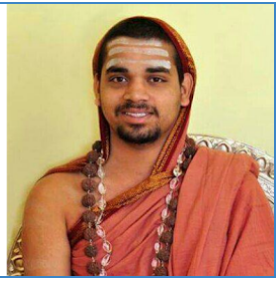


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Prārthanā

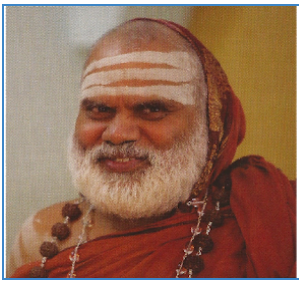


Surya Deva

महि ज्योतिर्बिभ्रतं त्वा विचक्षण भास्वन्तं चक्षुषे चक्षुषे मयः ।
आरोगन्तं बृहतः पाजसस्परि वयं जीवाः प्रति पश्येम सूर्य ॥
mahi jyōtirbibhratam tvā vicakṣaṇa bhāsvantam cakṣuṣē cakṣuṣē mayāḥ ।
ārōgantam bṛhataḥ pājasaspari vayam jīvāḥ prati paśyēma sūrya ॥

Witness to everything, a great ball of fire, effulgent, pleasing to every eye, you rise from the broad expanse of the ocean, oh, Suryadeva! Grant us long lives so that we may worship you forever!

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

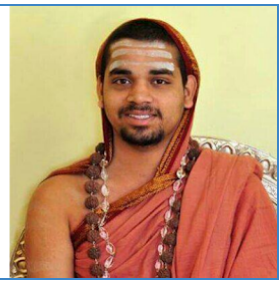


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Acharya Sandesham = 1

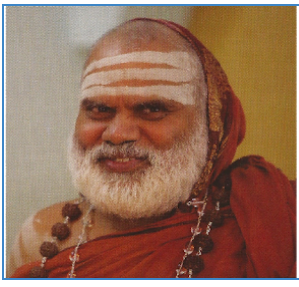
The Jagadguru said that Dharma has to be adhered whether one is learned, wealthy, powerful. The greatness of Dharma can be felt when one realizes that the Lord Himself descends to protect when it is on the decline. Even in a company, the Chairman intervenes to address an issue only if it is not addressable by everyone else under him. The issue has to be important enough for the Chairman to intervene. So too is the case with Dharma. When Dharma



is under threat, the Lord Himself intervenes and protects it. Such is the greatness of Dharma.

People have the time to watch TV, read the news and waste time in idle talk but excuse themselves from performing Vedic Karmas. Sri Adi Shankaracharya has instructed – वेदो नित्यमधीयतां तदुतिं कर्म स्वनुष्ठीयतां तेनेशस्य विधीयतामपचितिः – Study the Vedas daily. Perform the Karmas enjoined in the Vedas with faith. And by such performance, worship the Lord.

How could the performance of Vedic Karmas constitute worshipping the Lord? The Lord Himself has said, “श्रुतिस्मृती ममैवाज्ञे” – The Shruti (Vedas) and Smritis (Dharma Shastras) are



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My commands. Hence if one says one worships the Lord but never adheres to His commands, can He be said to worship the Lord? The Jagadguru expressed joy at being in Coimbatore and recounted the words of His Paramguru who had given an intrepreation for why the city was named so – that Coimbatore was once home to many Astikas who were engaged in spiritual inquiry asking themselves “कोऽयमात्मा?” -Who is this Atman? – and it is because people here constantly reflected on this question, that Coimbatore got its name.

(2012 Vijaya Yatra : Coimbatore)

Source : www.vijayayatra.sringeri.net

Acharya Sandesham = 2

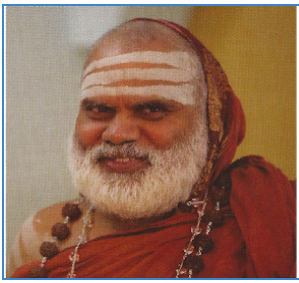
The Jagadguru then spoke about the importance of human birth – जन्तूनां नरजन्म दुर्लभं – all our limbs and senses are suitable for adhering to Dharma and for worshipping the Lord.

