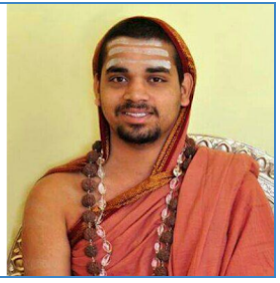


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(Inducement)

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### Prārthanā

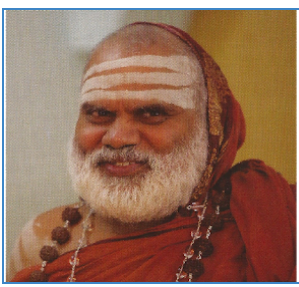


अस्मा उ ते महे विधेम नमोभिरग्ने समिधोत हव्यैः ।  
वेदी सूनो सहसो गीर्भिरुक्थैरा ते भद्रायां सुमतौ यतेम ॥  
(ऋग्/६/४/१/१०)

asmā u tē mahē vidhēma namōbhiragnē samidhōta havyaiḥ |  
vēdī sūnō sahasō gīrbhirukthairā tē bhadrāyāṁ sumatau yatēma ||  
(rg/6/4/1/10)

O Agni! (Lord of Fire) We submit our prayers by offering the pooja items for the sacred havan and praise you through the sacred mantras. O Son of Infinite! Our prayers at your lotus feet through the veda mantras. Bless us for our efforts in getting the pure knowledge.

We submit our efforts at the 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

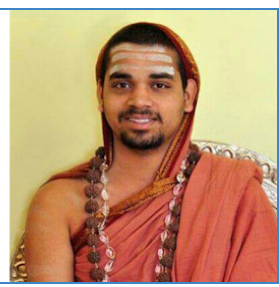


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### Acharya Sandesham

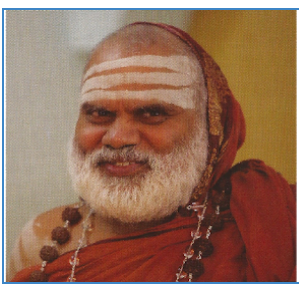
The Jagadguru said that in our country, there are a number of holy places through which God has chosen to let us experience His divine presence in some form and thereby protect devotees. Dharmapuri is one such place where God, in the form of Lakshmi Narasimha Swamy is gracing His devotees and protecting them. In all of the incarnations that God has taken in order to protect Dharma and erase Adharma, the incarnation of Narasimha is unique. The purpose of this incarnation was to show the omnipresence of the Almighty. Prahlada stated this tenet to his father, Hiranyakashipu thus:

**“Indugaladandu ledani sandehamu valadu chakri sarvopagathundu endendu**



**vethagichoochina andandeygaladu daanavaagranivintey.” (Telugu Bhagavatham)**

But Hiranyakashipu could not comprehend the omnipresence of God due to his ego. Therefore he asked his son, “You claim your Srimannarayana is present everywhere. Is He present in this pillar?” Prahlada answered, “He is here also.” Then when Hiranyakashipu asked, “Then show Him to me” Prahlada answered, “What is there in my showing God? He Himself

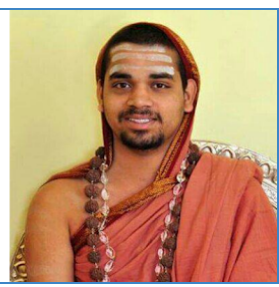


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gives us a vision of Him.” So when Hiranyakashipu attacked the pillar, the Lord manifested Himself in the form of Narasimha. Srimad Bhagavatam gives two reasons for the manifestation of Narasimha – to establish the omnipresence of the Lord and to demonstrate God’s will to make the words of His devotee come true. God is so compassionate towards His devotees, that He assumed responsibility to establish the truth of Prahlada’s words. Srimad Bhagavatam says that these are the reasons behind the incarnation of Narasimha. Therefore, meditating upon this

incarnation is a means of securing our all-round welfare and protecting ourselves from all crises.



