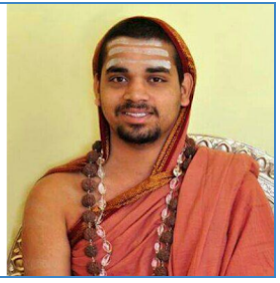


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Prārthanā



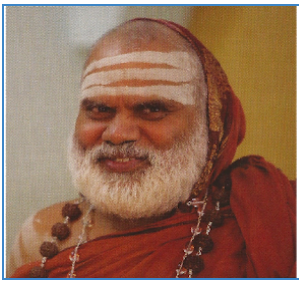
गणानां त्वा गणपतिं हवामहे कविङ्कवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिस्सीद सादनम्॥
ऋग.२.२३.१

gaṇānām tvā gaṇapatiṁ havāmahē kavīṅkavīnāmupamaśravastamam |
jyēṣṭharājam brahmaṇām brahmaṇaspata ā naḥ śrīṣṭvannūtibhis'sīda sādanam||
Rg.2.23.1

Ganapathi, Chief of all Ganās, our respectful salutations to you! Oh, Supreme of all superior beings, Lord of the Vedas, listen to our prayers; hasten to come and protect us! Oh, Mahaganapathi, we offer you our humble prostrations.

We submit our efforts at the Holy Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji.

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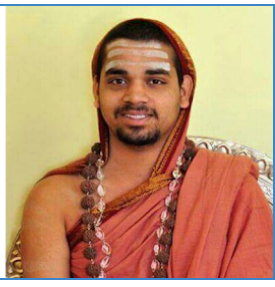


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Acharya Sandesham

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

Sri Adi Shankaracharya has said that three things are extremely rare and can be obtained

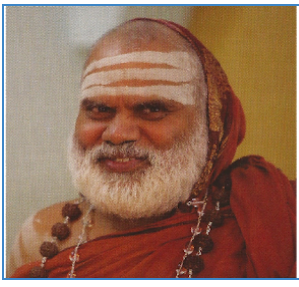


only by the Grace of the Lord by the fortunate one – a human birth, the intense desire for liberation and the association of Mahapurushas. The Acharya has described a Mahapurusha as

शान्ता महान्तो निवसन्ति सन्तो वसन्तवल्लोकहितं चरन्तः ।

तीर्णाः स्वयं भीमभवार्षणं 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 (control of the mind) and Dama (sense control). He wished the welfare of all, and that everyone



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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 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 ।

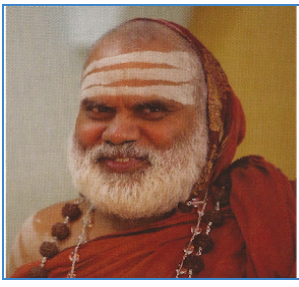
However it is not easy to find such Jnanis. Our Guru was one such rare personage. He was blessed by Our Paramaguru, Jagadguru Sri Chandrashekhara Bharati Mahaswamiji who is well-known to be the equivalent of great Jnanis of yore such as Sri Shuka and Sri Vamadeva. Our Paramaguru was indeed a Parama Jnani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



He wrote a commentary on Sri Adi Shankaracharya's Vivekachūdamani but had stopped short of completing it. When our Guru requested Him to complete it, He replied – वक्तव्या अत्रैव सङ्गृहीताः । निदिध्यासनमन्तरा नाधुण अन्यत्र चित्तं व्यापृणोति । – “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).

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 दृष्टस्त्रिभुवनजठरे सद् गुरोर्ज्ञानदातुः
स्पर्शश्चेत्तत्र कल्प्यः स नयति यदहो स्वर्णतामश्मसारम् ।
न स्पर्शत्वं तथापि श्रितचरयुगे सद् गुरुः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमस्तेन वाऽलौकिकोऽपि ॥

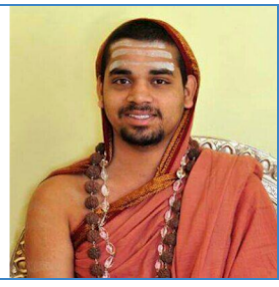


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That is why Our Guru too had such greatness. He blessed a number of disciples and Ramasubrahmaneya Rajha is one of such Shishyas.

