

# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Prārthanā

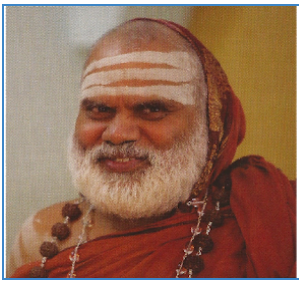


## Surya Deva

यस्य ते विश्वा भुवनानि केतुना प्र चेरते नि च विशन्ति अक्तुभिः ।  
अनागास्त्वेन हरिकेश सुर्योहमहम नो वस्यसावस्यसोदिहि ॥

yasya tē viśvā bhuvanāni kētunā pra cēratē ni ca viśanti aktubih |  
anāgāstvēna harikēśa suryōhmahma nō vasyasāvasyasōdihī ||

Your rays are pure gold in hue. You absorb vast expanses of water. Is it not due to your finest blessings that the entire Universe is set in motion and set to rest? Being so, please shower on us every day, the most blemishless and purest of riches. (Rig Veda Surya Suktam; 10.37.9)

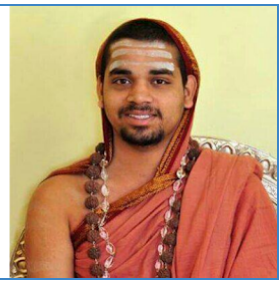


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### Acharya Sandesham : 1

One must be amazed at the fact that the Sri Adi Shankaracharya (who incarnated to rejuvenate Sanatana Dharma) 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

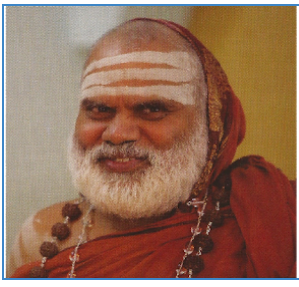


mastered the Vedas at that young age. By the age of twelve, He had mastered the Shastras.

(Jagadguru  
Śankaracārya His  
Holiness  
Mahāsannidhānam Śrī  
Śrī Śrī Bhārati Tīrtha  
Mahāswāmiji @ Salem,  
Chinmaya Mission in  
March 7, 2012 Vijaya  
Yatra)

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 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



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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 Nishkaamyā Karma destroys the impurities of the mind and makes one fit for understanding Vedānta. 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) and asked everyone to chant the names of God.

### Acharya Sandesham : 2

We regard people related to us or our friends as those who will help us in times of difficulty. But the Shāstras opine that a person's true friend is none but himself – "आत्मैव ह्यात्मनो बन्धुः". The Shāstras 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 Shāstras 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 ॥

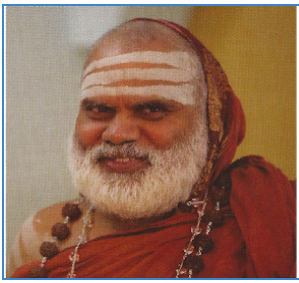
Lord Rama was Dharma personified – रामो विग्रहवान् धर्मः. The Lord needs nothing. He is ever fulfilled and bliss-personified. Then why must even the Lord adhere to Dharma? It is only to show others the importance of Dharma that the Lord in His incarnations

such as Sri Rama adhered to Dharma. That is why the Pattābhisheka Sarga of Yuddha Kaanda of Valmiki Rāmāyanam describes that everyone had the name of Rama on their lips –

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Namakkal in March 10th 2012 Vijaya Yatra)

रामो रामो राम इति प्रजानामभवत्कथा । रामभूतं जगदभूत् रामे राज्यं प्रशासति ॥

Source : [www.vijayayatra.sringeri.net](http://www.vijayayatra.sringeri.net)

