

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Prārthanā



ॐ ॥ इह प्रियं प्रजायै ते समृध्यतामस्मिन् गृहे गार्हपत्याय जागृहि।
एना पत्या तन्वं सं स्पृशस्वाथ जिर्विर्विदथमा वयांसि ॥

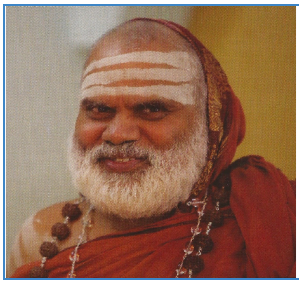
अथर्व/14/1/21

om ॥ iha priyaṃ prajāyai te samṛdhyatāmasmin gr̥he gārhapatyāya jāgr̥hi।
enā patyā tanvaṃ saṃ spṛśasvātha jirvirvidathamā vayāṃsi ॥

atharva/14/1/21

My dear newly married one! You have come here to this house to flourish with your children, carry on the duties of a house-holder efficiently and enjoy by having contact of your body with your husband and in this way live a full life.

Our Mail ID : Info@voiceofjagadguru.com

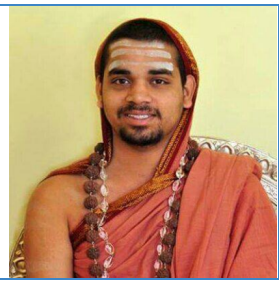


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



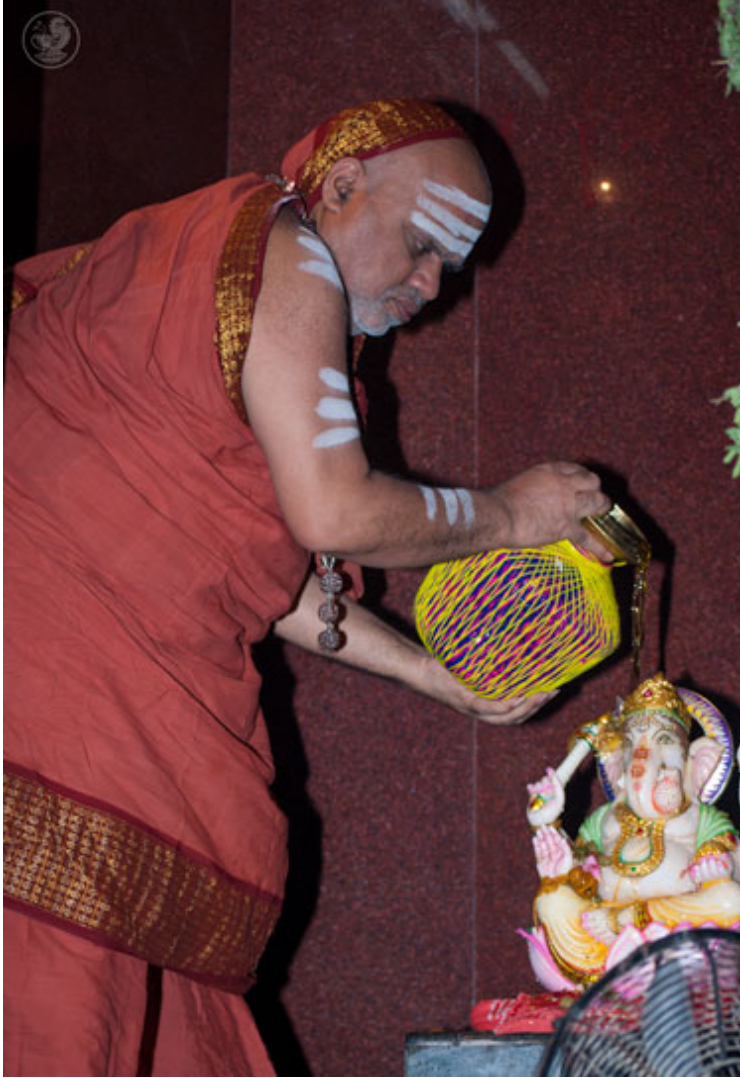
CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Acharya Sandesham = 1

Jagadguru mentioned about the relationship between the Acharyas and

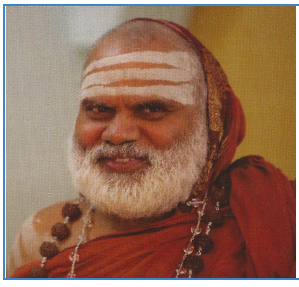
Gobichettipalayam. The Jagadguru mentioned that while He and His Guru had graced Gobichettipalayam many times, His Parameshti Guru, Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji had observed Chaturmasya at Gobichettipalayam in 1907 after setting out from Sringeri towards Kalady, and His Parama Guru, Jagadguru Sri Chandrashekhara Bharati Mahaswamiji had observed Chaturmasya at Gobichettipalayam in 1924.