Our Guru stressed that people must adhere to Svadharma and cultivate divine qualities (daivi sampat) as the Lord



has said – दैवी

संपद्विमोक्षाय

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

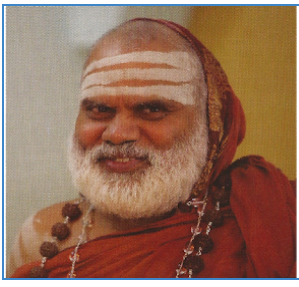
Once such a path of good is taken, there cannot be any chance for degradation. मार्गस्थो नावसीदति.

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.

The Jagadguru remembered that the role played by Sri Ramasubrahmaneya Rajha during the installation of the marble statue of His Guru after His Siddhi at the Adhishtanam in Sringeri. The Jagadguru then expressed happiness over visiting the Veda Pathashala. Veda is the Pramana (means of knowledge) and Prana (life-force) of Dharma. One whose duty is to study the Vedas must study it. Similarly, one who is eligible to teach the Vedas must teach, and those who can nurture and support the propagation of such Vedic education must do so. The Jagadguru also pointed out that there was a time when Veda Ghosha was being heard in every village and town of the nation. Now, at places such as these, an attempt is being made to revive those days.

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The Jagadguru stressed that Aachara (rightful conduct) is very important and is the foremost Dharma – **आचारः प्रथमो धर्मः**. The Veda must be studied in accordance to our tradition. Portions of the Vedas that have been studied in the past must not be forgotten. Neither must the Veda be recited by a Vidyarthi by looking at a book and quoted the Shloka that states how the Vedas must not be chanted –

**गीती शीघ्री शिरःकम्पी तथा लिखितपाठकः ।
अनर्थज्ञो अल्पकण्ठश्च षडैते पाठकाधमाः ॥**

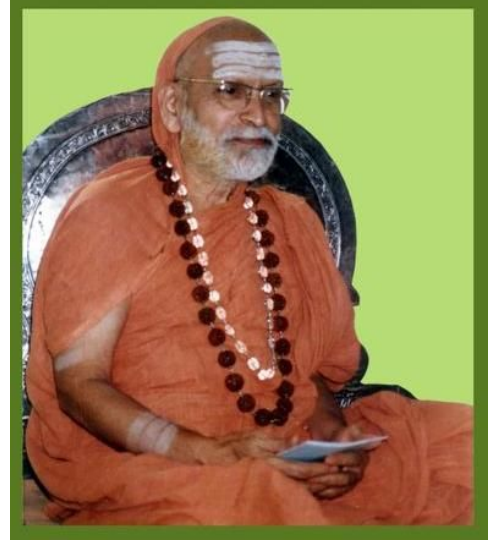
The Jagadguru then spoke about the 3 books released on the occasion. The first one is a Tamil translation of the Bhashyam (commentary) written by Sri Adi Shankaracharya on the Ishavasya Upanishad. Though brief in nature, the commentary is very useful for people who cannot completely study the Bhashyas.

The second book consists of two parts, of which the first explains the meaning of the various titles of the Sringeri Jagadguru (the Birudavali) in Tamil. The second part contains the text and translation of the work,

ब्रह्मविदाशीर्वादपद्धतिः – Brahmaavid-aasheervaada-paddhatiH, by Jagadguru Sri Vidyananya, the 12th Acharya of the Sringeri Sharada Peetham. The Jagadguru mentioned that this work beautifully explains that only the qualifications to attain Brahma Jnana, and Brahma Jnana are important for a seeker. He must never have any longing for any kind of worldly desires.

