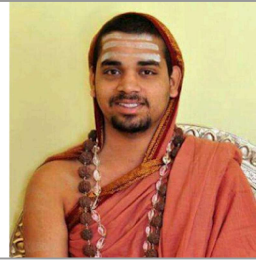


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Chaturmasya Vrata - Special Edition.



Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam along with His Uttaradhikari Shishya Jagadguru Shankaracharya Sri Sri Vidhushekhara Bharati Sannidhanam will observe this year's Chaturmasya Vrata at Narasimha Vanam in Sringeri from July 27th to September 24th. Commencing from the 'Ashadha Purnima' which is widely known as Guru-Purnima or Vyasa-Purnima with the Vyasa-Puja the Jagadguru will stay at Narasimhavanam at Sringeri for two months and conduct all special pujas like Sharavana Somavara, Krishna Janmashthami etc. at Guru Nivas. The Completion will be marked by the Uma Maheshwara Vratam on September 24th 2018.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ABOUT VYASA-PURNIMA

In the course of this Puja, worship is offered to three groups of Acharyas, each group consisting of five Acharyas. These three groups are mentioned below separately. The “Yati Dharma Sangraha” of Visweshwara Saraswati, otherwise known as “Visweshwara Samhita” gives in detail the procedure to be adopted for the Puja.

व्यूहः पुनस्तय एव कृष्णव्यासभाष्यकाराणामेव समाचरेत् ।

व्यूहत्वं च तत्परिवारयोगात् ।

परिवारश्च पुराणादिषु दृष्टः ।

तत्र कृष्णस्य सनत्कुमारसनकसनन्दनसनत्सुजाताः ।

व्यासस्य सुमन्तुजैमिनिवैशंपायनपैलाः ।

भाष्यकारस्य पद्मपादविश्वरूपतोटकहस्तामलकाचार्याः ।

तत्र मध्ये कृष्णपञ्चकम् ।

तस्य दक्षिणतो व्यासपञ्चकम् ।

वामतं आचार्यपञ्चकमिति ।

न्यायादाचाराच्च गुरुपरमगुरुपरमेष्ठिगुरुपरात्परगुरवोऽन्ये च ब्रह्मविदाचार्या यथासंनिवेशं भगवतः पुरतः पूज्याः ।

vyūhaḥ punastraya ēva kṛṣṇavyāsabhāṣyakārāṇāmēva samācarēt |

vyūhatvaṃ ca tatparivārayōgāt |

parivāraśca purāṇādiṣu dr̥ṣṭaḥ |

tatra kṛṣṇasya sanatkumārasanakasanandanasanatsujātāḥ |

vyāsasya sumantujaiminivaiśampāyanapailāḥ |

bhāṣyakārasya padmapādaviśvarūpatōṭakahastāmalakācāryāḥ |

tatra madhyē kṛṣṇapañcakam |

tasya dakṣiṇatō vyāsapañcakam |

vāmataṃ ācāryapañcakamiti |

n'yāyādācārācca guruparamaguruparamēṣṭhiguruparāṭparaguravōṅ'yē ca brahmavidācāryā yathāsannivēśaṃ bhagavataḥ purataḥ pūjyāḥ |

KRISHNA PANCHAKAM

Sri Krishna and four others, namely Sanatkumara, Sanaka, Sanandana and Sanatsujata consist of Krishna Panchakam. Sri Krishna is placed in the centre and others to the east, south, west and north of Lord Sri Krishna. The Lord is worshipped with Sri Krishna Asthottara Satanama Archana. For each Panchaka, after the Puja, Arati is waved after Special Naivedya.

VYASA PANCHAKAM

Veda Vyasa Bhagavan is placed in the centre. His four disciples namely Sumanthu, Jaimin, Vaisampayana and Paila are placed in the four quarters to the east, south, west and north of Vyasa respectively.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



SHANKARACHARYA PANCHAKAM

Sri Shankara Bhagavatpada is placed in the middle and His four shishyas, namely, Padmapadacharya, Sureswaracharya, Totakacharya and Hastamalakacharya are placed in the four directions.

Separate Pujas and Arati are offered by His Holiness to the three sets of Panchakams mentioned above. After the Pujas, the Sringeri Jagadguru Parampara Stotra is recited and worship is offered to Sadasiva, Shankaracharya and to the illustrious Acharyas who gracefully adorned the Sringeri Sri Sharada Peetham up to Jagadguru Sri Sri Abhinava Vidya Tirtha Mahaswamiji.

The Chaturmasya Sankalpa is then performed by the Acharya of the Peetham, Jagadguru Sri Sri Bharati Tirtha Mahaswamiji.

