

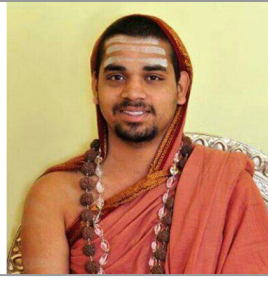


Voice of Jagadguru

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ANUGRAHA BHASHANAM

THE WEAK SHOULD NEVER CHALLENGE THE STRONG

Each man should understand his capacity and act accordingly. It is not proper to insult or antagonise those who are more powerful. If that is done, it will end in disaster.

In connection with this, Bhishma narrated a story to Yudhishthira. In the Himalayan region, there was a big silk-cotton tree. In its shade a number of people and animals took shelter. Birds were also living in that tree.



Once Narada asked that tree, “You are so big. Does not Vayu (the wind) do you any harm? Are you both friends?” The tree replied haughtily, “There is no friendship between us. Vayu has neither the capacity to stand before me, nor do anything to me. If he comes near me, he alone will be disgraced.”

Thereupon, Narada pointed out that the tree should not have such arrogance. He went to Vayu and told him about the entire conversation. Vayu got angry, went to the tree, and threatened he would destroy it because of its arrogance. The tree again

said, “You cannot do anything to me. I need not be afraid of you at all.” Vayu said he would come the next day and finish it off.

After Vayu left, the tree thought, “I have done a great mistake by talking haughtily with Vayu. Indeed, I am nobody in front of his strength. Therefore, I myself will shed all my leaves, branches, and everything.”

The next day, when Vayu came and saw the tree without leaves, branches and everything, he said “You yourself have done what I should have done. Reap the result of your own ahankar (haughtiness).”

Hence, the weak should never haughtily challenge the strong.

तस्माद्वैरं न कुर्वीत दुर्बलो बलवत्तरैः।

शोचेद्धि वैरं कुर्वाणो यथा वै शाल्मलिस्तथा ॥

tasmādvairam na kurvīta durbalō balavattaraiḥ|

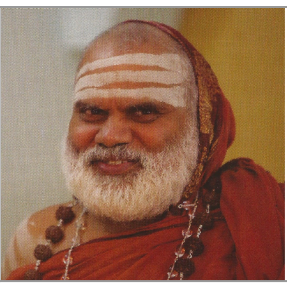
śōcēd'dhi vairam kurvāṇō yathā vai śālmalistathā ||

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Bhārati Tirtha Mahāswāmiji

Kind Courtesy: M/s Tattvaloka Publications (www.tattvaloka.com)

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

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

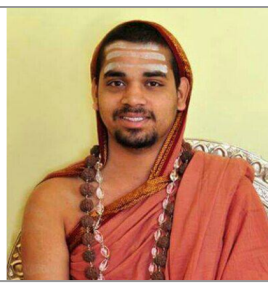


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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 9 rājavidyā rājyaguhyayoga:

7

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
 कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥
 sarvabhūtāni kaunteya prakṛtiṃ yānti māmikām |
 kalpakṣaye punastāni kalpādau visrjāmyaham || 7 ||



All beings, O son of Kunti,
 go into My Prakṛti at the end
 of a kalpa. I send them again
 at the beginning of (the next)
 kalpa.

8

प्रकृतिं स्वामवष्टभ्य विसृजामि
 पुनः पुनः ।
 भूतग्राममिमं कृत्स्नमवशं
 प्रकृतेर्वशात् ॥ ८ ॥
 prakṛtiṃ svāmavaṣṭabhya
 visrjāmi punaḥ punaḥ |

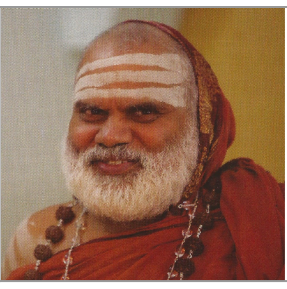
bhūtagrāmamimaṃ kṛtsnamavaśaṃ prakṛtervaśāt || 8 ||

Resorting to My Prakṛti, I again and again send forth the whole multitude of, beings, powerless under the control of the Prakṛti.

