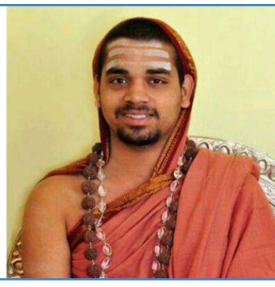


# Voice of Jagadguru

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## CHODANAA

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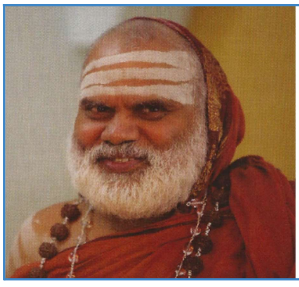
### Prārthanā



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

mūle brahmā tvaci viṣṇuḥ śākhāyām 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.

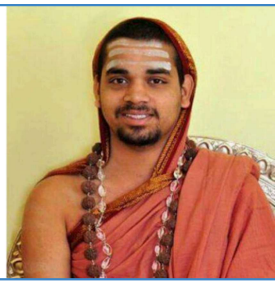


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### Acharya Sandeshah = 1

The Jagadguru said that the Lord has stated in the Bhagavad Gita:

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।  
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

Whatever you do, whatever you eat, whatever you offer as a sacrifice, whatever you give away, whatever penance you do, offer it to Me.



It is along these lines that Sri Adi Shankaracharya has said:

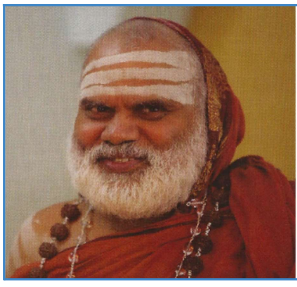
आत्मा त्वं गिरिजा मतिः सहचराः प्राणाः शरीरं गृहं  
पूजा ते विषयोपभोगरचना निद्रा समाधिस्थितिः ।  
सञ्चारः पदयोः प्रदक्षिणविधिः स्तोत्राणि सर्वा गिरो  
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥

The Lord is the soul. The intellect is Parvati. The attendants of the Lord are the vital forces. The residence of the Lord is the body. Sleep is the state of Samadhi. Whenever I walk, I feel that to be a Pradakshina around You. Whatever I speak, I regard that to be your praise. I regard all that I do as your worship.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha

Mahāswāmiji, Tenkasi: MAY 11-12, 2012 Vijaya Yatra 2012)

If a person has the attitude that “I am always with the Lord and the Lord is always with me”, how can he ever swerve from the right path? When we have a great person in front of us, we control ourselves and behave well in his presence. So if we realize the presence of the Lord constantly, no inappropriate action or word or thought will ensue out from us. Hence only good thoughts will arise if such an attitude of being in the Lord’s presence is developed and strengthened. We say the Lord is सर्वव्यापी – omnipresent. So does He not reside in us? When Prahlada was asked by his father, Hiranyakashipu where the Lord was, Prahlada replied that the Lord is all-pervading, and there is not a single place where He does not exist.

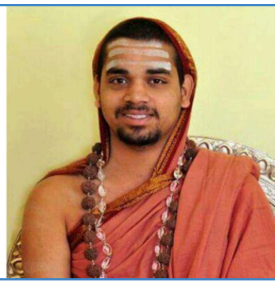


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The Lord does not look at one's status, wealth, scholarship but only responds to Bhakti. The Jagadguru recalled how Aryamba consoled Shivaguru and provided inspiration to worship the Lord with greater faith and devotion, that led to Sri Adi Shankara taking birth as their son.

If the Lord's name can be chanted at the moment of death, the Lord's Sayujya can be obtained. But we postpone practising the chanting of the Lord's name and spend time in useless talk. How will you remember the Lord at the time of death if you do not practise now?

**नमः शिवाय मन्तोऽयं वागेषा वशवर्तिनी ।  
अहो मोहस्य माहात्म्यं नरकं येन पश्यति ॥**

The Lord's name can be chanted very easily. Yet wonder of wonders! Moha (delusion) is so powerful that people fail to chant the Lord's name and are going to end up in hell.

