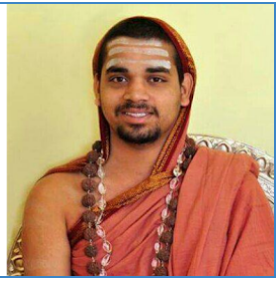


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Prārthanā

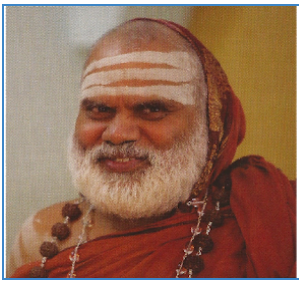


Agni Deva

तव भ्रमास आशुया पतन्त्यनु स्पृशा धृषता शोशुचानः ।
तपूंष्यग्नो जिह्वा पतङ्गानसन्दितो विसृज विश्वगुल्काः ॥
tava bhramāsa āśuyā patantyanu spr̥ṣā dhr̥ṣatā śōśucānaḥ |
tapūn̄ṣyagnō jihvā patangānasanditō visr̥ja viṣvagulkāḥ ||
(Tattiriya samhita: 1-2-15)

O Angi Deva! By your burning flames, vanish and eradicate the evil negative vibrations that are running here and there day and night. Protect us from all the directions ups, downs, inner and outer through your shining lights.

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

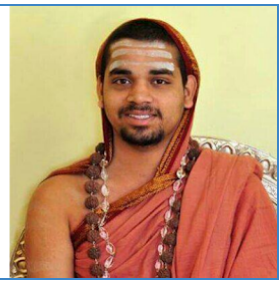


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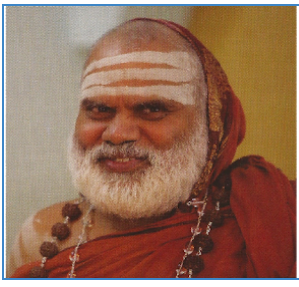
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Acharya Sandesham = 1

The Jagadguru blessed the gathering with an Anugraha Bhashanam that commenced with highlighting the greatness of 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 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

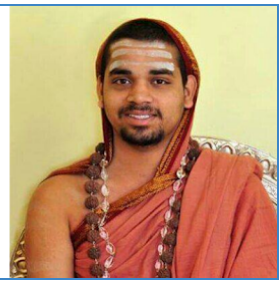


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impossible to master His Bhashyas irrespective of one's age. New insights dawn every time one reads the Bhashyas. After the age of 16, the Acharya travelled the length and breadth of the country and spread Dharma and the tenets of Vedanta. With great 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.

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) (yajñānām japayajñō'smi) and asked everyone to chant the names of God.

[2012, Vijaya Yatra :Selam]

Source : www.vijayayatra.sringeri.net

Acharya Sandesham = 2

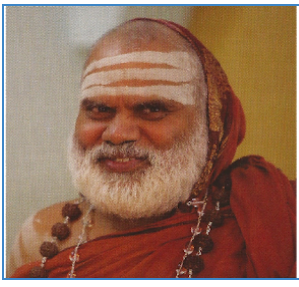
The Jagadguru said that we regard people related to us or our friends as those who will help us in times of difficulty. But the Shastras opine that a person's true friend is none but himself – “आत्मैव ह्यात्मनो बन्धुः” “ātmaiva hyātmanō bandhuḥ” The Shastras say that it is only one's own Dharma that 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 ॥

sukhasya duḥkhasya na kōpi dātā |

parō dadātīti kubud'dhirēṣā ||



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Lord Rama was Dharma personified – रामो विग्रहवान् धर्मः **rāmō vīgrahavān dharmah**. 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 जगदभूत् रामे राज्यं प्रशासति ॥

rāmō rāmō rāma iti prajānāmabhavatkathā |

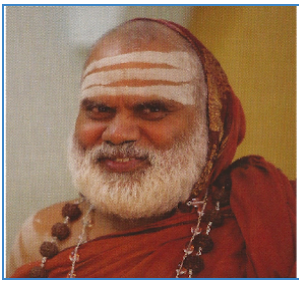
rāmabhūtaṃ jagadabhūt rāmē rājyaṃ praśāsati ||

[2012 Vijaya Yatra :Namakkal]

Source : www.vijayayatra.sringeri.net

Acharya Sandesham = 3

The Jagadguru said a person engaging in charity must never think, “What publicity will I get out of the charity?” One must perform charity without expecting anything in return. Such an

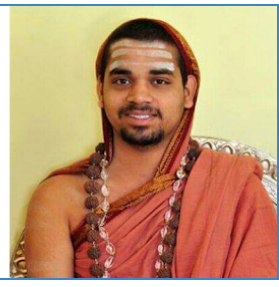


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attitude is indeed very rare. If one expects something in return, it is equivalent to desiring difficulties for oneself. This is because the charity can be returned only when the donor begins to suffer and is in need of something.