9

नच मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
 उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥
 naca māṃ tāni karmāṇi nibadhnanti dhanañjaya |
 udāsīnavadāsīnamasaktaṃ teṣu karmasu || 9 ||

Nor do these acts, O Dhanañjaya, bind Me, remaining like one unconcerned, unattached to those acts.

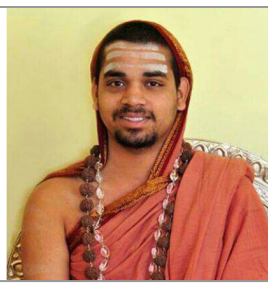


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10

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥
mayā'dhyakṣeṇa prakṛtiḥ sūyate sacarācaram |
hetunā'nena kaunteya jagadviparivartate || 10 ||

By Me presiding, Prakṛti produces the moving and the unmoving; because of this, O son of Kunti, the world revolves.



11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥
avajānanti mām mūḍhā mānuṣīm tanumāśritam |
paraṁ bhāvamajānanto mama bhūta-maheśvaram || 11
||

Fools disregard Me clad in human form, not knowing My higher being as the Great Lord of beings.

12

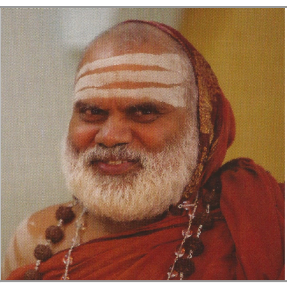
मोघाशा मोधकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरी चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥
moghāśā modhakarmāṇo moghajñānā vicetasah |
rākṣasīmāsurī caiva prakṛtiṁ mohinīm śritāḥ ||12||

Of vain hopes, of vain actions, of vain knowledge, devoid of discrimination, partaking only of the delusive nature of Rākṣas and Āsuras.

(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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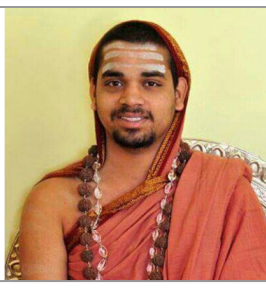


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Vivekacūḍāmaṇi

BRAHMAN AND THE UNIVERSE

306

सदैकरूपस्य चिदात्मनो विभोरानन्दसूर्तेरनवद्यकीर्तेः ।

नैवान्यथा क्वाप्यविकारिणस्ते विनाहमध्यासममुष्य संसृतिः ॥३०६॥

sadaikarūpasya cidātmāno vibhorānandasūrtteranavadyakīrtte: |

naivānyathā kvāpyavikāriṇaste vināhamadhyāsamamuṣya saṁsṛtiḥ ||306||

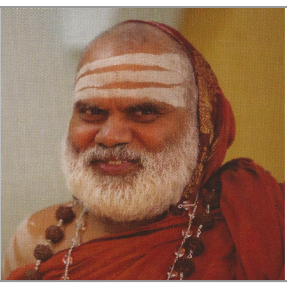


(MAY 26, 2024 The Hon. Finance Minister of the Government of India, Smt Nirmala Sitharaman, embarked on a significant visit to Sringeri on May 24 and 25. During her Sringeri visit, she had Darshan of Sri Sharadamba and the Sringeri Jagadgurus).

But for the identification with that Egoism there can never be any transmigration for thee who art eternally the same, the Knowledge Absolute, omnipresent, the Bliss Absolute, and of untarnished glory.

