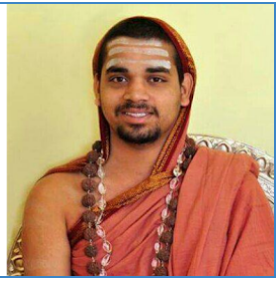


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Prārthanā

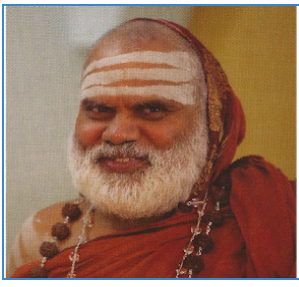


Surya Deva

येन सूर्य ज्योतिषा बाधसे तमो जगच्च विश्वमुदिर्यषि भानुना ।
तेनास्मद्दधिश्वामनिरामनाहुतिं अपामीवामप दुःष्वप्न्यं सुव ॥
yēna sūrya jyōtiṣā bādhasē tamō jagacca viśvamudiryaṣi bhānunā |
tēnāsmad'dhiśvāmanirāmanāhutim apāmīvāmapa duṣṣvapn'yaṃ suva ||

Suryadeva! Dispel our poverty, dispel the doshas that comes of non-performance of yagnas, dispel our diseases and bad dreams with the very light with which you remove darkness and with which you enliven each animate being!

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

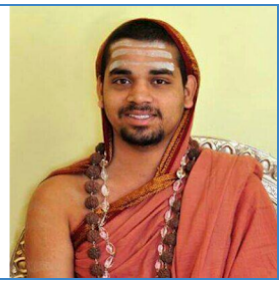


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Acharya Sandesham = 1

The Jagadguru said that we get the same happiness on having Darshan of Adi Shankara Bhagavatpada here in Kalady as we get on having the Darshan of Vishweshwara at Kashi. We get the same sense of fulfillment when we set foot on the soil of Kalady as we get as soon as we set foot on Kashi. We associate great importance with this land as it has been sanctified by the dust of the great Acharya's feet.



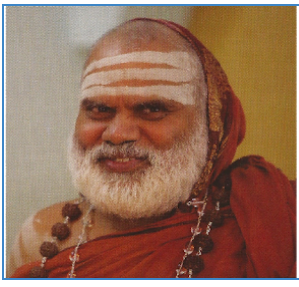
Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tūrtha Mahāswāmiji @ Kalady from April 6-11 in 2012 Vijaya Yatra.

In his Raghuvamsha Mahakavyam, Kalidasa writes about the purity of the path taken by the cow Nandini and followed by – तस्याः खुरन्यासपवित्रपांसुं मार्गं अन्वगच्छत्
When we have such a feeling that the feet of a cow purifies its path, what must be said of this land that was treaded by Sri Adi Shankaracharya Himself.

Our Parameshti Guru rediscovered Kalady and consecrated the temples here. Our Paramaguru and our Guru stayed here for many months and brought about a special sanctity. The Jagadguru said that whenever He tours Kerala, He wishes to be in Kalady and stay at least for a few days and soak oneself in the joy of being in the Holy presence of Adi Shankara Bhagavatpada and Goddess Sharada.

(2012 Vijaya Yatra : Kalady)

Source : www.vijayayatra.sringeri.net



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Acharya Sandesham = 2

The Jagadguru said that we have to follow the path shown to us by Sri Adi Shankaracharya. God and Guru. It is the Lord alone who removes our suffering while the Guru shows us the right path. The Lord is self-sufficient and is beyond needs. So it is only for our own good that we approach the Lord, worship Him or even remember Him.

Man essentially commits two kinds of sins. He does not do what he has to do, and does what he should abstain from.



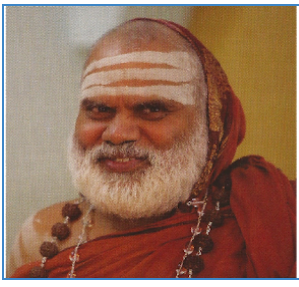
Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tūrtha Mahāswāmiji @ Ernakulam from April 11-12 in 2012 Vijaya Yatra.

यत्कृत्यं तन्न कृतं यदकृत्यं तत्कृत्यवदाचरितम् ।
उभयोः प्रायश्चित्तं शिव तव नामाक्षरद्वयोच्चरितम् ॥

Chanting the names of the Lord are a sure means to absolve oneself of both these types of sins. The Jagadguru also pointed out that Sri Adi Shankaracharya has advocated that one must do their duty properly, shun ego and be in the company of Satpurushas.

