



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



॥ श्री नरसिंहभारतीपादाष्टकम् ॥  
॥ śrī narasimhabhāratīpādāṣṭakam ॥



श्रीकीर्तिप्रतिभानां भवनं भविता यदीयपदनत्या ।  
तानदासीकृतभूपान्वन्दे नरसिंहभारतीपादान् ॥१॥  
śrīkīrtipratibhānāṃ bhavanaṃ bhavitā yadīyapadanatyā |  
tānadāsīkṛtabhūpānvandē narasimhabhāratīpādān ||1||

I bow at the holy feet of Śrī Narasiṃha Bhāratī Śrī pādā, who gives the name, fame, wealth and knowledge and also make the kings (commending persons) to be friendly to me, once I surrender Śrī pādā.

चित्रं यन्मुखचन्द्रालोकाद्विकसन्ति चित्तपद्मानि ।  
शिष्याणामनिशं तान्वन्दे नरसिंहभारतीपादान् ॥२॥  
citraṃ yanmukhacandrālōkādvikasanti cittapadmāni |  
śiṣyāṇāmaniśaṃ tānvandē narasimhabhāratīpādān ||2||

I bow at the holy feet of Śrī Narasiṃha Bhāratī Śrī pādā, who makes the cittā of his śiṣyās to blossom like the lotus those blossoms on the moonlight. Normally the lotus will not blossom in moonlight. The mahimā of Śrī pādā makes anything possible.

सरसान्कवितासारान्वर्षत्यास्येषु नम्रजनतायाः।  
यदपाङ्गवारिदस्तान्वन्दे नरसिंहभारतीपादान् ॥३॥  
sarasānkavitāsārānvarṣatyāsyeṣu namrajanatāyāḥ |

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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**yadapāṅgavāridastānvandē narasinhābhāratīpādān ||3||**

I bow at the holy feet of Śrī Narasiṃha Bhāratī Śrī pādā. His eyesight glance gives the knowledge to the person and makes him a poet.

**एनः पर्वतभेदे शतकोटिधुरं दधाति यद्भक्तिः ।  
पापाब्धिबाडबांस्तान्वन्दे नरसिंहभारतीपादान् ॥४॥**

**ēnaḥ parvatabhēdē śatakōṭidhuram dadhāti yadbhaktiḥ |  
pāpābdhibāḍabānstānvandē narasinhābhāratīpādān ||4||**

I bow at the holy feet of Śrī Narasiṃha Bhāratī Śrī pādā. Our true bhakti towards Acharya will crush our sins into pieces. The ocean like sins {pāpā karma} is drained by him.

**यद्वाक्श्रुतिर्नराणां भवसागरतारणे नौका ।  
शीलितनिगमान्तांस्तान्वन्दे नरसिंहभारतीपादान् ॥५॥  
yadvākśrutirnarāṅām bhavasāgaratāraṇē naukā |  
śīlitanigamāntānstānvandē narasinhābhāratīpādān ||5||**

Śrī Narasiṃha Bhāratī Śrī pādā had done researches on Upaniśads. His words help us to cross the ocean of saṃsārā. I bow his lotus feet.

**त्रासितकामगजेन्द्रान्स्ववचश्चातुर्यतोषितार्यजनान् ।  
क्रोधाहिवैनतेयान्वन्दे नरसिंहभारतीपादान् ॥६॥  
trāsitakāmagajēndrānsvavacaścāturayatōṣitāryajanān |  
krōdhāhivainatēyānvandē narasinhābhāratīpādān ||6||**

Who won the kāmā, which is the elephant within us? Who gives happiness to all and who is like garudā for the snake of anger? I bow at the holy lotus feet of Śrī Narasiṃha Bhāratī Śrī pādā.

**वितरणधिकृतकर्णांक्षमया निर्धूतमेदिनीगर्वान् ।  
विरतिविधूतार्यशुकान्वन्दे नरसिंहभारतीपादान् ॥७॥  
vitarṇadhikkṛtakarṇāṅkṣamayā nirdhūtamēdinīgarvān |  
viratividhūtāryaśukānvandē narasinhābhāratīpādān ||7||**

Karna comes behind Śrī Narasiṃha Bhāratī Śrī pādā in charity. Through his patient he destroyed the pride of Bhōmi Devi. In vairagya he won śukācharyā. I bow at the holy feet of Śrī Narasiṃha Bhāratī Śrī pādā.

