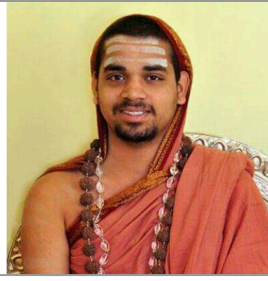


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THE 74TH VARDHANTI OF JAGADGURU SHANKARACARYAR HIS HOLINESS
MAHASANNIDHANAM SRI SRI SRI BHARATI TIRTHA MAHASWAMI-JI

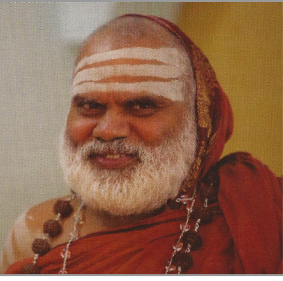


THE INCOMPARABLE YOGI

SPECIAL SOUVENIR 2

Our humble pranams at the lotus feet of Jagadguru Śankaracārya Mahāsannidhānam His Holiness Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji. We submit our efforts at the lotus feet of Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji.

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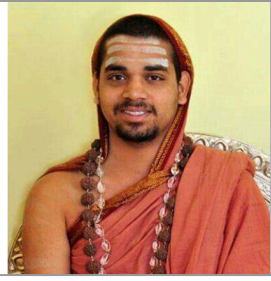


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EPISODE : VI SARVA SHAASTRAARTHA TATTVAVIT (PART ONE)

An episode series in Sanskrit on Sringeri Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji narrated by Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhāratī Mahāswāmiji

“ Mālā sudhākumbha vibodhamudrā vidyā virājat kara vārijātām |

Apāra kāruṇya sudhāmburāśim śrī śāradābām praṇatosmi nityam ||

Vaktārām āsādy yam eva nityā sarasvati svārtha samanvitāsīt |

Nirasta dustarka kalaṅka paṅkā namāmi taṃ śaṅkaram arcitāṅghrim |

Śāstrābdi pāradṛśvānaṃ saṅgaḥinaṃ taponidhim |

Bhaje Śrī Bhāratī Tīrtha guruṃ bhadraugha dāyakum ||.”

The next quality of a guru is “Sarva-śāstrārtha-tattvavit”. Our Guru has extraordinary erudition in all the Shastras. Nyaya, Vyakarana, Vedanta and Meemamsa-- His scholarship in these shastras cannot be explained within a short time. Such is His extraordinary scholarship in the



the second Pragalbha lakṣaṇa in the text, Caturdaśa-lakṣaṇī.

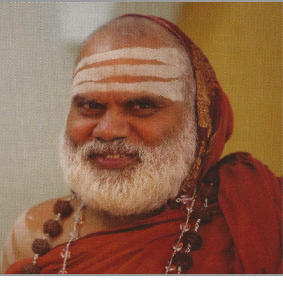
Jagadguru Śankarācārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidyatīrtha Mahāswāmiji, Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji (Poorva Sharma name Sri Sitaramanjaneyalufile photo)

Shastras. Even the manner in which He studied the Shastras was astounding. When our guru was studying the Shastras as a Brahmachari, His teacher in the

Nyaya Shastras was the great scholar, Golapudi Gopalakrishna Shastri. The method of learning was thus, In the morning, the Shastri would teach Vāda-granthas in Nyaya Shastra. Then, in the afternoon, having grasped the morning lessons, our Guru would expound them to the Shastri during the Chintana session. During that time, our guru would expound the lines of text exactly as taught. Those who witnessed this session would invariably doubt, “Among the two of them, who is the teacher and who is the student? Is the Shastri teaching Him? Or is He teaching the Shastri?” People would thus be in doubt . The lessons taught by the Shastri in the morning, our guru would grasp them completely upon hearing them only once.

In the Shankara Digvijaya, Sri Vidyaranya Mahaswamiji, describes the studying method of Sri Shankara Bhagavatpada--”ajani



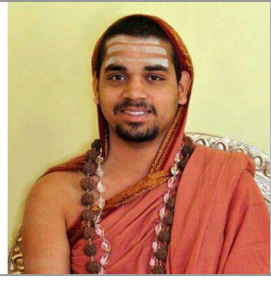


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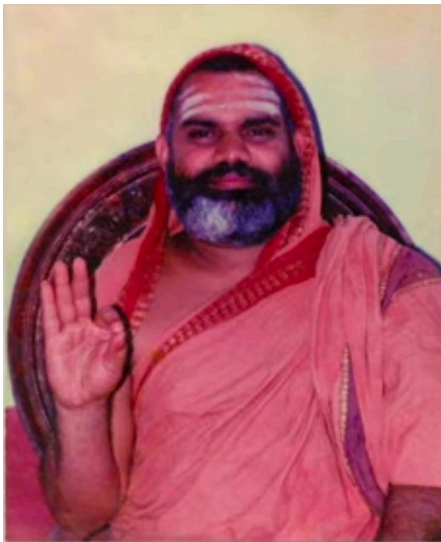


duḥkhakaro na gurorasau śravaṇataḥ sakṛdeva parigrahī sahanipāṭhajanasya guruḥ svayaṃ sa ca papāṭha tato guruṇā vinā". Bhagavatpada ensured that His Guru was never displeased or inconvenienced when teaching. Whatever teaching the guru imparted just once, Bhagavatpada understood it immediately. And He never forgot it. When a disciple studies in this manner, a guru is never displeased or inconvenienced. A guru will teach such a disciple with great enthusiasm. Such was Bhagavatpada's learning method. "Ajani duḥkhakaro na gurorasau śravaṇataḥ sakṛdeva parigrahī sahanipāṭhajanasya guruḥ svayaṃ" The students who learned along with Bhagavatpada, Bhagavatpada even taught them. Then-- "sa ca papāṭha tato guruṇā vinā". Certain texts were taught by the Guru, and Bhagavatpada studied the remaining texts on His own.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji (Poorva Sharma name Sri Sitaramanjaneyalufile photo))

