



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Chaturmasya Vrata and Jagadguru Sannidhānam Śrī Śrī Śrī Vidhushekhara Bharathī Mahaswāmiji's 25th Vardanthi Special.



Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam along with His Uttaradhikari Shishya Jagadguru Shankaracharya Sri Sri Vidhushekhara Bharati Sannidhanam will observe this year's Chaturmasya Vrata at Narasimha Vanam in Sringeri from July 9 to September 6. Commencing from the 'Ashadha Purnima' which is widely known as Guru-Purnima or Vyasa-Purnima with the Vyasa-Puja the Jagadguru will stay at Narasimhavanam at Sringeri for two months and conduct all special pujas like Sharavana Somavara, Krishna Janmashthami etc. at Guru Nivas. The Completion will be marked by the Uma Maheshwara Vratam on September 6 2017.

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhūshekhara Bhāratī Mahāswāmi-ji



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Commencing from the 'Ashadha Purnima' which is widely known as Guru-Purnima or Vyasa-Purnima with the Vyasa-Puja the Jagadguru will stay at Narasimhavanam at Sringeri for two months and conduct all special pujas like Sharavana Somavara, Krishna Janmashthami etc. at Guru Nivas. The Completion will be marked by the Uma Maheshwara Vratam on September 6 2017.

ABOUT VYASA-PURNIMA

In the course of this Puja, worship is offered to three groups of Acharyas, each group consisting of five Acharyas. These three groups are mentioned below separately. The "Yati Dharma Sangraha" of Visweshwara Saraswati, otherwise known as "Visweshwara Samhita" gives in detail the procedure to be adopted for the Puja.

व्यूहः पुनस्तय एव कृष्णव्यासभाष्यकाराणामेव समाचरेत् ।

व्यूहत्वं च तत्परिवारयोगात् ।

परिवारश्च पुराणादिषु दृष्टः ।

तत्र कृष्णस्य सनत्कुमारसनकसनन्दनसनत्सुजाताः ।

व्यासस्य सुमन्तुजैमिनिवैशंपायनपैलाः ।

भाष्यकारस्य पद्मपादविश्वरूपतोटकहस्तामलकाचार्याः ।

तत्र मध्ये कृष्णपञ्चकम् ।

तस्य दक्षिणतो व्यासपञ्चकम् ।

वामतं आचार्यपञ्चकमिति ।

न्यायादाचाराच्च गुरुपरमगुरुपरमेष्ठिगुरुपरात्परगुरवोऽन्ये च ब्रह्मविदाचार्या यथासंनिवेशं भगवतः पुरतः पूज्याः ।

vyūhaḥ punastraya ēva kṛṣṇavyāsabhāṣyakārāṇāmēva samācarēt |

vyūhatvaṁ ca tatparivārayōgāt |

parivāraśca purāṇādiṣu dṛṣṭaḥ |

tatra kṛṣṇasya sanatkumārasanakasanandanasanatsujātāḥ |

vyāsasya sumantujaiminivaiśampāyanapailāḥ |

bhāṣyakārasya padmapādaviśvarūpatōṭakahastāmalakācāryāḥ |

tatra madhyē kṛṣṇapañcakam |

tasya dakṣiṇatō vyāsapañcakam |

vāmatam ācāryapañcakamiti |

n'yāyādācārācca guruparamaguruparamēṣṭhiguruparātparaguravōn'yē ca brahmaidācāryā yathāsannivēśam bhagavataḥ purataḥ pūjyāḥ |

KRISHNA PANCHAKAM

Sri Krishna and four others, namely Sanatkumara, Sanaka, Sanandana and Sanatsujata consist of Krishna Panchakam. Sri Krishna is placed in the centre and others to the east, south, west and north of Lord Sri Krishna. The Lord is worshipped with Sri Krishna Asthottara Satanama Archana. For each Panchaka, after the Puja, Arati is waved after Special Naivedya.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



VYASA PANCHAKAM

Veda Vyasa Bhagavan is placed in the centre. His four disciples namely Sumanthu, Jaimin, Vaisampayana and Paila are placed in the four quarters to the east, south, west and north of Vyasa respectively.