(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji in Gobichettipalayam on March 12-15 ,2012 Vijaya Yatra)

On 14th March, the Jagadguru did the Prasthishta Kumbhabhisheka of Lord Mahaganapati, Sri Adi Shankara and Goddess Sharada at the new Shankara Math. Blessing the gathering with an Anugraha Bhashanam, the Jagadguru said

that human birth is extolled in the Shastras because only humans have the capacity to adhere to Dharma. It is natural to question what constitutes Dharma and how one can be a Dharmika. One has to follow certain principles to be a Dharmika. The Mahaswamiji said one should never be proud of one's wealth, youth, education or power. Have we not seen people, who were once



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

healthy, fall down to being ordinary citizens? Bhima's pride in his power was humbled when he tried in vain to move the tail of Hanuman, who had assumed the form of an elderly monkey.

If one is an Astika (one who has faith in the Vedas, existence of God, Dharma, the existence of other lokas, and in rebirth), one must engage in charity. The Shastras say,

यद्ददासि विशिष्टेभ्यः यदश्नासि दिने दिने ।
तत्ते वित्तमहं मन्ये परमन्यस्य रक्षसि ॥
yaddadāsi viśiṣṭebhyaḥ yadaśnāsi dine dine |
tatte vittamaham manye paramanyasya rakṣasi ||

“Only that wealth which is given as charity or is enjoyed can be classified as yours. You only serve as a protector of all other wealth even if you think it is yours.”

We arrange a number of offerings for the worship of the Lord. The Lord needs none of these. However, our offerings are for our own good. Charity too ultimately results in our Shreyas. Man enters the world with no possessions, and leaves the world too so. Hence it is wise to use all that is acquired between birth and death in service of man and towards meritorious deeds. The Shruti (Veda) says

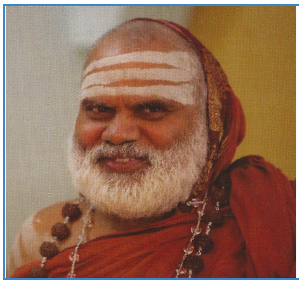
मोघमन्नं विन्दते अप्रचेताः । सत्यं ब्रवीमि वध यित्स तस्य । नार्यमणं पुष्यति नो सखायम् । केवलाघो भवति केवलादी ।

moghamannaṁ vindate apracetāḥ | satyaṁ bravīmi vadha yitsa tasya | nāryamaṇaṁ puṣyati no sakhāyam | kevalāgho bhavati kevalādī | – “If one does not use his wealth in the service of man or God, he incurs sin.”

Even when engaging in charity or good deeds, one must never publicize it as the Shastras says “धर्मः क्षरति कीर्तनात्”. “**dharmaḥ kṣarati kīrtanāt**”. Does not the Lord know when you perform charity?

[2012, Vijaya Yatra :Gobichettipalayam] Source :

<https://vijayayatra.sringeri.net/archiveyatra/gobichettipalayam-march-12-15-2012/>



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Acharya Sandesham = 2

“धर्मो रक्षति रक्षितः” “**dharmo rakṣati rakṣitaḥ**” – Dharma protects one who has protected it. “Protection of Dharma” means “adherence to Dharma”. When one says “Dharma protects”, this means that Dharma leads to happiness.

It is said “रामो विग्रहवान् धर्मः” “**rāmo vigrahavān dharmah**” – Rama is Dharma personified. Dharma took the form of Rama and moved about in this world. His behavior with his friends, brothers and even servants and attendants are exemplary. Despite Sri Rama’s displaying such ideals, seldom do people follow his example. Even when his enemy’s brother came to him seeking refuge, Sri Rama said, “I will give refuge even to my enemy if he seeks refuge in me.”



