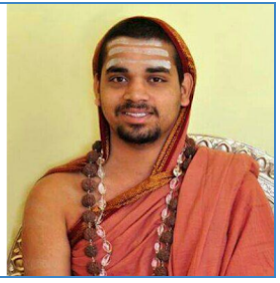


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Prārthanā

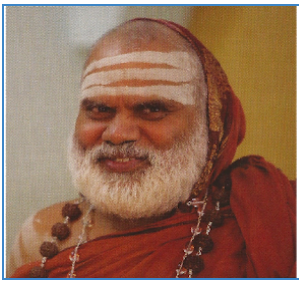


ॐ ॥ नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतं सपर्यत ।
दूरेद्दधे देवजाताय केतवे दिवस्पुत्राय सूर्याय शंसत ॥
(ऋग/१०/३७/१)

Om ॥ namō mitrasya varuṇasya cakṣasē mahō dēvāya tadṛtaṁ saparyata |
dūrēdṛdhē dēvajātāya kētavē divasputrāya sūryāya śansata ॥
(rg/10/37/1)

Salutations to you, Lord Surya, you serve as eyes to Mitra and Varuna. Born a Deva, your vision is all-encompassing and illuminates everything around. We dedicate all our daily deeds to you. Divine son of the Celestial Race, great globe of Light, let us sing your praises!

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

Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam and Jagadguru Shankaracharya Sri Sri Vidhushekhara Bharati Sannidhanam arrived at Bengaluru on 14 June, 2015 to a rousing reception. Dignitaries led by Sri Anant Kumar, Union Minister of Chemicals

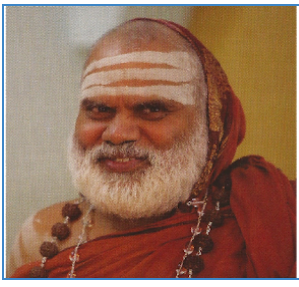


and Fertilizers, welcomed the Jagadgurus at the outskirts of Bengaluru. After entering the city, the Jagadgurus were welcomed by a huge gathering of devotees and arrived in a huge procession at the Sringeri Shankara Math, Shankarapuram around 7 pm. Just as the Jagadgurus had Darshan at the temples of

Goddess Sharadamba and Sri Adi Shankaracharya in the Math premises, a huge downpour arrived as if to join in the joy being experienced by the devotees on the occasion. Shortly afterwards, a public function to welcome the Jagadgurus took place in the massive Pandal erected in the sprawling campus of the Math. Guru Seva Dhurina Dr. V R Gowrishankar and family performed the Dhuli Pada Puja.

After Veda Ghosha and a prayer, Sri KL Shrinivas welcomed the Jagadgurus, quoting verses from the Valmiki Ramayana to indicate the blessed feeling in the hearts of all assembled devotees –

यथाऽमृतस्य सम्प्राप्तिर्यथावर्षमनूदके।
यथा सदृशदारेषु पुत्रजन्माऽप्रजस्य च ॥
प्रणष्टस्य यथालाभो यथा हर्षो महोदये।



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तथैवागमनं मन्ये स्वागतं ते महामुने ॥

“O great sage, welcome! Your arrival is like the acquisition of the divine nectar, like rains to a parched land, as joyous as the joy experienced on the birth of an offspring to a couple that has long remained childless, or on the recovery of lost property, or the festive joy experienced in a great achievement.”

Sri Gowrishankar, speaking on the occasion, spoke about the purpose of the Vijaya Yatras



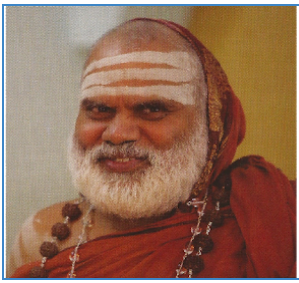
of the Jagadgurus and recounted some of the major ones in the recent past. He also pointed that rains

accompany the Jagadguru wherever He goes. He

remembered that in 2007, the Jagadguru had graced Hirehal1 in Anantapur district of Andhra

