

Voice of Jagadguru

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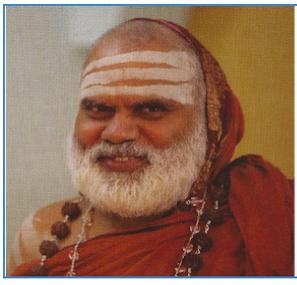
Prārthanā



मूले ब्रह्मा त्वचि विष्णुः शाखायां शंकर एव च ।
पत्रे पत्रे सर्व देवाः वासुदेवाय ते नमः ॥

mūle brahmā tvaci viṣṇuḥ śākhāyāṃ śaṅkara eva ca |
patre patre sarva devāḥ vāsudevāya te namaḥ ||

Brahma is at the root, Vishnu is in the bark and Sankara is in the branches, all devas are in each and every leaf. Salutation to you O Vaasudeva.



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Acharya Sandeshah = 1

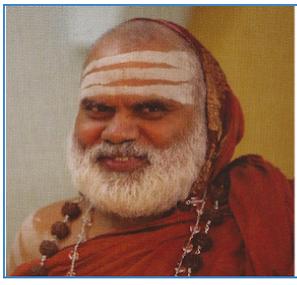
The Jagadguru began His Anugraha Bhashanam speaking about the greatness of the Guru. The Guru will always have a feeling of goodwill towards his disciples. It is said – शिवे रुष्टे



गरुस्ताता गुरौ रुष्टे न कश्चन – If the Lord gets angry, the Guru protects you. But if the Guru gets angry, there is no one who can protect you. Not even the Lord. The Jagadguru also mentioned the Guru Bhakti of Sri Adi Shankaracharya quoting the first verse from the Acharya's famous Prakarana, Vivekachoodamani – गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् wherein (Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, Sundarapandiyapuram: MAY 10-11, 2012 Vijaya Yatra 2012)

the Acharya pays obeisance to His Guru, Sri Govinda Bhagavatpada.

The Jagadguru then said that we must hence adhere to the instructions given by the Guru and spoke about two instructions given by Sri Adi Shankaracharya; the first one being – सङ्गः सत्सु विधीयताम् – cultivate the company of Satpurushas. The Jagadguru then spoke about the



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nature of Satpurushas; that they desire the well being of everyone – उदारचरितानां तु वसुधैव कुटुम्बकम् – Satpurushas have such a big heart that they regard the entire world as one family.

It is true that we can find in any person both good and undesirable qualities. However one must only consider the good qualities in everyone. People tend to overlook all the good in a man if he is seen to commit a few sins. Even if he is by far a good man, they keep pinpointing his flaws. Did not the Lord take up the moon and keep it on his head while suppressing the Kalakuta poison in his neck, though both the moon and the poison arose from the ocean of milk? Hence one must focus on only the good qualities in others.

गुणदोषौ बुधो गृह्णन् इन्दुक्षेडाविवेश्वरः ।
शिरसा श्लाघते पूर्वं परं कण्ठे नियच्छति ॥

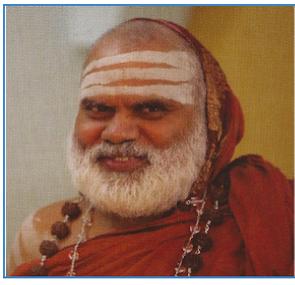
The Jagadguru also mentioned that Satpurushas have the habit of praising even a small good quality in others – परगुणपरमाणून् पर्वतीकृत्य नित्यं निजहृदि विकसन्तः सन्ति सन्तः कियन्तः (How many are the great saints who delight everyday in considering even a single good quality (be it as insignificant as an atom) found in another person as a great noble characteristic of mountainous proportions!)

We should also learn to praise the good deeds of others. Today, even if someone constructs a temple, people brush off the good deed saying “I know how he got the money to build the temple”. Have you done anything useful to keep criticising others?

