

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

उदु त्पं जातवेदसं देवं वहन्ति केतवः ।

दृशे विश्वाय सूर्यम् ॥

ऋ./1/50/1

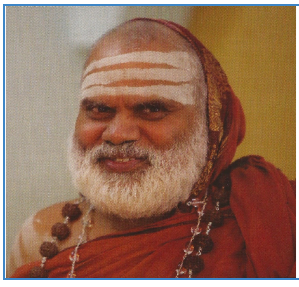
udu tyam jātavedasaṃ devaṃ vahanti ketavaḥ |

dṛṣe viśvāya sūryam ||

ṛ./1/50/1

To feel the existence of God, this world has many signs which help to recognize the existence of the Omnipresent, Omniscient and Creator of the universe, that God.

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Acharya Sandesham

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

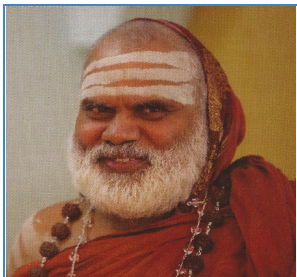
कृतगङ्गोदकस्नानं श्रुतभारतसत्कथम् ।
अर्चिताच्युतपादाब्जं दिनं कल्पशताद्वरम् ॥



(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.

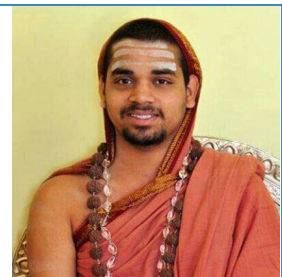


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Remembrance of the Lord and chanting the Lord's Name, rids one's minds of impurities such as anger, greed and prepares one for spiritual Sadhana resulting in the final liberation.

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.

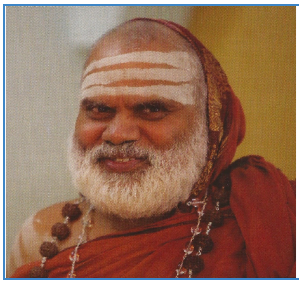
This relationship culminated in the early 20th century when His Highness Sri Moolam Tirunal donated lands associated with Sri Adi Shankaracharya in Kalady to the Peetham during the time of Jagadguru Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswamiji. The Maharaja also helped in the construction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



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The Path of Dharma Śāstra

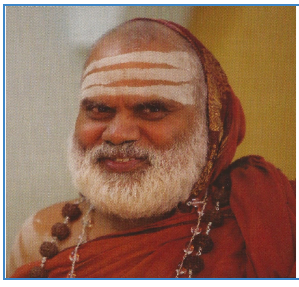
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 : How does one deal with a person who has harmed him?

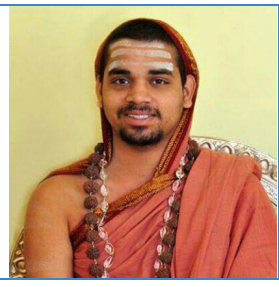


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Swamiji : The (proper) punishment to those who have done evil (to you), is to put them to shame by showing them kindness, in return and to forget both the evil done by him and the good done in return (Kural #314).

Even to those who have cherished enmity and done them evil, it is the determination of pure souls not to do evil, in return (#312).

If someone hurts you out of anger, do not aim at avenging. If you start responding to everything, you lose your lifetime in that. It is intelligence to ignore their wrongdoing (#203).

Question : Why should one not harm another?

Swamiji : If an ascetic inflicts suffering even on those who hate him, when he has not done them any evil, it will afterwards give him irretrievable sorrow (#313). Also, he will lose his tapo balam. It is said: ना भुक्तं क्षीयते कर्म कल्प कोटि शतैरपि। अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभं ।।
nā bhuktaṁ kṣīyate karma kalpa koṭi śatairapi| avaśyameva bhoktavyaṁ kṛtaṁ karma śubhāśubhaṁ ||

- A person will definitely enjoy the fruits of his action - be it good or bad; for without giving the results, an action does not die out even after any number of years

येन येन शरीरेण यद्यत् कर्म करोति यः। तेन तेन शरीरेण तत्फलं समुपाश्नुते।।
yena yena śarīreṇa yadyat karma karoti yah| tena tena śarīreṇa tatphalaṁ samupāśnute||

- You will reap the benefits of action, by the same part of the body.