(Jagadguru
Śankaracārya His
Holiness
Mahāsannidhānam
Śrī Śrī Śrī Bhārati
Tīrtha Mahāswāmiji
in Satyamangalam
on March 15-16
,2012 Vijaya Yatra)

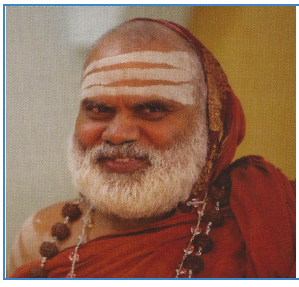
The Jagadguru
mentioned that
His Parameshti
Guru had graced
Satyamangalam
120 years back.

His Paramaguru and Guru had also graced the place, and He too had performed the Prathishta of Bhagavatpada Shankaracharya in 1992 at Satyamangalam.

[2012 Vijaya Yatra : Satyamangalam]

Source : <https://vijayayatra.sringeri.net/archiveyatra/satyamangalam-march-15-16-2012/>

www.vijayayatra.sringeri.net

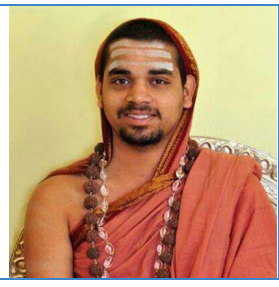


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

The Path of Dharma Śāstra

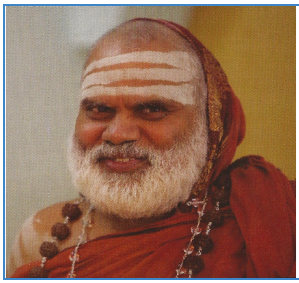
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 : Speaking what does man accrue great sin?

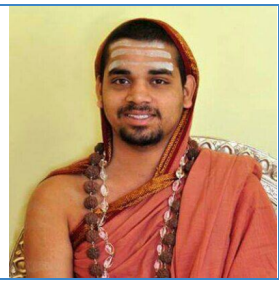


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Swamiji : Speaking harsh words, speaking lies, backbiting and speaking useless words without purpose – man accrues sin.

pāruṣyamanṛtaṃ caiva paśunyaṃ cāpi sarvaśaḥ |

asambaddhapralāpaśca vāñmayam syāccaturvidham || 6 ||Manu smriti 12

Question : What makes one criticise others behind their back?

Swamiji : Finding fault in others is our fault. Finding fault with others and not appreciating them for their merits crops from jealousy. Everyone has good and bad qualities - choosing to speak about their good qualities is good for everyone. Speaking about the bad qualities in one's absence, while appreciating their good qualities in their presence, tantamounts to betrayal.

Those who do not have a pure mind and understand the benefit of sharing good words which is essential to be congenial with everyone, split even relatives and make them enemies by backbiting (Thirukkural #187). Those who backbite will not have friends and not let others around live in a friendly manner. It is a great sin to create divide among relatives and friends. We should develop the great quality of fostering good relationships.

Even a snake is better than one who backbites because it only poisons the one it bites, but the one who backbites poisons so many minds. (Dharma dipikai)

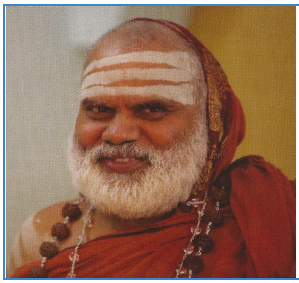
Question : What should I do if I find fault in another?

Swamiji : Don't criticise anyone behind their back. If you want to condition someone, it is better to speak upfront on the face (#184). Dharma sastra does not give us sanction to hurt anyone by harsh speech. However, in the long-term interest of the person one may condition him/ her by telling his/ her defects on the face even if it sounds a bit harsh, as an exception says Thiruvalluvar here.

Everyone has flaws. It is inappropriate to tell the flaws of a friend to the world. If one finds flaws in a friend, they should tell them directly and not tell others. Petty minded people who even spread criticism about their close friends, what will they do to others? - asks Valluvar in Kural #188

Question : How should one overcome the habit of backbiting?

