



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति ।
स्वर्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥

yo bhūtaṃ ca bhavyaṃ ca sarvaṃ yaścādhiṣṭhati |
svaryasya ca kevalaṃ tasmai jyeṣṭhāya brahmaṇe namaḥ ||

One, Who is managing the past, and the future and Who has control over all the world, only He is the source of the spiritual bliss. Let our salute go to such the greatest Brahma (God).



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Acharya Sandesham

In His Anugraha Bhashanam, the Jagadguru said that people spend the days of lives in various ways. The Shastras state that –

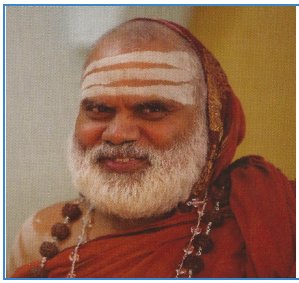
कृतगङ्गोदकस्नानं श्रुतभारतसत्कथम् ।
अर्चिताच्युतपादाब्जं दिनं कल्पशताद्वरम् ॥



(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji at Tiruvananthapuram April 15-18, 2012 Vijaya Yatra)

– That day is deemed purpose in which one takes bath in the Ganga (visits a Tirtha Kshetra), hears to the glories of the Lord in Itihasas such as the Mahabharata, and worships the Lotus Feet of the Lord. A day spent in such pursuits is better than a eon spent otherwise.

The Jagadguru further explained that today, people feel it is a great achievement and their lives have become exalted if they travel abroad. They take pride in saying “I have travelled to Britain thrice, America twice etc.” Gone are the days when people used to consider themselves blessed after a pilgrimage to Tirtha Kshetras such as Kashi, Rameswaram, Badri or Sringeri.

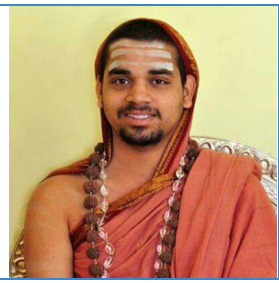


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Remembrance of the Lord and chanting the Lord's Name, rids one's minds of impurities such as anger, greed and prepares one for spiritual Sadhana resulting in the final liberation.

If one does not spend the days in these manner, what is the point of living long? Let not people forget that the life is not about living long but about living purposefully.

The Jagadguru said that the Travancore Maharajas are historically known to have been noble rulers, without forgoing the worship of Lord Ananta Padmanabha even a single day, and ruling through His Grace. The Jagadguru also recalled the strong relationship between Travancore and the Sringeri Sharada Peetham. A number of records in the Peetham are testimony to this relationship. These include a Srimukha written in 1838 by the 32nd Acharya of the Peetham, Jagadguru Sri Narasimha Bharati Mahaswamiji to His Highness Sri Swati Tirunal as well as many letters written by the Maharajas of Travancore including Sri Swati Tirunal (in 1842). Even to this day, an offering is submitted to the Sringeri Jagadguru on behalf of the Travancore Maharajas on the occasion of Chaturmasya Sankalpa on Vyasa Poornima and on Saraswati Puja day during Sharan Navaratri.

This relationship culminated in the early 20th century when His Highness Sri Moolam Tirunal donated lands associated with Sri Adi Shankaracharya in Kalady to the Peetham during the time of Jagadguru Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswamiji. The Maharaja also helped in the construction of temples for Sri Adi Shankaracharya and Goddess Sharada at Kalady.

The Jagadguru said that His Paramaguru and Guru have also visited Thiruvananthapuram to a reverential reception of the Travancore Maharajas. Sri Uthradom Tirunal has stuck to the path shown by his predecessors and shown great respect and devotion whether he visits Sringeri or receives the Jagadguru at Thiruvananthapuram.

The Jagadguru mentioned that the 90-year royal scion has been living a devoted life. Every day of his is filled with purpose as he worships the Lord and has His Darshan. The Jagadguru Specially blessed Sri Uthradom Tirunal.

Camp : Tiruvananthapuram, 2012 Vijaya Yatra.

