

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

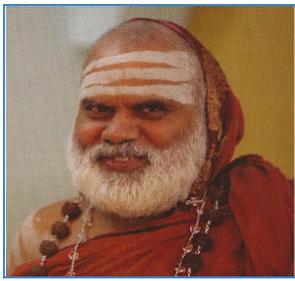
(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



अगजानन-पद्माकं गजाननम्-अहर्निशम्।
अनेकदंतं भक्तानाम् एकदन्तम्-उपास्महे ॥१॥
agajānana-padmākam gajānana-am-aharniśam।
anekadantaṁ bhaktānām ekadantaṁ-upāsmāhe ॥1॥

We meditate day and night on the one-tusked one who is the sun for the lotus in the form of the face of Pārvaṭī, the one with the elephant face and the one who is the giver of all desired ends to his devotees. (Or) As the rays from the lotus-face of Gauri (Devi Parvati) is always on her beloved son Gajānana (Who has the face of an elephant), similarly, the Grace of Sri Ganesha is always on his devotees; granting their many prayers; the devotees who with deep devotion worship the ekadanta (one with a single tusk).



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

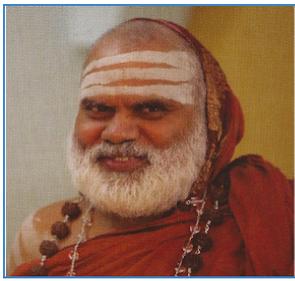
Acharya Sandeshah = 1

What does it mean when we say “The Lord protects Dharma” when He incarnates?



Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, Kallidaikuruchi: MAY 5-7, 2012 Vijaya Yatra 2012)

Protection of Dharma means that the Lord removes all obstacles by destroying evil forces which stand in the way of adhering to Dharma. Our duty after the Lord's incarnation is to adhere to Dharma. However it has to be examined whether we are indeed following Dharma. Let us consider the following: Suppose the raw materials for cooking have been procured; the food has been prepared and served. It is for the hungry man to consume the food. The food has not been prepared for those who procured the raw materials, or prepared the food or the person who serves food. Yet if the hungry man complains that he continues to be hungry even though the prepared food is right in front of him, whose fault is it? Is it not his duty to consume the food and satiate his hunger?



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Similarly, is it not our duty to follow Dharma when the Lord has incarnated, protected Dharma, and given us a human birth? Can we study the Vedas, perform Yagas, worship the Lord and attain Jnana if we had taken birth in any other form? Though the Lord has given us all that is needed for the practice of Dharma, do we utilise this opportunity? The sincerity and focus that one must show towards Dharma has been directed elsewhere by every one of you these days. The mind is not under control and goes after various objects.

There was a time when people refused to go after objects or prosperity if it came in the way of their observing Dharma. There have been instances in the past when the king sent for scholars while they were engaged in Anushtanam, they used to send the king's emissary back saying that they would come only after finishing their Anushtanam. When such a scholar once went to the king after finishing his Anushtanam, the king expressed that he was made to wait for an hour. The scholar replied, "My Anushtana is for the good of all in the country." Such was their dedication to their Dharma.

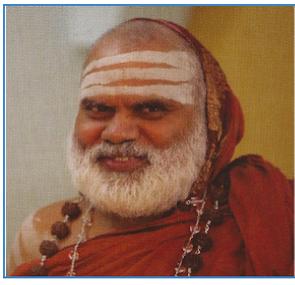
Today, we become happy when we realize that we had such ancestors. But our happiness and contentment stop right there. How many feel that we should follow in their footsteps and lead our lives like they did? They put Dharma and the Lord ahead of everything else. Today people have wealth, status, comfort and worldly fame as their main focus. What is the point of the Lord incarnating and taking efforts to reestablish Dharma? What is the guarantee that one will get born as a human in the next birth?

The Guru can only show the people the path. We can point out if a man takes a wrong path or is about to fall into a pit. But if he refuses to listen, what can be done? Similarly if people even after being told, continue to do Adharmic activities, what can be done? Only when people adhere to Dharma does the land become bountiful. Hence realize the significance of the Lord's incarnation, your human birth and adhere to Dharma.

Sri Adi Shankara Bhagavatpada established the four Amnaya Peethams only to ensure that there would be someone to keep reminding the masses of the importance of Dharma and bring those who have drifted from the Dharmic path back into the fold. The Acharyas who have followed in the Dakshinamnaya Sri Sharada Peetham have consecrated Goddess Sharada in many places. Hence it is essential to worship Sharada, the Goddess of knowledge, as well as the Guru who is the bestower of knowledge.

