



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ANUGRAHA BHASHANAM

SASTRAS, THE SAFEST GUIDE FOR A GOOD LIFE (TATTVALOKA JAN, 2013)



Vijayayatra

Sri Krishna Paramatma says in the Gita:

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ । जात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि
tasmācchāstraṃ pramāṇaṃ te kāryākāryavyavasthitau |
jñātvā śāstravidhānoktaṃ karma kartumihārhasi ||

What is considered dharma at certain times may turn into adharma when circumstances change. Therefore, nothing else except Sastras can show the right path, says Sankara Bhagavadpada admirably in his bhashya.

अयं धर्मोऽयमधर्म इति शास्त्रमेव विज्ञाने कारणम् । यस्मिन् देशे काले निमित्ते च यो धर्मोऽनुष्ठीयते स एव देशकालनिमित्तान्तरेष्वधर्मो भवति । तेन शास्त्रादृते धर्माधर्मविषयं विज्ञानं न कस्यचिदस्ति ।

ayaṃ dharmo'yamadharma iti śāstrameva vijñāne kāraṇam |
yasmin deśe kāle nimitte ca yo dharmo'nuṣṭhīyate sa eva
deśakālanimittāntareṣvadharmo bhavati |
tena śāstrādṛte dharmādharmaviṣayaṃ vijñānaṃ na kasyacidasti |

If a man, not knowing the difference between dharma and adharma, leads a whimsical life, his intellect is considered as tamasic (dull).

अधर्म धर्ममिति या मन्यते तमसाऽऽवृता । सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ।
adharmaṃ dharmamiti yā manyate tamasā"vṛtā |
sarvārthān viparītāmśca buddhiḥ sā pārtha tāmasī |

Therefore, if people, conduct their lives in accordance with the Sastras to the extent possible, by discriminating between good and bad, they will be happy in this world and the next.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji

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



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 10 Vibhūti yoga:

1

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

śrībhagavānuvāca

bhūya eva mahābāho śṛṇu me paramaṁ vacaḥ ।

yatte'haṁ prīyamāṇāya vakṣyāmi hitakāmyayā ॥1॥

The Lord said Oh Arjuna! Once again may you listen to My supreme words which I, wishing your welfare, shall tell you who are delighted.



2

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिहिं देवानां महर्षीणां च सर्वशः ॥२॥

na me viduḥ suragaṇāḥ prabhavaṁ na maharṣayaḥ ।

ahamādihiṁ devānāṁ maharṣīṇāṁ ca sarvaśaḥ ॥2॥

Neither the gods nor the great sages know My origin, because I am the origin of the gods and the great sages in all respects.

3

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मत्र्येषु सर्वपापैः प्रमुच्यते ॥३॥

yo māmajamanādiṁ ca, vetti lokamaheśvaram ।

asaṁmūḍhaḥ sa matryeṣu, sarvapāpaiḥ pramucyate ॥3॥

Among mortals, that discriminative one who knows Me to be birthless, causeless, and the great lord of the universe becomes freed from all sins.

4 & 5

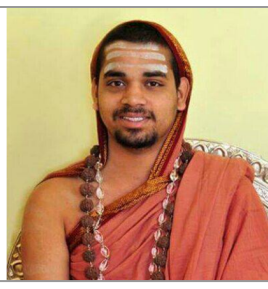


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावः भयं चाभयमेव च ॥४॥

अहिंसा समता तुष्टिः तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५॥

buddhirjñānamasaṁmohaḥ kṣamā satyaṁ damaḥ śamaḥ |

sukhaṁ duḥkhaṁ bhavo'bhāvaḥ bhayaṁ cābhayameva ca ॥4॥

ahiṁsā samatā tuṣṭiḥ tapo dānaṁ yaśo'yaśaḥ |



bhavanti bhāvā bhūtānāṁ matta eva pṛthagvidhāḥ ॥5॥

Intelligence, knowledge, non-delusion, patience, truthfulness, sense-control, mind-control, pleasure, pain, birth, death, fear, fearlessness, nonviolence, equanimity, contentment, austerity, generosity, fame, and ill-fame (all these) different dispositions of beings are born out of Me alone.