शुभैः प्राप्नोति देवत्वं निषिद्धैर्नारकीं तनुम् ।



उभाभ्यां पुण्यपापाभ्यां मानुष्यं लभतेऽवशः ॥

A heavenly body of a Devata is obtained if a lot of Punya Karma has been done. A lowly body of an animal is obtained if many sins have been committed. If both Punya and Paapa Karma have been done, one gets the body of a human.

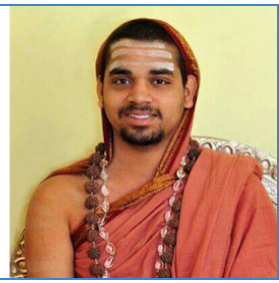


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Hence one must realize in this human birth that the suffering one faces is due to his past Adharma and the joy obtained is due to the Dharma adhered to in the past lives. Consequently, one must shun Adharma and practise Dharma now.

Only the Lord decides what constitutes Dharma. But the Lord does not appear before everyone and instructs what is Dharma and what is not? It is the Veda that is the command of the Lord. That is why it is said "वेदोऽखिलो धर्ममूलम्"

The Jagadguru ended the Bhashanam saying that Palakkad has been visited by the Acharyas of the Peetham and expressed happiness at being in Palakkad after a gap of 21 years.

(2012 vijaya Yatra :Palakkad)

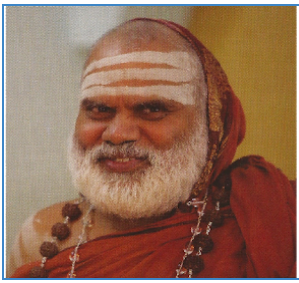
Source : www.vijayayatra.sringeri.net

Acharya Sandesham = 3

In His Anugraha Bhashanam, the Jagadguru said the feats of Sri Krishna such as the lifting of the Govardhana mountain for a week on his little finger, were indicative of His divinity. Similarly it is evident that Sri Adi Shankaracharya was an incarnation of the Lord as His life was



filled with immense achievements.

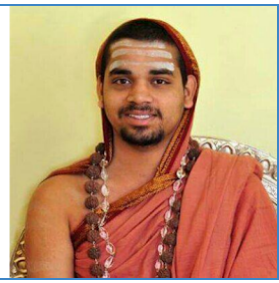


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His mission was to spread the message contained in the Shastras and make people realize what one's objective in life has to be. Even 12 centuries after His incarnation, our reverence and devotion towards Him remains undimmed. People around the world who have taken an interest in Indian philosophical thought have analyzed and realized that the philosophical exposition of Sri Adi Shankaracharya stands supreme.

The Jagadguru pointed out that the parents obtained Sri Adi Shankara as a son by devotedly worshipping Vrishachaleshwara in Thrissur.

The essence of Sri Adi Shankaracharya's teachings is that one has to feel it is a great fortune to have taken birth as a human. Any one would think well when he gets a precious thing. Hence once should adhere to Dharma, shun Adharma, be devoted to God, shun anger, hurt none and cultivate compassion.

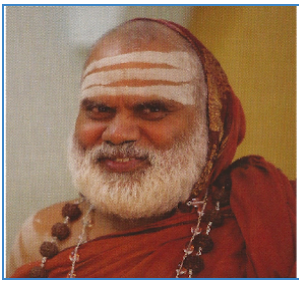
The Jagadguru also quoted the Lord's statement in the Gita – "He who hates none" – अद्वेष्टा सर्वभूतानाम् – is dear to the Lord. One has to understand love can help you achieve what anger and hate cannot.

One must not expect anything in return for the help one renders. Can anyone imagine the difficulty Sri Adi Shankaracharya would have had, when He travelled around the nation thrice on foot? He did it only for the good of others. Did He expect anything in return?

(2012 Vijaya Yatra : Thrissur)

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

1. There is certain compulsion in other religions to pursue disciplined worship, such as mandatory prayer times and visit to places of worship. Why there is no such prescriptions in the Hindu system?

