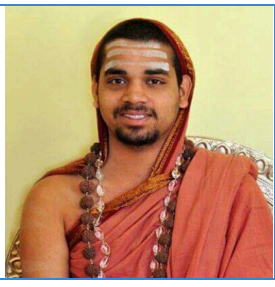


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Prārthanā



आपः पृणीत भेषजं वरूथं तन्वे३ मम ।

ज्योक्च सूर्य दृशे ।

āpaḥ pṛṇīta bhēṣajaṃ varūthaṃ tanvē3 mama ।

jyōkca suryaṃ dṛśē ।

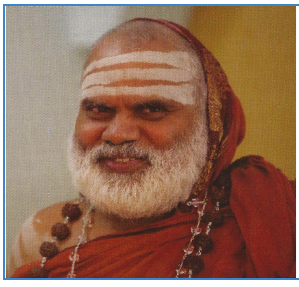
{Rig veda 10/1/20/7}

O Lord who are in the water! Be inside our body in the form of medicated water to remove all the diseases from our body and grace us to worship Lord Suryadeva, with a long life.ॐ ॥ नमो

मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतं सपर्यत ।

दूरेदधे देवजाताय केतवे दिवस्पुत्राय सूर्याय शंसत ॥

(ऋग्/१०/३७/१)

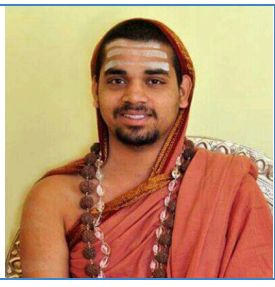


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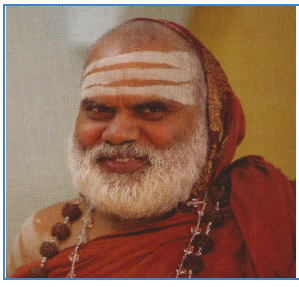
Acharya Sandeshah = 1

In His Anugraha Bhashanam, the Jagadguru quoted the Vedic verse that states that the very existence of the world depends on Dharma. The Lord incarnated as Sri Adi Shankaracharya in



Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, TIRUCHENDUR: MAY 4-5, 2012 Vijaya Yatra 2012)

Kali Yuga to protect Dharma. Prior to Sri Shankaracharya's incarnation, Lord Subrahmanya incarnated as Sri Kumarila Bhattapada to resuscitate the faith in Karma Kanda of the Vedas. Sri Bhattapada was a great Mimamsaka and defeated many Buddhists in debate and established that Vedas are the supreme source of knowledge.

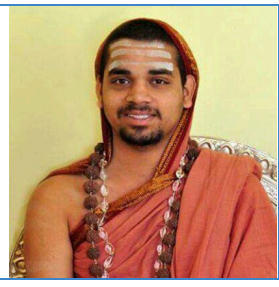


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The Jagadguru then spoke about a couple of incidents in Sri Bhattapada's life. King Sudhanva had told the followers of Sanatana Vaidika Dharma and the Buddhists that whosoever climbs a hill, leaps from the top of it and returns unhurt will be the victor. While the Buddhists hesitated, Sri Bhattapada immediately went atop the hill, shouted "If the Vedas are true, may no harm befall me" and he leapt from the hill and returned unharmed. However, when the Buddhists objected to this kind of a test, King Sudhanva thought of another test. He placed a snake inside a pot and asked the two factions to guess what was contained in the sealed pot.

Overnight, the Buddhists used their logic and inferred what was inside the pot. The following day, they replied to the king that the pot contained a snake. With the blessings received from Lord Surya, the Vedic followers told the King that the pot contained an idol of Lord Narayana lying on the serpent – “भोगीशभोगिशयनो भगवानिति भूसुराः” “**bhogīśabhogīśayano bhagavāniti bhūsūrāḥ**”

Even as the king was surprised at their respective answers, a heavenly voice directed the king to believe the answer of the Vedic followers and check the pot. King Sudhanva checked the pot and indeed found an idol as described by the Vedic followers. Sudhanva realized that the greatness of the Vedas and the fact that whatever words come forth from a Vaidika who has studied the Vedas properly become true.