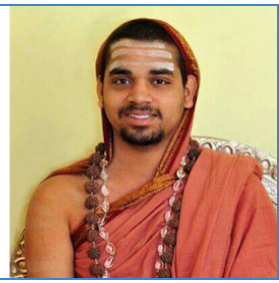


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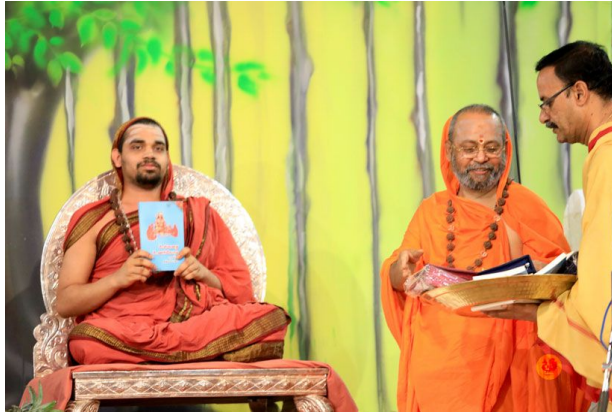
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### The Path of Dharma Śāstra

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.

#### Namaskaram Swamiji, Why do we worship the Rivers?

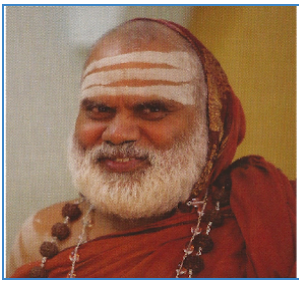


Answer: Water is one of the five major elements. Without water life is not possible on earth. According to the Upanishads, water is born out of fire, and is thus a great purifier like fire. A river happens to be the ultimate water source for living beings. Great civilizations flourished on the banks of rivers. Hinduism does not believe in the plurality of God. We don't even say that there is one God, but we say that "There is only God". God alone manifests as the entire universe

Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati

Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram @ Vedapuri, Theni on April 15 - 17,2017 (Vijaya Yatra)

and appears as all the living and non-living things. This is the vision of the Vedic Rishis. Everything in the creation deserves our worship. That is why we worship the mountains, rivers, trees, ocean and every other thing in the world. It is the tradition of the Hindus to worship everything as God. Hinduism or Sanatana Dharma has given a beautiful culture which expresses utmost gratitude to the entire ecosystem. Thus, we worship the rivers as God, as part of the creation and express our gratitude towards it. Every morning, before taking a bath, a devout Hindu chants the following sloka gange cha yamune caiva godhavari sarasvati narmade sindhu kaveri jalesmin sannidhim kuru "O waters of the rivers Ganga, Yamuna, Godhavari, Sarasvati, Narmada, Sindhu and Kaveri - please be present in this water." Every river is considered to be very sacred. A dip in the holy river is capable of removing our sins - this is the sraddha (strong faith) of a Hindu. By this way, one can ward off his/her feeling of guilt and attain purity. The source, the entire path and the confluence of the river with other rivers and finally the sea are all considered as sacred spots. Doing rituals for our departed ancestors on the banks of the river is part of our tradition. Vedas warn the human beings, not to spit in the river or pollute the river by excretion. Rivers are our mothers, they are incarnations of the Lord. They are always to be worshipped with devotion.

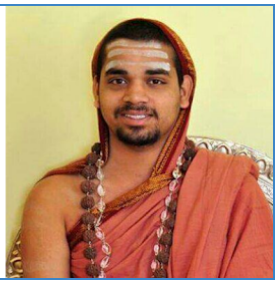


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### Learn Sanskrit

#### Simple Pronouns

#### सर्वनाम (sarvanaama)

Person	Gender	Singular	Dual	Plural
First	All	अहम् (aham)	आवाम्(aavam)	वयम् (vayam)
Second	All	त्वम् (tvam)	युवाम्(yuvaam)	यूयम् (yuyam)
Third	Masculine	सः (saha)	तौ (tou)	ते (te)
Third	Feminine	सा (saa)	ते (te)	ताः (taaha)
Third	Neuter	तत् (tat)	ते (te)	तानि (taani)

#### Verb

Verb changes with the form of the subject. In Sanskrit, the root form of a verb is called dhatu. For example the root for the verb read is path (पठ्). The dhatu (धातु) then takes different forms based on the number, tenses and the person form the subject in a sentence. But not takes different forms in gender.