Swamiji : If one had to look at one's own faults as one would see others' faults, it will not accrue any sin to that jiva and to the society. If one takes a critical look at oneself, they will make a mistake and they will have no time to look into or criticise others. One who identifies his own fault will not cause harm to the society. It is said that a king will always get rid of his follies and then point out the corrections required in others, which is fair. That is how we should be.

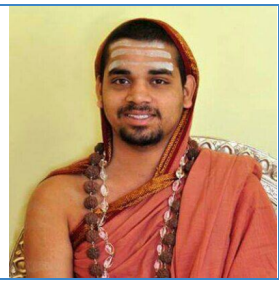


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Someone who criticizes another person behind their back ought to own up to his or her carefully concealed mistake in front of a large gathering. (#186). The very thought of it will prevent one from backbiting. One ought to consider the number of mistakes they have made. There are flaws we are afraid people might see, so we keep them to ourselves. For others, it is the same situation. From that perspective, we will automatically cease criticising other people behind their back. Also, we should remember that if we talk ill of others, others will talk ill of us. What we sow, we reap. If we criticise others, we will be criticised.

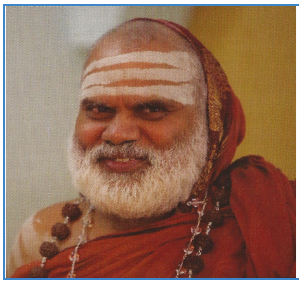
Question : What is the impact of backbiting and avoidance of it?

Swamiji : If one avoids criticising others in their absence/ backbiting, that is praised by the noble - even if he does not appreciate the good deeds of others and even if he happens to do adharma.(#181). Following this rigorously is vaak tapas. Good speaking ethics will ensure wellbeing of the jiva (soul). Good words add to our punyam. For purity of mind there should be purity in words. Backbiting is adharma (unethicality) in speech. If we stop finding fault with others/ backbiting, our mind will become pure and become eligible for moksham (liberation) through study of scriptures. On the contrary, one who backbites nurtures enmity in the heart and pretends outside. By being so, he causes more damage to himself than even to others. Speaking sweetly on the face and backbiting in his absence is worse than making light of dharma (ethics) and not following it. (#182) In kural #183, Valluvar sends a strong message - that one should not backbite or be pretentious. He says: It is better to die than to speak sweetly on the face and backbite in a person's absence.

This should be understood in the right context that the emphasis is not on dying. When one is pretentious, he will face many more issues like fear, enmity of others, criticism of the noble and it accrues sins - Atleast these will be avoided if he dies, says Thiruvalluvar. Backbiting would land him in narakam (hell). The more he backbites, the more the danger of suffering after this life. Losing one's life is better than accruing sins that will tell upon a jiva after life.

Other people in this world bear with such backbiters only because they do not want to incur sin by offending them. This earth is bearing with such mean people who wait to backbite, only because it is the dharma of the earth.(#189) The one who praises another skyhigh in his presence and criticises him awfully in his absence – know him to be mean and do not go by his sugar-coated words (#185). One who backbites loses credibility. Punyam and paapam accrue as a result of thoughts, words and actions. Good thoughts, words and actions create punyam and bad thoughts, words and actions will create paapam. (these are based on 'Puram kooramai' adhikaram of Thirukural including commentaries & related teachings of Pujyasri Swami Omkarananda)

Our Mail ID : Info@voiceofjagadguru.com

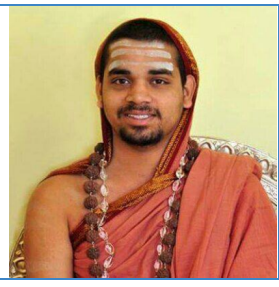


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

||vidura nīti:||

॥विदुर नीतिः॥

पञ्चाग्नयो मनुष्येण परिचर्याः प्रयत्नतः ।

पिता माताग्निरात्मा च गुरुश्च भरतर्षभ ॥ ६२॥

pañcāgnayo manuṣyeṇa paricaryāḥ prayatnataḥ |

pitā mātāgnirātmā ca guruśca bharatarṣabha || 62||

Oh My Majesty, the five fires father, mother, agni, soul and guru should be worshipped with regard by everyone.