SHANKARACHARYA PANCHAKAM

Sri Shankara Bhagavatpada is placed in the middle and His four shishyas, namely, Padmapadacharya, Sureswaracharya, Totakacharya and Hastamalakacharya are placed in the four directions.

Separate Pujas and Arati are offered by His Holiness to the three sets of Panchakams mentioned above. After the Pujas, the Sringeri Jagadguru Parampara Stotra is recited and worship is offered to Sadasiva, Shankaracharya and to the illustrious Acharyas who gracefully adorned the Sringeri Sri Sharada Peetham up to Jagadguru Sri Sri Abhinava Vidya Tirtha Mahaswamiji.

The Chaturmasya Sankalpa is then performed by the Acharya of the Peetham, Jagadguru Sri Sri Bharati Tirtha Mahaswamiji.

प्रायेण प्रावृषि प्राणिसङ्कुलं वर्त्म दृश्यते
अतस्तेषामहिंसार्थं पक्षा वै श्रुतिचोदनात् ।
स्थास्यामश्चतुरो मासानत्रैवासति बाधके ॥

prāyēṇa prāvṛṣi prāṇisaṅkulaṁ vartma dṛśyatē

atastēṣāmahinsārthaṁ pakṣā vai śruticōdanāt |

sthāsyāmaścaturō māsānatraivāsati bādhakē ||

Stating that according to the Vedic dictum “पक्षा वै मासाः” “pakṣā vai māsāḥ” the Vrata is observed for two months according to tradition (three months in case of Adhika maasa), staying at one place to avoid injury to moving insects during rainy season. To this, the disciples pray in chorus —

निवसन्तु सुखेनात्र गमिष्यामः कृतार्थताम् ।
यथाविहितशुश्रूषां करिष्यामो वयं मुदा ॥

nivasantu sukhēnātra gamiṣyāmaḥ kṛtārthatām |

yathāvihitaśuśrūṣāṁ kariṣyāmō vayaṁ mudā ||

— promising the Guru, that to the best of their ability, they will serve the Guru and requesting Him to stay comfortably at the location of Chaturmasya. On their part, the disciples rest contented having accomplished the object, namely, the Jagadguru’s Gracious Blessings.

ABOUT CHATURMASYA VRATA

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासम्प्रदायकर्तृभ्यो नमो गुरुभ्यः ।

'om namō brahmādibhyō brahmavidyāsampradāyakartṛbhyō namō gurubhyaḥ |

The Poornima (full moon day) in the month of Ashadha is called ‘Guru Poornima’. On this sacred day, worship is offered to Brahma Vidyacharyas – the great luminaries of hoary antiquity, who through their Supreme grace, have handed over the knowledge of Brahman – Brahma Vidya –



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



through a long, continuous and uninterrupted line of Acharyas, to the world of seekers of Self. Special pujas are performed to the hierarchy of Gurus, Parama Gurus, Parameshti Gurus, Parapara Gurus and all Brahma Vidya Acharyas, seeking their inestimable blessings to realise the Supreme Truth. This is also

called 'Vyasa Puja', for, Sri Vedavyasa stands foremost in the line of these preceptors. It was Vyasa who codified the Vedas into four divisions and integrated the messages of the Upanishads relating to Brahman, Jiva and the Universe in his great book, the Brahmasutras. He is rightly addressed as one of 'vast intellect' (विशालबुद्धे) (viśālabud'dhē) 'the ancient sage' (पुराणमुनिः) (purāṇamuniḥ) by whom was lit the lamp of knowledge, feeding it with the oil of Mahabharata.

येन त्वया भारततैलपूर्णः

प्रज्वालितो ज्ञानमयः प्रदीपः

yēna tvayā bhāratatailapūrṇaḥ

prajvālītō jñānamayaḥ pradīpaḥ

Suka, Gaudapada and Govindabhagavatpada kept this light burning; then came the Great Master Sri Sankaracharya, who carried it far and wide throughout Bharata Varsha.