Pradesh, and after visiting the

temple in the drought-stricken village and blessing devotees had continued His Yatra into North Karnataka and Maharashtra. Sri Gowrishankar informed that he came to know from the temple authorities that even three years later, in 2010, the temple tank which had got filled with rain water immediately after the Jagadguru's visit in 2007 had never gone empty. He also said that even last year in July, the ministers of the State Government, worried about the water situation in the city, had come to Sringeri, performed Pada Puja, had Darshan of the Jagadguru, offered prayers to Lord Rishyashringa at Kigga and were joyous to note that torrential showers in the later part of July ensured that none of the Hydel Projects would hit a roadblock. Sri Gowrishankar then expressed joy, on behalf of all citizens of Bengaluru, that Sri Mahasannidhanam had graced Bengaluru along with His Uttaradhikari Shishya Swamiji.

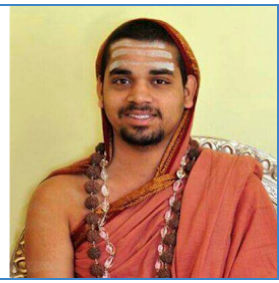


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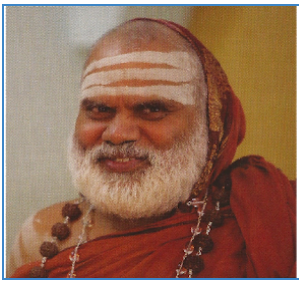
Anugraha Bhashanam of Sri Sannidhanam

Jagadguru Shankaracharya Sri Vidhushekara Bharati Sannidhanam, in His first Anugraha Bhashanam in Bengaluru, recounted the multitude of blessings bestowed on the city's Shankara Math by the Jagadgurus of the Sringeri Sharada Peetham.

Beginning His speech with an invocation to Goddess Sharadamba, Sri Sannidhanam described how Jagadguru Sri Adi Shankaracharya, in an effort to ensure the permanence of Sanatana Dharma, established four Peethams in the four corners of the country. In addition to instituting these Peethams, the Jagadguru also established rules for all Peethams to adhere to.



Sri Sannidhanam spoke of one such rule which mandates all Jagadgurus to embark on Desha Sanchara i.e. travelling to various regions and instructing all Shishyas (disciples) in that region, with a view to bringing everyone to the path of Dharma. Sri Sannidhanam explained that it is precisely for this purpose of bringing people into the Dharmic fold that Bhagavatpada had

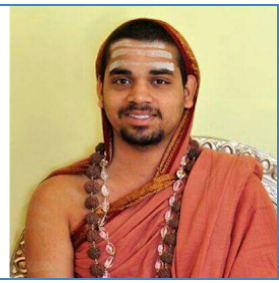


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ordered all Jagadgurus to embark on Vijaya Yatras. Starting from Sri Sureshwaracharya to our Guru, Jagadguru Sri Sri Bharati Tirtha Mahaswamiji, all Gurus of the Sringeri Sharada Peetham have abided by this dictate.

Sri Sannidhanam recounted how, a few days back, His Guru told Him about Goddess Sharada's desire that Sri Mahasannidhanam and Sri Sannidhanam travel to Bengaluru. Sri Sannidhanam stated that while He immediately accepted the Goddess' and His Guru's order, He also pondered over the significance of the Goddess' direction that the Ubaya Jagadgurus travel to Bengaluru. Sri Sannidhanam opined that amongst all branches of the Sringeri Math, the Bengaluru branch has a special significance. Deconstructing His view, Sri Sannidhanam chronologically outlined key events and milestones in the Bengaluru Math's history.

The Math was established in 1907 by Sri Sannidhanam's renowned Parapara Guru, Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji, who is considered an

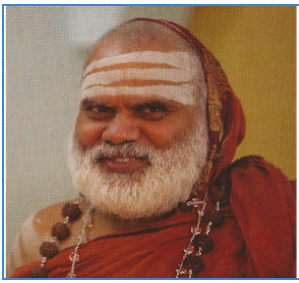
incarnation of Jagadguru Sri Adi Shankaracharya Himself. For the welfare of the world, the Jagadguru consecrated a Murti of Sri Adi Shankaracharya at the Math, and also started a Shastra Paathashaala.