**यत्पादाम्बुजभक्तिस्तत्वप्रासादगमननिःश्रेणी ।  
तान्नतसुखाब्धिचन्द्रान्वन्दे नरसिंहभारतीपादान् ॥८॥  
yatpādāmbujabhaktistatvaprāsādagamananiḥśrēṇī |  
tānnatasukhābdhicandrānvandē narasinhābhāratīpādān ||8||**

The bhaktī kept at the lotus feet of Śrī Narasiṃha Bhāratī Śrī pādā helps to realize the truth. I bow at the holy feet of Śrī Narasiṃha Bhāratī Śrī pādā, who makes the tides of joy to jump high from the ocean of happiness on seeing the moon { Śrī Narasiṃha Bhāratī pādā}.



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भूषितविभाण्डकात्मजजनिभूमीन्कीर्तीराजितदिगन्तान् ।  
विश्वोत्तंसितपादान्वन्दे नरसिंहभारतीपादान् ॥९॥

bhūṣitavibhāṇḍakātmajajanibhūmīnkīrtīrājitadigantān |  
viśvōttansitapādānvandē narasinhabhāratīpādān ||9||

Śrī Narasiṃha Bhāratī Śrī pādā decorates the place of Ruśyaśrunga, the son of Vibhāṇḍkā. He removes the darkness from all directions through his knowledge. I bow at the holy feet of Śrī Narasiṃha Bhāratī Śrī pādā.

स्तुतिमेनां गुरुकृपया रचितामवनावहर्निशं पठताम् ।  
करुणानीरधयः स्युर्हृष्टा नरसिंहभारतीपादाः ॥१०॥

stutimēnām gurukṛpayā racitāmavanāvaharniśaṃ paṭhatām |  
karuṇānīradhayaḥ syur'hṛṣṭā narasinhabhāratīpādāḥ ||10||

This śloka was written by the grace of Guru. Śrī Narasiṃha Bhāratī Śrī pādā will grace the people and fillfull their wishes when it is chanted day and night.



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji performing Pooja at the Athishtana of Śrī Narasiṃha Bhāratī Mahāswāmi-ji .



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## Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya

### Chapter :2 Śāṅkhya Yōga.

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

11

श्रीभगवानुवाच-

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

---{He who knows not the Self is subject to illusion. He who is subject to illusion will obtain right knowledge by devoutly listening to the words of the scripture and the spiritual teacher, and by investigating into the nature of things as they are with a view to clearly understand such teachings}. Such people as Bhīsmā and Droṇā deserve no grief, [whether you regard their present personalities or their real nature. Personally they are men of good conduct; in their real nature (as identical with the Absolute) they are eternal.] for they are men of good conduct and are eternal in their real nature. You have grieved for them saying "I am the cause of their death; of what avail are pleasures of dominion and other things to me left alone without them?" And you also speak the words of wise men. Thus you exhibit inconsistency in yourself, foolishness and wisdom, like a maniac. For [The second half of the verse is intended to show that Arjuna's delusion was due to his ignorance of the true nature of the Self.] the wise {paṇḍitaḥ}---those who know the Self---grieve neither for the living nor for the dead. They alone are wise who know the Self. For the śruti says: "Having obtained wisdom (paṇḍitya, i.e., knowledge of the Self) in its entirety..."Brh.Up.III,5,1.) That is, you grieve for those who are really eternal and who really deserve no grief; wherefore you are foolish.

**Question :** Why do they deserve no grief ?

**Answer :** For, they are eternal.

**Question :** How ?

**Answer :** The Lord says:

12

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।  
न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥

---Never did I cease to exist; on the hand, I always did exist; that is, through the past bodily births and deaths, I always existed. So always, never did you cease to exist; on the other hand, you always did exist. So, never did these rulers of men cease to exist; on the hand, they always did exist. So neither shall we ever cease to exist; on the other hand, we shall all certainly continue to exist even after the death of these bodies. As the Self, the Ātman, we are eternal in all the three periods of time (past, present and future).

The plural 'us' is used with reference to the bodies that are different; it does not mean that there are more than on Self.

