

Voice of Jagadguru

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an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



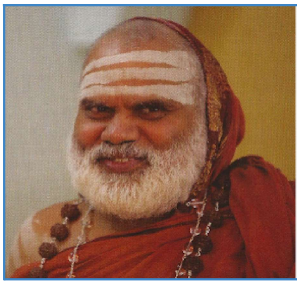
Surya Deva

शुकं ते अन्यद्यजतं ते अन्यत् । विषुरूपे अहनीद्यौरिवासि ।
विश्वा हि माया अवसि स्वधावः । भद्रा ते पूषन्निह रातिरस्तु ॥

śukaṃ tē an'yadyajataṃ tē an'yat | viṣurūpē ahanīdyaurivāsi |

viśvā hi māyā avasi svadhāvaḥ | bhadrā tē pūṣanniha rātirastu ||

Oh, Suryadeva! Your days that are full of light and your nights that are dark are so varied. You are that blissful Constant in a world of contradictions. Like food nourishes the body, you safeguard the limbs of Time! You are the one who feeds the body and strengthens it. Bless us to benefit all with our actions and resultant effects.

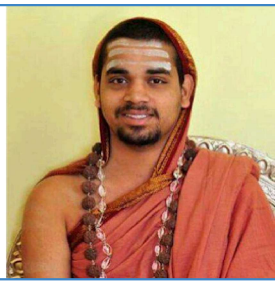


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Acharya Sandesham : 1

It is the duty of every man to reflect on his activities every day and examine if he had acted



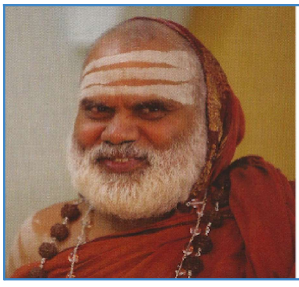
in accordance to Dharma. People desire to avoid misery but continue to indulge in sinful acts. I wish to pass in the examination but will not study. I will commit mistakes but should not receive punishment. The Lord says in the Gita that such an attitude is due to anger or desire. One must reflect over the consequences of anger and desire and overcome them.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Krishnagiri, March 6-7, Vijaya Yatra, 2012)

Camp : Krishnagiri, March 6-7, VijayaYatra 2012

Acharya Sandesham : 2

Sri Adi Shankaracharya who incarnated to rejuvenate Sanatana Dharma. The Jagadguru explained that one must be amazed at the fact that the Acharya had mastered the Vedas at the age of 8. In the present days, people do not even perform Upanayanam for their child when he reaches the age of 8. Even if the parents take interest and get the Upanayanam of the child performed at the age of 8, it is not common to see that child perform even Sandhya Vandanam. Supposing that the child does do Sandhya Vandanam, it is rarer to see such a child study the Vedas. Even in such a rare case, the 8-year child has only begun the study of the Vedas. However, Sri Shankara had mastered the Vedas at that young age. By the age of twelve, He



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had mastered the Shastras. How many twelve-year olds can even name the Shastras these days? By the age of 16, Sri Shankaracharya had written His Bhashyas. These include the Bhashyas on the Upanishads, Bhagavad Gita, Vishnu Sahasranamam, Lalita Trishati, Hastamaleekya, Adhyatma Patala etc. Today, it appears impossible to master His Bhashyas irrespective of one's age. New insights dawn every time one reads the Bhashyas. After the age of 16, the Acharya travelled the length and breadth of the country and spread Dharma and the tenets of Vedanta. With great foresight, the Acharya felt that His efforts may prove futile if there were none after Him to carry on the mission. He hence established four Amnaya Peethams in the four directions of the country. He ascended the Sarvajna Peetham not because He desired to do so. The Sarvajna Peetham has four entrances in the four directions and Sarvajnas



(all-knowing) from the other directions had already opened the respective doors earlier. Sri Adi Shankaracharya ascended the Peetham only to open the southern door to the Sarvajna Peetham. (Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Salem, 2012 Vijaya Yatra.)