Sanatana Dharma prescribes a number of ways of disciplined worship. Vedas and scriptures based on Vedas do talk about a systematic life-style involving the pancha maha yajna - the five-fold worship (Worship of God, parents, human beings, Rishis and the ecosystem around us)



to be done everyday.

We have to understand the strong philosophical background of Sanatana Dharma - which tells that everything is sacred, each and every fraction of a second is sacred.

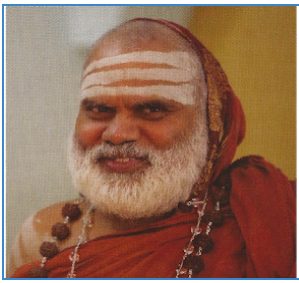
God is both the maker and material cause of this universe. God has become this Universe. So everything in this

creation, (including time and space) is an altar of worship.

It is because of this fact, that there is no one particular way of worship.

Sanatana Dharma is like a huge university offering hundreds of courses at the same time. Based on our family tradition, taste and faith, we have to follow certain disciplined worship.

2. We come across in the stories from puranas conflicting descriptions of some deity or other being superior to one another. Why this is so and how to reconcile?

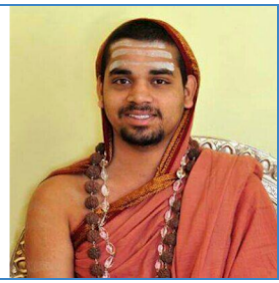


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Names and forms are many, God is one. The very same water gets various names like wave, ocean, ice etc., Sweets made up of the same flour may have different forms, but sweetness is one. Various names and forms are prescribed for one God, so that people of different levels of maturity can hold on to a particular name and form at the initial level. At the same time, it is very important to understand that God is one.

Puranas do talk about the supremacy of a particular deity. To glorify a particular deity, all other deities are mentioned as inferior to that. Thus in Siva Puranam, Siva is superior and Vishnu, Brahma etc., are all inferior to Siva. In Vishnu Puranam, Vishnu is the most important deity and all other deities are subordinates to him.

We can understand the above situation in terms of Karana Brahman and Karya Brahman. Brahman or the Ultimate Reality is free from all kinds of attributes, including names and forms. According to Advaita Vedanta, even Isvara is superimposed on Brahman. In every specific purana, a particular main deity is chosen as the Karana Brahman and all other deities are said to be products born out this main deity, thus they are known as Karya Brahman.

This keeps on changing, thus Siva is the Karana Brahman in Siva Puranam, but Karya Brahman in Vishnu Puranam and so on. If one can assimilate the intention of the Puranas to glorify a particular deity, this can easily be understood.

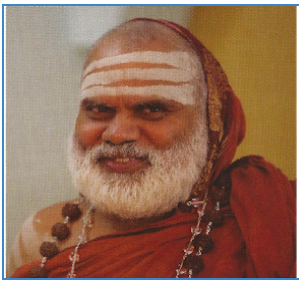
3. Are there Svarga, Naraka or Vaikuntha? How real are they?

Svarga, Naraka and Vaikuntha are very much there. Though we do not see them with our physical eyes, Vedas do talk about them. Vedas - the primary scriptures are the source of knowledge, pramaanam for us, with respect to factors which are not recognized by our sense organs. Vedas are considered as the sixth sense organ, through which we get the knowledge of Atma, Brahman, punyam, papam, svarga and naraka etc.,

A person of good deeds, after this life reaches svarga, which is a place with better comforts than this world. Similarly, bad actions lead a person to naraka where he has to suffer as a result of his wrong actions. But one cannot be in svarga or naraka eternally.

Once the currency of punyam is consumed, one has to come back to this world. (Ksheene punye martya lokam visanti) says Krishna in the Gita. It is like going to U.S. for a short time and being there till your Visa permits. Vaikunta, Kailasa are talked about in the Puranas as abodes of Lord Vishnu and Lord Siva.

