



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ॥द्वादशज्योतिर्लिङ्गस्तोत्रम्॥

||dvādaśajyōtirliṅgastōtram||



सौराष्ट्रदेशे विशदेऽतिरम्ये ज्योतिर्मयं चन्द्रकलावतंसम् ।  
भक्तिप्रदानाय कृपावतीर्णं तं सोमनाथं शरणं प्रपद्ये ॥ १ ॥

saurāṣṭradēśē viśadētiramyē jyōtirmayaṃ candrakalāvataṅsam |

bhaktipradānāya kṛpāvātīrṇaṃ taṃ sōmanāthaṃ śaraṇaṃ prapadyē ||1||

I seek refuge at the feet of Lord Somanātha who is seen in this vast earth in the Saurāṣṭra country. He is at once in the form of Luminous object as well as One with the crest jewel in the form of a digit of the moon. He has come down (on earth) to instill a sense of devotion in us.

श्रीशैलशृङ्गे विबुधातिसङ्गे तुलाद्रितुङ्गेऽपि मुदा वसन्तम् ।  
तमर्जुनं मल्लिकपूर्वमेकं नमामि संसारसमुद्रसेतुम् ॥ २ ॥

śrīśailaśṛṅgē vibudhātisaṅgē tulādrituṅgēpi mudā vasantaṃ |

tamarjunaṃ mallikapūrvamēkaṃ namāmi sansārasamudrasētum ||2||

I offer my obeisance to Lord Mallikāṛjuna, a bridge to cross over the vast ocean of the cycle of births and deaths, whoever dwells on the peak of śrīshaila, a place of many holy associations as well as on the peak of śeshādri.

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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अवन्तिकायां विहितावतारं मुक्तिप्रदानाय च सज्जनानाम् ।

अकालमृत्योः परिरक्षणार्थं वन्दे महाकालमहासुरेशम् ॥ ३ ॥

avantikāyāṃ vihitāvatāraṃ muktīpradānāya ca s ajjanānām |

akālamṛtyōḥ parirakṣaṇārthaṃ vandē mahākālamahāsuresam ||3||

I offer my obeisance to Mahākāla, the Lord of gods who has descended on Ujjain with a view to confer liberation to the good people and to protect people from untimely death.

कावेरिकानर्मदयोः पवित्रे समागमे सज्जनतारणाय ।

सदैवमान्धातृपुरे वसन्तमोङ्कारमीशं शिवमेकमीडे ॥ ४ ॥

kāvērikānarmadayōḥ pavitrē samāgamē sajjanatāraṇāya |

sadaivamāndhātṛpurē vasantamōṅkāramīśaṃ śivamēkamīḍē ||4||

I offer my praise to Lord Śiva, the One (without a second) Onkāranātha who dwells forever in the city of Māndhāt at the holy confluence of Kāverī and Narmadā with a view to rescue (from worldly misery) the good people.

पूर्वोत्तरे प्रज्वलिकानिधाने सदा वसन्तं गिरिजासमेतम् ।

सुरासुराराधितपादपद्मं श्रीवैद्यनाथं तमहं नमामि ॥ ५ ॥

pūrvōttarē prajvalikānidhānē sadā vasantaṃ girijāsamētam |

surāsūrārādhitapādapadmaṃ śrīvaidyanāthaṃ tamahaṃ namāmi ||5||

I always recount the name of Śrī Vaidyanātha of Parle (in Maharashtra) in the north-east who is known as Sadāśiva accompanied by Pārvaṭī and whose lotus-like feet are worshipped by gods and demons alike.

याम्ये सदङ्गे नगरेऽतिरम्ये विभूषिताङ्गं विविधैश्च भोगैः ।

सद्भक्तिमुक्तिप्रदमीशमेकं श्रीनागनाथं शरणं प्रपद्ये ॥ ६ ॥

yāmyē sadangē nagarētiramyē vibhūṣitāngaṃ vividhaiśca bhōgaiḥ |

sadbhaktimuktīpradamīśamēkaṃ śrīnāganāthaṃ śaraṇaṃ prapadyē ||6||

I seek refuge under Śrī Nāganātha who dwells in the beautiful city of āmarda (Dārukāvanam) adorned with a variety of serpents that lend beauty to his limbs. He is the one God that bestows enjoyment through virtuous means and liberation.

सानन्दमानन्दवने वसन्तमानन्दकन्दं हतपापवृन्दम् ।

वाराणसीनाथमनाथनाथं श्रीविश्वनाथं शरणं प्रपद्ये ॥ ७ ॥

sānandamānandavanē vasantamānandakandaṃ hatapāpavṛndam |

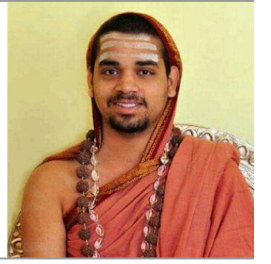


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**vārānasīnāthamanāthanātham śrīviśvanātham śaraṇam prapadyē ||7||**

I seek refuge under Śrī Visvanātha, the Lord of Vārānasī who dwells happily in ānandavana (Benares). He, the very source of Bliss, the protector of the destitute, destroys all the sins.