6

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाताः येषां लोक इमाः प्रजाः ॥६॥

maharṣayaḥ sapta pūrve catvāro manavastathā |

madbhāvā mānasā jātāḥ yeṣāṁ loka imāḥ prajāḥ ॥6॥

The seven great sages, the earlier four (sages), and the (fourteen) Manus, who possess My nature and whose progeny are these in the world, are born of (My) mind.

(Will Continue...)

(Śrī Ādi Śankara Bhāṣya for Śrīmad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru)

For free e magazines: Our Mail ID : Info@voiceofjagadguru.com

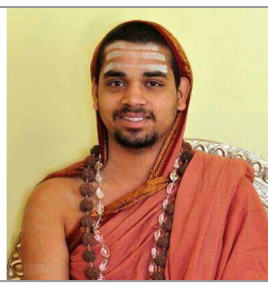


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Vivekacūḍāmaṇi

334

यतिरसदनुसन्धिं बन्धहेतुं बिहाय स्वयम यमहमस्मीत्यात्मदृष्ट्यैव तिष्ठेत् ।

सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या हरति परमविद्याकार्यदुःखं प्रतीतम् ॥ ३३४ ॥

yatirasadanusandhiṃ bandhahetuṃ bihāya svayama yamahamasmītyātmadr̥ṣṭyaiva tiṣṭhet
|sukhayati nanu niṣṭhā brahmaṇi svānubhūtyā harati paramavidyākāryaduḥkhaṃ pratītam ||

334 ||



The Sringeri Jagadgurus arrived at Kanhangad on June 27, 2017. Devotees welcomed the Jagadgurus, gracing Kanhangad for the first time, with great fervour.

Giving up all thoughts of asat (what is not real) which is the cause of bondage, the samnyāsin should take his stand on the contemplation of the ātman in the form 'I am this (Brahman)'. Then surely, steadfast contemplation on Brahman gives rise to bliss by self-realisation and removes

the previously experienced intense misery by avidyā.

335

बाह्याभिसन्धिः परिवर्धयेत् फलं दुर्वासनामेव ततस्ततोऽधिकाम् ।

ज्ञात्वा विवेकैः परिहृत्य बाह्य स्वात्मानुसन्धिं विदधीत नित्यम् ॥ ३३५ ॥

bāhyābhisandhiḥ parivardhayet phalaṃ durvāsanāmeva tatastato'dhikām |

jñātvā vivekaiḥ parihṛtya bāhya svātmānusandhiṃ vidadhīta nityam || 335 ||

Attachment to external objects will only increase more and more their fruits in the form of evil tendencies. Therefore, the wise should avoid for the aforesaid reasons whatever is external and should ever engage in the contemplation of the ātman

336

बाह्ये निरुद्धे मनसः प्रसन्नता मनःप्रसादे परमात्मदर्शनम् ।

तस्मिन् सुदृष्टे भवबन्धनाशः बहिर्निरोधः पदवी विमुक्तेः ॥ ३३६ ॥



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



bāhye niruddhe manasaḥ prasannatā manaḥprasāde paramātmadarśanam |

tasmin sudrṣṭe bhavabandhanāśaḥ bahirnirodhaḥ padavī vimukteḥ || 336 ||

When the external is controlled, the mind becomes peaceful. When the mind is peaceful, there arises the soul- sight of the Paramatman. When that is well realised, there is annihilation of the bonds of samsara. So, external control is what helps to secure the state of liberation.

