha, the fourth goal called mokṣa. (Will Continue...)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER IX LIFE AFTER DEATH

5. The First Step



As the very first step in the ladder leading to such a realisation, we must learn to control our emotions and see that we are not carried away by them. Otherwise, we shall be like a rudderless boat in mid-ocean likely to be tossed here and there aimlessly and at the mercy of every passing wind.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ II 67

indriyāṇāṃ hi caratāṃ yanmano'nuvidhīyate|

tadasya harati prajñāṃ vāyurnāvamivāmbhasi || II 67

In the early stages, it is but natural for the senses to be attracted or repulsed by certain objects but it does not mean that we must remain slaves to such attraction or repulsion. When we know that they are obstacles in the way of spiritual progress, we must keep them under check. (Will Continues..) Our Mail ID : Info@voiceofjagadguru.com

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