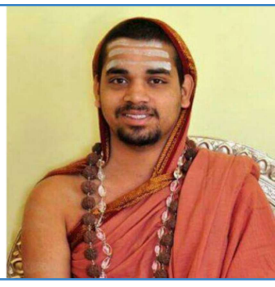


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Prārthanā



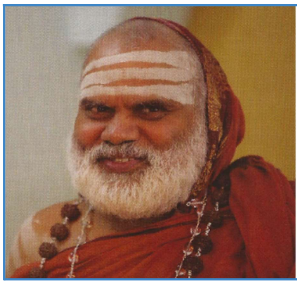
ॐ भद्रं कर्णेभिः शृणुयाम देवाः
 भद्रं पश्येमाक्षभिर्यजत्राः
 स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः
 व्यशेम देवहितं यदायुः
 स्वस्ति न इन्द्रो वृद्धश्रवाः
 स्वस्ति नः पूषा विश्ववेदाः
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः
 स्वस्ति नो बृहस्पतिर्दधातु
 ॐ शान्तिः शान्तिः शान्तिः

om bhadraṃ karṇebhiḥ śṛṇuyāma
 devāḥ

bhadraṃ paśyemākṣabhiryajatrāḥ
 sthirairāṅgaistuṣṭuvāgṃsastanūbhiḥ
 vyaśema devahitaṃ yadāyuh

svasti na indro vṛddhaśravāḥ
 svasti naḥ pūṣā viśvavedāḥ
 svasti nastārksyo ariṣṭanemiḥ
 svasti no bṛhaspatirdadhātu
 om śāntiḥ śāntiḥ śāntiḥ

Om. O Devas, may we hear what is auspicious and beneficial through our ears. O worshipful ones, may we see what is auspicious and beneficial through our eyes. With firm and healthy limbs and bodies, may we praise and worship You. May we live out the full span of life that has been allotted to us in the service and for the welfare ordained by the Devas. May Indra, of great and ancient renown, bestow well-being upon us. May Pūṣan, the knower of all things, bestow well-being upon us. May Tārksya, whose wheel is unharmed and who protects from all that causes injury, bestow well-being upon us. May Bṛhaspati bestow well-being upon us. Om. May there be peace, peace, peace.

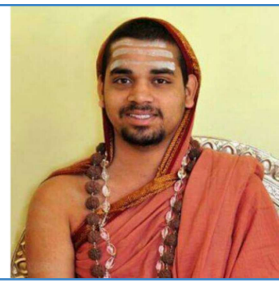


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Acharya Sandeshah = 1

In His Anugraha Bhashanam, the Jagadguru said that our ancestors had great faith in the fact that the Cosmos is created, sustained and annihilated by a Supreme Power called Ishwara, who is also responsible for giving us the fruits in accordance to our actions. The human birth is considered precious as it is only in this birth that one can adhere to Dharma. So we must not fail to make use of this opportunity. Everyone has a duty to perform depending on who or she he is. We must have faith in Ishwara and do our duty sincerely.

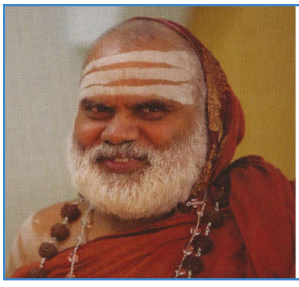
We must have faith and devotion towards Ishwara because such a faith is one of the two wheels that drive a man's life. Both Divine Grace and one's own effort must be present to take forward the cart of life. That is why we remember and worship the Lord before undertaking any task. This practice has been there in this land since time immemorial.



The thoughts harboured by a man must be pure and appropriate. Let us take the case of an idol of God in a temple. While one feels that the idol is the Lord Himself, another feels that the idol is a mere stone. Despite the differences in feelings, there is no change in the Lord. The Lord does manifest in the idol for the benefit of the devotee.