(2012 Vijaya Yatra : Kallidaikuruchi : May 5-7)

Source : <https://vijayayatra.sringeri.net/archiveyatra/kallidaikuruchi-may-5-7-2012/>



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

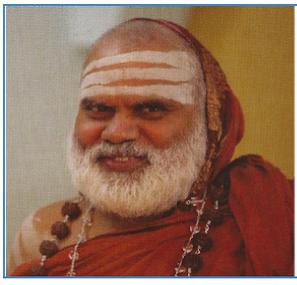
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Question : Who are the unique qualities of the noble?



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Swamiji : Noble people possess mastery over virtues. They take it as a natural duty to do dharmic deeds. Without having to take conscious efforts, they perform good deeds spontaneously and effortlessly. (Kural #981)

In Prasnotara Ratnamalika, Sri Adi Sankaracharya says Learned elders are those who are dharmic/ righteous and know brahman (Pure consciousness principle).

के वृद्धाः? ये धर्मतत्त्वज्ञाः ॥४३॥

ke vṛddhā: ? ye dharmatattvajñāḥ ॥43॥

Noble people don't seek other external sense pleasures for their well-being. Their mind filled with values gives strength to their jivatma - soul in the human body and that is the wellness of the perfect, noble men. (#982). External things do not lure them and they never fall from their values for any worldly gain, name, fame, etc. Such people have a very simple lifestyle, are righteous and never choose unethical means. They are genuine in their goodness.

Their mind is mastered and conducive, as Sri Krishna says in the Bhagavad Gita:

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६-६॥

bandhurātmātmanastasya yenātmaivātmanā jitaḥ |

anātmanastu śatruṭve vartetātmaiva śatruvat ॥ 6-6॥

- An uncontrolled body-mind is an enemy, whereas a well-mastered body-mind is a friend to the Jivatma.

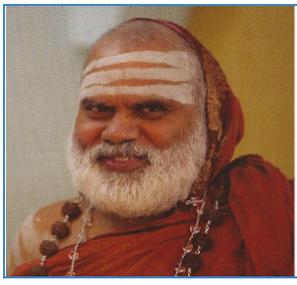
Question : What are the five pillars of the noble?

Swamiji : Love for all (beyond the close circle of family, friends), fear of disgrace as a result of sins, reaching out to the needy, compassion, avoiding untruth in speech are the five pillars of nobility.

Question : 'Sandror' are role models in society. What is in them that we ought to imbibe?

Swamiji : The basis for nobility is not talking about another's mistakes (criticizing), just as the basis for austerity is not destroying another life. (#984)

The noble take people along humbly to accomplish a task. It is this humility by which they change others' inimical attitude towards them. (#985)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

The hallmark of nobility lies in intellectual honesty – appreciating and accepting a capable sub-ordinate. (#986)



Also, what makes one a perfect person is doing good even to those who have harmed. This is very difficult to practice, as our ego steps in the way. We should remember the example of Mother Earth who is patient to bear even those who dig the earth. (#987). However, it is said that if the noble slip from their perfection, Mother earth will be unable to bear the burden. (#990)

Let us aim at following the footsteps of the noble – let us not talk

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmi Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2012 Vijaya Yatra about others' faults, let us be humble, have intellectual honesty to accept and appreciate the success of youngsters over us and do good even to those who harm.

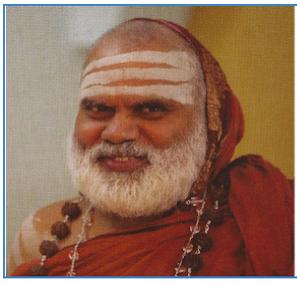
Question : What is the greatness of the noble?

Swamiji : The man of a noble clan does not lose his lofty qualities, even if he is pinched by poverty. Poverty is not disgraceful to one who has the strength of good qualities (#988). Though the sea may change its nature in kali kaal, when the world is said to resolve, one at the brim of the sea of perfection will never change (#989).

This world is said to be in the control of those whose speech is pleasing & beneficial, and who are devoted to righteousness says Sri Adi Sankaracharya in Prasnotara Ratna Malika - कस्य वशे जगदेतत्प्रियहितवचनस्य धर्मनिरतस्य. kasya vaśe jagadetatpriyahitavacanasya dharmaniratasya.