337

कः पण्डितः सन् सदसद्विवेकी श्रुतिप्रमाणः परमार्थदर्शी ।

जानन्हि कुर्यादसतोऽवलम्बं स्वपातहेतोः शिशुवन्मुमुक्षुः ॥ ३३७ ॥

kaḥ paṇḍitaḥ san sadasadvivekī śrutipramāṇaḥ paramārthadarśī |

jānanhi kuryādasato'valambaṁ svapātaheṭoḥ śīśuvanmumukṣuḥ || 337 ||



The Sringeri Jagadgurus arrived at Kanhangad on June 27, 2017. Devotees welcomed the Jagadgurus, gracing Kanhangad for the first time, with great fervour.

Being learned, able to discriminate between the real and the unreal, believing in the authority of the Vedas, qualified to

realise the Paramātmman, who, seeking liberation, will knowingly, like a child, go in for the support of the unreal which would bring in his downfall?!

338

देहादिसंसक्तिमतो न मुक्तिः मुक्तस्य देहाद्यभिमत्यभावः ।

सुप्तस्य नो जागरणं न जाग्रतः स्वप्नस्तयोर्भिन्नगुणाश्रयत्वात् ॥ ३३८ ॥

dehādisaṁsaktimato na muktiḥ muktasya dehādyabhimatyabhāvaḥ |

suptasya no jāgaraṇaṁ na jāgrataḥ svapnastayorbhinnaguṇāśrayatvāt || 338 ||

One who is attached to the body etc., is not released. To one who is released there is no attachment to the body etc. One who is asleep cannot be said to be awake. There is no dream for him who is awake as these two refer to two different states.

(Will Continue...) For free e magazines : Our Mail ID : Info@voiceofjagadguru.com

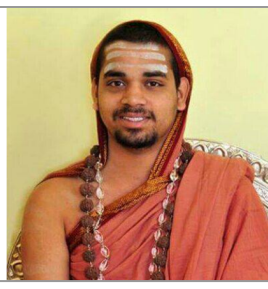


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Saundaryalaharī



PhotosWalay.com

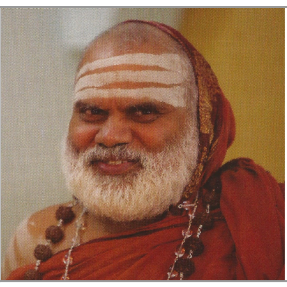
मृणालीमृद्वीनां तव भुजलतानां
 चतसृणां
 चतुर्भिः सौन्दर्यं सरसिजभवः स्तौति
 वदनैः ।
 नखेभ्यः संत्रस्यन्
 प्रथममथनादन्धकरिपो-
 श्चतुर्णां शीर्षाणां
 सममभयहस्तार्पणधिया ॥ ७० ॥
 mṛṇālīmṛddhīnām tava
 bhujalatānām catasṛṇām
 caturbhiḥ saundaryam
 sarasijabhavaḥ stauti vadanaiḥ ।
 nakhebhyaḥ samtrasyan
 prathamamathanādandhakaripo-
 ścaturṇām śīrṣāṇām
 samamabhayahastārpaṇadhiyā ॥
 70 ॥

मृणाली {mṛṇālī} = lotus stalk; मृद्वीनां {mṛdvīnām} = soft as; तव भुज लतानां {tava bhuja latānām} = your creeper like hands; चतसृणां {catasṛṇām} = four (hands); चतुर्भिः {caturbhiḥ} = with the four (mouths); सौन्दर्यं {saundaryam} = beauty; सरसिज भवः {sarasija bhavaḥ} = the lotus born (Brahma); स्तौति {stauti} = praises; वदनैः {vadanaiḥ} = with (his) mouths (in the four remaining heads out of the original five); नखेभ्यः {nakhebhyaḥ} = of the nails; संत्रस्यन् {santrasyan} = being afraid; प्रथम मथनात् {prathama mathanāt} = from the destruction of the first (head); अन्धक रिपोः {andhaka ripoḥ} = of the enemy of (the demon) Andhaka, (Siva); चतुर्णां {caturṇām} = the four (heads); शीर्षाणां {śīrṣāṇām} = (remaining) heads; समं {samam} = simultaneous; अभय हस्त {abhaya hasta} = the hand offering refuge from fear; अपर्ण धिया {aparṇa dhiyā} = with the mind to placing

[The lotus-born (Brahman) praises the beauty of Thy four creeper-like arms, with his four faces, afraid of the nails of the enemy of Andhaka, one of their fellows (the fifth head) having been once chopped off, in the belief that (the Devi's arms) would vouchsafe safety to his four (remaining) heads at the same time].