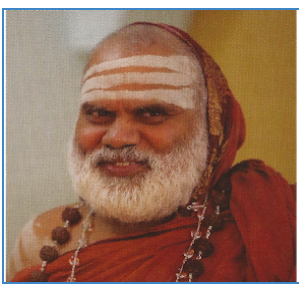
The Lord has granted us Saannidhya in the form of Narasimha, in various places. Dharmapuri is one among them. Lord Lakshminarasimha has showered His blessings on Sri Adi Shankara in various ways. When Sri Shankara was in the process of re-entering His own body (after having enlivened the body of the King Amaruka), the king’s ministers ordered that all dead bodies in the kingdom be cremated immediately (to prevent Sri Shankara from reentering his body). Upon sighting Sri Shankara’s lifeless body in a cave, the soldiers of the kingdom set fire to it. At that very instant, Sri Adi Shankaracharya reentered His body. The body had already caught fire. Immediately, Sri Shankaracharya prayed to Lord Lakshminarasimha. Instantly, the gracious Lord

relieved the body of its contact with fire and restored Sri Shankara’s body to its original form! Thus, did Lord Lakshmi Narasimha bless Sri Shankaracharya. This is one incident.

In another incident, a person by name Ugrabhairava, raised his sword to behead Sri Shankaracharya (who was in deep meditation). At that very moment, Lord Narasimha entered into Padmapada (Sri Shankaracharya’s disciple) and killed Ugrabhairava by tearing him apart with His sharp nails, just as He had done to Hiranyakashipu! Thus, in Sri Shankara’s life, he had the grace of Narasimha in a very special way. This is the reason why, in Shankara’s AshtottaraShataNaamaavali, he is hailed as: नृसिंहभक्ताय नमः

Sri Shankaracharya had a special devotion towards Narasimha and has composed the LakshmiNarasimha Karaavalamba Stotram and the LakshmiNarasimha Pancharatnam. In the LakshmiNarasimha Pancharatnam, Shankara, while eulogising Narasimha, also imparted certain teachings. He states at the very outset:

त्वत्प्रभुजीवप्रियमिच्छसि चेन्नरहरिपूजां कुरु सततं

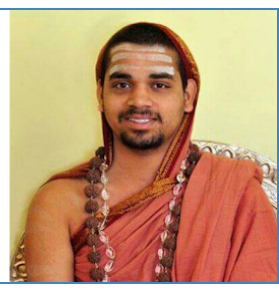


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प्रतिबिम्बालङ्कृतिधृतिकुशलो  
बिंबालङ्कृतिमातनुते ।

Sri Shankaracharya has given a splendid metaphor here. He addresses it to the mind. He says: "O mind! If your master (the Jiva) has to be happy, meditate on the Supreme Being (Paramaatma)." Why so? Because the Jiva is a reflection of the Paramaatma. If the reflection has to be look nice, the original image must look good first. Supposing we see ourselves in the mirror. If we have spots on our face, even the reflection will have them. If we wish to not have any spots in the reflection, we have to cleanse our face. God and man are like the original image and reflection. Man, being the reflection, has to meditate upon God, the original image. Sri Shankaracharya has given us this wonderful teaching through the line प्रतिबिम्बालङ्कृतिधृतिकुशलो बिंबालङ्कृतिमातनुते, while praising Lord Narasimha.

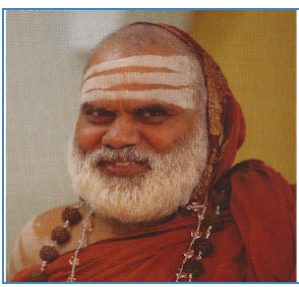


Sri Shankaracharya has also given another teaching in the same hymn:

स्रक्चन्दनवनितादीन्विषयान्सुखदान्मत्वा तत्र विहरसे  
गन्धफलीसदृशा ननु तेऽमी भोगानन्तरदुःखकृतः स्युः ।

Man engages his mind on mundane objects. On seeing something good, one covets it. If one sees a garland, one is tempted to wear it. On seeing some perfume, one feels like smearing it upon oneself. Similarly, one is tempted to eat tasty food when one sees it. But all these objects which you desire to wear, smear and eat, will only result in disappointment, not happiness. A person may adorn himself with a garland. But after some time, his neck will start to ache and he is forced to keep it aside! Similar is the case with perfumes. After smearing plenty of them, he will begin to feel uncomfortable! Same is the case with food. If he eats beyond a certain amount, he will have to run to the doctor! What is the use? भोगानन्तरदुःखकृतः स्युः – those which shall result in suffering after enjoyment. So do not get attached with them. भज भज लक्ष्मीनरसिंहानघपदसरसिजमकरन्दम् – Therefore, Shankara asks the mind to dwell on the lotus-feet of Lord Lakshmi Narasimha.