307

तस्मादहङ्कारमिमं स्वशत्रुं भोक्तुर्गले कण्टकवत्प्रतीतम् ।

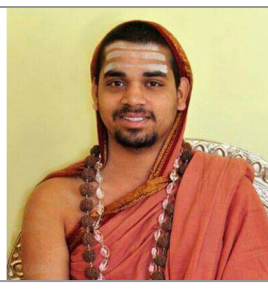


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विच्छिद्य विज्ञानमहासिना स्फुटं भुङ्क्ष्वात्मसाम्राज्यसुखं यथेष्टम् ३०७॥

tasmādahaṅkāramimaṃ svaśatatrūṃ bhokturgale kaṇṭakavatpratītam |

vicchidya vijñānamahāsinā sphuṭaṃ bhuṅkṣvātmasāmrājyasukhaṃ yatheṣṭam 307||

Therefore, destroying this Egoism, the enemy, which appears like a through sticking in the throat of one taking his meal-through the great sword of Realisation, enjoys directly and freely the bliss of the own empire, the majesty of the Atman.

308

ततोऽहमादेर्विनिवर्त्य वृत्तिं संत्यक्तरागः परमार्थलाभात् ।

तूष्णीं समास्स्वात्मसुखानुभूत्या पूर्णात्मना ब्रह्मण निर्विकल्पः ॥३०८॥

tato'hamādevrinivartya vṛttiṃ saṁtyaktarāgaḥ paramārthālābhāt |

tūṣṇīm samāssvātmasukhānubhūtyā pūrṇātmanā brahmaṇa nirvikalpaḥ ||308||

Therefore, checking the activities of Egoism etc., and giving up all attachment through the realisation of the Supreme Reality, be free from all duality through the enjoyment of the Bliss of Self, and remain quiet in the Brahman, for thou hast attained thy infinite nature.

309

समूलकृतोऽपि महानहं पुर्व्युल्लेखितः स्याद्यदि चेतसा क्षणम् ।

संजीव्य विक्षेपशतं करोति नभस्वता प्रावृषि वारिदो यथा ॥३०९॥

samūlakṛto'pi mahānahaṃ purvyullenakhitaḥ syādyadi cetasā kṣaṇam |

saṁjīvyā vikṣepaśataṃ karoti nabhasvatā prāvṛṣi vārido yathā ||309||

Even though completely rooted out, this terrible Egoism, if revolved in the mind for a moment only, returns to life and creates hundreds of mischiefs, like a cloud ushered in by the wind during the rainy season.

310

निगृह्य शत्रोरहमोऽवकाशः क्वचिन्न देयो विषयानुचिन्तया ।

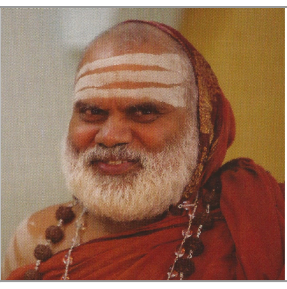
स एव संजीवनंहतुरस्य प्रक्षीण जम्बीरतरोरिवाम्बु ॥३१०॥

nigṛhya śatrorahamo'avakāśaḥ kvacinna deyo viṣayānucintayā |

sa eva saṁjīvanamhaturasya prakṣīṇa jambīratarorivāmbu ||310||

Overpowering this enemy, Egoism, not a moment's respite should be given to it by thinking on sense-objects. That is verily the cause of its coming back to life, like water to a citron tree that has almost dried up.

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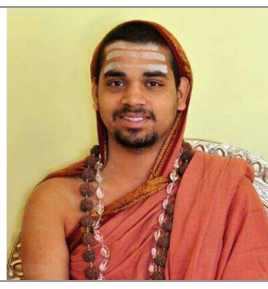


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Saundaryalaharī

रणे जित्वा दैत्यानपहृत शिरस्त्रैः कवचिभिर्-
निवृत्तैश्चण्डांश त्रिपुरहर निर्माल्य विमुखैः ।
विशाखेन्द्रोपेन्द्रैः शशिविशद कर्पूरशकला