(Will Continue...)

For free e magazines : Our Mail ID : Info@voiceofjagadguru.com

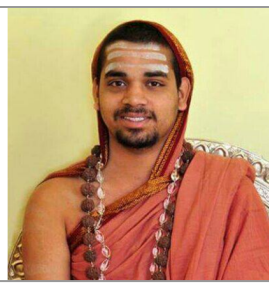


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita

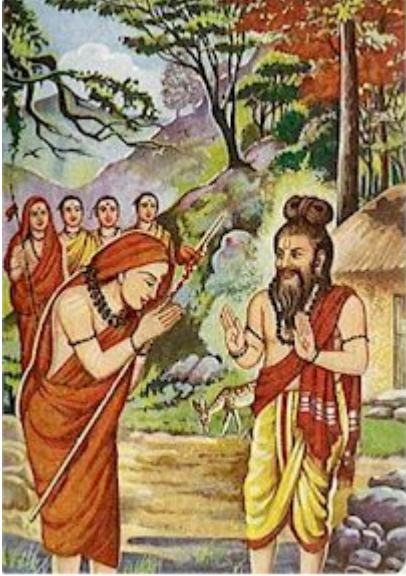


MADHAVEEYA SHANKARA DIG VJAYAM

THE MEETING WITH VYASA

Vyasa Blessing Śrī Śankara with a Longer Lease of Life

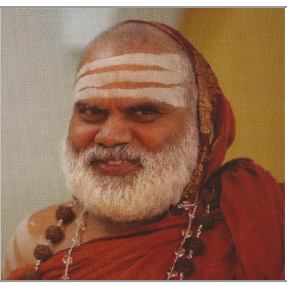
From the hands of Śrī Śankara who was addressing him thus, Sage Vyasa took a copy of the



Bhashya and went through its contents, noting its clarity and profundity. He appreciated very much its methodology, consisting first in elucidating the meaning of the Sutras in simple words synonymous with them, then refuting the opposite views in an original way with the help of sound reasoning, and next, giving a positive exposition of the doctrine in words that are in agreement with reason and scriptures. He then said: "Dear boy, I have gone through your commentary carefully. In no way can it be called a foolhardy enterprise as you characterised it. You asked me to make a critical estimate of it, showing its merits and demerits. To do that will, indeed, be foolhardy. You are unrivalled in your grasp of the technique of interpreting Vedic passages. You have an unusual mastery of grammar. And besides, you are a disciple of Govindapada. How then can there be any mistakes in your writings? You, who were able to reject the life of sense enjoyment from your very boyhood as the sun rejects darkness, and have taken to the life of Sannyasa, can never be considered

an ordinary man. You must necessarily be a great man full of wisdom and philosophic insight. Who else but a man of your calibre can give such a clear and lucid commentary on my aphorisms, terse in language, vast in meaning, and subtle in implications?

Scholars say that it is difficult to understand what exactly these aphorisms mean; so terse they are in expression. Hence it is said that the difficulty of any one who interprets them is in no way less than that of the one who composed them. Who else but an incarnation of Śiva could grasp all the implications of these Sutras and produce a commentary on them, thereby elevating the Vedas to their dignified position from the degradation to which they have been subjected by the Samkhyas and other philosophers. Though you share the same name 'Śankara' with God Śiva, you are unique and seem to excel even that Divinity in many respects. You have no trace of anger in your heart, which cannot be said of Śiva who is noted for irritability. You entertain within yourself all Kalas or branches of learning, whereas Siva has only one Kala, the crescent moon, and that, on his head. You are fully saturated with Girija or knowledge born of Vedas, whereas God Śiva has only one half of his share by Girija, his consort Parvati. Many have made commentaries on my aphorisms in the past and many will do so in future also. But none of them has been able to know their real meaning as I conceive it; only you have. With the help of this commentary on the Vedanta Sutras and many allied writings, may you refute all opposing doctrines and, thereby, become famous in the world! Now permit me to depart. My heart is leaping with joy at your achievements." (Will ...Continues...)

