



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



**32nd Aradhana of of 35 th Peedathipathi of Śri Sringeri Sharada Peetham Jagadguru Śri Abhinava Vidyatirtha Mahāswāmiji (28<sup>th</sup> September 2021)**



**35 th Peedathipathi of Śri Sringeri Sharada Peetham His Holiness Jagadguru Śankarācārya Śri Abhinava Vidyatirtha Mahāswāmiji**

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 Vidhuśekhara Bhāratī Mahāswāmi-ji



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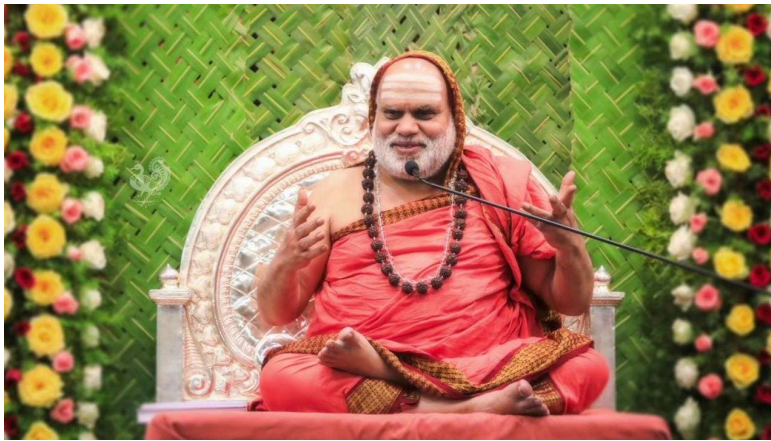


## ANUGRAHA BHASHANAM

### DO'S AND DON'TS IN LIFE

Man should lead a principled life. Adhering to principles will benefit himself as well as all those around him.

Firstly, he must try to cultivate a pure mind. Under no circumstances must he think of harming others. Some people, when they get angry, will not hesitate even to murder others. They should not give room for such thoughts. Some others will be waiting to grab others' money. That is also a wrong idea and should never be entertained. Some others will try to accomplish their objectives by



always telling lies. The Shastras condemn this and exhort people to adhere to truth always.

Charity is a likeable disposition. It is good to donate within one's means, to the right person at the right time. Some like to poke their nose into others' affairs and indulge in gossip. Not giving room to such a thought is a virtue.

Desires are like waves in an ocean. If you cultivate them, there is no end to them. He who wants a peaceful mind should not entertain insatiable desires. He must always worship his Guru, and follow the Guru's instructions. He should also treat all living beings with love and sympathy.

प्राणाघातात्रिवृत्तिः परधनहरणे संयमः सत्यवाक्यं

काले शक्त्या प्रदानं युवतिजनकथामूकभावः परेषाम् ।

तृष्णास्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा

सामान्यः सर्वशास्त्रेष्वनुपहतविधिः श्रेयसां एष पन्थाः ॥

prāṇāghātānivr̥t̥tiḥ paradhanaharaṇe saṁyamah satyavākyaṁ

kāle śaktyā pradānaṁ yuvatijanakathāmūkabhāvaḥ pareṣām |

tr̥ṣṇāsrotovibhaṅgo guruṣu ca vinayaḥ sarvabhūtānukampā

sāmānyaḥ sarvaśāstreṣvanupahatavidhiḥ śreyasāṁ eṣa panthāḥ ||

May everyone strive to lead a principled life and attain Shreyas.

---Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha 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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## MARRIAGE



**Devotee:** The expenses of marriages rise sky-high if dowry is involved. Many parents suffer as a result. What is Acharyal's view about dowry ?

**Acharyal :** Dowry is not sanctioned by the śāstras-s. Kanyā dāna (gift of a girl) itself is a great gift. No dowry is necessary to make that gift complete. The śāstra-s say that kanyā-dāna can be done even during the impurity period of one year after the death of the girl's father. From this, one can understand how worthy that girl is. The practice of accepting dowry has arisen only because of greed. It should be eliminated.

