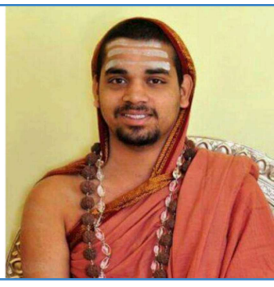


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Prārthanā



ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः

श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।

सर्वं ब्रह्मोपनिषदं

माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म

निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु ।

तदात्मनि निरते य

उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।

ॐ शान्तिः शान्तिः शान्तिः

om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ

śrotramatho balamindriyāṇi ca sarvāṇi .

sarvaṃ brahmaupaniṣadam

mā'haṃ brahma nirākuryāṃ mā mā brahma

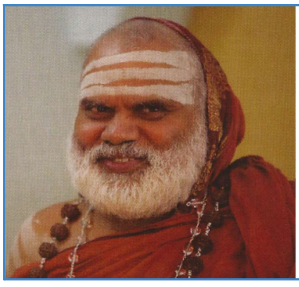
nirākaro danirākaraṇamastvanirākaraṇam me'stu .

tadātmani nirate ya

upaniṣatsu dharmāste mayi santu te mayi santu .

om śāntiḥ śāntiḥ śāntiḥ

"Om. May my limbs, speech, vital breath, eyesight, hearing, strength, and all my senses be nourished and strengthened. Everything is Brahman as revealed by the Upaniṣads. May I never reject Brahman, and may Brahman never reject me. May there be no separation between Brahman and me. May all the virtues and disciplines taught in the Upaniṣads abide in me, who is devoted to the Supreme Self. May they indeed abide in me. Om. Peace! Peace! Peace!"

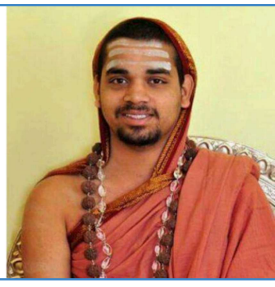


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Acharya Sandeshah = 1

The Jagadguru said that Sri Adi Shankaracharya was indeed Lord Shiva incarnate for reviving Sanatana Dharma at a time when doctrines such as those of the Buddhists had clouded the faith of the people in the Karma Kanda of the Vedas and the Advaita Siddhanta of the Upanishads. People were not performing even the basic Karma of Sandhyavandanam – न सन्ध्यादीनि कर्माणि न्यासं वा कदाचन. No one wished to even hear the word “Yaga”, let alone



performing it. श्रुते पिदधति श्रोत्रे क्रतुरित्यक्षरद्वये. It was at such a juncture that Kumarila Bhattapada revived the Karma Kanda and Sri Adi Shankara Bhagavatpada expounded the Advaita Siddhanta.

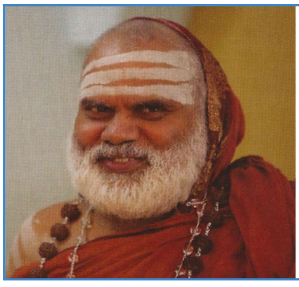
(Jagadguru
Śankaracārya His
Holiness
Mahāsannidhānam Śrī
Śrī Śrī Bhārati Tīrtha
Mahāswāmiji,
Rajapalayam : MAY

13-15, 2012 Vijaya Yatra 2012)

Sri Adi Shankaracharya does not deem everything to be illusory for everyone. Karma, Bhakti and Upasana are all necessary for Jnana – प्राक्ब्रह्मात्मैकतत्त्वविज्ञानात् सर्वव्यवहाराणामेव प्रामाण्यसिद्धेः – All these are unnecessary only for a Brahma Jnani

The non-dual philosophy of the Upanishads does not decry the Karma enjoined in the Vedas.

There are numerous statements in the Vedas that instruct man to perform Karmas. So if one decries Karma, would not one be attributing falsehood to these statements in the Vedas. Sri Adi Shankaracharya Himself says that one has to accept the authority of the Vedas in totality and not associate authority with only select statements in the Vedas –

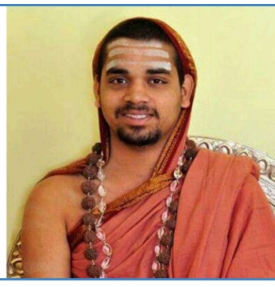


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न हि वेदवाक्येषु कस्यचित्प्रामाण्यं कस्यचिदप्रामाण्यं इति सम्भवति प्रमाणत्वाविशेषात्

So it is a misunderstanding if one believes that Sri Adi Shankaracharya has given no role for Karma, Bhakti and Upasana. They are all required until the dawn of Brahma Jnana.

