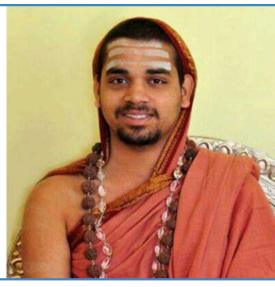


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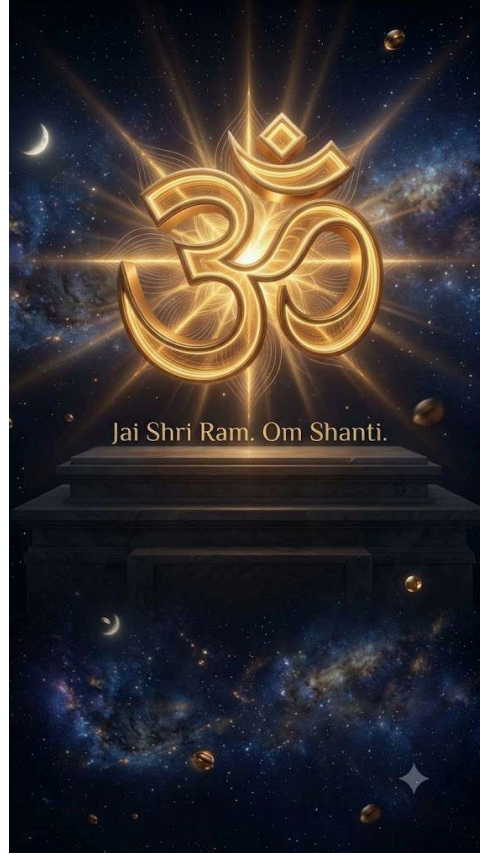
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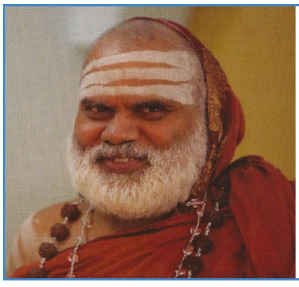
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Prārthanā



ॐ असतो मा सद्गमय
तमसो मा ज्योतिर्गमय
मृत्योर्मा अमृतं गमय
ॐ शान्तिः शान्तिः शान्तिः
om asato mā sadgamaya
tamaso mā jyotirgamaya
mr̥tyormā amṛtaṁ gamaya
om śāntiḥ śāntiḥ śāntiḥ

Om, Lead me from the unreal to the real, Lead me from darkness to light, Lead me from death to immortality. Om, May peace be, may peace be, may peace be.

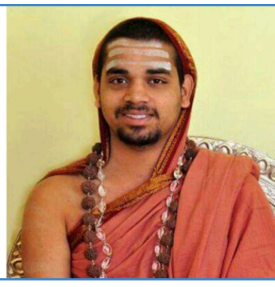


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Acharya Sandeshah = 1



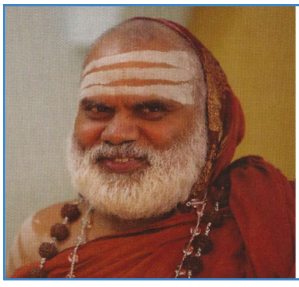
Jagadguru expressed joy at having inaugurated the marble statue of His Guru, Praatas-smaraneeya Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji in the serene atmosphere of the Pathashala. Gurubhaktamani Ramasubrahmanya Raja has intense devotion towards Mahasannidhanam and has been the recipient of His unbounded compassion.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, Rajapalayam : MAY 13-15, 2012 Vijaya Yatra 2012)

Sri Adi Shankaracharya has said that three things are extremely rare and can be obtained only by the Grace of the Lord by the fortunate one – a human birth, the intense desire for liberation and the association of Mahapurushas. The Acharya has described a Mahapurusha as –

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।
तीर्णाः स्वयं भीमभवार्षं जनानहेतुनाऽन्यानपि तारयन्तः ॥

Mahatmas are equipoised, magnanimous and ever striving for the good of others. Even though they are not duty bound, they would constantly take efforts to bring about the welfare of others. All these characteristics were found in Our Guru. He had divine qualities such as Shama (sense control) and Dama (control of the mind). He wished the welfare of all, and that everyone must remain devoid of suffering and stay happy. If He saw someone suffering, He would be deeply moved by it and strove to remove that suffering. He undertook Vijaya Yatras solely for the benefit of mankind. His first Vijaya Yatra was for a period of six years from 1956 to 1962. But

