



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ANUGRAHA BHASHANAM



NEVER HURT OTHERS, CULTIVATE GOOD THOUGHTS

Man must always pray for the welfare of all people in the world. He should not cultivate hatred towards anybody. Even if somebody harms him, he must have the tendency to forgive. He must never entertain evil thoughts or retaliate violently. This is the characteristic of a

satpurusha. If somebody wishes to harm others, it will bounce back on him, like a ball thrown against a wall.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji offered worship to Murti of Sri Sharadamba placed in a decorated vehicle along with a Murti of Jagadguru Sri Adi Shankaracharya meant to be consecrated in Teetwal near the LoC in Kashmir commenced its journey on January 24, 2023 from Sringeri.

कन्दुको भित्तिनिक्षिप्त इव प्रतिफलन्मुहुः । आपतत्यात्मनि प्रायो दोषोऽन्यस्य चिकीर्षतः ॥

kanduko bhittinikṣipta iva pratiphalanmuhuh | āpatatyātmani prāyo doṣo'nyasya cikīrṣataḥ ||

Not understanding this, some people dare to harm others always. They ignore good advice. Duryodhana did not accept anybody's counselling. He kept on committing atrocities, one after another, against the Pandavas. He did not have any remorse for his wrong doings. All his piled up evil deeds ultimately destroyed him.

Hence nobody should think of hurting anyone. If somebody unknowingly harms others, he must repent and see that the mistake does not recur.

Whoever commits sins with no regrets, and continues his sinful ways, will experience circumstances as if he has been plunged into a bottomless pit.

May everyone understand this well, cultivate good thoughts and lead a good life.

यस्तु पूर्वकृतं पापमविमृश्यानुवर्तते । अगाधपङ्के दुर्मेधा विषमे विनिपात्यते ॥

yastu pūrvakṛtaṁ pāpamavimṛśyānuvartate | agādhapaṅke durmedhā viṣame vinipātyate ||

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī 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 four years have been sourced from Tattvaloka

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



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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 7 - ज्ञानविज्ञानयोगः jñānavijñānayoga:

6,7 & 8

मतः परतरं नान्यत्किंचिदस्ति धनञ्जय ।
 मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥
 रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
 प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥
 पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
 जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥९॥

matta: parataram nānyatkiṁcidasti dhanañjaya |
 mayi sarvamidaṁ protaṁ sūtre maṇigaṇā iva ||7||
 raso'hamapsu kaunteya prabhāsmi śaśisūryayoḥ |
 praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṁ nṛṣu || 8 ||
 puṇyo gandhaḥ pṛthivyāṁ ca tejaścāsmi vibhāvasau |

jīvanaṁ sarvabhūteṣu tapaścāsmi
 tapasviṣu ||9||

Dhananjaya (Arjuna)! There is no other cause superior to Me. All this is woven (has its being) in Me, like the beads in a string. Kaunteya (Arjuna) ! I am the taste (basic taste) in the water; I am the light in the moon and the sun; I am Om in all the Vedas; I am the sound in space; and I am the strength in human beings. I am the sweet fragrance in the earth and the brilliance and heat in the fire. I am the very life in all beings and the ascetic disciplines and their results in the ascetics.



10,11 & 12

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
 बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥
 बलं बलवतां चाहं कामरागविवर्जितम् ।
 धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥
 ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

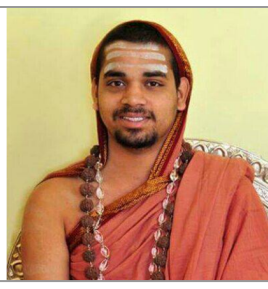


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मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

bījaṃ māṃ sarvabhūtānāṃ viddhi pārtha sanātanam |

buddhirbuddhimatāmasmi tejastejasvināmaham || 10 ||

balaṃ balavatāṃ cāhaṃ kāmarāgavivarjitam |

dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha|| 11 ||

ye caiva sāttvikā bhāvā rājasāstāmasāśca ye |

matta eveti tānviddhi na tvahaṃ teṣu te mayi || 12 ||

Pārtha (Arjuna)! Understand Me as the one who is the eternal seed in all beings. I am the intellect of those that have the capacity to discriminate; I am the brilliance in the brilliant. Arjuna, the foremost in the clan of Bharata! In the strong I am the strength that is free from desire and attachment. In all beings, I am the desire that is not opposed to dharma. Those beings and things which are indeed born of sattva, rajas, and tamas, may you know them to be born from Me alone. They are in Me but I am not in them.