The word Vaikunta literally means a linear, straight mind without any angularities of likes and dislikes. Such a calm mind is the abode of Lord Vishnu. According to Advaita Vedanta, Svarka, Naraka and Vaikunta are all real in the relative angle. However, from the absolute angle, Brahman or God alone is real and everything else is unreal, including Svarka, Naraka and Vaikunta.



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Learn Sanskrit

Miscellaneous Combinations of sibilants

श् श शा शि शी शु शू शृ शे शै शो शौ शं शः
ś śa śā śi śī śu śū śṛ śē śai śō śau śam śa:

ष् ष षा षि षी षु षू षृ षे षै षो शौ षं षः
ṣ ṣa ṣā ṣi ṣī ṣu ṣū ṣṛ ṣē ṣai ṣō ṣau ṣam ṣa:

स् स सा सि सी सु सू सृ से सै सो सौ सं सः
s sa sā si sī su sū sṛ sē sai sō sau sam sa:

Miscellaneous Combinations of Aspirate

ह ह हा हि ही हु हू हृ हे है हो हौ हं हः
h ha hā hi hī hu hū hṛ hē hai hō hau ham ha:

ळ ळ ला लि ली लु लू लृ ले लै लो लौ लं लः
ḷ ḷa ḷā ḷi ḷī ḷu ḷū ḷṛ ḷē ḷai ḷō ḷau ḷam ḷaḥ

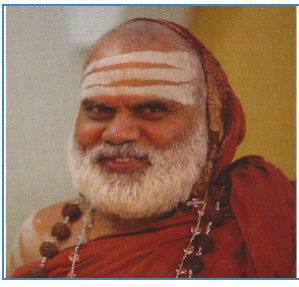
Miscellaneous Combinations of Miscellaneous.

क्ष क्षा क्षि क्षी क्षु क्षू क्षृ क्षे क्षै क्षो क्षौ क्षं क्षः
kṣ kṣa kṣā kṣi kṣī kṣu kṣū kṣṛ kṣē kṣai kṣō kṣau kṣam kṣa:

ज्ञ ज्ञा ज्ञि ज्ञी ज्ञु ज्ञू ज्ञृ ज्ञे ज्ञै ज्ञो ज्ञौ ज्ञं ज्ञः
jñ jña jñā jñi jñī jñu jñū jñṛ jñē jñai jñō jñau jñam jña:

Note:- When र् and ऋ occur together, they are presented separately. As they are, as in the word निर्ऋति. But when ऋ is joined with प् or क् they appear as single like पृ and कृ respectively.

The time interval for pronouncing a letter is called Matra. Short forms of letters eg अ, इ require one matra. Long forms like आ, ई requires two matra. Letter combinations with र् and ऋ are generally assigned two mantras since it takes more time to pronounce the combination than when they are used separately. However in slokas or in poetic form they are assigned one mantra to satisfy metric purposes.



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सुभाषितानि subhāṣitāni

Education : Penance as an instrument.



हे हेमकार परदुःखविचारमूढ,
किं मां मुहुः क्षिपसि
वारशतानि वहनौ ।
संदीप्यते मयि तु
सुप्रगुणातिरेको
लाभः परं त्व मुखे खलु
भस्मपातः ॥

{शिक्षा (साधन - तपस्या)
अज्ञात}

hē hēmakāra
paradu:khavicāramūḍha,
kim mām muhuḥ kṣipasi
vāraśatāni vahnau |
sandīpyatē mayi tu
supraguṇātirēkō
lābhaḥ param tva mukhē
khalu bhasmapātaḥ ||

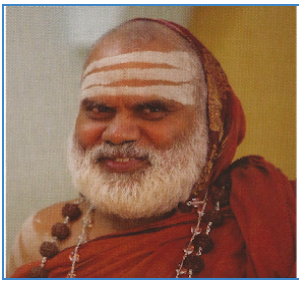
{śikṣā (sādhana - tapasyā) ajñāta}

O goldsmith, overlooking the pain of others, you put me again and again into the fire, but due to this I possess more qualities, while your face is covered with ashes due to blowing again and again. It means that penance makes the student meritorious in many ways.