Link : <https://vijayayatra.sringeri.net/archiveyatra/thiruvananthapuram-april-15-18-2012/>



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

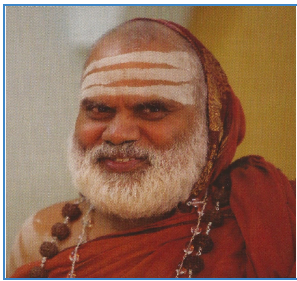
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

The recorded teachings, Q and A sections by Swami Omkaranada Saraswati.



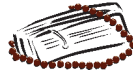
Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Question : What is tapas?

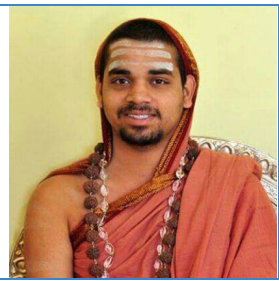


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Swamiji : Tapas is enduring difficulties (such as fasting etc) willingly and not causing difficulty to other living beings. Disciplining the body, sublimating the mind, regulating the senses and being focussed and absorbed in what we do - all form part of tapas. (#1)

Sri Krishna categorises tapas as tapas of the body, speech and mind - sarira tapas, vaak tapas and manasa tapas. (Gita Chap 17 Slokas 14 -16)

- While talking of sarira tapas, He starts with worship of God, guru, wise men and Vedic brahmans. He includes purity (saucham), keeping the body fit and aligned with the mind, restrict indulgence in sense pleasures as well as not harming anyone.
- Vaak tapas is speaking without hurting, mixing lies but pleasantly such that it feels good when recalled.
- Manasa tapas is maintaining tranquility of mind, internal peace, being mindful of quality, quantity and direction of thought, remaining focussed and honest, broad-minded and genuine in relationships.

Question : Who can and who cannot do tapas? Is it not meant only for rishis, munis, renunciates?

Swamiji : All spiritual aspirants should practice tapas – be it a householder (grihasta) or someone who is retiring to undertake spiritual studies (vanaprastha) or renunciates (sanyasis). #3

Valluvar says that one should have done tapas to be able to do tapas (#2). Firstly, one should regulate one's body-mind complex and ensure internal conditioning through practice of karma yoga. (Karma yoga is doing one's duty by setting aside likes and dislikes and offering it to Bhagavan without fixing the mind on the result). Disciplining oneself itself is a tapas(#6). Without practising this, one cannot undertake sanyasa vrtam which is renunciation of all attachments and living a life of total acceptance. One who has so renounced (ahankara-I and mamakara-mine) win over the cycle of births and worshipped by all others (#8,9)

Question : Why should one do tapas sacrificing enjoyment of what Bhagavan has made available to us?

Swamiji : Conditioning the mind by tapas undertaken willingly helps in reducing our craving or complaining when what we wish is not available. For instance, these days gadget fasting is often suggested to avoid addiction.

Tapas can burn away the effect of paapam (sins) and make jnanagni (the fire of knowledge) shine forth like purified gold that has gone through the process of heating. Only a clean mind is qualified for the study of Vedanta (philosophy in scriptures).#7



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Manusmriti says tapas helps remove impurities of the mind and study of scriptures helps understand moksha (Pure consciousness principle): तपसा कल्मषं हन्ति विद्ययाऽमृतमश्नुते.



This should be the goal of tapas. Aruna Prashnam says that a tapasvi earns punya तपस्वी पुण्यो भवति.

Question : We read in the Puranas that tapasvis get special powers. How should one understand and deal with that?

Swamiji : Tapas bestows enormous unseen powers – one can get what one wishes, uplift a friend and destroy an enemy (#4,5).

Jagadguru Śankaracārya His Holiness MahāSannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2012 Vijaya Yatra

The power of tapas will get applied to uplift the dharmic and condition the adharmic. Sri Krishna by His tapobalam aided poor Sudama who was dharmic and would use his resources for furtherance of dharma. Sage Gautama had the power to curse Indra, the head of devas when he slipped from dharma and approached his wife, Ahalya.

Ravana & Hiranyakasipu attempted to use the power of their tapas for kama and krodha and were destroyed.