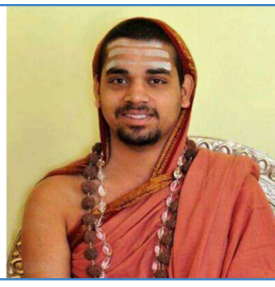


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for this, the message of Sri Adi Shankaracharya and the greatness of the Sringeri Sharada Peetham would not have spread. Once again, disregarding physical strain, He undertook another four-year Vijaya Yatra from 1964 to 1968.

The association with Satpurushas brings about a transformation in us. The noble qualities in them also start manifesting in us by our continued association with them. The Lord says in the Bhagavad Gita that Jnanis having realized the Self, will bestow Jnana on one who surrenders – उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ।

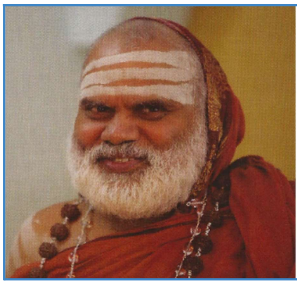
However it is not easy to find such Jnanis. Our Guru was one such rare personage. He was blessed by Our Paramaguru, Jagadguru Sri Chandrashekhara Bharati Mahaswamiji who is well-known to be the equivalent of great Jnanis of yore such as Sri Shuka and Sri Vamadeva.



Our Paramaguru was indeed a Parama Jnani and Jivanmukta like Sri Sadashiva Brahmendra.

He wrote a commentary on Sri Adi Shankaracharya's Vivekachoodamani but had stopped short of completing it. When our Guru requested Him to complete it, He replied – वक्तव्या अत्रैव सङ्गृहीताः । निदिध्यासनमन्तरा नाधुना अन्यत्र चित्तं व्याप्नोति । – “I have said all that needs to be said. The mind does not go anywhere

else but wishes to remain in Nididhyasana”. Today, we keep talking about Vedanta but Our Paramaguru brought it to practice. He indeed remained in Nididhyasana that is defined as विजातीयप्रत्ययानन्तरितसजातीयप्रत्ययप्रवाहः (uninterrupted contemplation on the Self).

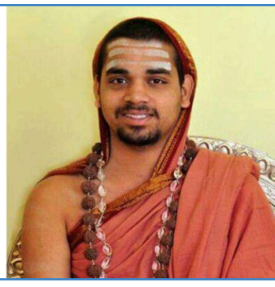


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The Anugraha of such a Mahatma was received by Our Guru. Our Guru, Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji received Drishti Deeksha, Sparsha Deeksha and was taught Vedanta personally by the Mahatma. The Mahatma transformed His disciple like Himself. Has not Sri Adi Shankaracharya said –

दृष्टान्तो नैव दृष्टस्तिभुवनजठरे सद्गुरोर्ज्ञानदातुः
स्पर्शश्चेत्तत्र कलप्यः स नयति यदहो स्वहतामश्मसारम् ।
न स्पर्शत्वं तथापि श्रितचरगुणयुगे सद्गुरुः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमस्तेवालौकिकोऽपि ॥

That is why Our Guru too had such greatness. He blessed a number of disciples and Ramasubrahmanya Raja is one of such Shishyas.

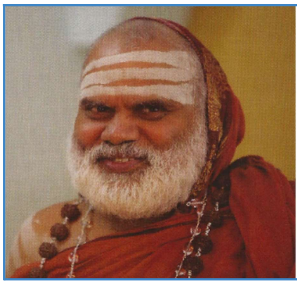
Our Guru stressed that people must adhere to Svadharma and cultivate divine qualities (daivi sampat) as the Lord has said – **दैवी संपद्धिमोक्षाय निबन्धायासुरी मता** – divine qualities lead to Moksha while demoniac qualities result in bondage. As the Lord says in the Gita – **दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम्**, Our Guru instructed disciples to have compassion towards all beings, to speak softly and pleasingly. One must have shame when it comes to performing an act that is prohibited – **अकार्यकरणे ह्रीः** and when one hears himself praised by others – **स्वगुणश्लाघश्रवणे ह्रीः**

Once such a path of good is taken, there cannot be any chance for degradation. **मार्गस्थो नावसीदति.**

While Moksha cannot be attained easily, one must not stray away from the path. Some people become impatient and ask how long would it take to attain Moksha. They even get frustrated and tend to give up. The Jagadguru said that one should not give up one's efforts in Sadhana but must persevere. If you start towards Kashi by foot, will you be able to reach Kashi in a few days? You have to undertake efforts and must not give up midway. Hence people must start to follow the path of righteousness and stick to it.