Thus it was Lord Subrahmanya who incarnated as Sri Bhattapada and initiated the rejuvenation of Sanatana Dharma. The Jagadguru spoke about the greatness of the Lord as expressed by Sri Adi Shankaracharya –

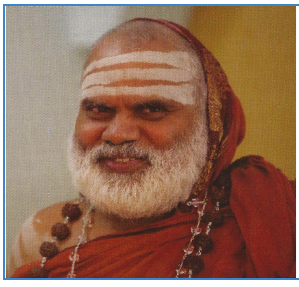
चिदेका षडास्या हृदि द्योतते मे | मुखान्निःसरन्ते गिरश्चापि चित्रम् ||

cidekā ṣaḍāsyā hṛdi dyotate me | mukhānniḥsarante giraścāpi citram ||

The Lord's power is such that He can make even a dumb speak, cure the greatest of diseases, destroy all evil and bestow all auspiciousness. Hence, it is essential to worship Lord Subrahmanya with great Bhakti. Whenever in Tiruchendur, the Jagadgurus of Sringeri have worshipped Lord Subrahmanya for the welfare of everyone. The Jagadguru remembered His visit to Tiruchendur in 1983 when He had come to perform the Kumbhabhisheka under the direction of His Guru. The Jagadguru also recounted that He had also offered worship to the Lord during the Vijaya Yatra in 1987. The Jagadguru expressed His happiness at the fact that the people of Tiruchendur had come for His Darshan with the feeling that their Guru had graced Tiruchendur, and blessed them all.

(2012 Vijaya Yatra : Tiruchendur : May 4-5)

Source : <https://vijayayatra.sringeri.net/archiveyatra/tiruchendur-may-4-5-2012/>

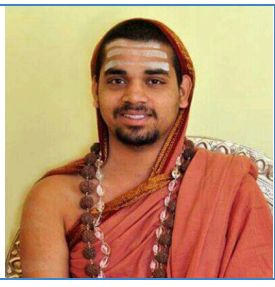


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The Path of Dharma Śāstra

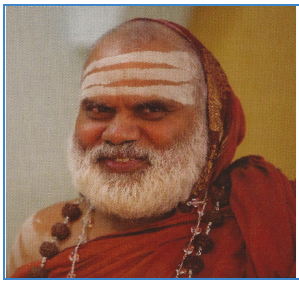
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujoyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 Pujoyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Question : We count the steps we walk. Do we count the words we say?

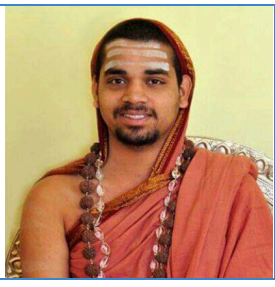


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Swamiji : The unique aspects of human beings are the power of discrimination and the faculty of speech. Goddess Sarasvathi presides over the faculty of speech. Tongue is powered by agni devata and speech burns energy. Speech helps in the progress of dharma, artha, kama or moksha. It should be purposeful and soothing to oneself and others. Sometimes, speech also helps to drain one's sorrow. We should speak only words that are useful in any one of these ways. That will help avoid misuse of the God-given equipment of speech.

Mundakopanishad (2.2.5) says: anyā vāco vimuñcatha – Spiritual aspirants should avoid speech about worldly affairs. Thiruvalluvar has devoted an adhikaram (topic) to avoidance of purposeless speech called Payanila sollamai. People who speak less are heard more. As they say, 'Brevity is the soul of wit'.

Saint Tayumanavar said:

Chitham mounam seyal vakku ellām mounam

Suddha mounam enpal thondrin parāparame

- If Brahman is understood by me, tranquility prevails. Then, the mind, which is full of thoughts, actions, speech - everything resolves establishing silence.

Question : What is the dharma of speech?

Swamiji : Good thoughts expressed in good words result in good deeds. Speech should promote welfare.

Sri Krishna says in the Bhagavad Gita:

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्]

स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ||

anudvegakaram vākyaṁ satyaṁ priyahitaṁ ca yat]

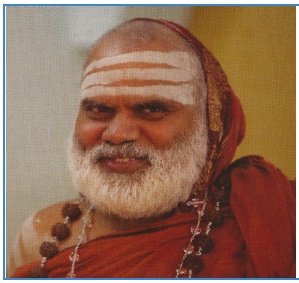
svādhyāyābhyasanaṁ caiva vāṅmayaṁ tapa ucyate || #17.15

Words spoken should not trigger negative emotions. It should be free of lies. It should be loving and ensure the wellbeing of the listener while he listens and afterwards when he rethinks too. Chanting and discussion of what good has been learnt will improve vocabulary as we will speak the words used by great seers of truth.