प्रायेण प्रावृषि प्राणिसङ्कुलं वर्त्म दृश्यते
अतस्तेषामहिंसार्थं पक्षा वै श्रुतिचोदनात् ।
स्थास्यामश्चतुरो मासानत्रैवासति बाधके ॥

prāyēṇa prāvṛṣi prāṇisaṅkulaṃ vartma dṛśyatē

atastēṣāmahinsārthaṃ pakṣā vai śruticōdanāt |

sthāsyāmaścaturō māsānatraivāsati bādhakē ||

Stating that according to the Vedic dictum “पक्षा वै मासाः” “pakṣā vai māsāḥ” the Vrata is observed for two months according to tradition (three months in case of Adhika maasa), staying at one place to avoid injury to moving insects during rainy season. To this, the disciples pray in chorus —

निवसन्तु सुखेनात्र गमिष्यामः कृतार्थताम् ।
यथाविहितशुश्रूषां करिष्यामो वयं मुदा ॥

nivasantu sukhēnātra gamiṣyāmaḥ kṛtārthatām |

yathāvihitaśuśrūṣāṃ kariṣyāmō vayaṃ mudā ||

— promising the Guru, that to the best of their ability, they will serve the Guru and requesting Him to stay comfortably at the location of Chaturmasya. On their part, the disciples rest contented having accomplished the object, namely, the Jagadguru's Gracious Blessings.

ABOUT CHATURMASYA VRATA

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासम्प्रदायकर्तृभ्यो नमो गुरुभ्यः ।

'om namō brahmādibhyō brahmavidyāsampradāyakartṛbhyō namō gurubhyaḥ |

The Poornima (full moon day) in the month of Ashadha is called 'Guru Poornima'. On this sacred day, worship is offered to Brahma Vidyacharyas – the great luminaries of hoary antiquity, who through their Supreme grace, have handed over the knowledge of Brahman – Brahma Vidya – through a long, continuous and uninterrupted line of Acharyas, to the world of seekers of Self. Special pujas are performed to the hierarchy of Gurus, Parama Gurus, Parameshti Gurus, Parapara Gurus and all Brahma Vidya Acharyas, seeking their inestimable blessings to realise the Supreme Truth. This is also



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



called 'Vyasa Puja', for, Sri Vedavyasa stands foremost in the line of these preceptors. It was Vyasa who codified the Vedas into four divisions and integrated the messages of the Upanishads relating to Brahman, Jiva and the Universe in his great book, the Brahmasutras. He is rightly addressed as one of 'vast intellect' (विशालबुद्धे) (viśālabud'dhē) 'the ancient sage' (पुराणमुनिः) (purāṇamuniḥ) by whom was lit the lamp of knowledge, feeding it with the oil of Mahabharata.

येन त्वया भारततैलपूर्णः

प्रज्वालितो ज्ञानमयः प्रदीपः

yēna tvayā bhāratatailapūrṇaḥ

prajvālītō jñānamayaḥ pradīpaḥ

Suka, Gaudapada and Govindabhagavatpada kept this light burning; then came the Great Master Sri Sankaracharya, who carried it far and wide throughout Bharata Varsha.

A popular verse compendiously expresses the many dimensioned greatness of Veda Vyasa and Sri Sankaracharya and offers obeisance to them:

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

śaṅkaraṃ śaṅkarācāryaṃ kēśavaṃ bādarāyaṇam |

sūtrabhāṣyakṛtau vandē bhagavantau punaḥ punaḥ ||

The term Chaturmasya means four months. The term Chaturmasya Vrata is a Vrata to be observed for a period of four months. But according to the Vedic dictum पक्षा वै मासाः one 'paksha' or a fortnight is taken as one month, and traditionally the Vrata is observed only for two months. During the rainy season, Sannyasins observe Chaturmasya and stay at one place to meditate on the Absolute Reality and instruct their disciples in the spiritual lore.

समागतैभ्योऽन्तेवसद्भ्यः औपनिषदं साङ्ख्यं प्रतिपादयन्तो वर्तमहे ॥

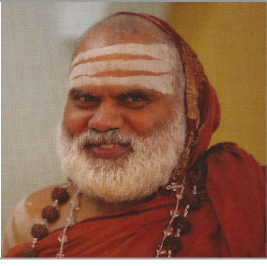
samāgatēbhyōntēvasadbhyaḥ aupaniṣadam saṅkhyam pratipādayantō vartāmahē |

so expresses the Srimukha issued by the Acharyas of Sringeri Math.

Before observing the Chaturmasya Sankalpa, they perform Vyasa Puja and pay homage to Dakshinamurti, Sadasiva and to the Acharyas who came after him, to the framers of the canons of Brahma Vidya – the knowledge of Brahman – to the great seers of the parampara and to the preceptors. The Narada Parivrajakopanishad which codifies the conduct of the Sannyasins in detail, lays down that Sannyasins must be moving from place to place, to avoid getting entangled with the dealings and habits of the people of the village or town. But during the rainy season, they must halt at one place for a period of four months and observe the Chaturmasya Vrata.