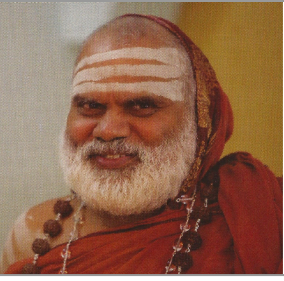
Without the need for a Guru, Bhagavatpada studied the other texts by Himself. Our guru's method of study was also similar. Similarly, the Shastri taught certain texts. Our Guru studied on His own the Kroḍapatras or independent treatises in Nyaya Shastra. Once during the Vakyartha Sabha (Summit of Scholars), our Guru expounded on a topic, the second Pragalbha lakṣaṇa in the text, Caturdaśa-lakṣaṇī. The topics taught our Guru expounded were all new, and were very deep. After the exposition, greatly pleased, Jagadguru Sri Abhinava Vidya Tirtha Mahaswamiji, asked our Guru, "Who taught you the topic that you expounded? To which text does it belong?" Our Guru replied, "This topic pertaining to the second Pragalbha lakṣaṇa occurs in the Kroḍapatra named 'Na ca Ratnamālikā'. No one taught me, I studied it myself and expounded it." Greatly pleased by this effort to study a complex text and present in the Sabha, Jagadguru Sri Abhinava Vidya Tirtha Mahaswamiji blessed our Guru.

The Mahaganapati Vakyartha Vidwat Sabha has been conducted annually in Sringeri for about 130 years. Only those with exemplary scholarship in the Shastras are invited to this Sabha. Although many Vakyartha Sabhas are conducted in the country, the Mahaganapati Vakyartha Sabha is unique. This is because, the Sringeri Jagadguru, scholar non-pareil in the Shastras, expounds upon a topic in Nyaya or Vedanta.



Obeisance to the Paramātmā that is the whole, the limitless bliss-consciousness and pervades all beings. The Naiyāyikās (logicians) undertook great efforts to establish the existence of Īśvara (God). Hence, in a debate to arrive at an established conclusion, (knowledge of) Hetvābhāsa (faulty reason) has an important role. This is because, if one does not know the nature of Hetvābhāsa, he can neither use the right reasoning nor identify the wrong ones uttered by an opponent. --(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji's few nectar from "Mahaganapati Vakyartha Vidwat Sabha")

Later, renowned scholars present their expositions. Such is the uniqueness here. Once, when our guru was presenting the topic, "Viśiṣṭa-dvaya-agmaṭitattvam"

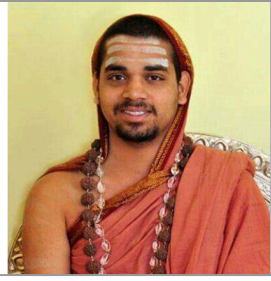


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in Sāmānya-nirukti of the Nyaya Shastra, many renowned scholars were present. Among them, hailing from Andhra Pradesh, was the renowned Nyaya scholar, Vidwan Maddulapalli Manikya Shastri. When our guru was expounding Vidwan Manikya Shastri had a (Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji) question. Sri Gadadhara Bhattacharya, while defining Hetvābhāsa (faulty reason) considers a particular method of definition and introduces the term “Viśiṣṭa-dvaya-agmaṭitattvam” to overcome a defect in the definition. In this context, the Shastri asked, “Why must this term be introduced to overcome the said defect? Instead, we can consider a different method of definition (of Hetvābhāsa). The said defect will then never arise. Hence why must the term, Viśiṣṭa-dvaya-agmaṭitattvam, be introduced?”

Immediately , our guru resolved this question, “If the proposed different method were to be used, there would arise another defect due to which definition would again become imprecise.” After resolving this question, our guru continued and completed his exposition. Later, the great scholar prostrated before our Guru and said, “I have attended many scholarly gatherings. Whenever a scholar presents this topic in Nyaya ---- Viśiṣṭa-dvaya-agmaṭitattvam, I would raise this very question. When I ask this question, even great scholars would reply that the answer has to be pondered over or simply admit that they do not know the answer. No one has ever been able to answer my question. Hence, knowing fully well that scholars would not be able to answer, I ask this question. No one has been able to answer this question. However, when I posed this question to Your Holiness, Your Holiness instantaneously answered it. Such scholarship can only be seen in Your Holiness and not in anyone else.” Saying thus, the scholar prostrated again to our Guru.

Thus , our Guru, whether it is in Nyaya Shastra, Vyakarana or Meemamsa or Vedanta, has extraordinary scholarship.