**Devotee :** Does Acharyal advise disciples to refine from seeking dowry ?

**Acharyal :** That is My advise to all, whether they are disciples or not. Nowadays, many say that dowry should not be accepted but only a handful put their statement into practice. Only when people choose to abstain from demanding or giving dowry will this evil practice come to an end.

**Devotee :** What is the opinion of Acharyal as regards lavish spending on marriages ?

**Acharyal :** The śāstras-s say that in a marriage ceremony the mantra-s should be chanted properly. Nowhere have the śāstra-s prescribed that a grand reception party be held or that expensive silk sarees and different varieties of jewels be bought. New clothing does not mean expensive costumes. If huge expenditure is incurred in marriages, the śāstra-s are not to be blamed. If people spend money extravagantly, is it not their fault?

**Devotee :** Among the subsects of Brahmins, such as Vadamal and Brihacharanam, can a person belonging to one subsect marry another belonging to a different subsect ?

**Acharyal :** The śāstra-s do not say anything about such subsects. As far as the śāstra-s concerned, people belonging to the same gotra should not marry among themselves. However, the śāstra-s do not prohibit inter-subsect marriages.

**Devotee :** In some places, there exists the practice of a girl marrying her uncle or uncle's son or some other relative. Some scientists opine that such alliances are not conducive to the health of the offspring. Is there any injunction in śāstra-s that such marriages should take place ?

**Acharyal :** In the first place, while there are explicit instructions with regard to upanayana and sannyāsa, there is no explicit injunction in the Veda that one should get married! However, it can be understood, after going through the Vedic mantra-s pertaining to marriage as also Smṛti texts, that the Veda-s permit marriage. There is no rule in the śāstra-s that one should get married to one's relative. Nor is matrimonial alliance between relatives totally prohibited. It is My contention that it is not proper for one to get married to one's uncle. Getting married to relatives has come into vogue by practice. People can themselves decide whether such alliances should be encouraged or not

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## Acharyal Sandeshah

Man has got what is known as “pitṛ-ṛṇa” or obligation to his forefathers. These days, people want their family line to keep growing. The same feeling was there even in our forefathers. By begetting good citizens, they brought about the growth of their family line. Hence, continuing the family line is also a duty. So, the student is asked to do that by getting married.



Nowadays, the answer to the question, “Whom should you marry?”, is considered to be, “One should marry a girl who appeals to the mind and the eyes.” Today, some people deem it unnecessary to consider even whether the gotra of the boy and the girl are the same or whether the boy and the girl are very closely related to the extent forbidden by the śāstra-s. We now hear that, according to medical science, the farther the relationship between a husband and wife, the better, as the chances of a familial genetic defect affecting the offspring is less. However, when it comes to a lustful one, it is said, “Those affiliated by lust have neither fear nor shame.” As such people have neither fear nor shame, they

may do anything. However, once they get married, they begin to think of ways of obtaining a divorce! This is not how things should be.

(Jagadguru Śankarācārya His Holiness Śrī Abhinava Vidyatirtha Mahāswāmiji)

In the Rāmāyaṇa, we see that Rāma had Sītā for His wife while He was Ayodhya; She was His wife in the forests and He continued to have Her as His wife even when Rāvaṇa abducted Her. Thus, Rāma, under all circumstances, had only one wife. Further, Sītā was the crest jewel amongst chaste wives. Rāma and Sītā were an ideal couple. By imitating Them, people can lead a grand, married life.

The marriage ceremony, it is said, “While engaging in any religious act, while earning money and enjoying worldly pleasures, you should not desert me.” Making this promise, the couple get married. However, nowadays if it is asked, “Who uttered these words?”, the answer would be “The priest who conducted the marriage.” This is because the boy and the girl are unaware of the promise; it is the priest who has learnt, by rote, the words concerned, who utters them. This is the level to which we have degenerated. Just because the import of a rite is not obvious to someone, it does not follow that the rite is without significance.