Jagadguru once again stressed that the importance of the company of such selfless Satpurushas who can help us cross even the ocean of Samsara. Has not Adi Shankaracharya said – लोके सज्जनसङ्गतिरेका भवति भवार्णवतरणे नौका (the company of Satpurushas is verily the boat to cross the ocean of Samsara). The Jagadguru then explained the second of the two instructions given by Sri Adi Shankaracharya is भगवतो भक्तिर्दृढाधीयताम्. Since time immemorial, we believe in the existence of a Supreme power that is responsible for the creation, sustenance and destruction, and ensures that we get the results of our actions. We must realize that we worship the Lord for our own good. Hence it is essential to cultivate devotion to the Lord. We must never see differences in the names and forms of the Lord. It was with this sense that Sri Adi Shankaracharya wrote hymns on various forms of the Lord. We must have the habit of reading these Stotras for sometime every day. The Jagadguru also stated that He does not agree to the excuse given by people that they have no time to devote to these (spiritual) activities. People seem to have ample time for watching television, cricket, and reading the news. The Jagadguru pointed out that only that time is purposeful which is used in remembering the Lord. Sri Adi Shankaracharya used the word “दृढ” – to stress that devotion must be strong. Any act done with great devotion will result in our good.

(2012 Vijaya Yatra : Sundarapandiyapuram 10-11 May)

Source : <https://vijayayatra.sringeri.net/archiveyatra/sundarapandiyapuram-may-10-11-2012/>



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The Path of Dharma Śāstra

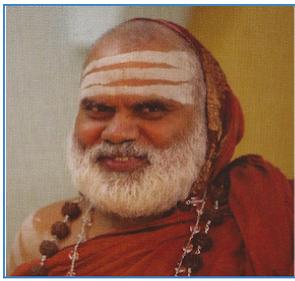
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 : I would like to start a business. Can I get some tips from Thirukural to decide whether or not to start?



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Swamiji : Ofcourse, yes. Valluvar says you should have clarity about effort and result before you start. Start with a cost-benefit analysis and ascertain which scenario it points to: (Kural #461,463)

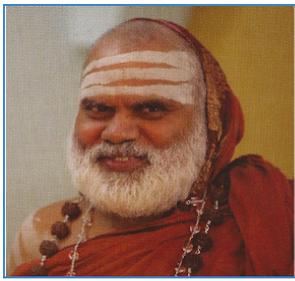
- If the venture will yield profits, that is, if the benefits are greater than the cost, go ahead and start.
- If the cost outweighs the benefits, keep away.
- If you are likely to break even, but if appreciation of value/ future benefits are assured, then start.
- If you are likely to break even, but if the prospects of value appreciation / benefit is low, then stay away.
- Never consider a venture where you stake your principal, in expectation of future gains. (One may infer the importance of preserving the principal without losing it, even in an on-going business.)

Question : These days there is a lot of information online, but it seems difficult to figure out what advice to go by. Any suggestions on that?

Swamiji : One has to take right guidance from senior, experienced, learned, noble people and keep lowly people away (#462). All critical points arising from the due diligence report of experts should be duly addressed before beginning a venture. Those who fear criticism or reproach of learned elders will never embark upon any activity without sufficient, good groundwork, expert consultations, and considering their points (#464). The intelligent will not start with something and end up with something else! Native intelligence combined with book knowledge and expert advice, care to ensure course correction where needed, are the right ingredients to a great success story. (Refer Arivudaimai, Periyarai tunai kodal, Sitrinam seramai, Kutram kadidal)

Question : Time is the essence in business. Why not get started at the first instance and figure out things as we go along?

Swamiji : Valluvar says consider before you start. To consider whether or not to go ahead after starting is folly. (#467). Investing efforts without well matured planning and categorical understanding of the results is like setting the platform and extending an open invitation to enemies and competitors to win over us. If all aspects are not sufficiently examined, every error of ours will become an opportunity to the enemy/ competitor. All our investment in material and human resources will become useful to the competitor and pave the path for his success. Thiruvalluvar says just like preparing the field with furrows to direct the water towards the plant,



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effort invested in an unprepared project is all for the competitor to take over and reap the benefits. (#465)

Question : It is common for family and sometimes even friends to support, and set up a venture for someone who lacks initiative, or is not tuned to working hard. Would that work well?

Swamiji : Valluvar insists upon passion and self-effort for a venture to be successful. However support one gets from friends and family to start, it will not be sustainable. It will develop cracks and end up with leakages and losses (#468). He will not know the value of what has been given to him and will tend to take it easy. He will always fear a heavy workload. Whereas, if one is driven by passion and works from the beginning, that toil of investing his sweat may consume his physical efforts but will charge him mentally.

Question : Aristotle said 'Well begun is half done'. We see even well begun businesses failing at times. Why?