(2012 vijaya Yatra :Ernakulam)

Source : www.vijayayatra.sringeri.net



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Acharya Sandesham = 3

Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswamiji had Darshan at the Dharma Shasta temple. In His Anugraha Bhashanam, the Jagadguru said that people may be classified as Astikas and Nastikas. An Astika has faith in the existence of God, Dharma, reincarnation, and the Vedas. One who has neither of these beliefs is classified a Nastika. We belong to the category of Astikas since time immemorial.

A Nastika cannot easily be taught. Even a man who is completely ignorant can be taught.

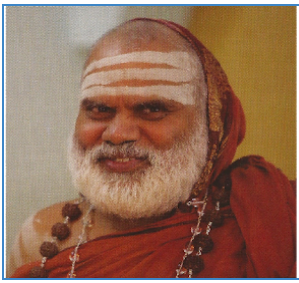


One who knows everything can also be told. But a Nastika is one who is like a man with half-baked knowledge.

अज्ञः सुखमाराध्यः
सुखतरमाराध्यते
विशेषज्ञः ।
ज्ञानलवदुर्विदग्धं
ब्रह्मापि नरं न
रञ्जयति ॥

The Shruti (Veda) says – पुण्यो ह वै पुण्यः कर्मणा भवति पापः पापेन । – one attains joy by performing Punya and falls by sinning. It is our Dharma Shastras that decide what constitutes Punyam and what constitutes Papam (sin).

Duryodhana tried to cause trouble to the Pandavas even after sending them to exile. But he himself was caught in trouble as he was captured by Gandharvas. At this juncture, Yudhishtira sent Arjuna and Bhima to help Duryodhana. Though his brothers were reluctant, Yudhishtira persuaded them to help their cousin, Duryodhana in spite of what he had done to them. It is natural to help those who have helped others, however the tendency to help even those who have caused us harm is the quality of a Mahatma. Mahatmas such as Yudhishtira are our ideal. They would be ready to sacrifice anything for Dharma, but never sacrifice Dharma. Sri Adi Shankara Bhagavatpada in His Bhashya writes thus about a Mahatma – यो हि इष्टादिलक्षणं कर्म आचरति, तमाचक्षते लोकाः धर्मं चरत्ययं महात्मा – People call him who adheres to the path of Dharma as Mahatma. It is not sufficient to say our ancestors were such people. They lived such Dharmic lives and fulfilled their life's purpose. One has to reflect if one is following in their footsteps and not merely say that one has come in such a lineage.(2012 Vijaya Yatra : Kochi)

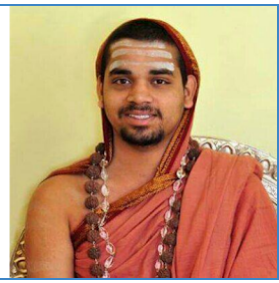


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The Path of Dharma Śāstra

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, Please explain us the meaning for "Puja". How one should do their daily puja. Is there any specific rules for that.

The word Puja is a Sanskrit word and it means reverence, honour, homage, adoration, and worship. Puja is an act of expression, of our love towards a supreme being.

In Vedic way of life, Puja is very important and should be done everyday. Before any type of Puja is done, Guru Vandanam, Vigneshwara Vandanam, Pranayama and Sankalpa are to be done. Nyasa (an act of purifying one's body and limbs) is also done. It is meant for both external and internal purification. There are different types of Pujas - depending upon the types of Upacharas (offerings) that are mentioned in Tantric scriptures.

The simplest one is Panchopachara Puja with five steps -

Offering of Gandha (sandal paste), Pushpa (flowers), Dhupa (incense), Dipa (lamp), and Naivedya (food).

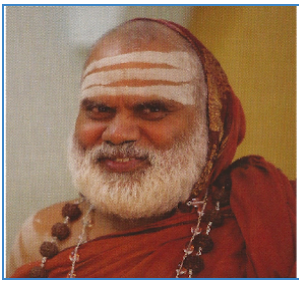
By this simple Puja, we invoke Bhagavan in all the five elements and worship him.

There is Shodasa Upachara Puja with sixteen steps.