If someone feels that it is a mere stone, he gets no benefit out of it. That is why the Shastras say **यादृशी भावना यत्र, सिद्धिर्भवति तादृशी** (the results are in accordance to one's feelings). So if you can see the presence of the Lord in the idol, you will be benefited.

Truly speaking, the Lord is omnipresent. There is not a single place where the Lord does not exist. If you can realize the Lord's presence everywhere, you need not go to a temple. However, how many of you have such a realization? Hence you must go to a temple. Some ask, "When the Lord is omnipresent, why do you constrain Him to a temple?" We are not binding the Lord's presence to the sanctum of a temple. We only state that the omnipresent Lord is also present in temple. Can anyone deny that the omnipresent Lord is not in the temple? Of course, you can

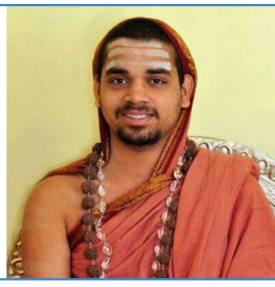


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even worship the Lord where ever you are. But can you focus your mind and worship right here? Hence, in accordance to your spiritual maturity, temples have been consecrated in accordance to the Shastras as places of worship. Hence prayers offered in such places fructify.

The Jagadguru also state that the Lord is an ocean of compassion. There is no limit to His compassion. Whoever you may be, the Lord showers His grace when you approach Him with devotion. The Jagadguru quoted the following verse from the Bhagavad Gita conveying that the Lord accepts anything, be it a leaf, flower or even water provided it is offered with devotion –

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्रमि प्रयतात्मनः ॥

The Jagadguru then spoke about what could be a real offering to the Lord who is ever-fulfilled and has no wants. In one of His Stotras, Sri Adi Shankaracharya poses the question as to what can be offered to the Lord who has everything. The only offering is to place the mind at the Lotus Feet of the Lord. You may wonder as to how you can take the mind and place it at the Lord's feet when the mind is not an entity that can be caught hold of. Placing the mind at His Lotus Feet only means that one must always remember the Lord. The Jagadguru instructed the devotees to shun indulgence in unnecessary talk, listening to unnecessary talk, looking at unnecessary scenes, and the performance of prohibited actions. Focus your mind and senses on the Lord, talk about and listen to His Lilas, engage in His worship and remember Him. This is the path to make our lives purposeful.

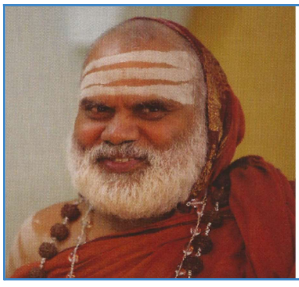
The Jagadguru also explained that it is natural for man to desire that he must remain happy and avoid suffering. The only course is to approach the Lord – the ocean of compassion – with faith and devotion. Let us not forget that the Lord is One and that His forms are many. Hence do not worship with a sense of differentiation between the various forms of the Lord – be it Shiva or Vishnu or Devi. The Shatras clearly state the identity of Shiva and Vishnu –

शिवाय विष्णुरूपाय शिवरूपाय विष्णवे ।
शिवस्य हृदयं विष्णुः विष्णोश्च हृदयं शिवः ॥

Hence it is essential for the present generation to cultivate the sense of Aastikyam that our ancestors had, and pass it on to the next generation.

Vijayayatra : Aruppukottai: MAY 15-16, 2012

Link : <https://vijayayatra.sringeri.net/archiveyatra/aruppukottai-may-15-16-2012/>

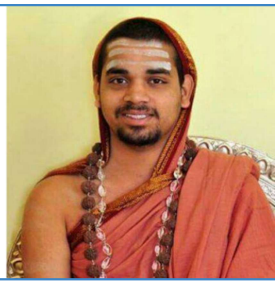


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The Path of Dharma Śāstra

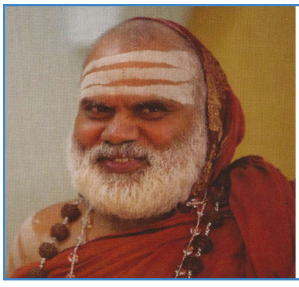
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

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 : Can a person who is unlearned truly participate meaningfully in an intellectual gathering?