We should strictly avoid the following in our speech: Speaking without love, speaking lie, backbiting. These are sins of speech as per Manu smṛiti (#12.6)

pāruṣyamanṛtaṁ caiva paśunyaṁ cāpi sarvaśaḥ |

asambaddhapralāpaśca vāṅmayaṁ syāccaturvidham || 6 ||

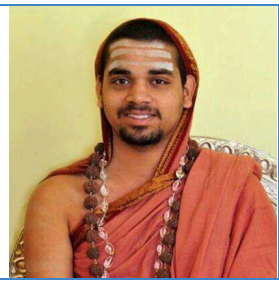


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Words are the index of our mind. It is best to talk less and work more. If one exaggerates and speaks purposeless words (big talk), infer that he is unrighteous says Valluvar. If someone speaks or listens to empty / useless words, do not consider them a useful human. They are like the husk of a grain. (#196). Words spoken should not be irritating to others (#191). These are some do's and don'ts with respect to speech.

Question : Words of the learned have a transforming effect on us. How are they so powerful?

Swamiji : Wise people who are free from delusion and ignorance and are flawless will not speak useless words even forgetfully. They will not use words which could create doubts / delusion. (#199)

Learned people will generally use cultured, genial words. However, sometimes they may use harsh words to condition us which is acceptable as they have a purpose, and it benefits us. The wise, learned people who have the ability to analyze words well will not speak words without great purpose/ benefits. (#197,198). Their speech is divine and hence impacts listeners positively.

Speech makes us a social being. What should we bear in our mind when we speak?

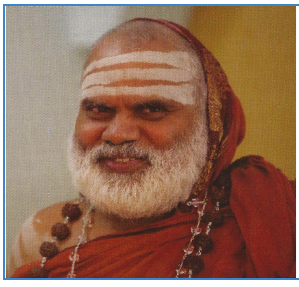
लक्ष्मीर्वसति जिह्वाग्रे जिह्वाग्रे मित्रबान्धवाः। जिह्वाग्रे बन्धनं प्राप्तं जिह्वाग्रे मरणं ध्रुवम्॥

lakṣmīrvasati jihvāgre jihvāgre mitrabāndhavāḥ| jihvāgre bandhanam prāptam jihvāgre maraṇam dhruvam||

A person who has communication skills earns wealth and good relationships. Bad communication can bind us to unfavourable consequences and may even lead to death. If someone says uncultured words which do not benefit anyone amidst many learned people, it causes harm to themselves and others. (#194) Friends will not permit useless deeds but will not mind useless words for timepass. Learned people will not appreciate useless deeds & useless words also. So, speaking useless words in the presence of wise people, is worse than betraying friends (#192). If good people say bad / useless words, even if it's due to a momentary lapse of judgement or control, their fame and respect will leave them. (#195). Remember how the words of Duryodhana asking Draupati to be disrobed brought death to him and his near and dear. Remember how the pleasant words of Hanuman helped unite Rama with Sita. So, speak what is useful, and do not speak useless words. (#200). Think twice before you leap.

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

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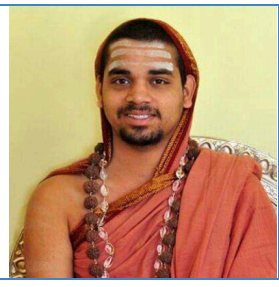


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||vidura nīti:||

॥विदुर नीतिः॥

सप्त दोषाः सदा राज्ञा हातव्या व्यसनोदयाः ।
प्रायशो यैर्विनश्यन्ति कृतमूलाश्च पार्थिवाः ॥ ७३ ॥
स्त्रियोऽक्षा मृगया पानं वाक्पारुष्यं च पञ्चमम् ।
महच्च दण्डपारुष्यमर्थदूषणमेव च ॥ ७४ ॥

sapta doṣāḥ sadā rājñā hātavyā vyasanodayāḥ |
prāyaśo yairvinaśyanti kṛtamūlāśca pārthivāḥ || 73 ||
striyo'kṣā mṛgayā pānaṁ vākpāruṣyaṁ ca pañcamam |
mahacca daṇḍapāruṣyamarthadūṣaṇameva ca || 74||

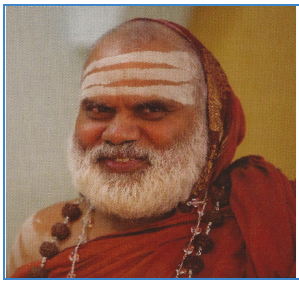
A king should renounce these seven faults that are productive of calamity, in as much as they are able to effect the ruin of even monarchs firmly established; these are women, harshness of speech, severity of punishment dice, hunting, drinking, and misuse of wealth.