एकरात्रं वसेद् ग्रामे नगरे पञ्चरात्रकम् ।

वर्षाभ्योऽन्यत्र वर्षासु मासांश्च चतुरो वसेत् ॥

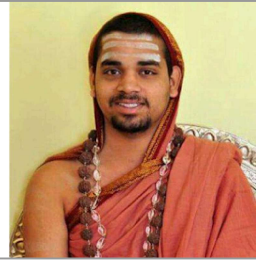


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



द्विरात्रं न वसेद् ग्रामे भिक्षुर्यदि वसेत्तदा ।
 रागादयः प्रसज्येरँस्तेनासौ नारकी भवेत् ॥ (४-१४, १५)
 ग्रामान्ते निर्जने देशे नियतात्माऽनिकेतनः ।
 पर्यटित् कीटवद् भूमौ वर्षास्वेकत्र संवसेत् ॥
 ēkarātraṃ vasēd grāmē nagarē pañcarātrakam |
 varṣābhyōn'yatra varṣāsu māsānśca caturō vasēt ||
 dvirātraṃ na vasēd grāmē bhikṣuryadi vasēttadā |
 rāgādayaḥ prasajyēraṃstēnāsau nārakī bhavēt || (4-14, 15)
 grāmāntē nirjanē dēśē niyatātmānikētanaḥ |
 paryatēt kīṭavad bhūmau varṣāsvēkatra sanvasēt ||

The mendicant monk, except in the rainy season, may stay one night in a village and five nights in a city; during the rains, he may stay four months in a village or town. He shall not stay for two nights in a villages; if he stays, affection, lust, etc., may find scope to deflect him and thereby he may go to hell. In the outskirts of a village, in a secluded spot, he may pitch his camp and go about for alms like a worm on the ground; during the rains, he shall stay at one place.

If, during the rainy season, the Sannyasins move from one place to another, they may cause injury to many insects and worms that breed and move about on the ground during the season. But as the Sannyasins have taken the vow of non-injury to all creatures (Ahimsa and Abhaya), they should refrain from causing harm to any living being. Moreover, constant travel will also come in the way of Sannyasins having any time for 'Brahma-vichara' or for continued profound meditation; (निदिध्यासन) (nididhyāsana). So, they halt at one place once in a year for four months and engage themselves in the meditation of the Supreme Brahman, in the company of their Gurus and other Sannyasins, clearing their doubts on complex metaphysical problems.

During the Chaturmasya Vrata, His Holiness observes various Vratas as listed below.

Shravana Somavara Vrata

Vara Mahalakshmi Vrata

Gokulashtami Vrata

Vamana Jayanti

Ananta Padmanabha Vrata and lastly

Uma Maheshwara Vrata, marking the conclusion of Chaturmasya Vrata.

GURU PURNIMA PARAYANA

With the blessings and guidance of Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam and Jagadguru Shankaracharya Sri Sri Vidhushekhara Bharati Sannidhanam, a programme has been conceived to conduct Parayana on the occasion of this very auspicious Guru Purnima to obtain the compassionate grace of the Acharyas.

This small compendium published by the Peetham, contains shlokas for Parayana, and the Ashtottara Shatanamavalis. It is titled Guru-Saparyaa, meaning worship of the Guru.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Every follower of Sanatana Dharma may wholeheartedly perform this Parayana on the sacred period of Chaturmasya and obtain the blessings of the Guru.

To enable the devotees from different states and region to involve themselves and chant this Parayanam the Stotras and Ashtottara Shata Namavalis are given in Kannada, Tamil, Telugu and Devanagari scripts. This is available in Mobile, Tablet and Computer Viewable versions and Printable version in 1/8 demmy size.

[Link for Tamil version](#)

[Link for Telugu version.](#)

[Link for Devanagari version](#)

[Link for Kannada version](#)

(Courtesy :www.sringeri.net)





Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।
अस्मदाचार्य पर्यन्तां वन्दे गुरुपरम्पराम् ॥

sadāśivasamārambhāṃ śaṅkarācāryamadhyamām |
asmadācārya paryantāṃ vandē guruparamparām ||

Obeisance unto the hoary Guru Parampara, beginning from Lord Sri Sadashiva upto the present Acharya with Sri Shankaracharya in middle.

In our Indian tradition, a very high position has been accorded to the Guru. Without the grace of the Guru, no one can attain fulfilment of the purpose of life. We all desire Moksha, and the sole means to its attainment is Jnana (knowledge). The Veda says: "It is only by knowing the Supreme Brahman that one attains immortality. There is no other path".

How can that knowledge be obtained by us? Can it be got by perusal of texts? No, this knowledge can be procured only from a Guru. In the Upanishads, we hear of holy ones going to Gurus who are well versed in the scriptures and established in the Supreme and making a request of the form, "O Guru! Please impart knowledge to me". Even though the Rishis seeking knowledge may have been scholarly, it is certain that their acquisition of knowledge was solely dependent on their seeking it from a Guru. Only that knowledge which is obtained from the lotus mouth of the Guru is potent. Sans a Guru, no matter how many texts we may delve into, we cannot attain that knowledge. There is a hoary tradition everywhere which can be learnt only from the Guru.