A popular verse compendiously expresses the many dimensioned greatness of Veda Vyasa and Sri Sankaracharya and offers obeisance to them:

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।

सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

śaṅkaraṁ śaṅkarācāryaṁ kēśavaṁ bādarāyaṇam |

sūtrabhāṣyākṛtau vandē bhagavantau punaḥ punaḥ ||

The term Chaturmasya means four months. The term Chaturmasya Vrata is a Vrata to be observed for a period of four months. But according to the Vedic dictum पक्षा वै मासाः one 'paksha' or a fortnight is taken as one month, and traditionally the Vrata is observed only for two months. During the rainy season, Sannyasins observe Chaturmasya and stay at one place to meditate on the Absolute Reality and instruct their disciples in the spiritual lore.

समागतैभ्योऽन्तेवसद्भ्यः औपनिषदं साङ्ख्यं प्रतिपादयन्तो वर्तमहे ॥

samāgatēbhyō'ntēvasadbhyaḥ aupaniṣadaṁ sāṅkhyāṁ pratipādayantō vartāmahē |

so expresses the Srimukha issued by the Acharyas of Sringeri Math.

Before observing the Chaturmasya Sankalpa, they perform Vyasa Puja and pay homage to Dakshinamurti, Sadasiva and to the Acharyas who came after him, to the framers of the canons of Brahma Vidya – the knowledge of Brahman – to the great seers of the parampara and to the preceptors. The Narada Parivrajakopanishad which codifies the conduct of the Sannyasins in detail, lays down that Sannyasins must be moving from place to place, to avoid getting entangled with the dealings and habits of the people of the village or town. But during the rainy season, they must halt at one place for a period of four months and observe the Chaturmasya Vrata.

एकरात्रं वसेद् ग्रामे नगरे पञ्चरात्रकम् ।

वर्षाभ्योऽन्यत्र वर्षासु मासांश्च चतुरो वसेत् ॥



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



द्विरात्रं न वसेद् ग्रामे भिक्षुर्यदि वसेत्तदा ।
 रागादयः प्रसज्येऽस्तेनासौ नारकी भवेत् ॥ (४-१४, १५)
 ग्रामान्ते निर्जने देशे नियतात्माऽनिकेतनः ।
 पर्यटित् कीटवद् भूमौ वर्षास्वेकत्र संवसेत् ॥
 ēkarātraṁ vasēd grāmē nagarē pañcarātrakam |
 varṣābhyōn'yatra varṣāsu māsānśca caturō vasēt ||
 dvirātraṁ na vasēd grāmē bhikṣuryadi vasēttadā |
 rāgādayaḥ prasajyēraṁstēnāsau nārakī bhavēt || (4-14, 15)
 grāmāntē nirjanē dēśē niyatātmānikētanaḥ |
 paryaṭēt kīṭavad bhūmau varṣāsvēkatra sanvasēt ||

The mendicant monk, except in the rainy season, may stay one night in a village and five nights in a city; during the rains, he may stay four months in a village or town. He shall not stay for two nights in a villages; if he stays, affection, lust, etc., may find scope to deflect him and thereby he may go to hell. In the outskirts of a village, in a secluded spot, he may pitch his camp and go about for alms like a worm on the ground; during the rains, he shall stay at one place.

If, during the rainy season, the Sannyasins move from one place to another, they may cause injury to many insects and worms that breed and move about on the ground during the season. But as the Sannyasins have taken the vow of non-injury to all creatures (Ahimsa and Abhaya), they should refrain from causing harm to any living being. Moreover, constant travel will also come in the way of Sannyasins having any time for 'Brahma-vichara' or for continued profound meditation; (निदिध्यासन) (nididhyāsana). So, they halt at one place once in a year for four months and engage themselves in the meditation of the Supreme Brahman, in the company of their Gurus and other Sannyasins, clearing their doubts on complex metaphysical problems.

During the Chaturmasya Vrata, His Holiness observes various Vratas as listed below.

Shravana Somavara Vrata

Vara Mahalakshmi Vrata

Gokulashtami Vrata

Vamana Jayanti

Ananta Padmanabha Vrata and lastly

Uma Maheshwara Vrata, marking the conclusion of Chaturmasya Vrata.

GURU PURNIMA PARAYANA

With the blessings and guidance of Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam and Jagadguru Shankaracharya Sri Sri Vidhushekhara Bharati Sannidhanam, a program has been conceived to conduct Parayana on the occasion of this very auspicious Guru Purnima to obtain the compassionate grace of the Acharyas.