Hence if we chant the names of the Lord, and offer everything to the Lord, bondage will not arise. Bondage refers to taking repeated births for experiencing the results of our actions. As long as we take birth, we cannot escape suffering. Hence having taken birth, it is essential to offer everything to the Lord. Otherwise it results in bondage. This is what the Lord said in the Gita – यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः । When the actions are offered to the Lord, it frees from bondage – शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

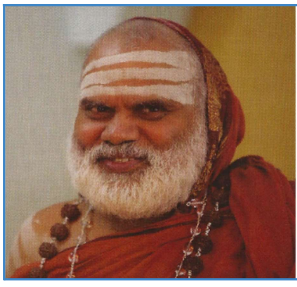
Thus Sri Adi Shankara Bhagavatpada has explained these facts of the Gita in simple terms by expressing the attitude of the devotee in the aforementioned verse.

(2012 Vijaya Yatra : Tenkasi : 11-12 May)

Source : <https://vijayayatra.sringeri.net/archiveyatra/tenkasi-may-11-12-2012/>

## Acharya Sandeshaḥ = 2

In His Anugraha Bhashanam, the Jagadguru explained the feelings one would have if someone offered succour to him in times of need. If someone shows a lot of affection towards you, you develop a sense of respect towards that person. Similarly there are many circumstances when people fear. At such a time, how would you feel if someone were to come and promise, "Do not fear. I will take care." When in the midst of seemingly unsolvable issues, how would you feel if someone said "Do not worry. I will solve your issues." Similarly, suppose you were in great financial difficulty and are in a dire situation where you have to garner a huge sum in a very short span of time. At such a juncture, how would you feel if someone were to come forward and say, "Cast aside your anxiety. I will give you all that is required". That someone whom we have been talking about is only one entity – Bhagavan.

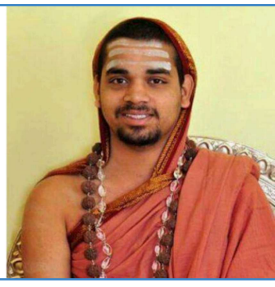


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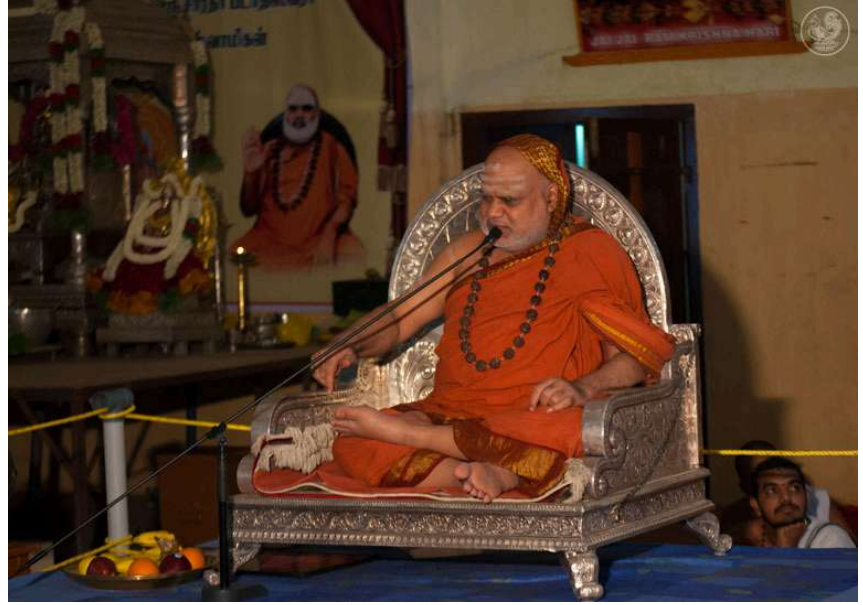
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There is also another situation we often land ourselves into. We do what is prohibited by the Shastras and refrain from the duties ordained for us. Sri Neelakantha Deekshitar remarks: प्रायो नेतिश्रुतिविषयता विश्वमाधुर्यहेतुः People tend to like what the Shastras prohibit. Suppose a Puja is happening, and the screens are drawn when the Naivedya to the Lord is being offered, and a child out of curiosity peeks in through the screen, we admonish the child. However, this is what even grown-ups do when it comes to a number of duties ordained by the Shastras!