Sri Krishna says (Gita Chap 17 Slokas 17-19): Tamasa tapas is performed aggressively by harming oneself with an intent to destroy enemies. Rajasa tapas is done to show off oneself as dharmic and punyaavaan and get the respect of a tapasvi. Sattvika tapas is done with complete faith, without desire for artha-kaama and with concentration of mind. This results in purity, peace and happiness for oneself and the society.

We should bear all these in mind, start with regulating ourselves as a tapas taking guidance of the scriptures and competent gurus (sastram and sampradayavit).

(these are based on Thirukural adhikaram on 'Thavam' based on commentaries and the teachings of Pujyasri Swami Omkarananda)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Learn Sanskrit

किञ्चित् वा दध्यन्नस्य भोजनं करोतु । = Eat at least a little curd-rice.	अद्य मधुरभक्ष्यं किम् ? = What sweets have you prepared today ?
बहु मधुरम् । = It is too sweet.	अम्ब, बुबुक्षा भवति । = Mummy, I am hungry.
मम तु इदानीं अतीव बुबुक्षा । = I am very hungry.	भोजनं सिद्धं वा ? शालायाः विलम्बः भवति । = Have you finished eating? It is getting late for school.
भोजनं कृत्वा निद्रां करोतु । = Have a nap after meals.	अस्तु, परिवेषणं करोमि । = Yes, I am going to serve in a minute.
किञ्चित् स्वीकरोतु । = Take a little.	मास्तु, अधिकं भवति । = No, thank you. It is too much for me.
परिवेषणार्थं कियान् विलम्बः ? = Dear, how long do you take to serve ?	यावद् रोचते तावदेव स्वीकरोतु । = Eat only what you can.
सर्वे मिलित्वा भोजनं कुर्मः । = Let us eat together.	अय्यो, घृतं एव न परिवेषितवती अहम् । = My goodness ! I haven't served ghee at all.
भवता वक्तव्यं आसीत् किल ? = Shouldn't you have told me that ?	कियान् विलम्बः भोः, शीघ्रं आगच्छतु । = How long do you take come quickly.
सः इदानीं अपि न आगतवान् वा ? = Hasn't he come yet ?	स्थालिका स्थापिता वा ? = Have you laid the table ? (Have you set the plates for meals ?)
स्थालिका एव न स्थापिता! You haven't laid the table yet !	लवणं किञ्चित् योजयतु सम्यक् भवति । = Add some salt. It will be O.K.
मास्तु यथेष्टं अभवत् । = No, thank you, I have had enough.	हस्तं प्रक्षाल्य उपविशतु । = Wash (the hand) before you come for meals.
सङ्कोचः मास्तु, आवश्यकं चेत् पृच्छतु । =Please feel at home. Ask for anything you want.	न मम सङ्कोचः एव नास्ति । = No, I do not have any reservations.
किञ्चित् । = A little more.	अम्ब, अत्र किञ्चित् परिवेषयतु । = Mummy get me some more.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

सुभाषितानि subhāṣitāni

चक्रिणो दशमीस्थस्य रोगिणो भारिणः स्त्रियाः ।

स्नातकस्य च राजशच पन्था देयो वरस्य च ॥

{मार्ग देने योग्य मनु./2/138}

cakriṇo daśamīsthasya rogiṇo bhāriṇaḥ striyāḥ |

snātakasya ca rājñaśca panthā deyo varasya ca ||

{mārga dene yogya
manu./2/138}

One should leave the way for the following :- (1) A vehicle, (2) an old man or an old lady, (3) a diseased person, (4) a man carrying load, (5) a lady, (6) a graduate, (7) a king and (8) a bridegroom.