विलीयन्ते मातस्तव वदन ताम्बूल कबलाः ॥ ६५॥

raṇe jitvā daityānapahr̥ta śirastraiḥ kavacibhir-
nivr̥ttaiścaṇḍāṃśa tripurahara nirmālya vimukhaiḥ |
viśākhendropendraiḥ śaśiviśada karpūraśakalā
vilīyante mātastava vadana tāmbūla kabalāḥ || 65||

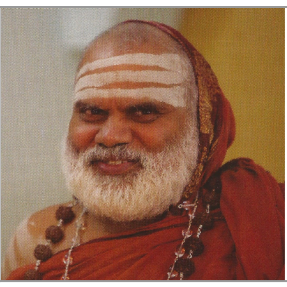


रणे {raṇe} = in battle; जित्वा {jitvā} = having won; दैत्यान् {daityān} = the Daityas (the demons); अपहृत {apahr̥ta} = who have removed; शिरस्त्रैः {śirastraiḥ} = with helmets; कवचिभिः {kavacibhiḥ} = with armours; निवृत्तैः {nivr̥ttaiḥ} = who have returned; चण्डांश {caṇḍāṃśa} = the share of Chanda (a demi god attendant of Siva); त्रिपुरहर निर्माल्य {tripurahara nirmālya} = the remnants of offerings to the Destroyer of the three bodies (physical, causal and astral), (Siva); विमुखैः {vimukhaiḥ} = who are averse to; विशाख {viśākha} = Kartikeya (son of Siva and Sakti, and the commander of the gods in battle); इन्द्र {indra} = Indra (the lord of the gods); उपेन्द्रैः {upendraiḥ} = by Vishnu (the elder brother of Indra); शशि विशद {śaśi viśada} = white as the moon; कर्पूर शकला {karpūra śakalā} =

fragments of camphor; विलीयन्ते {vilīyante} = they are dissolved (by chewing); मातः {mātaḥ} = Oh Mother! (Sakti); तव वदन {tava vadana} = your mouth; ताम्बूल {tāmbūla} = the betel leaf and areca nut (chewed after a meal); कबलाः {kabalāḥ} = mouthfuls

Oh Mother! the mouthfuls of betel leaf and areca nut with fragments of camphor white as the moon, from your mouth, are dissolved (by chewing) by Visakha, Indra and Upendra, who have returned, having won the Daityas in battle, who have removed the helmets and armour and who are averse to the remnants of offerings to Siva, which is the share of Chanda (alone).

(Read our Slokas link of Voice of Jagadguru for adhyātma rāmāyaṇa slokas with meaning)

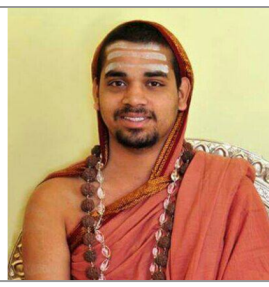


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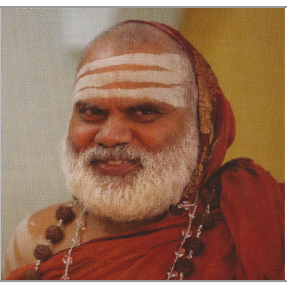
MADHAVEEYA SHANKARA DIG VJAYAM

Others like the Yogachara Buddhists recognised the Atman as just a momentary existence only; so, their perception of him was very faint. Still others like the Naiyayikas and the Mimamsakas perceived the Atman distinctly in separation from the Bhutas. The Samkhyas, too, recognised the



distinctiveness of the Atman from the Bhutas and all their movements. But none of them perceived that the Bhutas (meaning 'elements' and 'demons') were in themselves unreal entities having no existence, and were, therefore, not able to free their followers from fear of them. It was given to Sankara, the incarnation of Siva, to declare and demonstrate the unreality of these Bhutas, and thus free the Atman completely from fear. The Charvaka materialists rejected the Atman, calling him a mere illusory entity. The pluralists of the Kanada school rescued him by defining him as a definite entity with powers of knowing and willing. The Mimamsakas of the Bhatta school, however, reduced him to slavery by making him subserve the ends of Vedic ritualism. The Sankhya dualists saved him from this, but only to make him into an elephant- keeper riding on the elephant of Prakriti. It was Sri Sankara alone who enthroned

