



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita

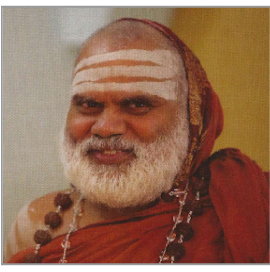


**Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī  
Vidhuśekara Bhārathī Mahāswāmiji's 30th Vardhanthi Special.**



**(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī Mahāswāmiji)  
Our Humble Pranams at the Lotus Feet of Our Jagadguru Śankarācārya  
His Holiness Śrī Śrī Śrī Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī  
Mahāswāmiji**

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārathī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārathī Mahāswāmiji

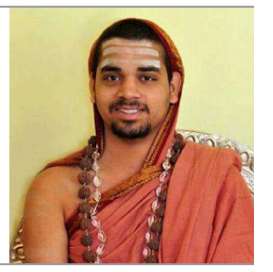


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## ANUGRAHA BHASHANAM EARN THROUGH JUST MEANS

Certain ordinary dharmas are prescribed for all men. Shoucham (purity) is one among them. It is of two types — bahyam (external) and aantaram (internal). Keeping the body clean is known as bahya shoucham while keeping the mind pure is aantara shoucham. Between the two, aantara shoucham assumes greater significance. Hence it is essential to keep the mind pure. Not understanding this properly, many think that one is pure if the body is kept clean. Bodily purity alone does not suffice. Likewise, purity is important in many other matters.

Among them is artha shoucham i.e. one must earn his wealth by just means. Wealth earned by just means alone will lead to artha shoucham. This purity will not be present in one who earns money by foul means. However clean he may maintain his body, he does not become a shuchi (pure

man). Therefore, artha shoucham (earning money in a moral way) is as important as aantara shoucham (purity of mind).

(Jagadguru Sri Mahasannidhanam performing Swarna Shikhara Kumbhabhisheka of Sri Adi Shankaracharya temple @ SRINGERI on MAY 6, 2022)

To illustrate, there was once an elderly document writer. However big the value of the property for which he wrote the document, he would charge only Rs.2. A friend asked him once: "Is it true that you charge the same fee of Rs. 2, whether you write the document for a property that is valued at Rs.10,000 or at Rs.1,00,000?". The elderly person replied: "I write the documents in the same way. In the document pertaining to the Rs.1,00,000 value, I just add one more '0'. Is it right to charge extra fees for that?" This denotes artha shoucham. Only such persons are adherents to artha shoucham.

We bless all people to understand and practice purity in the earning of wealth.

सर्वषामेव शौचानामर्थशौचं परं स्मृतम् | योऽर्थे शुचिर्हि स शुचिर्न मृद्वारिशुचिः शुचिः ||

sarvaṣāmeva śaucānāmarthaśaucam paraṁ smṛtam | yo'rthe śucirhi sa śucirna mṛdvāriśuciḥ śuciḥ ||

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tirtha Mahāswāmiji

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Additional Note: All the articles that have appeared in this section for the past three years have been sourced from Tattvaloka



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**THIS YEAR WE ARE SUBMITTING “VANDE LOKAGURUM” EPISODES IN OUR THIS SPECIAL EDITION (CONTINUATION)**

**EPISODE : VIII SARVA SHAASTRAARTHA TATTVAVIT (PART THREE)**

**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 sudhāmburāśiṃ śrī śāradābāṃ praṇatosmi nityam ||**

**Vaktārām āsādyā yam eva nityā sarasvatī svārtha samanvitāsīt |**

**Nirasta dustarka kalāṅka paṅkā namāmi taṃ śāṅkaram arcitāṅghrim |**

**Śāstrābdi pāradṛśvānaṃ saṅghānāṃ taponidhim |**

**Bhaje Śrī Bhāratī Tīrtha guruṃ bhadrāgha dāyakum ||.”**

My Guru has an extraordinary grasp of the Shastras.

{During a scholar’s Vedanta Vakyartha, Mahaganapathi Vakyartha 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”

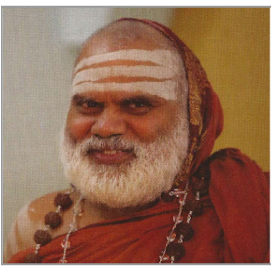
**Scholar :** Many examples exist in Vyakaranam.