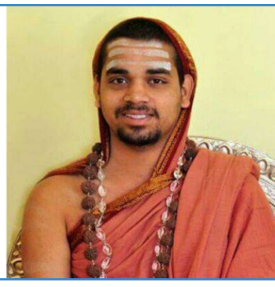


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Swamiji : According to Thiruvalluvar, one cannot participate meaningfully in an intellectual discussion without learning. Speech without knowledge is like playing a game of dice without the lines on the board. (#401) The words of a person who lacks the necessary qualification and knowledge will not be accepted by wise men. It will be like a gender incapable of childbirth wishing to attain womanhood. (#402)

Question : Why does Thiruvalluvar say that the unlearned may appear impressive in the company of the ignorant, but are exposed in the company of the learned?

Swamiji : Sometimes, the speech of a person who has not studied the scriptures may sound appealing; but it will not stand up to the scrutiny of learned and wise men. (#404) The vanity of one who has not learnt the scriptures will vanish when he engages in conversation with a wise person. (#405)

Natural intelligence should be used to systematically study the scriptures under a competent Guru to attain subtle knowledge. In the absence of systematic learning, one's knowledge remains incomplete, half-baked and lacking in depth.

Bhartruhari has beautifully expressed this in Neeti Shatakam:

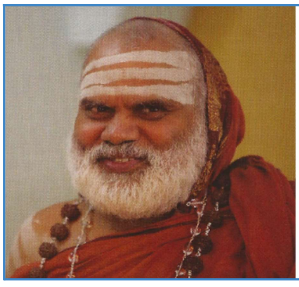
yadā kiñcijjñō'harṁ gaja iva madāndhaḥ samabhavarṁ
tadā sarvajñō'smītyabhadavadavaliptarṁ mama manah |
yadā kiñcitkiñcidbudhajanasakāśādavagatarṁ
tadā mūrkhō'smīti jvara iva mado me vyapagataḥ || 8 ||

I behaved as though I knew everything blinded by pride like an elephant in a rut. After associating with great scholars, I realised how little I knew. All my pride vanished like a fever. I now feel much more at ease. An ignorant person may be considered wise atleast if he remains silent in an assembly of learned men. (#403)

Question : Can wealth, beauty, status or other worldly accomplishments compensate for lack of learning?

Swamiji : Knowledge should be broad, deep and sharp, and should be directed towards the right purpose. Without scriptural knowledge, one may be led by one's tendencies in the wrong direction and may even use one's skills and resources for harmful purposes. Noble people use their knowledge to apply their resources to causes that benefit society as a whole. Righteous people use their wealth partly to fulfil their dharmic desires and partly for the benefit of others.

Valluvar brings out in various Kurals how possessions such as wealth, beauty and birth in a noble family are meaningless if one lacks learning.

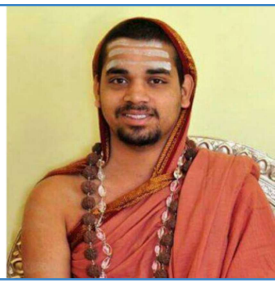


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One who does not possess sharp, deep, glorious, vast and broad knowledge is merely like a beautiful lady-doll made of clay. (#407)

Similarly, wealth possessed by an ill-informed person can cause harm to himself and society. It is worse than the poverty of a learned person. (#408) Valluvar has also said that the wealth of a man without values and culture is like a sweet pot of milk that has curdled because it was poured into an unclean vessel. (#1000)

Though one may be born into a good family, if one is not learned, one does not have as much standing as an educated person from a simple background. (#409) In another Kural, Valluvar says that it takes considerable effort, combined with right knowledge—the knowledge of what is right and wrong—for a family to progress. Without this, the wealth and glory of the family will eventually be lost. (#1022)

Question : What does Valluvar say about the unlearned?