(Given above the Excerpts from the English translation of Jagadguru Sri Sri Bharati Tirtha Mahaswamiji Anugraha Bhashanam)

The Hoary Guru-Shishya Parampara, avichchinna (unbroken) Guruparampara of Dakshinamnaya Sringeri Sharada Peetham is given below.

Lineage of Gurus

Divine Group

Lord Sadashiva
Lord Narayana
Lord Brahma

Semi-Divine Group

Vasishta Maharishi
Shakti Maharishi
Parashara Maharishi
Veda Vyasa

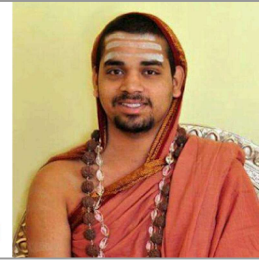


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita

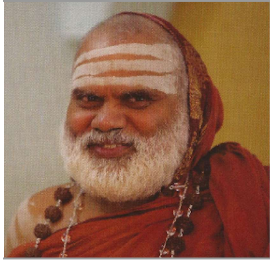


Sri Shuka Acharya
Sri Gaudapada Acharya
Sri Govinda Bhagavatpada
Sri Shankara Bhagavatpada

Jagadgurus of the Sringeri Sharada Peetham

Period of Reign (CE)

1.	Sri Shankara Bhagavatpada	820 (videha-mukti)
2.	Sri Sureshwaracharya	820 – 834
3.	Sri Nityabodaghana	834-848
4.	Sri Jnanaghana	848 – 910
5.	Sri Jnanottama	910 – 954
6.	Sri Jnanagiri	954 – 1038
7.	Sri Simhagiri	1038 – 1098
8.	Sri Ishwara Tirtha	1098 – 1146
9.	Sri Nrisimha Tirtha	1146 – 1229
10.	Sri Vidya Tirtha	1229 – 1333
11.	Sri Bharati Tirtha	1333 – 1380
12.	Sri Vidyaranya	1380 – 1386
13.	Sri Chandrasekhara Bharati I	1386 – 1389
14.	Sri Nrisimha Bharati I	1389 – 1408
15.	Sri Puroshottama Bharati I	1408 – 1448
16.	Sri Shankara Bharati	1448 – 1455
17.	Sri Chandrasekhara Bharati II	1455 – 1464
18.	Sri Nrisimha Bharati II	1464 – 1479
19.	Sri Puroshottama Bharati II	1479 – 1517

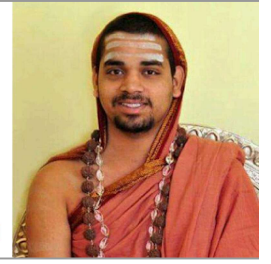


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



20.	Sri Ramachandra Bharati	1517 – 1560
21.	Sri Nrisimha Bharati III	1560 – 1573
22.	Sri Nrisimha Bharati IV	1573 – 1576
23.	Sri Nrisimha Bharati V	1576 – 1600
24.	Sri Abhinava Nrisimha Bharati	1600 – 1623
25.	Sri Sacchidananda Bharati I	1623 – 1663
26.	Sri Nrisimha Bharati VI	1663 – 1706
27.	Sri Sacchidananda Bharati II	1706 – 1741
28.	Sri Abhinava Sacchidananda Bharati I	1741 – 1767
29.	Sri Nrisimha Bharati VII	1767 – 1770
30.	Sri Sacchidananda Bharati III	1770 – 1814
31.	Sri Abhinava Sacchidananda Bharati II	1814 – 1817
32.	Sri Nrisimha Bharati VIII	1817 – 1879
33.	Sri Sacchidananda Shivabhinava Nrisimha Bharati	1879 – 1912
34.	Sri Chandrasekhara Bharati III	1912 – 1954
35.	Sri Abhinava Vidyatirtha	1954 – 1989
36.	Sri Bharati Tirtha	1989 – Present
37.	Sri Vidhushekhara Bharati	Successor-Designate