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

Our Mail ID : Info@voiceofjagadguru.com



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita

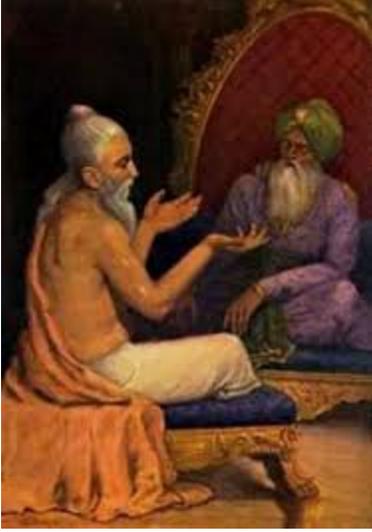


CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

||vidura nīti:||

॥विदुर नीतिः॥



अष्टाविमानि हर्षस्य नव नीतानि भारत ।
वर्तमानानि दृश्यन्ते तान्येव सुसुखान्यपि ॥ ७८॥
समागमश्च सखिभिर्महांश्चैव धनागमः ।
पुत्रेण च परिष्वङ्गः संनिपातश्च मैथुने ॥ ७९॥
समये च प्रियालापः स्वयूथेषु च संनतिः ।
अभिप्रेतस्य लाभश्च पूजा च जनसंसदि ॥ ८० ॥
aṣṭāvīmāni harṣasya nava nītāni bhārata |
vartamānāni drśyante tānyeva susukhānyapi || 78||
samāgamaśca sakhibhirmahāṃścaiva dhanāgamaḥ |
putreṇa ca pariṣvaṅgaḥ saṃnipātaśca maithune || 79||
samaye ca priyālāpaḥ svayūtheṣu ca saṃnatiḥ |
abhipretasya lābhaśca pūjā ca janasaṃsadi || 80 ||

Oh Bharata! meeting with friends, accession of immense wealth, embracing a son, union for intercourse, conversation with friends in proper times, the advancement of persons belong to one's own party, the acquisition of what had been anticipated, and respect in society, these eight are the very cream of happiness, and these only are attainable here, nothing more is needed.

अष्टौ गुणाः पुरुषं दीपयन्ति प्रज्ञा च कौल्यं च दमः श्रुतं च ।

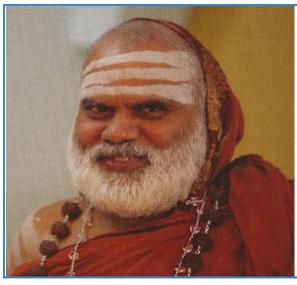
पराक्रमश्चाबहुभाषिता च दानं यथाशक्ति कृतज्ञता च ॥ - ॥

aṣṭau guṇāḥ puruṣaṃ dīpayanti prajñā ca kaulyaṃ ca damaḥ śrutaṃ ca |
parākramaścābahubhāṣitā ca dānaṃ yathāśakti kṛtajñatā ca || - ||

The qualities that glorify a man, is expressed in eight ways. They are wisdom, high birth, self-restraint, learning, bravery, moderation in speech according to one's power is said as a gifted thing, and gratitude.

(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

भीमसेनस्तथेत्युत्क्त्वा तां दिशं प्रत्यपद्यत ।

यत्र ते पुरुषव्याघ्रा भ्रातरोऽस्य निपतिताः ॥ ३४ ॥

bhīmasenastathetyutkvā tāṃ diśaṃ pratyapadyata |

yatra te puruṣavyāghrā bhrātaro'sya nipatitāḥ || 34 ||

Bhimasena thereupon saying, 'So be it,' set out for that place where his brothers lay dead.

तान्दृष्ट्वा दुःखितो भीमस्तृषया च प्रपीडितः ।

अमन्यत महाबाहुः कर्म तद्यक्षरक्षसाम् ।

tāndrṣṭvā duḥkhito bhīmastrṣayā ca prapīḍitaḥ |

amanyata mahābāhuḥ karma tadyakṣarakṣasām |

And beholding them, Bhima suffering though he was with thirst, was exceedingly distressed. And the armed hero thought all that to have been the act of some Yaksha or Rakshasa.