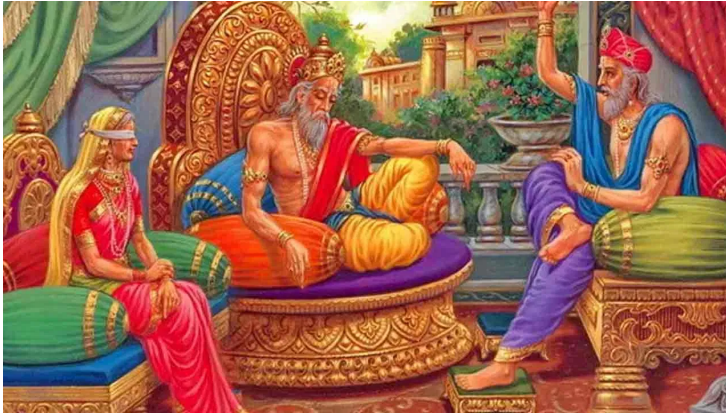
पञ्चैव पूजयँल्लोके यशः प्राप्नोति केवलम् ।

देवान्पितृन्मनुष्यांश्च भिक्षूनतिथिपञ्चमान् ॥ ६३॥

pañcaiva pūjayaṁlloke yaśaḥ prāpnoti kevalam |

devānpitṛnmanuṣyāṁśca bhikṣūnatithipañcamān || 63||

Men attain great fame in this world by serving these five, the gods, the ancestors, humans, beggars, and guests.



पञ्च त्वामनुगमिष्यन्ति यत्र यत्र गमिष्यसि

|

मित्राण्यमित्रा मध्यस्था उपजीव्योपजीविनः ॥

६४॥

pañca tvāmanugamiṣyanti yatra yatra

gamiṣyasi |

mitrāṇyamitrā madhyasthā

upajīvyopajīvināḥ || 64||

Wherever you go, you will be followed by these five — friends, enemies, neutral persons, those who offer refuge and those who take refuge in you

पञ्चेन्द्रियस्य मर्त्यस्य छिद्रं चेदेकमिन्द्रियम् ।

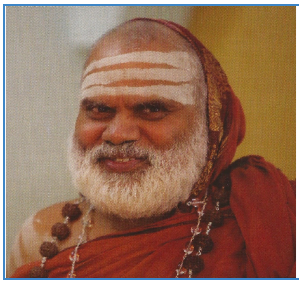
ततोऽस्य स्रवति प्रज्ञा दृतेः पादादिवोदकम् ॥ ६५॥

pañcendriyasya martyasya chidraṁ cedekamindriyam |

tato'sya srahati prajñā dr̥teḥ pādādivodakam || 65||

Of the five senses beholding to man, if one springs a leak, then from that single hole runs out all his intelligence, even like water running out from a cleft leather vessel.
(continues...)

Our Mail ID : Info@voiceofjagadguru.com



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Yaksha Prashna

यक्षप्रश्नः

चिरायमाणे नकुले कुन्तीपुत्रो युधिष्ठिरः । अब्रवीद्भ्रातरं वीरं सहदेवमरिन्दमम् ॥ १४॥

भ्राता चिरायते तात सहदेव तवाग्रजः । तं चैवानय सोदर्यं पानीयञ्च त्वमानय ॥ १५॥

cirāyamāṇe nakule kuntīputro yudhiṣṭhiraḥ |

abravīdbhrātaraṁ vīraṁ sahaddevamarindamam || 14||

bhrātā cirāyate tāta sahaddeva tavāgrajaḥ |

taṁ caivānaya sodaryaṁ pānīyañca tvamānaya || 15||

And seeing Nakula's delay, Yudhishtira the son of Kunti said to Sahadeva, the heroic brother of Nakula, 'O Sahadeva, it is long since our brother, he who was born immediately before you, has gone from here! Do thou, therefore, go and bring back Nakula with water.'

सहदेवस्तथेत्युत्क्त्वा ताम् दिशां प्रत्यपद्यत । ददर्श च हतं भूमौ भ्रातरं नकुलं तदा ॥ १६॥

sahadevastathetyutkvā tām diśāṁ pratyapadyata |

dadarśa ca haṭaṁ bhūmau bhrātaraṁ nakulaṁ tadā || 16||

Sahadeva, saying, 'Okay,' went out in that direction; and coming to the spot, he saw his brother lying dead on the ground.