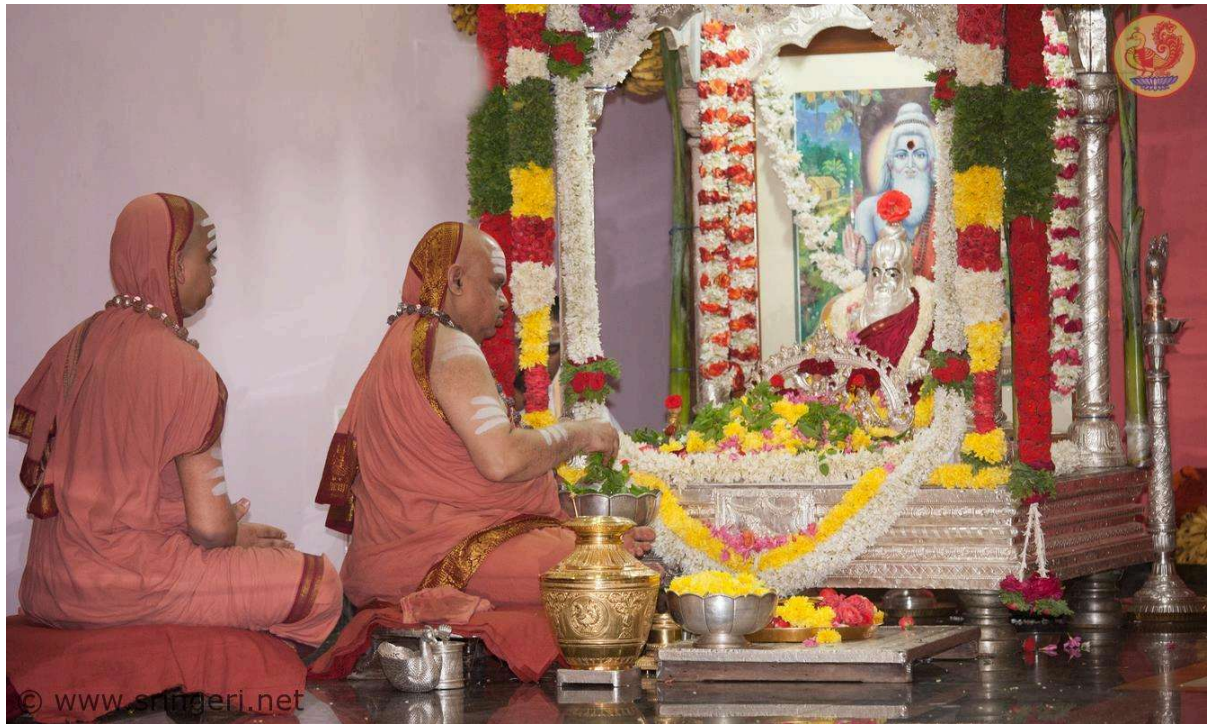
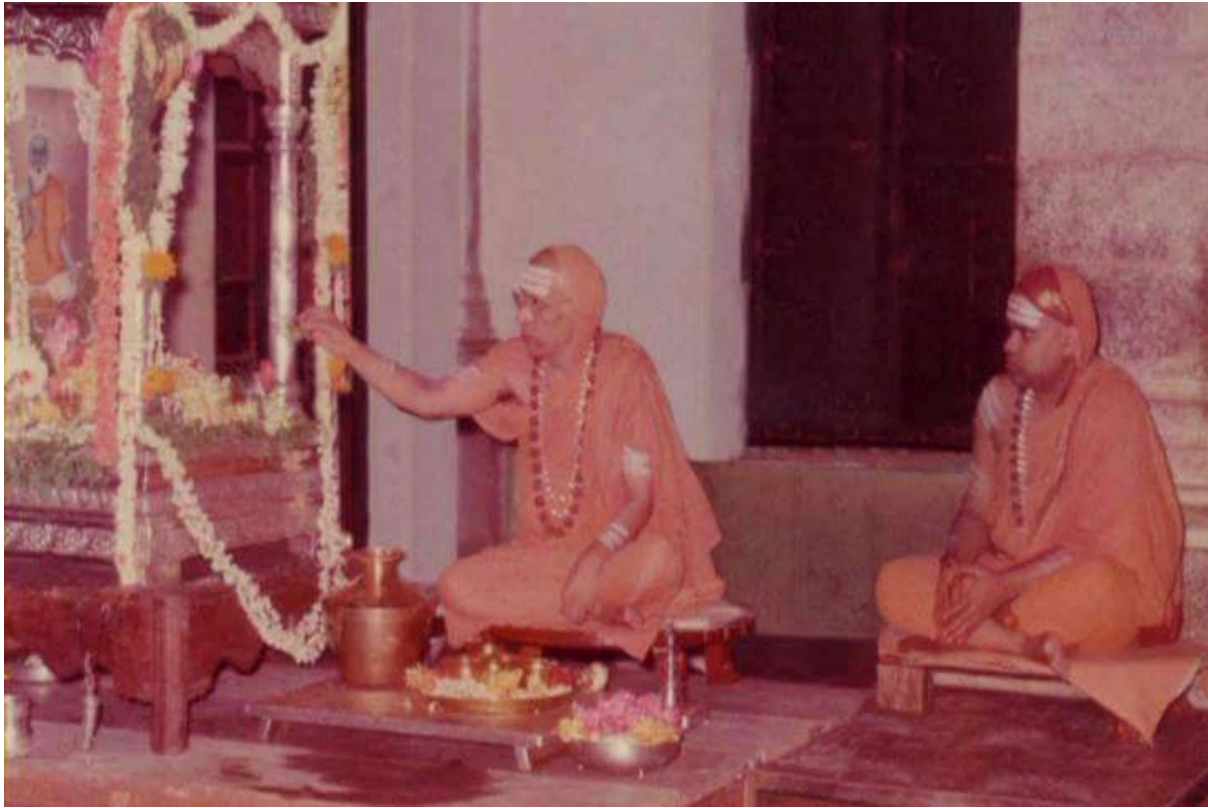
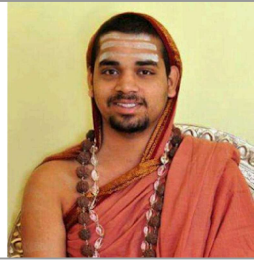