13, 14 & 15

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

tribhirguṇamayairbhāvairebhiḥ sarvamidam jagat |

mohitam nābhijānāti māmebhyaḥ paramavyayam || 13 ||

daivī hyeṣā guṇamayī mama māyā duratyayā |

māmeva ye prapadyante māyāmetāṃ taranti te || 14 ||

na māṃ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ |

māyayāpahṛtajñānā āsuram bhāvamāśritāḥ|| 15||

This entire world deluded by these things, which are the modifications of the three qualities, does not know Me who is changeless and distinct from these (modifications of the gunas). Indeed this māyā, which belongs to Me, (the Lord), which is the modification of the three gunas, is difficult to cross. Those who seek only Me, they cross this māyā. Those who do wrong actions, who are deluded, who are the lowest among men, do not seek Me. Robbed of their discrimination by maya, they have resorted to the condition of those who revel in sense pursuits. (Will Continue...) (Srī Ādi Śankara Bhāṣya for Śrimad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru)

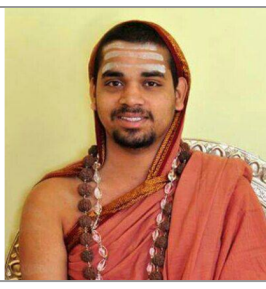


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Vivekacūḍāmaṇi

BRAHMAN AND THE UNIVERSE

259

जन्मवृद्धिपरिणत्यपक्षयव्याधिनाशनविहीनमव्ययम् ।

विश्वसृष्टयवनघातकारणं ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५९ ॥

janmavṛddhipariṇatyapakṣayavyādhināśanavihīnamavyayam |

viśvasṛṣṭayavanaghātakāraṇaṃ brahma tattvamasi bhāvayātmani || 259 ||

That Brahman is without birth, growth, change, decay, disease and death; indestructible. It is the cause of the creation, preservation and dissolution of the universe. That thou art. Meditate on It in your mind.

260

अस्तभेदमनपास्तलक्षणं निस्तरङ्गजलराशिनिश्चलम् ।

नित्यमुक्तमविभक्तमूर्तिं यद् ब्रह्म तत्त्वमसि भावयात्मनि
॥ २६० ॥

astabhedamanapāstalakṣaṇaṃ
nistaraṅgajalarāśiniścalam |

nityamuktamavibhaktamūrti yad brahma
tattvamasi bhāvayātmani || 260 ||

That Brahman from which all difference has disappeared, which is inseparably characterized by the features , which is unmoving like a wave- less ocean, which is ever free and which is of undifferentiated form- thou art That. Meditate on That in the mind.

January 24, 2023 (Maagha Shukla Triteeya) marked the eighth anniversary of the Sannyasa Sweekara day of Jagadguru Sri Sri Vidhushekhara Bharati Sannidhanam. Sri Sannidhanam performed elaborate Pujas to Sri Stambha Ganapati, Lord Malahanikareshwara and Goddess Bhavani.

261

एकमेव सदनैककारणं कारणान्तरनिरासकारणम् ।

कार्यकारणविलक्षणं स्वयं ब्रह्म तत्त्वमसि भावयात्मनि ॥
२६१ ॥

ekameva sadanekakāraṇaṃ kāraṇāntaranirāsakāraṇam |

kāryakāraṇavilakṣaṇaṃ svayaṃ brahma tattvamasi bhāvayātmani || 261 ||



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That being one only, is the cause of the multiplicity, superimposed. It itself is not caused by anything else. It is distinct both from the effect and the cause and exists by Itself. That Brahman thou art. Meditate on This in your mind.