This small compendium published by the Peetham, contains shlokas for Parayana, and the Ashtottara Shatanamavalis. It is titled Guru-Saparyaa, meaning worship of the Guru.

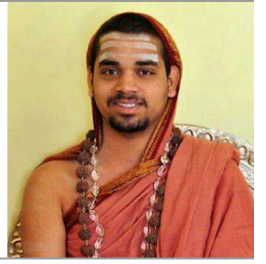


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Every follower of Sanatana Dharma may wholeheartedly perform this Parayana on the sacred period of Chaturmasya and obtain the blessings of the Guru.

To enable the devotees from different states and region to involve themselves and chant this Parayanam the Stotras and Ashtottara Shata Namavalis are given in Kannada, Tamil, Telugu and Devanagari scripts. This is available in Mobile, Tablet and Computer Viewable versions and Printable version in 1/8 demmy size.

[Link for Tamil version](#)

[Link for Telugu version.](#)

[Link for Devanagari version](#)

[Link for Kannada version](#)

(Courtesy :www.sringeri.net)



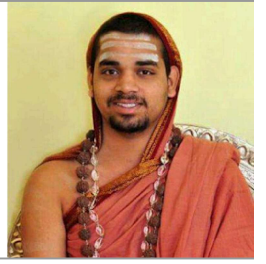


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Jagadguru Sannidhānam Śrī Śrī Śrī Vidhushekara Bharathī Mahaswāmiji's 25th Vardanthi Special.



(Jagadguru Sannidhānam Śrī Śrī Śrī Vidhushekara Bharathī Mahaswāmiji)

**Our Humble Pranams at the Lotus Feet of Our Jagadguru Śrī Śrī Śrī
Sannidhānam Śrī Śrī Śrī Vidhushekara Bharathī Mahaswāmiji**



Voice of Jagadguru

advaitam paramanandam



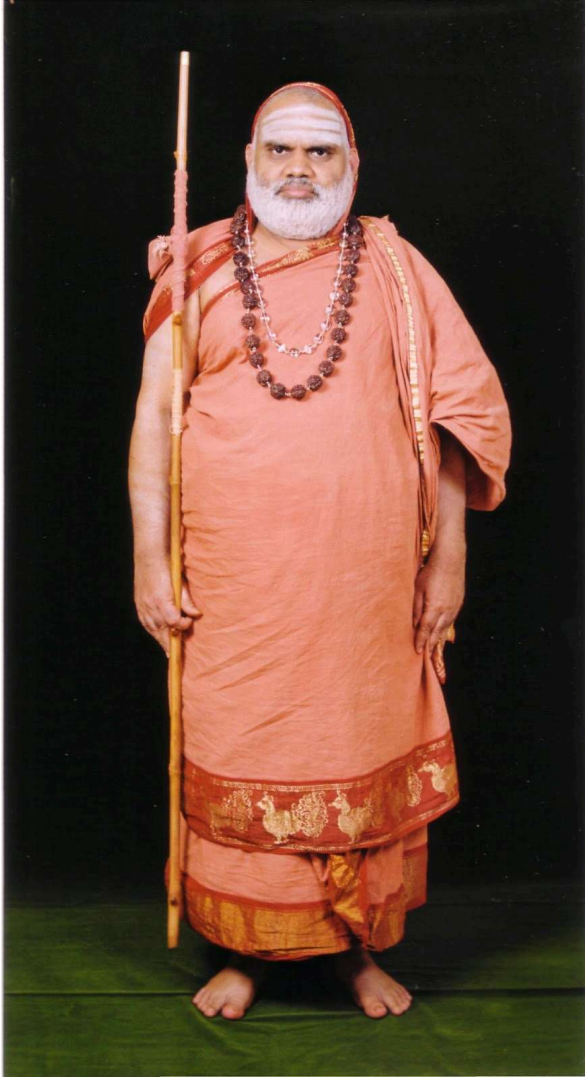
an e-magazine on advaita



ANUGRAHA BHASHANAM

SEEK NOT THE IMPOSSIBLE; WEEP NOT OVER LOSS

There are strange characters among human beings. Some aspire for the impossible. Some lament over things lost. Both these types are simply ignorant.



