

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

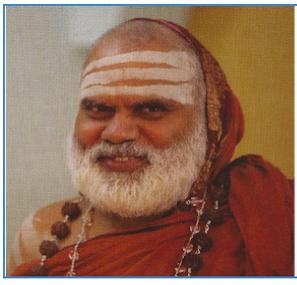
(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



गजाननं भूतगणादि सेवितं
कपित्थजम्बूफलसार भक्षितम् ।
उमासुतं शोकविनाशकारणं
नमामि विघ्नेश्वर पादपङ्कजम् ॥
gajānanaṃ bhūtagaṇādi sevitaṃ
kapitthajambūphalasāra bhakṣitaṃ |
umāsutaṃ śokavināśakāraṇaṃ
namāmi vighneśvara pādapaṅkajam ॥

Oh Lord with the face of an elephant (Gajanana) I bow to you. You are the one who is served by the Bhoota ganas and other beings. The one who consumes the extract of Kapitha and Jambu fruits. Oh the son of Devi Maa Uma, who is responsible for destroying all the sorrows in our life. I passionately surrender myself to the lotus feet of Lord Vigneshwara (who removes all obstacles).



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Acharya Sandeshah = 1

The Jagadguru explained that there is no limit to the extent of God's power. It is referred to in Sanskrit as **अचिन्त्यम्** – unimaginable, and **अपरिमितम्** – unlimited. This has been exhibited even in His Avatars (incarnations). Dasharatha had no inkling of the prowess of Sri Rama. He could only see him as a young boy. However, Sage Vishwamitra who had once been a king, and had become a Brahma Rishi by his intense penance, knew the greatness of Rama. We know that while still a teen, Sri Rama overthrew the evil Rakshasas and broke the bow of Lord Shiva to win the hand of Sita. In Lord Krishna's incarnation, we can see an exhibition of His prowess even from the time when He was a toddler.



Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, Alwarkurichi: MAY 7-8, 2012 Vijaya Yatra 2012)

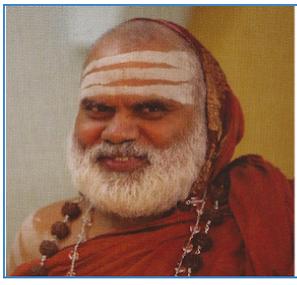
People must realize that despite the many incarnations, names and forms, the Lord is

One and one has to cultivate Bhakti. Everyone knows the story of Sri Kannappa Nayanar. Sri Adi Shankaracharya has beautifully described Sri Kannappa Nayanar's devotion in Shivananda Lahari –

मार्गवर्तितपादुका पशुपतेरङ्गस्य कूर्चायते
गण्डूषांबुनिषेचनं पुररिपोर्दिव्याभिषेकायते ।
किञ्चित्भक्षितमांसशेषकवलं नव्योपहारायते
भक्तिः किं न करोत्यहो वनचरो भक्तावतंसायते ॥६३॥

(The footwear becomes the crown on the head of the Lord, water carried in the mouth and spouted becomes divine bathing, the remnants of a partly-eaten piece of meat becomes freshly prepared offering to the Lord and the hunter Kannappa becomes the crest-jewel of devotees of the Lord. Wonder of wonders! What is it that devotion to the Lord cannot do!)

Despite being a mere hunter, Sri Kannappa Nayanar had touched the highest point of Bhakti. He once saw water running down from one of the eyes of the Shivalinga he used to



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

worship. Immediately, he plucked out one of his own eyes and offered it to the Lord. Then, the other eye of the Shivalinga too started shedding water. Sri Kannappa plucked out his second eye too and offered it to the Lord. The Lord gave Sayujya to Sri Kannappa Nayanar. Sri Kannappa is a great example of how a supreme devotee of the Lord would act in such trying circumstances. Can we compare ourselves to Sri Kannappa? Our devotion stops at the extent where we get satisfied by offering more fruits and decorating the Lord with more beautiful flowers.