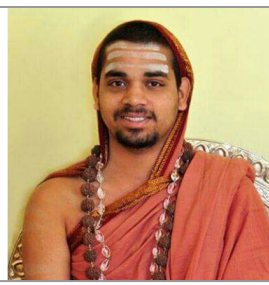


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI BHARATI TIRTHA MAHASWAMIJI

IDEAL PONTIFF



For the convenience of the increasingly large number of devotees and pilgrims coming to Sringeri, the most compassionate Guru, Sri Mahasannidhanam, had decided in the mid 1980s to construct a bridge across the river Tunga to link the Mutt complex on the northern bank with Narasimhavanam on the southern bank. He

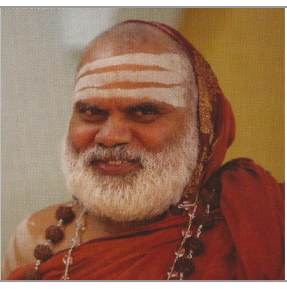
had entrusted the design and construction of the bridge to a reputed concern with the requisite expertise. The top management of the company held His Holiness in great regard and undertook the task with dedication. Sri Mahasannidhanam lucidly explained the requirements and His conception of the bridge. He unfailingly kept Himself fully posted with the developments. Unmindful of the strain, He regularly visited the construction site, keenly observed the work and, whenever appropriate, proffered encouragement and sagacious counsel. By His grace considerable progress was made by the time He attained Maha Samadhi in September 1989. Actively interested in the quick completion of the noble task commenced by His Guru, His Holiness finally inaugurated the bridge on 21st May 1990. On the day, Sri Sannidhanam named the bridge 'Vidyatirtha Sethu'.

The Sharada Dhanvantari Charitable hospital run by the Math at Sringeri is the brainchild of Sri Mahasannidhanam who strongly felt that the residents of Sringeri and of the neighboring areas should be given proper medical facilities. The 100-bed hospital received constant attention from Sri Mahasannidhanam who took all steps to modernize it in all respects. Now Sri Sannidhanam, whose very life-breath is the fulfillment of His beloved Guru's wishes, is taking fruitful steps to add more facilities so that the hospital becomes an ultra-modern health center. The hospital now has separate units for 'Ayurveda' and 'Homeopathy' too. A 'Photo Gama Isotope Scanner' was installed in the hospital in November 1992.

(Continues..) (Source : www.sringeri.net)

(Will Continue...)

For free e magazines : Our Mail ID : Info@voiceofjagadguru.com

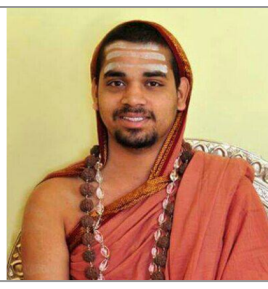


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



॥आत्मबोधः॥

॥ātmabodhaः॥

तीर्खा मोहार्णवं हत्वा रागद्वेषादिराक्षसान् ।

योगी शान्तिसमायुक्त आत्मारामो विराजते ॥ ५० ॥

tīrkhā mohārṇavaṃ hatvā rāgadveṣādirākṣasān |

yogī śāntisamāyukta ātmārāmo virājate ॥ 50 ॥



After crossing the ocean of delusion and killing the monsters of likes and dislikes, the Yogi who is united with peace dwells in the glory of his own realised Self. as an Atmaram.