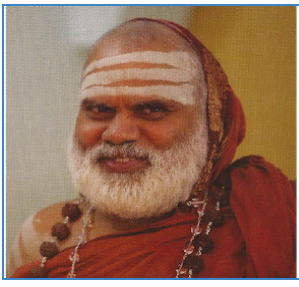
The Jagadguru next talked about the importance of humility. Some turn out to be very well learned. But they harbor a feeling of superiority. Humility must be in proportion to the extent of learning. One only needs to understand the example set by Sri Adi Shankaracharya, when Bhagavan Veda Vyasa came in the guise of an elderly Brahmana. The Brahmana said to the Acharya – “I hear that you have written a Bhashya on the Brahma Sutras, Will you provide an answer to a question and explain a Sutra?”. The disciples were angered that their Acharya was being questioned thus, but the Acharya said – “सूत्रार्थविद्भ्योऽस्तु नमो गुरुभ्यः, सूत्रज्ञताऽहंकृतिरस्ति नो मे तथापि यत्पृच्छसि तद्ब्रवीमि ।” “sūtrārthavidbhyōstu namō gurubhyaḥ, sūtrajñatāhaṅkr.tirasti nō mē tathāpi yatpr.cchasi tadbravīmi .” – “There are many who know the meaning of Bhagavan Veda Vyasa’s Brahma Sutras, and I salute them all. I do not hence claim to be the sole person to know the meaning of the Sutras of Veda Vyasa. Yet I shall answer whatever be

your question.” Such was the humility exhibited by Sri Bhagavatpada despite His being at the pinnacle of learning. Hence one should have the humility to answer any question, however learned one may be.

The Jagadguru added that the Shastras say – न कश्चिन्नापराध्यते na kaścinnāparādhyatē – “Everyone commits a mistake at sometime or the other.” Hence one with immense power must have patience, one with wealth must engage in charity, while the learned one must remain humble.

[2012 Vijaya Yatra :Bhavani]

Source : www.vijayayatra.sringeri.net

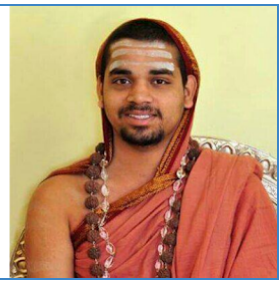


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The Path of Dharma Śāstra

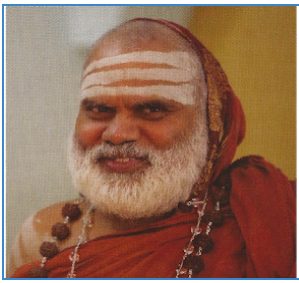
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" , Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us



according to Vedic Scriptures.

1. It is said that Pīpal (ashvattha) and Neem are the royal children of Mother Nature's kingdom of trees. Please explain its significance...

Ashvattha Vriksha and Nimba Vriksha are considered to be very special and auspicious. The Ashvattha Vriksha has been mentioned in Sri Vishnu Sahasranama in the portion, nyagrodha udumbara ashvatta....Bhagavan also mentions that, among the trees, he is the Ashvattha Vriksha in the chapter on Isvara Vibhuti (Glory of God). (अश्वत्थः सर्ववृक्षाणां Ashvattha: sarvavrikshaanaam (Bhagavad Gita Chapter X Sloka 26) Various parts of Ashvattha tree are capable of curing various types of diseases, according to Ayurveda. Ashvattha Vriksha is a tree

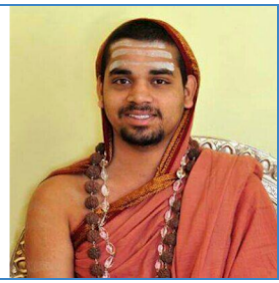


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with minimum consumption of water and maximum contribution of oxygen. Neem tree is also known for its medicinal properties. It is used in the worship of the Divine Mother.

2. We are having the traditional ceremony of doing marriage to pīpal and neem trees and doing prathista of Vināyaka and Nāgarāja. What it indicates.?