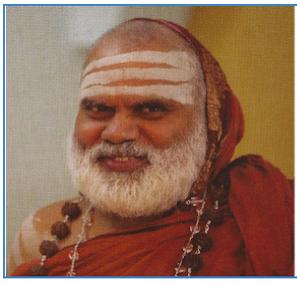
Swamiji : One also should know the right way to run that enterprise and manage the team. If he blunders in this, the venture will fail.

- One should know to choose and mete out the right treatment knowing the nature of the person working with him/ her. Speaking sweetly or giving incentives to a strong sub-ordinate, and conditioning or ignoring the weaker one works wonders. (#469)
- A leader should never stoop down from his level or do what is despised by learned elders. (#470)
- One should do what ought to be done and avoid what ought not to be done. (#466)

These words of wisdom, like icing on the cake, is for each of us to bear in mind.

(These are based on 'Therindu Seyalvagai' adhikaram of Thirukural including commentaries & teachings of Pujyasri Swami Omkarananda.)

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||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 ॥

अष्टौ गुणाः पुरुषं दीपयन्ति प्रज्ञा च

कौल्यं च दमः श्रुतं च ।

पराक्रमश्चाबहुभाषिता च दानं

यथाशक्ति कृतज्ञता च ॥ - ॥

नवद्वारमिदं वेश्म त्रिस्थूणं पञ्च

साक्षिकम् । क्षेत्रज्ञाधिष्ठितं विद्वान्यो वेद

स परः कविः ॥ ८१ ॥

aṣṭāvimāni harṣasya nava nītāni

bhārata |

vartamānāni dṛśyante tānyeva susukhānyapi || 78 ||

samāgamaśca sakhibhirmahāṃścaiva dhanāgamaḥ |

putreṇa ca pariṣvaṅgaḥ saṃnipātaśca maithune || 79||

samaye ca priyālāpaḥ svayūtheṣu ca saṃnatiḥ |

abhipretasya lābhaśca pūjā ca janasaṃsadi || 80 ||

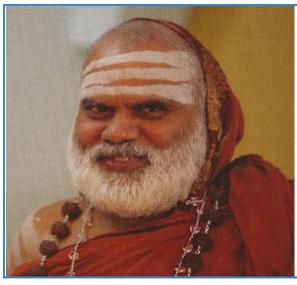
aṣṭau guṇāḥ puruṣaṃ dīpayanti prajñā ca kaulyaṃ ca damaḥ śrutaṃ ca |

parākramaścābahubhāṣitā ca dānaṃ yathāśakti kṛtajñatā ca || - ||

navadvāramidaṃ veśma trīsthūṇaṃ pañca sākṣikam |

kṣetrajñādhiṣṭhitaṃ vidvānyo veda sa paraḥ kaviḥ || 81||

Eight of the joys of happiness, O Bharata, and nine leaders (or gates)—these are seen in the present, and they too are sources of great happiness. Meeting with friends, arrival of great wealth, embrace by one's son, and union in love-making; Timely sweet conversation, bowing to one's own troops (or equals), attainment of the desired, and honor in public assembly. Eight qualities illuminate a man: wisdom, noble lineage, self-control, learning; Valor, eloquence, charity according to one's capacity, and gratitude. This house has nine doors, three pillars, five witnesses; presided over by the knower of the field—one who knows it is the supreme sage. (continues...) Our Mail ID : Info@voiceofjagadguru.com



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Yaksha Prashna

यक्षप्रश्नः

उपेतं नलिनीजालैः सिन्धुवारैश्च वेतसैः ।

केतकैः करवीरैश्च पिप्पलैश्चैव संवृतम् ।

श्रमार्तस्तदुपागम्य सरो दृष्ट्वाथ विस्मितः ॥४३

upetaṃ nalinījalaiḥ sindhuvāraiśca vetasaiḥ |

ketakaiḥ karavīraiśca pippalaiścaiva saṃvṛtam |

śramārtastadupāgamy saro dr̥ṣṭvātha vismitaḥ ||43

"That lake was surrounded by clusters of lotuses, Sindhuvara trees, and Vetasa reeds. It was also encircled by Ketaka plants, Karavira trees, and Pippala trees. Seeing that lake and approaching it, the person, who was weary from exertion, became filled with wonder."