In fact, the first instructions of Sri Adi Shankaracharya in His Upadesha Panchakam are to study the Vedas and perform the Karmas enjoined therein – वेदो नित्यमधीयताम् , तदुदितं कर्म स्वनुष्ठीयताम् . Sri Adi Shankaracharya has used the Upasarga (prefix) – सु in the word स्वनुष्ठीयताम् to mean श्रद्धया अनुष्ठीयताम् – perform the Karmas with great Shraddha (faith). Only the last instruction of the Upadesha Panchakam states – अथ परब्रह्मात्मना स्थीयताम् – Remain in the state of Brahman. This is because nothing needs to be done in such a state. Nothing can be done in such a state of Self-realization for there is no distinction as “this” is the doer of the action and “that” is the action that needs to be performed. When such a distinction no more exists and one revels in the state of non-duality. That is why the Upanishads declare –

आत्मानं चेद्विजानीयात् अहमस्मीति पूरुषः ।
किमिच्छन् कस्य कामाय शरीरमनुसञ्ज्वरेत् ॥

Some ignorant people without understanding the philosophy of Sri Bhagavatpadal spread the idea that the Acharya has termed everything as illusory. Consequently some people believe this wrong notion and even develop a sense of indifference towards the Acharya. However one has to properly understand the philosophy.

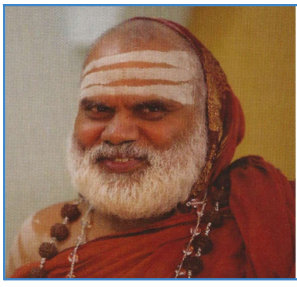
Besides writing sophisticated commentaries to describe the abstruse philosophy of Advaita, Sri Adi Shankaracharya has given a number of instructions that are applicable to all and for all times to come. Take for instance four simple instructions –

गेयं गीतानामसहस्रं ध्येयं श्रीपतिरूपमजस्रम् ।
ज्ञेयं सज्जनसङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥

Chant the names of the Lord, remember the Lord's form, be in the company of Satpurushas and donate to the needy.

The Jagadguru then explained why Sri Adi Shankaracharya has given these four instructions –

कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः ।
कीर्तनादेव एव यत्सद्यो नरः पापात्प्रमुच्यते ॥

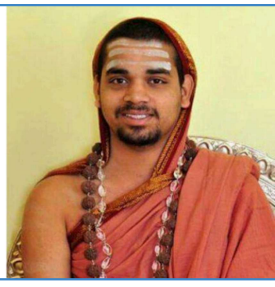


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We attribute all issues in the present day by saying “Well, this is Kali Yuga”. Even though Kali Yuga is filled with evils, it has one uniqueness – the mere chanting of the Lord’s name can free one from sins. Such is the greatness of the chanting of the Lord’s names in the Kali Yuga. The same benefit accrues only out of various other means in the other Yugas:

ध्यायन् कृते यजन्यज्ञैः त्रेतायां द्वापरेऽर्चयन् ।
यदाप्नोति तदाप्नोति कलौ सङ्कीर्त्य केशवम् ॥

In Krita Yuga, one has to perform penance and meditation. In the Treta Yuga, one has to perform a number of sacrifices. In Dwapura Yuga, one has to engage in worship. Whatever benefit one reaps out of these, one gets by the mere chanting of the Lord’s name in Kali Yuga. This cannot be dismissed as “Arthavaada” or the mere praise of the practice of the chanting of Divine Names. Some scholars feel that it is indeed mere praise. However such people must realize that, “नाम्नि अर्थवादभ्रमः” – “dismissing the greatness of the Divine name as a mere praise” is classified as a sin. The fact is that the Lord’s Names indeed have such power and the efficacy to bring about your welfare.

Have the Lord’s form in your mind always. Do not harbour unnecessary and prohibited thoughts. Never indulge in useless prattle or worthless action. Instead, spend your time in chanting the Lord’s names and remembering His form. One need not spend any money to chant the Lord’s names or concentrate on His form.