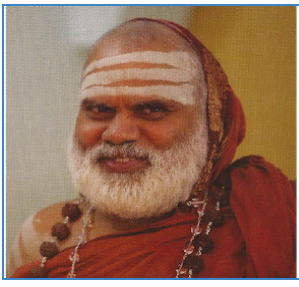
Let us see how 'path' dhatu (पठ् धातु) takes different forms in some cases. Let's say you want to ask, who is reading referring a girl (feminine). Then you say 'kaa pathati? (का पठति?). Here kaa (का) means who in a feminine form. The verb path (पठ्) becomes (पठति)

If you want to ask the same question in a masculine form that would be 'kaha pathati (कः पठति)'. Here 'kaha' (कः) means who in a masculine form. But notice that the verb pathati (पठति)remains the same.

When you say, you read, that would be 'tvam pathasi (त्वं पठसि)' Here 'tavam (त्वं) means You. Please note that the verb path becomes pathasi (पठसि)'.

When you say, I read, that would be 'aham pathaami(अहं पठामि). Here aham (अहं) means I. And path dhatu (पठ् धातु) takes the form of pathaami (पठामि)

(Will Continue....)



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### सुभाषितानि subhāṣitāni

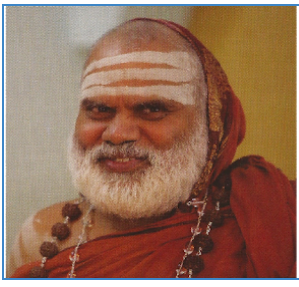
Tradition (Trapping in adversities)

दुःखानि हि महात्मानः प्राप्नुवन्ति युधिष्ठिर ।  
देवैरपि हि दुःखानि प्राप्तानि जगतीपते ॥  
(संस्कार-संस्कृति {दुःख की प्राप्ति} महाभा./उद्योगपर्व/९/५३)  
duḥkhāni hi mahātmānaḥ prāpnuvanti yudhiṣṭhir |  
dēvairapi hi duḥkhāni prāptāni jagatīpatē ||  
(sanskāra-sanskṛti {du:kha kī prāpti} mahābhā./udyōgaparva/9/53)

O King Yudhishthira! Sorrows have to be borne even by the most saintly too. Even Lord Indra had to bear them. (Therefore, be ready to bear sorrows).



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji@ Hebbasuru (2017, Vijaya Yatra)



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### Tradition

दुःखैर्न तत्येन्न सुखैः प्रहृष्येत्, समेन वर्तेत सदैव धीरः ।  
दिष्टं बलीय इति मन्यमानो, न संज्वरेन्नापि हृष्येत् कदाचित् ॥  
(संस्कार-संस्कृति {समरूपता} महाभा./आदिपर्व/८९/०)

duḥkhairna tatyēna sukhaiḥ prahr̥ṣyēt, samēna vartēta sadaiva dhīrah |  
diṣṭaṃ baliya iti man'yamānō, na san̄jvarēnnāpi hr̥ṣyēt kadācit ||  
(sanskāra-sanskṛti {samarūpatā} mahābhā./ādiparva/89/0)

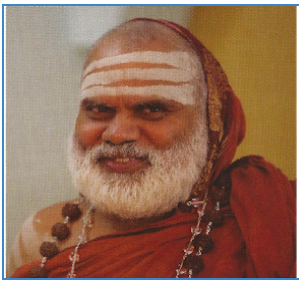
It is the duty of a patient one not to get overly disturbed at the downturn of his fortune or be overjoyed in times of happiness. Instead, it is preferable to retain equanimity during both periods of time. Taking this to be of the cycle of one's Destiny., composure is advisable on all occasions.



(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Viduśekhara Bhārati Mahāswāmiji @ Rajapalayam :April 4-14 @ 2107 Vijaya Yatra)

### Education (Adoption of courage)

दुरधिगमः परभागो यावत् पुरुषेण साहसं न कृतम् ।  
जयति तुलामधिरूढो भास्वानिह जलदपटलानि ॥  
(शिक्षा {साजनीति-साहस} पञ्चतं./अपरीक्षितका./३२)



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duradhigamaḥ parabhāgō yāvat puruṣēṇa sāhasaṃ na kṛtam |  
jayati tulāmadhirūḍhō bhāsvāniha jaladapaṭalāni ||  
(śikṣā {sājanīti-sāhasa} pañcataṃ./aparīkṣitakā./32)

It is impossible to take away anything from one's enemy unless one takes courage. Only when the sun shines bright during noon then it is able to disperse the clouds.