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita





Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ANUGRAHA BHASHANAM

ALL ACTS OF GOD ARE FULLY JUSTIFIED

Lord Krishna's conduct during the Mahabharata war makes some wonder if he too had raga-dvesha (likes and dislikes). For example, when the time came for Saindhava-vadha (the killing of Saindhava [king of Sindhu] or Jayadratha), Krishna hid the sun with His Sudarshana Chakra, creating an illusion of sunset for the Kauravas, and made Arjuna behead Saindhava. Some people may view this as an act of partiality. In reality, the Lord sees to it that the ordained fate of persons and the grace or curse bestowed by Mahapurushas do not clash.

Arjuna had vowed to kill himself if he did not kill Saindhava by sunset. Saindhava's father had cursed that the person who causes Saindhava's head to fall on earth, would have his own head blown to pieces -



धरण्यां मम पुत्रस्य पातयिष्यति
यश्शिरः |

तस्यापि शतधा मूर्धा फलिष्यति न
संशयः ||

dharanyāṃ mama putrasya
pātayiṣyati yaśśiraḥ |

tasyāpi śatadhā mūrdhā
phaliṣyati na sanśayaḥ ||

Earlier, when Arjuna was born, an incorporeal voice (अशरीरवाणी)(aśarīravāṇī) had predicted that he would perform three Ashvamedha yajnas along with his brothers. This too had to be fulfilled -

जातमात्रे कुमारे तु

वागुवाचाशरीरिणी |

भ्रातृभिः सहितो वीरस्त्रीन्मेधानाहरिष्यति ||

jātamātrē kumārē tu vāguvācāśarīriṇī |

bhrātr̥bhiḥ sahitō vīrastrīnmēdhānahariṣyati ||

Now, let us look at the turn of events. If Saindhava were not to be not killed before sunset, Arjuna would kill himself. If Saindhava died at Arjuna's hands, Arjuna's head would be blown to pieces. If Arjuna died under these circumstances, it would falsify the celestial prophecy. If Arjuna lived after killing Saindhava with his hands, the curse of Saindhava's father would be falsified. Considering all these, Krishna so manoeuvred that Saindhava's head fell to the ground from the hands of his own father. There is no room for raga-dvesha here. God alone can bring about such a reconciliation. Therefore, we must understand that each act of God is correct and fully justified.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tirtha Mahāswāmi-ji



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ACHARYAL SANDESH

HOW LIFE IN KALI YUGĀ SHOULD BE LED BY US.

Our ancestors gave many ideal paths for our happy life. If we follow them properly in our life it will be good. Some say that, "This is Kali Yugā. The lifestyle is extremely different. The negative aspects are seen more. Truth, Law, Dharma will not be applicable now. We have to lead our life somehow". This is a wrong opinion they have within themselves. It is not seen in anywhere else that we should not follow the Path of Dharma in Kali Yugā. We haven't stopped any of our routine work during night because there is no sun. Like that, we have to follow strictly even in this Kali Yugā, Truth, Law and Dharma without any fail. Our ancestors have told in a strong way that in all Yugās, there will be 'Victory for Dharma' and 'Defeat for Adharma'. It is a common fact that 'Fire will burn'. Chanting of Bhagavan Nāmā is most important dharma that is said for Kali Yugā. We have to realize the Mahima of Ísvara and do our worship with more śraddha (devotion). It is to be praised much when even a small amount of water is seen in a desert. Like that, when a person follows the Path of Dharma, in this Kali Yugā, up to a small extent, then he should be praised.



एतादृशे कलियुगेऽपि शतेषु कश्चित्
जातादरो जगति यः श्रुतिमार्ग एव ।
यत्किंचिदाचरतु पात्रमसौ स्तुतीनां

श्लाघ्यं मितापमपि किं न मरो सरश्चेत् ॥

ētādr̥śē kaliyugēpi śatēṣu kaścit jātādarō jagati yaḥ śrutimārga ēva |

yatkiñcidācaratu pātramasau stutīnāṃ ślāghyaṃ mitāpamapi kiṃ na marō saraścēt ||

So pointing Kali Yugā and seeking ourselves excuse for not following the 'Path of Dharma' is not a correct attitude. Keeping this in our mind, we have to follow the 'Path of Dharma' by chanting the name of Lord Ísvara with śraddha and bhakti.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārātī Tirtha Mahāswāmi-ji

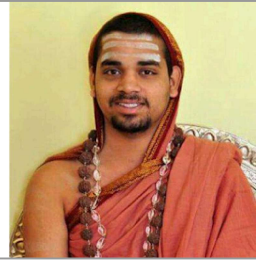


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Discourse by Jagadguru Śankarachārya His Holiness Śrī Abhinava Vidyatirtha Mahāswāmi-ji.

