

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

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Prārthanā



Prayers

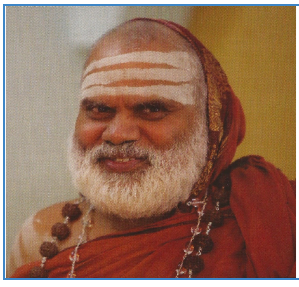
गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।
वयं राजभिः प्रथमा धनान्य- स्माकेन वृजना जयेम ॥

ऋग्. / 10 / 44 / 10

**gobhiṣṭare māmatim durevāṃ yavena kṣudhaṃ puruhūta viśvām |
vayaṃ rājabhiḥ prathamā dhanānya- smākena vṛjanā jayema ||**

rg. / 10 / 44 / 10

O the honourable ruler! Let us be free from the good speeches of scholars from the ill-thinking, which leads us to bad deeds. Let us remove hunger from the whole of the nation with grains, let us earn money by admirable merits and let us defeat the enemies with our valour!

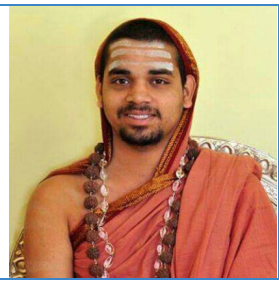


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Acharya Sandesham

In His Anugraha Bhashanam, the Jagadguru said that if one does a mistake without knowing, we attribute the cause to his ignorance. But there are also times when man makes a mistake due to an external impetus. A young student does not wish to cheat in an examination;



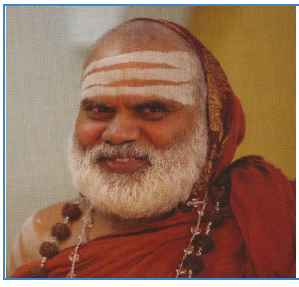
however goaded by others who are used to cheating, he ends up cheating.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji at Enakulam April 14-15, 2012 Vijaya Yatra)

However there are many instances when there are no external forces to make man commit sins. So who makes man commit sins even when he does not desire to do so and there are no external factors to influence. This was one of the questions Arjuna asked the Lord in the Bhagavad Gita

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वाष्पेय बलादिव नियोजितः ॥

The Lord replies that the cause are desire and anger that are present in the minds of people.



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काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

The Jagadguru illustrated the effect of anger from the Sundara Kanda of Valmiki Ramayanam. After Hanuman had had Darshan of Mother Sita, he had been captured by Ravana and his tail had been set on fire. At that time, Mother Sita prayed for his well-being thus

यद्यस्ति पतिशुश्रूषा यद्यस्ति चरितं तपः ।
यदि वाप्येकपत्नीत्वं शीतो भव हनूमतः ॥ २४॥

If I have not thought of anyone else but my husband Sri Rama, and have served him well, let not Hanuman be burnt by fire. Meanwhile, Hanuman unaffected by his burning tail had set fire to Lanka. For an instant, Hanuman felt happy that he had burnt all of Lanka. However, he immediately felt that he had committed a blunder. He wondered if some harm would have befallen Mother Sita due to the fires he had set. He was crestfallen when this thought struck him and felt the purpose of his mission might have become a failure. He then reflects on the effects of anger that made him burn Lanka, expressing thus:

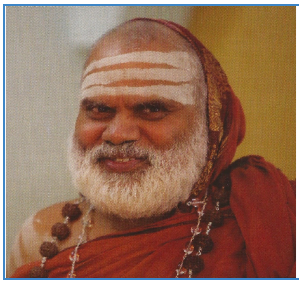
क्रुद्धः पापं न कुर्यात् कः क्रुद्धो हन्यात् गुरुनपि ।
क्रुद्धः परुषया वाचा नरः साधून् अधिक्षिपेत् ॥
नावाच्यमस्ति क्रुद्धस्य नाकार्यं विद्यते क्वचित् ॥

“What act would an angry man abstain from? What words would he not use? Seething with anger, He would not hesitate to insult a saint. He is likely to commit any kind of sin and may even harm his Guru.”

Hence anger and desire must be won over. It may seem that this advice is quite right but not easily achievable, and may even seem impossible. However one must not relent. The Jagadguru pointed out a There is a man who struggled to clear the Chartered Accountancy examination and cleared in the 36th attempt! His efforts and will helped him though it took him a long time. Hence determination and perseverance will help man overcome the internal enemies of Kama and Krodha.

Camp : Kollam, 2012 Vijaya Yatra.