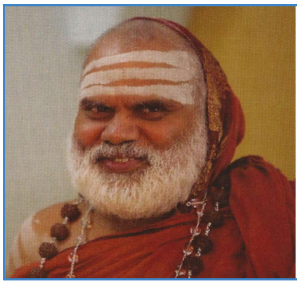
The Jagadguru then pointed out that – संसर्गजा दोषगुणा भवन्ति – man’s character (the good and bad qualities he develops) is determined by the kind of company he has. Hence develop the company of Satpurushas.

Engage in charity without the expectation of anything in return. This is why the Lord has said the word “अनुपकारिणे” in the Gita – दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

Thus, Sri Adi Shankaracharya has given such instructions that benefit us. His very name Shankara means one who brings about welfare – शं करोति इति शङ्करः. Hence we must ever remember the Acharya and act according to His instructions.

Vijayayatra : Rajapalayam: MAY 13-15, 2012

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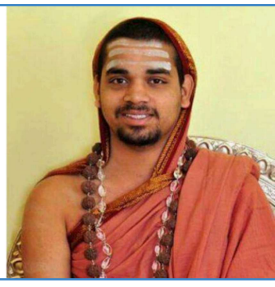


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The Path of Dharma Śāstra

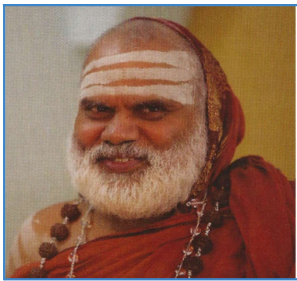
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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

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

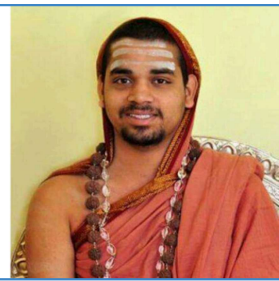


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Swamiji : A good advisor isn't just someone who is knowledgeable or loyal — but someone who understands the leader's unspoken intentions, picks up on subtle cues, and offers counsel without needing elaborate explanations.

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.

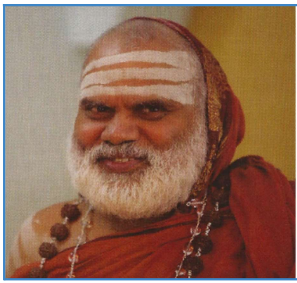
Question : Can the ability to read subtle cues prevent crises or conflicts?

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: (#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?

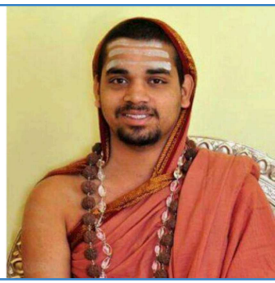


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Swamiji : Valluvar mockingly says - a minister lacking the skill to infer unsaid intent of the king or the leader only resembles human beings but belongs to a different species (#704). If one does not get a clue (kuriparidal) of others' intent from 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.

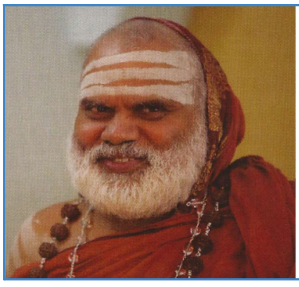
In the corporate world, this proactive intelligence (kuripparidhal) is what makes a good advisor a strategist: someone who senses the temperature of a room, detects hesitation in a partner's voice, or notices a gap in team morale before it shows up in performance data.

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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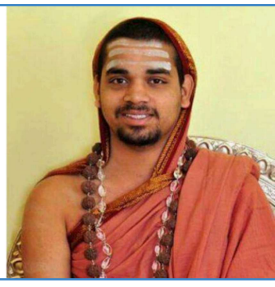


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||vidura nīti:||

||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 tāt |
mattaḥ pramatta unmattaḥ
śrāntaḥ kruddho bubhukṣitaḥ
||82||

tvaramāṇaśca bhīruśca lubdhaḥ kāmī ca te daśa |
tasmādetēṣu bhāveṣu na prasajjeta paṇḍitaḥ ||83||

"O Dhṛtarāṣṭra, understand that there are ten kinds of people who do not know (or understand) what is dharma. They are: the intoxicated person, the careless person, the insane person, the exhausted person, the angry person, and the hungry person."