However one must realize that the Lord alone is one's refuge and strengthen one's devotion. Can we go to anyone else when we are in a dire situation? People would only say, "I am facing more problems than you are. How can I help you?" Hence the Lord alone must be our refuge.

The Jagadguru then spoke about the four types of devotees – the distressed, the person who desires prosperity and well-being, the devotee who seeks knowledge and the knower (Jnani). Using the illustration of Bhagavan Veda Vyasa's son Sri Shuka, who was a Jnani and yet went on to teach Srimad Bhagavatam to Maharaja Parikshit, the Jagadguru said that even Jnanis delight in the Lord.

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ।
पुत्रेति तन्मयतया तरवोऽभिनेदुः तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥

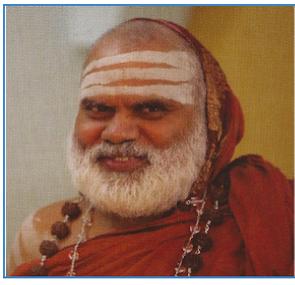
There is no benefit in being devoted or practising Sadhanas for mere external exhibition. The Jagadguru stressed upon "अव्याजभक्ति" – the act of devotion performed with full dedication and without the concern of how many people are observing. The Jagadguru also mentioned that people find it difficult to engage in japa and devotion as the mind wanders. The mind wanders because it feels that there are many thoughts that it deems "useful" to think about even during the time of Japa. Quoting a verse written by Sri Neelakanta Deekshitar, the Jagadguru said that even when we walk on the streets, our mind gets attracted to a stone only if it glitters and we realize it to be a diamond that has value.

पाषाणा सर्व एवैते पद्मरागेषु को गुणः ।
प्रकाशः कश्चिदत्रास्ति परत्र स न विद्यते ॥

Even as our minds do not get diverted by an ordinary stone to which we associate no value, we must value the entire world as useless when we sit for Japa. Our minds will not wander then and be firmly established in the Lord.

(2012 Vijaya Yatra : Alwarkurichi : May 7-8)

Source : <https://vijayayatra.sringeri.net/archiveyatra/alwarkurichi-may-7-8-2012/>



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

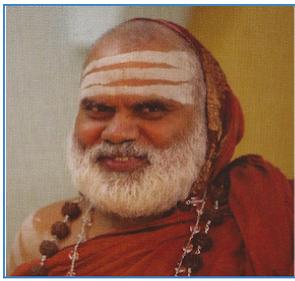
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 Chidbhananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Question : How relevant is Thirukkural, in today's context of Indian strikes on terrorists?



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Swamiji : Killing innocent civilians and tourists, creating fear and claiming supremacy was but a cowardly act by the terrorists operating out of Pakistan. Operation Sindoor, the intricate drone missile strikes at 9 terrorist camps (Jaish-e-Mohammed and Lashkar-e-Taiba), was a bold move of the Indian army establishing their real valor, strength and intelligence. Following that, Pakistan's attempted drone attacks were also successfully neutralised by the Indian army in Northern and Western India. The sattirical words of Valluvar resonate well with the current situation and give us a validating pat on the back. #763

What if the enemies hail and make a big noise like rats? One hiss of the snake and they are gone! #764. A seasoned army is one that does not give room to the tactical strikes of the enemy and that makes its winning strikes.

Question: What are the ingredients of a good army as conveyed by Thiruvalluvar?

Swamiji : Thiruvalluvar talks of a well-structured military force that is fearless in battle and wins over the enemy. He mentions that the military should have all wings –cavalry, horsemen etc which were there historically, to be understood as army, navy, air force today. Such a force is the greatest asset of a leader. (#761)

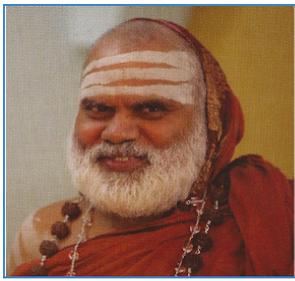
When the enemy strategises formations, the army should be able to dislodge their plans. The army should be able to strategise their formations in such a way that they are safeguarded from enemy's vanguards, and they are able to attack the enemies (#767). The battle array and the upsurgence will win accolades and give it the thrust, even if the army is not strong or brave enough to fight the enemy (#768).