Thiruvalluvar says: It is the chief of all virtues to avoid doing evil to any person, even in the lowest degree, and at any time.

Question : Why does a man inflict upon other creatures those sufferings, which he has found by experience are sufferings to himself?

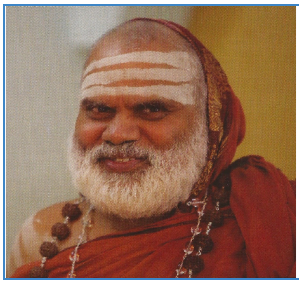
Swamiji : It is because of not understanding the law of karma that awards merits as the result of good deeds and paapa as the consequences of bad deeds.

When a person understands himself as a jiva he will understand that he is subject to punya/ paapam. Troubling another/ causing them sorrow will accrue papam and dukham (sorrow) at a later date for him. Having experienced sorrow will anyone want to suffer again? Feeling of dukham is the same for everyone though the reasons causing it may be different. (#316,318)

Sorrow will come upon those who cause pain to others; therefore those, who desire to be free from sorrow, give no pain to others. (#320)

आत्मवत् सर्वभूतानि यः पश्यति सः पण्डितः॥ ātmavat sarvabhūtāni yaḥ paśyati saḥ paṇḍitaḥ||

- One who sees all beings as himself is a learned man.



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Question : What are the panca paapas that man does choicelessly? What should he do to atone?

Swamiji : As part of our routine, we may cause hurt to some of Bhagavan's creations:

- (1) Kandani - Pounding (2) Peshani - Grinding, (3) Udakumbhi – Water in pots, (4) Marjani -Sweeping and Cleaning and (5) Chulli - Lighting firewood



पञ्च सूना गृहस्थस्य चुल्ली पेषण्युपस्करः ।
 कण्डनी चौदकुम्भश्च बध्यते यास्तु वाहयन् ॥
 3.६८ ॥ Manusmriti
 pañca sūnā gr̥hasthasya cullī
 peṣaṇyupaskaraḥ |
 kaṇḍanī caudakumbhaśca badhyate
 yāstu vāhayan || 3.68 ||

Daily routine of a householder therefore should include the following as prayaschitta (atonement of sins committed unknowingly or choicelessly):
 Deva Yajna – worship of the devas and fire rituals.

Brahma/ Rishi Yajna - study of scriptures.

Pitru Yajna - worship of forefathers (tarpanam, shraddham etc)

Manushya Yajna – service to mankind

Bhuta Yajna – preservation of environment

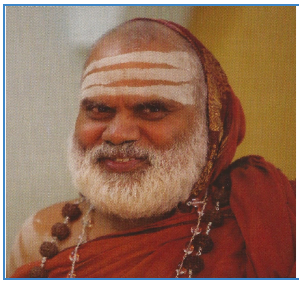
Jagadguru Śankaracārya His Holiness MahāSannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

तासां क्रमेण सर्वासां निष्कृत्यर्थं महर्षिभिः । पञ्च कृप्ता महायज्ञाः प्रत्यहं गृहमेधिनाम् ॥ 3.६९ ॥ Manusmriti
 tāsāṃ krameṇa sarvāsāṃ niṣkṛtyartham maharṣibhiḥ | pañca kṛptā mahāyajñāḥ pratyaham
 gr̥hamedhinām || 3.69 ||

For the purpose of atoning all these in their course, the five great sacrifices have been ordained by the great sages, for householders (to be performed) daily.

It is important to note that one yajna does not substitute another and all of these need to be done.