स चिन्तयामास तदा योद्धव्यं ध्रुवमद्य मे ॥ ३५ ॥

पास्यामि तावत्पानीयमिति पार्थो वृकोदरः ।

ततोऽभ्यधावत्पानीयं पिपासुः पुरुषर्षभः ॥ ३६ ॥

sa cintayāmāsa tadā yoddhavyaṃ dhruvamadya me || 35 ||

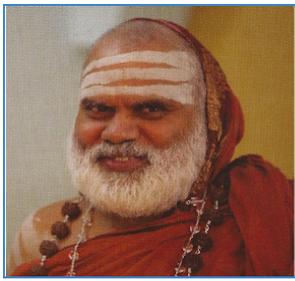
pāsyāmi tāvatpānīyamiti pārtho vṛkodaraḥ |

tato'bhyadhāvatpānīyaṃ pipāsuḥ puruṣarṣabhaḥ || 36 ||

And Vṛkodara (Bhima) thought , 'I shall surely have to fight today with those who made this to us. But let me first satisfy my thirst. Then that bull of the Bharata race rushed forward with the intention of drinking the water to pacify his thirst.

(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 3

VARṆĀŚRAMA - VYAVASTHĀ

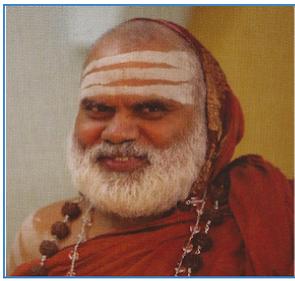
VARṆA BASED ON CHARACTER

Based on one's character, svabhāva or guṇa, we can have divisions. This is guṇavyavastha. Broadly based, we can have four possible distinct characters. One is a spiritual character. Such a tendency is called brāhmaṇa-guṇa. The people with this character are called guṇa-brāhmaṇa, though by birth these people may not be brahmaṇa. To put in scriptural language, they have sattvagūṇa-predominance backed by rajoguṇa, i.e sattva-rajās-tamas in that order-SRT.

Some others are selflessly active though they may not go to a temple or do meditation; they spend their entire life serving the society. These people remain members of several social organizations and remain busy doing one service or the others; they may not have time even for their family. These are the people who are extrovert and active but all their activities are meant not for themselves but for others. This character is called kṣatriya-guṇa and the people with this character are called guṇa-kṣatriyas, though by birth they may not be kṣatriyas. In scriptural language, they have rajoguṇa predominance backed by sattvagūṇa (RST).

There are some others who are selfishly active. They are also so active that they don't have time for their wife and children. Most of their activities are centered on gathering money, possessions etc for themselves and their family, and not for the sake of society or others. They may be striving for either name or fame or status or anything, but they basically remain selfishly active. This character is called vaiśya-guṇa and the persons having this character are called guṇa-vaiśyas, though by birth they may not be vaiśyas. These people have rajoguṇa predominance backed by tamoguṇa (RTS)

The fourth possible character is marked by indolence and mechanicalness. There is no activity at all. The only activity you see in such people is eating and sleeping. They may have some hereditary property and thus they are not forced to earn any wealth. They merely sit and eat and continue to be lazy. Their minimum activities are mechanical, unskilled and routine activities. Such a person cannot be expected to do any job that requires any discrimination. Such a character is Śūdra-guṇa and the person with this character is said to be guṇa-śūdra, though by birth he may not be a śūdra. This group has tamoguṇa backed by rajoguṇa (TRS).



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

VARṆA BASED ON PROFESSION

We have four varṇas based on karma also. We are not dealing with a person's birth or character in this. On the other hand, we are dealing with his profession and based on that, we divide society into four groups. The first possible karma or activity is religious activity or religious teaching i.e., a life committed to the study of scriptures, the teaching of scriptures and helping the society in leading a religious life. This profession is akin to priesthood, where the entire life is committed to religion and helping others in following religion. This profession is called brāhmaṇa-karma. The person who takes to such a profession is called karma-brāhmaṇa.

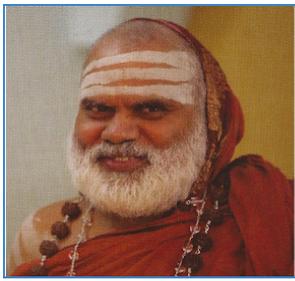
Then the second possible profession is politics, a profession in which one dedicates oneself to the service of society or the country. One may join in politics, government or administration. This includes the army also. In fact, this takes into account all those occupations, which are connected with the protection of the country. This is called kṣatriya-karma and the person who takes to such a profession is called karma-kṣatriya.

The third possible profession is commerce or business. It includes agriculture as well as the production and the distribution of various commodities. This profession is called vaiśya-karma and the person who takes to such a profession is called karma-vaiśya.