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Sri Adi Shankaracharya stresses on the need to realize the importance of the human birth. The Shastras say that there are 8.4 million different species in existence. What if you were to take birth as a lifeform belonging to any of the remaining 83,99,999 species? Would it be possible to work towards fulfillment in life then? Realizing thus the importance of human birth, the Jagadguru stressed upon the need to start performing actions without any desire for their results. This kind of attitude of Nishkaamy Karma destroys the impurities of the mind and makes one fit for understanding Vedanta. Even to get this attitude one needs God's Grace. The Jagadguru also underlined the importance of Japa Yajna by pointing the verse from the Gita (यज्ञानां जपयज्ञोऽस्मि) and asked everyone to chant the names of God.

Camp : Samem, March 7-10, Vijaya Yatra, 2012.

Acharya Sandesham : 3

We regard people related to us or our friends as those who will help us in times of difficulty. But the Shastras opine that a person's true friend is none but himself – "आत्मैव ह्यात्मनो बन्धुः". The Shastras say that it is only one's own Dharma that brings about some transformation in the situation. And the fruits of one's own actions are beneficial only if the actions are Dharmic. Thus Dharma and Adharma are indeed man's real friend and foe. And since both Dharma and Adharma are put forth into action by man, man is his own friend or foe. Hence one must never attribute one's own joy or suffering to be the result of others but to one own's actions. The



Shastras hence say that happiness and sorrow are not bestowed upon us by anyone, and to think so is foolishness –

सुखस्य दुःखस्य न कोपि दाता ।
परो ददातीति कुबुद्धिरेषा ॥

Lord Rama was Dharma personified – रामो विग्रहवान् धर्मः. The Lord needs nothing. He is ever fulfilled and bliss-personified. Then why must even the Lord adhere to

Dharma? It is only to show others the importance of Dharma that the Lord in His incarnations such as Sri Rama adhered to Dharma. That is why the Pattabhisheka Sarga of Yuddha Kaanda of Valmiki Ramayanam describes that everyone had the name of Rama on their lips –

रामो रामो राम इति प्रजानामभवत्कथा ।
रामभूतं जगद्भूत् रामे राज्यं प्रशासति ॥

Camp : Namakkal March, 2012 Vijaya Yatra

Source : www.vijayayatra.com

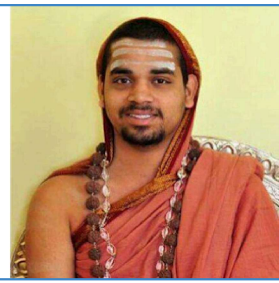


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The Path of Dharma Śāstra

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.

Qu: Swamiji, Is there any procedure for us in do Japa? How to chant Bhagavan Nama. Shall we chant in bed, suppose we don't get sleep. If so lying with Japa maala and doing Japa before sleep/trying to sleep is correct?

Swamiji: Yes, there is a procedure for doing Japa. One should get mantra diksha from a Guru and chant the mantra, at the proper time and at the proper place. There are general and specific rules for Japa.



Generally, one must sit facing North while doing Japa. One must do the Nyasas as prescribed and chant the mantras slowly, within the mind. Males can be do nyaasa before doing japa, females can chant dhyana sloka and do Japa. Daily Japa has to be done, as part of one's routine, in a proper manner. While sitting or before going to bed, there is nothing wrong in chanting Bhagavan's name.

However, it will not be a substitute to the Japa, that has to be done at the proper time.

Additional japa can be done at anytime. It is always good to do Japa, when one does not get sleep or during any other leisure time. But one must not forget to do the Japa everyday, in the prescribed manner, giving quality time.

Since Japa Samskara is there, the mind will automatically chant, during free time.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram @ Vedapuri, Theni on April 15 - 17,2017 (Vijaya Yatra)

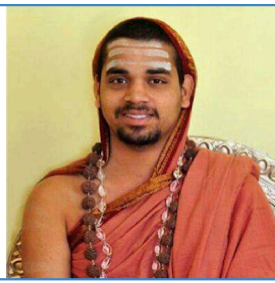


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Qu: What is Vāsana? Do we cultivate or develop vāsana?

Swamiji: We do certain actions, involuntarily or sometimes even unconsciously because of the registrations in the mind, in the past. Each and every action that we do, creates an impression in our mind. It has an impact on our future actions. That imprint created in the mind, due to a

particular action is known as vāsana.