अष्टौ पूर्वनिमित्तानि नरस्य विनशिष्यतः ।
ब्राह्मणान्प्रथमं द्वेष्टि ब्राह्मणैश्च विरुध्यते ॥ ७५॥
ब्राह्मण स्वानि चादत्ते ब्राह्मणांश्च जिघांसति ।
रमते निन्दया चैषां प्रशंसां नाभिनन्दति ॥ ७६ ॥
नैतान्स्मरति कृत्येषु याचितश्चाभ्यसूयति ।
एतान्दोषान्नरः प्राज्ञो बुद्ध्या बुद्ध्या विवर्जयेत् ॥ ७७॥
aṣṭau pūrvanimittāni narasya vinaśiṣyataḥ |
brāhmaṇānprathamam dveṣṭi brāhmaṇaiśca virudhyate || 75||
brāhmaṇa svāni cādatte brāhmaṇāṁśca jighāṁsati |
ramate nindayā caiṣāṁ praśaṁsāṁ nābhinandati || 76 ||
naitānsmarati kṛtyeṣu yācitaścābhyasūyati |
etāndoṣānnaraḥ prājño buddhyā buddhā vivarjayet || 77||

These eight are the immediate indications of a man en route to destruction, viz., hating the Brahmanas, disputes with Brahmanas, appropriation of a Brahmana's possessions, taking the life of Brahmana, taking a pleasure in reviling Brahmanas, grieving to hear the praises of Brahmanas, forgetting them on ceremonious occasions, and giving vent to spite when they ask for anything. These transgressions a wise man should understand, and understanding, eschew

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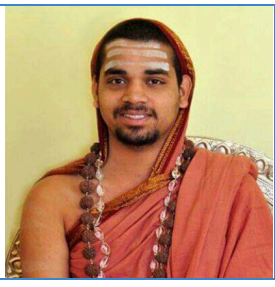


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Yaksha Prashna

यक्षप्रश्नः

वैशम्पायन उवाच

स त्वमोघानिषून्मुक्त्वा तृष्ण्याभिप्रपीडितः ।

अविज्ञायैव तान्प्रश्नान्पीत्वैव निपपात ह ॥३१॥



॥३३॥

athābravītbhīmasenaṃ kuntīputro yudhiṣṭhiraḥ ।

nakulaḥ sahadēvaśca bībhatsuścāparājitaḥ ॥३२॥

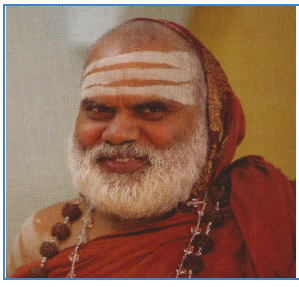
ciraṃ gatāstoyahetorna cāgacchanti bhārata ।

tāṃścaivānaya bhadraṃ te pānīyaṃ ca tvamānaya ॥३३॥

And (seeing Dhananjaya's delay) Kunti's son Yudhishtira addressed Bhimasena, saying, 'O repressor of foes, it is a long while that Nakula and Sahadeva and Bibhatsu (Arjuna) have gone to fetch water, and they have not come yet, O Bharata! Good betide thee! Do thou bring them back, together with water!'

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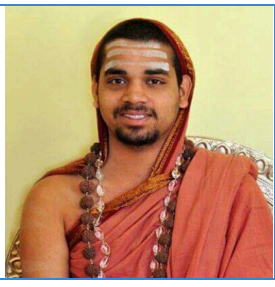


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Introduction TO Vedānda (The Vedic View and Way Of Life)

(by His Holiness Swami Paramarthananda)

Chapter 3

VARṆĀŚRAMA - VYAVASTHĀ

THE VARṆA SCHEME

In the Bhagavadgītā Śrī Kṛṣṇa uses the word cāturvarṇyam (catvāraḥ varṇāḥ cāturvaṇyam). This classification is not from one stand point; it is done from three standpoints. Any classification can be done based on different standpoints. It can be sex-based, age-based, education-based, language-based, and so on. Therefore, whenever we talk of classification we should remember that it requires a reference point. This varṇa classification has been made from three standpoints; one based on birth, the second based on character, and the third based on profession.