भ्रातृशोकाभिसंतप्तस्तृषया च प्रपीडितः । अभिदुद्राव पानीयं ततो वागभ्यभाषत ॥ १७॥

मा तात साहसं कार्षीर्मम पूर्वपरिग्रहः । प्रश्नानुत्क्त्वा यथाकामं ततः पिब हरस्व च ॥ १८॥

bhrātr̥śokābhisamtaptatr̥ṣayā ca prapīḍitaḥ |

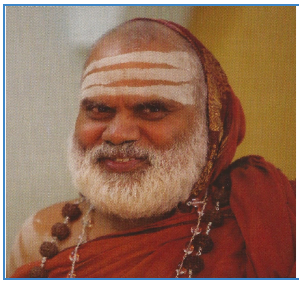
abhidudrāva pānīyaṁ tato vāgabhyabhāṣata || 17||

mā tāta sāhasaṁ kārṣīrmama pūrvaparigrahaḥ |

praśnānutkvā yathākāmaṁ tataḥ piba harasva ca || 18||

And distressed at the death of his brother, and suffering severely from thirst, he proceeded towards the water. At that time these words were heard by him, 'O my child, do not commit this rash act! This lake has already been in my possession. First answer my question, and then drink the water and take away as much as you may require.'

(Continues...) Our Mail ID : Info@voiceofjagadguru.com

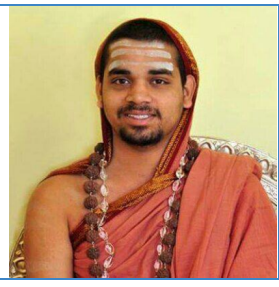


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

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

(by His Holiness Swami Paramarthananda)

Chapter - 1

PURUṢĀRTHA

LIMITATIONS OF THE FIRST THREE GOALS

4. MOKṢA (Inner freedom)

Mokṣa means freedom. Freedom from what? Freedom from all types of dependence on external factors. In other words, I should not depend on any external factor for security. I should discover security in myself, and not in the people around, or on the money I possess. I should discover happiness in myself - ātmanyeva ātmanā tuṣṭaḥ. I should not depend even upon puṇyam for future security or pleasure.

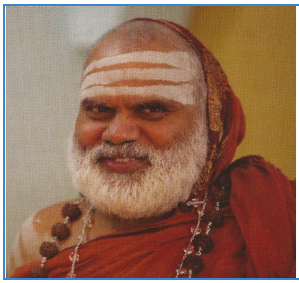
Discovering happiness in myself, discovering security in myself is called mokṣa. What will happen because of this self - discovery? I will no longer depend upon external factors. If I do not depend upon them I need not bother about acquiring them. If they come to me, let them come. If they do not, I don't need them. I do not depend on anything, any person, or any situation. Their arrival is fine; their departure is also fine. This inner freedom is called mokṣa and this is the highest puruṣārtha, the parama-puruṣārtha. This is called parama- puruṣārtha, because there is no further pursuit once this is fulfilled.

The pursuit of dharma-artha-kāma is a permanent struggle. In mokṣa, all the struggles end, because I discover security and joy in myself. The four puruṣārthas can be thus reduced to two basic goals viz. preyas (consisting of dharma-artha-kāma) and sreyaṣ (mokṣa), the apparent and the real goals. We can choose anyone of these two as the primary goal of our life.

Chapter 2

ŚĀSTRAM

In the last chapter, we saw that all human goals can be divided into two: preyas and śreyaṣ. This is the content of our scriptures. Scriptures are called śāstram in Sanskrit. Scriptures are that body of literature which helps a person in the fulfillment of the two goals. We should understand that the scriptures have come only to help humanity, not to bind it, not to create problems to humanity, not to restrict the freedom of humanity. Scriptures have come only to help the human being to fulfill the human goal, and the scriptures do not impose themselves too.

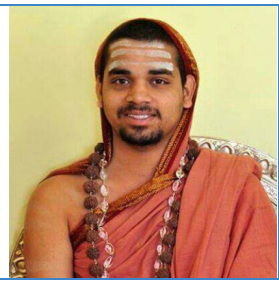


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Scriptures are like the "May I help you?" counters in the railway station. In other words, if we want help, they are ready to provide it. If we are confident of managing on our own, they wish us the best. The person at the counter does not call everyone and advise. The counter is only for those who need help. Similarly the scriptures do not force themselves, but they make themselves available for those who care to seek their help.