Vijayayatra : Rajapalayam: MAY 13-15, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/rajapalayam-may-13-15-2012/>

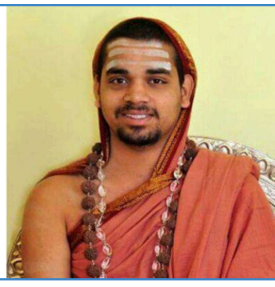


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The Path of Dharma Śāstra

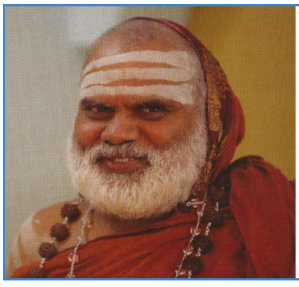
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 : What is the core ethical principle conveyed by Inna Seyyamai in the Thirukkural?

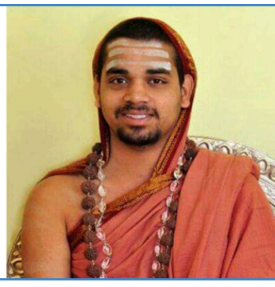


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Swamiji : First and foremost, we need to identify the circumstances under which one hurts another:

- (a) for some gain or as part of some activity,
- (b) owing to enmity or anger,
- (c) out of carelessness, and
- (d) in the process of sharing one's sorrow.

We should be careful not to hurt anyone under any circumstance. If we have true empathy towards our fellow beings, we will not do unto another what we know would cause us pain. We should consciously avoid actions that we know hurt others (Kural #315, #316).

Vidura Nīti echoes this timeless truth:

श्रूयतां धर्मं सर्वस्वं श्रुत्वा चैवावधार्यताम्। आत्मनः प्रतिकूलानि परेषां न समाचरेत्॥

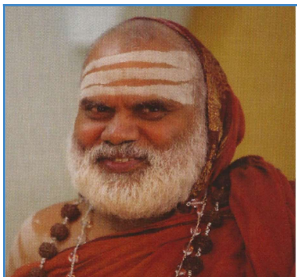
Having heard the essence of dharma, remember this fundamental principle: do not do unto others what you would not wish for yourself. In today's commercial world, profits often take precedence over people for many entrepreneurs. However, a lot of awareness is now being created, including HR initiatives in companies to retain and respect human resources. Similarly, veganism is becoming popular as a protest against harming cows for higher milk production. Thiruvalluvar goes a step further and says that even if an act promises entry into svarga loka or any other tangible benefit, one should not do anything that causes harm to another being (Kural #311).

Question : How does Inna Seyyamai expand the understanding of harm beyond physical hurt?

Swamiji : As per our scriptures, action includes thought, word, and physical deed (kāyika, vāchika, and mānasika karma). The Thirukkural elevates our thinking by teaching that we should not even intend harm towards others. We should be careful not to entertain ill-feelings towards any being, even unintentionally. While the first thought may not always be under our control, the second and subsequent thoughts certainly are. The message of the following Kural should alert us instantly to guard ourselves, for thoughts eventually turn into words and actions: (Kural #317)

Question : Every action triggers a reaction. If someone harms us, how should we respond?

Swamiji : āhāra nidrā bhaya maithunaṃ ca sāmānyam etat paśubhir narāṇām
dharma hi teṣām adhiko viśeṣaḥ dharmeṇa hīnāḥ paśubhiḥ samānāḥ