Link : <https://vijayayatra.sringeri.net/archiveyatra/kollam-april-14-15-2012/>



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The Path of Dharma Śāstra

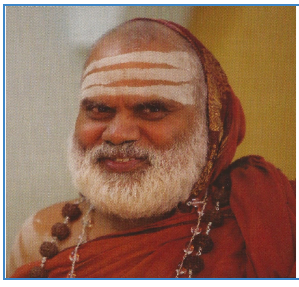
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 Valluvar account for the greatness of sanyasis?

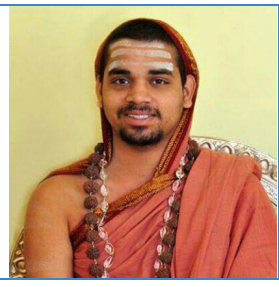


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Swamiji : Thiruvalluvar says that divine texts should proclaim the greatness of sanyasis (Kural #21) but concludes that it is impossible to account for their greatness, like one can never count the dead men of this Universe (Kural #22).

He says that the greatness of sanyasis lies in doing what the rest cannot (Kural #26). They renounce 'I' and 'mine' (ahankaram, mamakaram) which others struggle to. To know their value, one should read and appreciate the time-tested wisdom contained in the literature of the land (Kural #28). Words of the renounced are complete, reflecting their purnatvam (completeness).

Question : The world generally honours achievers in various walks of life. How do we understand that the world honoured by the renounced?

Swamiji : Valluvar says that this world is honoured by the renounced (Kural #23). The renounced understand that this world is full of pairs of opposites - the nature of joys and sorrows, bondage and of liberation and remain unperturbed. They contribute maximum and consume minimum.

परोपकाराय फलन्ति वृक्षाः परोपकाराय वहन्ति नद्यः।

परोपकाराय दुहन्ति गावः, परोपकाराय सतां विभूतयः॥११॥

A sanyasi assures that none need be intimidated by him. He takes ahimsa and abhaya vrat. He innately showers grace and kindness to all beings (Kural #30).

As Bhagavan Sri Krishna says in the Gita (12.4) - सर्वभूतहिते रताः His entire focus is on the well-being of everyone.

Question : Indriya nigraham is praised in the Gita, Thirukural and several other texts. What does one gain by controlling the senses when there is so much to enjoy?

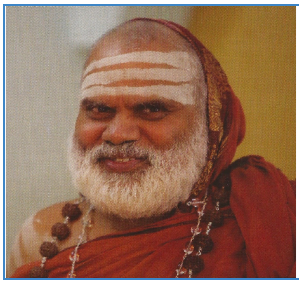
Swamiji : Will power and unseen powers (adrishta sakti) develop by the practice of indriya nigraham - protecting the senses from enjoyment of sense objects.(Kural #25) We have heard the story of how Gautama Rishi's curse could dislodge Indra who ruled the heaven. It is a fitting example to explain how the words of a rishi who had practised sense control/ tapas could impact the king of the devas.

Sri Krishna says in the Gita (Chap 5)

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात्।

कामक्रोधोद्वेगं स युक्तः स सुखी नरः ॥ २३॥

One who keeps their senses under control till his end, he enjoys moksha. This world is bound by the renounced. The one who has not renounced is bound by this world. (Kural #27) Sanyasi knows that what we enjoy with our sense organs is a combination of five elements, the origin of all being brahman.

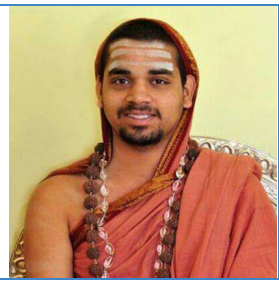


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If we follow the one who has mastery over his senses and mind (from raga-dvesha), we will be assured of permanent happiness. A guru should have jnana and should have indriya nigraha:/ vairagyam (Viveka janya vairagyam). Holding onto to such a guru is the seed for the treasure of permanent happiness/ moksha (Kural #24).

शान्ता महान्तो निवसन्ति सन्तो
वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्षवं जनान्
अहेतुनान् यानपि तारयन्तः ॥ ३७
Viveka chudamani

Learned noble men are calm and magnanimous. They do good to others as does the spring, and having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever.



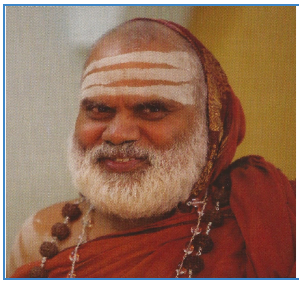
Jagadguru Śankaracārya His Holiness MahāSannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2012 Vijaya Yatra

Question : We have learnt that from desire springs anger. What about anger for the one who has renounced desires?