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

## **EPISODE : IV JITENDRIYAḤ**

**An episode series in Sanskrit on Sringeri Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tīrtha Mahāswāmiji narrated by Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Srī 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 kalaṅka paṅkā namāmi taṃ śaṅkaram arcitāṅghrim |**

**Śāstrābdhi pāradrśvānaṃ saṅgahīnaṃ taponidhim |**

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

The third quality (of a Guru) is “Jitendriyaḥ”. One who has controlled their sense organs is “Jitendriyaḥ”. If our senses are not under our control, we cannot contemplate on Brahman (the Self). Without contemplation on Brahman, we cannot attain knowledge. Without knowledge, we cannot obtain Moksha (liberation). Hence, to attain Moksha, knowledge is essential. Knowledge requires contemplation on Brahman. To contemplate on Brahman, one must possess Sadhana Chatustaya (four fold qualifications for spiritual practice.)

The third among four in Sadhana Chatustaya is “Shamādi Satkam” (hexad of qualities) in which control over the senses is included. Hence, only the person who has control over his senses is capable of contemplating on Brahman. Hence, we must strive to control the senses. If one has no control over his senses, he will not be able to know Brahman, nor will he be able to instruct others on Brahman. Hence, the person whose senses are not controlled, cannot himself cross the ocean of transmigratory existence, and neither will he be able to help others. Hence, one of the qualities of a guru has been specified as “Jitendriyaḥ”

The Kathopanishad states, “Ātmānaṃ rathinaṃ viddhi śarīraṃ rathameva tu Bhddhiṃ tu sārathiṃ viddhi manaḥ pragrahameva ca | Indriyāṇi hayānāhuḥ viṣayāsteṣu gocarān | Ātmendriyamanoyuktaṃ bhoktetyāhurmanīṣiṇaḥ | Yastvavijñānavān bhavati ayuktena manasā sadā Tasyendriyāṇyavaśyāni duṣṭāśvā iva sārathēḥ | Yastu vijñānavān bhavati yuktena manasā sadā Tasyendriyāṇi vaśyāni sadaśvā iva sārathēḥ |” (the Kathopanishad) states thus.

The Upanishad concludes, “Vijñānasārathiryastu manaḥpragrahavānnaraḥ | So’dhvanaḥ pāramāpnoti tadviṣṇoḥ paramaṃ padam |”. These verses carry the following import, In the world if a person desires to travel to a particular place, he has to use a chariot (or another type of vehicle). A competent charioteer uses the reins to secure the horses well and transports the passenger to his desired destination. If the charioteer has a firm grip on the horses and is competent, he can reach the passenger to his desired destination. If the charioteer is incompetent, he will not have a firm grip on the horses. The horses will go where they please and that is where the passenger will end up. Where the horses go, that is where the passenger will go. Similarly, the Jivatman



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(individual Self) is like the passenger. The human body is like the chariot. Our intellect is the



charioteer. Our mind is the reins. Our senses are the horses.

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Thus, the metaphor of the chariot and passenger teaches us that, the jivatman residing in the body, purifying the intellect through the teachings of the Shastras and a Guru, controlling the mind using the purified intellect, controlling the senses using the controlled mind, contemplating on Brahman, reaches the desire destination of (the abode) of Vishnu, the all-pervading Paramatman (Supreme Self). That is, the Jivatman becomes non-different from the Supreme Self, and gets liberated.

Hence if the Jivatman has the senses under control, then the Jivatman will attain Moksha, i.e., the Jivatman gets merged in the Paramatman and attains Moksha. If the senses of the Jivatman are uncontrolled, then the Jiva remains in the transmigratory cycle of existence undergoing many births and deaths. Hence, our ancestors have stated--"Mana eva manuṣyāṅāṃ kāraṇaṃ bandhamokṣayoḥ | Bandhāya viṣayāsaktaṃ muktyai nirviṣayaṃ smṛtam |". A Jivatman whose mind is engrossed in objects remains in Samsara. When the mind is controlled and does not hanker after objects, it paves the way for the dawn of Moksha.

This has been portrayed at the end of the Kathopanishad-- "vijñānasārathiryastu manaḥpragrahavānnaraḥ | so'dhvanaḥ pāramāpnoti tadviṣṇoḥ paramaṃ padam |" The earlier verses state - "Yastvavijñānavān bhavati ayuktena manasā sadā | tasyendriyāṅyavaśyāni duṣṭāśvā iva sārathēḥ | yastu vijñānavān bhavati yuktena manasā sadā | tasyendriyāṅi vaśyāni



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sadaśvā iva sārathēḥ || Thus, the sense organs under control lead a person step-by-step towards Moksha.