him as the Almighty Himself! How can any one who has enjoyed the felicities offered by the heavenly creeper of Sri Sankara's commentaries, abounding in the tender leaves and flowers of literary beauty and philosophic wisdom, entertain, even through infatuation, an attraction for other teachers' apology of commentaries, which, with their hollow contents and laboured styles, are a blot on Saraswati, the Goddess of learning? Literary men in general have their minds rendered weak by the numerous shafts of sensual passions inflicted on them by the hunter Cupid. Their writings are, therefore, useless in releasing man from his bondage, or in giving, any true and ennobling enjoyment. What wonder is there if such writings do not command the respect of those whose minds have been purified by the non-dualistic outlook advocated by the Acharya's writings? If one tries to produce a work in imitation of the Acharya's writings, which, by their clarity, sweetness and power, surpass a river of nectar, what one achieves will only be an artificial channel with a lean flow, utterly insignificant before the current of the mighty Ganga issuing from the matted locks of Siva. By his hymn of Kanaka-Lakshmi he brought prosperity to a poor family; by his hymn called Soundaryalahari he has revealed the unique glory of the Divine mother; by his Siva-bhujanga he has produced a cure for the obsession of fear in men. How wonderful and varied are his works! They present a veritable Devaloka, the heaven of Indra. For, the flow of words in them is a rain of flowers from celestial trees; the grandeur of their meanings is the glow of rubies worn by celestial women in their hair; and the abundance of implied wisdom they contain is like the limitless delicious milk in the udder of the heavenly Kamadhenu. His works are, indeed, like a bunch of luscious banana fruits: their meanings, the hunger-appeasing capacity; their implications, the attractive flavor; and their sweetness of diction, the delicious juice. Even a single fruit of a verse from that bunch of his writings is enough to give the highest delight and satisfaction to wise men and spiritual aspirants. (Will continues...)

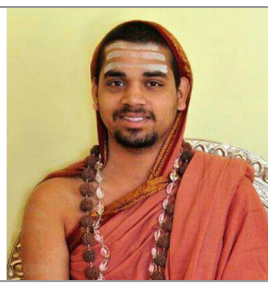


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI BHARATI TIRTHA MAHASWAMIJI



It is, of course, a great blessing that this compassionate sage of highest spiritual order lives right amidst us as a spring of gushing grace where all can slake their disquiet and distress.

INSPIRING LIFE

Jagadguru Shankaracharya Sri Sri Sri Bharati Tirtha. Mahaswamiji, the present Jagadguru of the Sringeri Sharada Peetham, a sanyasin of the highest paramahansa order, is arguably the

foremost scholar today of Vedanta and sastras.

In 1966, he approached the then Sringeri Jagadguru Sri Sri Sri Abhinava Vidyatirtha Mahaswamiji as a bachelor at the age of 15 seeking his blessings and instruction in the sastras. The Sringeri Acharya was then observing chaturmasya at Ujjain. Sitarama Anjaneyulu (that was the Acharya's name in his poorvashrama) had come with great vairagya growing in him.

As the great Acharya was returning after bath in the river Sipra, Sitarama Anjaneyulu prostrated before him and sought his tutelage, which was granted. The very next day the Acharya started teaching him. He soon became a gem of a scholar and a dear disciple.

What prompted the boy who had just finished high school studies, and who was advised by his father to go for higher education, to leave his home? Why did he go all the way to Ujjain from his home in Narasaraopet in Guntur District of Andhra Pradesh? It must have been predetermined so by Goddess Sharadamba, the presiding deity of Sringeri Mutt.