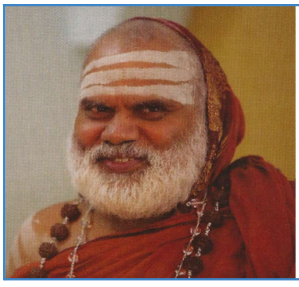
अत्रैवोदाहरन्तीममितिहासं पुरातनम् । पुत्रार्थमसुरेन्द्रेण गीतं चैव सुधन्वना ॥ ८४ ॥

atraivodāharantīmamitihāsaṁ purātanam |
putrārthamasurendreṇa gītaṁ caiva sudhanvanā ||84||

"In this very connection, they indeed cite this ancient traditional narrative. It was spoken by the lord of the Asuras and also by Sudhanvā concerning the matter of a son."

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

"A king who completely gives up desire and anger. And who places (or bestows) wealth in the hands of worthy recipients. Who is especially renowned and acts promptly. The whole world regards him as the standard (or authority worthy of emulation)." (Will Continue..)

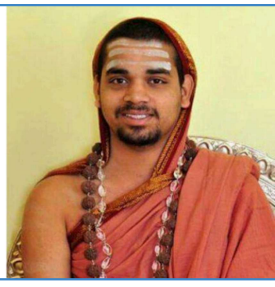


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Yaksha Prashna

यक्षप्रश्नः

स्यात्तु दुर्योधनेनेदमुपांशुविहितं कृतम् । गांधारराजरचितं सततं जिह्मबुद्धिना ॥५॥
 यस्य कार्यमकार्यं वा सममेव भवत्युत । कस्तस्य विश्वसेद्वीरो दुर्मतेरकृतात्मनः ॥ ६॥
 अथवा पुरुषैगूढैः प्रयोगोऽयं दुरात्मनः । भवेदिति महाबाहुर्बहुधा समचिन्तयत् ॥७॥
 तस्यासीन्न विषेणेदमुदकं दूषितं यथा । मुखवर्णा प्रसन्ना मे भ्रातृणामित्यचिन्तयत् ॥८॥

syāttu duryodhanenedamupāṁśuvihitam kṛtam |
 gāṁdhārārājaracitam satatam jihmabuddhinā ||5||
 yasya kāryamakāryam vā samameva bhavatyuta |
 kastasya viśvasedvīro durmaterakṛtātmanah ||6||
 athavā puruṣaigūḍhaiḥ prayogo'yaṁ durātmanah |
 bhavediti mahābāhurbahudhā samacintayat ||7||
 tasyāsīnna viṣeṇedamudakam dūṣitam yathā |
 mukhavarṇā prasannā me bhrātrṇāmityacintayat ||8||

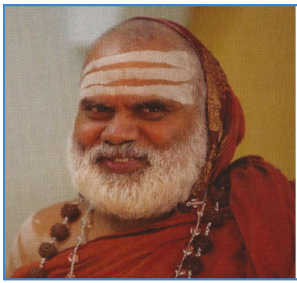
Perhaps this has been done secretly by Duryodhana. Or it has been devised by the king of Gandhāra (Śakuni), who is ever of crooked intellect. For one who regards right and wrong alike, who is wicked in intellect and lacks self-control—what wise and courageous person would place trust in him?. 'Or perhaps this is a plot of that wicked man executed through secret agents,' thus the mighty-armed one pondered over the matter from many different angles. He reflected, 'This water has evidently not been poisoned, for the faces of my brothers appear bright, clear, and cheerful.

एकैकशश्चौघबलान् इमान्पुरुषसत्तमान् । कोऽन्यः प्रतिसमासेन कालान्तकयमादृते ॥९॥

ekaikaśaścaughabalān imānpuruṣasattamān |
 ko'nyaḥ pratisamāsenā kālāntakayamādṛte ||9||

These foremost among men are each individually endowed with overwhelming strength. Who else, apart from Kāla (Time), Antaka (Death), and Yama, could confront them in direct combat? (Continues...)