The same sense organs, when not under one's reins lead to Samsara--the cycle of births and deaths. Hence, sense control is essential. He who has his senses under control gets liberated, and also can assist others to secure liberation. Hence, a Guru must be a "Jitendriyaḥ". This quality of being a "Jitendriyaḥ" is clearly observed in our Guru.

[End of Episode Four]

## EPISODE : v SARVAAGAMAANAAM SAARAJNAH

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Bhaje Śrī Bhāratī Tīrtha guruṃ bhadraugha dāyakum ||.”

The next quality of a Guru is "Sarvāgamānām SārajñāH". This means One who clearly knows the essence of the Puranas, Itihasas, Dharma Shastras and other scriptures is "Sarvāgamānām SārajñāH". Our Guru has extraordinary scholarship in the Puranas, Itihasas and the Dharma Shastras. In these texts, there are certain topics where seemingly contradictory statements exist. These topics are profound and cannot be understood by most people.

Our Guru simplifies such abstruse matters while teaching them. For instance, Bhagavan Sri Krishna states in the 3rd chapter of the Bhagavad Gita--- "devān bhāvayātānena te devāḥ bhāvayantu vaḥ | parasparaṃ bhāvayantaḥ śreyāḥ param avāpsyatha ||" This verse means -- Addressing mankind, Bhagavan says- "devān bhāvayata" -- Nourish and please the Devatas like Indra by performing Yagas. "Te devāḥ bhāvayantu vaḥ" Pleased by the yagas, may the Devatas like Indra, nourish you with rain, food and grant all your wishes.

In this manner, by mutual nourishment, you shall attain the highest good. Sri Adi Shankara Bhagavatpada explains in His commentary that this will lead to heavenly abodes and eventually to Moksha. However, there is a context in the Srimad Bhagavata Purana-- when Nanda Gopa wished to worship Indra, Bhagavan Sri Krishna said, "All that we need, all that our cows need, is given by the Govardhana hill. Hence , let us worship the Govardhana hill. Why must we worship Indra?" Thus, Sri Krishna stopped Nanda Gopa worshipping Indra. This particular incident appears in the Bhagavata Purana. Here, Bhagavan dissuades Nada Gopa from worshipping Indra. However, He states in the Gita that man must nourish the Devatas who will in turn nourish mankind.

This seems to be a contradiction. How must this contradiction be resolved? Our Guru has explained--When Bhagavan states that the Devatas have to be pleased by the performance of

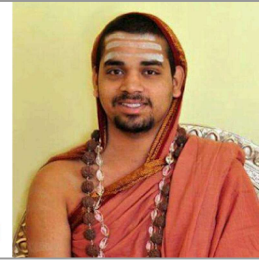


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Yagas, it is indeed so. There is no contradiction here. Then why does Bhagavan dissuade Nanda Gopa from worshipping Indra? Indra had developed a pride from his prowess of sustaining the world. Bhagavan dissuaded Nanda Gopa to quell Indra's pride. Indra believed he was supreme and forgot the Lord. When Nanda Gopa did not worship him, the angered Indra manifested a shower of rocks. It was then that Bhagavan Sri Krishna lifted the Govardhana hill on his little finger, and sheltered the cowherds and the cows. In this manner, Bhagavan lifted the hill for seven days and protected them. Thereafter, Indra realizing his mistake, felt ashamed, surrendered at the lotus feet of Bhagavan and asked for His pardon. Then, Bhagavan blessed him. Thus states the Srimad



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Bhagavata. Although having obtained the power to sustain the world due to the grace of the Supreme God, Indra forgot the Supreme God, and began to consider himself as supreme. It was then that Bhagavan dissuaded Nanda Gopa from worshipping Indra to quell this pride. Hence, there is no contradiction. Everyone must indeed worship the Devatas. "The Devatas have to be pleased by the performance of Yagas"-- there is no contradiction in this statement of Bhagavan. Our Guru thus resolved the apparent contradiction.

