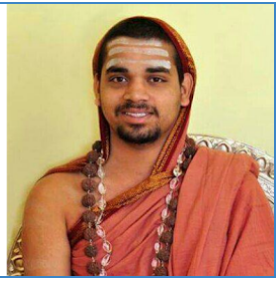


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Prārthanā

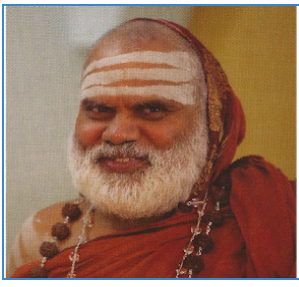


Surya Deva

विश्वाहा त्वा सुमनसः सुचक्षसः प्रजावन्तो अनमीवा अनागसः ।
उद्यन्तं त्वा मित्रमहो दिवेदिवे ज्योग्जीवाः प्रति पश्येम सूर्य ॥
viśvāhā tvā sumanasaḥ sucakṣasaḥ prajāvantō anamīvā anāgasah |
udyantaṃ tvā mitramahō divēdivē jyōgjīvāḥ prati paśyēma sūrya ||

Lord Suryadeva, you arise every day to instil life into all beings. May we have your darshan each day. Bless us with good heartedness, clear vision, bright progeny and good health, so that we may worship you lifelong, ever bereft of evil thoughts and deeds.

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



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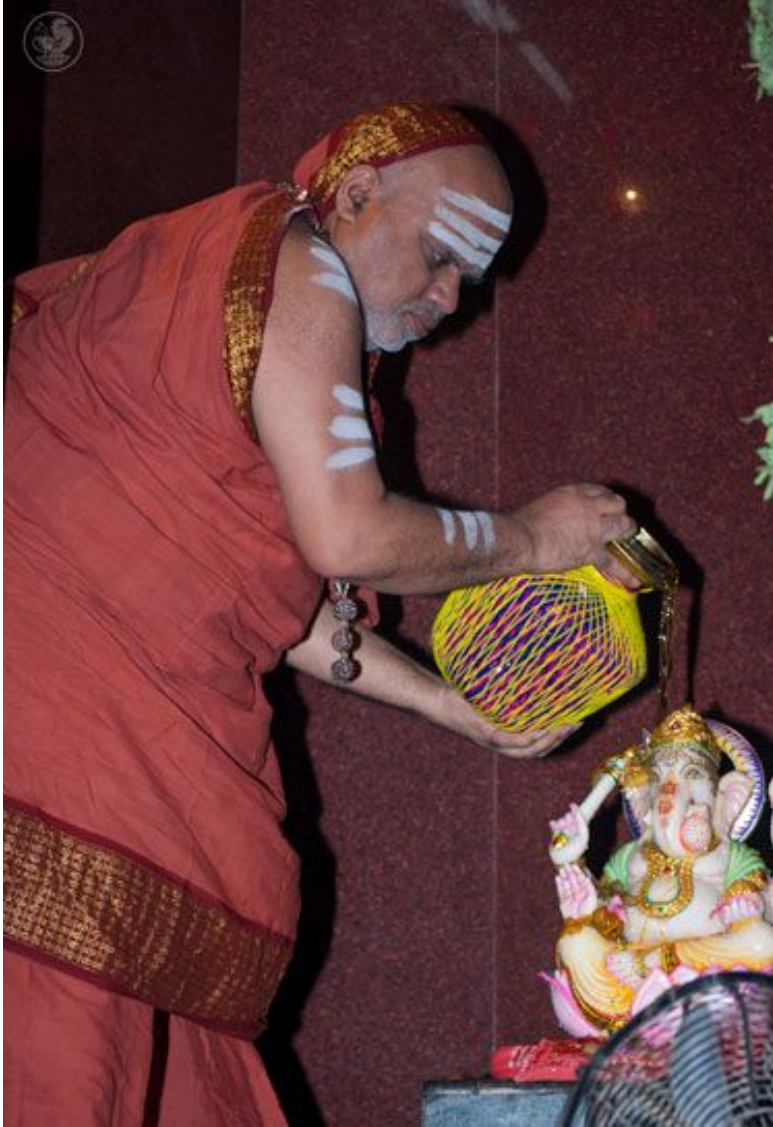
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Acharya Sandesham = 1