EIGHT GREAT QUALITIES.

Maharishi Gautama has spoken of eight 'Atma Gunas' personal qualities that every individual should cultivate. They help a man to enjoy mental peace and happiness. They also give rise to virtue and so their benefits are not confined to the present life. Further, if people strive to cultivate these, the world will become a happier place.

The first such quality is "Compassion towards all beings". God has nothing whatsoever to achieve for Himself, but still on account of His compassion and desire to uplift mankind has taken on many incarnations. When we have been given the capacity to help others, it is but proper that we should do so. After all, God Himself has shown us the way. The desire to relieve the sufferings of another is what is termed compassion. Compassion occurs naturally in some persons while in some others it arises on account of the company of great ones who are certainly very compassionate. In the Gita, while listing the traits in devotees which render them dear to God,



Krishna first mentions absence of hatred, friendliness and compassion.

In the Yoga Sutras also, compassion towards one who is suffering is enjoined to get peace of mind. Aversion, Pride and the like, agitate the mind. Suppose one cultivates the feeling, "I never want to be unhappy. The same is the case with others. Their suffering is on the same footing as mine. So, let none have misery". The one's aversion and pride will get checked and the mind will become calmer than it would have been otherwise. The development of compassion acts as a remedy for anger too and it is well-known that anger severely perturbs the mind.

The second quality is "Forbearance". Normally, when one hears that which is unpleasant or encounters an unfavorable situation created by another, one feels angry and seeks vengeance. If one is strong enough, one directly retaliates. If not, one seeks to avenge oneself on the sly. Acting thus does not constitute the behavior of a noble one.

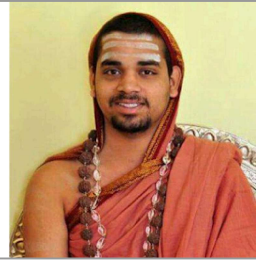


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Even though one may be in a position to take action, still one must forgive the wrong-doer. One must not harbor malice. In the Ramayana, we read, "Rama does not, by virtue of His self-control, recall even a century of wrong acts committed against Him by another. On the other hand, He is satiated even with a single favour done to Him".

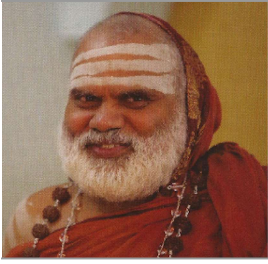


What is the point in being intolerant and angry? A person only loses his own mental peace by doing so. Suppose a man is slighted or censured by another. He may get angry. Who is the loser? Angry is like an ungrateful creature. It burns the very person who gives room to it. Instead of getting angry, the slighted or censured person could very well have analysed whether any actual shortcoming of his had been pointed out. If so, he could remedy that personal fault and be grateful to the person who brought it to his notice. On the other hand, the censure may have been unfounded. If so, this man could think, "It is said that making others happy is a form of worship of God. So, if this man is deriving some joy in condemning me then I am lucky. After all, without taking any effort, I am able to worship God by giving him some happiness. He has done me a great favour.

The third quality is "Not caviling". Generally people, who are not dexterous or unsuccessful, find faults with others who are competent, prosperous or famous. The censure is basically to hide one's shortcomings; the comments are not constructive. This is a bad practice, for we should appreciate good qualities in others and not assume or search for faults. In the Gita, Krishna declares His willingness to expound the Truth to Arjuna who "does not cavil". Sankara has said in His Prabodha Sudhakara that a person who hears about the condemnation of another incurs sin. What need be said about the sin incurred by a man who actually engages in nit-picking?

Suppose a man were to cultivate an attitude of friendliness towards happy people. Then he would only drive happiness in their success. For instance, does not a father feel joy on the success of his son? Likewise, why will not a man feel happy if he regards another in a friendly light? It is said, "The petty-minded think, 'This one is my own. This one is not'. For the broad-minded, the whole world is one family". How can the prosperity of another agitate the mind of a person who looks upon everyone as a member of his dear family? In fact, such an attitude conduces to peace of mind by eliminating jealousy and the like that are disruptive of mental tranquility.

The fourth quality is "Purity". If we were to encounter a person who wears filthy clothes and who has not bathed for many days, his obnoxious smell makes us want to move away. On the other hand, the stinking one is hardly aware of anything abnormal. Likewise, some are in the habit

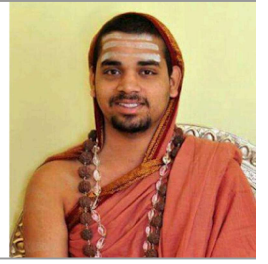


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



of spitting in public places. Such practices are not only repulsive, but unhygienic too. Hence, one must bathe daily and observe hygiene. Cleanliness is an important ingredient of purity.