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal's Tirunelveli: April 30 - May 1, 2012 Vijaya Yatra).

बाह्यानित्यसुखासक्तिं
हित्वात्मसुखनिर्वृतः ।

घटस्थदीपवत्स्वस्थः स्वान्तरेव

प्रकाशते ॥ ५१ ॥

bāhyānityasukhāsaktiṃ hitvātmasukhanirvṛtaḥ |

ghaṭasthadīpavatsvastaḥ svāntareva prakāśate ॥ 51 ॥

The self-abiding Jivan Mukta, relinquishing all his attachments to the illusory external happiness and satisfied with the bliss derived from the Atman, shines inwardly like a lamp placed inside a jar.

उपाधिस्थोऽपि तद्धर्मे-रलिप्तो व्योमवन्मुनिः ।

सर्वविन्मूढवत्तिष्ठे-दसक्तो वायुवच्चरेत् ॥ ५२ ॥

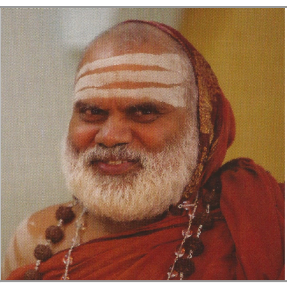
upādhistho'pi taddharma-ralipto vyomavanmuniḥ |

sarvavinmūḍhavattiṣṭhe-dasakto vāyuvaccaret ॥ 52 ॥

Though he lives in the conditionings (Upadhis), he, the contemplative one, remains ever unconcerned with anything or he may move about like the wind, perfectly unattached.

(Will Continue...)

For free e magazines : Our Mail ID : Info@voiceofjagadguru.com

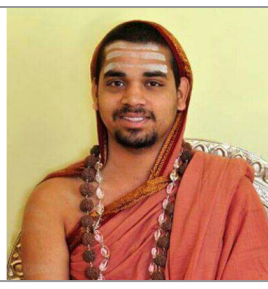


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Aparokṣānubhūti

इत्यात्मदेहभेदेन देहात्मत्वं निवारितम् ।

इदानीं देहभेदस्य ह्यसत्त्वं स्फुटमुच्यते ॥ ४२ ॥

ityātmadehabhedena dehātmatvaṃ nivāritam |

idānīm dehabhedasya hyasattvaṃ sphuṭamucyate || 42||



Thus the view that the body is the Atman has been denounced by the enunciation of the difference between the Atman and the body. Now it is clearly stated the unreality of the difference between the two.

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal and Jagadguru shankaracharya His Holiness Sri Sannidhanam Sri Vidhushekara Bharati Mahaswamigal Hebbasura: March 13-14, 2017 Vijaya Yatra).

चैतन्यस्यैकरूपत्वाद्भेदो युक्तो न कर्हिचित् ।

जीवत्वं च मृषा ज्ञेयं रज्ज्वां सर्पग्रहो यथा ॥ ४३ ॥

caitanyasyaika rūpatvādbhedo yukto na karhicit |

jīvatvaṃ ca mṛṣā jñeyaṃ rajjvāṃ sarpagraho yathā || 43||

No division in Consciousness is admissible at any time as it is always one and the same. Even the individuality of the Jiva must be known as false, like the delusion of a snake in a rope.

रज्ज्वज्ञानात्क्षणेनैव यद्वद्रज्जुर्हि सर्पिणी ।

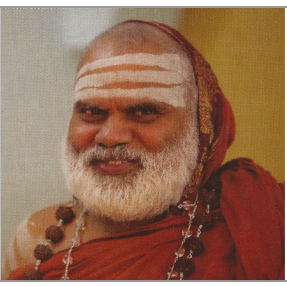
भाति तद्वच्चितिः साक्षाद्विश्वाकारेण केवला ॥ ४४ ॥

rajjvajñānātkṣaṇenaiva yadvadrajjurhi sarpiṇī |

bhāti tadvaccitiḥ sāksādviśvākāreṇa kevalā || 44||

As through the ignorance of the real nature of the rope the very rope appears in an instant as a snake, so also does pure Consciousness appear in the form of the phenomenal universe without undergoing any change.