We are worshipping Isvara, who is present everywhere. We don't have the concept of one

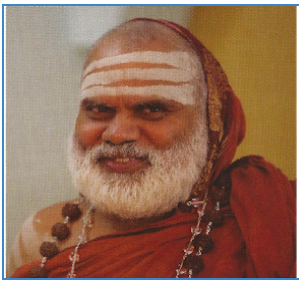


God or the concept of many Gods. All we have is, "There is only God". We worship Ashvattha tree as the representative of the plant kingdom. Ashvattha tree represents the masculine force and Neem tree represents the feminine force. Traditional ceremony of doing marriage to them, brings auspiciousness in the family. Prathishtha of Sri Vinayaka and Sri Nagaraja and worshipping them, blesses the

devotees with happy married life and progeny. This is an expression of Sraddha of our people, which has been followed for ages. This has been practised in different forms in various parts of the country.

3. In our daily routine dharma, worship of nature and protection is said in pancha maha Yajna. Is this only done by gents, or it can be done by anyone. If so how to perform this Yajna by all.

Worship of God (Deva Yajna), worship of ancestors, parents (Pitru Yajna), taking care of the plant kingdom and animal kingdom (Bhuta Yajna), helping the fellow human beings (Nara Yajna) and learning the prescribed scriptures (Brahma Yajna) are the Pancha Maha Yajnas. This is meant specifically for a Grihastha (a householder), belonging to any Community. Our culture does not look upon a Grihastha as a separate entity. A Grihastha has to do his duties, assisted by his Dharmapatni (wife). That is, the duties of a husband and duties of a wife are prescribed together, in the form of Panchamaha yajna.



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Learn Sanskrit

स्वरसंयुक्तव्यञ्जनानि Svarasanyuktavyañjanāni (Miscellaneous Combinations)

Miscellaneous Combinations of Lingual - Pronounced from cerebrum.

ट टा टि टी तु तू टृ तृ त्रु टे टै तो तौ तं तः
ṭ ṭa ṭā ṭi ṭī ṭu ṭū ṭṛ ṭṛ tṛu ṭē ṭai ṭō ṭau ṭam ṭa:

ठ ठा ठि ठी ठु ठू ठृ ठृ ठ्रु ठे ठै ठो ठौ ठं ठः
ṭh ṭha ṭhā ṭhi ṭhī ṭhu ṭhū ṭhr ṭhr ṭhru ṭhē ṭhai ṭhō ṭhau ṭham ṭha:

ड डा डि डी डु डू डृ डृ ड्रु डे डै डो डौ डं डः
ḍ ḍa ḍā ḍi ḍī ḍu ḍū ḍṛ ḍṛ ḍru ḍē ḍai ḍō ḍau ḍam ḍa:

ढ ढा ढि ढी ढु ढू ढृ ढृ ढ्रु ढे ढै ढो ढौ ढं ढः
ḍh ḍha ḍhā ḍhi ḍhī ḍhu ḍhū ḍhr ḍhr ḍhru ḍhē ḍhai ḍhō ḍhau ḍham ḍha:

ण् णा णि णी णु णू णृ णृ ण्रु णे णै णो णौ णं णः
ṅ ṅa ṅā ṅi ṅī ṅu ṅū ṅṛ ṅṛ ṅru ṅē ṅai ṅō ṅau ṅam ṅa:

Miscellaneous Combinations of Dental - Pronounced from teeth

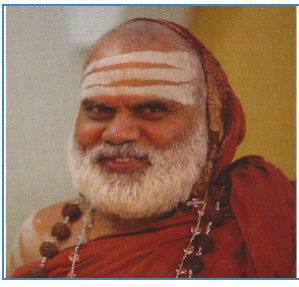
त् त ता ति ती तु तू तृ तृ त्रु ते तै तो तौ तं तः
t ta tā ti tī tu tū tṛ tṛ tṛu tē tai tō tau tam ta:

थ् थ था थि थी थु थू थृ थृ थ्रु थे थै थो थौ थं थः
th tha thā thi thī thu thū thr thr thru thē thai thō thau tham tha:

द् द दा दि दी दु दू दृ दृ द्रु दे दै दो दौ दं दः
ḍ ḍa ḍā ḍi ḍī ḍu ḍū ḍṛ ḍṛ ḍru ḍē ḍai ḍō ḍau ḍam ḍa:

ध् ध धा धि धी धु धू धृ धृ ध्रु धे धै धो धौ धं धः
dh dha dhā dhi dhī dhu dhū dhṛ dhṛ dhru dhē dhai dhō dhau dham dha:

न् न ना नि नी नु नू नृ नृ न्रु ने नै नो नौ नं नः
n na nā ni nī nu nū nṛ nṛ nṛu nē nai nō nau nam na:



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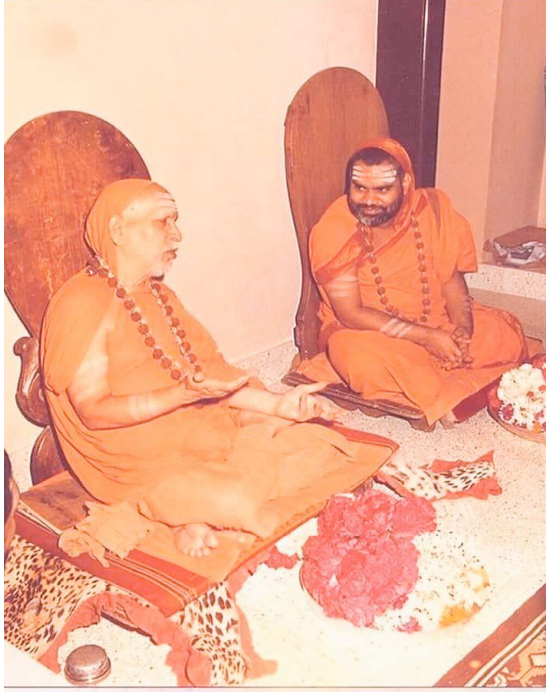


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सुभाषितानि subhāṣitāni

Student : Conduct of a pupil



त्वंकारं नामधेयं च ज्योष्ठानां परिवर्जयेत् ।
 अवराणां समानानामुभयेषां न दुष्यति ॥
 {आचार -व्यवहार महाभ./शान्ति/१९३/२५}
 tvañkāraṃ nāmadhēyaṃ ca jyōṣṭhānāṃ
 parivarjayēt |
 avarāṇāṃ samānānāmubhayēṣāṃ na duṣyati ||
 {ācāra -vyavahāra --- mahābha./śānti/193/25}

It is not advisable to address one's seniors as 'thou' and calling their names. It is possible the juniors with this epithet and calling their names.

Admirable : The gift of education:

त्रीण्याहुरतिदानानि, गावः पृथ्वी सरस्वती ।
 नरकादुद्धरन्त्येते, विद्यादानं ततोऽधिकम् ॥
 {प्रशंसनीय (विद्यादान) बृहन्नायदीयपुराण/१६/१४३}
 trīṇyāhuratidānāni, gāvaḥ pṛthvī sarasvatī |
 narakādud'dharantyetē, vidyādānaṃ
 tatōdhikam ||
 {praśansaniya (vidyādāna) ---

brhannāyadīyapurāṇa/16/143}

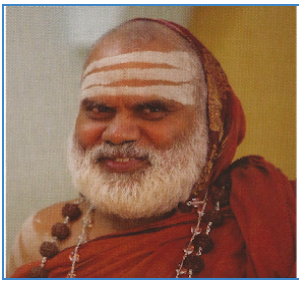
Only three charities have been regarded as the most important: the gift of cows, giving away of land and the gift of education. All these charities are capable of doing well to the donor but of these the charity of education is the best.

Time as an Instrument of learning

आदानस्य प्रदानस्य, कर्तव्यस्य च कर्मणः ।
 क्षिप्रमक्रियमाणस्य, कालः पिबति सम्पदः ॥
 {शिक्षा (साधन-काल) भोजप्रबन्ध/११}

ādānasya pradānasya, karttavyasya ca karm'maṇaḥ |
 kṣipramakriyamāṇasya, kālaḥ pibati sampadaḥ ||
 {śikṣā (sādhana-kāla) --- bhōjprabandha/11}

One should learn to do things like giving, taking and acting on time, otherwise their intended advantages will get lost.



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Value of a friend.

आढ्यो वापि दरिद्रो वा, दुःखितः
सुखितोऽपि वा ।

निर्दोषश्च सदोषश्च, वयस्यः परमा
गतिः ॥

{मित्रता (मित्र का महत्त्व)
व.रामा./किष्किन्धा./1/1/}

āḍhyō vāpi daridrō vā,
du:khitāḥ sukhitōpi vā |

nirdōṣaśca sadōṣaśca,
vayasyaḥ paramā gatiḥ ||

{mitratā (mitra kā mahattva)
---va.rāmā./kiṣkindhā./8/8}

Be the poor or rich, happy or unhappy, with or without commendable traits, a friend remains the best source of an individual's staunch loyalist.