1. Asana (Offering seat) 2. Padya (Offering water for washing the feet) 3. Arghya (Offering water for washing hands) 4. Achamanam (Offering water for sipping) 5. Madhuparkam (Offering a mixture of honey, curd and ghee) 6. Snanam (Offering water for bathing) 7. Vastram (Offering garments) 8. Upavitam (Offering sacred thread) 9. Abharanam (Offering ornaments) 10. Gandha: (Offering sandal paste) 11 Dhupa: (Offering incense) 12. Dipa: (Offering lamp) 13. Naivedyam (Offering food) 14. Tambulam (Offering betel leaves and nuts) 15. Neerajanam (Offering camphor light) 16. Pushpanjali (Offering flowers) The Puja ends with Pradakshina (Circumambulation), Namaskara, Stuti and Kshama Prarthana (Asking for forgiveness).

Archana is done with Ashtottarshat namavali (108 names) or Sahasranamavali (1008 names) after Abharanam. There are Chatushashti Upachara Puja with 64 steps also. If time permits, one can do that also. Actually, we must find time for doing Puja.

2. It is said that one should not do 'pradakshina namaskaram' in a temple, when the abhishekam is being performed to the deity, or the Grabhagraha is closed or the deity is taken around in a procession. What should be done by us during that time and how we should do our 'pradakshina namaskaram'



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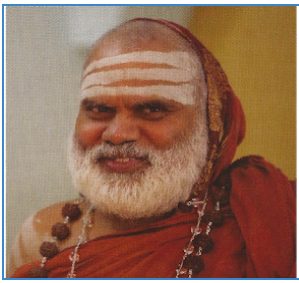
We can do Japa, while Abhishekam is performed to the deity or Grabhagraha is closed. While doing Pradakshina, one must observe strict silence and do Japa with folded hands. One can do any odd number of Pradakshinas.



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3. In our sastram it is said that while having a holy dip in holy rivers like Ganges, Gothavari, Cauvery et., we should not have our dip right behind the back of another person. Please grace us how we should do our holy dip.

The main intention of any rule, that has been prescribed by our ancestors, is to help us handle and minimize our likes and dislikes. Though such rules have been mentioned regarding

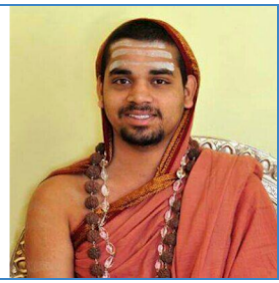


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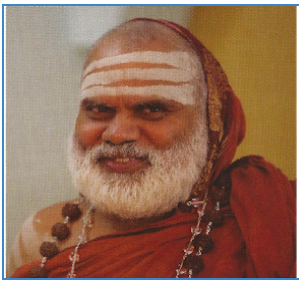
the holy dip in the rivers, it may not be applicable, when people take bath in huge numbers during special occasions like Amavasya, Pushkara, Kumbha Mela etc.,



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4. Why even Gods are shown in Puranas as unable to control their anger?

Puranas talk about Rishis and Devas getting angry. Anger is also considered as virtue under certain situations. One should get angry, while confronting Adharmic actions. “manyurasi manyum mayi dehi”. O Lord, you are in the form of anger, do bless me with anger - is a Vedic prayer. However, it is very important that anger should be under control. Bhagavan is free from attachment and anger, both are under His control. To depict this fact, many of our God forms have pasham (a noose indicating attachment) and ankusham (a spear like weapon indicating anger). Gods or Devas are also considered as Jivas, who are in the path of attaining refinement. Puranas beautifully describe Devas with all human weaknesses and also show how one can overcome them.



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Learn Sanskrit

अहं = (aham) = I

वयम् = (vayam) = We

त्वम् = (tvam) = You (Singular)

युयम् = (yuyam) = You (Plural)

सः = (saha) एषः = (ēṣaha) = He

सा = (sā) एषा = (ēṣā) = She

तत् = (tat) = It

ते = (tē) = They (masculine)

ताः = (tāḥ) = They (feminine)

तानि = (tāni) = They (neuter)

कः = (kaḥ) = Who (masculine)

का = (kā) = Who (feminine)