That is why, scriptures and elders say that, we have to be very careful with our thoughts, words and actions.

For example, the doctor advises a patient not to take sweets. But, the patient gets a strong craving to have sweets. A tug of war begins between the mind and the intellect. The intellect warns that it is not good for health. But the mind continues to convince it, saying that, once in a while, it's ok. And finally, the mind wins, that is because of vāsana.



Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji and Pujyasri Swami Omkarananda

Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram @ Vedapuri, Theni on April 15 - 17,2017 (Vijaya Yatra)

Vaasana is defined as follows –

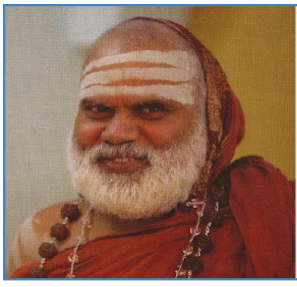
दृढभावनया त्यक्त पूर्वापरविचारणम्।

यदादानं पदार्थस्य वासना सा प्रकीर्तिता ॥

dr̥ḍhabhāvanayā tyakta pūrvāparavicāraṇam |

yadādānaṃ padārthasya vāsanā sā prakīrtitā||

Vāsana is that, because of which a person loses his discriminative power and holds on to a particular object. This sloka is found in several texts like Yoga Vashishta (verse 91-29), Muktikopanishad (verse 57) and Annapurna Upanishad (verse 46).



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Learn Sanskrit

Few Nouns Ending in अ and आ

Masculine Gender : पुल्लिङ्गम्

अमरः (amarah) = God	खगः (khagah) = bird
अचलः (acalah) = hill	चरः (carah) = spy
अजः (ajah) = goat	देवः (dēvah) = God
आकाशः (ākāśah) = sky	नरः (narah) = man
आगमः (āgamah) = scripture	बालः (bālah) = boy
आचारः (ācārah) = conduct	शिवः (śivah) = Lord Shiva
उटजः (uṭjah) = hut	मयूरः (mayūrah) = peacock
करः (karah) = hand	गजाननः (gajānanah) = Ganesha
काकः (kākah) = crow	गजः (gajah) = elephant

Feminine Gender : स्त्रीलिङ्गम्

आशा (āśā) = Asha	माला (mālā) = necklace
लता (latā) = Lata	रमा (ramā) = rama
उमा (umā) = Uma	वीणा (vīṇā) = Veena
बाला (bālā) = girl	शाला (śālā) = abode

सुता (sutā) = daughter



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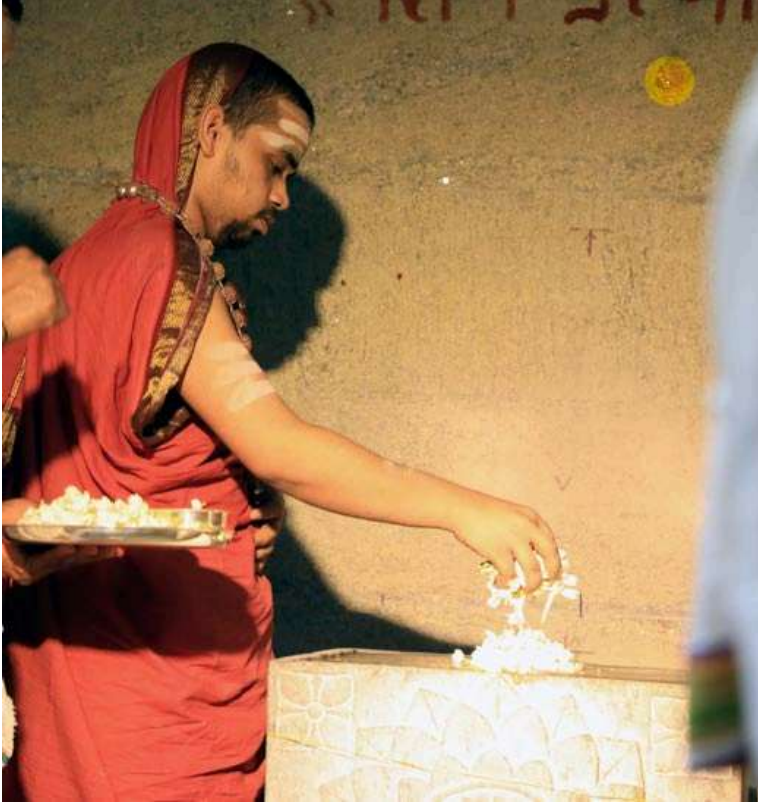
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सुभाषितानि subhāṣitāni



Tradition : A Householder's duty.