262

निर्विकल्पकमनल्पमक्षरं यत्क्षराक्षरविलक्षणं परम् ।

नित्यमव्ययसुखं निरञ्जनं ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६२ ॥

nirvikalpakamanalpamakṣaram yatksarākṣaravilakṣaṇam param |

nityamavyayasukham nirañjanam brahma tattvamasi bhāvayātmani || 262 ||

Without any internal variety, not small, imperishable, distinct from perishable and imperishable, the transcendent, the eternal, of undiminishing bliss, free from the darkness -That Brahman thou art. Meditate on This in your mind.

263

यद्विभाति सदनैकधा भ्रमान्नामरूपगुणविक्रियात्मना ।

हेमवत्स्वयमविक्रियं सदा ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६३ ॥

yadvibhāti sadanekadhā bhramānnāmarūpaguṇavikriyātmanā|

hemavatsvayamavikriyam sadā brahma tattvamasi bhāvayātmani || 263 ||

Even as the one gold appears differently as a bracelet, earring etc., and is in itself of an identical form, but seems different in its effectuation, so too Brahman is in itself unchanging. But, due to delusion, it appears as various in the form of changes in name, form and transformation. That Brahman thou art. Meditate on That in thy mind.

264

यच्चकास्त्यनपरं परात्परं प्रत्यगेकरसमात्मलक्षणम्

सत्यचित्सुखमनन्तमध्ययं ब्रह्म तत्त्वमसि भाववात्मनि ॥ २६४ ॥

yaccakāstyanaparam parātparam pratyagekarasamātmalakṣaṇam

satyacitsukhamanantamadhyayam brahma tattvamasi bhāvavātmani || 264 ||

That which shines without any activity beyond Itself, which is beyond even the supreme, the inmost Self, of unitary character, of the nature of the Supreme Atman, of Existence-Knowledge-Bliss absolute, endless (infinite), undecaying such Brahman art thou. Meditate on That in the mind.

(Will Continue...)

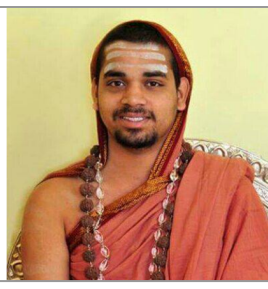


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Saundaryalaharī

निमेषोन्मेषाभ्यां प्रलयमुदयं यांति जगती

तवेत्याहुः सन्तो धरणिधरराजन्यतनये ।

त्वदुन्मेषाज्जातं जगदिदमशेषं प्रलयतः

परित्रातुं शङ्के परिहृतनिमेषास्तव दृशः ॥५५॥

nimeṣonmeṣābhyāṃ pralayamudayaṃ yānti jagatī

tavetyāhuḥ santo dharaṇidhararājanyatanaye |

tvadunmeṣājātaṃ jagadidamaśeṣaṃ pralayata:

paritrātuṃ śaṅke

parihatanimeṣāstava dṛśaḥ ॥55

॥

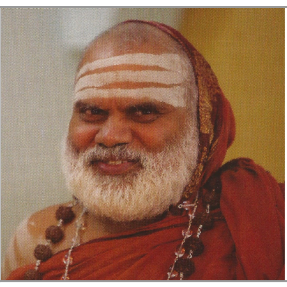


निमेष (nimeṣa) = closing of the eyelids; उन्मेषाभ्यां (unmeṣābhyāṃ) = opening of the eyelids; प्रलयं उदयं (pralayaṃ udayaṃ) = annihilation (and) creation; याति जगती (yāti jagatī) = the world proceeds to; तव (tava) = your; इति आहुः सन्तः (iti āhuḥ santaḥ) = thus say good men; धरणिधर राजन्यतनये (dharaṇidhara rājanya tanaye) = Oh daughter of the royal mountain!; त्वत् उन्मेषात् जातं (tvat unmeṣāt jātaṃ) = born of the opening of your eyelid; जगत् इदं (jagat idaṃ) = this world; अशेषं (aśeṣaṃ) = entire; प्रलयतः