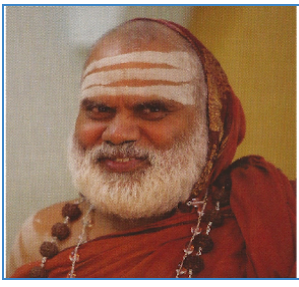
The Jagadguru also spoke of the third released book whose print He had personally initiated. The work titled **देशिकाष्टकम्** – Deshikashtakam, was written by late Krishnarayapuram Shankara Deekshitar who had great sense control and belonged to the first batch of students (1927-1933) of the Vedanta Pathashala at the Sringeri Shankara Math, Adi Shankara Janmabhoomi Kshetram, Kalady. Sri Shankara Deekshitar had great reverence towards Sri Adi Shankara Bhagavatpada and had penned an octad of verses on the Acharya concisely bringing out the depiction given in the Acharya's biography Sri Madhaviya Shankara Digvijaya. Sri Deekshitar had written himself wrote descriptive notes for these eight verses in Sanskrit and Tamil, which also have been printed in the book.

The Jagadguru stated that anyone who has even a little inclination towards Vedanta must definitely study these three books.



Source: (vijayayatra.sringeri.net)

https://www.youtube.com/watch?time_continue=1277&v=BnALXKUXY7c

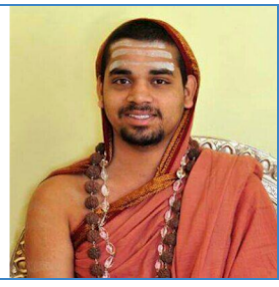


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The Path of Dharma Śāstra

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.

1. Namaskaram Swamiji, Please clear our doubts and make us to start our journey in the correct path to reach our goal in our life.



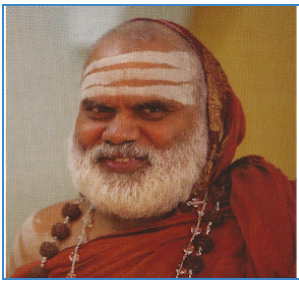
Our first question is What "Dharma Śāstra" means?

The word Dharma has got several meanings. Dharma is one of the four human goals. (Dharma, Artha, Kāmā and Mokśa). Dharma means Punyam, in the context of human pursuits. Dharma, is defined as that, which sustains the harmony of the universe. (धारणात् धर्म इत्याहुः) (dhāraṇāt dharmā ityāhuḥ). Dharma refers to our duties, rituals, attitudes and values. Dharma is also defined as - that which guides our life, by prescribing the Do's and Don'ts and that which kindles us to do the right and refrain from the wrong.

(चोदना लक्षणार्थो धर्मः) (cōdanā lakṣaṇārthō dharmah)

Śāstra is that, which teaches the best and offers protection to oneself. (हितं शास्त्रि दुःखात् त्रायते इति शास्त्रम्) (hitam śāstri du:khāt trāyatē iti śāstram). Dharma is broadly classified into Samānya Dharma and Viśeśa Dharma. (General and specific). Dharma Śāstra refers to those scriptures, which address the Jiva living in the human body and leads him in the right path. The primary source of Dharma (Dharma Jñāna Sadhana or Dharma Pramāna) is the first portion of the Vedas, known as Karma Kāṇḍā.

The purpose of all the Smritis, Itihāsas and Purānas is to teach Dharma. It is very important for every Jiva living in the human body, to know the essence of Dharma Śāstra and follow that, for gaining real peace and happiness. Dharma channelizes our thoughts, words and deeds. Dhārmic actions produce Puṇya, which is unseen. Even though one knows the Do's and Don'ts



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through common sense, it is hardly applied. Hence, it is important to follow the words of the scriptures.