इति श्रीमहाभारते आरण्यकपर्वणि षण्णवत्यधिकद्विशततमोध्यायः २९६

iti śrīmahābhārata āraṇyakaparvaṇi ṣaṇṇavatyadhikadvīśatatamodhyāyaḥ 296

Thus ends chapter 296 in Aranyaka Parva in Mahabharata

अथ श्रीमहाभारते आरण्यकपर्वणि षण्णवत्यधिकद्विशततमोध्यायः

atha śrīmahābhārata āraṇyakaparvaṇi ṣaṇṇavatyadhikadvīśatatamodhyāyaḥ

Chapter 297 in Aranyaka Parva in Mahabharata

स ददर्श हतान्भ्रातृल्लोकपालानिव च्युतान् ।

युगान्ते समनुप्राप्ते शक्रप्रतिमगौरवान् ॥

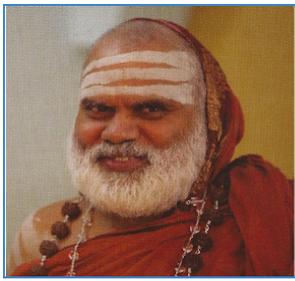
sa dadarśa hatānbhrāṭṛllōkapālāniva cyutān |

yugānte samanuprāpte śakrapratimagauravān ||

Vaisampayana said, "Yudhishtira saw his brothers, each possessed of the glory of Indra himself, lying dead like the Regents of the world dropped from their spheres at the end of the Yuga.

(Continues...)

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

(by His Holiness Swami Paramarthananda)

Chapter 4

KARMA - YOGA

PAÑCA-MAHĀ-YAIÑĀ

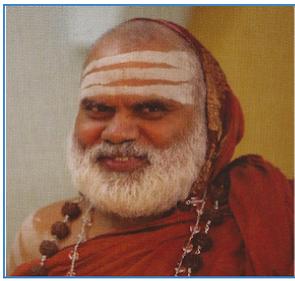
What are these karmas or actions prescribed for the inner growth of an individual? They are the pañca-mahā-yajña, the five sacred karmas.

1. Deva-yajña — Worship of the Lord in any form. It may be in the form of a ritualistic sacrifice (a yāga), it may be in the form of a pūjā in front of an idol or a photo; it can be in the form of japa, repetition of the name of the Lord; it can be in the form of temple visits or it can be in the form of service to the temple by giving my time, my energy or other resources. All these come under deva-yajña or service to the Lord.

Deva-yajña is not meant for money. This will not benefit me visibly or tangibly. In fact, superficially seen, it may even appear as a mere waste of time. If I take a job during this time, I may earn some money. It is for this reason that whenever people find themselves with too much work, they decide to drop some of these activities immediately. We find that we have no time for pūjā or pāraṇam or a temple visit. In fact, sāttvika-karma can be humorously defined as that which we generally drop whenever we are more busy. We drop it because we don't find any tangible benefit out of it and consider it a mere waste of time. On the other hand, a subtle mind will understand that I am getting an invisible result. A tremendous inner growth is taking place through such activities. Hence this deva-yajña is indispensable for a mumukṣu.

2. Piṭṛ-yajña — Worship of parents and forefathers, if the parents are alive, respect them, take care of them properly. Daily, I offer my namaskārams to my parents too. In the Rāmāyaṇa, Rāma offers prostrations to his father, King Daśaratha, even when the king asks him to go to the forest. Similarly when Bharata comes to the forest to take him back to Ayodhya, Rāma conveys his reverence to his mother Kaikeyi who was instrumental in sending Rāma to the forest and whom the whole world hated. Such unconditional reverence to parents is necessary. The scriptures say, "mātṛdevo bhava, piṭṛdevo bhava".

Like the parents, the other forefathers also, alive or dead, should be treated with reverence. As a part of this, the scriptures prescribe certain types of ceremonies to be performed on special days. All these ceremonies come under piṭṛ-yajña and they are compulsory. Thus piṭṛ-yajña, the second mahā-yajña, also comes under sāttvikarma.



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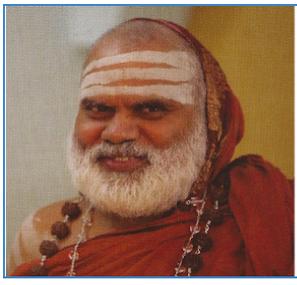
3. Brahma-yajña - Worship of the scriptures and the ṛṣis who have given us the scriptures is called brahma-yajña. Brahma means Veda. Veda-yajña and ṛṣi -yajña are together called brahma-yajña. What is this worship? It is not just offering flowers to those scriptures as we do on special days like Sarasvati - pūjā day. We have to ensure that books are treated properly. We have to learn to respect the contents of the book also through regular pāraṇam. Pāraṇam means regular reading of the scriptures preferably with the knowledge of its meaning. If we do not know the meaning of the scriptures, our involvement will be more. If we do not know the meaning, the reverential reading of the Gītā or Sahasranāma helps in building up this respect for the scriptures. In fact, we are doing this even now, as a part of our tradition.