Culture : Reality of soul

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतौ, नायं हन्ति न हन्यते ॥
{संस्कार-संस्कृति (आत्मा कि अमरता) कठोपनिषद्/दूसरि वल्ली}
hantā cēnman'yatē hantum hataścēnman'yatē hatam |
ubhau tau na vijānītō, nāyam hanti na han'yatē ||
{sanrskāra-sanskṛti (ātmā ki amaratā) kaṭhōpaniṣad/dūsari vallī}

If a killer thinks that soul may be killed and if the dying person thinks that the soul is killed, then both of them not know the reality, because this soul neither can kill nor can be killed.



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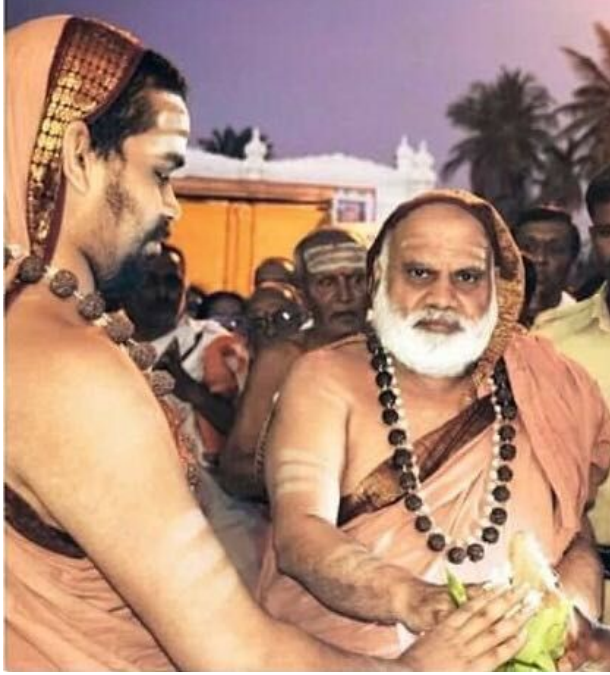
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Tradition : Control on greed.



रूपादीन् विषयान् निरूप्य
 करणौर्धैरात्मलाभस्त्वया,
 लब्धस्तेष्वपि चक्षुरादिषु हताः
 स्वार्थावबोधक्रियाः ।
 अङ्गानि प्रसभं त्यजन्ति पटुतामाज्ञाविधेयानि
 मे,
 न्यस्तं मूर्ध्नि पदं तवैव जरया, तृष्णे मुधा
 माद्यसि ॥
 {संस्कार - संस्कृति (तृष्णा पर नियंत्रण)
 मुद्राराक्षस/३/१}
 rūpādīn viṣayān nirūpya
 karaṇauryairātmalābhastvayā,
 labdhastēṣvapi cakṣurādiṣu hatāḥ
 svārthāvabōdhakriyāḥ |
 aṅgāni prasabham tyajanti
 paṭutāmājñāvidhēyāni mē,
 n'yastam mūrdhni padam tavaiva jarayā,
 tṛṣṇē mudhā mādyasi ||

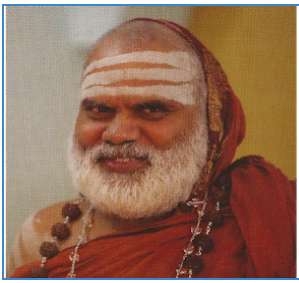
{sanskāra - sanskr̥ti (tṛṣṇā para niyantraṇa) mudrārākṣasa/3/1}

A Kañcukī tells about his advancing age thus, "O Desire! The senses that helped me to enjoy earthly pleasures have lost their powers. For instance, the eyes are no longer the same and do not see as clearly as they did before. Time was when my senses obeyed my commands. Now their efficiency is automatically decreasing. The old age has put its feel on your (of desire) head. Therefore, Hey Desire! What for is you raising your head? Be calm now.

Foresake : Bitter language.