The fourth possible profession is service. The person belonging to this profession does not take to any one particular profession but he serves the karma-brāhmaṇas, or the karma-kṣatriyas or the karma -vaiśyas. This service is called śūdra-karma and a person who takes to such a karma is called karma-śūdra. He is not a leader; he is an employee, a person who is led by the leaders in the other three professions.

Now if we take an individual's jāti, guṇa and karma, they need not be the same in one person. An individual can be a mixture of these three varṇas based on the three standpoints. There is no rule that a jāti-brāhmaṇa should be a guṇa-brāhmaṇa or a karma-brāhmaṇa. If a person is born a brāhmaṇa, he is a jāti-brāhmaṇa. If he becomes an MLA or a minister, he is a karma-kṣatriya. If he is selfish, he comes under guṇa-vaiśya group. Similarly, we can have other permutations. But rarely is a person a jāti-brāhmaṇa a guṇa-brāhmaṇa and a karma-brāhmaṇa all in one. It is not that they should be different. It is normally different.

(Continues...)

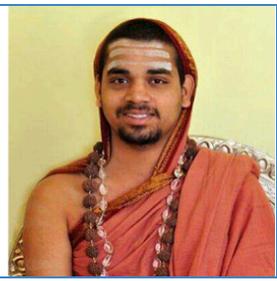


Voice of Jagadguru

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 X FORBEARANCE 3. Irritation

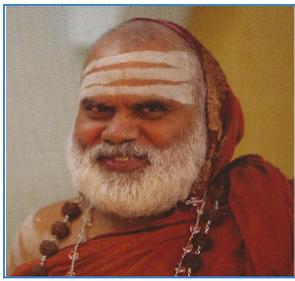


Bharadwaja after finishing his daily ablutions returned to his hermitage. As he was under pollution owing to the death of his son, though as yet unknown to him, the fires did not shine as usual and welcome him. Noticing this, he spoke to the servant, "The fires do not welcome me as usual. You yourself seem different. What is the matter? Is all safe in the hermitage? I hope my son has not done anything wrong." The servant said, "Evidently your son incensed Raibhya; for he lies dead at the gate

struck down by a Rakshasa when he tried to enter here in an unclean state and was prevented by me." Overpowered by grief, the sage began to lament the death of his son. "You took to austerities only to get knowledge of the Vedas and I do not see how you have sinned in any way. I warned you against Raibhya, but you have chosen to offend him somehow... Raibhya too knew quite well that I was old and that you were my only son. How could he allow himself to be so overpowered by anger as to hurt you? Well. It has so happened. I have nothing more to live for in this world. I shall also depart from it. But Raibhya who has caused me this terrible grief must not go unpunished. He shall before long be slain by his own son Oh! What have I done? It is far better to have no son at all than to be exposed to the terrible suffering caused by the loss of a son. When a man is so afflicted, he loses his sense altogether. Look at myself. I have lost my son and, added to this affliction, I have cursed my most intimate friend. Have I any justification for living a minute longer ?" Thus lamenting, he performed the last rites with respect to his son and then lit up a fire and burnt himself in it.

Just at this time King Bhaddyumna, whose priest was Raibhya, wanted to perform a sacrifice extending over several days and requested Raibhya to send his sons Arvasu and Parvasu to officiate. They accordingly went there leaving Raibhya at home. One night the younger son Parvasu thought he would go to his house and see if his father was safe and return before break of dawn. It was a dark night and as he was coming through the woods near his house he noticed something like an animal prowling about and with a view to saving himself from any possible attack from it struck at it with his stick. It so happened that it was his own father who had put on a deer-skin on his back as a protection against cold. He was shocked to see what he had done. As however there was no help for it, he performed the funeral rites and then returned to the king's sacrificial spot.

(Will Continue...)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Our Website link : <https://voiceofjagadguru.com/voj/>

Telegram Channel : <https://t.me/voiceofjagadguru>

Instagram Channel :

https://www.instagram.com/stories/voice_of_jagadguru_voj/3601249542534134684?igsh=MW90YW13N2c5b2hqaA==

WhatsApp Community Channel: <https://chat.whatsapp.com/Ly4wlaTu8Kc3sjiEYU8KGu>

YouTube Channel : <https://youtube.com/@jagad-guru-channel?si=brkLFqiz8sZJ6UII>

Facebook link : <https://www.facebook.com/share/1Du5xkve4e/>

For free e magazines : 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 |