Swamini : Those who have not learnt what needs to be learnt, particularly the scriptures, are like uncultivable barren land. They merely exist for name's sake. (#406) Valluvar asks what distinguishes a human being from an animal. (#410) It is the ability to learn what ought to be learnt and to abide by it.

If man were to live as his mind pleases, dragged by the senses into inappropriate desires, he would be no better than an animal. Animals lack the capacity to distinguish between right and wrong. Their life largely comprises eating, sleeping, fear of survival and the desire to reproduce. In what way would man be truly human if he disregards the framework laid down by the scriptures for universal harmony?

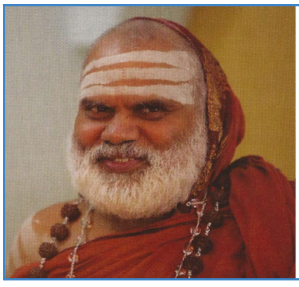
As the Sanskrit subhashitam goes:

āhāra nidrā bhaya maithunaṁ ca |
sāmānyamētaḍ paśubhirnarāṇām |
buddhirhi tēṣāmadhikō viśēṣataḥ |
buddhyā hīnāḥ paśubhiḥ samānāḥ ||

Eating, sleeping, reproducing and fear of survival are common to man and animal, whereas the distinguishing feature of a human is his discriminative power. Without right knowledge, one does not understand the purpose of life, is not respected, is not prepared to participate meaningfully in an intellectual gathering and cannot progress in life over a period of time, though some quick wins may come one's way as a result of past good deeds.

Human beings should use their sixth sense—the power of discrimination—to live a life of righteousness and giving.

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

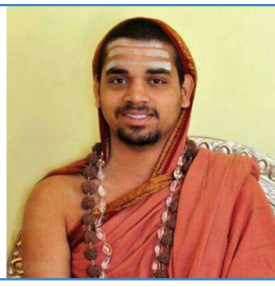


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||vidura nīti:||

॥विदुर नीतिः॥

प्राप्यापदं न व्यथते कदाचिदुद्योगमन्विच्छति चाप्रमत्तः ।

दुःखं च काले सहते जितात्मा धुरन्धरस्तस्य जिताः सपत्नाः ॥ ८८ ॥

prāpyāpadaṃ na vyathate kadācidudyogamanvicchatī cāpramattāḥ |

duḥkhaṃ ca kāle saḥate jītātmā dhurandharastasya jītāḥ sapatnāḥ ||88||

“One who, upon encountering adversity, never becomes distressed, who remains ever vigilant and seeks appropriate effort, who, having mastered himself, endures suffering when it comes at its proper time, and who is capable of bearing responsibilities—such a person's adversaries are conquered.”

अनर्थकं विप्रवासं गृहेभ्यः पापैः सन्धिं परदाराभिमर्शम् ।

दम्भं स्तैन्यं पैशुनं मद्यपानं न सेवते यः स सुखी सदैव ॥ ८९ ॥

anarthakaṃ vipravāsaṃ gr̥hebhyaḥ pāpaiḥ sandhiṃ paradārābhimarśam |

dambhaṃ stainyaṃ paiśunaṃ madyapānaṃ na sevate yaḥ sa sukhī sadaiva ||89||

“One who does not engage in useless wandering away from home, association with sinful persons, approaching or violating another's wife, hypocrisy, stealing, tale-bearing, or drinking intoxicating liquor—such a person is always happy.”