Swamiji : Those who have renounced their desires with the knowledge of the impermanancy of worldly things do not lose their mind in anger. They may express dissent towards some social evils.

If at all they do express their anger, it would be for the sake of conditioning the people around and would not last even a few moments. But the effect of causing their anger by wrong behaviour would be difficult to withstand. So, it is important for everyone to ensure right conduct that does not anger them. (Kural #29)

(these are based on Thirukural adhikaram on 'Neethar Perumai' including commentaries explained by Pujyasri Swami Omkarananda)



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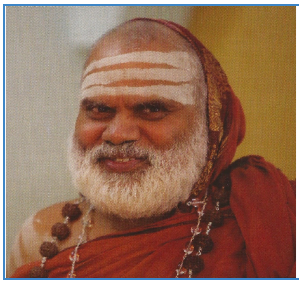


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Learn Sanskrit

किं. न रोचते वा ? = Aren't they tasty ? Don't you like them ?	लवणं किञ्चित् अधिकम् = A bit too much of salt in it.
किं अम्ब, प्रतिदिनं सारः एव? = Dear, why, only soup/ Rasam every day ?	अद्य अपि सारः एव? = Just soup today also ?
किं अम्ब! कियत् परिवेषितवती ? = Dear, you have served a bit too much.	अम्ब! किञ्चित् उपदंशं परिवेषयतु । = Mummy, get me some pickles, please.
कियद् अस्ति तत् ? = Oh ! That is not much.	अम्ब! अद्य कदा वा भोजनम् ? = Mummy, What time are you going to serve lunch/dinner today ?
सावधानं परिवेषयतु । = Serve slowly, please.	अनेन व्यञ्जनं करणीयं आसीत् । = You should have cooked dry curry with this vegetable.
अद्य भूरि भोजनम् । = Today we have a grand meal.	तेमनं न परिवेषितवती एव = You have not served curd sambar at all.
अधिकं जलं मा पिबतु शीतं भवति । = Don't drink too much water. You will catch a cold.	पुनः एकवारं पायसं परिवेषयतु । = May I have a second helping with payasam ?
उत्तिष्ठतु, भोजनं कुर्मः । = Get ready, please, let us have meals.	इदमिदानीं भोजनं समाप्तम् । = I have just had meals, thank you.
अहं रोटिकां न खादामि । = I do not eat chapathis.	रोटिका अस्ति चेत् समीचीनं (अभविष्यत्) । = It would have been wonderful had there been chapatis.
किं भोः, भोजनमेव न करोति ? = Why dear, you do not eat anything?	अन्ने केवलं पाषाणाः । = A lot of stones in the rice.
दध्यन्नं परिवेषयामि वा ? = Shall I serve curd-rice	तकं न इच्छति वा ? = Don't you want buttermilk
भोजनं सम्यक् करोति चेत् क्रीडनकं ददामि । = Eat well, please. I will give a doll.	तेषां गृहे किं खादितवान् ? = What did you eat in their house ?
शीघ्रं भोजनं करोतु, विलम्बः अभवत् । = It is getting late, eat quickly.	इदानीं मास्तु, अनन्तरं ददामि । = Not now, I will give it to you later.



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सुभाषितानि subhāṣitāni

Which is the Protected Nation ?

नरा नार्यश्च यत्र स्यू राष्ट्रज्ञानविचक्षणाः ।
अराष्ट्रियास्तु तद्राष्ट्रं प्रभवन्ति न शासितुम् ॥
सुरक्षित राष्ट्र

narā nāryaśca yatra syū rāṣṭrajñānavicakṣaṇāḥ |
arāṣṭriyāstu tadrāṣṭraṃ prabhavanti na śāsitum ||

surakṣita rāṣṭra

The nation, whose men and women both are well-versed in the knowledge of the nation, that nation cannot be disturbed or enslaved by enemies

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



Defence Duty.