To further underscore the speciality of the Math, Sri Sannidhanam spoke about His Paramesthi Guru, Jagadguru Sri Chandrashekara

Bharati Mahaswamiji, and His association with the Bengaluru Math. Jagadguru Sri Chandrasekhara Bharati Mahaswamiji, during His Brahmachari/ pre-monastic days, studied Shastras in the Paathashaala instituted by Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji. Later, in 1939, after He became the Peethadipati, Jagadguru Sri Chandrashekara Bharati Mahaswamiji consecrated Goddess Sharada in the Math premises.

Speaking about His Parama Guru, Jagadguru Sri Abhinava Vidya Tirtha Mahaswamiji, Sri Sannidhanam mentioned that Bengaluru was the birthplace of His Parama Guru. His Parama Guru had constructed Gopuras for the shrines of Goddess Sharada and Sri Adi Shankaracharya

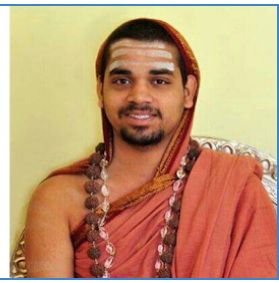


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and had also performed Kumbabhisheka. Sri Sannidhanam culminated the chronology by stating that the centenary celebrations of the Math in 2007 was organized in the divine presence of His Guru, Jagadguru Sri Bharati Tirtha Mahaswamiji.

Proclaiming again that the Bengaluru Math has a special significance which cannot be attributed to any other branch Math, Sri Sannidhanam stated that it was His view that the Goddess willed Him to start His first long Yatra from this special place. Sri Sannidhanam expressed happiness over His arrival at Bengaluru.

Linking all significant factors, Sri Sannidhanam asserted that the Bengaluru Math has been specially blessed by His Guru, His Parama Guru, His Parameshti Guru and His Paraapara Guru.

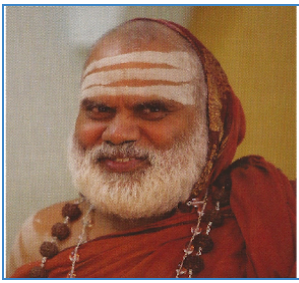
Sri Sannidhanam also recalled that during His Poorva-ashrama (pre-monastic) days, the first Yatra of which He had been a part of was the Yatra to Kalady undertaken by His Guru,



Jagadguru Sri Bharati Tirtha Mahaswamiji. During the Yatra at Kalady, the centenary celebrations (of the rediscovery of Sri Adi Shankaracharya Janmabhoomi Kshethram) and Shankara Jayanti were observed; Kumbabhisheka was also performed at the temple. Drawing a parallel between this Yatra to Kalady with His Guru and His first

Vijaya Yatra with His Guru, as a Sanyasi, Sri Sannidhanam stated that while the former Yatra was to the birthplace of Sri Adi Shankaracharya, the latter is to the birthplace of Jagadguru Srimad Abhinava Vidya Tirtha Mahaswamiji. Sri Sannidhanam exclaimed that this fact gave Him great joy.

In conclusion, Sri Sannidhanam said that He had come to Bengaluru with His Guru, at the direction of the Goddess. Sri Sannidhanam expressed joy over His arrival and declared that the faith and devotion of the people of Bengaluru gave Him immense happiness. Offering His salutations at the Lotus Feet of His Guru, Sri Sannidhanam concluded His Bhashanam.

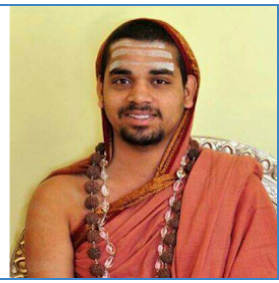


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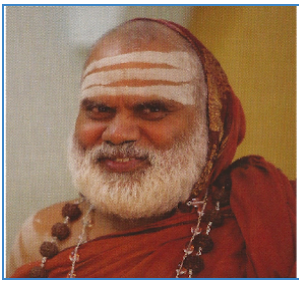
Anugraha Bhashanam of Sri Mahasannidhanam