(These are based on 'Inna seiya mai' adhikaram of Thirukural including commentaries & teachings of Pujyasri Swami Omkarananda)



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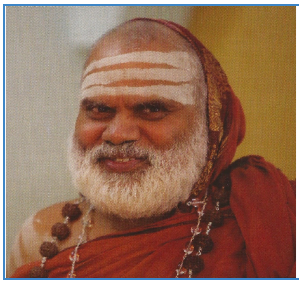


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Learn Sanskrit

मम गृहपाठः बहु अस्ति । = I have a lot of homework to do.	अद्य एव शुल्कं दातव्यं अस्ति । = I have to pay the fees right today.
अन्तिमदिनाङ्कः कदा? = Which is the last date for payment of fees ?	अद्य एव दातव्यं वा ? = Have to pay it right today ?
किं अद्य दातव्यं वा ? = What do we have to pay today ?	अम्ब, एकं नवीनं युतकं आवश्यकम् । = Mummy, I would like to have a new shirt.
गोविन्द, आपणं गत्वा आगच्छति वा ? = Govind, will you go to the shop to get something?	अम्ब, वेणीबन्धं करोतु, शालायाः विलम्बः भवति । = Mummy, twine my plait, it is getting late for school.
कः समयः इति जानाति वा ? = Do you know what time it is now ?	किमर्थं विलम्बः ? = Why are you late?
पितरं एकवारं आह्वयतु । = Please ask daddy to come here.	भवतः कृते कथनापेक्षया स्वयं करणं वरम् । = Better do the work myself rather than asking you to do it.
भवती अनन्तरं उपविशतु = You sit down a little later.	तस्य कृते चत्वारि दत्तवती, मम कृते तु त्रीणि एव ! = You gave him four, only three to me.
सर्वं भवान् एव खादितवान् वा ? = Have you eaten everything yourself ?	एकं कार्यं कतिवारं वक्तव्यम् ? = How often should I tell you about that ?
कुत्रापि स्थापयति, अनन्तरं मां पृच्छति । = You misplace it somewhere and come and ask me.	भोजनसमये आह्वयामि इदानीं गच्छतु । = I will call you during meal time, off you go now.
तेन सह न गच्छतु इति दशवारं उक्तवती । = I have asked you ten times not to go in his company.	पार्श्वगृहं गत्वा पत्रिकां आनयतु = Get me the newspaper from our neighbour..
अहं सर्वं व्यवस्थितं स्थापयितुं, सः व्यस्तं कर्तुम् । = 1 keep things in order and he throws everything away.	अम्ब, किञ्चित् सीवनं करोतु । = Mummy, stitch this up, please.
कृपया एतद् बहिः क्षिपतु । = Please, throw this away.	शाकं किञ्चित् कर्तयित्वा ददातु । = Cut the vegetables, please.

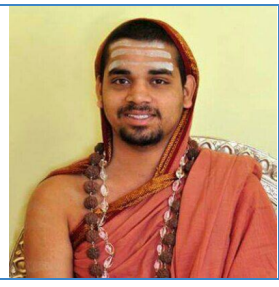


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सुभाषितानि subhāṣitāni

उद्धरेदात्मनात्मानं मज्जमानं यथाऽम्भसि ।

भोगनद्यतिवेगेन ज्ञानवृक्षं समाश्रयेत् ॥

{सत्यज्ञान का लाभ अग्निपु / द्वि. खण्ड/

184/21}

uddharedātmanātmānaṁ majjamānaṁ

yathā'mbhasi |

bhoganadyativegena jñānavṛkṣaṁ

samāśrayet ||

{satyajñāna kā lābha agnipu / dvi.

khaṇḍa/ 184/21}

As a drowning man tries to save himself, in the same way the man who is

drowning in the fast flowing water of passion-river, should take the support of the tree of spiritual knowledge to save himself.

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

उद्यमेन हि सिध्यन्ति, कार्याणि न मनोरथैः ।

न हि सुप्तस्य सिंहस्य, प्रविशन्ति मुखे मृगाः ॥

{परिश्रम का महत्त्व पज्य / मित्रसम्प्राप्ति / 129}

udyamena hi sidhyanti, kāryāṇi na manorathaiḥ |

na hi suptasya siṁhasya, praviśanti mukhe mṛgāḥ ||

{pariśrama kā mahattva pajya / mitrasamprāpti / 129}

All work needs hard work for their success. If a lion remains sleeping. no deer will himself enter into his mouth.