न हि वः शत्रुर्विविदे अधि द्यवि न भूम्या
रिशादसः ।
युष्माकमस्तु तविषी तना युजा रुद्रासो नू
चिदाधृषे ॥

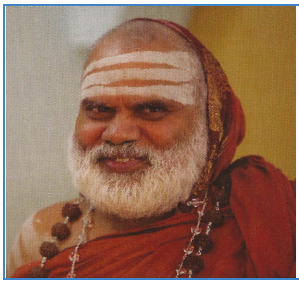
राष्ट्ररक्षा में सेना का कर्तव्य
ऋग्. / 1/39/4

na hi vaḥ śatrurvivide adhi dyavi na
bhūmyā riśādasah |
yuṣmākamastu taviṣī tanā yujā rudrāso
nū cidādhṛṣe ||

rāṣṭrarakṣā meṃ senā kā karttavya

rg. / 1/39/4

O the brave warriors, causing lamentation for enemies, if the enemy force comes to beat you, then you should adopt such a way by means of which the enemy neither can recognize you on the land nor in the sky (By using smoking gas and other means which can be practised). May your force be strong and large and be equipped with good weapons to defeat the enemies!



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||vidura nīti:||

॥विदुर नीतिः॥

परं क्षिपति दोषेण वर्तमानः स्वयं तथा ।

यश्च क्रुध्यत्यनीशः सन्स च मूढतमो नरः ॥ ३६ ॥

param kṣipati doṣeṇa vartamānaḥ svayaṁ tathā |

yaśca krudhyatyanīśaḥ sansa ca mūḍhatamo naraḥ || 36 ||



That man who, being himself guilty casts the blame on others, and who though impotent given vent to anger, is the most foolish of men.

आत्मनो बलमज्ञाय धर्मार्थपरिवर्जितम् ।

अलभ्यमिच्छन्नैष्कर्म्यान्मूढ बुद्धिरिहोच्यते ॥ ३७ ॥

ātmano balamajñāya dharmārthaparivarjitam

|

alabhyamicchannaiṣkarmyānmūḍha

buddhirihocyate || 37||

That man, who, without knowing his own strength and dissociated from both virtue and profit, desireth an object difficult of acquisition, without again adopting adequate means, is said to be destitute of intelligence.

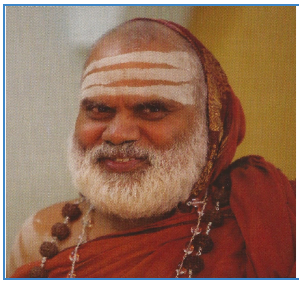
अशिष्यं शास्ति यो राजन्यश्च शून्यमुपासते ।

कदर्यं भजते यश्च तमाहुर्मूढचेतसम् ॥ ३८ ॥

aśiṣyaṁ śāsti yo rājanyaśca śūnyamupāsate |

kadaryaṁ bhajate yaśca tamāhur mūḍhacetasaṁ || 38 ||

O king, he who punished one that is undeserving of punishment, payeth homage to persons without their knowledge, and waiteth upon misers, is said to be of little sense.(Continues...)



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Yaksha Prashna

यक्षप्रश्नः

यक्ष उवाच

धन्यानामुत्तमं किंस्विद् धनानां स्यात् किमुत्तमम् ।

लाभानामुत्तमं किंस्यात् सुखानां स्यात्किमुत्तमम् ॥

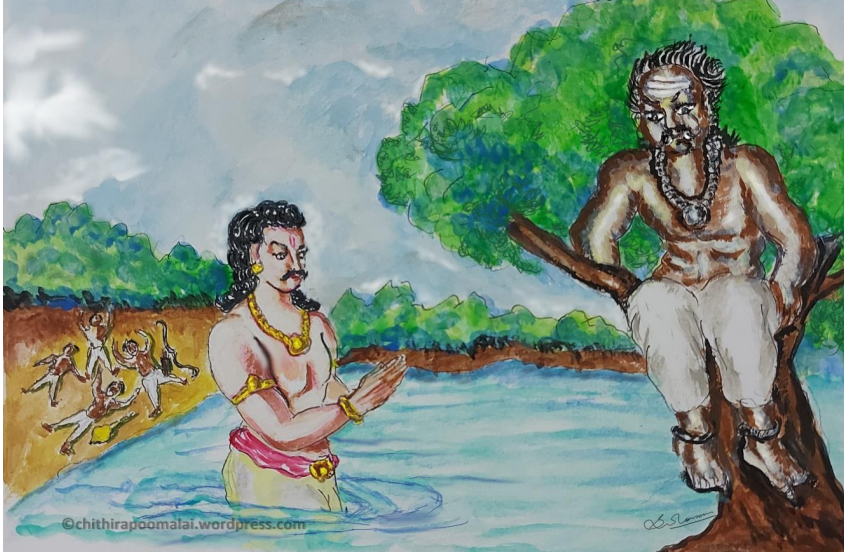
yakṣa uvāca

dhanyānāmuttamam kiṁsvid dhanānām syāt kimuttamam |

lābhānāmuttamam kiṁsyāt
sukhānām syātkimuttamam

॥

Yakṣa asked : What is the best of all good things? What is the most important of all his possessions? Which is the best of all possessions? And what is the best kind of happiness?