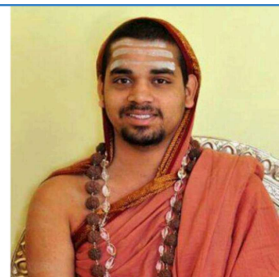


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Food, sleep, fear, and reproduction are common to both humans and animals. What distinguishes humans is ethical conduct. “Survival of the fittest” may be the law of the animal world. As refined human beings, we ought to accommodate and empathise with our fellow beings. Progressing from an animal-man to a man-man, and ultimately elevating ourselves to be a God-man (divine), is the profound purpose of human life. Wise and learned individuals never choose to harm even those who have wronged them without cause. They know that an angry retaliation will only lead to irretrievable sorrow later. Thiruvalluvar says that if one hurts another in the first half of the day, the consequences will be faced in the second half—symbolically, later in life (Kural #312, #319). So, what is the right response? The best response to those who do evil is to put them to shame through kindness, and then move on without making much ado about it: (Kural #314). It may be helpful to recall Newton’s third law: for every action, there is an equal and opposite reaction. Similarly, the wise choose the opposite reaction—kindness—towards those who harm them without reason.

Question : Why do the wise refrain from hurting anyone?

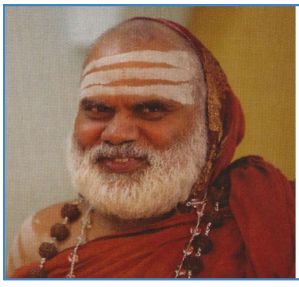
Swamiji : Causing sorrow to others results in pāpam, which in turn leads to suffering at a later stage. Hence, one (an āstika) who understands himself as a jīva fears the accumulation of pāpam (Kural #313). A wise person (jñāni) sees God equally present in every being. Hurting another, therefore, is no different from hurting oneself, as Sri Krishna says in the Gita:

samaṃ paśyan hi sarvatra samavasthitam īśvaram

na hinasty ātmanātmānaṃ tato yāti parāṃ gatim (13.29)

A similar idea is expressed by Thiruvalluvar in Kural #318, where he says that one who has experienced sorrow would never inflict the same pain on others. This is reflected even in everyday life—many mothers-in-law today consciously ensure that their daughters-in-law do not face the hardships they themselves endured. Sorrow inevitably comes to those who cause pain to others; therefore, those who wish to remain free from sorrow should not inflict pain on anyone (Kural #320). Prevention is indeed better than atonement. Though Inna Seyyamai is often associated with renunciates, householders too should practise it to the greatest extent possible. A person who does not harm others is free from guilt, fear, and inner turmoil. Thiruvalluvar reminds us that true strength lies in mastering oneself, not in controlling others. In this sense, Inna Seyyamai is not merely an ethical code but a spiritual discipline leading to inner peace.

(These are based on ‘Inna Seyyamai’ adhikaram of Thirukural including commentaries & teachings of Pujyasri Swami Omkarananda.)

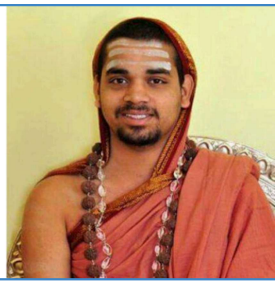


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||vidura nīti:||

||विदुर नीतिः||

यः काममन्यु प्रजहाति राजा पात्रे प्रतिष्ठापयते धनं च ।

विशेषविच्छ्रुतवान्क्षिप्रकारी तं सर्वलोकः कुरुते प्रमाणम् ॥८५॥

yaḥ kāmamanyū prajahāti rājā pātre pratiṣṭhāpayate dhanam ca |

viśeṣavicchrutavānksiprakārī taṁ

sarvalokaḥ kurute pramāṇam ||85||



A king who gives up desire and anger, who places wealth in the hands of worthy recipients, who is distinguished by special learning and good reputation, and who acts promptly and efficiently, becomes a person whom all the people regard as an authority and an ideal to be followed.

जानाति विश्वासयितुं मनुष्यान् विज्ञात दोषेषु

दधाति दण्डम् ।

जानाति मात्रां च तथा क्षमां च तं तादृशं श्रीर्जुषते समग्रा ॥ ८६ ॥

jānāti viśvāsayitum manuṣyān vijñāta doṣeṣu dadhāti daṇḍam |

jānāti mātṛāṁ ca tathā kṣamāṁ ca taṁ tādrśaṁ śrīrjuṣate samagrā || 86 ||

One who knows how to inspire confidence in people, who imposes punishment only after clearly ascertaining the faults, who understands the proper measure of punishment as well as the proper measure of forgiveness, is such a person that complete prosperity and fortune abide with him.