(pralayata:) = from annihilation; परित्रातुं (paritrātuṃ) = to protect; शङ्के (śaṅke) = I think; परिहृत (parihṛta) = abandoned; निमेषाः (nimeṣāḥ) = closing the eyelids; तव दृशः (tava dṛśaḥ) = your eye

[O daughter of the king of mountains! The sages have said that the world gets dissolved and created with the closing and opening of Thy eyes. Therefore it must be to prevent this universe that has sprung at the opening of Thy eyes, from going into dissolution that Thou dost not wink but keepest Thy eyes always open.]

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

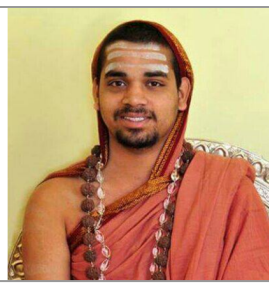


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MADHAVEEYA SHANKARA DIG VIJAYAM

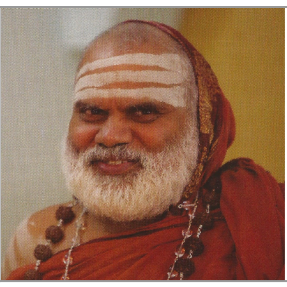
Chapter : 5 “Adapting Sanyāsa”

Śrī Govindapāda and Śrī Sankara

What the Sage Vyasa then told me, I find confirmed by observing you and by what I have experienced inside me. You are a unique person. There is no one equal to you in this world. You have to restore the spiritual greatness of the country by the production of many great writings on the Vedānta in the correct meaning as per the Vedas. This great work can be done by you, because no one in this world is qualified for doing such a great service to our sanatana dharma and to show this world the proper path. So, Oh my dear Śankara, hurry to the city of Lord Śiva, Varanasi, which is washed by the holy waters of the Maa Ganga. There the Divine will shower on you." Although Śrī Śankara desired to stay at his Guru's place and do service to him all his life, he was now put in a situation, to leave his Guru, for the sack of the world mission. Śrī Śankara with full of tears in his eyes, Prostrated himself at the lotus feet of his Guru Śrī Govindapada, with a very high difficulty and deep sorrow at heart, started his journey to Vāraṇāsi to fulfill his Guru's words.

He then travelled to Vāraṇāsi, a city on the banks of River Maa Gaṅgā, adorned with numerous sacrificial pillars of gold and having a forest of many Nimba trees. Śrī Śankara enjoyed the beauty of River Maa Gaṅgā, spotted with innumerable ashrams on its bank. River Maa Gaṅgā is the blessing to this earth, as the fruit of Bhagiratha's great penance and she is the ornament of Lord Śiva. The waters of the River Ganges flowed in the crystalline clearness, because of its contact with Mahāviṣṇu's nails (for it was formed of the waters with which His feet were washed by Brahma), or because it flows from the crown of moon-crested Śiva, or because it originates in the snow of the Himalayas. Was that maiden of a river singing through the humming bees hovering over lotuses crowding her waters? Was she dancing as that expanse of lotuses got tossed in the winds? Was she smiling through the white foam released from her surface? And was she lifting up her hands to embrace her beloved by the high waves rising on her bosom? At one place her waters were blue, perhaps the rays emitted by the bluish sidelong glances of celestial damsels bathing in it; at others bright, by the reflection of their shining robes and ornaments; and at still others red, by the admixture of the kurkuma dust with which they had smeared their bosoms. At the time of his bath in the Ganga, as the great teacher lifted up his head from its waters, his shining face looked like the crescent moon that had fallen down into the current of that holy river from Śiva's matted locks, and after a dive therein, again reappeared in the firmament as the full moon with all its parts restored by the holy influence of those waters. His frame, with drops of the holy waters dripping all over, looked like a statue of Candrakanta stone with moisture oozing by exposure to the cooling light of the moon. That noble personage thenceforth lived for sometime in the precincts of the holy shrine at Varanasi with the great satisfaction derived from the daily devoted worship of the Deity there, the Great God Śiva, who is the object of adoration of all gods including Mahāvisnu.