वेदविद्याव्रत-स्नातान् श्रोत्रियान्
गृहमेधिनः ।

पूजयेद्धव्यकव्येन विपरीतांश्च
वर्जयेत् ॥

(संस्कार-संस्कृति {गृहस्थ का
कर्तव्य} मनु./४/३१)

vēdavidyāvratā-snātān śrōtriyān
gṛhamēdhināḥ |

pūjayēd'dhavyakavyēna
viparītānśca varjayēt ||

(sanskāra-sanskṛti {gṛhastha kā
kartavya} manu./4/31)

Those who are scholars of the Vedas and have observed the vow of celibacy during student-days, the householder may offer them with all that is possible to give such as food etc., but those who are not in this class should not be accorded any respect.

(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji @ Rajapalayam April 8 Navaratna Nyasa was performed by Sri Sannidhanam in the Garbha-grihas of Sri Sharadamba, Sri Rajaganapati and Sri Adi Shankaracharya, 2017 Vijaya Yatra)

Tradition : Importance of Knowledge.

ग्रामस्थानं यथा शून्यं, यथा कूपस्तु निर्जलः ।

यथा हुतमनग्रौ च, ह्यमन्त्रो ब्राह्मणस्तथा ॥

(संस्कार-संस्कृति {ज्ञान का महत्त्व} पराशर.स्मृ./८/२५)

grāmathānaṃ yathā śūn'yam, yathā kūpastu nirjalaḥ |

yathā hutamanagnau ca, hyamantrō brāhmaṇastathā ||

(sanskāra-sanskṛti {jñāna kā mahattva} parāśara.smṛ./8/25)

A Brahmaṇa, who is ignorant of the Vedas, is like a deserted village, or a dried up well or an offering thrown into a dead fire.



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Education : Intellect as a means.

प्रज्ञा प्रतिष्ठा भूतानां, पज्ञा लाभः परो मतः ।
 प्रज्ञा निःश्रेयसी लोके, प्रज्ञा स्वर्गो मतः सताम् ॥४॥
 (शिक्षा {साधन-प्रज्ञा} महभा./शान्ति./१८०/२)
 prajñā pratiṣṭhā bhūtānāṃ, pajñā lābhaḥ parō mataḥ |
 prajñā niḥśrēyasī lōkē, prajñā svargō mataḥ satām ||4||
 (śikṣā {sādhana-prajñā} mahabhā./śānti./180/2)

Intellect is the base of all beings. The possession of intellect is the greatest advantage one can have. Intellect helps in achieving Liberation. The wise people regard intellect to be the door of Heaven.

Student : Duty.

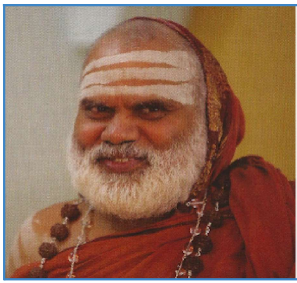
प्रज्ञावृद्धं धर्मवृद्धं स्वबन्धुम्, विद्यावृद्धं वयसा चापि वृद्धम् ।
 कार्याकार्ये पूजयित्वा प्रसाद्य, यः सम्पृच्छेन्न स मुद्येत्कदाचित् ॥
 (शिष्य {कर्त्तव्य} विदुरनीति/अष्टम अध्याय)
 prajñāvṛd'dhamḥ dharmad'dhamḥ svabandhum, vidyāvṛd'dhamḥ vayasā cāpi vṛd'dham |
 kāryākāryē pūjayitvā prasādyā, yaḥ sampṛcchēnna sa mudyētkadācit ||
 (śiṣya {karttavya} viduranīti/aṣṭama adhyāya)

One who seeks the advice of his seniors in intellect, Dharma, education or even age after pleasing them by paying them due respect and acts accordingly, such a person can never be cheated.