In the past such a reading was common. Today it is becoming rare. Even if you don't read the scripture, worshipping and remembering the ṛṣis who have given them to us is brahma-yajña. Before any japa or pāraṇam, the preparatory steps involve remembering the respective ṛṣi.

Promotion of scriptural studies is also brahma-yajña. one should study and teach or help others study and teach. Today many pāṭhasālās are closing down because most people do not know the importance of the scriptures. One mahā-yajña cannot replace another mahā-yajña. Donating to orphanages is wonderful but that cannot replace brahma-yajña. Neither can it replace pitṛ-yajña. Each one has its own important place. While eating, rice alone cannot be eaten. We need nourishment. We get carbohydrates from rice, but we require proteins, minerals, vitamins and so on. Similarly society requires all types of contributions. To contribute just to one thing alone is not correct. Therefore, all the five are compulsory and important. A person may do more of one and less of the other, but all the five are equally important.

4. Manuṣya-yajña — This is worship of or service to humanity. All types of social service will come under this category. Many people think that this manuṣya-yajña alone is enough. There is a general question everywhere: should we spend so much money on temples, ornaments for the Lord?. Why can we not spend all that money on feeding the poor children? We don't say poor children should not be fed. But to argue that we should abolish temples and pāṭhasālās so that we will have enough money for feeding poor children and the destitutes is a lop-sided vision.

(Continues...)



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER XI

BHAKTI

1. Ordinary Bhakti



Though there may be a well-marked gradation among these three sets of devotees, they all share the common characteristic of resorting to God as a MEANS only, having for their ultimate aim something else, be it freedom from affliction, worldly benefit or knowledge. The Lord calls all the four kinds of devotees 'noble' but places these three together under a bracket distinguishing them from the fourth, the knower. He justifies this classification by

pointing out that the first three, though they resort to God, have for their ultimate aim something other than God and their devotion to God is but a step towards the attainment of that aim and so they subordinate God to that aim. God is not to them their ultimate or highest aim. But to the knower God is not only the object of devotion but the highest aim as well:

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ VII 18

udārāḥ sarva evaite jñānī tvātmaiva me matam |
āsthitaḥ sa hi yuktātmā māmevānuttamāṃ gatim || VII 18

"He is verily my own self", so says the Lord. "He is ever devoted to Me. His devotion is not divided between Myself and any other object. I am certainly the dearest thing to a knower (for unlike others he has no ulterior aim to be reached through Me) and he is equally dear to Me."

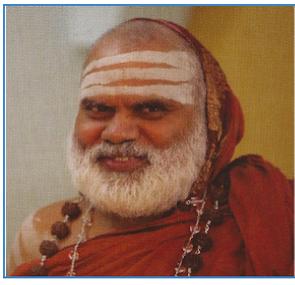
तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ VII 17
teṣāṃ jñānī nityayukta ekabhaktirviśiṣyate |
priyo hi jñānino'tyarthamaḥ sa ca mama priyaḥ || VII 17

2. Higher Bhakti

This Bhakti which does not admit of "ANOTHER" is called Ananya (without an "other"). As there is no "other", the devotion cannot stray away from God and is therefore also called "un-straying" (Avyabhicharini).

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया । VIII 22
puruṣaḥ sa paraḥ pārtha bhaktyā labhyastvananyayā | VIII 22

"That Supreme Person, O Partha, is attainable through Bhakti which is Ananya."



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्वेन प्रवेष्टुं च परंतप ॥ XI 54
bhaktyā tvananyayā śakya ahamevaṁvidho'rjuna | jñātuṁ draṣṭuṁ ca tatvena praveṣṭuṁ
ca paramtapa ॥ XI 54

" I can be known, perceived and entered into in this form, O Arjuna, through Bhakti which is Ananya."

मां च योऽव्यभिचारेण भक्तियोगेन सेवते । XIV 26
māṁ ca yo'vyabhicāreṇa bhaktiyogena sevate | XIV 26

"He who resorts to Me through the path of Bhakti, without straying." (Will Continue...)

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