**Jagadguru :** How about in Mimamsa ?

**Scholar :** In Mimamsa.....

**Jagadguru :** The statement “sruca juhoti” 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 sruk (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- “sruca juhoti”

Hence, the statement “sruca juhoti” 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 Shrauta Prayoga. }

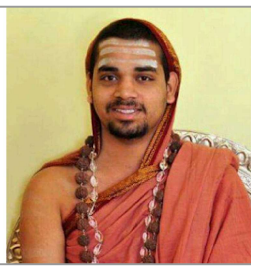


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In the Brahmasutras, the 5th sutra (aphorism) is Īkṣaternāśabdāṃ. In this section, Īkṣaternāśabdāṃ, the proposition of the Sāṅkhya school that- “the independent cause of the world is Pradhānam, which is of the form of the three Gunas”-- is condemned. 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 -

Īkṣaternāśabdāṃ. 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

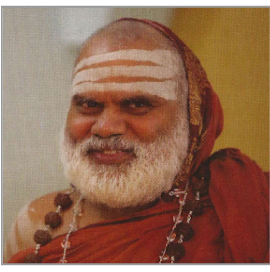
explanation given.

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.

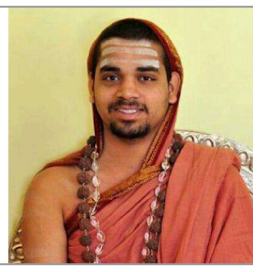


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Hence, there is a problem using this reasoning to refute Pradhānam as the cause of this world. Thus, there seems to be a defect (in the reasoning). Here, our Guru gives the following resolution...Here the reasoning has to be: Pradhānam is not mentioned 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 “Nāmūḍhasyetarotpatteḥ” 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.

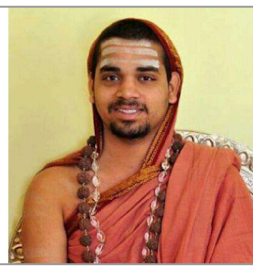


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Similarly the sutra “Nānupamṛdya prādurbhāvāt” means, “Because, without breaking (destroying) the seed, a plant does not sprout.” This is the intended meaning. Here too, negation is placed in-between the meanings of the word and its suffix.



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.

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The YouTube Links of the 9 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>

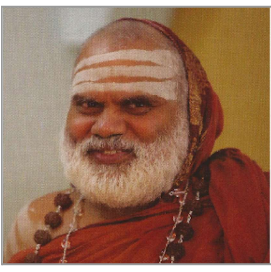
Episode 4 : <https://www.youtube.com/watch?v=xIAg-KyQI6Y>

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>

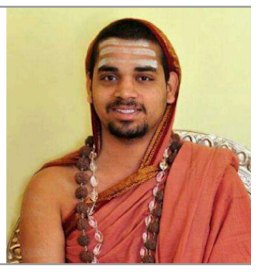


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## Śrīmad Bhagavad Gita

### Srī Ādi Śankara Bhāṣya

#### Chapter 6 - Dhyānayogaḥ

42

अथवा योगिनामेव कुले भवति धीमताम् ।  
 एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥42॥  
 athavā yogināmeva kule bhavati dhīmatām |  
 etaddhi durlabhataraṃ loke janma yadīdṛśam ||42||

Otherwise, he is born in the family of wise sages themselves. Such a birth as this is very rare indeed in the world.

43

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।  
 यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥43॥  
 tatra taṃ buddhisamyogaṃ labhate paurvadehikam |  
 yatate ca tato bhūyaḥ saṃsiddhau kurunandana ||43||

Oh Kurunandana ! There , he attains association with that knowledge which belongs to the previous body and strives more for liberation.

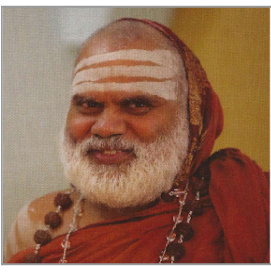
44

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।  
 जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥44॥  
 pūrvābhyāseṇa tenaiva hriyate hyavaśo'pi saḥ |  
 jijñāsuraṇi yogasya śabdabrahmātivartate ||44||

Though not willing, he is drawn towards yoga because of that very previous practice. Though a curious student of yoga initially, he soon goes beyond the karmakāṇḍa of the Vedas.