Student : Duty.

अवशेन्द्रियचित्तानां, हस्तिस्नानमिव क्रिया ।
 दुर्भगाभरणप्रायो, ज्ञानं भारः क्रियां विना ॥
 (निष्फल {क्रिया के बिना ज्ञान} हितोपदेश/मित्रलाभ/१८)
 avaśēndriyacittānāṃ, hastisnānamiva kriyā |
 durbhagābharanaprayō, jñānaḥ bhāraḥ kriyāṃ vinā ||
 (niṣphala (kriyā kē binā jñāna) hitōpadēśa/mitralābha/18)

One, who has no control either on his senses or the mind, will always fail to achieve anything. It is like bathing an elephant tat after his bath covers himself with dust. The unutilized knowledge is like ornaments of a widow which remain unseen and unappreciated.

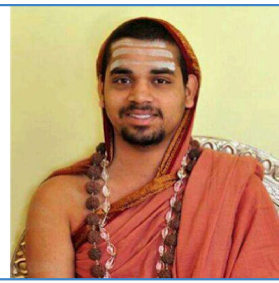


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Golden Sayings of Jagadguru Śrī Ādi Śankarācharya



“It is considered that knowledge arises in one whose mind is purified by self-recital”.

(Commentary on Taittirīyopaniṣad 1.10.1)

“Something unreal is denied on the basis of something real, as for instance, a snake on a rope.

(Commentary on Brahma -Sūtra 3.2.22)

“The infinite being goes from one body to another only for the unfoldment of the vital force. It is by this means, and not by the mere existence of the vital force, that it fulfils its object, viz. The enjoyment of the results of his work.”

(Commentary on Brahma -Sūtra 4.3.36)

“Dhṛtiḥ or fortitude is a particular function of the mind which removes the tedium of the body and organs when they become exhausted; as a result of upholding the organs and the body never get exhausted.”

(Commentary on Bhagavad Gītā 16.3)

“This is called Upaniṣad since it mitigates (niśātayati) such numerous evils as womb, birth, old age, disease, etc. for those who approach this knowledge of Brahman with loving eagerness; or it is called so since it leads to the supreme Brahman, and completely weakens or destroys (avasādayati) the ignorance etc. that are the causes of the world; for traditionally, the meaning of the root sad with the prefixes upa and ni, is shown to be so.”

(Commentary on Muṇḍakopaniṣad Intro)

“Austerity consists of physical penances, cāndrāyaṇa vow etc. A person possessed of these is called a tāpasah or parivrājakaḥ. The person established in Brahman is not meant here, but the one who follows the conduct of a particular stage of life, because the Upaniṣad speaks of the attainment of immortality by one who is established in Brahman.

(Commentary on Chāndogya Upaniṣad 2.23.1)

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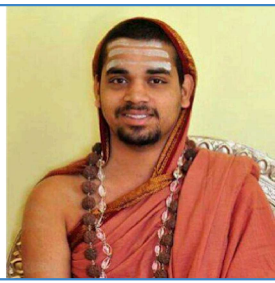


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Pooja Vidhānam.

F. Different acts to be performed after completion of the Puja vidhi

1. Lighting a karpur-deep (Camphor lamp): Although the upachar of lighting a karpur-deep is not included in Panchopachar puja, yet due to the sattvikta of camphor, this act imparts greater sattvikta. Hence, after offering Naivedya, karpur-deep can be lit.
2. Sound the conch and perform Arati of the Deity with bhav.
3. After imbibing the Arati, apply Vibhuti (Holy ash) from the origin of the nose to the mid-brow region.
4. Drink Tirtha (Sacred liquid) thrice. Take Tirtha in the middle of the right palm and drink it. Then, after touching the middle of the palm with the tip of the middle finger and ring finger, touch the eyes with these fingers. Rub these fingers lightly from the forehead to the head in the upward direction.
5. In the end, partake Prasad (Holy sacrament) and wash your hands.