Under the pretext of praising Lord Narasimha, Bhagavatpaada Shankara has taught us so many good lessons. Similarly, in the Lakshminarasimha Karaavalambana Stotram, अन्धस्य मे हतविवेकमहाधनस्य

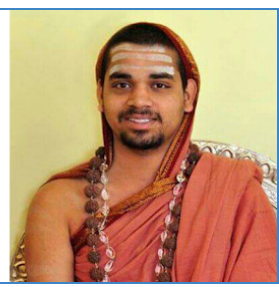


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चौरैर्महाबलिभिरिन्द्रियनामधेयैः ।  
मोहान्धकारकुहरे विनिपातितस्य  
लक्ष्मीनृसिंह मम देहि करावलम्बम् ॥ १५ ॥

Sri Shankaracharya has described the condition of our life thus: our wisdom has been lost due to anger, lust, etc. Just like robbers trying to commit a robbery by pushing the master of the house into a pit, our sense organs are pushing us into a pit of attachment towards mundane objects, robbing us of our wisdom and therefore bringing us to a horrid state of existence. Sri Shankara therefore pleads to Narasimha: "O Lord! Only you can save from this horrible condition &

protect me."

In this manner, Sri Shankara Bhagavatpada has eulogized Lord Narasimha and became worthy of the Lord's grace. He has urged us also to become deserving of the Lord's grace. Therefore, Lord Lakshmi Narasimha is very highly worthy of worship by us. Just as He had annihilated Hiranyakashipu and other demons, only He is capable of vanquishing our inner foes like lust and anger. This is the reason He is addressed thus in the Narasimha-Satakam:

**दुष्टसंहार नरसिंह दुरितदूर**

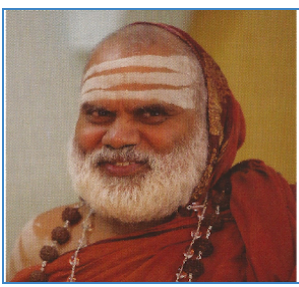
The name 'Dushtasamhaara' refers to Him who vanquishes evil forces. This also refers to our inner enemies, being lust, anger, etc. So we have to pray to the Lord thus: "Please vanquish my inner foes and protect me. I am facing several problems due to them. I am unable to quell them myself. You alone are capable of helping me overcome them." This is the reason behind addressing the Lord as Dushtasamhaara.

The Jagadguru stated that Dharmapuri acquires importance because it is sanctified by the divine presence of Lord Lakshminarasimha. The Jagadguru also mentioned that the sacred river Godavari with its pristine water flows in Dharmapuri. The Jagadguru also remembered His previous visits to Dharmapuri including the one in 1982 when He had accompanied His Guru, Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji. The Jagadguru remarked that He had sought His Guru's blessings to take a slight deviation to come to Dharmapuri to have a bath in the holy Godavari, and have Darshan of the Lord, and had then rejoined with His Guru in Jagatjala.

The Jagadguru added that He was visiting Dharmapuri again after his last visit in 1989. The Jagadguru also expressed anguish at the pollution occurring in the waters of the holy Godavari river, and prayed for its sustained purity.

Source: (vijayayatra.sringeri.net)

<https://www.youtube.com/watch?v=BzZGUM6Amqc>

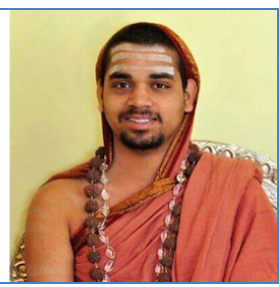


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### The Path of Dharma Śāstra

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 Chidbhananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

#### 1. How we should qualify ourselves to follow Dharma Śāstra?

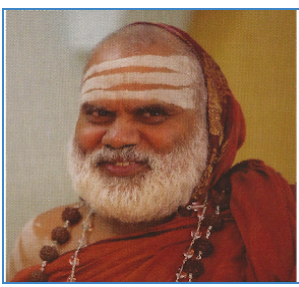


First, one should have sraddha in scriptures and words of Guru. The words of the scriptures and Jagadgurus can never be false – Such a deep-rooted faith or trust is called sraddha. One should not follow his likes and dislikes. That will never do good to oneself and the society.