उदयति यदि भानुः पश्चिमे दिग्विभागे, प्रचलति यदि मेरुः शीततां याति वहिः ।

विकसति यदि पद्मं पर्वताग्रे शिलायाम्, न भवति पुनरुक्तं भाषितं सज्जनानाम् ॥

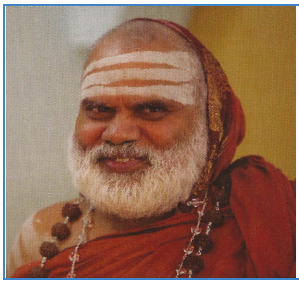
सजनों का वचन शिवपुराण / पार्वतीखंड 2518

udayati yadi bhānuḥ paścime digvibhāge, pracalati yadi meruḥ śītatāṁ yāti vahiḥ |

vikasati yadi padmaṁ parvatāgre śilāyām, na bhavati punaruktaṁ bhāṣitaṁ sajjanānām ||

sajanom kā vacana śivapurāṇa / pārvatīkhaṇḍa 2518

The sun may rise from the west direction, the Meru mountain may leave its place, fire may be cold and a lotus may grow on top of a mountain from a rock, but the words spoken by good persons do not change. In all the conditions, they keep up their promise



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॥vidura nīti:॥
॥विदुर नीतिः॥



एकं विषरसो हन्ति
शस्त्रेणैकश्च वध्यते ।
सराष्ट्रं स प्रजं हन्ति राजानं
मन्त्रविस्त्रवः ॥ ४४ ॥
ekam viṣaraso hanti
śastreṇaikaśca vadyate |
sarāṣṭraṃ sa prajāṃ hanti
rājānaṃ mantravisrava: || 44 ||

Poison slay but one
person, and a weapon also
but one; wicked counsels,

however,

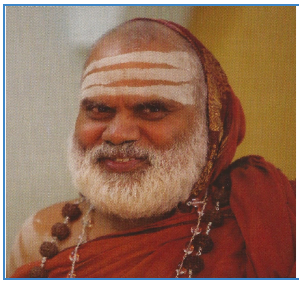
destroy an entire kingdom with a king and. subject.

एकः स्वादु न भुञ्जीत एकश्चार्थान्न चिन्तयेत् ।
एको न गच्छेदध्वानं नैकः सुप्तेषु जागृयात् ॥ ४५ ॥
ekaḥ svādu na bhuñjīta ekaścārthānna cintayet |
eko na gacchedadhvānaṃ naikaḥ supteṣu jāgryāt || 45 ||

Alone one should not partake of any luxuriate in cuisine, nor alone reflect on concerns of profit, nor alone go upon a journey, nor alone remain awake among sleeping companions.

एकमेवाद्वितीयं तद्यद्राजन्नावबुध्यसे ।
सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव ॥ ४६ ॥
ekamevādvitīyaṃ tadyadrājannāvabudhyase |
satyaṃ svargasya sopānaṃ pārāvārasya nauriva || 46 ||

That Being who is One without a second, and whom, O king, thou hast not been able to understand, is Truth's self, and the Way to heaven, even like a boat in the ocean.(Continues...)



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Yaksha Prashna

यक्षप्रश्नः



यक्ष उवाच

किंमर्थं ब्राह्मणे दानं ? किमर्थं
नटनर्तके ?
किंमर्थं चैव भूत्येषु ? किमर्थं चैव
राजसु ?

yakṣa uvāca

kiṃartha brāhmaṇe dānaṃ
? kiṃartha naṭanartake ?
kiṃartha caiva bhūtyeṣu ?
kiṃartha caiva rājasu ?

Yakṣa asked : Why does one
give away to Brahmanas and
to the mimes and dancers, to

the servants and for what to the king?

युधिष्ठिर उवाच

धर्मार्थं ब्राह्मणे दानम्, यशोऽर्थं नटनर्तके ।

भूत्येषु भरणार्थं, भयार्थं चैव राजसु ॥

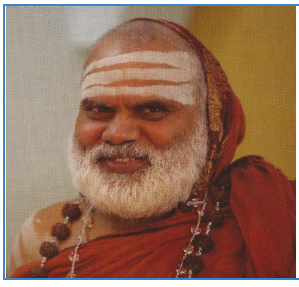
yudhiṣṭhira uvāca

dharmārtha brāhmaṇe dānama, yaśo'rtham naṭanartake |

bhṛtyeṣu bharaṇārtha, bhayārtha caiva rājasu ||

Yudhiṣṭhira Replied: It is for religious merit that one gives away to Brahmanas; for fame to mimes and dancers; for supporting them to the servants; and it is for obtaining relief from fear that one gives to kings