Sri Mahasannidhanam blessed the gathering with an Anugraha Bhashanam. Sri Mahasannidhanam commenced by stating that it is the foremost duty of Peethadhipatis¹ of the Dakshinamnaya Sri Sharada Peetham, established by Sri Adi Shankaracharya, to fulfil Bhagavatpada's primary intention for establishment of the Peetham. The primary intention is propagation of Dharma, enlightening people on Dharma, ensuring that people stay away from Adharma, and to increase the desire for spirituality in them. It is to fulfill this intention that the tradition of undertaking Vijaya Yatras has come about. In the Peetham, there was a time when a



Yatra took many years to complete. For instance, Our Parapara Guru Jagadguru Sri Nrisimha Bharati Mahaswamiji once started from Sringeri, went to Mysore, selected His successor-designate and initiated him into Sannyasa, and along with the Shishya travelled for twelve years and returned to Sringeri. It seems beyond imagination how such a long Yatra took place; it must also be stated that when the Shishya Sweekara happened, the Shishya was eight years old and the Guru sixty-eight years old! In such a long Yatra, the Guru ensured that the Shishya became proficient in all Shastras. Even Our Guru (Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji) undertook a Vijaya Yatra that spanned six long years.

Sri Mahasannidhanam stated that in accordance to the needs of the present-day, He too has been undertaking Yatras such as those in 1994 and 2012. Sri Mahasannidhanam said that He



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had undertaken the current Yatra because He had received a directive from Mother Sharada a few weeks ago, during His morning Anushtaham: "Go to Bengaluru". Sri Mahasannidhanam said that everything happens in accordance to the divine will of the Mother and quoted the Bhagavad Gita, "भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया". We all read the Bhagavad Gita, but do not venture to understand the meaning of the verse that states that the Lord makes all beings



function through His Maya.

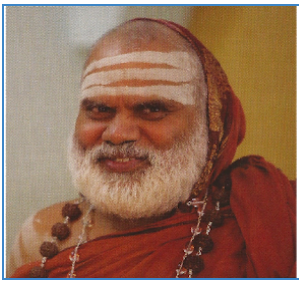
Sri Mahasannidhanam also quoted the Gita verse – यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे । मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥, pointing out that the Lord had told Arjuna that it is the ego that declares "I won't fight", and that it is a folly to think so, as Arjuna's nature of being a Kshatriya will make him fight. Sri Mahasannidhanam said that rather than undertaking ventures on His own, He relies on being inspired by the Lord to take up all activities, and the ongoing Yatra was also a result of such divine inspiration. Sri Mahasannidhanam also recounted that it was such an inspiration received during the morning Anhika, that brought about the selection and appointment of Sri V R Gowrishankar as the Administrator of the Peetham.

Sri Mahasannidhanam then extolled the virtues of His Shishya, Sri Sannidhanam, and said that the Shloka —

विद्याविनयसम्पन्नं वीतरागं विवेकिनम् ।

वन्दे वेदान्ततत्त्वज्ञं विधुशेखरभारतीम् ॥

chanted on the latter is apt, as Sri Sannidhanam is indeed endowed with knowledge and humility, free of desires, endowed with Viveka (discrimination between the real and unreal), and



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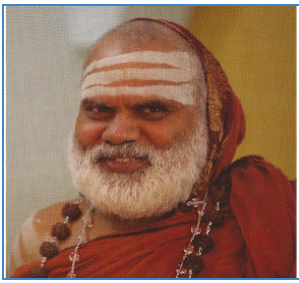
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is a knower of the Vedanta Tattva. Praising Sri Sannidhanam for His Guru Bhakti, Sri Mahasannidhanam said that even as Dileepa followed the cow Nandini like a shadow when serving her – स्थितः स्थिताम् उच्चलितः प्रयातां निषेदुषीम् आसनबन्धधीरः । जलाभिलाषी जलम् आदधानां छायेव तां भूपतिरन्वगच्छत् ॥ – Sri Sannidhanam is ever ready by His side when required, does what He wishes, even without being instructed, and is a source of great joy. (Source :www.sringeri.net)



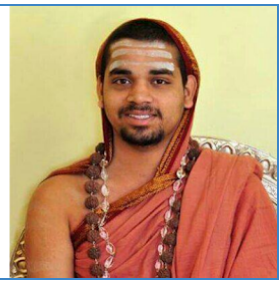


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The Path of Dharma Śāstra

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. Swamiji, what are all the duties that should be done by us daily in our day to day life without any excuses. In this case is there any duties insists by our sastras separately for Gents and Ladies? If so please explain us Swamiji.