It is a fact that an unobtainable object cannot be obtained however intense the desire. What then is the point in such longing? For instance, moonlight gives us great pleasure. Because of that, is it ever possible to aspire to keep the moon at our door steps?

Similarly, it is of no use weeping over things lost. Some people grieve excessively in such scenarios. Some people grieve excessively over the death of near and dear ones. Some others are greatly hurt when they lose coveted objects. Neither do they come back; nor are the lost things regained. In such circumstances, it is nothing but ignorance to weep over the loss.

Some people when they suffer lose their balance and wonder about the efficacy of Bhagavan and the Shastras. We alone have to bear the consequences of our actions (Karma phalam) and should not blame others. It is ignorance to do so.

Hence, all must act intelligently, without giving room for ignorance.

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितुम् ।
आपत्स्वपि न मुह्यन्ति नराः पण्डितबुद्धयः ॥

nāprāpyamabhivāñchanti naṣṭaṁ nēcchanti
śōcituram |

āpatsvapi na muhyanti narāḥ
paṇḍitabud'dhayaḥ||

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmi-ji



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ACHARYAL SANDESH

We assume ourselves, that a few set of persons in our life are our friends, relatives and they are related to us. These near and dear will help us during our difficult period. And we are also blaming others for our sorrows and praise some for our happiness. But our śāstras says, the truth



as आत्मैव ह्यात्मनो बन्धुः ātmaiva hyātmanō bandhuḥ “A person’s true friend is none other than himself. The one who stands with you in all your situations is called a “Bandhu”. That Bandhu is none other than the karma done by you”. It not only comes with us throughout the life time but even after our death, it will be with us in our upcoming births.

Our actions yield the fruit of our happiness or sorrow. If we follow dharma, we will enjoy happiness and have a peaceful life not only in this jenma, but also in the upcoming jenmas. At the same

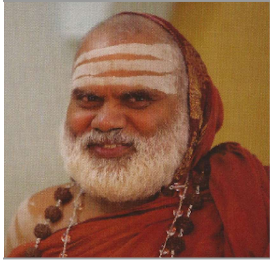
time if we do adharma, then we are the sufferers. When the truth is like this, pointing others for our happiness or sorrows is not a wise one. It is very clear that a man, himself is responsible for all the happenings in his life. He himself is a friend and foe to him.

The life of Rāvanā and Duryōdhanā teach us that, if we do adharma, we will suffer a lot and will be destroyed finally with our surroundings. From Rāmāyanam and Mahābhāratham we are able to understand that, the life of those who do adharma seems to be flourishing with wealth, name and fame in the beginning but at the end they will be destroyed. The lesson we learn from Rāmāyanam is “Live like Rāmā not like Rāvanā”.

Hanūmān after having darsan of “Sītā māthā” in aśokavana, met Rāvanā in his darbar. At that moment Hanūmān had a thought that Rāvanā’s personality gives him the power and capacity to rule the three lōkas without any doubt, but he is not fit for that because of the big sin (adharma) he did in his life. Soon he will be punished for that in a very heavy hard way. The adharma he did is, he saw “Sītā māthā” in a wrong perversion. Our śāstrās instruct us to see all the ladies as our mother. If we give place to lust in our life, then we will have to harvest the fruit of pain and sufferings in our life due to our adharmic activities.

Hence the real bandhu to a man is he himself. For a happy and peaceful life we should follow dharma and avoid adharma.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmi-ji

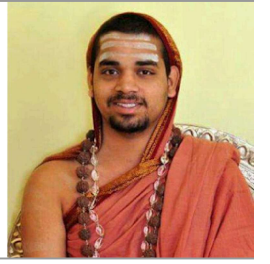


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita





Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ACHARYAL SANDESH

In our Sanathana Sampradaya the (mahima) Greatness of Guru Upadeśa is of Par excellence. The upadeśa means speaking of few words to the people to go in righteous path. For example, when a man goes in darkness, he mistakes a rope for snake. At that time, he wants only to escape from the danger. At that time, the offer of wealth, money or gold does not entice his mind. When another person points out that it is only a rope and not the snake, he makes his mind relieved and he comes to the composed state.