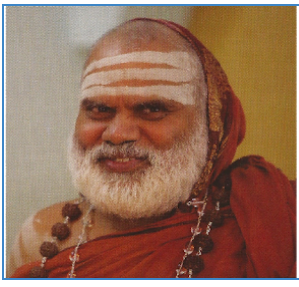
Human birth is extolled in the Shastras because only humans have the capacity to adhere to Dharma. It is natural to question what constitutes Dharma and how one can be a Dharmika. One has to follow certain principles to be a Dharmika. The Mahaswamiji said one should never be proud of one's wealth, youth, education or power. Have we not seen people, who were once healthy, fall down to being ordinary citizens? Bhima's pride in his power was humbled when he tried in vain to move the tail of Hanuman, who had assumed the form of an elderly monkey.

If one is an Astika (one who has faith in the Vedas, existence of God, Dharma, the existence of other lokas, and in rebirth), one must engage in charity. The Shastras say,

यद्ददासि विशिष्टेभ्यः यदश्नासि दिने दिने ।
तत्ते वित्तमहं मन्ये परमन्यस्य रक्षसि ॥
yaddadāsi viśiṣṭēbhyāḥ
yadaśnāsi dinē dinē |

tattē vittamaham man'yē paraman'yasya rakṣasi ||

“Only that wealth which is given as charity or is enjoyed can be classified as yours. You only serve as a protector of all other wealth even if you think it is yours.”

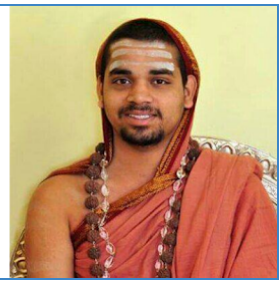


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We arrange a number of offerings for the worship of the Lord. The Lord needs none of these. However, our offerings are for our own good. Charity too ultimately results in our Shreyas. Man enters the world with no possessions, and leaves the world too so. Hence it is wise to use all that is acquired between birth and death in service of man and towards meritorious deeds. The Shruti (Veda) says

मोघमन्नं विन्दते अप्रचेताः । सत्यं ब्रवीमि वध यित्स तस्य । नार्यमणं पुष्यति नो सखायम् । केवलाघो भवति केवलादी ।
mōghamannaṃ vindatē apracētāḥ | satyaṃ bravīmi vadha yitsa tasya | nāryamaṇaṃ puṣyati nō sakhāyam | kēvalāghō bhavati kēvalādī |

– “If one does not use his wealth in the service of man or God, he incurs sin.”

Even when engaging in charity or good deeds, one must never publicize it as the Shastras says “धर्मः क्षरति कीर्तनात्”. “dharmaḥ kṣarati kīrtanāt”. Does not the Lord know when you perform charity?

(2012 Vijaya Yatra : Gobichettipalayam)

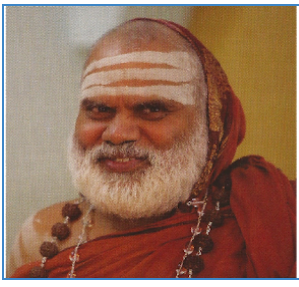
Source : www.vijayayatra.sringeri.net

Acharya Sandesham = 2



The fundamental tenets of Sanatana Dharma regarding the Almighty. The entire Universe has been created by the Lord. It is He who sustains it. It is He who dispenses the fruits of our actions. He accepts offerings made with devotion and grants accordingly. Our life must revolve around this faith.

Quoting the Upanishads – “त्वं



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जातो भवसि विश्वतोमुखः” “tvam jātō bhavasi viśvatōmukhaḥ”

– the Jagadguru said that Our Sanatana Dharma clearly states that there is one Lord who assumes various names and forms. Never see differences in them. It is a great sin to ask questions such as “Who is greater? Vishnu or Shiva?”. Remember that Shiva, Vishnu, Amba, Ganapati, Murugan, Ayyappan are all forms of the one Supreme Lord.