45

प्रयत्राद्यतमानस्तु योगी संशुद्धकिल्बिषः ।  
 अनेकजन्मसंसिद्धः ततो याति परां गतिम् ॥45॥  
 prayatrādyatamānastu yogī saṃśuddhakilbiṣaḥ |  
 anekajanmasaṃsiddhaḥ tato yāti parāṃ gatim ||45||

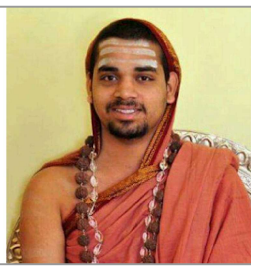


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Striving diligently, that yogī who is refined through many births and who is free from impurities attains the supreme goal consequently.



46

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।  
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥46॥  
tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ  
|  
karmibhyaścādhiko yogī tasmādyogī bhavārjuna  
||46||

Dhyānayogī is greater than ascetics. He is considered even greater than jñānayogī is greater than karmayogīs also. Therefore, become a dhyānayogī, Oh Arjuna !

47

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।  
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥47॥  
yogināmapī sarveṣāṃ madgatenāntarātmanā |  
śraddhāvānbhajate yo māṃ sa me yuktatamo  
mataḥ ||47||

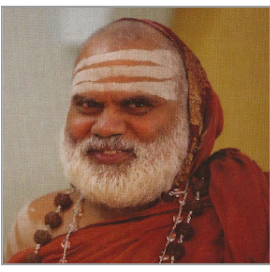
Even among all dhyānayogīs, that faithful one who meditates upon Me with the mind absorbed in Me is considered by Me the best yogī.

ओं तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे  
ध्यानयोगो नम षष्ठोऽध्यायः ॥

ōṃ tatsat . iti śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre  
śrīkṛṣṇārjunasaṃvāde dhyānayogo nama ṣaṣṭho'dhyāyaḥ ||

Thus ends the sixth chapter named Dhyāna-yoga in Śrīmad Bhagavadgītā which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.

(Will Continue...) (Sṛī Ādi Śankara Bhāṣya for Śrīmad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru)

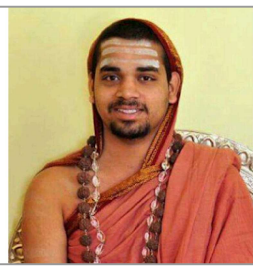


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## Vivekacūḍāmaṇi

### BRAHMAN AND THE UNIVERSE

249

ततस्तु तौ लक्षणया सुलक्ष्यौ तयोरखण्डैकरसत्वसिद्धये ।

नालं जहत्या न तथाऽजहत्या किं तूभयार्थैकतयैव भाव्यम् ॥249॥

tatastu tau lakṣaṇayā sulakṣyau tayorakhaṇḍaikaṛasatvasiddhaye |

nālaṃ jahatyā na tathā'jahatyā kiṃ tūbhayārthaikatayaiva bhāvyaṃ ||249||

Therefore, for establishing the integral single essenceness of them both namely, That and Thou, they have to be taken as well indicated by the method of indication. It is not enough to have it of the giving up kind; similarly, it is not enough to have it of the not-giving up kind. But, it must be only of the nature of both kinds of meaning.

To understand this stanza, it is necessary to know that these are three kinds of indication:

1. Giving up : e.g when we say that Varanasi is on the river Ganga, we give up entirely the watery stream and substitute in its place the banks of Ganga to make the meaning understandable.
2. Not-giving up : e.g when we say that the Red won the race, we do not give up the word "red" but understand it as meaning a Red horse.
3. Giving up and not-giving up; e.g when we say that the person that we met at Varanasi years ago as a young man is the same that is now before us, we give up the place, time and age but do not give up the person.

Acharya says that, in understanding the oneness of Brahman and the soul also, we must give up their clashing characteristics but not the underlying conscious principle; That is, the method adopted here is the third variety.