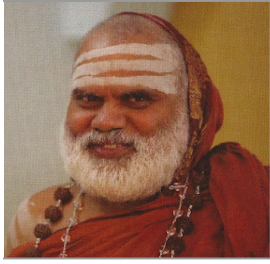
In the same manner, Guru is the dispeller of ignorance of darkness and brings light of knowledge of Brahma tattvā which brings eternal pleasure to the human beings. Brahma tattvā or Ātma tattvā means that the whole world is a Mithya or Maya and Brahman alone is Sathyam. Only who has known Brahma tattvā alone can teach other people about Brahma tattvā. In Mahābhārata , Sri Arjūna refused to fight against kurūravas, since most of them like Bīṣmācharya, Krupācharya, Dhronācharya., are related to him in one way or other. Arjūna went to the extent of saying that even if he gets rule (athipathyam) of three lōkas, he is not prepared to war against his relatives. At that time Lord Kṛṣṇa gives Gīthōpadēśa to Arjūna to come out of agnana and realize his situation to fight against Adharmā. If there is no upadhesa from Lord

Kṛṣṇa, the war against dharma and adharmā will get collapsed. So Gīthōpadēśa brought about victory to dharma. Such is the greatness of Upadesa.

The unique greatness of Gīthōpadēśa is that it directly came from the voice of Bhagavān. Further, using Arjūna as a tool, Lord Kṛṣṇa bestowed this upadhesa to the whole humanity of the world. It is said that a poet has described that Bhagavad Gītā has got more sancity than River Ganges. The reason is River Ganga comes from the lotus feet (Padhara Vindhā) of Bhagavān whereas Bhagavad Gītā came from his mouth (Mukhara Vindhā of Bhagavān). We get submerged to take bath in river Ganga whereas by reading Bhagavad Gītā, we get out of the sagara of samsara. The Ganga Jala finally merges with Samudra Sagara whereas Bhagavad Gītā merges with para Chaitanya, that's Brahman. Sreśṭha and Pavithra Guru upadhesa gives us marga darśana when we are in crisis. We must ask Guru for clarifications of his upadesa with Bhakti and Shraddha. If anyone wants to test the knowledge of Holy Guru, it is a grave sin for which there is no remedy for that. A devotee should have great regard and respect for Guru Vakyā and follow it to the core.

Sri Neelakhanta Dheekshidhar in one of the ślokas has said that in spite of having had saśtric ancestral heritage and having had upadhesa of Mahābhārata, Sri Rāmāyaṇa, Vivekha Chūdamani, Bhagavad Gītā from various Great Gurus, still the mind is wandering in samsāra sāgara and refuses to do prayathna for eternal bliss of Brahman. Sri Neelakanta Dheekshidar states the present mental status of people. To come out of the sleep of Avidyā and get Vidyā of Brahma Jñāna, only Guru who is a Tattva Jñāni alone can elevate us to the divine state of spiritual emancipation

--- Jagadguru Śankarācārya Sannidhānam Śrī Śrī Śrī Vidhushekara Bharathī Mahaswāmi-ji

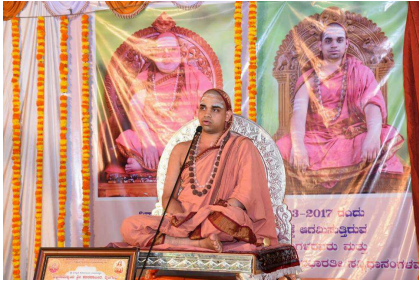
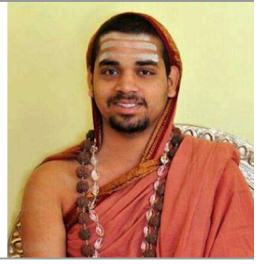


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



YATRA OF SRINGERI JAGADGURU SHANKAR AND SHANKARA JAYANTI CELEBRATIONS



Editorial Board		
Sri Dr V R Gowri Shankar	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
B Srimathi Veeramani	Chief Editor	Tirunelveli
K M Kasiviswanathan	Hon' Editor	Tirunelveli