### Friendship (Good friend)

दुर्लभो वै सुहृच्छ्रोता, दुर्लभश्च हितः सुहृत् ।  
तिष्ठते हि सुहृद् यत्र, न बन्धुस्तत्र तिष्ठते

॥

(मित्रता {उत्तम मित्र}

महाभा./उद्योग./१०६/५)

durlabhō vai suhṛcchrōtā,  
durlabhaśca hitaḥ suhṛt |  
tiṣṭhatē hi suhṛd yatra, na  
bandhustatra tiṣṭhatē ||

(mitratā {uttama mitra}

mahābhā./udyōga./106/5)

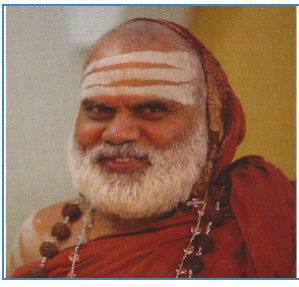
One who listens to the outpouring of one's heart is difficult to be availed such friend. One who thinks of the welfare of his friend is got with difficulty. If one does come across such a friend then he is likely to be under such circumstances in which even the closest of one's relatives would hesitate to get involved.

(Jagadguru Śankarācārya His Holiness  
Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati

Mahāswāmiji @ Kalady :June 18-24, 2017 Vijaya Yatra)

### Tradition (Good conduct)

दृष्टं किमपि लोकेऽस्मिन्, न निर्दोषं नापि निर्गुणम् ।  
आवृणुध्वमतो दोषान्, विकृणुध्वं गुणान् बुधाः ॥  
(संस्कार-संस्कृति {सदाचरण} सुभाषितरत्न-भाण्डागारम्)  
drṣṭaṃ kimapi lōkē'smin, na nirdōṣaṃ nāpi nirguṇam |  
āvṛṇudhvamatō dōṣān, vikṛṇudhvaṃ guṇān budhāḥ ||



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(sanskāra-sanskṛti {sadācaraṇa} subhāṣitaratna-bhāṇḍāgāram)

There is nothing in the world that is either fully fault-free or totally devoid of qualities. Therefore, hide faults and admire qualities.



(Jagadguru  
Śankarācārya His  
Holiness  
Mahāsannidhānam Śrī  
Śrī Śrī Bhārati Tīrtha  
Mahāsāmiji @  
Rajapalayam :April 4-14,  
2017 Vijaya Yatra)  
**Condemnable**  
(Unfit to say a good  
saying)

सकृदुक्तं न गृह्णाति,  
स्वयं वा न करोति यः

।  
यस्य सम्पुटिका  
नास्ति, कृतस्तस्य  
सुभाषितम् ॥  
(निन्दनीय{सुभाषित

कहने के अयोज्य} पञ्चतं./मित्रसं./१६३)

sakṛduktam na grhṇāti, svayaṃ vā na karōti yaḥ |  
yasya sampuṭikā nāsti, kr.tastasya subhāṣitam ||

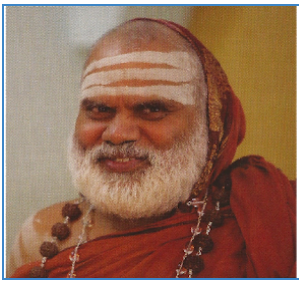
(nindaniya{subhāṣita kahanē kē ayōjya} pañcatam./mitrasam./163)

One who is unable to repeat a spoken sentence or else is incapable of constructing a beautiful sentence himself, how can he have the ability to comprehend or speak a single good sentence?

**Tradition (Service of parents)**

सगृही स मुनिः साधुः, स च योगी स धार्मिकः ।  
पितृशुश्रूषको नित्यं जन्तुः साधारणश्च यः ॥  
(संस्कार-संस्कृति {पितृ-सेवा} शुकसप्ततिः/पृष्ठ २)  
sagrḥī sa muniḥ sādhuḥ, sa ca yōgī sa dhārmikah |  
pitṛśuśrūṣakō nityam jantuḥ sādharmaśca yaḥ ||  
(sanskāra-sanrakṛti {pitṛ-sēvā} śukasaptati:/pṛṣṭha 2)

Even if someone is ordinary, but looks after his parents daily, despite being a householder he becomes entitled to being addressed as Muni, Saadhu, Yogi or by some such religious term.