250 & 251

स देवदत्तोऽयमितीह चैकता विरुद्धधर्माशमपास्य कथ्यते ।

यथा तथा तत्त्वमसीति वाक्ये विरुद्धधर्मानुभयत्र हित्वा ॥250॥

संलक्ष्य चिन्मात्रतया सदात्मनोरखण्डभावः परिचीयते बुधैः ।

एवं महावाक्यशतेन कथ्यते ब्रह्मात्मनोरैक्यमखण्डभावः ॥251॥

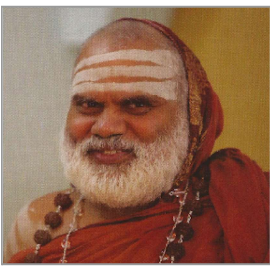
sa devadatto'yamitīha caikatā viruddhadharmāṣamapāsya kathyate |

yathā tathā tattvamasīti vākyaṃ viruddhadharmānubhayatra hitvā ||250||

saṃlakṣya cinmātratayā sadātmanorakhaṇḍabhāvaḥ paricīyate budhaiḥ |

evaṃ mahāvākyaśatena kathyate brahmātmanoraikyamakhaṇḍabhāvaḥ ||251||

Just as oneness is enunciated in this "This is That Devadatta" discarding the parts of characteristics which contradict one another, so in the sentence "That Thou Art", discarding the

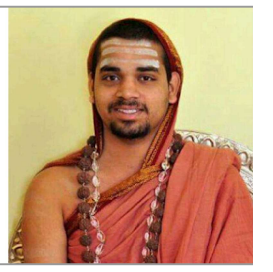


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contradicting characteristics in them both and signifying the consciousness alone, the undivided nature of Brahman and the Self is arrived at by the learned in this way; the oneness, the undivided nature, of Brahman and the Self is proclaimed in hundreds of great passages.



252

अस्थूलमित्येदसन्निरस्य सिध्दं स्वतो व्योमवदप्रतर्क्यम् ।  
अतो मृषामात्रमिदं प्रतीतं जहीहि यत्स्वात्मतया गृहितम् ।  
ब्रह्माहमित्येव विशुद्धबुध्या विद्धि स्वमात्मानमखण्डबोधम्  
॥252॥

asthūlamityedasannirasya sidhdam svato  
vyomavadapratarkyam |

ato mṛṣāmātramidaṃ pratītaṃ jahīhi yatsvātmatayā  
gṛhitam |

brahmāhamityeva viśuddhabudhyā viddhi  
svamātmānamakhaṇḍabodham ||252||

Jagadguru Śankarācārya His Holiness Chandrashekhara Bhārati Mahaswamigal

Therefore, discarding the unreal this because of the Vedic saying "It is not gross" cast away this which is perceived but is false and is mistakenly accepted as one's own Self and realize your own Self as of indivisible consciousness by your pure intellect thus "I am Brahman", the Self-existing and the unimaginable like the Akasa.

Acharya now sums up the considerations mentioned hitherto to show that Brahman is essentially second-less, in the next sloka, that the universe is not distinct from Brahman and in the next after that, that the Soul also is not distinct from Brahman.

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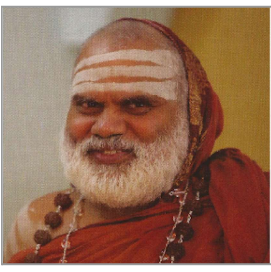
मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाभितः तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।  
यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं  
यत्परम् ॥253॥

mṛtkāryaṃ sakalaṃ ghaṭādi satataṃ mṛnmātramevābhita: tadvatsajjanitaṃ  
sadātmakamidaṃ sanmātramevākhilam |

yasmānnāsti sata: paraṃ kimapi tatsatyam sa ātmā svayaṃ tasmāttattavamasi  
praśāntamamalaṃ brahmādvayaṃ yatparam ||253||

All that is caused by clay, that is, pot etc., are only clay on all sides. Similarly, this Universe born of Sat (Brahman) being the nature of Sat is entirely Sat only. As there is not anything other than Sat, it is true. It itself is the Self, therefore Thou Art That which is the supreme, clam, faultness, second-less Brahman.

(Will Continue...)

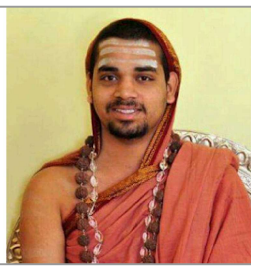


# Voice of Jagadguru

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## LIFE HISTORY OF ACHARYAS OF SRINGERI

### SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI

#### BIOGRAPHY OF SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI

He had his board and lodging in the house of Srikanta Shastri, the Agent of the Mutt. He was very fond of chanting the hymn Mookapanchasati. Once, while on way to the market, he was so immersed in the composition that he proceeded far beyond the limits of the Sringeri township. It was only when the recitation ended that Narasimha realised he had come far out.