The Jagadguru said it is essential to direct the faculties of one’s body towards God. Has not Bhagavatpada Shankaracharya said,

सा रसना ते नयने तावेव करौ स एव कृतकृत्यः ।

या ये यौ यो भर्गं वदतीक्षते सदार्चतः स्मरति ॥

sā rasanā tē nayanē tāvēva karau sa ēva kṛtakṛtyaḥ |

yā yē yau yō bhargaṃ vadatīkṣētē sadārcataḥ smarati ||

“Only that which sings the Lord’s glories can be called a tongue, only those that relish on the Lord’s form can be called eyes, only those that worship the Lord are hands, and only he who always remembers Him can be said to have fulfillment in life.” The Jagadguru said it is wrong to seek the Lord’s grace to harm others. Even if you sit for 10 minutes in meditation, prayer or japa, do that with full concentration. Stay away from all disturbances during this time. That includes switching off your mobile phones.

(2012 vijaya Yatra : Erode)

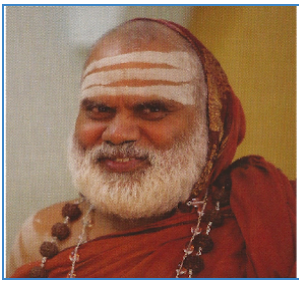
Source : www.vijayayatra.sringeri.net

Acharya Sandesham = 3

Srimad Bhagavad Gita has paramount importance to us as it has been instructed by the Lord Himself – गीता सुगीता कर्तव्या किमन्यैः शास्त्रविस्तरैः । या स्वयं पद्मनाभस्य मुखपद्माद्विनिसृता ॥ **gītā sugītā kartavyā kiman'yaiḥ śāstravistaraiḥ | yā svayaṃ padmanābhasya mukhapadmādviniṣṛtā** || Some may have the question – “Was not the Gita meant for Arjuna alone?” Sri Shankara Bhagavatpada writes in His Bhashya on the Gita – “अर्जुनं निमित्तीकृत्य लोकाय भगवान् भगवद्गीताम् उपदिदेश” **“arjunam nimittīkṛtya lōkāya bhagavān bhagavadgītām upadidēśa”**

– Having Arjuna as an instrument, the Lord instructed the Bhagavad Gita to all mankind. Hence one must try and follow the Lord’s instructions in the Gita.

If one has to become a chartered accountant, he has to keep trying in that direction. He will definitely succeed in due course. Similarly, if one has to fulfill the purpose of one’s life, one has

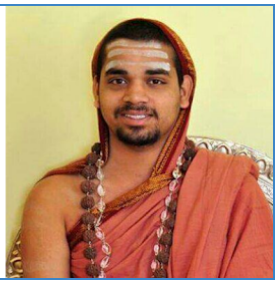


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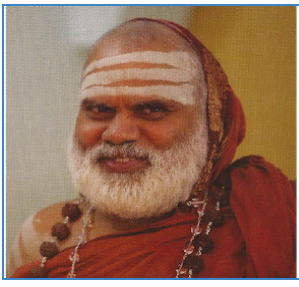
to try to follow the Lord's instructions. In the Gita, Arjuna asks the Lord, "Why is it that man indulges in wrong actions despite knowing that these actions lead to misery." This is equivalent to a person touching fire despite knowing that fire burns the skin. The Lord says that this is essentially due to two reasons – desire and anger. The Jagadguru said that these must be eradicated and advocated control of desires, control of ego and development of humility, and



the cultivation of compassion. Compassion is defined in the Shastras as परदुःखप्रहाणेच्छा **paraduḥkhaprahāṅēcchā** – the desire to eradicate the suffering of the others. what to pray to the Goddess – कामादीनाम् आन्तरान् मत्सहजरिपुवरान् देवि निर्मूल्य वेगात् **kāmādīnām āntarān matsahajaripuvarān dēvi nirmūlya vēgāt** – that one must beseech the Goddess to uproot the enemies of desire and anger in our hearts. The Jagadguru also said one must pray to the Goddess to bless us with the company of Satpurushas. Such prayers to the Goddess will purify our lives.

(2012 Vijaya Yatra : Tiruppur)

Source : www.vijayayatra.sringeri.net



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The Path of Dharma Śāstra

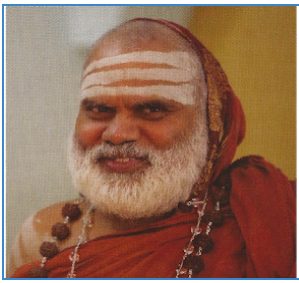
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" , Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

1. It also said that doing Pradakshinam of Pīpal (ashvattha) is considered as more auspicious. Is there any specific day or star in doing such a ritual. How to perform this. Any sloka there while performing such Pradakshinam. Please clarify us.