The Shastras state that it is highly beneficial to eat what is offered to the Lord as Naivedya. The Shastras prohibit eating of food that is sold – नापणीयम् अन्नम् अश्रीयात्. Yet – वैधादन्नादपि किमधिकं पर्युदस्थेषु भोज्यम् – However people prefer eating food sold in a hotel.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji, Kadayannallur : MAY 12-13, 2012 Vijaya Yatra 2012)

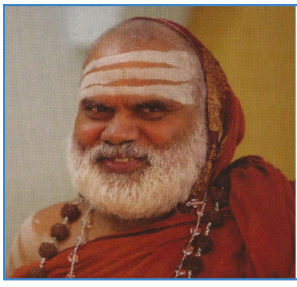


The Shastras talk of एकपत्नीव्रतम् – the vow of remaining monogamous. Today many have the bad habit of overriding this injunction too. Is there someone who can remove the sins that we accumulate thus? Is there someone who can alleviate our suffering? It is the Lord alone.

We know the affection shown by the Lord as is observed in Prahlada Charitram. There is no one comparable, who can shower such affection and love on anyone. Vibhishana was granted Abhaya – fearlessness – by Sri Rama even when all near Sri Rama said that he must be put to death or driven away. When approached by Vibhishana, Sri Rama said:

सकृदेव प्रपन्नाय तवास्मीति च याचते ।  
अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥

He who seeks refuge in me just once, telling me that “I am yours”, I shall give him assurance of safety against all types of beings. This is my solemn pledge. Sri Rama even used the words

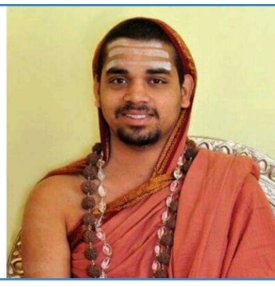


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“यदि वा रावणः स्वयम्” – conveying that even if his enemy Ravana comes to Him with such an attitude, He will grant him Abhaya. What to speak of his enemy’s brother Vibhishana?

Hence one must understand that it is only the Lord who can dispel the greatest of sufferings. We see that the Lord removed even the suffering of an elephant that was attacked by a crocodile, as seen in the Gajendra Charitram. Even in the case of Draupadi, neither the elders like Bhishma, Drona or Kripa nor her great warrior husbands came to her rescue. It was only Krishna Paramatma who saved her.

The Jagadguru then took up the example of the child Dhruva, who did Tapas simply because he was not allowed to sit on his father’s lap. When the Lord appeared before Dhruva and wished to grant him a boon, Dhruva replied –

स्थानाभिलाषी तपसि स्थितोऽहम् पश्यामि त्वां देवमुनीन्द्रगुह्यम् ।  
काचं विचिन्वन्नपि दिव्यरत्नं स्वामिन् कृतार्थोऽस्मि वरं न याचे ॥

I performed Tapas as I desired to sit on my father’s lap. Now I have had the Darshan of You, O Lord, who are unseen even by the gods and sages. This is equivalent to someone finding a diamond when searching for a piece of glass. Hence my purpose is fulfilled and I need no boon.

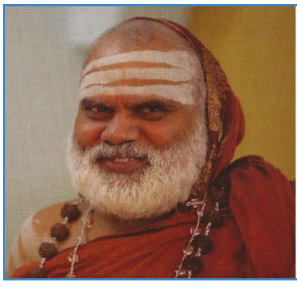
The Jagadguru also gave a detailed account of Kuchela who was made equivalent to Kubera by the Lord. Hence one has to approach the magnanimous Lord who alone is capable of providing us succour in times of suffering. The Jagadguru also mentioned that it is not the one in suffering who alone approaches the Lord. Even a Jnani seeks the Lord, and the Lord Himself declares that He loves the Jnani.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।  
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

Hence we must worship the Lord the Lord with Bhakti – सा त्वस्मिन् परमप्रेमरूपा – Bhakti is defined in the Bhakti Sutras as pure love directed towards the Lord. Such is the Bhakti that can be seen in saints such as Sant Tukaram and Jnaneshwar.

(2012 Vijaya Yatra : Kadayanallur : 12-13 May)

Source : <https://vijayayatra.sringeri.net/archiveyatra/kadayanallur-may-12-13-2012/>

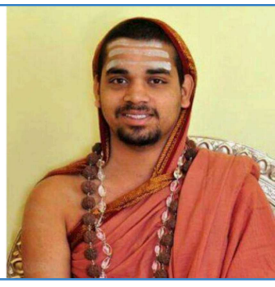


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### The Path of Dharma Śāstra

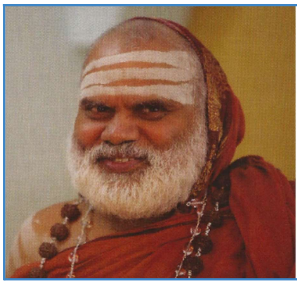
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 :** How does the ability of his advisors to understand unspoken cues 'Kuripparidhal' benefit a leader?