Leave :Bad company

असतां दर्शनात् स्पर्शात्, संजल्पाच्च सहासनात् ।

धर्माचाराः प्रहीयन्ते, सिद्ध्यन्ति च न मान्वाः ॥

{त्याज्य (कुसंगति) --- महाभ./वनपर्व/१/२९}

asatām darśanāt sparśāt, san jalpācca sahāsanāt |
dharmācārā: prahīyantē, sid'dhayanti ca na mānvāḥ ||

{tyājya (kusaṅgati) --- mahābha./vanaparva/1/29}

By looking, touching, talking and sitting in the company of the wicked, can slacken one's Dharmic activities and his efforts do not succeed.

Duties of a student:

आचार्यः ब्रह्मणो मूर्तिः, पिता मूर्तिः प्रजापतेः ।

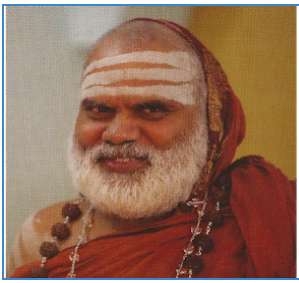
माता पृथिव्या मूर्तिस्तु, भ्राता स्वा मूर्तिरात्मनः ॥

{शिष्य (कर्तव्य) --- मनु./२/२२६}

ācāryaḥ brahmaṇō mūrtiḥ, pitā mūrtiḥ prajāpatēḥ |
mātā pṛthivyā mūrtistu, bhrātā svā mūrtirātmanah ||

{śiṣya (kartavya) --- manu./2/226}

The duty of a student is to regard his teacher as the image of Brahmā, his father as the Image of Prajāpati, and his mother as the image of Earth and his brother as his own self.



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Pooja Vidhānam.

Procedure for following Vratas:-

Early morning one should wake up and do their routine duties as per said in dharma for their ashrama without any fail. After performing Sandhyavandanam, Brahma Yajna, etc one should do sangalpa (oath) for which purpose or what vrata he /she is doing. After doing sangalpa he/she should do fasting/upavasa throughout the day without sleeping in the best method of

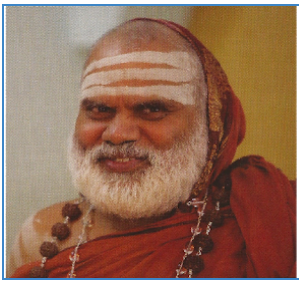
keeping the vrata. If not possible to keep fasting, for the whole day, one can have some light intake after finishing the Sandhya Pooja.



Each Vrata have each main deity. One has to perform Pooja for those deities on the specific vrata days either in the idols or on images. We have to honour the Prohit/Vadiyar in proper way by giving him good dakshina and bhojana. This is the main segment in keeping Vrata. Ladies should keep any Vrata after getting proper confirmation and permission from her husband. Then only she will be benefited from the vrata. Otherwise it is useless and sin. Thus says many smritis.

Some Important Points:

Normally in Pooja we have four segments. 1)Poorvanga Pooja; 2)Pradhana Pooja; 2) Uttaranga Pooja and 4) Punaha Pooja.

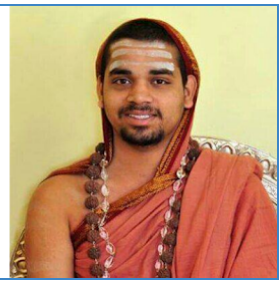


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

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1) Poorvanga Pooja:

This segment contains 9 parts. They are 1)Asana Pooja; 2)Ganda Pooja; 3)Vigneshwara Pooja; 4)Kalasa Pooja; 5)Sangha Pooja; 6)Atma Pooja; 7) Peeta Pooja; 8) Guru Dhyana and Praanap Prathishta.

This Poorvanga Pooja will be the same for all type of Deities Pooja. After performing this Poorvanga Pooja only we can do the main Pooja.

2) Pradhana Pooja:

Ganesha Pooja, Saraswati Pooja, Shivaratri Pooja etc comes in this categories of Pooja. In this Pooja we will do Sankalpa, Dhyana, Aavahana, Pathyam, Arkyam, Achamaneeyam, Madhaupakkam, Panjamrutha snanam, Sudhonna snanam, Vastram, Upaveetham, Gantham, Akshada, Pushpam, Anga Pooja and Ashtotara Pooja. In this sequence we will have some aspects up and down in this.

3) Uttaranga Pooja:

Doopa, Deepam, Neivedhaya, Thamboola, Neerajana, Mantra Pushpa, Catrasamraati Rajopachara, Pradakshina Namaskaras, Pradana, Arkya Pradhana, Upayanadhana will be in this segment of Pooja. As the above some more will be up and down in each traditions.

4) Punaha Pooja:

On the same day or the next day with a very small rituals and with nivedhana and and arkyapathya we will say "Yatha Sthanam Prathistapayami" and will do udyapana.

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