न संरम्भेणारभतेऽर्थवर्गमाकारितः शंसति तथ्यमेव ।

न मात्रार्थे रोचयते विवादं नापूजितः कुप्यति चाप्यमूढः ॥ ९० ॥

na saṃrambheṇārabhate'arthavargamākāritaḥ śaṃsati tathyameva |

na mātṛārthe rochayate vivādaṃ nāpūjitaḥ kupyati cāpyamūḍhaḥ ||90||

“One who does not undertake undertakings or pursuits of wealth impulsively or in anger; who, when questioned, speaks only what is true; who does not take pleasure in disputes merely over the sake of money; and who, though not honoured, does not become angry because of it, being free from delusion—”

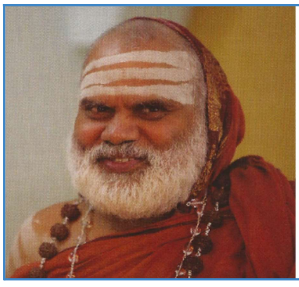
न योऽभ्यसूयत्यनुकम्पते च न दुर्बलः प्रातिभावं करोति ।

नात्याह किञ्चित्क्षमते विवादं सर्वत्र तादृग्लभते प्रशंसाम् ॥ ९१ ॥

na yo'bhyasūyatyanukampate ca na durbalaḥ prātibhāvaṃ karoti |

nātyāha kiṃcitkṣamate vivādaṃ sarvatra tādṛglabhate praśaṃsām ||91||

“One who does not harbour envy or ill-will, who shows compassion, who, though weak, does not undertake surety or guarantee for another, who does not speak excessively, and who patiently tolerates disputes—such a person receives praise everywhere.” (Will Continue..)

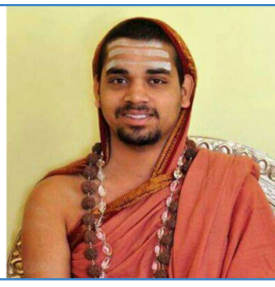


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Yaksha Prashna

यक्षप्रश्नः

युधिष्ठिर उवाच

रुद्राणां वा वसूनां वा मरुतां वा प्रधानभाक् । पृच्छामि को भवान् देवो नैतच्छकुनिना कृतम् ॥ १३
हिमवान्परियात्रश्च विंध्यो मलय एव च । चत्वारः पर्वताः केन पातिता भुवि तेजसा ॥ १४

yudhiṣṭhira uvāca

rudrāṇāṃ vā vasūnāṃ vā marutāṃ vā pradhānabhāk |

prcchāmi ko bhavān devo naitacchakuninā kṛtam ||13||

himavānpariyātraśca viṃdhyo malaya eva ca |

catvāraḥ parvatāḥ kena pātītā bhuvi tejasā ||14||

Yudhiṣṭhira said: “Are you the foremost among the Rudras, the Vasus, or the Maruts? I ask you: Which Deva are you? This deed could certainly not have been accomplished by an ordinary bird.” “Himavān, Pariyātra, Vindhya and Malaya—these four great mountains—by whose power and radiance have they been cast down upon the earth?”

अतीव ते महत्कर्म कृतं बलवतां वर । यन्न देवा न गंधर्वा नासुरा न च राक्षसाः ।

विषहेरन्महायुद्धे कृतं ते तन्महाद्भुतम् ॥ १५

न ते जानामि यत्कार्यं नाभिजानामि काङ्क्षितम् । कौतूहलं महज्जातं साध्वसं चागतं मम ॥ १६

atīva te mahatkarma kṛtam balavatāṃ vara |

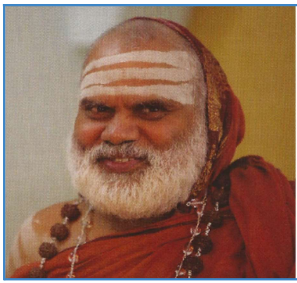
yanna devā na gaṇḍharvā nāsurā na ca rākṣasāḥ |

viṣaheranmahāyuddhe kṛtam te tanmahādbhutam ||15||

na te jānāmi yatkāryaṃ nābhijānāmi kāṅkṣitam |

kautūhalaṃ mahajjātaṃ sādhasaṃ cāgataṃ mama ||16||

“O foremost among the mighty, an exceedingly great deed has been performed by you. What you have accomplished is truly most extraordinary, for neither the Devas, nor the Gandharvas, nor the Asuras, nor the Rakshasas would be able to withstand such a deed in a great battle.” “I do not know what your purpose is, nor do I understand what you desire to accomplish. A great curiosity has arisen in me, and I have also become filled with apprehension and fear.” (Continues...) Our Website link : Voice of JagadGuru