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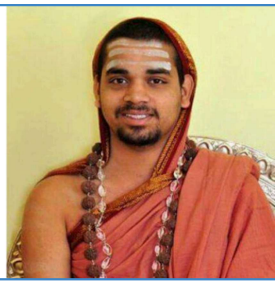


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Introduction TO Vedānda (The Vedic View and Way Of Life)

(by His Holiness Swami Paramarthananda)

Chapter 4

KARMA - YOGA

RĀJASA-KARMA

Next comes the second kind of action called rājasa - karma. These are actions based on our desires. Hence they are called sakāma -karmas (desire - prompted actions). The scriptures permit a person to do such karmas too. It is not compulsory but if a person wants to do it, he is permitted to do so. It is not considered a sin. A person can fulfil their desires in a legitimate manner without corruption. The scriptures themselves prescribe a number of rituals for fulfilling our desires. There are rituals for getting money, land, rain, and so on. These are for fulfilling our selfish interests. The scriptures, however, do not ban them. They are considered madhyama (medium). They primarily contribute to our material well-being. So their contribution to our spiritual growth is less. In sāttvika-karma the primary benefit is inner growth; the secondary benefit is material well-being. Rājasa-karma primarily contributes to material well-being and only secondarily contributes to spiritual growth.

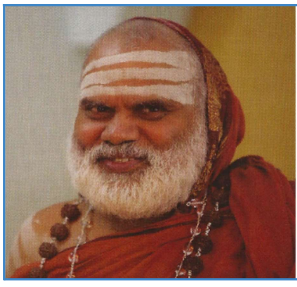
TĀMASA - KARMA

Tāmasa - karma, the last type is niṣiddha - karma (prohibited action). These actions take me away from mokṣa. They have a retarding effect on me and pull me backwards because the actions are wrong. Violence, cheating etc. are adhamam (the lowest). The aim of a mumukṣu is to avoid niṣiddha - karma.

Increasing sāttvika-karma, reducing rājasa-karma and avoiding tāmasa - karma should be the aim of the karmayogi. Sometimes I may come across certain situations where I may have to do some niṣiddha-karmas. For example, when I clean the house, I may use some insecticides. Some amount of sin will have to be incurred. Even while taking vegetarian food,

We are harming the vegetable kingdom. Hence, there are certain unavoidable niṣiddha -karma. The aim of a seeker is to reduce these to the minimum. This choiceless pāpā is called sūnā in the scriptures. These choiceless papas have to be neutralized by pañcamahā-yajñas. Thus, pañca-mahā-yajñas are important in two ways in neutralizing papas and in spiritual progress.

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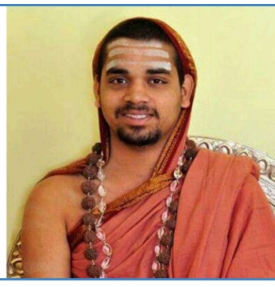


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER XI

BHAKTI

2. Higher Bhakti

Both the elements are brought out in the passage :-

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी । XIII 10

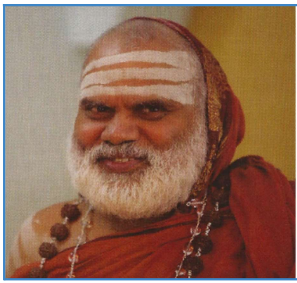
"Un-straying Bhakti to Myself without thought of any other." It is this Bhakti, the fourth in the list, that is really the highest and is therefore characterized as Para, the Supreme.

मद्भक्तिं लभते पराम् । XVIII 54

"He gets Supreme Bhakti to Me."

It is this supreme Bhakti that leads to the final illumination which is the immediate cause of and is synchronous with release from bondage. It is unnecessary to consider whether that state is one of intimate communion with God or of merger or dissolution, as it were, into Him, the only Reality. Situated as we are at present, we can never have any adequate conception of that state. It is sufficient for us to recognise that that state is proclaimed to be the supreme state, the Goal of Life. It is a state of the highest illumination, the highest bliss, the highest Reality. Words which are necessarily confined to conceptions of the phenomenal world can never adequately describe that state which transcends all conception. But when we want to describe it, we have no alternative but to use these very words, however inadequate they may be. We shall be misleading ourselves if we take the words literally and import into a conception of that state any factor which we are accustomed to associate with the words as ordinarily used by us with reference to the empirical world.

(Will Continue...)

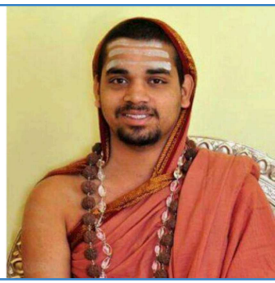


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