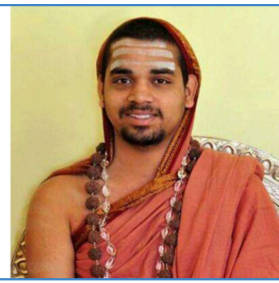


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**Swamiji:** A good advisor isn't just someone who is knowledgeable or loyal — but someone who understands the leader's unspoken intentions, picks up on subtle cues, and offers counsel without needing elaborate explanations. Thiruvalluvar praises that a person who has 'Kuripparidhal', the ability to take clues and gather others' unsaid intent, is akin to devas in that aspect, just that they do not bear physical comparison (#702). A minister who understands the national leader's mind well is an adornment to the world itself (#701).

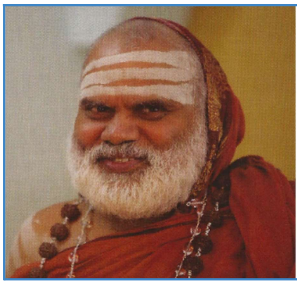
**Question :** How does having 'Kuripparidhal' as a core trait benefit an advisor?

**Swamiji:** Judging another person dharmically for dharma is a divine quality. If an advisor is able to judge the intent of the leader, and define his thoughts, words and actions accordingly, a leader should by all means retain such an advisor (#703). We can understand that such an advisor will have the benefit of getting what he desires from the leader – money, position, etc. Commentators explain that in olden days, different parts of the army were like a king's organs.



The king should be willing to give even one of them to retain such a person. In today's context a leader should keep with him an aide/ advisor who understands his intent by giving what he expects maybe even a business or a part thereof.

**Question :** Can the ability to read subtle cues prevent crises or conflicts?

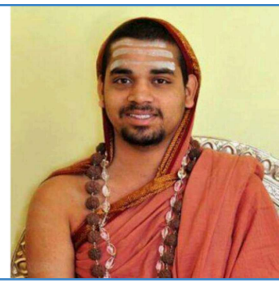


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**Swamiji:** If a leader has an aide/ minister who finds where he needs support and steps in to complement him there, it is just enough if the leader just stands in a position visible to that aide/ minister (#708). This will help prevent crises. If a leader has ministers who can read eye gestures, it will be easy to make out hatred or friendship from the eyes of foreign leaders (#709). This can help prevent or proactive prepare for a conflict/ war. Valluvar also says: in #710 For those who claim to have subtle knowledge, eyes serve as the means of knowledge. In Srimad Ramayana when many were disapproving of accepting Vibheshana's surrender to Sri Rama, when asked for his views, Hanuman could understand the intent of Vibheshana from his gestures and language. Having been to Lanka, & seen Vibheshana's living there and also knowing the intent of Sri Rama, he recommended that Vibheshana could be accepted by Rama. This proved to be very beneficial in the war with Ravana.

**Question :** What happens when this skill is lacking in a leadership circle?

**Swamiji:** Valluvar mockingly says - a minister lacking the skill to infer unsaid intent of the king or the leader only resembles human beings but belongs to a different species (#704). If one does not get a clue (kuriparidal) of others' intent from their gestures, what is the use of eyes (#705). When a person cannot interpret signs, it leads to errors in judgment, strained trust, and eventual loss of credibility. Whether in politics or the boardroom, this can mean missed opportunities, avoidable conflicts, or even public embarrassment.

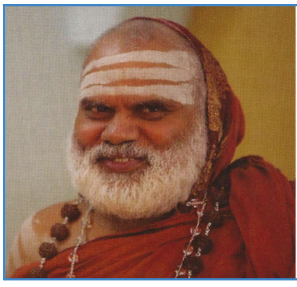
**Question :** What do we learn from the adhikaram 'Kuripparidhal'? How does 'Kuripparidhal' bring out what we expect from a good advisor today?