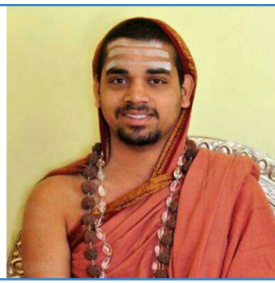


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Introduction TO Vedānda (The Vedic View and Way Of Life)

(by His Holiness Swami Paramarthananda)

Chapter 4

KARMA - YOGA

YOGA

(4) Devotion - Devotion is dedicating all my actions to the Lord as worship with the following words "Oh! Lord, whatever be the consequences, I will accept them as Your prasada, Your gift. It may be spiritual growth or material growth or adverse effect. I will accept all the consequences as Your gift. I do not resist anything that comes in my life. Anything that comes in my life is the result of my own good or bad action and I know that You are never unjust. Whatever comes from You will refine and elevate me". If I have this devotional attitude, it will lead to samatvam.

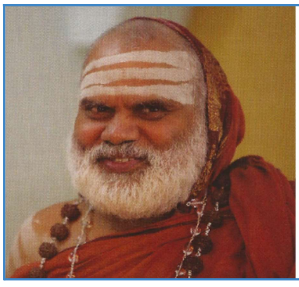
Thus, doing the right karma with the right state of mind is karma-yoga, which gives me inner growth. I may not materially become richer like other people, but I am rich and calm internally. I grow internally. This benefit of inner growth is called 'samskāra' or 'refinement'. This is the first discipline which every mumukṣu has to follow.

BENEFIT OF KARMA-YOGA

What will happen if a person follows karma-yoga? The benefit is that the priorities of life will get reshuffled. Initially my priorities were different; it was money, by hook or crook. Artha and kāma had got top priority while dharma and mokṣa had receded to the background. Even if there was a desire for mokṣa, it remained a manda - icchā, a mere lukewarm desire. Karma-yoga changes my attitude and gradually the priority will be given to mokṣa. The manda mumukṣutvam changes into tiva-mumukṣutvam; it becomes an obsession like a tennis player wanting to win the Wimbledon. When mokṣa becomes the top priority, artha and kāma become secondary. Thus one benefit of karma - yoga is spiritual inclination.

The second benefit of karma-yoga is spiritual competence. It is not enough that I desire mokṣa but I should be competent and qualified to attain mokṣa. Many students may desire to join IIT but those who can actually join it are not many. Therefore, desire is one thing and competence is another. One may desire mokṣa but he may not be qualified. By practicing karma-yoga he will get the necessary spiritual competence also.

Thirdly, karma-yoga will produce sufficient puṇyam to provide a conducive situation, the spiritual opportunity for the pursuit of mokṣa. It will help in getting a guru. We will see the importance of the guru later. I do not know who a guru is. Therefore, I require puṇyam to help me on my way. Even if the guru is around to guide me I must be able to make use of his presence. For this again I require puṇyam. Thus, the third benefit of karma-yoga is a conducive situation for the pursuit of mokṣa. And, once a person has gone through karma yoga successfully, he has to go through the next stage of sadhana, which is upāsana - yoga.

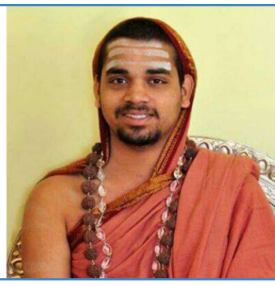


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER XI

BHAKTI

3. Jnana-Nishtha



"Hear from Me, O Arjuna, briefly how one who attains full competency, namely supreme steadfastness in Jnana, reaches Brahman."