EPISODE : VII SARVA SHAASTRAARTHA TATTVAVIT (PART TWO)

An episode series in Sanskrit on Sringeri Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji narrated by Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhāratī Mahāswāmiji

“ Mālā sudhākumbha vibodhamudrā vidyā virājat kara vārijātām |

Apāra kārūṇya sudhāmburāśiṃ śrī śāradābāṃ praṇatosmi nityam ||

Vaktārām āsādyā yam eva nityā sarasvatī svārtha samanvitāsīt |

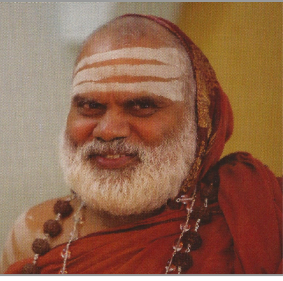
Nirasta dustarka kalaṅka paṅkā namāmi taṃ śaṅkaram arcitāṅghrim |

Śāstrābdhi pāradaśvānaṃ saṅgahīnaṃ taponidhim |

Bhaje Śrī Bhāratī Tīrtha guruṃ bhadraugha dāyakum ||.”

In the presence of our Guru, scholars who have undertaken great efforts (to learn)., upon hearing our Guru's expositions on novel aspects (in the Shastras), feel thus--“We have undertaken great efforts over many years to master the Shastras. However , we had not known this aspect earlier. We understood it only after hearing Jagadguru's exposition. Until now, we did not even know it. It is indeed a unique aspect.”

“nālikāsanam tśvaraśśikharinaṃ tatkaṇḍharaotthāyino gandharavaḥ | punaretadhvacarite cakre taduddhārakaḥ patrī ,tatprabhuvairmam parivrḍho jīvā ca yasyābhavat tasyāntevasatām

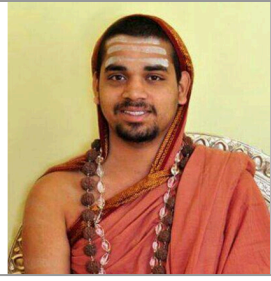


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ripukṣayavidhuau devāya tasmai namaḥ” This verse has been quoted in the work Nyāya-rakṣāmaṇi of Sri Appayya Deekshita. The verse states-- “nālikāsanam īśvaraH śikhariṇam” The king of mountains, Meru, became the “nālikāsanam” -- the bow of Lord Shiva during the annihilation of Tripurasura. Tatkaṇḍharaotthāyinaḥ the pronoun “tat” refers to the word “nālikāsanam”. However the referenced word, “nālikāsanam” means Lord Brahma.

Those that came out of Lord Brahma’s throat i.e. the vedas, became the horses (of Lord Shiva). Thus , though the pronoun “tat” refers to the word “nālikāsanam”, while the word originally meant “bow”, the same word when referenced by the pronoun means “Lord Brahma”.

The Vedas that arose from Lord Brahma became the Gandharvas. The word “Gandharvāḥ” here means horses. “punaretadvacarite cakre” here the pronoun “etaḥ” refers to the word “gandharvaḥ”. However, the referenced word means the celestial singers. Their pathway is in the sky. Those that move in the sky-- the Sun and the Moon became the wheels. Thus the Sun and Moon that move in the sky became the wheels of the chariot of Lord Shiva.

“taduddhāraḥ patrī”. Here the pronoun “tat” refers to the word “Chakram”. However the referenced word means “Sudarshana Chakram” The bearer of the Sudarshana Chakram , Lord Vishnu, became “patrī”-- the arrow (of the Lord Shiva). This verse is quoted in Anandmayādhikaraṇam of Nyāyarakṣāmaṇi. There is so much beauty in this verse!

--(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji’s few nectar from “Mahaganapati Vakyartha Vidvat Sabha”)

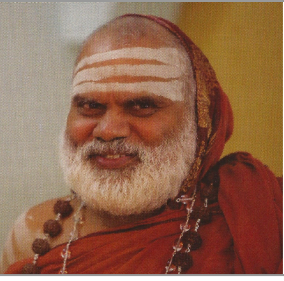
We can observe such extraordinary scholarship in the Jagadguru. The Jagadguru began the Shashtra Poshaka Sabha, to propagate the Shastras and encourage students of the Shastras. Today, many scholars living in different parts of India have studied under the auspices of this



Sabha. They have all undertaken their studies in the respective Shastras through this Sabha. They have all been examined in their Maha Pareeksha (final exam) by the Jagadguru. Having examined them, the Jagadguru has blessed them with the title “Vidvat Pravara”.

Thus many scholars blessed by the Jagadguru are well known throughout the country. Many scholars express thus-- “We have studied Shastras under the Shashtra Poshaka Sabha. This is our great fortune,

because at the end of our studies, the Jagadguru Himself examined us, and blessed us with the

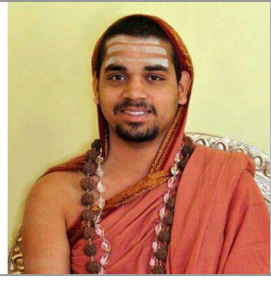


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title -- 'Vidwat Pravara'. Scholars say, "We are delighted that the Jagadguru examined us. Hence, we have studied under the Shastra Poshaka Sabha with great enthusiasm. Thus, scholars consider it a great fortune to have studied under the Shastra Poshaka Sabha. Similarly, scholars feel it is their great fortune to participate in the Vakyaartha Vidvat sabha presided by the Jagadguru. Such is the scholarship of the Jagadguru.