(Continues....)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER VIII NISHKAMA KARMA

3. Difference in Emphasis

फलवत्त्वेऽपि पापक्षयप्रधानं नित्यादि भोगप्रधानं काम्यं इति विभागः ।

नित्यादिकर्मणां पापक्षयात् फलान्तरोपगमे तद्भोगस्य शुद्धिप्रतिबन्धकत्वात् न सा ज्ञानमुत्पादयेत् इत्याशाङ्क्याह-नित्येष्विति । तेषु पितृलोकादिभोगो भवन्नपि शुद्धेः न प्रतिबन्धकः तस्याः तत्र प्राधान्यात् । सा हि प्रधानं सती भोग अनुकरोति इत्यर्थः ॥

phalavatte'pi pāpakṣayapradhānam nityādi bhogapradhānam kāmyaṃ iti vibhāgaḥ |

nityādikarmaṇāṃ pāpakṣayāt phalāntaropagame tadbhogasya śuddhipratibandhakattvāt na sā jñānamutpādayet ityāśāṅkyāha-nityeṣviti | teṣu pitṛlokādibhogo bhavannapi śuddheḥ na pratibandhakaḥ tasyāḥ tatra prādhānyāt | sā hi pradhānam satī bhoga



anukaroti ityarthah ||

Reference may be made in this connection to Chapter VI of the Gita where Dhyana Yoga, the highest plane of Karma Yoga, is described. Arjuna asks the very pertinent question "The aspirant in the stage of Dhyana performs no ordained physical action and cannot therefore hope for better worlds. If he happens to die before he gets the illumination of knowledge, he cannot have the bliss of salvation. Bereft of both the ends of life, what is to become of him?" That such a Dhyana Yogi is not actuated by any desire is emphasised in the passage

संकल्पप्रभावान् कामस्त्यक्त्वा सर्वानशेषतः 1 V1. 24

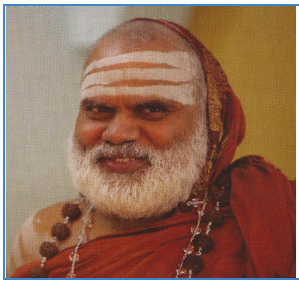
saṃkalpaprabhāvaṃ kāmastyaktvā sarvānaśeṣataḥ 1 V1. 24

and yet the Lord says of him that he will sojourn in the higher blissful regions and then be reborn here to continue in the unfinished path of progress.

प्राप्य पुण्यकृतां लोकानुषित्वा शश्वतीः समाः | VI 41

prāpya puṇyakṛtāṃ lokānuṣitvā śāśvatīḥ samāḥ | VI 41

This shows that even the Nishkama Dhyana Yogi, as he has not transcended the sense of doership, has to go to other worlds though he may not want to. While so, the ordinary Karma



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Yogi, ever so desireless he may be, cannot escape the higher regions of pleasure, the necessary results of his activities. It may be that, by reason of his attitude of desirelessness, he will not allow himself to be fascinated by those pleasures or forget himself in the enjoyment of the same. He may look upon them as good opportunities for testing the extent of his desirelessness and as therefore aids to his further progress if he successfully withstands these tests.

4. Refinement of the Mind

The aim of Karma Yoga is refinement of the mind by eschewing all achievement and sin from it.

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ V 11

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ XVIII 5

yoginaḥ karma kurvanti saṅgaṁ tyaktvā'ātmaśuddhaye ॥ V 11

yajño dānaṁ tapaścaiva pāvanāni manīṣiṇām ॥ XVIII 5

When all attachment including the sense of doership is eradicated, the aspirant is no longer the active agent in any action.

यः पश्यति तथाऽऽत्मानं अकर्तारं स पश्यति ॥ XIII 30

yaḥ paśyati tathā'ātmaṇaṁ akartāra sa paśyati ॥ XIII 30

No act can hereafter stain the absolute purity of his mind.

(Will Continue...)

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