सुदुर्बलं नावजानाति कंचिद्युक्तो रिपुं सेवते बुद्धिपूर्वम् ।

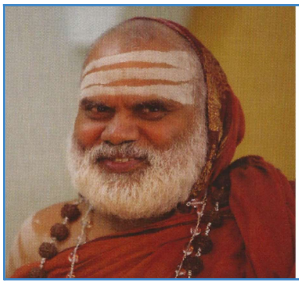
न विग्रहं रोचयते बलस्थैः काले च यो विक्रमते स धीरः ॥ ८७ ॥

sudurbalaṁ nāvajānāti kaṁcidyukto ripuṁ sevate buddhipūrvam |

na vighraṁ rochayate balasthaiḥ kāle ca yo vikramate sa dhīraḥ || 87||

A wise and courageous person never despises anyone, however weak they may appear. With thoughtful strategy, he deals appropriately even with an enemy. He does not desire conflict with those who are stronger than himself, but when the proper time arrives, he acts with courage and valour. Such a person is truly steadfast and wise.

(Will Continue..)

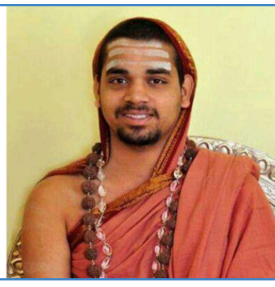


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Yaksha Prashna

यक्षप्रश्नः

एतेनाध्यवसायेन तत्तोयमवगाढवान् ।

गाहमानश्च तत्तोयमन्तरिक्षात्स शुश्रुवे ॥ १०

etenādhyavasāyena tattoyamavagāḍhavān |

gāhamānaśca tattoyamantarikṣātsa śuśruve || 10

With this firm resolve, he entered that body of water. As he was about to immerse himself in the water, he heard a voice coming from the sky.



यक्ष उवाच

अहं बकः शैवलमत्स्यभक्षो मया नीताः प्रेतवशं तवानुजाः

।

त्वं पञ्चमो भविता राजपुत्र न चेत्प्रश्नान्पृच्छतो व्याकरोषि

॥११

मा तात साहसं कार्षीर्मम पूर्वपरिग्रहः ।

प्रश्नानुत्त्वा तु कौन्तेय ततः पिब हरस्व च ॥ १२

yakṣa uvāca

ahaṃ bakaḥ śaivalamatsyabhakṣo mayā nītāḥ pretavaśaṃ tavānujāḥ |

tvam pañcamo bhavitā rājaputra na cetpraśnānpṛcchato vyākaroṣi ||11

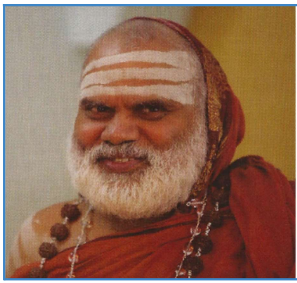
mā tāta sāhasaṃ kārṣīrmama pūrvaparigrahaḥ |

praśnānutktvā tu kaunteya tataḥ piba harasva ca || 12

The Yakṣa said: "I am a crane that feeds on moss and fish. Your younger brothers have been brought by me under the sway of death. O prince, you shall become the fifth unless you answer the questions that I ask you. O dear child, do not act rashly. This lake has already been claimed by me. Therefore, O son of Kuntī, first answer my questions; then drink the water and take away as much as you wish."

(Continues...)

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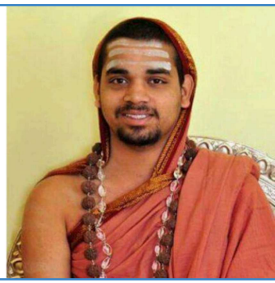


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Introduction TO Vedānda (The Vedic View and Way Of Life)

(by His Holiness Swami Paramarthananda)

Chapter 4

KARMA - YOGA

YOGA

Now, coming to the second part in the word karma-yoga, what is yoga? It is proper attitude, which Kṛṣṇa calls in the Gītā as samatvam. It is the mental state of equanimity, balance, an unperturbed condition which helps in making life effective. Many people say life is a university. We can learn a lot from the experiences of our life only if we maintain a balanced mental condition. Without this, learning is impossible. Therefore 'samatva' or balance is the mental state which is to be entertained by a karma-yogī or mumukṣu.