Yes. Doing Pradakshina of Ashvattha vriksha is considered to be very auspicious and healthy. Every day, early morning, before sunrise is very congenial, according to scriptures and medical science. Generally, Pradakshinam is done in Amavasya days. If Somavara (monday) falls on a Amavasya, it is more auspicious. The following sloka has to be chanted, while doing Pradakshina

मूलतो ब्रह्मरूपाय मध्यतो विष्णुरूपिणे ।
अग्रतः शिवरूपाय वृक्षराजाय ते नमः ॥

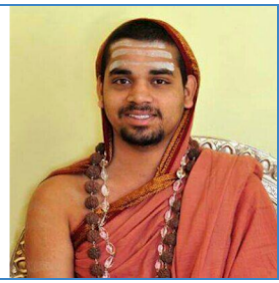


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**mūlatō brahmarūpāya madhyatō viṣṇurūpiṇē |
agrata: śivarūpāya vṛkṣarājāya tē nama: ||**

This sloka is given in Ashvatta Stotram - instructed by Brahmadeva to Narada. Ashwatha Vriksha is an embodiment of Trimurtis - Brahma, Vishnu and Shiva. Doing pradakshina for 108 times, will invoke divine grace and one will be cleansed from all Paapaas. Ashvattha Pradakshina will bless a person with marriage, children, health and longevity.

2. We notice that many religious leaders gladly accept donations and support from persons known to earn money from sources not legal or right. How to reconcile this?

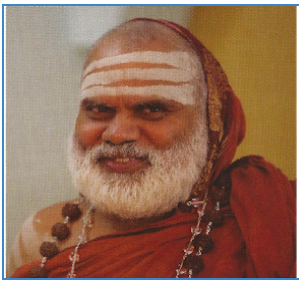


The answer may appear like a justification. But, it is very important to see this from an important perspective. Money, as it is is not good or bad. The character of the person who possesses it, is superimposed on money. If we analyze the root or source of donations, most of them

happen to be earned illegally. This is not only in the present situation. There were situations parallel to this in the past too, that is why, there is a prayaschitta - a prayer included in the regular Sandhya Vandanam and Madhyanikam for Asat pratigraha - money earned from a wrong source.

Many religious leaders are tirelessly involved in doing great service for Sanatana Dharma. For doing that, they also need money. It is indeed against their values to accept money from illegal sources. There were circumstances, when they even refused to take such money. But many leaders, taking into consideration, the bigger result - welfare of the society, do take money from such illegal persons. If taking money from such sources is going to give them paapam, they will accept that too.

At the end, everyone will have to experience the fruits of their actions, be it noble or bad.



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Learn Sanskrit

स्वरसंयुक्तव्यञ्जनानि Svarasanyuktavyañjanāni (Miscellaneous Combinations)

Miscellaneous Combinations of Labials -

प् प पा पि पी पु पू पृ प्लु पे पै पो पौ पं पः
p pa pā pi pī pu pū pṛ plu pē pai pō pau paṃ paḥ

फ् फ फा फि फी फु फू फृ फ्लु फे फै फो फौ फं फः
ph pha phā phi phī phu phū phṛ phlu phē phai phō phau phaṃ phaḥ

ब् ब बा बि बी बु बू बृ ब्लु बे बै बो बौ बं बः
b ba bā bi bī bu bū bṛ blu bē bai bō bau baṃ baḥ

भ् भ भा भि भी भु भू भृ भ्लु भे भै भो भौ भं भः
bh bha bhā bhi bhī bhū bhū bhṛ bhlu bhē bhai bhō bhau bhaṃ bhāḥ

म् म मा मि मी मु मू मृ म्लु मे मै मो मौ मं मः
m ma mā mi mī mu mū mṛ mlu mē mai mō mau maṃ maḥ