Our Guru observes minute details in the Shastras. His command in all the Shastras is phenomenal. In the Nyaya Shastra, in the commentary Dinakari for the text Nyāya-siddhānta-muktāvalī, while explaining Hetvābhāsa (faulty reasoning) and formulating its definition, the discussion as to whether the discussion as to whether "Avacchedakatvam" (limitoriness) is of Svarūpa-sambandha-rūpam (of the form of distinct relation) or Anātikṛta-vṛttitva-rūpam (of the form of exact concurrence with what is being limited) is taken up.

If the Avacchenakatavam (limitoriness) is considered to be Svarūpa-sambandha-rūpam (of the form of a distinct relation), there arises the defect of Ativyāpti (over applicability of the definition). When an attempt is made to rectify this by introducing a new term, the text states that the defect of Asambhava (total inapplicability of definition) arises. If the Avacchedakatvam is considered to be Anātikṛta-vṛttitva-rūpam (of the form of exact concurrence with what is being limited), then the defect of Avyāpti (partial inapplicability of the definition) arises.

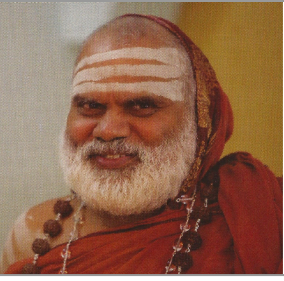
However, in the sub-commentary (of the text Dinakari) named Rāmarudrīya, the defect is stated as Asambhava (total inapplicability of the definition) i.e. the sub-commentator explains that the definition will not be applicable anywhere and hence the defect is Asambhava (total inapplicability of the definition). However, our Guru explained here that what has been stated in the Dinakari commentary is indeed apt. The defect in this case is indeed Avyāpti (partial inapplicability

of the definition) and not Asambhava (total inapplicability of the definition). This is because there exists an instance where the definition of Hetvābhāsa can indeed be applied. Hence the defect Avyāpti (partial inapplicability), as stated in the Dinakari commentary is apt.



In the sub-commentary Rāmarudrī, the defect has been noted as Asambhava (total inapplicability). This

needs critical examination. Ramarudra Bhattacharya is indeed a renowned scholar., and has explained intricate aspects in his work. Knowing these aspects, students do acquire proficiency. However in the aforementioned instance, his stand needs to be examined. Thus did our guru explain. Such is the profound scholarship observed in our Guru.

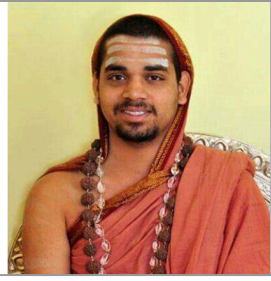


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EPISODE : VIII SARVA SHAASTRAARTHA TATTVAVIT (PART THREE)

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Vaktārām āsādyā yam eva nityā sarasvati svārtha samanvitāsīt |

Nirasta dustarka kalaṅka paṅkā namāmi taṃ śaṅkaram arcitāṅghrim |

Śāstrābhdhi pārādṛśvānaṃ saṅgahīnaṃ taponidhim |

Bhaje Śrī Bhāratī Tīrtha guruṃ bhadraugha dāyakum ||.”

My Guru has an extraordinary grasp of the Shastras.

{During a scholar's Vedanta Vakyaartha, Mahaganapathi Vakyaartha Vidvat Sabha.

Scholar : An instance of “Pratiprasava” occurs only when a set of three rules exists- a rule of application, a rule of prohibition and the third rule of Pratiprasava.

Jagadguru : Give an example for “Pratiprasava”

Scholar : Many examples exist in Vyakaranam.

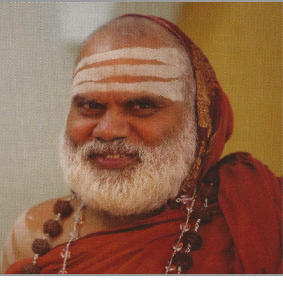
Jagadguru : How about in Mimamsa ?

Scholar : In Mimamsa.....

Jagadguru : The statement “sruṇā juhōti” in the Ekakapālaprakaraṇam is an example of Pratiprasava. It is as follows- because the general rule applicable to all sacrifices states that the havis (sacrificial offering) is to be offered using the sruṇ (ladle), the aforementioned statement (carrying the same meaning as the general rule) can't be considered as a new Vidhi (rule of application). Prohibiting the general rule of using the ladle to offer the havis, a special statement exists in the Ekakapālaprakaraṇam-“pratiṣṭhito hotavyaḥ”. Only the havis which is qualified as “Pratiṣṭhita” can be offered. When the havis is placed in the ladle and offered, it will not be an offering that is qualified as “Pratiṣṭhita”. Hence the special statement “pratiṣṭhito hotavyaḥ” prohibits the general rule of the usage of the ladle. Hence, the usage of the ladle is once again ordained by stating the Pratiprasava rule- “sruṇā juhōti”

Hence, the statement “sruṇā juhōti” in the Ekakapālaprakaraṇam is considered as an example of “Pratiprasava” by Sāyanācārya in the commentary on the Vedas. How can the ladle be used to offer the havis that is qualified as “Pratiṣṭhita” ? the performers of the Yajna first place the havis into the Śikya (sling), hold the top of the Śikya with his left hand, and then make the offering through the ladle. Even today, this is how the offering is made. The method of offering explained six centuries ago by Sāyanācārya, continues to be used even today in Shrouta Prayoga. }