(Will Continue...) For free e magazines : Our Mail ID : Info@voiceofjagadguru.com

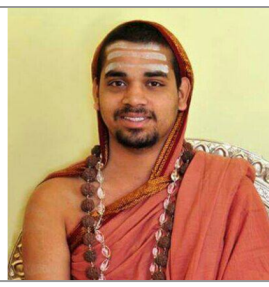


Voice of Jagadguru

advaitam paramanandam

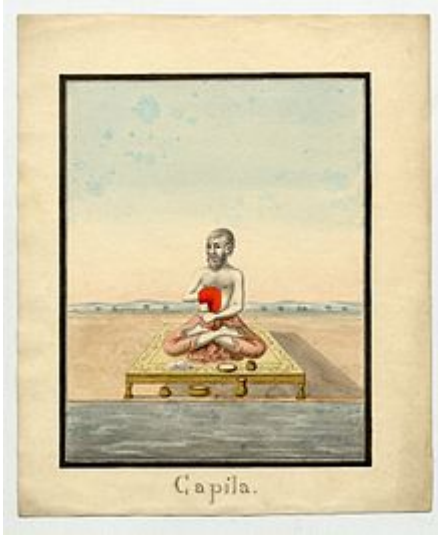


an e-magazine on advaita



DIVINE STORIES FOR CHILDREN

SAGE KAPILA

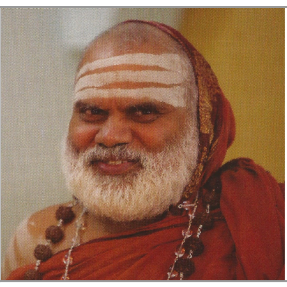


Rishi Kapila is credited with authoring the influential Samkhya-sutra, in which aphoristic sutras present the dualistic philosophy of Samkhya. Kapila is credited with authoring an influential sutra, called Samkhya-sutra (also called Kapila-sutra), which aphoristically presents the dualistic philosophy of Samkhya. These sutras were explained in another well studied text of Hinduism called the Samkhyakarika. Beyond the Samkhya theories, he appears in many dialogues of Hindu texts, such as in explaining and defending the principle of Ahimsa (non-violence) in the Mahabharata.

The Rigveda X.27.16 mentions Kapila (daśānām ekam kapilam) which the 14th-century Vedic commentator Sayana thought refers to a sage; kapilam in that verse means "tawny" or "reddish-brown"; The Śata-piṭaka Series on the Śākhās of the Yajurveda – mention of a Kapila Śākhā situated in the Āryāvarta, which implies a Yajurveda school was named after Kapila. The term Kapileya, meaning "clans of Kapila", occurs in the Aitareya Brahmana. The pariśiṣṭa (addenda) of the Atharvaveda mentions Kapila, Āsuri and Pañcaśikha in connection with a libation ritual for whom tarpana is to be offered. In verse 5.2 of Shvetashvatara Upanishad, states Larson, both the terms Samkhya and Kapila appear, with Kapila meaning color as well as a "seer" (Rishi) with the phrase "ṛṣim prasūtaṁ kapilam ... tam agre.."; which when compared to other verses of the Shvetashvatara Upanishad Kapila likely construes to Rudra and Hiranyagarbha.

In the Brahma Purana, when the evil king Vena abandoned the Vedas, declared that he was the only creator of dharma, and broke all limits of righteousness, and was killed, Kapila advises hermits to churn Vena's thigh from which emerged Nishadas, and his right hand from which Prthu originated who made earth productive again. Kapila and hermits then went to Kapilasangama, a holy place where rivers meet. The Brahma Purana also mentions Kapila in the context of Sagara's 60,000 sons who looking for their Ashvamedha horse, disturbed Vishnu who was sleeping in the shape of Kapila. He woke up, the brilliance in his eyes burnt all but four of Sagara's sons to ashes, leaving few survivors carrying on the family lineage.