युधिष्ठिर उवाच

धन्यानामुत्तमं दाक्ष्यम्

धनानामुत्तमं श्रुतम् ।

लाभानां श्रेय आरोग्यम् सुखनां

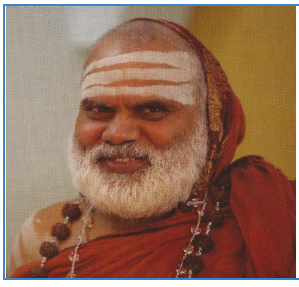
तुष्टिरुत्तमा ॥

yudhiṣṭhira uvāca

dhanyānāmuttamam dākṣyam dhanānāmuttamam śrutam |

lābhānām śreya ārogyam sukhānām tuṣṭiruttamā ||

Yudhiṣṭhira replied : The best of all good things is skill; knowledge is the most important possession; the best of all gains is health; and contentment is the best form of happiness (Continues....)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER VIII NISHKAMA KARMA

1. Within the Bounds of Duality



Abhyasa Yoga, Sannyasa Yoga and other Yogas mentioned in the Gita and elsewhere fall into either of these categories according as they are based on the sense of doership or not. Again, Sankhya Yoga is beyond the three Gunas while Karma Yoga is within the bounds of those Gunas though in varying degrees. It is a mistake to suppose that the Karma Yogi has transcended the three Gunas. On the other hand, his activities as much as the activities of those who do Desireful Karma and of those who do Prohibited Karma are all rooted in the sense of doership and therefore within the bounds of Prakriti. But the aspect of Prakriti that rules his activities is Sattva unlike the

others who are guided by Rajas and Tamas. This is the only difference between them. What they all do is equally Karma.

Karma, that is, Enjoined Action includes both Nishkama (Desireless) and Sakama (Desireful) Karmas and they both have a two- fold effect, one in refining the mind and the other in leading to higher experiences. The higher experiences are, so to say, the inevitable wages of Enjoined Action and are bound to follow whether we want them or not, just as the painful experiences which are the inevitable wages of Prohibited Action necessarily follow us in spite of our not wanting them. Desire or Non-desire is a mental attitude and it does not and cannot interfere with the law of inevitability of the relation between a cause and its effect. It certainly has a very great influence in affecting his attitude at the time of enjoying the effect but cannot prevent the effect itself taking place. It is no doubt true that, in viewing the two-fold effect of Karma, the Nishkama Karmi has his eye mainly upon the aspect of mental refinement, just as the Sakama Karmi has his eye mainly upon the other aspect of leading to higher experiences. Both the aspects are however present in both though the emphasis varies.

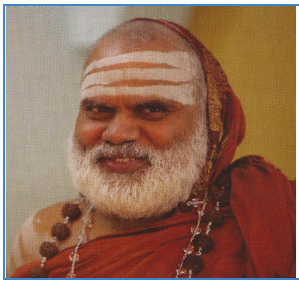
That the Nishkama Karma is not beyond the three Gunas but is actuated by Sattva is clear from passages like

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ Gita XVII 11 ।

aphalākāṅkṣibhīryajño vidhidṛṣṭo ya ijjate ।

yaṣṭavyameveti manah samādhāya sa sāttvikaḥ ॥ Gita XVII 11 ।



Voice of Jagadguru

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CHODANAA

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श्रद्धया परया तप्तं तपस्तत्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ Gita XVII 17

śraddhayā parayā taptam tapastatrividham naraiḥ |

aphalākāṅkṣabhiryuktaiḥ sātṭvikam paricakṣate || Gita XVII 17

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ Gita XVIII 9

kāryamityeva yatkarma niyataṁ kriyate'rjuna |

saṅgam tyaktvā phalam caiva sa tyāgaḥ sātṭviko mataḥ || Gita XVIII 9

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत् सात्त्विकमुच्यते ॥ Gita XVIII 23

niyataṁ saṅgarahitamaraḡadveṣataḥ kṛtam |

aphalaprepsunā karma yattat sātṭvikamucyate || Gita XVIII 23

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ Gita XVIII 26

muktasaṅgo'naḡamvādī dhṛtyutsāhasamanvitaḥ |

siddhyasiddhyornirvikāraḥ kartā sātṭvika ucyate || Gita XVIII 26

The parallel passages about Rajas dealing with the Sakama Karma may also be usefully referred to. (Will Continue...)

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