What is meant by the word 'śāstram'? Śāsanāt trāyate iti śāstram. That which teaches a human being, and helps him/her is śāstram. 'śās' means 'to teach', 'Trai' means 'to protect'. As the person at the enquiry counter saves the person from a lot of trouble or waste of time, similarly the scriptures save a lot of time and trouble for human beings.

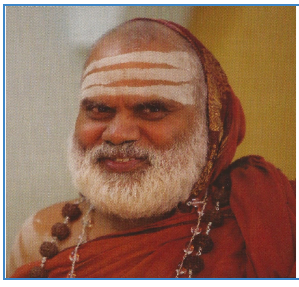
Our śāstram is a voluminous one. In other religions, the scripture is a small one, which you can finish in a day's reading. Perhaps, even one night is enough. Whereas our scriptural literature is a vast one, which we can study for janmas. Even then, we may not complete it.

THE VEDAS: THE PRIMARY LITERATURE

A peripheral view of our scriptural literature will also help us get an idea of the greatness of our ṛsis and forefathers who had worked so much to produce and preserve this vast literature. Of these scriptures, the most important and primary one is called the Vedas. They are the mula-śāstrams or the primary scriptures. The Vedas are four in number - the Ṛg-veda, the Yajur-veda, the Sāma-veda and the Atharvaṇa-veda. According to tradition, the Vedas we have now is incomplete, as many parts of the Vedas have been lost in course of time. We are not able to find some portions that Śaṅkarācārya quotes, because between 'Śaṅkarācārya's time and our time, portions of the Vedas have been lost. Tradition holds that the four Vedas originally had more than thousand branches, of which a few are available today. The existing branches themselves are so voluminous that we are not able to study even one Veda completely. We try to study Gāyatrī as the essence of these Vedas.

Now, who are the authors of these Vedas? According to tradition, the Vedas were not invented by the human intellect at all. They are not considered a human product. In Sanskrit, a human product is called pauruṣeya, that which is the product of human effort. Vedas are not considered to be pauruṣeya. They are considered to be the gift of the Lord. Therefore, they are called apauruṣeya-śāstram, a non-human product. How did the Lord gift the Vedas to the humanity? It is said that the ṛsis served as the media for receiving the Vedas. Each ṛṣi is like a TV set, which is the receiving center, receiving information from the transmission center, which we do not see. Transmission is not from a place on the earth or anywhere local. Transmission is from the Lord Himself. 'Yo brahmāṇam vidadhāti pūrvaṃ yo vai vedāṃsca prahiṇoti tasmai'. Thus, the Vedas were available in the form of 'sabda' or sound or waves and the ṛsis were the qualified people to receive them. The ṛsis received these Vedas and gave them to the entire humanity. Thus was set up as a tradition. And the ṛsis are called mantra- draṣṭāraḥ, the seers of the mantras. The ṛsis are mantra -draṣṭās and not mantra-kartās.

(Continues...)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER IX LIFE AFTER DEATH

5. The First Step



इन्द्रियस्येन्द्रियार्थे रागद्वेषौ व्यवस्थितौ ।
 तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥ III 34
 indriyasyendriyārthe rāgadveṣau vyavasthitau |
 tayorna vaśamāgacchet tau hyasya paripanthinau ॥ III 34

When we know that a thought is surging up in our mind and know at the same time that it is detrimental to us, we must keep it back and prevent it from finding expression. A sustained habit of keeping it back will lead to a stage when the surging itself will stop of its own accord. But how difficult that process is, is shown in the

sequel in the form of a story.

Our Mail ID : Info@voiceofjagadguru.com

Editorial Board		
Sri P A Murali	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
PujyaSri Swami Guruparananda	Hon' Editor	Founder Acharya, Poornalaya & Mentor Sri Swami Chidbhavananda Ashram, Vedapuri, Theni.
Sri B Vijay Anand	Web Director	Coimbatore
Smt B Srimathi Veeramani	Web Asst Director & Chief Editor	Tirunelveli
K M Kasiviswanathan	Hon' Editor	Tirunelveli