(Will Continue...)

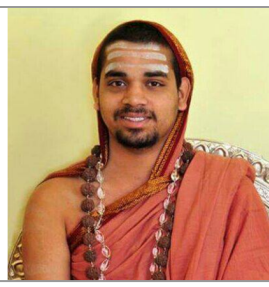


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Nectar drops from Yogavāsiṣṭha.

THE MANNER OF ORIGIN



Just now, you listen to this nature of bondage that is being told. Then you will understand without doubt, the nature of liberation. The existence of the Seer and the Seen is indeed called bondage. The Seer is bound by the influence of the Seen. He is liberated in the absence of the Seen. The world, You, Me and the like constituting false nature is called the Seen. As long as this exists, liberation does not happen.

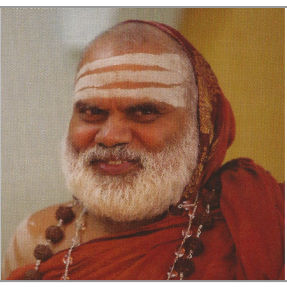
This entire world, immovable and movable which is seen, completely perishes at the end of a world-cycle, just as a dream in deep sleep. There is then a still, profound Existence that is left

behind, name- less and unmanifest; neither light nor darkness pervades.

The Divine Law, Self, the Supreme Spirit, Brahman, Truth- such are the names of that Great Essence that have been invented by the wise for the sake of usage. That Self which so existed, appearing by itself as different attains to the state of the individual soul, having become gross, as it were, by thinking. The mind becomes the individual soul just as the wave arises from the ocean. By that, this jugglery of worldly splendor is spread.

The names that have been coined for that are: Nescience, stream of worldly life, delusion, bondage, Maayaa (the illusion by virtue of which one considers the unreal universe as really existent and as distinct from the Supreme Spirit), impurity and darkness. Just as the meaning of the word "bracelet" does not deserve differentiation from "gold" and similarly, gold from bracelet, the signification of the word "Universe" exists in the Supreme Reality.

Just as a sprout existing inside the seed, due to (the influence of) place and time produces a resplendent body, the intelligent principle within the visible universe spreads likewise. There are two bodies for all beings having a (generative) cause. However, for the Self-existent and unborn Brahmaa, because of the absence of the generative cause, there is only the aatvaahika (subtle, spiritual) body and no aadhibhautika (physical) body. He who was born from space (the plenum of Supreme Consciousness) can indeed be only the (spiritual) sky. For him, there are no attendant causes whatsoever. Brahmaa is the person born out of the Will (of the Supreme) and is devoid of form made of earth and other elements. The universe is spread (or projected) by the Self-existent Brahmaa only by the mind. Therefore, the universe which, verily, is seen all round is made of the mind. That which is the understanding of objects is called the mind. There is no form for this mind. It is not separated from thought (or imagination). Raaghava! (Raama!) Nescience, stream of worldly life, thinking substance, bondage, ignorance, mind, darkness—these are the names of the web of thoughts. (Continues...)

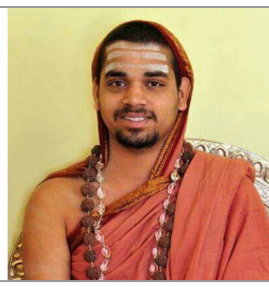


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI

BIOGRAPHY OF SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI

AS A PEETHADHIPATI

Seldom did the Jagadguru receive disciples while in retirement and on the few occasions that He did, for which hundreds would be waiting, a smile or a significant nod proved more efficacious and illuminating than a sermon, and would fill their souls with blessedness. By dint of introspection and tapasya, His body lost all suggestions of being material and appeared sublimated into spirit radiating a halo all around.