The Narada Purana enumerates two Kapilas, one as the incarnation of Brahma and another as the incarnation of Vishnu. The Puranas Bhagavata, Brahmanda, Vishnu, Padma, Skanda, Narada Purana; and the Valmiki Ramayana mentions Kapila is an incarnation of Vishnu. The Padma Purana and Skanda Purana conclusively call him Vishnu himself who descended on earth to disseminate true knowledge. Bhagavata Purana calls him Vedagarbha Vishnu. The Vishnusahasranama mentions Kapila as a name of Vishnu. In his commentary on the Samkhyasutra, Vijnanabhikshu mentions Kapila, the founder of Samkhya system, is Vishnu. Bhagavata Purana, states Kapila was the son of Kardama Prajapati and his wife Devahuti.

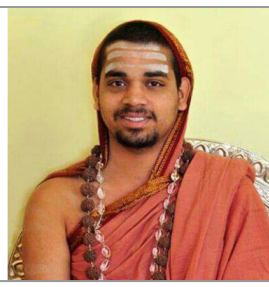


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Kardama was born from Chaya, the reflection of Brahma. Brahma asks Kardama to procreate upon which Kardama goes to the banks of Sarasvati river, practices penance, visualizes Vishnu and is told by Vishnu that Manu, the son of Brahma will arrive there with his wife Shatarupa in search of a groom for their daughter Devahuti. Vishnu advises Kardama to marry Devahuti, and blesses Kardama that he himself will be born as his son. Besides Kapila as their only son, Kardama and Devahuti had nine daughters, namely Kala, Anusuya, Sraddha, Havirbhu, Gita, Kriya, Khyati, Arundhati and Shanti who were married to Marici, Atri, Angiras, Pulastya, Pulaha, Kritu, Vashistha, and Atharvan respectively. Bhagavatha adds a third daughter Devahuti to introduce the long legend of Kardama, and of their son Kapila, an account not found elsewhere. Kapila is described, as an incarnation of the supreme being Vishnu, in order to reinforce the Purana teaching by linking it to the traditional respect to Kapila's Samkhya in Hinduism. In the Bhagavata Purana, Kapila presents to his mother Devahuti, the philosophy of yoga and theistic dualism. Kapila's Samkhya is also described through Krishna to Uddhava of the Bhagavata Purana, a passage also known as the "Uddhava Gita".

The Matsya Purana mentions Kapila as the son of Kashyapa from his wife Danu, daughter of Daksha Prajapati. Kapila was one among Danu's 100 sons, and her other sons (Kapila's brothers) mentioned in the Vishnu Purana include Dvimurddha, Shankara, Ayomukha, Shankhushiras, Samvara, Ekachakra, Taraka, Vrishaparvan, Svarbhanu, Puloman, Viprachitti and other Danavas. In the Brahma Purana and in the Harivamsa, Kapila was the son of Vitatha. Bharadwaja was also named Vitatha (unprofitable); while he was given in adoption to Bharata. Vishnu Purana notes Bhavanmanyu was the son of Vitatha but Brahma Purana and Harivamsa omit this and make Suhotra, Anuhotra, Gaya, Garga, and Kapila the sons of Vitatha. The Brahma Purana differs from other puranas in saying Vitatha was the son of Bharadwaja; and upon the death of Bharata, Bharadwaja installed Vitatha as the king, before leaving for the forest.

For free e magazines : Our Mail ID : Info@voiceofjagadguru.com

Editorial Board		
Sri P A Murali	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri B Vijay Anand	Web Director	Coimbatore
Smt B Srimathi Veeramani	Web Asst Director & Chief Editor	Tirunelveli
Sri K M Kasiviswanathan	Hon' Editor	Tirunelveli