**Question :** Now,, how is the Self eternal ?

**Answer :** Here follows an illustration :



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13

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१३॥



---We see how the embodied Self passes unchanged in the present body into the three stages (avasthas) of childhood, youth or the middle age and old age or the age of decay, all distinct from one another. At the close of the first of these stages the Self is not dead, nor is HE born again at the commencement of the second; on the other hand, we see the Self passing unchanged into the second and third stages. Just so does the Self pass unchanged into another body. Such being the case the wise man is not troubled (in mind) about it.

---Now Arjuna might argue as follows: It is true that when one knows the Self to be eternal there is no room for the distressful delusion that the Self will die. But quite common among people, as we see in the distressful delusion that the Self is subject to heat and cold, pleasure and pain as also to grief due to the loss of pleasure or to the suffering of pain.

As against the foregoing, the Lord says:

14

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।  
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

---{Here Arjuna is addressed as the 'son of Kunti' and again as the 'descendant of Bharata' to show that he alone is fit to receive the teaching who is well descended on both father's and on the mother's side} The senses are those of hearing and the like, by which sound and other things are perceived. It is the contacts of the senses with their objects such as sound or according to another interpretation, it is the senses and the contacts i.e., the sense objects such as sound which are contacted by the senses, which produce heat and cold, pleasure and pain. Cold is pleasure at one time and painful at another. So also heat is of an inconstant nature. [The separate motion of heat and cold which should properly be included under the category of objects (viśayā) implies that the subjective feelings of harmony and discord are the immediate antecedents of pleasure and pain. The external objects first produce subjective changes such as the sensations of heat and cold or the feelings of harmony or discord and then pleasure and pain.] But pleasure or pain are constant in their respective natures as pleasure and pain. Wherefore heat and cold are mentioned separately from pleasure and pain. Because these sense contacts have by nature a beginning and an end, therefore they are not permanent. Wherefore do you bravely endure (Here is laid down a second condition of right knowledge, viz calm endurance in pleasure and pain) them, heat and cold; i.e., give not thyself up to joy or grief on their account.



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**Question** : What good will accrue to him who bears heat and cold and the like ?

**Answer** : Listen

15

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।  
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

---That person to whom pleasure and pain are alike, who neither exults in pleasure nor feels dejected in pain, who is a man of wisdom, whom heat and cold and other things such as those mentioned above do not affect in virtue of his vision of the eternal Self,\_\_\_ that man, firm in his vision of the eternal Self and bearing calmly the pairs of opposites (such as heat and cold) is able to attain immortality (Mokśa). [Though by endurance alone one may not be able to secure the highest human end, still when coupled with discrimination and indifference to worldly objects and pleasures, it becomes a means to the right knowledge which leads to deliverance. He who has satisfied all the conditions laid down can realize the nature of his own eternal Self and then only is to be fit for the final teaching that leads to deliverance.]

For the following reason also it is proper that you should not abandon grief and distressful delusion and calmly endure heat and cold etc.,

16

नासतो विद्यते भावो नाभावो विद्यते सतः ।  
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥१६॥

---There are no bhāva –no being, no existence—of the unreal (asat) such as heat and cold as well as their cause. Heat , cold etc and the causes thereof which are no doubt perceived through the organs of perception are not absolutely real (vastu-sat); for they are effect or changes (vikāra) and every change is temporary. For instance no objective form such as an earthen pot, presented to consciousness by the eye, proves to be real, because it is not perceived apart from clay. Thus



every effect is unreal because it is not perceived as distinct from its cause. Every effect such as a pot is unreal also because it is not perceived before its production and after its destruction {‘Whatever exists not in the beginning or in the end exits not really in the present. Gaudapadakarikas on the Mandukya Upaniśad cap – IV.31}. And likewise the cause such as clay is unreal because it is not perceived apart from its cause.[ This implies that the Absolute reality is not conditioned by causality and therefore the perception of the series of causes and effects must be illusory.]