VIDEHA MUKTI

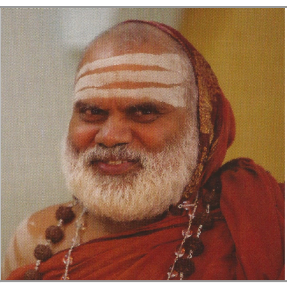


A few years later the Jagadguru of His own volition decided to free from the fetters of His mortal body. On Sunday, September 26, 1954, He got up very early in the morning and walked towards Tunga; a servant followed at a slight distance. He stepped into the water without heeding the servant's warning about the depth of water at that spot, and advancing further into the current had a dip. Then he did Pranayama, and dipped again. The servant saw the Acharya's body floating down the current. In (His Holiness 34rd Jagadguru Shankaracharya Sri Chandrashekhara Bharati Mahaswamiji's Athishtanam at Sringeri) consternation the servant

plunged into the river, caught hold of the Acharya, but in the effort lost his consciousness. A gentleman who happened to hear the shouts of the servant, brought the two ashore. The servant was soon restored to life but 'nothing could be done in the other case'. It was reported that His Holinesses body was in an erect sitting posture with legs crossed as at the time of contemplation and was straightened out only in an attempt to restore respiration and that there was no sign of drowning or of suffocation or of any struggles for life. His Holiness had ever been in the best of health, and His passing away naturally baffled all doctors, just as He was baffling them even when He was alive. In life as in death he was equally an enigma to all who sought physical explanation for spiritual experiences. The Jagadguru's mortal remains found their resting place in a samadhi just by the side of that of his great guru in Narasimhavanam. The anniversary of the day will ever fall on the Mahalaya New Moon day, the day of the annual abhiseka of Sri Sharada preparatory to the Navaratri celebrations. His birth, upanayanam, sanyasa and videha mukti were all on Sundays.

(Continues..)

(Source : www.sringeri.net)

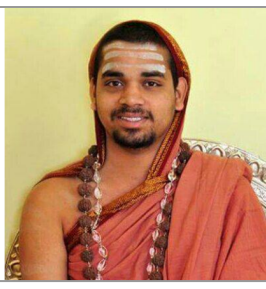


Voice of Jagadguru

advaitam paramanandam



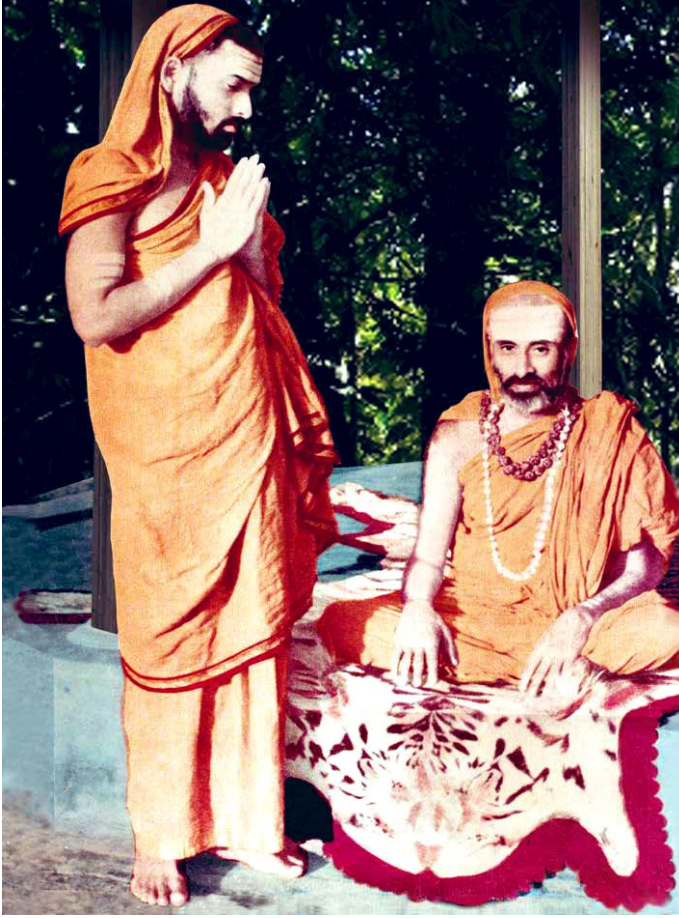
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॥आत्मबोधः॥

॥ātmabodhaः॥

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा ।
यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमद्वयम् ॥ ७॥



tāvatsatyam jagadbhāti śuktikārajatam
yathā |

yāvanna jñāyate brahma
sarvādhiṣṭhānamadvayam || 7||

The Jagat appears to be true (Satyam) so long as Brahman, the substratum, the basis of all this creation, is not realized. It is like the illusion of silver in the mother-of-pearl.