**Swamiji :** As a crystal reflects the face, the face reflects the mind's predominant thoughts (#706). This applies to us and to others. Face is the index of the mind (#707). Our likes and dislikes are well expressed in our face. While we read others' minds, others can also infer from our face. We should be conscious in keeping our thoughts positive and purposeful. Also, by getting the intent of conversation & by not misinterpreting words and exaggerating problems with family or friends, one should grow meaningful relationships. In the corporate world, this proactive intelligence (kuripparidhal) is what makes a good advisor a strategist: someone who senses the temperature of a room, detects hesitation in a partner's voice, or notices a gap in team morale before it shows up in performance data.

To summarise, we need to build skills to

- Understand intent, not just instruction,
- not be reactive, but be reflective, and
- Remain tuned to both external signals and internal values.

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

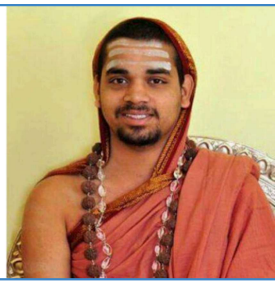


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||vidura nīti:||

॥विदुर नीतिः॥

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 dharma na jānanti dhṛtarāṣṭra  
 nibodha tān | mattaḥ pramatta  
 unmattaḥ śrāntaḥ kruddho  
 bubhuṣitaḥ || 82||  
 tvaramāṇaśca bhīruśca lubdhaḥ  
 kāmī ca te daśa | tasmādetēṣu bhāveṣu na prasajjeta paṇḍitaḥ || 83||



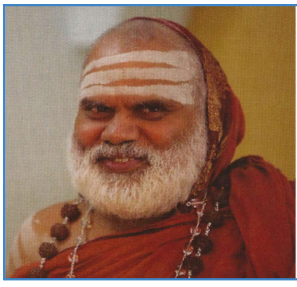
O Dhṛtarāṣṭra, understand these ten persons who do not know Dharma. One who is intoxicated, careless, insane, exhausted, angry, or hungry, one who is hasty, fearful, greedy, or lustful — these are the ten. Therefore, a wise person should not become absorbed in these states.

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

In this connection, they also cite this ancient historical account, which was sung by the lord of the Asuras, Sudhanvā, concerning his son.

यः काममन्यु प्रजहाति राजा पात्रे प्रतिष्ठापयते धनं च । विशेषविच्छ्रुतवान्क्षिप्रकारी तं सर्वलोकः कुरुते  
 प्रमाणम् ॥८५॥  
 yaḥ kāmamanyū prajahāti rājā pātre pratiṣṭhāpayate dhanam ca |  
 viśeṣavicchrutavāṅkṣiprakārī taṃ sarvalokaḥ kurute pramaṇam ||85||

That king who gives up lust and anger, and places wealth in worthy recipients, who is especially learned and acts promptly, him all people regard as an authority (a standard of conduct). (continues...)

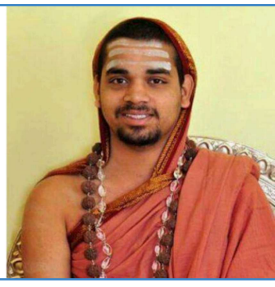


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### Yaksha Prashna

यक्षप्रश्नः



विप्रकीर्णधनुर्वाणं दृष्ट्वा निहतमर्जुनम् ।  
भीमसेनं यमौ चोभौ निर्विचेष्टान्गतायुषः  
॥२

स दीर्घमुष्णं निःश्वस्य  
शोकबाष्पपरिप्लुतः । बुद्ध्या  
विचिन्तयामास वीराः केन नितापिताः  
॥३

नैषां शस्त्रप्रहारोऽस्ति पदं नेहास्ति  
कस्यचित् ।  
भूतं महदिदं मन्ये भ्रातरो येन मे हताः ।  
एकाग्रं चिन्तयिष्यामि पीत्वा वेत्स्यामि

वा जलम् ॥४

viprakīrṇadhanurvāṇaṃ dr̥ṣṭvā nihatamarjunam | bhīmasenaṃ yamau cobhau  
nirviceṣṭāngatāyuṣaḥ ||2

sa dīrghamuṣṇaṃ niḥśvasya śokabāṣpapariplutaḥ | buddhyā vicintayāmāsa vīrāḥ kena  
nitāpitāḥ ||3