Narasimha's memory was prodigious, his intelligence was sparkling and his conduct was humble and simple. He was admitted to the local Anglo-vernacular school run by the Government. Narasimha used to study Sanskrit at home and English at school. The Brahmopadesa of Narasimha was performed when he was eight. He was regular in the performance of sandhyavandana three times each day and agnikarya, worship of fire god, twice daily.

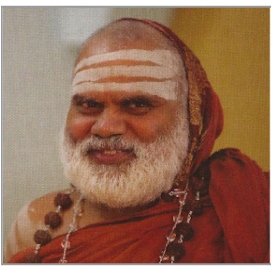
(His Holiness 34rd Jagadguru Shankaracharya Sri Chandrashekhara Bharati Mahaswamiji)

Narasimha excelled in his class. In his twelfth year, Narasimha took the lower secondary examination and topped the list in the first division. However, Narasimha was just not made for a worldly career. He was the child of God born to adorn the Sharada Peetham. Narasimha changed over to Sadvidya Sanjeevini Patashala of the Peetham, according to the express wishes of Sri Sacchidananda Shivabhinava Nrisimha Bharati Swamigal.

During his tours, the Acharya established in 1910 an institution of higher Vedantic training, 'Bharatiya Girvana Praudha Vidya Abhivardhani Pathasala.' His automatic choice for the course was his special student, Narasimha for higher studies in Mimamsa and Vedanta. He prayed that His disciple and successor should embody in His person all the great traditions of knowledge and spirituality that the Peetham had stood for, and true to His samkalpa all of them found their abode and fulfillment in the disciple who ascended the Vyakhyana Simhasana under the name of Sri Chandrasekhara Bharati on April 7, 1912.

#### AS A PEETHADHIPATI

The new Jagadguru gathered round Him veteran scholars, one of them Virupaksha Sastri who later became head of the Kudli Mutt. Virupaksha Sastri often proclaimed that the Jagadguru's profound scholarship was the result of divine grace rather than any effort on His part. Within three years, the Jagadguru mastered all the recondite works on Vedanta, not to speak of the other Shastras. The renovation of the temple of Sri Sharada was completed, and a beautiful shrine was erected over the Samadhi of the late guru in Narasimhavana. In 1916, the Acharya had the Kumbabhishekam of both the shrines performed at which the Maharaja of Mysore was present, as

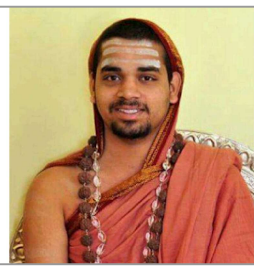


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also representatives of the Maharaja Gaekwad of Baroda and several other rulers. Thousands of disciples came to Sringeri to participate in the functions and receive the blessings of their own guru. The Jagadguru then set His heart upon tapasya, and placing complete faith in Sri Sharada and his guru, He withdrew into solitude, occasionally coming out to teach the bhashyas to deserving disciples. (His Holiness 34rd Jagadguru Shankaracharya Sri Chandrashekhara Bharati Mahaswamiji)

Four years busy touring was followed by a long period of practical seclusion from the outside world, and the Jagadguru gave Himself up to intense tapasya oblivious of his surroundings. But the affairs of the Mutt required attention. Under inspiration from Sri Sharada, the Jagadguru designated Sri Srinivasan, a youth of remarkable intelligence and potentiality for spiritual eminence, His successor, and gave Him Sanyasa with the name of Sri Abhinava Vidya Tirtha Swami on May 22, 1931. The Junior

Acharya soon became highly proficient in learning and took over the spiritual and secular affairs of the Mutt, giving considerable relief to the senior Acharya.

At the request of the Jagadguru, the Mysore Government appointed a senior officer of their administrative service, who under the designation 'officer-in-charge', took charge of the revenue administration of the Samsthanam. Seldom did the Jagadguru receive disciples while in retirement and on the few occasions that He did, for which hundreds would be waiting, a smile or a significant nod proved more efficacious and illuminating than a sermon, and would fill their souls with blessedness. By dint of introspection and tapasya, His body lost all suggestions of being material and appeared sublimated into spirit radiating a halo all around.

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