An army which does not deplete in size on its armymen leaving one by one, does not get depressed, and does not struggle in poverty will be a winning army (#769)!

Question : What should be the attitude of army men?

Swamiji: The armymen should never be disheartened by temporary challenges and losses. They should fight valorously in dire situations, and this is possible only for those who follow their traditionally trained leaders (#762). Even when death seems to be at close quarters, the army should stand united and resist it (#765). In a nutshell, valour, honour, following the footprints of the erstwhile armymen, remaining trustworthy to the king are four armours of protection of the armymen (#766).

A warrior who fights bravely to keep up his oath in the warfront, yet loses his life before he can accomplish it, will never lose his fame (#779). One should wish to be a martyr who fights till his end, in a manner that tears well up in the leader's eyes (#780).



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Question : How does Valluvar envisage a leader to be in the scenario of external threat to the



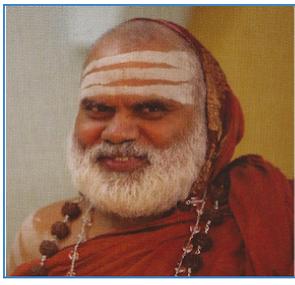
country?

Swamiji : Every army needs a courageous leader without whom even a strong army would be of no purpose (#780). A leader should be such that the army men warn the enemies that those who wish to exist in their bodies run for their lives, or they would end up in stone-marked graves (#771). The furious courage that strikes hard is what they call valour, but a just leader who sees the enemy in a very weak position will not strike harder at that time. He will support by showering chivalrous compassion. This is what noble men well versed in Yudh Dharma appreciate (#773).

We know the story of Sri Rama having told Ravana 'See you tomorrow' when he was at a huge loss at the battlefield. So has the leader of Bharat desh today signed a ceasefire agreement to stop loss without heading for destruction. Valluvam has something for everyone and for every context. Let us continue to study and appreciate it.

(these are based on 'Padai matchi', 'Padaicherukku' adhikarams of Thirukural including commentaries & teachings of Pujoyasri Swami Omkarananda)

Our Mail ID : Info@voiceofjagadguru.com



Voice of Jagadguru

advaitam paramanandam

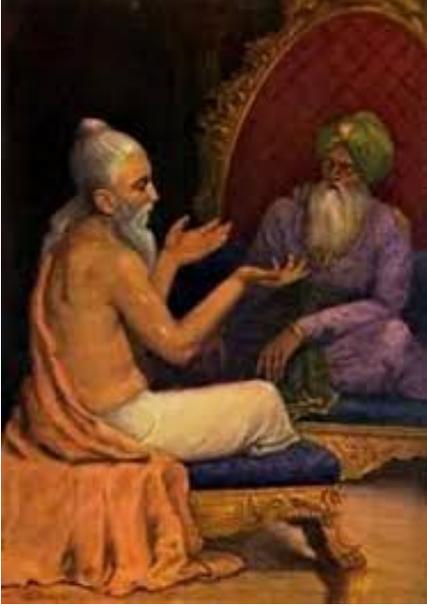


an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)



||vidura nīti:||
||विदुर नीतिः||

नवद्वारमिदं वेश्म त्रिस्थूणं पञ्च साक्षिकम् ।
क्षेत्रज्ञाधिष्ठितं विद्वान्यो वेद स परः कविः ॥ ८१॥
navadvāramidaṃ veśma trīsthūṇaṃ pañca sākṣikaṃ |
kṣetrajñādhiṣṭhitaṃ vidvānyo veda sa paraḥ kaviḥ ||
81||

This house (the body) has nine doors, three pillars, and five witnesses. It is presided over by the soul. That learned man who knows all this is truly wise.