In the Brahmasutras, the 5th sutra (aphorism) is Īkṣaternāśabdam. In this section, Īkṣaternāśabdam, the proposition of the Sāṅkhya school that- “the independent cause of the world

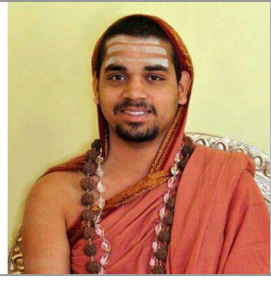


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is Pradhānam, which is of the form of the three Gunas"-- is condemned. Pradhānam is not the cause of this world. It is Paramātmā that is the cause.

In order to condemn Pradhānam as the cause of this world, Bhagavan Veda Vyasa has stated this Sutra - Īkṣaternāśabdam. In His commentary, Sri Adi Shankara Bhagavatpada explained this Sutra thus: Pradhānam is not mentioned in the Vedas (as the cause of the world). The Vedas state, "Only Sat existed in the beginning", "It willed", "It created fire". These statements describe the cause of the world and refer to it as "sat". This "Sat" is not Pradhānam. Why ? Because the reason mentioned is, "It willed." Hence, we infer that Pradhānam is not referred to in the Vedas. Since Pradhānam is not stated in the Vedas, it is not the cause for the world. This is the explanation given. However, there seems to be a defect here. We infer here that "Pradhānam is not stated in the Vedas" through the reason, "It willed." However, willing is not associated with Pradhānam, because Pradhānam is insentient and willing can be attributed only to a sentient (conscious) entity.



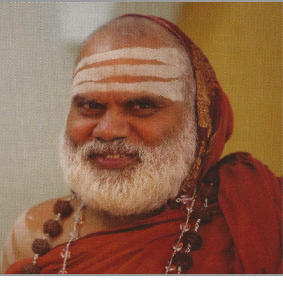
Hence, there is a problem using this reasoning to refute Pradhānam as the cause of this world. Thus, there seems to be a defect (in the reasoning). Here, our Guru gives the following resolution...Here the reasoning has to be: Pradhānam is not mentioned in the Vedas because "it does not will". This is achieved by placing the negation ("not") in the Sutra, between the meanings of the word ("ikṣati") and its associated suffix – i.e between "will" and "because". Thus the reasoning can now be – "because it does not will".



Hence, this reasoning can be associated with the insentient Pradhānam. If one questions– how can the negation be placed in between the meanings of the word and its associated suffix (preposition)? It is because such a method has been followed by our scholarly predecessors.

Sri Gadadhara Bhattacharya has explained this in his work Vyutpattivāda.

He states: Except negation, nothing else can be placed between the meanings conveyed by a word and its suffix (preposition). So negation is accepted between the meanings of a word and its suffix. To illustrate.. In the (Nyaya) Sutras, "Nāmūḍhasyetarotpatteḥ" "Nānupamṛdya prādurbhāvāt", the same procedure of placing the negation in between is used. How? The Sutra

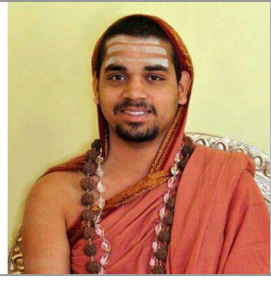


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“Nāmūḍhasyetarotpatteh” states– “For one who is devoid of moha (delusion), the remaining two– rāga (attachment) and dveṣa (aversion) will be absent.”

“Hence amongst delusion attachment and aversion, delusion is the greater evil.” This is the meaning of the Sutra. In this Sutra, even though the word “not” is used separately, its meaning “negation” is used between the meanings conveyed by the word Utpattiḥ and its suffix, resulting in the meaning “because of the absence of utpatti” – because of the absence of emergence of attachment and aversion in the undeluded.

Similarly the sutra “Nānupamṛdya prādurbhāvāt” means, “Because, without breaking (destroying) the seed, a plant does not sprout.” This is the intended meaning. Here too, negation is placed in-between the meanings of the word and its suffix.

Hence, this procedure is valid and accepted, and explained by Sri Gadadhara Bhattacharya in the work Vyutpattivāda. Likewise, in the present context, to make the reasoning faultless, negation implied by the word “not” in the Sutra has to be placed between the meanings of the word and its suffix (preposition).

Hence, Pradhānam is not stated in the Vedas. It is not denoted by the word “Sat” because it cannot will. Such is the reasoning here. The Jagadguru has expounded in this manner. No other commentator has given such an exposition.

Thus, the Jagadguru explains such subtleties when teaching the Shastras. Hence, our Guru has an extraordinary grasp of the Shastras.

EPISODE : IX SARVA SHAASTRAARTHA TATTVAṆṆ (PART THREE)

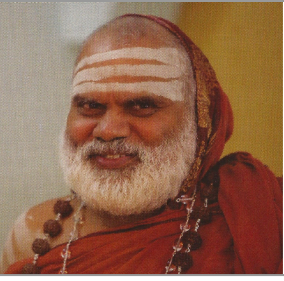
Our Guru – a peerless scholar in all the Shastras , propagates the Shastras through the institution of Shashtra Poshaka Shabha, encourages scholars by honouring them and Himself teaches the Shastras. Such is the greatness of our Guru.Well read in the Shastras. Our Guru teaches Shastras to students who wish to study them. Despite the many activities in the (Sringeri)Math, the Jagadguru never gives up teaching the Shastras.