9. Puja vidhi of Panchayatan and Shaligram

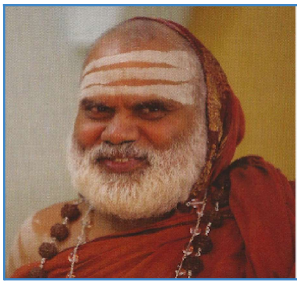
Women do not have the right to perform this puja vidhi. Hence, if there are no men in the house, relatives, a priest or neighbours may be requested to perform this puja.

10. What should be the bhav while performing puja vidhi ?

Although Deities exist in the form of Principles, they are worshipped in the physical form of an Idol or picture. While performing puja vidhi, if we have a bhav that we are worshipping the actual Deity and not merely the Idol or the picture of the Deity, our puja reaches the Deity's Holy feet quickly.

11. Puja vidhi performed at the level of bhav

Rituals that are part of karmakanda do not invoke love; however, love can make our whole life as Holy as a puja. The precise meaning of this statement is – it is very important to have bhav towards the Deity while performing its puja etc. When there is bhav, it is not even necessary that every act be performed strictly | offer the flower of my mind unto Your Holy feet by joining my palms (meaning, paying obeisance). Only by Your grace, my mouth is eager to sing the sweet song (meaning, chant Your Name)'. puja at the level of bhav is a higher level puja. Once bhav begins to gradually develop due to puja one can move to the higher level of puja that is, performing it at the level of bhav. Some ideas on how to perform puja at the level of bhav can be gathered by understanding the Divine Knowledge given ahead received by a lady-seeker. A seeker who chants continuously and who is absorbed in devotion does not even require to perform puja at the physical level. 'Pray before plucking flowers for puja. Pray while plucking flowers for puja vidhi – 'O God!. Please guide me which flowers I should pluck so as to serve You'. Always place the Idols / pictures of Deities in the temple at home. When we place the Deities in the temple at home, the sattvikta generated from the puja vidhi is retained there and is gradually emitted. Pray and tell God about your intention of performing puja vidhi. After

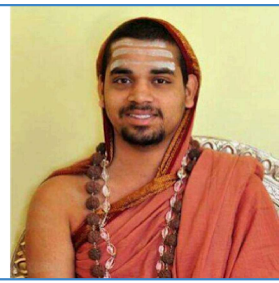


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removing the nirmalya express gratitude to God for having provided Shakti and Chaitanya the previous day. Pray to God to be able to imbibe the Chaitanya that is imbibed by the gandha and akshata offered on the previous day. Bathe the Idols of the Deities with the realisation that, 'I am actually bathing the Deity'. Wipe the Idol gently with the thought that, 'I am actually wiping the Deity'. Offer gandha and akshata with the thought that, 'I am actually offering gandha and akshata to the Deity'. Offer flowers to God accompanied by a prayer – 'O flowers ! Keep giving the Shakti and Chaitanya you imbibe throughout the day to me too'. Light an incense-stick and pray thus – 'Let the Chaitanya spread wherever the smoke of the incense-stick reaches and let me get its benefit throughout the day'. After lighting a lamp in front of God, pray thus – 'Let the light from the lamp eliminate the darkness of ignorance from my life'. The lit lamp imbibes sattvikta from the surrounding area. This sattvikta accumulates in the temple at home, and the worshipper benefits from it. After offering Naivedya, mix it with the rest of the food, so that those who eat this food benefit from it. While performing puja vidhi, keep some water in a metal pot with a lid on it. Drink this water charged with Chaitanya immediately after the puja or within half-an-hour after the puja vidhi. Perform Arati using a ghee lamp. Pray to God thus – 'Please help us perform appropriate spiritual practice, help us progress spiritually by eliminating all obstacles in our spiritual practice and keep us constantly aware of how Your grace is constantly being bestowed upon us'. Express gratitude unto the Deity's Holy feet for providing the opportunity to perform the puja. It is true that it is difficult for an ordinary devotee to develop bhāv suddenly; however, if attempts are made to understand the science underlying various acts in puja, it will help in developing faith in the puja and consequently, the Deity. This faith in turn will develop into bhav. Hence, in this article, emphasis has been laid on explaining the spiritual science.

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