दश धर्म न जानन्ति धृतराष्ट्र निबोध तान् ।
मत्तः प्रमत्त उन्मत्तः श्रान्तः क्रुद्धो बुभुक्षितः ॥ ८२॥

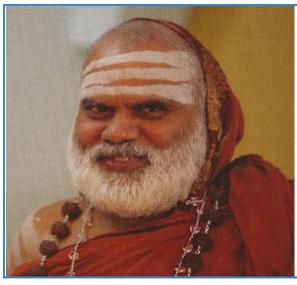
त्वरमाणश्च भीरुश्च लुब्धः कामी च ते दश ।
तस्मादेतेषु भावेषु न प्रसज्जेत पण्डितः ॥ ८३॥
daśa dharmāṃ na jānanti dhṛtarāṣṭra nibodha tān |
mattaḥ pramatta unmattaḥ śrāntaḥ kruddho bubhukṣitaḥ || 82||
tvaramāṇaśca bhīruśca lubdhaḥ kāmī ca te daśa |
tasmādetēṣu bhāveṣu na prasajjeta paṇḍitaḥ || 83||

Oh King Dhritarashtra, the intoxicated, inattentive, the raving, the fatigued, the angry, the starving, the hasty, the covetous, the frightened, and the lustful, these ten do not know what generosity is. Therefore, the wise must shy away from the company of these ten qualities.

अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।
पुत्रार्थमसुरेन्द्रेण गीतं चैव सुधन्वना ॥ ८४॥
atraivodāharantīmamitihāsaṃ purātanam |
putrārthamasurendreṇa gītaṃ caiva sudhanvanā || 84||

In this connection is cited the old story about what happened between Suyodhanā and (Prahlada), the chief of the Asuras in relation to the latter's son.

(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

यक्ष उवाच

मा तात साहसं कार्षीर्मम पूर्वपरिग्रहः ।

प्रश्नानुत्त्वा तु कौन्तेय ततः पिब हरस्व च ॥ ३७

yakṣa uvāca

mā tāta sāhasaṃ kārṣīrmama pūrvaparigrahaḥ |

praśnānutkvā tu kaunteya tataḥ piba harasva ca || 37



The Yaksha spoke, 'Hey child, do not commit this rash act! This lake has already been in my possession. Do first answer my questions, and then drink and take away as much water as you require!'

वैशम्पायन उवाच

एवमुक्तस्ततो भीमो यक्षेणामिततेजसा ।

अविज्ञायैव तान्प्रश्नान्पीत्वैव निपपात ह ॥ ३८

vaiśampāyana uvāca

evamuktastato bhīmo yakṣeṇāmitatejasā |

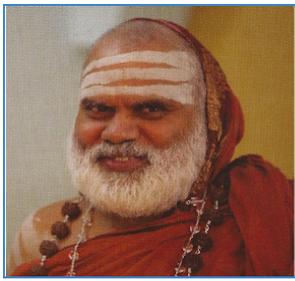
avijñāyaiva tānpraśnānpītvaiiva nipapāta ha || 38

Vaisampayana continued, "Thus addressed by that Yaksha of immeasurable energy, Bhima, without answering his questions, drank of the water. And as soon as he drank, he fell down dead on

the spot.