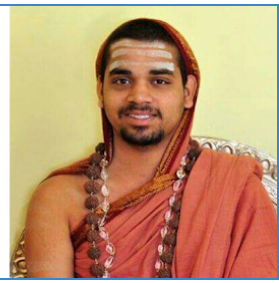


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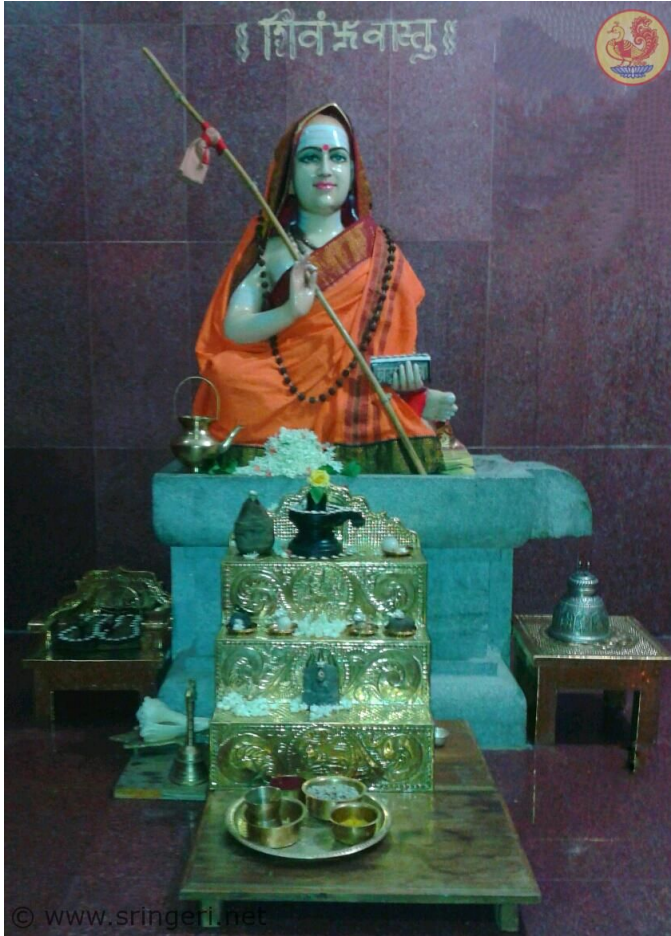


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### Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

From this Shankara Jayanti Special, we are going to present a new article, "Golden Sayings of Jagadguru Śrī Ādi Śankarācharya", the collections from the works of Śrī Ādi Śankarācharya.



The world appears to be real as long as non-dual Brahman, which is the basis of all, is not known. It is like the illusion of silver in an oyster-shell.

(Atmabodha (Self-Knowledge) : 7)

A treasure buried underground requires (in order to be obtained and possessed) the words of a reliable person, digging, removal of the slab covering it and actual assumption of possession. Merely calling out to it making sounds does not bring it out.

(Vivekacūḍāmaṇi : 67)

Abandonment of desires at all times called Shama and restraint of the external functions of the organs is called Dama.

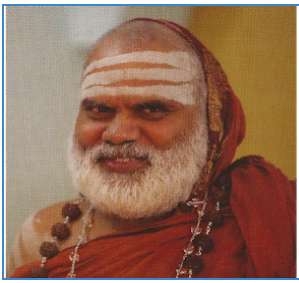
(Aparokṣānubhūti (Self-Realization) : 6)

Truth or untruth, by itself, without being practised by man, can have neither victory nor defeat.

(Commentary on Māṇḍūkyaopaniṣad : 3.1.6)

The Self, which is actionless, attributeless, devoid of sattva and other qualities and unchanging, superimposes on Itself the qualities that do not belong to It and thinks, 'I am the agent, the enjoyer, happy, sorrowful, lean, stout, a human being, the son of such a one, the grandson of that one'.