न तथा रिपुर्न शस्त्रं नाग्निर्न विषं न दारुणो व्यधिः ।
 परितापयति च पुरुषं यथा कटुकभाषिणी वाणी ॥
 {त्याज्य (कटुवाणी) नीतिद्विषष्टिका/१३}
 na tathā ripurna śastram nāgnirna viṣam na dāruṇo vyadhiḥ |
 paritāpayati ca puruṣam yathā kaṭukabhāṣiṇī vāṇī ||
 {tyājya (kaṭuvāṇī) nītidviṣaṣṭikā/13}

Nothing gives greater pain to a person than a foul language, not even an enemy, arms, poison or even a serious disease.



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Pooja Vidhānam.

How to perform Puja Vidhi ?

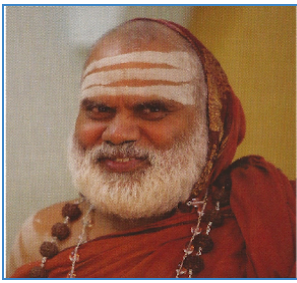
The basis of sagun (Materialised) upasana as per Hindu Dharma is the puja vidhi (Ritualistic worship) of Deities. 'Who has the time for puja in busy daily life?' This is the type of negative outlook many people have. Today, what we see around is that in the name of puja, people just pour water quickly over an Idol, apply tilak of gandha (Sandalwood paste), offer some flowers and wave an incense stick. However, can this hurried act be ever called puja of



God, the one who takes complete care of our sustenance? Why should God shower His grace upon us? If we honour God by performing His puja in an appropriate manner, just as the respectful way in which we treat a guest, then God will be pleased with us and shower His abundant grace upon us. Hence, the scriptures have taught us to abide by Dharma

(Righteousness) in a ritualistic and bhāv (Spiritual emotion) enriched manner by teaching us to worship God in sixteen sequential steps, such as invoking God, offering Him a seat, offering Him water to wash His Holy feet etc. Performing puja in this manner is known as Shodashopachara puja, that is, puja performed using sixteen specific substances. Out of these sixteen upacharas (Specific steps in ritual); the five upacharas, namely, Applying gandha, Offering flowers, Waving dhoop (Frankincense), Arati and Offering Naivedya form the Panchopachar puja. If it is not possible to perform Shodashopachara puja, then one can perform Panchopachar puja.

We get the benefit of sankalpa-shakti (Energy of resolve) of our Omniscient Sages only if we perform puja vidhi as advised by our scriptures. While performing puja as mentioned in the scriptures, utmost devotion and bhav are equally important. If there is a lack of love and

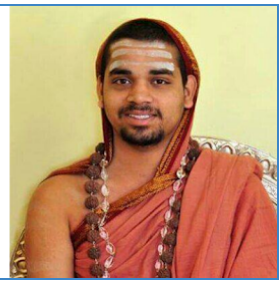


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devotion for God while performing puja vidhi, then it does not reach Him; for, God yearns for bhav.

Offering the upachars that have been performed strictly as per the science mentioned in the Scriptures and with an antahkaran full of faith unto the Deity, is termed puja of a Deity. Only then it is as per the expectations of the Deity, and can be called 'puja' in the true sense.

1. Creation of Puja vidhi



A. The acts pertaining to rituals of puja were created with the help of the iccha-shakti (Energy of will) in the universe: Acts associated with karmakanda such as puja, offering Naivedyam etc. are associated with the iccha-shakti in the universe. Depending on the bhav (Spiritual emotion) of the individual while performing these acts, through the specific act, the individual receives the waves associated with ichha-shakti of the respective Deity.

B. Hindu Dharma is based on sagun (materialised) upasana: Fundamentally, Hindu Dharma is based on karmakanda, meaning, on sagun. The first part of the Shodashopachara puja (Upachar 1 to 8) is the upwards illusory progress of the individual from the Kundalini (Spiritual energy), with the objective of attaining the nirgun (Non-materialised). The concluding part of the puja (Upachar 9 to 16) is the actual progress towards the nirgun through advait (Non-duality) for the purpose of completing the task.

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