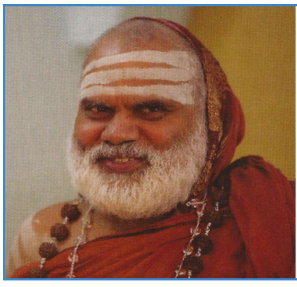
How can one get this mental balance? One can get it by cultivating certain healthy traits. Four of them will be mentioned here.

(1) Acceptance - As a part of living, I have to do certain actions enjoined by the scriptures and also a few worldly actions like taking care of the family. Some of them I do happily, while certain others I do with great reluctance. The tendency therefore is to grumble by labeling some actions as unpleasant. Learn to accept all actions and also the result of all actions; accept both choiceless actions and choiceless results of actions.

(2) Non-comparison comparison creates problems. When I compare myself with another and find myself less lucky, I do not accept what has been given to me. This disturbs the mind. Hence, there should not be any comparison not only while doing action but also while receiving the results. Our problem, most of the time, is not because of the results that we get; we tend to accept our results. When the other person has a little more than what I have, it upsets me. Thus, comparison while doing actions or while receiving results creates problems. Hence I have to learn to avoid comparison.

(3) Humility - If I am able to do a noble action, I should thank the Lord that I am blessed to do this action. This is especially true of pañca-mahā-yajñas. When I do some good action, it gets into my head and I start feeling proud about my achievements. That I am but an instrument of the Lord is forgotten. Therefore, be humble.

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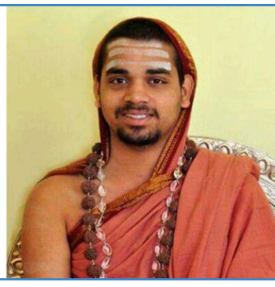


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an e-magazine on advaita



CHODANAA

An Unit of the e magazine Voice of Jagadguru)

Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER XI

BHAKTI

3. Jnana-Nishtha



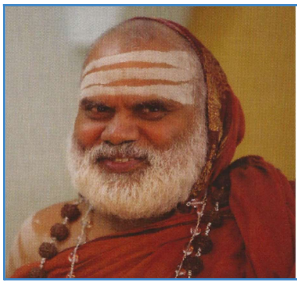
Suppose a friend tells me that sugar is sweet. As I have implicit confidence in his veracity, I have no doubt at all that his statement is true. Doubt and misunderstanding are the two elements which vitiate knowledge. As neither of these elements are present in this case, I can certainly claim to KNOW as a CERTAINTY that sugar is sweet. But can I claim to know as a FACT of personal experience

that sugar is sweet? This claim can be made only when I put a pinch of sugar on my tongue and taste it. It is then really that I KNOW that sugar is sweet. There are thus two kinds of knowledge, the first stopping with certainty, the second resulting from actual experience. Sri Krishna gives the name of Jnana (knowledge) to the former and the name of Vijnana (special knowledge) to the latter. As may be easily seen, the former is a preliminary stage and the latter the final. They ought not to be confused with each other.

Suppose I learn from a friend that sugar is sweet but keep quiet without making any attempt to get it, much less to taste it, can I ever reach the second stage? I must treasure the knowledge which the friend has given me and I must persist and persevere in my attempts to transform that theoretical knowledge into actual experience. If the initial knowledge is given the name of Jnana, the persistent attempt to realize it is known as Jnana-Nishtha (steadfastness in knowledge) and the resultant realization is Vijnana or knowledge proper. It will be seen now that Jnana-Nishtha follows the first knowledge and precedes the second.

It is this Jnana-Nishtha that succeeds theoretical knowledge and precedes actual realization that is known as Para or Supreme Bhakti, the fourth in the original list. It is therefore the effect of one kind of knowledge and the cause of the other kind of knowledge. This sequence is well brought out by the Lord in stanzas 50 to 56 of Discourse XVIII.

सिद्धिं प्राप्तो यथा ब्रह्म तथाऽऽप्नोति निबोध मे।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ XVIII 50
(Will Continue...)

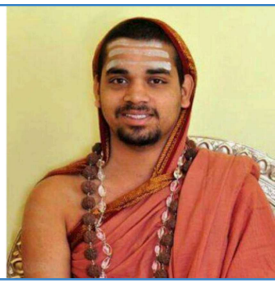


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