One should understand the greatness of human birth. Human birth is very rare and the very purpose of being blessed with this human body is to do good to the society.

#### 2. To learn śāstra Guru is needed. From whom we should learn this Śāstra. Who is considered as a Guru?

In our tradition, parents are considered to be the first Gurus. Children learn informally from the environment.

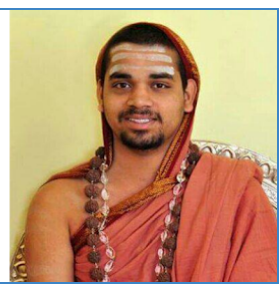


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श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः।  
 ब्रह्मण्युपरतश्शान्तो निरिन्धन इवानलः॥  
 अहेतुकदयासिन्धुर्बन्धुरानमतां सताम्॥  
 śrōtriyōvṛjinōkāmahatō yō br'hmavittamaḥ |  
 Br'hmaṇyuparataśśāntō nirindhana ivānalaḥ ||  
 ahētukadayāsindhurbandhurānamatām satām||

The Guru is well versed in the Vedas; he is sinless; he is not smitten by desire; he is a knower of Brahman; he is super-eminent; withdrawing himself into Brahman, he is ever at peace, like the fire unfed by fuel. The Guru is an ocean of spontaneous compassion that asks for no reason. He is a friend to the pure, who makes obeisance to him. These are the qualities mentioned about a Vedanta Guru. It can also be applied for a Dharma Guru. A person, who is

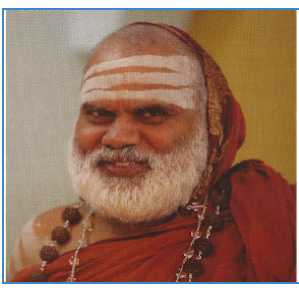


an authority in the Dharma Śāstras; who follows Dharma and encourages others to follow Dharma is a Dharma Guru.

### 3. How we should start our daily day?

Every dawn is equivalent to a new birth. Hence, every day has to be

utilized properly, without abusing the life of oneself or others. One should wake up early in the morning with prayers and plan one's day. Even though, one has commitments, he or she should predominantly think about the aspect of Dharma and value systems in all the activities throughout the day. "Getting up early; contemplating on God; thinking about one's noble actions that are to be done during the day; worshipping one's parents – this is how one has to start the day" says Peruvayil Mulliyar in Achara Kovai – a tamil scripture.

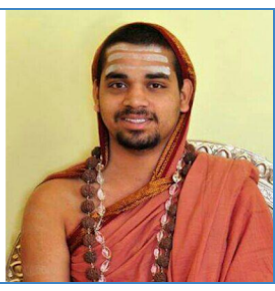


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### Learn Sanskrit

#### Key to Transliteration of Sanskrit Letters.

Extended Characters:

The consonants with a nukta (dot) under them can be obtained by using the 'x' character following the respective consonants as shown below. These characters are mainly used for words borrowed from other languages.

Example:

क़ = **kx** ----> हकीक़त = hakxlkxat

ख़ = **Kx** ----> खुश = Kxush

ग़ = **gx** ----> पैग़ाम = paigxAm

ज़ = **z,jx** ----> बाज़ार = bAzAr(bAjxAr)

ड़ = **Dx** ----> खिलाड़ी = KilADxl

ढ़ = **Dhx** ----> सीढ़ी = sIDhxl

फ़ = **f,Px** ----> काफ़ी = kAfl(kAPxl)

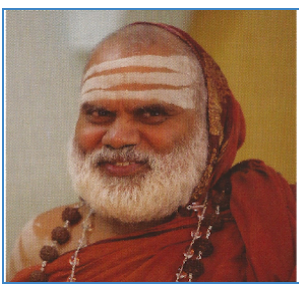
य़ = **Y,yx**

Punctuation Marks:

The English symbols [ ] { } ( ) - + \* / = ; : . , " ? ! % \ ~ \_ translate into the same symbols in Devanagari also.

Quotation Marks:

` ' characters are converted to single smart quotes( ' ') characters. We can get double smart quotes( " ") by using them twice.