In the Chaitra māsa of the Khara Samvatsara (i.e.April 2011), He began teaching me the Nyaya Shashtra. The first lesson were based upon the Tarka Saṅgraha text. In 11 months, Tarka Saṅgraha with its commentary Dīpikāand sub commentary Nīlakaṇṭhī, and Muktāvali with commentary Dinakarī were taught by our Guru.



Thereafter our guru embarked on a Vijaya Yatra.Starting from Sringeri, our Guru toured for 13 months, traversing through Karnataka, Kerala, TamilNadu and Andhra Pradesh. Even during that time , He never paused the lessons. During the 13 months of the Vijaya Yatra, He continued to teach the

Nyaya Shashtra texts–Pañcalakṣaṇī, Caturdaśalakṣaṇī, Siddhāntalakṣaṇaṁ, Pakṣatā, and up to

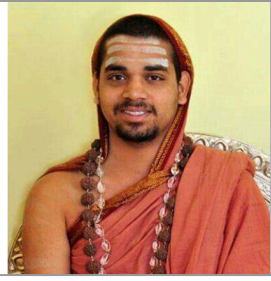


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Pratijñālakṣaṇam in Avayava. These Nyaya texts were taught then by our Guru. During the Vijaya Yatra there were many activities in each town. Despite these many engagements, He taught every single day. Apart from the traditionally observed on-teaching days, He taught on every single day. Even full-time teachers of the Nyaya Shastrahavev not taught as many texts in the same period. The Jagadguru taught so many texts despite the hectic Vijaya Yatra schedule. Such is His uniqueness.

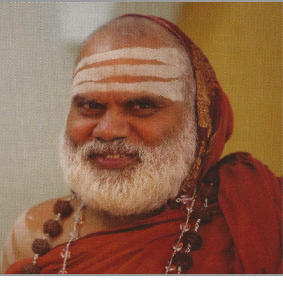
After returning to Sringeri, the Jagadguru taught the remaining Vāda-granthas—Sāmānya Nirukti, Savyabhicāra, Satpratipakṣa, Śaktivāda, Vyutpattivāda and Prāmāṇyavādā. Just as Jagadguru Sri Adi Shankara Bhagavatpada, while traveling thrice around the country by foot, continued to teach Vedantic commentaries to His disciples, our Guru taught his disciples without missing sessions even during the Vijaya Yatra.

Our guru has taught me Nyaya and Vedanta Shastra. Such is the uniqueness of our Guru. This is what qualifies as sustenance of the Shastras— while Himself being an extraordinary Shastric scholar, our Guru teaches disciples every day, propagates the Shastras through the Shastra Poshaka Sabha— all these truly constitute the sustenance of the tradition of the study of the Shastras.

Our Guru is a repository of the Shastras. It seems like Shastric matters compete with each other to flow out of our Jagadguru's lips. Once when our Gurur was teaching us and a particular text had just been completed, I enquired when an examination would be conducted on that text. Our Guru replied: "In our method It cannot be stated that an exam would be held at a stipulated time and you have to prepare for it. Examinations can be conducted at any time. Whenever questions are asked on the texts, you should be ready to answer them."

When I was studying the Shastras, our Guru instructed me on how to study the Shastras. Jagadguru Sri Vidyananda Mahaswamiji states in His work Panchadashi—"taccintanam tatkathanam anyonam tatprabodhanam etadekaparatvam ca brahmābhyāsam vidurbudhāḥ". Vidyananda Mahaswamiji wrote this verse in relation to Brahma Vichara (contemplation on the Self). How does a seeker of Self-Knowledge engage in Brahma Vichara? At all times, he must be immersed in contemplating on Brahman. He must never let his mind wander towards ephemeral objects, because it is not beneficial. Likewise, he must only converse about Brahman. Similarly—anyonyam tatprabodhanam— Along with another seeker he must converse only about Brahman. Whatever he knows about Brahman must be shared with the other. Whatever he does not know, he must listen to and learn from the other. Thus, through mutual sharing, one must engage in Brahma Vichara. "Etad ekaparatvam ca" – a seeker must be ever focused on Brahman alone. The wise state this is how Brahman must be contemplated upon. "brahmābhyāsam vidurbudhāḥ — this is what Jagadguru Sri Vidyananda Mahaswamiji has stated.

Our Guru conveyed that such practice is not only applicable to enquiry on Brahman, but also to the study of Nyaya Shastra. That is – 'taccintanam tatkathanam anyonyam tatprabodhanametad ekaparatvam ca brahmābhyāsam vidurbudhāḥ'. Likewise – 'tarkābhyāsam vidurbudhāḥ'. This too has to be understood. Our Guru explained, "You have to study the Nyaya Shastra with such alertness."