(Jagadguru
Shankaracharya Sri
Mahasannidhanam Sri Sri
Sri Bharati Tirtha
Mahaswamigal at

Bhimavaram Jan 28-Feb 1, Vijaya yatra 2013)

चक्षुः श्रोत्रे नासिका त्वक् च जिह्वा, ज्ञानस्यैतान्यायतनानि जन्तोः ।

तानि प्रीतान्येव तृष्णाक्षयान्ते, तान्यव्यथो दुःखहीनः प्रणुद्यात् ॥

{इन्द्रिय-संयम महाभा. /उद्योग/32/25}

cakṣuḥ śrotre nāsikā tvak ca jihvā, jñānasyaitānyāyatanāni jantoḥ |

tāni prītānyeva tṛṣṇākṣayānte, tānyavyatho duḥkhaḥīnaḥ praṇudyāt ||

{indriya-saṁyama mahābhā. /udyoga/32/25}

Eyes, ears, nose, skin and tongue are the five sense organs of creatures. When greediness is removed, these senses become calm. So a man should have them under his control without much trouble and sorrow.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

॥vidura nīti:॥

॥विदुर नीतिः॥

अर्थ महान्तमासाद्य विद्यामैश्वर्यमेव वा ।

विचरत्यसमुन्नद्धो यः स पण्डित उच्यते ॥ ३९॥

artham mahāntamāsādyā vidyāmaiśvaryaṁeva vā |

vicaratyasamunnaddho yaḥ sa paṇḍita ucyate || 39||



But he that, having attained immense wealth and prosperity or acquired vast learning, does not bear himself arrogantly, is reckoned as wise.

एकः सम्पन्नमश्नाति वस्ते वासश्च शोभनम् ।

योऽसंविभज्य भृत्येभ्यः को नृशंसतरस्ततः ॥ ४० ॥

ekaḥ sampannamaśnāti vaste vāsaśca śobhanam |

yo'saṁvibhajya bhr̥tyebhyaḥ ko nṛśaṁsatarastataḥ ||

40 ||

Who, again, is more heartless than he, who, though possessed of wealth, eats himself and wears excellent robes himself without distributing his wealth among his dependents?

एकः पापानि कुरुते फलं भुङ्क्ते महाजनः ।

भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते ॥ ४१ ॥

ekaḥ pāpāni kurute phalaṁ bhuṅkte mahājanaḥ |

bhoktāro vipramucyante kartā doṣeṇa lipyate || 41 ||

While one person commits sins, many reap the advantage resulting therefrom; it is the doer alone to whom the sin is attached in the end, while those that enjoy the fruit escape unhurt. (Continues...)



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

कश्च धर्मः परो लोके ? कश्च धर्मः सदा फलः ?
किं नियम्य न शोचन्ति ? कैश्च सन्धिर्न जीर्यते ?

yakṣa uvāca

kaśca dharmah paro loka ? kaśca dharmah sadā phalaḥ ?



kiṃ niyamya na
śocanti ? kaiśca
sandhirna jīryate ?

Yakṣa asked : What is the greatest duty in the world? Which virtue always gives fruit? What is that which if controlled, never leads to regret? And who are they with whom an alliance cannot break?

युधिष्ठिर उवाच

आनृशंस्यं परो धर्मः त्रयी

धर्मः सदाफलः ।

मनो यम्य न शोचन्ति सन्धिः सद्भिर्न जीर्यते ॥

yudhiṣṭhira uvāca

ānṛśaṃsyaṃ paro dharmah trayī dharmah sadāphalaḥ |

mano yamya na śocanti sandhiḥ sadbhirna jīryate ||

The greatest of duties is to refrain from injury; the rites ordained in the Three Vedas always gives fruit; the mind, if controlled, never leads to regret; and an association with the good can never break is the reply of Yudhiṣṭhira for Yakṣa for his questions. (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 VIII NISHKAMA KARMA

1. Incidental Effects

The experiences that follow as the result of Karma in general are also three-fold corresponding to the preponderance of the Gunas among themselves-the undesirable, the desirable, and the mixed.



अनिष्ट इष्टं मिश्रं च त्रिविधं कर्मणः फलम् । XVIII 12

aniṣṭha iṣṭaṃ miśraṃ ca trividhaṃ karmaṇaḥ phalam | XVIII 12

This is amplified in the sloka

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ XIV

ūrdhvaṃ gacchanti sattvasthāḥ madhye tiṣṭhanti rājasāḥ |

jaghanyaguṇavṛttasthā adho gacchanti tāmasāḥ || XIV

In commenting thereon our Acharya says:

ऊर्ध्वं गच्छन्ति देवलोकादिषु उत्पद्यन्ते सत्त्वस्थाः सत्त्वगुणवृत्तस्थाः ।

मध्ये तिष्ठन्ति मनुष्येषु उत्पद्यन्ते राजसाः ॥

ūrdhvaṃ gacchanti devalokādiṣu utpadyante sattvasthāḥ sattvaguṇavṛttasthāḥ |

madhye tiṣṭhanti manuṣyeṣu utpadyante rājasāḥ ||

This may at first sight create an impression that the Sakama Karmi has no place in the higher regions. Evidently to remove it, Sri Sankaracharya is more explicit in drawing the distinction between the Satvika, Nishkama Karmi, whose objective is salvation and the Rajasa, Sakama Karmi, whose objective is higher enjoyment.

सत्त्वस्थाः मोक्षेच्छया परमेश्वरोपास्त्यादौ ये तिष्ठन्ति ते ब्रह्मविष्ण्वादिस्थानं गच्छन्ति। राजसाः कामसंकल्पादिगुणयुक्ते श्रौतादौ कर्मणि भोगेच्छया ये तिष्ठन्ति ते मध्ये ब्रह्मतिर्यग्लोकयोः अन्तराले गमागमाभ्यां देवलोकं मनुष्यलोके च तिष्ठन्ति।

sattvasthāḥ mokṣecchayā parameśvaropāstyādaḥ ye tiṣṭhanti te brahmaviṣṇvādisthānaṃ gacchanti | rājasāḥ kāmasaṃkalpādiguṇayukte śrautādaḥ karmaṇi bhogecchayā ye tiṣṭhanti te madhye brahmatiryalokayoḥ antarāle gamāgamābhyāṃ devaloke manuṣyaloke ca tiṣṭhanti |

Sri Sureswaracharya emphatically refutes the theory that Nitya Karma has only the effect of reducing the past sins and says that it does lead to higher experiences.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

फलं नित्यस्य नापीह दुरितक्षयमात्रकम् । फलान्तरश्रुतेः साक्षात् तद्यथाऽऽस्मृतेस्तथा ॥ आमे निमित्त इत्यादि
 हयापस्तम्बस्मृतेर्वचः । फलवत्त्वं समाचष्टे नित्यानामपि कर्मणाम् ॥ कर्मणा पितृलोकादि नित्यानामेव तत्फलम् ।
 phalaṁ nityasya nāpīha duritakṣayamātrakam | phalāntaraśruteḥ sāksāt
 tadyathā”mrasmṛtestathā || āmre nimitta ityādi hyāpastambasmṛtervacah | phalavattvaṁ
 samācaṣṭe nityānāmapī karmaṇām || karmaṇā pitṛlokādi nityānāmeva tatphalam |

Anandagiri in his preamble to these slokas says by

नित्यानाम् अकरणनिमित्तप्रत्यवायनिवृत्तिफलानां मुमुक्षुभिः अनुष्ठितानामपि न देहान्तरारम्भकता इति तत्राह
 फलमिति।

nityānām akaraṇanimittapratyavāyanivṛttiphalaṇām mumukṣabhiḥ anuṣṭhitānāmapī na
 dehāntarārambhakatā iti tatrāha phalamiti।

This makes it very clear that Nitya Karmas even though they may be performed by those intent upon freedom from bondage still lead to further embodiment. Sri Sureswara quotes as his authority the Vedic passage कर्मणा पितृलोकः karmaṇā pitṛlokaḥ and says that the word Karma used there refers only to Nitya Karma. He also quotes the famous passage of Apastamba where he says that Arthas follow in the wake of one who resorts to Dharma just as a person planting a mango tree for the sake of its fruits gets also its fragrant smell and cool shade. This passage cannot on any ground be said to refer to Sakama Karma for the mere fact that Arthas are said to be incidental results shows that the emphasis is not on them.

(Will Continue...)

Editorial Board		
Sri Dr V R Gowri Shankar	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 Omkarananda Saraswati	Chief Editor	Founder Acharya, Sri Swami Chidbhavananda Ashram, Vedapuri, Theni.
B Srimathi Veeramani	Editor	Tirunelveli
K M Kasiviswanathan	Hon' Editor	Tirunelveli