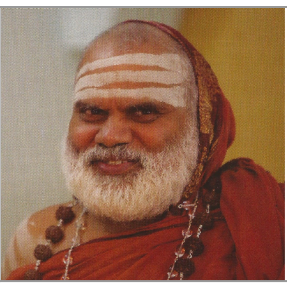
When the same question was put to brahmachari Sitarama Anjaneyulu, he replied: "I had the good fortune of having the darshan of the Jagadguru quite early in life. Once I was asked to talk in Sanskrit by my teacher before His Holiness in Vijayawada. I got a special prize from him. At that time, it struck me that His Holiness was my teacher and my saviour. His beaming smile was giving me a message. I thought I got what I wanted.

"His Holiness has since been in my mind always. I used to feel that I was guided by His Holiness whenever there was a problem. This feeling grew in me to such an extent that I could not stay in my place."

Since then Sitarama Anjaneyulu did not leave the lotus feet of the Acharya. He accompanied the Acharya during all his tours.

Within eight years he finished the study of Krishna Yajur Veda, Purva and Uttara Mimamsa, Nyaya Sastra and many other treatises and commentaries. He also became a poet in Sanskrit.

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

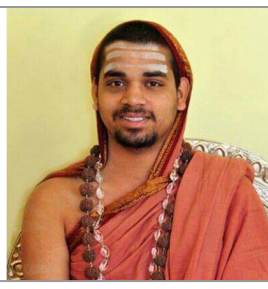


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॥आत्मबोधः॥

॥ātmabodhaः॥



निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरञ्जनः ।

निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥३४॥

nirguṇo niṣkriyo nityo nirvikalpo nirañjanaः ।

nirvikāro nirākāro nityamukto'smi nirmalaः ॥३४॥

I am not attributes and actions; Eternal (Mithya) without any desire and thought (Nirvikalpa); without any dirt (Niranjana); without any change (Nirvikara); without form (Nirakara); ever-liberated (Nitya Mukta); ever pure (Nirmala).

MARCH 16, 2024

A grand Shrauta Maha Sammelanam was conducted as part of the Suvarna Bharati Mahotsava, commemorating the 50th year of Sannyasa Sweekara of Jagadguru Sri Sri Sri Bharati Tirtha Mahasannidhanam, at

Dakshinamnaya Sringeri Sri Sharada Peetham from Phalgun-Shukla-Panchami (March 14, 2024) to Phalgun-Shukla-Saptami (March 16, 2024) in the presence of Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji

अहमाकाशवत्सर्वं बहिरन्तर्गतोऽच्युतः ।

सदा सर्वसमः सिद्धो निःसङ्गो निर्मलोऽचलः ॥३५॥

ahamākāśavatsarvaṃ bahirantargato'cyutaः ।

sadā sarvasamaः siddho niःsaṅgo nirmalo'calaः ॥३५॥

Like the space I fill all the things within and without. Changeless and the same in All, at all times I am pure, unattached, stainless, and motionless.

नित्यशुद्धविमुक्तैकमखण्डानन्दमद्वयम् ।

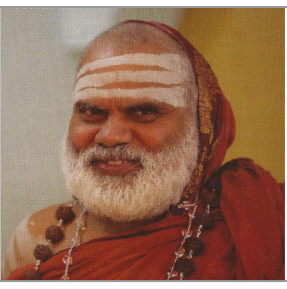
सत्यं ज्ञानमनन्तं यत्परं ब्रह्माहमेव तत् ॥३६॥

nityaśuddhvimuktaikamakhaṇḍānandamadvayaṃ ।

satyaṃ jñānāmanantaṃ yatparaṃ brahmāhameva tat ॥३६॥

I am verily that Supreme Brahman alone which is Eternal, Pure and Free, one indivisible and non-dual and of the nature of Changeless-Knowledge-Infinite.