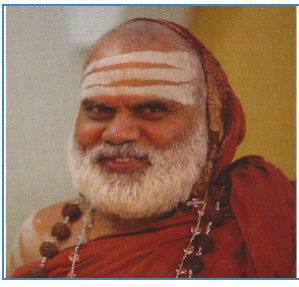
Miscellaneous Combinations of semi vowels

य् य या यि यी यु यू यृ य्लु ये यै यो यौ यं यः
y ya yā yi yī yu yū yṛ ylu yē yai yō yau yaṃ yaḥ

र् र रा रि री रु रू रृ र्लु रे रै रो रौ रं रः
r ra rā ri rī ru rū rṛ rlu rē rai rō rau raṃ raḥ

ल् ल ला लि ली लु लू लृ ल्लु ले लै लो लौ लं लः
l la lā li lī lu lū lṛ llē llai llō lau laṃ laḥ

व् व वा वि वी वु वू वृ व्लु वे वै वो वौ वं वः
v va vā vi vī vu vū vṛ vlu vē vai vō vau vaṃ vaḥ



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सुभाषितानि subhāṣitāni



Student Duty of a pupil to respect the Guru.

ते तमर्चयन्तः "त्वं हि
नः पिता
योऽस्माकमविद्यायाः परं
पारं तारयसीति ।
नमः परमर्षिभ्यो नमः
परमर्षिभ्यः ॥
{शिष्य - (कर्त्तव्य-गुरुपूजा)
प्रश्नोपनिषद्/१४/८}
tē tamarcayantaḥ
"tvam hi naḥ pitā
yōśmākamavidyāyāḥ
param pāraṃ

tārayasīti |

namaḥ paramarṣibhyō namaḥ paramarṣibhyaḥ ||
{śiṣya - (karttavya-gurupūjā) praśnōpaniṣad/14/8}

The disciples while worshipping their Guru said, "You alone are our father who is helping us to get over our ignorance. We bow before you who are such a realized soul. Let our greeting be accepted by the best sages!"

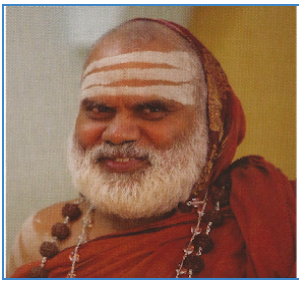
The importance of Character

कुलीनमकुलीनं वा, वीरं पुरुषमानिनम् ।
चरित्रमेव व्याख्याति, शुचिं वा यदि वाऽशुचिम् ॥
संस्कार-संस्कृति (चरित्र का महत्त्व) वा.रामा./२/१०९/४
kulīnamakulīnaṃ vā, vīraṃ puruṣamāninam |
caritramēva vyākhyāti, śuciṃ vā yadi vāśucim ||
{sanskāra-sanskṛti (caritra kā mahattva) vā.rāmā./2/109/4}

The character of an individual indicates his lineage, bravery or his piety.

The importance of Character

कुलिनस्य च या निन्दा वधो वामित्रकर्शन ।
महागुणो वधो राजन्, न तु निन्दा कुजीविका ॥

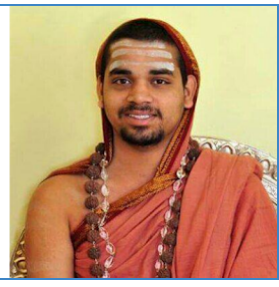


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महाभा./उद्योग./७३/२४

kulinasya ca yā nindā vadhō
vāmitrakarśana |
mahāguṇō vadhō rājan, na tu nindā
kujīvikā ||

{mahābhā./udyōga./73/24}

Sri Kṛṣṇa is saying, "O the destroyer of enemies, Yudhiṣṭhira! For a pedigreed individual, death is preferable to ill-fame, because while death gives only a momentary pain but bad name is a perennial torture."

Student (Duty)

अकामतः स्वयमिन्द्रियस्पर्शन वीर्यस्खलनं ।
विहाय वीर्यं शरीरे संरक्ष्योर्ध्वरेताः सततं भव ॥
शिष्य (कर्तव्य) गोभिला/३/१

akāmataḥ svayamindriyasparśana
vīryaskhalanaṃ |
vihāya vīryaṃ śarīrē sanrakṣyōrdhvarētāḥ
satataṃ bhava ||

{śiṣya (karttavya) gōbhila/3/1}

O dear pupil! Do not unnecessarily touch your genital and never masturbate. Instead, through prāṇāyāma, let your semen reach to the brain and be urdhvaretā.