Similarly, there is a verse in Srimad Bhagavata, that highlights the greatness of Sadhus (noble souls). "Na hyammayāni tīrthāni na devā mṛcchilāmayāḥ, te punantyurukālena darśanādeva sādhaḥ ||" This verse means-- It is well known that "tirtha" refers to sacred bodies of water. Devats are worshipped in the form of idols made out of stone or clay. Hence, in this sense, Devatas are made of stone or clay. However, water bodies cannot be termed "tirtha". Neither are stone and clay idols truly Devatas. This is because the worshipper is purified only after (worshipping for) a long time.

In contrast, Sadhus or those who are always engaged in the well being of others, purify everyone just by giving them Darshan. This seems to be the meaning of this verse. When the

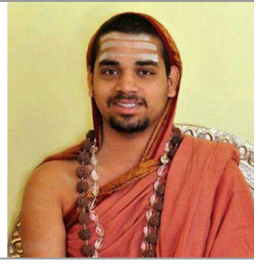


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verse is understood thus, there is an apparent contradiction. How ? This is because “tirtha” is indeed a holy waterbody and idols indeed represent Devatas. And yet the verse seems to state that “tirthas” that are water bodies are truly not “tirthas” at all. Similarly, everyone does worship Devatas in the form of idols. There are many means to show that these idols are Devatas indeed.

Hence, when the verse states that idols cannot be devatas, a contradiction seems to arise. Our guru has clarified this matter in this way--- The meaning of the verse has to be explained as follows-- In the verse the word “na” signifying negation is used twice. Based on these two occurrences, the import of the verse is , it is not that “tirthas” which are holy water bodies do not purify the worshipper. Similarly, it is not that idols representing devatas do not purify the worshipper. They definitely purify the worshipper. However, they do so after a long time. They purify after being worshipped for a long time.



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In contrast, noble souls purify the worshipper who has merely had their Darshan, they instantly purify those who have their Darshan. This is the explanation. Thus, by using the dual negation, the verse has to be explained thus : It is not that “tirthas” which are holy water bodies do not purify the worshipper. They do purify. However, while “tirthas” take a long time to purify the worshipper, sadhus do so instantly when they give Darshan. Our Guru thus explained the meaning of this verse.

This explanation has been given in the Shridhari commentary of Srimad Bhagavatam. Our revered Guru utilises His free time to peruse various texts. He expounds such novel and



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interesting aspects found in them to disciples. A Guru's quality of being the knower of the essence of all the scriptures is clearly seen in our Guru. [End of Episode Five]

## EPISODE : VI SARVA SHAASTRAARTHA TATTVAIT (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

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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.

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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,



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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 Vidyananya Mahaswamiji, describes the studying method of Sri Shankara Bhagavatpada--"ajani 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 Tirtha Mahāswāmiji (Poorva Sharma name Sri Sitaramanjeyalufille 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 taht 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



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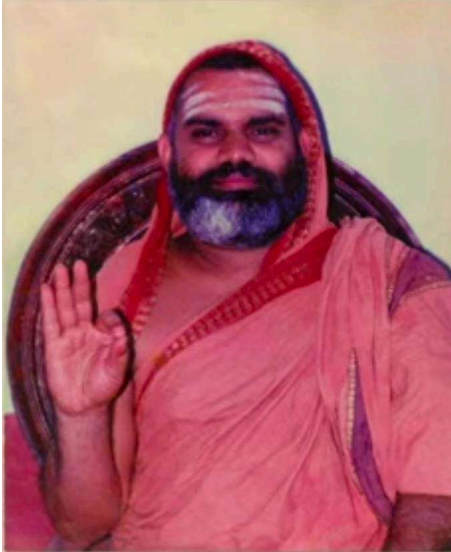
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Sabha is unique. This is because, the Sringeri Jagadguru, scholar non-pareil in the Shastras, expounds upon a topic in Nyaya or Vedanta.