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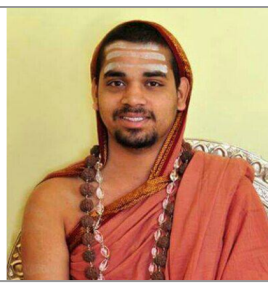


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Aparokṣānubhūti



निर्विकारो निराकारो निरवद्योऽहमव्ययः ।
 नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥२५॥
 nirvikāro nirākāro niravadyo'hamavyaya: |
 nāhaṃ deho hyasadrūpo jñānamityucyate
 budhai: ||25||

I am without any change, without any form, free from all imperfection and decay; I am not the body which is non-existence itself. This is called true Knowledge by the wise.

निरामयो निराभासो निर्विकल्पोऽहमाततः ।
 नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥२६॥
 nirāmayo nirābhāso nirvikalpo'hamātata: |
 nāhaṃ deho hyasadrūpo jñānamityucyate budhai: ||26||

I am not subjected to any disease, I am beyond all comprehension, free from all alternatives and all-pervading, I am not the body which is non-existence itself. This is called true Knowledge by the wise.

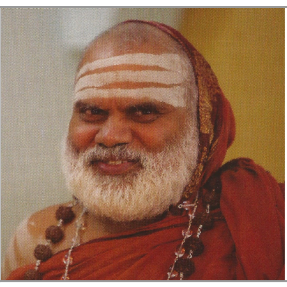
निर्गुणो निष्क्रियो नित्यो नित्यमुक्तोऽहमच्युतः ।
 नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥२७॥
 nirguṇo niṣkriyo nityo nityamukto'hamacyuta: |
 nāhaṃ deho hyasadrūpo jñānamityucyate budhai: ||27||

I am without any attribute or activity, I am eternal, ever free and imperishable, I am not the body which is non-existence itself. This is called true Knowledge by the wise.

निर्मलो निश्चलोऽनन्तः शुद्धोऽहमजरोऽमरः ।
 नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥२८॥
 nirmalo niścalo'nanta: śuddho'hamajaro'mara: |
 nāhaṃ deho hyasadrūpo jñānamityucyate budhai: ||28||

I am free from all impurity, I am immovable, unlimited, holy, undecaying and immortal. I am not the body which is non-existence itself. This is called true Knowledge by the wise.

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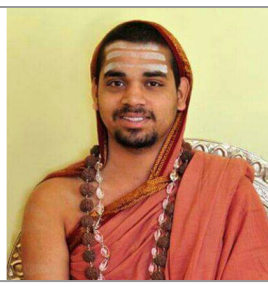


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DIVINE STORIES FOR CHILDREN

ŚARALOMĀ. (A maharṣi, the father of Dāśūra).

Sage Vasiṣṭha once told Śrī Rāma the story of Dāśūra to prove that the world is all an illusion. Dāśūra was the only son of Śaralomā, a muni, who performed tapas in the plains of the mountain in Magadha. Dāśūra too did tapas in another part of the mountain. While the father and the son were living happily the father entered samādhi and the son wept over the loss of his father. Then a forest-goddess comforted him with celestial advice.

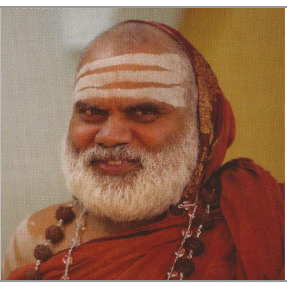
Dāśūra performed his father's rites. He began thinking that the earth was impure and that the top of trees was pure and decided to do tapas in such a manner that he got power to sit on the branches and leaves of trees. Accordingly he made a big pit of fire and began making offerings of his own flesh cut from his body into the fire. Agnibhagavān appeared and asked him to choose the boons he wanted. Dāśūra told Agni as follows: "Oh Lord Agni; I do not find any pure spot on this earth, which is full of created living beings. You should therefore grant me the power to live on the tops of trees." Lord Agni granted him the boon.