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji

**यं डाकिनिशाकिनिकासमाजे निषेव्यमाणं पिशिताशनैश्च ।**

**सदैव भीमादिपदप्रसिद्धं तं शङ्करं भक्तहितं नमामि ॥ ८॥**

**yaṃ ḍākinīśākinīkāsamājē niṣēvyamāṇam piśitāśanaishca |**

**sadaiva bhīmādipadaprasiddham taṃ śankaram bhaktahitam namāmi ||8||**

I offer my obeisance to śankara, the well-wisher of devotees who is well known at all times by the appellations such a Bhīma, etc. he is served by goblins when He is surrounded by śaktis such as dakini and śakinī.

**सुताम्रपर्णीजलराशियोगे निबध्य सेतुं विशिखैरसंख्यैः ।**

**श्रीरामचन्द्रेण समर्पितं तं रामेश्वराख्यं नियतं नमामि ॥ ९ ॥**

**sūtāmrparṇījalarāśiyōgē nibadhya sētuṃ viśikhairasaṅkhyaiḥ |**

**śrīrāmacandrēṇa samarpitam taṃ rāmēśvarākhyam niyataṃ namāmi ||9||**

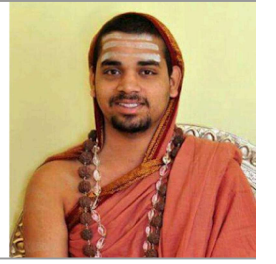


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I offer my salutations to Lord Rāmeśvara at all times. He was worshipped by Śrī Rāmachandra at night with bilva leaves after constructing, the bridge at the confluence of the river Tāmrapatni and the ocean.



सहाद्रिशीर्षे विमले वसन्तं गोदावरितीरपवित्रदेशे ।  
यद्दर्शनात्पातकमाशु नाशं प्रयाति तं त्र्यम्बकमीशमीडे ॥ १० ॥  
sahyādrīśīrṣē vimalē vasantaṃ gōdāvaritīrapavitradeśē |  
yad'dharśanātpātakamāśu nāśaṃ prayāti taṃ  
tryambakamīśamīḍē ||10||

I praise the glory of Tryambaka who exults in the holy spot on the bank of the river Godāvarī adjoining the slopes of the Simhādri mountain. On seeing Him all the sins are destroyed.

Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī  
Vidhuśekhara Bhāratī Mahāswāmiji

हिमाद्रिपार्श्वे च तटे रमन्तं सम्पूज्यमानं सततं मुनीन्द्रैः ।  
सुरासुरैर्यक्ष महोरगाढ्यैः केदारमीशं शिवमेकमीडे ॥ ११ ॥

himādrīpārsvē ca taṭē ramantaṃ sampūjyamānaṃ satataṃ munīndraiḥ |  
surāsuiryakṣa mahōragāḍhyaiḥ kēdāramīśaṃ śivamēkamīḍē ||11||

I offer my praise to Śiva known as kedāreśvara who feels delighted on the slopes of Himalayas where he is forever being worshipped by sages, gods, demons, Yakśas, Nāgas, and others.

इलापुरे रम्यविशालकेऽस्मिन् समुल्लसन्तं च जगद्वरेण्यम् ।  
वन्दे महोदारतरस्वभावं घृष्णेश्वराख्यं शरणम् प्रपद्ये ॥ १२ ॥

Ilāpurē ramyaviśālakēśmin samullasantaṃ ca jagadvarēṅyam |  
vandē mahōdāratarasvabhāvaṃ ghrṣṇēśvarākhyam śaraṇam prapadyē ||12||

I salute Sadāśiva called Gruśneśvara(Dīśneswara), who is held in high esteem in three worlds and is of a highly exalted nature. He rejoices in the beautiful śiva temple at Ellora.

ऐतानि लिङ्गानि सदैव मर्त्याह् प्रातह् पथंतो मल-मानसाश्च ।  
ते पुत्र-पौत्रैश्च धनैर्-उदारैह् सत्किर्ति-भजह् सुखिनो भवन्ति ॥१३॥

etāni lingāni sadaiva martyāh prātah pathanto' mala-mānasāśca |  
te putra-pautraiśca dhanair-udāraiḥ satkīrti-bhajah sukhino bhavanti ||13||

Those mortals who recite these verses often pertaining to the Lingas at dawn with a mind that is pure, will enjoy happiness and be endowed with children and grandchildren, immense wealth and noble fame.



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## Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya Chapter 3- Karma-yōga

**Note :** In this section we will see the Śloka and Bhāṣyam. For the meaning of the śloka, please see the main magazine.

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ये त्वेतदभ्यसूयन्तः नानुतिष्ठन्ति मे मतम् ।  
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥३२॥

yē tvētadabhyasūyantaḥ nānutiṣṭhanti mē matam |  
sarvajñānavimūḍhānstān vid'dhi naṣṭānacētasah ||32||

But (there are) indiscriminate ones who criticize this teaching of Mine, (and) do not follow (it.)