यः शास्त्रविधिमुत्सृत्य वर्तते कामकारतः।



न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ (16-23)

तस्माच्छास्त्रं प्रमाणं ते कार्याऽकार्यव्यवस्थितौ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ (16-24)

yaḥ śāstravidhimutsr. tyā vartatē kāmākārataḥ ॥

na sa sid'dhimavāpnōti na sukhaṃ na parāṃ gatim ॥ (16-23)

tasmācchāstraṃ pramāṇaṃ tē kāryākāryavyavasthitau |

jñātvā śāstravidhānōktaṃ karma kartumihār'hasi ॥ (16-24)

Bhagavan Śrī Kṛṣṇa says, "Having given up the scriptural injunctions, he who lives according to the impulse of desire attains neither purity, nor happiness. He does not attain the supreme goal also. Therefore, the scriptures are the source of knowledge for you in determining the do's and don'ts. Having known the teaching of the scriptural injunctions, you should do your duty here."

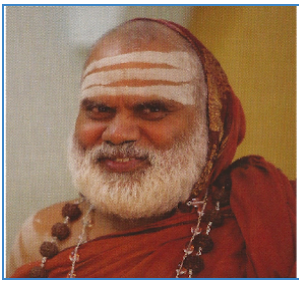
2. Who are all eligible to follow this "Śāstra"?

All human beings (Jivas living in the human bodies are eligible to follow the Śāstra). Dharma Śāstras

prescribe general and specific rules and regulations for people from all background. Hence, everyone is eligible.

3. Is there any age limitation or gender qualification or any specific restrictions to follow this śāstra?

Yes. The general Dharma is common for all. For specific Dharma (Viśeśa Dharma), there are restrictions. In Vedic tradition, rituals are done, even before the child is born. Once a child is born, several rituals starting from Jātakarma are done. There are specific duties/rituals prescribed for each gender and every stage of life. For example, there are duties prescribed for a Brahmachāri (in studenthood) and there are another set of duties prescribed for a Grihastha (house holder). The lifestyle, (as prescribed by the Śāstras) of a Vānaprastha and Sannyāsi are also entirely different.



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Learn Sanskrit

Key to Transliteration and Pronunciation of Sanskrit Letters.

Sanskrit is a highly phonetic language and hence accuracy in articulation of the letters is important. For those unfamiliar with the Devanāgarī script, the international transliteration is a guide to the proper pronunciation of Sanskrit letters. The main concept of this unit is to learn Sanskrit and get benefited through proper pronunciation of ślokas.

Vowel:

अ = a (but); आ = ā, (father); इ = i (it); ई = ī, ī (beat); उ = u (full); ऊ = ū (pool); ऋ = Ru, r (rhythm); ॠ = ॠ (marine); ऌ = ॡ, ॢ = ~IU (revelry); ए = e (play); ऐ = ai (aisle); ओ = o (go); औ = au (loud).

Consonant:

क = ka (seek) 1; ख = kha (blockhead)*1; ग = ga (get)1; घ = G,gha (loghut)*1; ङ = ṅa (sing)1.
च = ca, (chunk) 2; छ = cha (catch him)*2; ज = ja (jump) 2; झ = jha (hedgehog)*2; ञ = ṅa (bunch) 2.
ट = ṭa (true)*3; ठ = ṭha (anthill)*3; ड = ḍa (drum)*3; ढ = ḍha (godhead)*3, ण = ṇa (under)*3.
त = ta (path); थ = tha (thunder)*4; द = da (that)*4; ध = dha (breathe)*4; न = na (nut)*4
प = pa (put) 5; फ = pha (loophole)*5; ब = ba (bin) 5; भ = bha (abhor)*5; म = ma (much) 5.

य = ya (loyal); र = ra (red); ल = la (luck); व = va (vase); श = śa (sure); ष = ṣa (shun); स = sa (so); ह = ha (hum)

ज = j~ja

क्ष = kSha

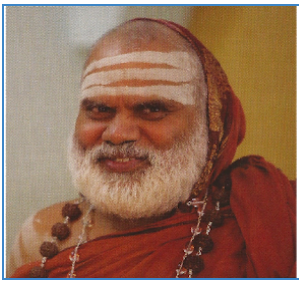
ँ = ~M

ं = M,ṃ anusvāra (nasalization of preceding vowel).