Dāśūra then climbed a big tree in the forest and lived, without the least fear, a tender leaf at the top of the topmost branch of the tree. He there pretended the Padmāsana there. His mind was functioning actively as it had not been turned in-wards into true knowledge. With his mind in such a state he performed yajña. He continued performing yajñas like gomedha, a vamedha etc. mentally for ten years. Then self-illuminating knowledge arose in his mind. and he saw a beautiful forest goddess seated beautifully dressed at the end of the tender leaf on which he was sitting. She was looking very sad, her head bent down. Dāśūra asked her who she was so beautiful and attractive as to induce love even in Kama. She answered him in a sweet voice as follows: "Very rare desires in life may be got if great men are requested for. I am the forest-goddess of this forest beautified by the tree you sit on and by trees and creepers equally beautiful. An assembly of the forest-goddess has been held to celebrate a festival for the worship of Kamadeva on trayodasi in the śuklapakṣa of the month of Caitra. I too went there, and I, who am childless, felt sorry in mind to see the others petting their children on their laps. But, why should I be sad when you, who can give supplicants anything they wish for, are here? You should, therefore, bless me with a child or else I will end my life in fire".

Dāśūra blessed her to have a son within a month. He told her also that it would be difficult for the son to acquire knowledge as he was on the demand that she would die in fire unless she got him. He did not grant her request for permission to live with him; he went into the forests leaving her behind him.

The son of the forest-goddess became twelve years old. Then, one day, she took the child to the muni; left it with him and went away. One day the father began telling the son a story, on the top of the tree, and Sage Vasiṣṭha, who was going by the sky in invisible form to bathe in Kailāsagaṅgā, heard the story. Sage Vasiṣṭha hid himself on the tree and listened to the story.

It was the story of king Svottha that the muni was telling his son as follows. "He was famous for his noble qualities and unique skill. He possessed three bodies, which possessed the capacity to rule the country. One of the three bodies was the best, the other midway between good and bad

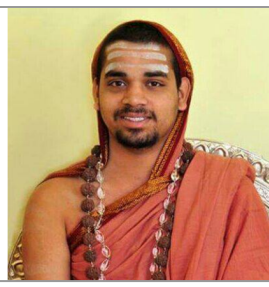


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and the third bad. The very origin of the King was in the wide and extensive sky; like birds he lived in the sky. He built a city in the sky with fourteen streets and three divisions or sectors. There were also forests, woods and mountains for games in the city; seven big tanks, unsteady-white with creepers of pearl and two lamps, spreading heat and coolness, burning always. The King, who went about all his time in this vast city, built in it many movable inner dwellings, and they were divided between the upper and lower parts of the city. They were thatched with a kind of black grass. Each inner house had nine doors, some of them windows, which admitted air always. In each house five lamps burned, the lamps resting on three pillars and a white piece of wood. Each house was sparkingly polluted and had courtyards. A particular sect of bhūtas, who ever feared light, guarded the houses. When the houses created thus by magic moved from one place to another, King Svottha enjoyed, like birds in nests, playing various games therein. The king, who possessed three bodies, used to go out after playing for some time with the guards, and run about like one possessed of a desire to occupy houses, newly built, and then reach the city, which was like a Gandharva city. Breakable and unsettled in mind, the king, off and on, developed a will to die, and accordingly he died. Just as waves come up in the sea, the king used to be born again from the sky and to attend to worldly affairs. At times he used to ask forgiveness about and weep over his actions asking himself what he, the fool, was doing and why he should be sad like that. At other times he used to feel delighted and enthusiastic. Briefly put, he used to be, by turns drinking, walking, jumping, expanding, contracting, feeling, drowsy and then energetic. The great and handsome king was actually, like the sea, rendered restless by wind, possessed by various moods.

(Continues... in September 2024)

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