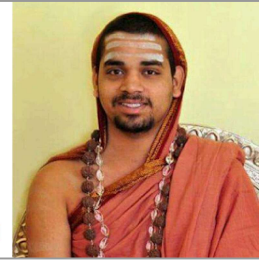


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**Objection** : Then it comes to this; nothing at all exists. {The objector evidently thinks that there cannot be a thing which is neither a cause nor an effect}

**Answer** : No (such objection applies here). For every fact of experience involves twofold consciousness (buddhi), the consciousness of the real (sat) and the consciousness of the unreal (asat). Now that it is said to be real of which our consciousness fails {There must be an Absolute Reality which is neither a cause nor an effect. For, what is fleeting must be unreal and what is constant must be real. In the case of our illusory perception of a rope is mistaken for a snake, we hold that the snake is unreal because our consciousness of it fails, whereas what corresponds to "this" in the perception "this is a snake,"---viz , the rope is real, because our consciousness of it is constant through all its illusory manifestations. The reality and the unreality of things are thus to be inferred from our own experience}.

--Thus the discrimination of the reality and the unreality depends on our consciousness. Now in all our experience, twofold consciousness arises with reference to one and the same substratum (samānādhikarana) as 'a cloth existent', 'a pot existent', 'an elephant existent'—not as in the expression a blue lotus'[Blue and lotus being two realities. Existence and pot refer—as in the sentence 'this is the man we saw' – to only one thing reality existing. They are not two distinct realities related to each other as the universal and the particulars, or as a substance and its attribute. If the pot etc are as real as existence we should be at a loss to explain why, with reference to one and the same substratum, the two-- existence and the pot or the like—should always present themselves together to our consciousness any more than a pot or a cloth. Illusion on the other hand can account for the twofold consciousness of existence and the pot and so on,



arising with reference to one and the same substratum, there being only one Reality—namely that which corresponds to existence—and all the rest being unreal, as in the case of rope mistaken for various other things which are unreal] –and so on everywhere. Of the two the consciousness of the pot, etc., is temporary as was already pointed out, but not the consciousness of existence. Thus the object corresponding to our consciousness of pot, etc., is unreal, because the consciousness is temporary; but what corresponds to our consciousness of existence is not unreal, because

the consciousness is unfailing.

**Objection** : When the pot is absent and the consciousness of it fails, the consciousness of existence also fails.

**Answer** : No {The consciousness of the existence still arises in conjunction with the absence of the pot. When we say 'here is no pot', existence is signified by reference to the place where the pot is said to be absent}(such objection applies here). For the consciousness of the existence still arises with reference to other objects such as cloth. The consciousness of existence corresponds indeed only to the attributive (viseśana).

**Objection** : Like the consciousness of existence, the consciousness of the pot also arises with reference to another pot (present).

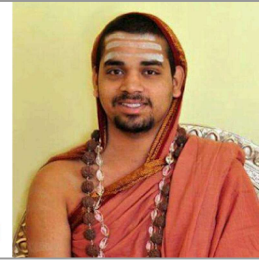


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**Answer :** You cannot say so, for the consciousness of the pot does not arise with reference to the cloth.

**Objection :** Neither does the consciousness of the existence arise in the case of pot that has disappeared.

**Answer :** You cannot say so, for there is no substantive (viseśya) present. The consciousness of the existence corresponds to the attributive and as there can be no consciousness of the attributive, how can the consciousness of the attributive arise in the absence of the substantive?—Not that there is no objective reality present, corresponding to the consciousness of existence.

**Objection :** If the substantive such as the pot be unreal, the twofold consciousness arising with reference to one and the same substratum is inexplicable.[The objector means this : In all our experience we find both substantive and the attributive to be real. So, here the pot must be as real as existence]

**Answer :** No; for we find the twofold consciousness arising with reference to one and the same substratum, even though one of the two objects corresponding to the twofold consciousness is unreal as for instance in the case of a mirage where our consciousness takes the form “this is water”. Therefore there is no existence of the unreal, the fictitious—such as the body and the pairs of opposites – or of their causes. Neither does the real—the Self (Ātman)—ever cease to exist; for as already pointed out our consciousness of the Self never fails.

**This conclusion**—that the real is ever existent and the unreal is never existent—regarding the two, the Self and the non-Self, the real and the unreal is always present before the mind of those who attend only to truth, to the real nature of the Brahman, the Absolute, the All, ‘That’. You therefore better follow the view of such truth-seers, shake off grief and delusion and being assured that all phenomena (vikāras) are really non-existent and are like the mirage, mere false appearances, do you calmly bear heat and cold and other pairs of opposites of which some are constant and others inconstant in their nature as productive of pleasure or pain.

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