किम् = (kim) = What

कदा = (kadā) = When

किमर्थं = (kimartham) = Why

कुत्र = (kutra) = Where

कुतः = (kutaḥ) = From-where

कथम् = (katham) = How

कति = (kati) = How much

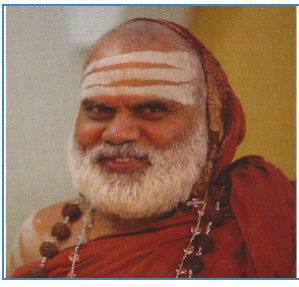
भवान् = (bhavān) = You (masculine)

भवति = (bhavati) = You (feminine)

आम्/न = (ām/na) = Yes/No

Some sentences Using Above Items :

1. एषः कः ? (ēṣaḥ kaḥ ?) = Who is he?
2. सः रामा (saḥ rāmā) = He is Rāmā
3. एषा का / सा का ? (ēṣā kā / sā kā ?) = Who is She?
4. एषा रीटा / सा रीटा (ēṣā rītā / sā rītā) = She is Reeta
5. सः कदा गच्छति? (saḥ kadā gacchati?) = When does he go?



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सुभाषितानि subhāṣitāni

Student (Daily routine)

आचार्यप्रियाचरण-प्रातःसायमभिवादन-विद्या-
संचयजितेन्द्रियत्वादीनि एते ते नित्यधर्माः
{शिष्य (नित्यधर्म) गोभिला/३/१}

ācāryapriyācaraṇa-prāta:sāyamabhivādana-vidyā-
san_cayajitēndriyatvādīni ētē tē nityadharmāḥ
{śiṣya (nityadharma) gōbhila/3/1}

Dear pupil! Act according to the instruction of the Acharya, from dawn to dusk-- act respectfully towards your teacher, greet them in the morning and evening and study and keep your senses under check. Let this be your daily routine.



Qualities of a Teacher

आचार्यः कस्मादाचारं ग्राहयत्याचिनो ।
त्यर्थान् आचिनोति बुद्धिमिति वा ॥
{गुरु (आचार्य के गुण) निरुक्त/पाद
२}

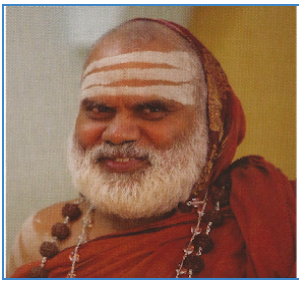
ācāryaḥ kasmādācāraṃ
grāhayatyācinō |
tyarthān ācinōti bud'dhimiti vā ||
{guru (ācārya kē guṇa)
nirukta/pāda 2}

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An Acharya is called Acharya because he instructs his student good behaviour. He also tests his intelligence and according to his attitude allocates him his areas for learning.

Tradition (Good Humanity)

न परः पापमादत्ते परेषां पापकर्मणाम् ।
समयो रक्षितव्यस्तु सन्तश्चारित्रभूषणाः ॥
{संस्कार-संस्कृति वा.रामा/६/११४/११}
na paraḥ pāpamādattē parēṣāṃ pāpakarmaṇām |
samayō rakṣitavyastu santaścāritrabhūṣaṇāḥ ||



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{sanskāra-sanskṛti vā.rāmā/6/114/11}

No one else has to bear the consequences of one's sins other than the sinner himself. One should therefore stick to one's agreement or promises once made, because, it is the character that is the ornament of good people.

Tradition:Rejection of cruelty

न शर्मार्थी नृशंसेन कर्मणा धनमर्जयेत् ।
शक्तितः सर्वकार्याणि कुर्यान्नर्द्धिमनुस्मेरत् ॥
{नृशंस कर्म का त्यग महाभा./शान्ति./२९२/५}
na śarmārthī nṛśansēna karmaṇā dhanamarjayēt |
śaktitaḥ sarvakāryāṇi kuryānnard'dhimanusmērat ||
{nṛśansa karma kā tyaga mahābhā./śānti./292/5}

One who desires to follow the path of dharma, should never indulge in cruel activities. One should according to one's capacity perform good deeds and must not always think in increasing wealth.