Pancha Maha Yajnas are to be done everyday, without fail.

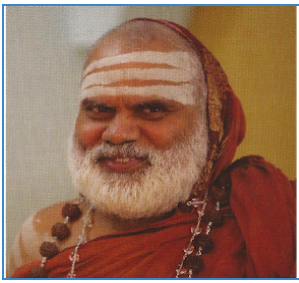
The five fold duties are -

1. Deva Yajna.... Offering prayers to God,
2. Pitru Yajna... offering prayers to forefathers (we can add - taking care of parents also,
3. Manushya Yajna ... offering any form of help to fellow human beings,
4. Bhuta Yajna... taking care of the plants and animals and
5. Brahma Yajna.... learning the scriptures in traditional manner.

From early morning, to night, all our actions are to be dedicated to God. There are slokas prescribed in our scriptures for day to day activities - right from waking up. One can learn those slokas and establish a relationship with God. Most importantly, all our actions should be aligned with Dharma. There are several pujas meant for ladies. All vratham like Ganesha Chaturthi vratham, Rishi Panchami vratam are meant for ladies.

2. Now.a.days as a fashion we Hindus are not using Sacred ashes, Kumkum, Thilka etc on our forehead. Mostly they used only stickers instead of bindi. Moreover they light lamps without traditional codes such as applying bindi, traditional dresses. Is this correct.

What is the use and benefit of keeping Sacred ashes, Kumkum, Sandal in our fore head?



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There are certain traditional practices, prescribed by our ancestors. We should not give room for our likes and dislikes. We have to follow the rules regulations. If we compromise, results also will be compromised. Traditional practices have reasons behind them. There were

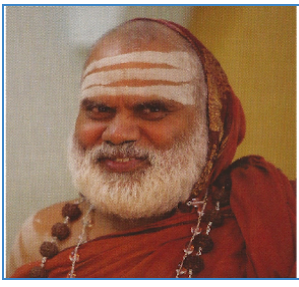


prescribed by our wise ancestors.

Keeping vibhuti and kumkum - as the prasadam, on our forehead blesses us with the unseen grace of God. Not only that, they have the power to ward off evil forces, from attacking us in subtle ways.

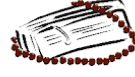
The word bhasma means, "That by which our sins are destroyed and the Lord is remembered". The application of bhasma therefore signifies destruction of the evil and remembrance of the divine. Bhasma is called vibhuti (which means "glory") as it gives glory to one who applies it and raksha (which means a source of protection) as it protects the wearer from ill health and evil, by purifying him or her. Most importantly, a culture cannot be kept alive, without people following it.

One should feel proud to be born in this culture and to follow traditional dresses and codes.

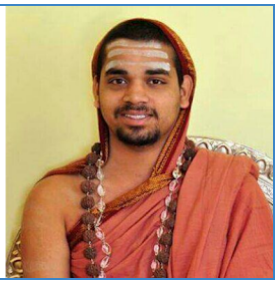


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Learn Sanskrit

स्वरसंयुक्तव्यञ्जनानि

Svarasanyuktavyañjanāni (Miscellaneous Combinations)

Miscellaneous Combinations of Gutturals (back of throat)

क् क का कि की कु कू कृ कृ क्लृ के कै को कौ कं कः

k ka kā ki kī ku kū kṛ kṛ kḷṛ kē kai kō kau kaṃ ka:

ख् ख खा खि खी खु खू खृ खृ ख्लृ खे खै खो खौ खं खः

kh kha khā khi khī khu khū khṛ khṛ khḷṛ khē khai khō khau khaṃ kha:

ग् ग गा गि गी गु गू गृ गृ ग्लृ गे गै गो गौ गं गः

g ga gā gi gī gu gū gṛ gṛ glṛ gē gai gō gau gaṃ ga:

घ् घ गा घि घी घु घू घृ घृ घ्लृ घे घै घो घौ घं घः

gh gha ghā ghi ghī ghu ghū ghṛ ghṛ ghḷṛ ghē ghai ghō ghau ghaṃ gha:

ङ् ङ ना ङा ङि ङी ङु ङू ङृ ङृ ङ्लृ ङे ङै ङो ङौ ङं ङः

ṅ ṅa ṅā ṅi ṅī ṅu ṅū ṅṛ ṅṛ ṅḷṛ ṅē ṅai ṅō ṅau ṅaṃ ṅa:

Miscellaneous Combinations of Palatals (back or soft palate)

च् च चा चि ची चु चू चृ चृ च्लृ चे चै चो चौ चं चः

c ca cā ci cī cu cū cṛ cṛ clṛ cē cai cō cau caṃ ca:

छ् छ छा छि छी छु छू छृ छृ छ्लृ छे छै छो छौ छं छः

ch cha chā chi chī chu chū cṛ cṛ chlṛ chē chai chō chau chaṃ cha:

ज् ज जा जि जी जु जू जृ जृ ज्लृ जे जै जो जौ जं जः

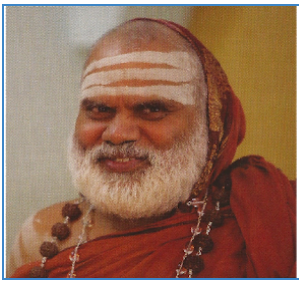
j ja jā ji jī ju jū jṛ jṛ jlṛ jē jai jō jau jaṃ jaḥ

झ् झ जा झि झी झु झू झृ झृ झ्लृ जे जै जो जौ जं जः

jh jha jhā jhi jhī jhu jhū jṛ jṛ jhlṛ jhē jhai jhō jhau jhaṃ jha:

ञ् ञ ना ञा ञि ञी ञु ञू ञृ ञृ ञ्लृ ञे ञै जो जौ ञं ञः

ñ ña ñā ñi ñī ñu ñū ñṛ ñṛ ñḷṛ ñē ñai ñō ñau ñaṃ ña:

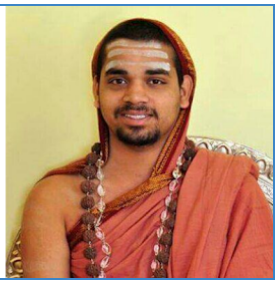


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CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

सुभाषितानि subhāṣitāni



Student : Pupil's Duty

नीचं शय्यासनं चास्य, सर्वदा गुरुसन्निधौ ।
गुरोस्तु चक्षुर्विषये, न यथेष्टासनो भवेत् ॥
(शिशु -- मनु.२/१९८)

nīcaṃ śayyāsanam cāsyā, sarvadā
gurusannidhau |
gurōstu cakṣurviṣayē, na yathēṣṭāsanō
bhavēt ||

(śiśya -- manu.2/198)

In the presence of one's Guru, one should occupy a lower seat than that of the Guru. When he notices the Guru near, he should not remain sitting.

Tradition : Help

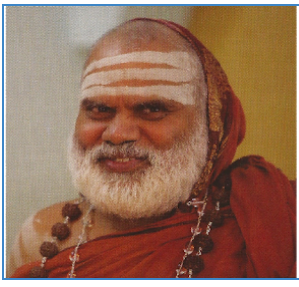
कृतिनोऽपि प्रतीक्षन्ते, सहायं कार्यसिद्धये ।
चक्षुष्मानपि ह्यालोकाद्विना वस्तु न पश्यति ॥
(संस्कार-संस्कृति (सहायता) -- कवितामृतकूप/३४)
kr̥tinōpi pratīkṣantē, sahāyaṃ kāryasid'dhayē |
cakṣuṣmānapi hyālōkādvinaṃ vastu na paśyati ||
(sanskāra-sanskṛti (sahāyatā) -- kavitāmṛtakūpa/34)

Even the experts need a help to succeed just as a man having eyes needs light to see things.

Education : Politics

एको हि कुरुते पापं, कालपाशवशं गतः ।
नीचेनात्मापचारेण, कुलं तेन विनश्यति ॥
(शिक्षा (राजनीति) -- वा.रामा./युद्ध का./३८/७)
ēkō hi kurutē pāpaṃ, kālapāśavaśaṃ gataḥ |
nīcēnātmāpacārēṇa, kulaṃ tēna vinaśyati ||
(śikṣā (rājanīti) -- vā.rāmā./yud'dha kā./38/7)

When a person becomes victim of circumstances and starts behaving erratically, he comes to destroy his family.