(Commentary on Śvetāśvataropaniṣad :6.12)



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### Pooja Vidhānam.

#### 8. How to perform Puja vidhi at the level of Karmakanda

Panchopachar puja (puja vidhi) is performed by using 5 different substances to offer to the Deity. The literal explanation is as follows; Panchopachar = Pancha (Five) + upachar . Offering the Deity five upachars – gandha (sandalwood paste), phool (Flower), dhoop, deep (Oil lamp) and Naivedya. Below is the method to perform ritual puja vidhi on a daily basis, along with imbibing the divine frequencies arising from the ritual.

Devpuja

#### A. Applying gandha (Sandalwood paste) & haldi (Turmeric) – kumkum (Vermillion) to the Deity

Apply gandha to the Deity with the ring finger of the right hand. Then, offer haldi-kumkum at the Deity's feet by taking a pinch of each between the thumb and ring finger of the right hand. First offer haldi and then offer kumkum.



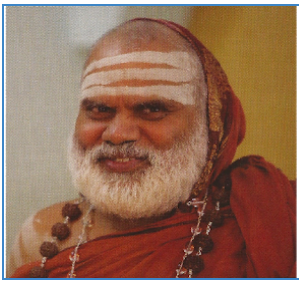
#### B. Offering patri (Specific leaves) and flowers to the Deity

1. Do not offer artificial flowers (made out of paper or plastic or decorative flowers) to a Deity. Fresh and sattvik flowers should be offered to Deities.
2. Do not smell the flowers and patri that are to be offered to the Deity.
3. Patri should be offered before offering the flowers.
4. Offer leaves and flowers to a Deity that attracts the Principle of the Deity to the maximum extent.

For example, bel (Leaves of Aegle marmelos tree) to Deity Shiva and durva and a red flower to Shri Ganapati. While offering durva to the Idol of Shri Ganapati, cover the entire body with durva except the face. Durva offered to Shri Ganapati are changed thrice a day. For this reason, puja of Shri Ganapati is performed thrice a day.

5. Specific Deities must be offered a specific number of flowers and that too arranged in a specific pattern. For example, Shri Ganapati should be offered 8 flowers in rhomboid shape, and Deity Hanuman should be offered five flowers in an elliptical shape. Ensure that these flowers are not placed in an uneven manner.

6. When offering flowers to the Deities placed in the temple at home, recite the Name of the Upasya Devata (Deity of worship) and then begin by offering small flowers of dark colour first, followed by medium-size lighter colour flowers and last, offer big white flowers. In a conical arrangement of Deities, only upon offering flowers to Shri Ganapati placed at the apex of the

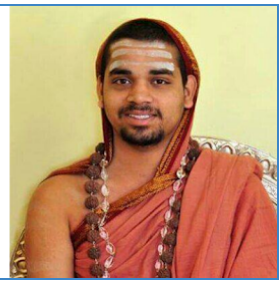


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

cone, proceed to the next stage; in the second stage, offer flowers to other superior Male Deities. Thereafter, offer flowers to the Female counterpart of the Male Deity followed by the Deity's sub-forms.



7. Flowers should be offered at the Deity's feet instead of on the head.

8. While offering a flower, the stalk should be towards the Deity.

### C. Waving lit dhoop (Frankincense) or lit incense-stick in front of the Deity

1. Do not disperse smoke emitting from dhoop with the hands.

2. After waving the dhoop, wave incense-sticks of a specific fragrance in front of the Deity, which attracts the respective Deity's Principle to a greater extent. For

example, wave heena (A kind of herb) incense-sticks to Deity Shiva and rose incense-sticks to Shri Lakshmi.

3. The number of incense-sticks required for waving in front of the Deity: In general, a seeker in the initial stage of Shakti worship should wave five incense-sticks, those who perform puja vidhi as part of their duty should wave two incense-sticks and a seeker who performs upasana with bhāv (Spiritual emotion) and devotion should wave one incense-stick. The incense-sticks should be waved thrice in front of the Deity.

4. While waving dhoop or incense-sticks in front of the Deity, sound the bell with the left hand.

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