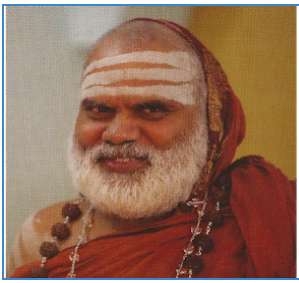


Desirable (fame)

अकीर्त्या तप्यते चेतश्चेतस्तापोऽसुभास्रवः ।
तत्तत्प्रसादाय सदा, श्रेयसे कीर्तिमर्जयेत् ॥
प्रशंसनीय (कीर्ति) धर्मामृत/११/८३

akīrtyā tapyatē cētaścētastāpōḥsubhāsravaḥ |
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.



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Pooja Vidhānam.

In our sanatana dharma, daily puja is considered as the simplest way to convey our needs to the supreme almighty for bestowing us with this life and fulfilling all our wishes based on our Karmas. It is a humble way to ferry our gratitude to the lord and the tradition past ages. From the time of Rishis, Daily Puja has gained its importance both as a spiritual practice and Aaradhana. This sacred activity performed during the morning is the best way to start a day and it connotes the popular Sanskrit saying, "Sarve Janah Sukhino Bhavanthu" meaning wishing good for all.



Performing Puja is not confined to your age, gender or social status. The only thing that matters is a sheer dedication and pure bhakti. Most of us perform Daily Puja but somewhere we'll be unsure about the procedure of worshipping the God in a right way. Let us know how to perform Puja at Home in a systematic and simple manner to seek the utmost satisfaction.

What is Daily Puja or Nitya Puja?

Puja in Sanskrit meant to adore or worship and the

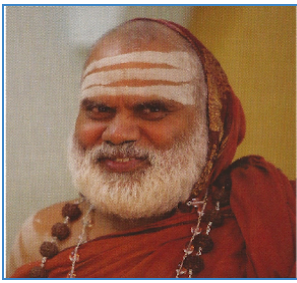
puja performed every day is called as Nitya puja or Daily Puja. It is a subtle act to show our gratitude to the Bhagwan for blessing us with this human life and love.

Why Daily Puja is performed in the morning?

Mornings are said to be auspicious to perform Puja and any sacred activity performed during these hours are more fruitful. Puja demands calm and peaceful mind and no time are as calm as morning after a long rest at night. Vedas says, Godly bodies will be more receptive to prayers during morning and inspires us to be in a meditative state.

Preparing yourself for Daily Puja

It is very important for you to prepare your body and mind before starting Puja. A day before, keep your clothes ready separately for Puja soaked and dried. Wear only these clothes while

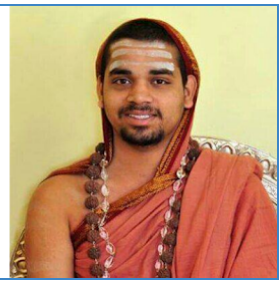


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

performing Puja. As you follow a certain dress code for your office and party, Puja comes to dress code like dhoti and shawl for male and traditional sarees for female. These followed will invoke noble thoughts during Puja

Performing Daily Puja or Worship

Usually, every home will have a separate place to perform Puja or you can choose a place where there is less distraction.

1. Sit on a piece of cloth or mat facing North or East.
2. First, you'll clean the place and idols by sprinkling few drops of water. Use a separate cloth to wipe the idols and later on, apply Kumkum to idols.
3. Light the lamps and ensure that you are placing two deepams on either side of the mandapam one facing east (towards sun) or another facing North (for a god).
4. After lighting the lamps, you'll begin with Ganesha stotram followed by Guru Stuti because Vedas give more importance to Guru than the God.
5. Then, you'll start chanting shlokas and hymns in praise of your God as Stotram. As per your time and convenience, you can read and recite as many shlokas you want according to your family traditions.
6. After worshiping with shlokas, you will decorate the God with flowers and offer incense sticks followed by Naivedyam
7. Finally, you'll end Puja by lighting camphor and performing aarti.
8. Those doing SandhyaVandanam will start Daily Puja with Achamana and Gayatri Mantra.

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