The fifth essential quality is, "Freedom from Laziness". Many persons give reasons for not being in a position to carry out their tasks. No employer would be pleased with an indolent worker. A student who keeps putting off reading, fares badly in his studies. When a person sincerely engages himself in the prompt performance of his duties, his mind gets far less opportunity to engage itself in idle or harmful thoughts. Thus, it is in everyone's interest to eschew laziness and cultivate zeal.

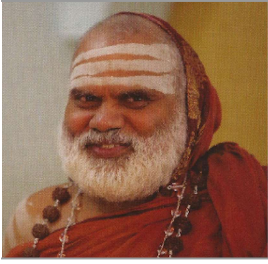
The sixth noble quality is "Auspiciousness". When we meet some, we note that their words as also facial expressions are not pleasing. Such should not be the case. We should speak and conduct ourselves in a manner which is pleasant. For instance, on seeing an elderly or great person rather than saying, "Sit down", rudely, one should politely offer a seat and invite the person to sit. Proper speech is not just pleasing to hear but is also factual. Manu has said, "Speak the truth, Utter that which is pleasant. Do not verbalize a distressing truth. Do not say anything that is gratifying but false. This is the eternal Dharma." The Lord taught Arjuna, "Speech that causes no pain, is true, agreeable and beneficial and the practice of studying the scriptures constitute austerity of speech". Such austerity of speech purifies a person.



The seventh ordained quality is, "Absence of niggardliness". The tendency to hoard and not part with anything in charity is the result of greed. Krishna has spoken of desire, anger and greed as the triple gates of hell. Hoarding will never benefit us and when we die, we cannot take our wealth with us.

Neelakanta Deekshitar has humorously advised, "If you are keen that even after death you should not be parted with your wealth and that you should carry it with you in a bundle on your head then give it to the deserving". Currency notes cannot be taken to the next world. On the other hand, if a miser converts them into virtue by performing charity, he need not fear that he will lose them after death. After all, virtue will accompany him to the next world.

The scriptures prescribed the giving of gifts to the deserving as an antidote for greed. So, charity, apart from bringing about happiness in others, greatly conduces to the spiritual well-being of the donor. A person who loses some money feels unhappy. But he feels happy, not sad, when

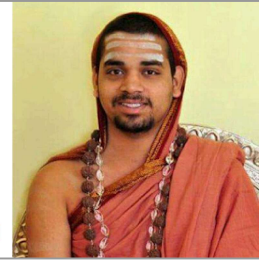


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



he voluntarily gives the same amount to a poor student who is not in a position to pay examination fees. Charity can thus make not only the donee but also the donor happy.

A person was advised by a holy man to gift a vegetable a day and told that he would attain great merit by doing so. The poor man strictly followed the advice. After death, he was reborn in a royal family and grew up to become a king. He was able to recall what he had done in his past

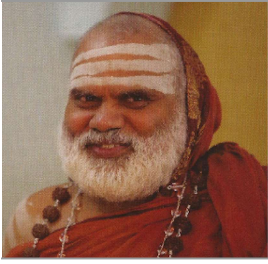


birth. So, he continued to gift a vegetable a day. Surprisingly, after death, he was born as a beggar. The man was unable to comprehend the reason and so sought the advice of the holy man who had earlier blessed him. From the sage, he learnt that prior to becoming a king he had been very poor and so a gift of a vegetable a day was sufficient to give him a lot of virtue. On the other hand, as a king he was endowed with affluence. So, thereafter, the gift of just a vegetable a day was quite insufficient to earn him merit of any consequence. The person realized that the extent of charity needed to earn a certain degree of merit depends upon one's financial status.

The last of the eight qualities is, "Absence of attachment". Most of our problems are due to our worldly desires. It is said in the Panchadasi, "He who is attached gets tied down in the world. The unattached one experiences joy. Therefore, attachment should always be discarded by one who desires to be happy". It is perfectly possible to work

efficiently and to fulfill all one's duties without attachment. In fact, attachment impairs efficient functioning. Commonly, surgeons do not perform surgeries on their close relatives. If there was no risk of attachment clouding or impairing performance such would not have been the case.

Editorial Board		
Sri Dr V R Gowri Shankar	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
B Srimathi Veeramani	Chief Editor	Tirunelveli

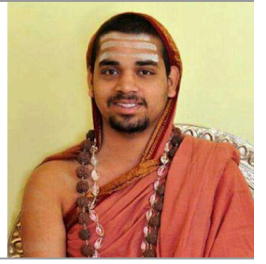


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



K M Kasiviswanathan	Hon' Editor	Tirunelveli
---------------------	-------------	-------------