ः = H, ḥ visarga (aspiration of preceding vowel)

1. Gutturals - Pronounced from throat.
2. Palatals - Pronounced from palate.
3. Linguals - Pronounced from cerebrum.
4. Dentals - Pronounced from teeth.
5. Labials - Pronounced from lips.

The 5th letter of each of the above class---called nasals---are also pronounced nasally.



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सुभाषितानि subhāṣitāni

First Guru

तेनेयं त्रयी विद्या वर्तते ।
 ओमित्याश्रावयेत्योमिति शंसति ॥
 {आदि गुरु - छान्दोग्योपनिषद्/१/१/९}
 tēnēyaṃ trayī vidyā varttatē |
 omityāśrāvayētyōmiti śansati ||
 {ādi guru -
 chāndōgyōpaniṣad/1/1/9}

One who is described with the word Om, and the One whose all the three forms i.e. of the Originator, Sustainer and Destroyer being implicit in the term Om are employed to pray to Him. Is is He who has given birth to three forms of truth viz Knowledge, Action and Prayer, in the three Vedas Rig,

Yajur and Sama respectively. {Note: Atharvaveda is not mentioned separately because all the three forms of knowledge are given in it.}

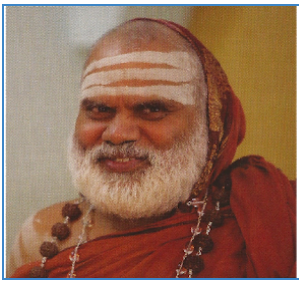


Duty of a householder

अतिथिं तत्र सम्प्राप्तं, पूजयेत्स्वागतादिना ।
 तथाऽऽसनप्रदानेन, पादप्रक्षालनेन च ॥
 श्रद्धया चान्नदानेन, प्रियप्रश्नोत्तरेण च ।
 गच्छतश्चानुयानेन, प्रीतिमुत्पादयेद्गृही ॥
 {गृहस्थधर्म --- पर.स्मृ. १/४३-४४}

atithiṃ tatra samprāptaṃ, pūjayētsvāgatādinā |
 tathāśsanapradānēna, pādaprakṣālanēna ca ||
 śraddhayā cānnadānēna, priyapraśnōttarēṇa ca |
 gacchataścānuyānēna, prītimutpādayēdgṛhī ||
 {gṛhasthadharma --- para.smr.1/43-44}

It is the obligation of a householder to welcome a guest on his arrival, offer him a seat, and by washing his feet honour him. Thereafter he should provide him with meal and ask him regarding his welfare. On his departure the house-holder should walk behind him for some distance showing his regard and affection.



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Leaving the Extremes

अत्यन्तं स्नानं भोजनं निद्रां ।
जागरणं निन्दां लोभमोहशोकान् वर्जय ॥
त्याज्य (अति) गोभिल./३/१



atyantaṃ snānaṃ
bhōjanaṃ nidrāṃ |
jāgaraṇaṃ nindāṃ
lōbhamōhasōkān varjaya
||
{ tyājya (ati) gōbhila./3/1}

A student needs to avoid all extremes such as gluttony (desire to eat more than they need), excess of rest, sleep or remaining awake for long hours etc. Even the excess censure, praise, attachment and grief should be avoided because they all interfere with one's

studies.