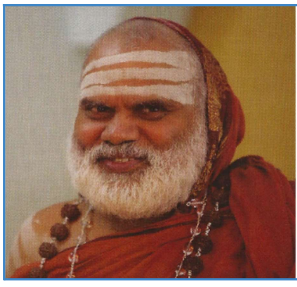
naiṣāṃ śastraprahāro'sti padaṃ nehāsti kasyacit |

bhūtaṃ mahadidaṃ manye bhrātaro yena me hatāḥ |

ekāgraṃ cintayiṣyāmi pītvā vetsyāmi vā jalam ||4

Seeing Arjuna lying dead, with his bow and arrows scattered around him, and Bhīmasena and the two twins (Nakula and Sahadeva) motionless and devoid of life, he (Yudhiṣṭhira), letting out a long and hot sigh, overwhelmed with tears of grief, pondered in his mind: 'By whom have these heroes been struck down?' There is no injury from any weapon on them, nor is there any footprint of anyone here. I think some mighty supernatural being has slain my brothers. I shall reflect upon this with one-pointed concentration, or perhaps, after drinking this water, I shall come to know (the truth).

(Continues...)

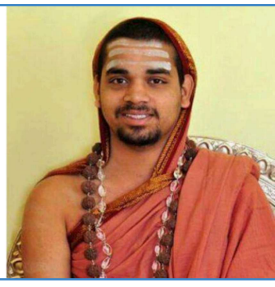


# Voice of Jagadguru

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## CHODANAA

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

(by His Holiness Swami Paramarthananda)

### Chapter 4

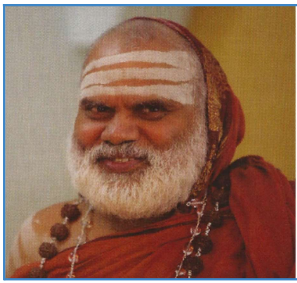
### KARMA - YOGA

#### PAÑCA-MAHĀ-YAIÑA

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 pāthasālās so that we will have enough money for feeding poor children and the destitutes is a lop-sided vision.

Children have to be taken care of; poor people have to be protected; but equally important is spending money on temples. Many people think that Hinduism does not include social service in its philosophy. The general impression created is that we have to learn from other religions. We need to remember that we have the scriptural commandments which instruct us to take care of the people also. The only problem is that the Hindus do not follow the injunction. It is not a defect in the religion but it is a defect of the followers. If everybody takes care of manuṣya-yajña, there will be no poverty. While cultural deterioration is because of the absence of brahma-yajña, social deterioration is because of the absence of manuṣya-yajnas.

5. Bhūta-yajña-This is worship of and service to all other living beings. These include animals., birds, plants, forests, aquatic creatures etc. In a nutshell, it means respect towards life. Vegetarianism., in fact, is part of bhūta -yajña. I do not want to kill animals to satisfy my tongue. Therefore, vegetarianism becomes a part of bhūta-yajña. Elephants are killed merely for the sake of their tusks which serve as decorative pieces inside a house. Rhinos are destroyed for the sake of their horns. We also need to know how these animals are killed. Some of them are burnt or skinned alive. There is nothing but cruelty in these killings. We have not understood that nature is very delicately balanced. If we tamper with any part of nature, it will lead to different kinds of problems. Ecology has developed as a very important science in the recent past only. Global meetings are held often nowadays. The Vedas have already said that if you revere nature you will never be selfish. So bhūta-yajña is done to help one become aware of the importance of these animals. Many gods have taken animals as their vahanas. When we

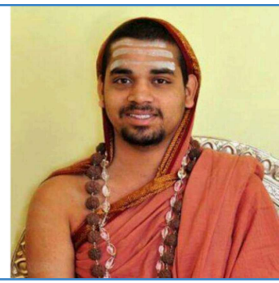


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worship these gods, we indirectly worship these animals too. Daily before we eat, we feed the crows or the cows. This is bhūta-yajña. There is a ritualistic type of bhūta-yajña also. All these actions take me towards moksa but I do not see it; it is an invisible growth. These pañca-mahā-yajñas come under sāttvika-karma or niškāma-karma, which one has to do whether one likes it or not. How big or small these should be will depend on the availability of time, convenience, financial resources of the person concerned etc. These actions are sāttvika-karma forming the best part of karma-yoga because they directly contribute to spiritual growth. (Continues...)

[Stray Thoughts on Dharma \(by Sri. Jnanananda Bharathi Swamigal\) will continue in the next edition](#)

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