(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

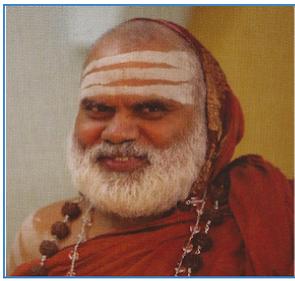
VARṆAS AND THEIR GRADATION

Now the question is whether there is any gradation in these varṇas. Can we say any one is superior or inferior to the other? jāti-based varṇas are all the same, there is no gradation. Birth cannot give any superiority to a person. Hence, a jāti-brahmaṇa, a jāti-ksatriya, a jāti-vaiśya, a jāti-sūdra are all equal, if we take guṇa-based division, we say that there is a gradation based on character. In a society, a person of noble character is definitely respected more, compared to others. Thus guṇa-wise, there is gradation among varṇas. Brāhmaṇa-guṇa is supposed to be the best and guṇa-brāhmaṇa deserves worship in any society, whether we call him guṇa-brāhmaṇa or otherwise. If Gandhiji is respected it is not because of his birth We respect him for his selfless service and noble character. The saivaitic saint, Nandanar was respected not because of his birth but because of his devotion. We have the 63 Nayanmars (saivaitic saints) whom we worship. Many of these Nayanmars were not brahmins by birth. However, they are worshipped to this very day by the brahmaṇas themselves. This is possible because of their guṇa-brāhmaṇa status.

Then what about one's profession? There is no gradation karma-wise for all professions are equally important for any society. Business is as important as politics is. We normally treat politics as something negative. We have come to believe so nowadays; but it should be remembered that politics is important for administration. Similarly service and religious teaching are also necessary. Some people should dedicate their lives for the preservation and spread of scriptural teachings.

The different professions can be compared to the different functions of the body. If society is like a body, then the different professions are like the different functions of the body, Which function of the body is important? Can we say removal of waste is an unclean function? Can we look down upon it? We know what will happen if there is renal failure. Just as the different functions are important, so also the different karmas are important.

We can see another example also. In an organization there are different departments like the finance department, the research department and so on. Which department, can we say, is more important? All the departments are important. Thus, we can conclude that profession-based gradation cannot be there; birth-based gradation also cannot be there;



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

guna-based gradation alone should be there in a society. Society will always respect a person who leads a selfless and spiritual life. Ramaṇa Maharṣi was not very active; he was sitting in a corner. Still people flocked to him. As a spiritual seer, he is respected the world over.

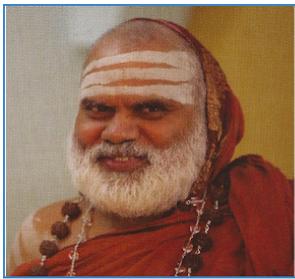
VARṆA AND CHOICE

Now we have to see whether we have any choice in determining our varṇa. And the question once gain is which varṇa. If we analyze, as far as jāti is concerned, we do not have any choice because we are already born and we cannot change our parents. As the biological parents cannot be changed, so also jāti cannot be changed. We have no choice in this.

So let us not worry about our jāti; let us accept it. Fortunately, we can happily accept our jāti because all are equal from the standpoint of jāti; gradation is not there. Then do we have any choice in guṇa? The scriptures say that with regard to character we do have a choice in gradually evolving to a better state. Suppose a person happens to be a guṇa-sūdra. In other words, he is born lazy and mechanical. The scriptures say that he should convert himself from a lazy mechanical character to a selfishly active person. He need not bother about selfless service in this state. He has to work for money, fame, name and children. In fact, the scriptures themselves prescribe a lot of rituals for selfish benefits. Many people go to the temple for selfish interests only. Very few people go to Veṅkaṭācalapati and say 'sarve bhavantu sukhinaḥ'. This person shows his commercial attitude in his worship of the Lord and offers 10% to the Lord if he earns profit. Thus, a guṇa-sūdra becomes a guṇa-vaīśya. And the scriptures say, 'let the activity continue, but let it be more selfless. Only then does the person become a guṇa-kṣatriya. Finally, he has to become a guṇa-brahmaṇa. In fact, the entire vedic sadhana-scheme is this conversion from guṇa-sūdra to guṇa brāhmaṇa. A guṇa-brāhmaṇa, in fact, is ready for mokṣa. And thus, guṇa-wise we have a choice.