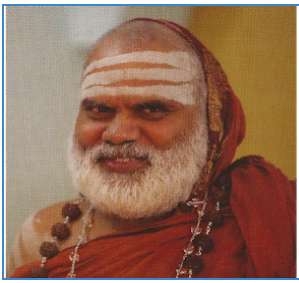


Pupil : Duty

कामं क्रोधं च मृत्युं च
पञ्चेन्द्रियजलां नदीम् ।
नावं धृतिमयीं कृत्वा
जन्मदुर्गाणि सन्तर ॥
{शिष्य (कर्तव्य)
महाभ./शान्ति./३२१/१७}
kāmaṃ krōdhaṃ ca
mr̥tyuṃ ca
pañcēndriyajalāṃ nadīm |
nāvaṃ dhṛtimayīm kṛtvā
janmadurgāṇi santara ||
{śiṣya (kartavya)
mahābhā./śānti./321/17}

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Get into the boat of patience to cross over the river of sex, anger, death and the five senses. This is the way to break the cycle of life and death.



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Pooja Vidhānam.

How to perform Puja Vidhi ?

2. Importance of puja vidhi

Panchopachar and Shodashopachar teach the individual to abide by Dharma in a ritualistic manner.

A. The Deity Principle is attracted towards an Idol due to its specific form; whereas, this Principle gets awakened due to the sanskars (Subtle impressions) such as puja etc.

B. Obtaining the Deity's grace: Puja pleases a Deity and hence, it becomes easier to obtain the Deity's grace.

C. The Chaitanya (Divine consciousness) in the worshipper increases: By performing puja, the worshipper imbibes the Deity Principle. It reduces the proportion of Raja -Tama components in him and helps increase Chaitanya.

D. Sattvik waves imbibed from the puja help in performing various activities throughout the day.



E. Purification of the environment: puja helps increase the sattvikta (purity) of the environment.

3. Types of puja vidhi

Scriptures have mentioned the following four types of puja. The first two types are at the physical level, what we generally term as 'Devapuja', while the next two are at the

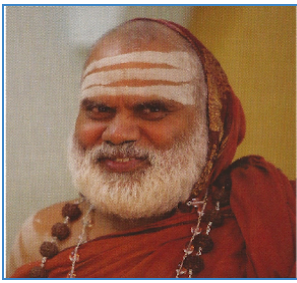
subtle-level.

A. Panchopachara puja (puja of an Idol or a picture): Panchopachar = Pancha (Five) + upachar. Offering the Deity five upacharas, that is, gandha (sandalwood paste), phool (Flower), dhoop, deep (Oil lamp) and Naivedya.

B. Shodashopachara puja: Shodashopachara = Shodasha (Sixteen) + upachar. Offering the Deity sixteen specific upacharas, including the five mentioned above in Panchopachar puja.

C. Maanas Puja: Imagining a sagun Idol and worshipping it mentally.

D. Parapuja: Worshipping the nirgun supreme Brahman through para mode of speech.

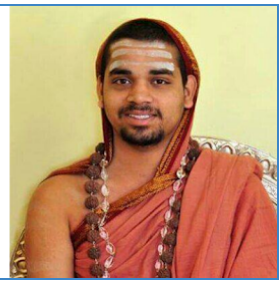


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4. How many times a day and at what time should the puja vidhi of the Deity be performed?

Performing puja of the Deity is a daily karma (An act). Shodashopachara puja should be performed thrice daily (morning, afternoon and after sunset). If this is not possible, Shodashopachara Puja should be performed in the morning and Panchopachara Pooja should be performed in the afternoon and after sunset. If trikalpuja (Performing puja thrice a day) is not possible, it should be performed at least once in the morning. If performing Shodashopachara puja and Panchopachara puja is not possible, then puja should be performed by offering at least gandha and flowers. These are the several provisions listed by the scriptures; getting puja performed by a devotee under any circumstance is the sole objective of the scriptures.

Although it has been advised by the scriptures that puja of the Deities be performed thrice a day, in Kaliyug (Era of strife) it has become prevalent that the puja be performed at least in the morning due to the following reasons:

Due to the reduction of sattvikta in Kaliyug, it has also become impossible to abide by all the achars according to karmakanda, which has led to prevalence of orthodox practices or conservatism: The period in the past was sattvik, and hence, it was possible to perform puja thrice a day. It eliminated the Raja-Tama-predominant emissions from the universe and kept the atmosphere pure. However, in Kaliyug, sattvikta has virtually disappeared. That is why, it has become impossible to abide by all the achars prescribed by Dharma as per karmakanda. Hence, performing puja at least in the morning with bhav, has become prevalent so as to maintain the Chaitanya emitting from the Deity in the premises. In Kaliyug, man has stopped all devotional activities unto God. That is why, Saints have advised performing puja at least in the morning.

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