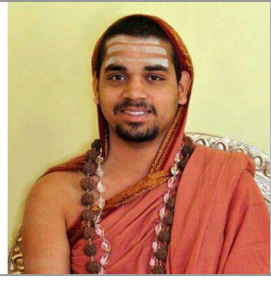


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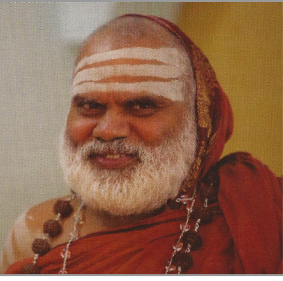


{Anugraha Bhashanam during Valedictory function Mahaganapati Vakyartha Vidvat Sabha}

Likewise, when teaching, the manner in which our Guru explains the meaning of every sentence, can be known only by one who is fortunate (to be a disciple). There exists not even an iota of doubt in this matter. Our Guru explains every sentence, every word in the most lucid and interesting manner. For instance, in Vedanta, in the commentary of Jagadguru Sri Adi Shankara Bhagavatpada on the Brahma Sutras in the Mahaddirghādhikaraṇam occurs the statement. “Imam abhyupagamaṃ tadyayaiva prakriyayā vyabhicārayati”. Here Bhagavatpada writes that the revered author of the Brahma Sutras uses the very method of argument of the Naiyayikas to refute their position.

The position of the Naiyayikas is that, “The attributes of the cause create similar attributes in the effect.” Bhagavatpada states in this context – Imam abhyupagamaṃ tadyayaiva prakriyayā vyabhicārayati. This sentence can be properly understood only if the meaning of the word “Vyabhicārayati” is understood. The word vyabhicārayati is used in relation to the above position of Nyaya. How must this sentence be explained ? When we look at the sentence, we ponder greatly on how it must be understood and how it fits into the overall context.

Our Guru explained this with a single word by stating that — “Vyabhicārayati” to make one give up. The revered author of the Brahma Sutras makes the Naiyayika give up his own position by using his own method. Such was the lucid explanation our Guru gave for the word. Likewise, at the beginning of the Saṃkhyopasaṅgrahādhikaraṇam Bhagavatpada writes the statement – “Evam parihṛte’pi ajāman tre punar anyasmān-mantrat sāmkyah pratyavatiṣṭhate”. In the previous Adhikaranam, Camasādhikaranam, discussion related to the “ajā mantra” had been taken up. Bhagavatpada had ended it by describing that the mantra does not speak of “Pradhānam”. Presently, the proponent of the Sankhya school once again postulates, “Even if the ajā mantra does not describe Pradhānam, there is another mantra which does so”. Bhagavatpada describes this postulate of the Sankhya school as “Evam parihṛte’pi ajāman tre punar anyasmān-mantrat sāmkyah pratyavatiṣṭhate”. Here the literal meaning of the sentence seems illogical. The words “parihṛte’pi ajāman tre” literally means “Though the ajā mantra has been removed. Removal of a mantra is impossible. Because we have to explain every single word in the Vedas. If a mantra itself is discarded, the meaning would be inappropriate. Hence what does “removal of the mantra” mean in the words, “parihṛte’pi ajāman tre” ? Because a mantra cannot be removed. The ajā mantra is accepted by us. In fact, its meaning too has been explained earlier. Hence how do the words “parihṛte’pi ajāman tre” fit to ? Here our Guru stated that the two words mean “Without the removal of the doubt as to whether Pradhānam is described in the ajā mantra”. Removal of the doubt is described in the ajā mantra. Removal of the doubt is indeed possible. The proponent of the Sankhya school did not accept the stand “Pradhānam is not described in the Vedas” and states that it is indeed described in the ajā mantra. This being so, he raises the question “Is not Pradhānam described in the Vedas?” Thus he brings about doubt as to whether Pradhānam is indeed described by the ajā mantra or not. Hence the two words must mean – “With the removal of the doubt as to whether Pradhānam is described in the ajā mantra”. It is with this appropriate that Bhagavatpada wrote the above sentence. Such is the explanation given by our Guru. Such instances highlight our Guru’s profound scholarship in the Shastras.

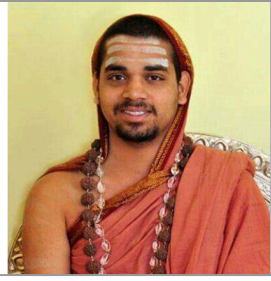


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In addition, to benefit the disciples, how must the exposition be ? How to expound so that disciples would be able to comprehend ? What is the intellectual capacity of the disciples? In what way must it be said so they understand ? Our Guru knows all these quite well. That is why Bhagavatpada has described the characteristics of a Guru as :Adhigatatattvaḥ śiṣyahitāya udyataḥ satatam. Thus characteristic perfectly fits our Guru. Such is our Guru's scholarliness.

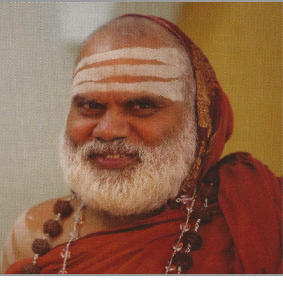
Hence, the qualities of a Guru “Sarvāgamanāṃ sārājñāḥ” and Sarvaśāstrārtha-tattvavit” can be very clearly seen in our Jagadguru Sri Sri Bharati Tirtha Mahaswamiji.