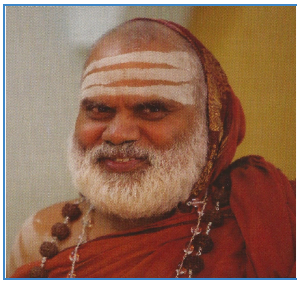
VARṆĀ - VYAVASTHĀ

Category	Brāhmaṇas	Kṣatriyas	Vaiśyas	Śūdras
By Birth	Born of Brāhmaṇas	Born of Kṣatriyas	Born of Vaiśyas	Born of Śūdras
By Character	Contemplative	Selflessly active	Selfishly active	Idle
By Occupation	Scriptural education and Priest hood	Administration and Defence	Commerce and Agriculture	Unskilled labour

VARṆA BASED ON BIRTH

Based on one's birth we have four varnas. In Sanskrit, it is called jātivyavasthā (jati-scheme). This alone has become notorious today as the caste system. In Sanskrit, the word 'Jāti' means 'birth' or 'janma'. Based on this we have jāti-brāhmaṇa, Jāti-kṣatriya, Jāti-vaiśya, Jāti-śūdra.

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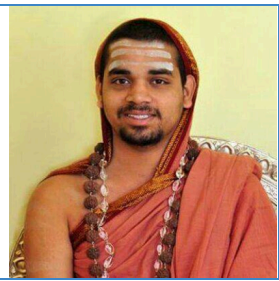


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER X

FORBEARANCE

2. The Study of the Veda



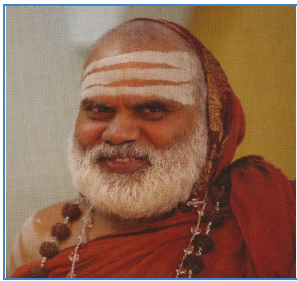
Glad at heart, the boy sought his father and told him about the boon which he had got from Indra and added, "Now we can humiliate others". The father was very much vexed and said, "The boon that you have got is a very dangerous one. Even now it has engendered pride in you and will be your ultimate ruin. Take care in any case that you do not cross the path of my friend Raibhya or his sons; for they are powerful enough to injure you if you offend them". The boy promised to be careful not to offend them in any way.

3. Irritation

It so happened that during the vernal season of a succeeding year Yavakrita in the course of his wandering in the woods entered the garden of sage Raibhya and saw there a beautiful damsel sporting among the flower-laden trees. The young man was smitten with love and, though he recognized in her the daughter-in-law of Raibhya, he approached her with lustful eyes and forcibly took her to a lonely spot. A little later she met her father-in-law just returning home and, with tears in her eyes, told him what Yavakrita had done. The anger of the sage knew no bounds. He took a few hairs from his head and threw them into the sacrificial fire from which immediately arose a Rakshasi and a Rakshasa. He gave them the order "Kill Yavakrita".

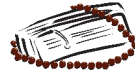
Yavakrita was just then dining. The Rakshasi came there invisibly and stole away the water pot. As Yavakrita was with unclean hands, the Rakshasa ran to him with the spear raised. Yavakrita could not invoke any Vedic Mantra to ward off the Rakshasa as he was then unclean. He thereupon got up and ran to a tank close by to wash his hands, but lo! the tank dried up at his sight. He ran to other ponds but they also were empty. As a last resort he ran to the room where his father had his sacrificial fire; for he knew that no Rakshasa could enter it. But the blind servant who guarded it against intrusion by anybody blocked the way and prevented Yavakrita from entering it. The Rakshasa thereupon easily beat him down and killed him and duly reported it to Raibhya.

(Will Continue...)

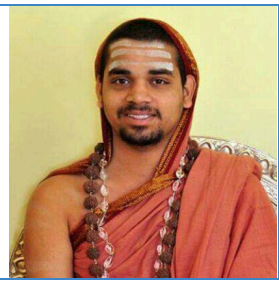


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