Obeisance to the Paramātman 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 Vidvat Sabha" )

Later, renowned scholars present their expositions. Such is the uniqueness here. Once, when our guru was presenting the topic, "Viśiṣṭa-dvaya-agmaṭattvam" 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 question. Sri Gadadhara Bhattacharya, while defining Hetvābhāsa (faulty reason) considers a particular method of definition and introduces the term "Viśiṣṭa-dvaya-agmaṭattvam" 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-agmaṭattvam, be introduced?"

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji)

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-agmaṭattvam, 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. [End of Episode Six]

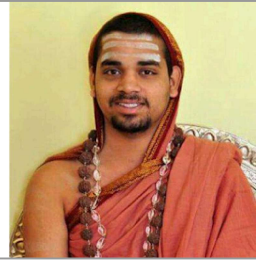


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## EPISODE : VII SARVA SHAASTRAARTHA TATTVAVIT (PART TWO)

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

“ Mālā sudhākumbha vibodhamudrā vidyā virājat kara vārijātām |

Apāra kāruṇya sudhāmburāśiṃ śrī śāradābāṃ praṇatosmi nityam ||

Vaktārām āsādyā yam eva nityā sarasvati svārtha samanvitāsīt |

Nirasta dustarka kalaṅka paṅkā namāmi taṃ śāṅkaram arcitāṅghrim |

Śāstrābdhi pārādṛśvānaṃ saṅgahīnaṃ taponidhim |

Bhaje Śrī Bhāratī Tīrtha guruṃ bhadrāgha 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 īsvaraśīkharinaṃ tat kandharaotthāyino gandharavaḥ | punaretadvacarite cakre taduddhāraḥ patrī ,tatprabhuvairmam parivrḥo jīvā ca yasyābhavat tasyāntevāsatāṃ ripukṣayavidhuau devāya tasmai namaḥ”



This verse has been quoted in the work Nyāya-rakṣāmaṇi of Sri Appayya Deekshita. The verse states-- “nālikāsanam īsvaraH śīkharinaṃ” The king of mountains, Meru, became the “nālikāsanam” -- the bow of Lord Shiva during the annihilation of Tripurasura. Tat kandharaotthāyino 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 “etad” refers to the word “handharvaḥ”. 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

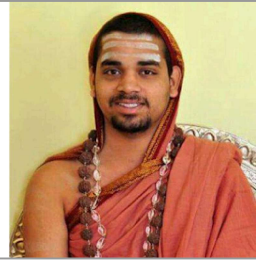


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Vishnu, became “patri”-- the arrow (of the Lord Shiva). This verse is quoted in Anandmayādhikaraṇam of Nyāyarakṣamaṇi. There is so much beauty in this verse!

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

We can observe such extraordinary scholarship in the Jagadguru. The Jagadguru began the Shastra 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”.



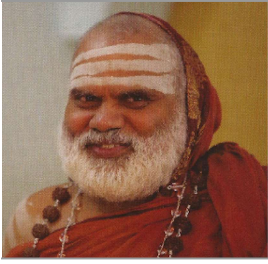
Thus many scholars blessed by the Jagadguru are well known throughout the country. Many scholars express thus-- “We have studied Shastras under the Shastra Poshaka Sabha. This is our great fortune, because at the end of our studies, the Jagadguru Himself examined us, and blessed us with the title -- ‘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 Vakyartha 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 Dinakarī 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” (limitorness) 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 (limitorness) 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 Dinakarī) 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 Dinakarī commentary is indeed apt. The defect in this case is indeed Avyāpti (partial inapplicability

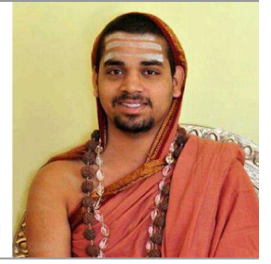


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of the definition) and not Asambhava (total inapplicability of the definition). This is because there exists an instance where the definition of Hetvābhāsa can indeed be applied. Hence the defect Avyāpti (partial inapplicability), as stated in the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

[End of Episode Seven]

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The YouTube Links of the 7 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=XPnLiwwP8l&t=400s>

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