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### सुभाषितानि subhāṣitāni



#### Contemptible

अकर्ता चाकृतज्ञश्च, त्यक्तात्मा निरपत्रपः ।  
लोके भवतु विद्विष्टो, यस्यार्याऽनुमते गतः

॥

निन्दनीय (कृतध्नता)

वा.रामा./अयोध्या./७५/३३

akartā cākṛtajñaśca, tyaktātmā  
nirapatrapaḥ |

lōkē bhavatu vidviṣṭo,  
yasyāryānumatē gataḥ ||

nindanīya (kṛtadhnatā)

(vā.rāmā./ayōdhyā./75/33)

Bharata tells Kaushalya, "If I am a

party to the banishment of Rama to forest then let me not be able to perform any good deed, I should become mean, a low-category soul and be called shameless and let all disapprove me."

#### Desirable (Fame)

अकीर्त्या तप्यते चेतश्चेतस्तापोऽशुभास्रवः ।

तत्तत्प्रसादाय सदा, श्रेयसे कीर्तिमर्जयेत् ॥

प्रशंसनीय (कीर्ति) धर्मामृता/११/८३

akīrtyā tapyatē cētaścētastāpōśubhāsravaḥ |  
tattatprasādāya sadā, śrēyasē kīrtimarjayēt ||

(praśansanīya (kīrti) dharmāmṛta/11/83)

Defamation makes one feel miserable and because of the sorrow unpleasant ideas start taking birth. In order to keep away from ill-fame, one must try to earn good name in order to do away with heat burns and attain fame for the ultimate good.

#### Friendship – A contemptible friend.

संत्यज्य सर्वकर्माणि, मित्रार्थं यो न वर्तते ।

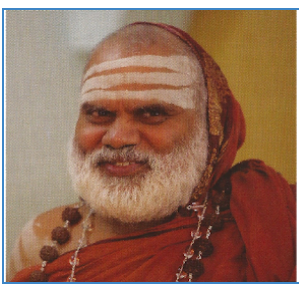
सम्भ्रमाद् विकृतोत्साहः, सोऽनर्थनावरुध्यते ॥

मित्रता (निन्दनीय मित्र) व./रम./किष्किन्धा./२९/१३

santyajya sarvakarmāṇi, mitrārthaṁ yō na varttatē |

sambhramād vikṛtōtsāhaḥ, sōharthēnāvarudhyatē ||

(mitratā (nindanīya mitra) va./rama./kiṣkindhā./29/13)

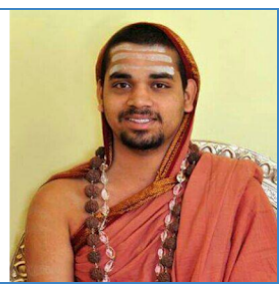


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One, who leaving all his other works does not devote himself fully to the work of his friend and gets his enthusiasm lowered due to excitement, faces numerous problems in life.

### Works not to be done.

अतिक्लेशेन ये ह्यर्था  
धर्मस्यातिक्रमेण च ।

शत्रूणां प्रणिपातेन मा स्म तेषु  
मनः कृथाः ॥

(न करने योग्य कार्य -  
शुकस्मृति/पृ.५९)

atiklēsēna yē hyarthā  
dharmasyātikramēṇa ca |  
śatrūṇāṃ praṇipātēna mā  
sma tēṣu manaḥ kṛthāḥ ||

(na karanē yōgya kārya -

śukasmṛti/pr.59)

The works which are done with many troubles or which are anti-morality or for which one has to kneel in front of an enemy, should not be thought to be done.

Message:- The works to be done with much difficulty, or anti-morality, or get completion with help of an enemy, should not be done.

### Status of the ignorance and knowledge

अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।

अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥

(अज्ञान और ज्ञान की स्थितियाँ -- मनु./२/१५३)

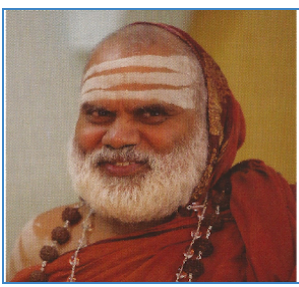
jñō bhavati vai bālaḥ pitā bhavati mantradaḥ |

ajñāṃ hi bālamityāhuḥ pitētyēva tu mantradam ||

(ajñāna aura jñāna kī sthitiyāñī -- manu./2/153)

An ignorant person is like a child, while one who gives knowledge, is taken as a father. It is a fact that an ignorant is called a child while one who gives knowledge is called a father.