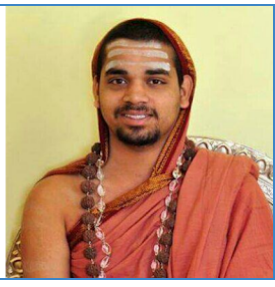


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Nature of mean ladies

असत्यशीला विकृता दुर्गा अहृदया सदा ।
 असत्यः पापसङ्कल्पाः क्षणमात्रविरागिणः ॥
 (नीच नारियो के स्वभाव --
 रामा./अयोध्या./३९/२२)
 asatyaśīlā vikṛtā durgā ahr̥dayā sadā |
 asatyaḥ pāpasaṅkalpāḥ
 kṣaṇamātravirāgiṇaḥ ||
 (nīca nāriyōṃ kē svabhāva --
 rāmā./ayōdhyā./39/22)

Unfaithful ladies tell lies, live in a crooked way, can be controlled with difficulty and have cruel nature. They always do sinful

acts and feel less pain in the separation of anybody.

A mean fellow does bad works.

अकार्याणां क्रियाणां च संयोगं यः करोति वै ।
 कार्याणामक्रियाणां च स पार्थ पुरुषाधमः ॥
 (अधर्मकर्ता --नीच पुरुष -- महाभा./कर्ण./६९/१८)
 akāryāṇāṃ kriyāṇāṃ ca sanyōgaṃ yaḥ karōti vai |
 kāryāṇāmakriyāṇāṃ ca sa pārtha puruṣādhamah ||
 (adharmakartā --nīca puruṣa -- mahābhā./karṇa./69/18)

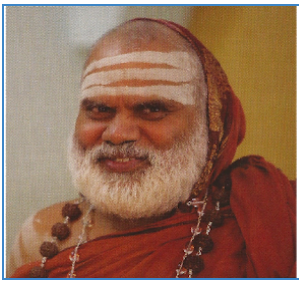
The person who takes interest in doing bad works and never intends to do good ones, is taken as a mean fellow.

Message:- Those who does blamable works, is really mean fellow.

Education : Varying forms of Knowledge

त्रयी वार्ता दण्डनीतिस्तिसरो विद्या विजानताम् ।
 ताभिः सम्यक् प्रयुक्ताभिर्लोकयात्रा विधीयते ॥
 शिक्षा (विद्याओं के विविध रूप) -- महाभा./आदिपर्व/१५०/३१
 trayī vārtā daṇḍanīstisarō vidyā vijānatām |
 tābhiḥ samyak prayuktābhir̥lōkayātrā vidhīyatē ||
 (śikṣā (vidyā'ōṃ kē vividha rūpa) -- mahābha./ādiparva/150/31)

The three Vedas (Vedatrayī), vārtā (practical), commerce and administration are three forms of knowledge. One can earn one's livelihood with their help.



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Pooja Vidhānam.

What is Vrata?

Having a strong conviction in our work is known as 'vrata'. So there are certain rules and regulations are given to us by our ancestors in following vrata niyama. They have given us the things to be followed strictly and things should be avoided strictly on these days.

Things to be avoided:

One should not drink water adequately, should not sleep in the morning hours, should not have any intercourse, and should not put thamboolam. Should not eat non.veg on the vrata days and have to follow pure vegetarian foods only. These are some of the basic things.

The eligibility:

All are eligible in following vratas and there is no gender or age limits. The family tradition and custom should be followed. Here also there are certain restrictions. They are one should be a strong follower of his duty of his varnasrama dharma, pure hearted, should not have any lust or wish in others property, should always speak truth only, should treat all same and should have petty on all living things. Should have shraddha, have fear in doing adharma, should not have any pride, should avoid anger, should have strong conviction in the words of Guru and s̄astras, should have the will power to finish the work that is given or taken by him/her, should respect veda and the veda pandits. The person possessing these qualities are considered as the person eligible for performing vratas by our scriptures. (Will continue..)

(As a special edition for Chaturmasya Vrata this month "Chodanaa" e magazine comes with special Acharyal Sandesham.)

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