Know them to be completely deluded with respect to all knowledge (and) to be doomed.

Then, why do they, not following your doctrine, perform others duties and neglect their own? Thus opposed to Thee, why are they not afraid of the sin of sin Thy command?



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सदृशं चेष्टते स्वस्याः  
प्रकृतेर्ज्ञानवानपि ।  
प्रकृतिं यान्ति भूतानि निग्रहः किं  
करिष्यति ॥३३॥

sadrśam cēṣṭatē svasyāḥ prakṛtērjñānavānapi |  
prakṛtim yānti bhūtāni nigrahaḥ kiṃ kariṣyati ||33||

Prakṛiti is the samkara(the talent self-reproductive impression of the past acts of dharma and adharma) exhibit itself at the commencement of the present life. Even the man of knowledge acts according to his own nature; it needs no saying that an ignorant man acts according to his own nature. Thus all living beings follow their own nature. What shall pressure in the shape of prohibition avail? That is to say, to Me or to anybody else, nature is inescapable.

Purva Paksha: If every being acts according to its own nature only and there is none that has no nature of its own, -- then, there being possibly no scope for personal hard work, the Teaching sastra would be quite purposeless.

Answer:- Śrī Kṛṣṇa replies as follows



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इन्द्रियस्येन्द्रियस्यार्थं रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥३४॥

indriyasyēndriyasyārtha rāgadvēṣau vyavasthitau |

tayōrna vaśamāgacchēt tau hyasya paripanthinau ||34||



As regards all sense-objects, such as sounds, there necessarily arises in each sense love for an agreeable object and aversion for a disagreeable object. Now I shall tell you where lies the scope for personal hard work and for shastras. He who would follow the shastras should at the very commencement rise above the strong influence of affection and dislike. For, what we speak of as the Prakṛiti of a draws him to its course only through love and aversion. He then neglects his own duties and sets about doing those of others. When, on the other hand, a person restrains these feelings by means of their enemy, then he will become mindful of the shastras only, no longer subject to his own nature.

Therefore, let none come under the strong influence of these two; for they are his opponent, obstacles to his progress in the right path, like thieves on the road.

Now, the man who is led by love and dislikes may misunderstand the shastras; he may think that one man may follow the dharma of another because the latter is also a dharma. But it is not right to think so:



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श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥

śrēyān svadharmō viguṇaḥ paradharmātsvanuṣṭhitāt |  
svadharmē nidhanam śrēyaḥ paradharmō bhayāvahaḥ ||35||

For a man to die doing his own duty though devoid of merit is better than for him to live doing the duty of another though perfectly performed. For this (doing the duty of another) leads to danger, such as naraka



Though the source of evil has been pointed out with the view to drawn out a concise and clear statement of what was but aimlessly and unclearly expressed--for the exact cause being known, he might exert himself to exterminate it ---Arjuna asks:

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अर्जुन उवाच----  
अथ केन प्रयुक्तोऽयं पापं  
चरति पूरुषः ।  
अनिच्छन्नपि वार्ष्णेय  
बलादिव नियोजितः ॥३६॥

arjuna uvāca----

atha kēna prayuktōyam pāpam carati pūruṣaḥ |  
anicchannapi vārṣṇeya balādiva niyōjitaḥ ||36||

Arjuna asked ----Oh Kṛṣṇa! Then, prompted by what does this person commit sin, even though unwilling, as though he is forcibly engaged?

Dragged on and forced as a servant by the King, Varshneya one born in the family of the Vishnis. Bhagavan says: Listen, I shall tell you who that enemy is, of whom you ask, --- who the source of all evil is .( Vasudeva is called here the Bhagavan, because He is one in whom the six attributes of unimpeded dominion etc., ever abide collectively and in perfection and who possess a complete knowledge of the origin of the universe etc. Thus says Vishnu Purana

“Bhaga” means the six attributes --glory, dispassion, perfect dominion, might, liberation and richness. He is called Bhagavan, who knows the origin and the end, the coming and going of beings, what is wisdom and what is ignorance.



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श्रीभगवानुवाच----

काम एष क्रोध एषः रजोगुणसमुद्भवः ।  
महाशनो महापाप्मा विद्ध्योनमिह वैरिणम् ॥३७॥

śrībhagavānuvāca----

kāma ēṣa krōdha ēṣaḥ rajōguṇasamudbhavaḥ |  
mahāśanō mahāpāpmā vid'dhyōnamiha vairiṇam  
||37||



The enemy of the whole world is desire, from which all the evil comes to living things. When obstructed by some cause, desire is transformed into extreme anger. Hence extreme anger is desire itself. It is born of the energy of Rajas or desire itself is the cause of the energy of Rajas; for, when desire arises, it wake the Rajas and urges the person to action. We often hear the cry of miserable person who are engaged in slavery, bondage etc., under the impulse of the Rajas, saying 'I have been led to act so by desire.' It is very sinful; for it is only when urged by desire that a man commits sin. Therefore, know that this desire is man's enemy in samsara.

[Note : See 2019\_Feb VOJ main link for meaning of these slokas]

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