Now, then, with regard to profession, do we have any choice? Profession-wise we do have a choice. We can go by heredity or by aptitude. In the first case we take the family profession. We have the advantage of starting early, maximum exposure, and constant guidance as in gurukulavāsa (residential institution). This was generally followed till recently. The second possibility is to go by character, aptitude. Viśvāmitra became a brāhmaṇa and even revealed the gāytrī-mantra. To choose according to my aptitude I should know my aptitude clearly. Today I have brahmaṇa-guṇa, whereas tomorrow I feel I have vaiśya-guṇa. Most people are indecisive with regard to everything. If I am able to know my inclination clearly, I can choose any profession based on that. If I am not able to choose a profession based on guṇa, the second option is given. I can choose my profession based on heredity. If the parents are in the field of religious duties or priesthood, I can also become a priest. If my parents are politicians, I become a politician. Many children take to parent's business.

(Continues...)



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER X

FORBEARANCE

3. Irritation

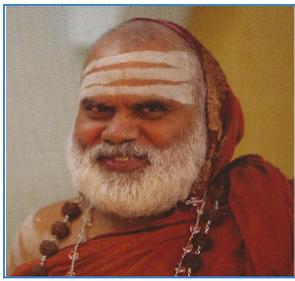


He told his elder brother in secret "I have killed our father mistaking him for an animal. I must perform some purificatory ceremonies to free myself from the sin of patricide though done unconsciously. But it so happens that between us I am more competent, to carry on this sacrifice than yourself. I suggest therefore that I remain here to conduct the sacrifice and that you perform the necessary expiatory rites on my behalf as my deputy." Arvvasu agreed to this and departed. After properly performing all the expiatory ceremonies on behalf of his brother, Arvvasu returned to the sacrifice but, strangely enough and to his great astonishment, the younger brother cried out to the king "Here comes, O lord, a slaver of Brahmanas. His very sight will pollute us and spoil this sacrifice." Arvvasu was then pushed out by the king's servants even though he repeatedly remonstrated that he had not injured any Brahmana. When his remonstrances were of no

avail and he was relentlessly pushed out, he could not help exclaiming. "It is my brother that has really killed a Brahmana. I have only saved him from that sin." This incensed the servants more and they drove him out without the slightest mercy.

4. An Ideal

Then he resignedly and silently walked out and sought out a quiet place in the forest where he could spend the rest of his life in askesis. Through his austerities he did not seek to obtain any personal gain but engaged himself in it as a duty enjoined by the Sastras. But by his askesis he so propitiated the Gods Surya, Agni and others that they appeared before him and willingly offered to grant him any boons he might ask for. As he was past all selfish desire and



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

had nothing to ask for on his own behalf, the boons that he sought from the Devas who insisted upon his asking were these: "Let my father come back to life and let him not remember that he was killed by my brother. Let my brother be freed from sin for all his acts. Let Yavakrita, killed by the Rakshasa at the instance of my father, come back to life. Let his father Bharadwaja, who died of grief at his son's death, also come back to life. Let the inmates of the two neighbouring hermitages be intimate, friendly and happy as before as if nothing had happened to mar their even lives". The Gods willingly granted all these boons. It will be seen that Arvasu showed by his attitude that he was an ideal example of forbearance; for he not only did not retaliate for the grievous harm done to him but prayed to the Gods for the worldly and spiritual welfare of the brother who had injured him.

It must be mentioned in parenthesis that when Yavakrita got up he could not help asking the Gods: "How could Raibhya injure me who had the Vedas by the grace of Indra?" The Gods replied, "The Vedas could not protect you as you had them without the help of a Guru. If you want them to be effective, seek a Guru, sit at his feet long and make your knowledge steady and powerful." This advice he adopted and served a master for forty-eight years and became perfect.

Every small incident in this story has a lesson of its own to teach and I leave the reader to deduce those lessons as best as he can.

(Will Continue...)

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

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

Instagram Channel :

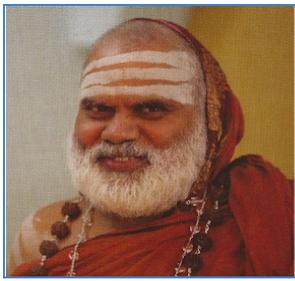
https://www.instagram.com/stories/voice_of_jagadguru_voj/3601249542534134684?igsh=MW90YW13N2c5b2hqaA==

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



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

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