Environment

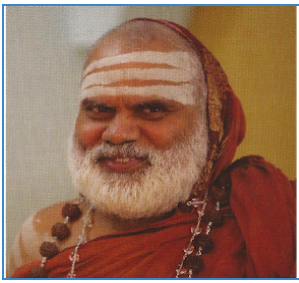
अपामुद्वृत्तानां निजमुपदिशन्त्या स्थितिपदम्, दधत्या शालीनामवनतिमुदारे सति फले ।
मयूराणामुग्रं विषमिव हरन्त्या मदमहो, कृतः कृत्स्नस्यायं विनय इव लोकस्य शरदा ॥
{प्रिवेश -- मुद्राराक्षस/३/८}

apāmudvr.ttānāṃ nijamupadiśantyā sthitipadam, dadhatyā śālīnāmavanatimudārē sati phalē |

mayūrāṇāmugraṃ viṣamiva harantyaṃ madamahō, kr.taḥ kr.tsnasyāyaṃ vinaya iva lōkasya śaradā ||

{ privēśa -- mudrārākṣasa/3/8}

Look at the rivers, which were being turbulent (involving a lot of sudden changes) due to flood water, are being told to remain within limits. Early winter is educating the rice-laden flowering plants to be polite. Those peacocks which were dancing noisily in jollification during the rains, their happiness are being contained by this weather, even as a Vaidya is able to control the fury of poison. In this fashion, the early winter teaching the whole world to be polite.



Voice of Jagadguru

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Pooja Vidhānam.

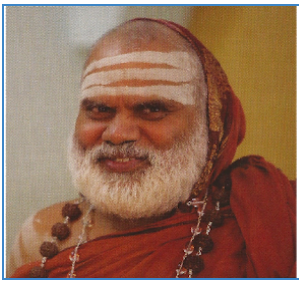
Due to our various previous jenmas puṇya phala, we have taken the rarest human birth now. It is our very prime duty to make ourselves qualify for up upcoming jenmas. Because we cannot get or give any assurance that our next Jenma will also be a human birth. We are not sure



about getting another human birth immediately. It all depends on the karmas that we have done in our past and the karmas that we do presently. So to have our journey in the 'life and death circle' in a safe and smooth way, we have to use our manuśya jenma (human birth) in proper way to cross this ocean of samsāra.

For this our ancestors have laid paths for us in a very comfortable way. If we choose that path and do our journey means we will have a safe and happy journey and sure we will cross this ocean of samsāra in a very pleasant way. The one and only action that we have to do is to "Follow the Path that was shown to us by our ancestors". For this we should have a strong conviction in the words of Guru and Śāstras. With our limited knowledge neither we are not capable for getting a solution to our problems in correct manner nor are we eligible to forecast which is correct and with is not. So to avoid all the confusions, with a strong conviction if we follow

the footsteps of our ancestors sincerely sure we will achieve our goal in our life. For this certain things should have to be followed by us in our day to day routine lifestyle. In this section we will learn the 'Significance of Pooja Vidhānam . Let us pray at the Lotus feet of our Achāryas to bless us in our effort. "Karma" literally means "action", and more broadly names the universal principle of cause and effect, action and reaction, which we believe governs all consciousness. Karma is not fate, for we act with what can be described as a conditioned free will creating our own destinies. Karma refers to the totality of our actions and their concomitant reactions in this and previous lives, all of which determine our future. The conquest of karma lies in intelligent action and dispassionate reaction. Not all karmas rebound immediately. Some accumulate and return unexpectedly in this or other lifetimes. Human beings are said to produce karma in four ways. (Will continue...)

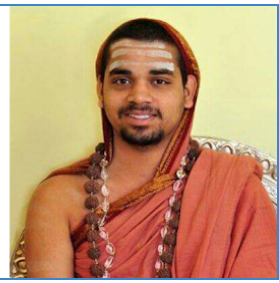


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Jagadguru Śankarācārya His Holiness Śrī Śrī Śrī Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji launching the “Chodanaa” e magazine (An Unit of the e magazine Voice of Jagadguru) on Thursday, 19th July 2018 and our Chief Editor, PujaSri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni receiving the first edition from Jagadguru Śankarācārya His Holiness Śrī Śrī Śrī Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji.

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