Message:- Old in age is not really elder, but it is only knowledge which makes the man elder.

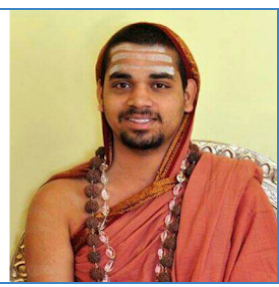


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### Puja Vidhānam



The four ways of Karma are that a Human undergoes are:

- Through thoughts.
- Through right attitude words.
- Through actions that we perform ourselves.
- Through actions others perform under our instructions.

Everything that we have ever thought, spoken, done or caused is karma, as is also that which we think, speak or do this very moment.

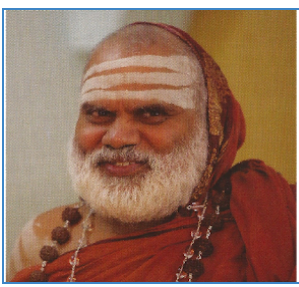
Our scriptures divide karma into three kinds.

**Sanchita karma:** This is the accumulated karma. It would be impossible to experience and endure all karmas in one lifetime. From this stock of sanchita karma, a handful is taken out to serve one lifetime and this handful of actions, which have begun to bear fruit and which will be exhausted only on their fruit being enjoyed and not otherwise, is known as prarabdha karma.

**Prarabdha Karma:** Fruit-bearing karma is the portion of accumulated karma that has "ripened" and appears as a particular problem in the present life.

**Akamika Karma:** This is everything that we produce in the current life. All Akamika karmas flow into sanchita karma and consequently shape our future. Only in human life we can change our future destiny. After death we lose Kriya Shakti (ability to act) and do karma until we are born again in another human body.

By following our vedic tradition and family tradition in our life, it will bestow a tension free life journey. Each family will follow certain customs and traditions in their life style from their ancestor periods. It is our prime duty to respect our ancestors and we should without any excuse, should sustain that culture. If such a tradition is passed on to our next generation by us, we will protect ourselves as well as the great vedic culture of our nation. This nation is giving us shelter, food, wealth, education and protects us from all disasters' and from the anti nationalist people. So it is our prime duty to respect our nation and should protect and save our tradition.

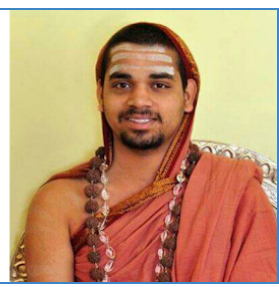


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(A Unit of the e magazine Voice of Jagadguru)

In this manner, it is the prime duty for the parents and elders, to educate their kids and others, the true education system of our nation. Our nation is having a high prestigious śāstra, which are taught to us through smṛtis and śrutis. Our scriptures show us how to follow them in our life and how to implement in our day to day lifestyle and our duties and responsibilities are also explained and given to us in a very detailed manner. Among them performing of pujas and vratas are important. We will see short notes on them now. The Karma Marga insists us to perform them in our life with the guidance of a satguru. They are Nithya, Naimittika and Kāmya Karmas. The Vedas, Smritis, Puranas insist us to perform these karmas to have peace and happy life both in this world and in the others. Since the human beings alone have the capability to perform Karmas, it is our duty to perform it without wasting our precious human birth obtained by us.

**1. Nitya Karma** : Sandhyavandanam, Brahma Yajnam, Agnihotram, etc are the karmas that everyone has to perform daily in their routine life, till their death without any failure. Such type of karmas is called Nitya Karma.

**2. Naimittika Karma** : The special snanam (holy dip in rivers and oceans), tarpana during the eclipse of Surya and Chandra; Shraddham (Titi), Amavasya, etc are done in occasional time, i.e., not daily manner, so they are called Naimittika Karma. Such type of Karma should be followed on that occasion without fail.

**3. Kaamy Karma** : If any karma that is done for any specific prarthana, then it is called Kaamy Karma. Such type of karma is done with expectation of a specific result for the benefit of oneself or for the whole. They are like puja or homa done for rain, winning over enemies, for prosperity etc. Hence the pujas, homas and vratams that our rishis and ancestors gave us for the benefit of one or for the whole comes in this type of karma. (Will continue...)

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