EPISODE X :PAROPAKAARA NIRATAH

The next characteristic of a Guru is “Paropakāra-nirataḥ”, When defining Dharma and Adharma, the Shastras state — Paropakāraḥ puṇyāya pāpāya parapīḍanam. Paropakā or helping others constitutes Puṇya (merit) and is hence, Dharma. Harming others is Pāpa (sin) and



constitutes Adharma. There are many ways to help others. This means helping those in need in a timely manner with what is needed. Offering food to the hungry, monetary assistance to the poor, imparting knowledge to a seeker — are all different ways of helping. All of these constitute Dharma. Hence, helping others is Dharma.

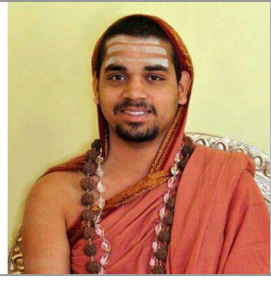


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The Shastras point out that in contrast, Adharma is causing harm to others. Our Guru is ever engaged in Paropakāra. However, it would not be fitting to merely state that our Guru engages in Paropakāra. Rather, it would be apt to say that, our Guru is ever engaged in showering His Anugraha (gracious blessings) on all. This is because Anugraha includes Paropakāra. Hence, Anugraha too is Paropakāra. Our Guru always blesses everyone. Every day, people come from all parts of the country, as well as from abroad to have the Darshan of our Guru. These people usually fall into four categories.



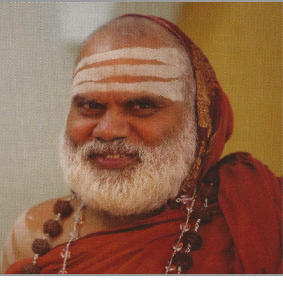
As Bhagavan states in the Bhagavad Gita – “caturvidhā bhajante mām janāḥ sukrīno’rjuna | ārtō jīṇāsuraṁhārthī jñānī ca bhārataṣabha ||

Similarly, those who come for the Jagadguru's Darshan fall into these categories. Some of them are “Ārtāḥ” — those who are suffering due to financial or health issues. They come seeking solace. The Jagadguru blesses them and alleviates their suffering. The Jagadguru directs them to act according to the guidance in the Shastras in order to remove their suffering. He also showers them with His words of blessings and alleviates their suffering. Many have immense faith and feel that, “Our suffering ends when we take refuge at the Lotus feet of our Guru. When we take refuge at the Lotus of the Jagadguru, ‘then by the blessings of the Jagadguru our sufferings are eradicated and we attain Shreyas(Well - being)”. Many people have such strong faith. Thus, our Guru, through his nectarine words and immense blessings, alleviates the suffering of such devotees.

Every day, many seekers come for our Guru's Darshan. Seek some clarifications in the Dharma Shastras, some in the Puranas, some in the Vedas, some in Shastras such as Nyaya, while some have questions pertaining to the Supreme Tattva (nature of Reality). In accordance with their maturity, our Guru clarifies, answers and instructs all of them in matters of Dharma and Vedanta, and gets rid of their ignorance and doubts. Our Guru blesses seekers in this way. Whether their questions and doubts are in the Shastras, Vedas or Puranas, our Jagadguru blesses them with appropriate responses for their questions.

Similarly, there are many who wish to engage in Dharmic activity, come for Jagadguru's Darshan, and receive assistance and blessings for their work. The Jagadguru blesses them with their required material needs and offers it as a blessing from Goddess Sharada.

There are others who come without any expectations, solely seeking the Jagadguru's blessings. The Jagadguru blesses them as well. Wherever in the country, temples are built, wherever cows are protected, wherever there is propagation of Vedas and Shastras, the Jagadguru blesses those activities and offers the required assistance as a blessing from Goddess Sharada. He also inspires all to engage in such noble activities. Thus, whoever comes to have the

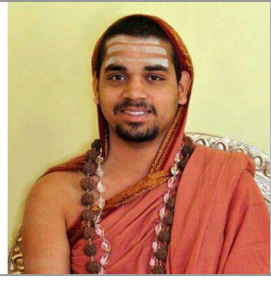


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Jagadguru's Darshan, the Jagadguru provides them the required help as a blessing from Goddess Sharada.

His abundant blessings in the form of gracious words and a compassionate glance. Thus, the Guru's characteristic "Paropakāra - nirataḥ" is clearly seen in our Guru.

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The YouTube Links of the 10 episodes are given below

Episode 1 : <https://www.youtube.com/watch?v=yotJNn-5OBM&t=115s>

Episode 2 : <https://www.youtube.com/watch?v=0sN8mNiK8Yc&t=41s>

Episode 3 : <https://www.youtube.com/watch?v=yBFbXv0h4Aw>

Episode 4 : <https://www.youtube.com/watch?v=xIAg-KyQl6Y>

Episode 5 : <https://www.youtube.com/watch?v=B3cBLZ8VfXM>

Episode 6 : <https://www.youtube.com/watch?v=SADrGZBXz98>

Episode 7 : <https://www.youtube.com/watch?v=XPnLiwwP8I&t=400s>

Episode 8 : <https://www.youtube.com/watch?v=ERYSuSsMAhI&t=58s>

Episode 9 : <https://www.youtube.com/watch?v=YBNWT3S5hx8>

Episode 10 : https://www.youtube.com/watch?v=fy_FOE0NjFY

(Continuation in Chonadaa link...)

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(See the meaning for the slokas in 2023_June Main Voice of Jagadguru e magazine)

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