बुद्धया विशुद्धया युक्तो धृत्याऽऽत्मानं नियम्य च ।
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥

buddhayā viśuddhayā yukto dhṛtyā"tmānaṁ niyamy ca |
śabdādīn viṣayāṁstyaktvā rāgadveṣau vyudasya ca ||

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥

viviktasevī laghvāśī yataavākkāyamānasaḥ |

dhyānayogaparo nityaṁ vairāgyaṁ samupāśritaḥ ||

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूताय कल्पते ॥ XVIII 51-53

ahaṁkāraṁ balaṁ darpa kāmam krodham parigraham |

vimucya nirmamaḥ śānto brahmabhūtāya kalpate || XVIII 51-53

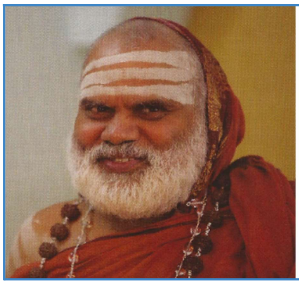
"He, whose mind is fully purified, who with courage controls himself, abandons sound and other objects of the senses, discards love and hate, habitually dwells in a lonely place, eats little, controls his speech, body and mind, is ever engaged in contemplation, is well-grounded in dispassion, leaves off all egoism, prowess, pride, desire, anger and possessions and is free from the sense of My-ness and who is in peace, attains competence to reach Brahman."

ब्रह्मभूतः प्रसन्नात्मा न शोचति त काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ XVIII 54

brahmabhūtaḥ prasannātmā na śocati ta kāṅkṣati |

samaḥ sarveṣu bhūteṣu madbhakti labhate parām || XVIII 54

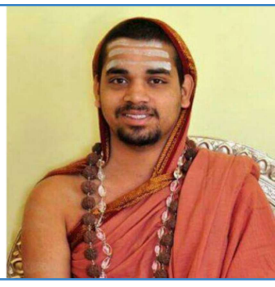


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"He, who has thus reached Brahman and is of a clear mind, never grieves and never desires and looks with an equal eye on all beings and gets the supreme Bhakti towards Me."

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ XVIII 55

bhaktayā māmabhijānāti yāvān yaścāsmi tattvataḥ |

tato māṃ tattvato jñātvā viśate tadanantaram || XVIII 55

"Through this Bhakti he comes to have a full knowledge of Me, My true extent and what I am in truth. Knowing Me thus in My essence, he immediately enters into Me."

The same thought is contained in Gita XI 54 :-

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

bhaktayā tvananyayā śakya ahamēvaṃvidho'rjuna |

jñātum draṣṭum ca tattvena praveṣṭum ca paraṃtapa ||

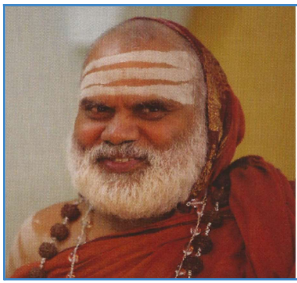
"I can be known in this form, O Arjuna, through Ananya Bhakti, realized in truth and entered into, O scorcher of foes." The use of the instrumental case for this Bhakti in all these passages shows clearly that it is a means, a necessary step, towards actual realization. In chapter XIII, the Lord enumerates, in stanzas 7 to 11, under the name of Jnana itself twenty necessary requisites for the attainment of knowledge and among them He mentions this Bhakti :-

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ॥ XIII 10

mayi cānanyayogena bhaktiravyabhicārīṇī || XIII 10

This Bhakti is thus identical with Jnana-Nishtha the immediate cause of the ultimate Awakening. There can thus be no conflict between Bhakti and Jnana if they are properly understood.

(Will continue..)

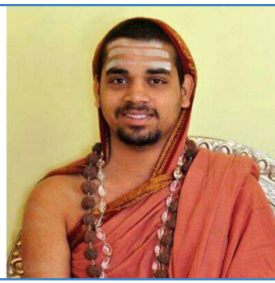


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