Jagadguru Śankarācārya His Holiness Śrī Śrī Sṛī Chandrashekhara Bhāratī Mahāswāmiji and Jagadguru Śankarācārya His Holiness Śrī Śrī Sṛī abhinava Vidya Tirtha Mahāswāmiji at Sringeri (file photo)

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।
सर्गस्थितिलयान्यान्ति बुदबुदानीव वारिणि ॥
८॥

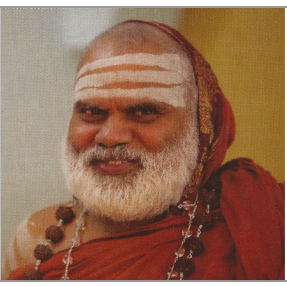
upādāne'khilādhāre jaganti parameśvare |
sargasthitilayānyānti budabudānīva vāriṇi ||
8||

Like bubbles in the water, the worlds rise, exist and dissolve in the Supreme Self, which is the material cause and the

prop of everything.

सच्चिदात्मन्यनुस्यूते नित्ये विष्णौ प्रकल्पिताः ।
व्यक्तयो विविधास्सर्वा हाटके कटकादिवत् ॥ ९॥
saccidātmanyanusyūte nitye viṣṇau prakalpitāḥ |
vyaktayo vividhāssarvā hāṭake kaṭakādivat || 9||

All the manifested world of things and beings are projected by imagination upon the substratum which is the Eternal All-pervading Vishnu, whose nature is Existence- Intelligence: just as the different ornaments are all made out of the same gold. (Will continue....)

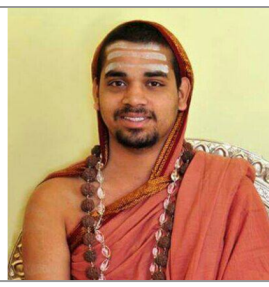


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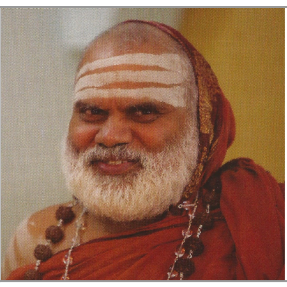
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DIVINE STORIES FOR CHILDREN VARARUCI (An ancient Indian scholar in astronomy and astrology)

Vararuci, who heard this conversation, got down when the giant was gone. He went to the king and told him why the fish laughed. The king made a sudden search for the group of lady attenders. He found some men in the dress of women. The king honored Vararuci and released the Brahmin. One day an artist who drew portraits came to the palace. He drew a portrait of the king and the queen and placed it before the king. The picture was life-like. The king gave the artist several presents. Once Vararuci happened to enter the bed-room of the king. He saw the picture on the wall. The picture was beautiful. Still, considering the appearance of each part of her body the queen ought to have a mole on her loin. Vararuci put that mole in the picture. When Vararuci had gone the king entered the room and saw the mole in the picture. The king asked his servant, who that person was who had put that mole in the picture. He replied that it was Vararuci. The king thought that Vararuci had night-loving connections with the queen. Perhaps it was in this way that Vararuci found out men in the dress of women. The king called Sakaṭāla to him and told him to kill Vararuci secretly. Sakaṭāla felt pity on Vararuci and hid him in a place. Vararuci told Sakaṭāla "Nobody can kill me. My friend is a giant. He will come to me the moment think of him. If I tell him he will swallow the whole world." When he heard this, Sakaṭāla desired to see the giant. Vararuci thought of him and the giant appeared. Sakaṭāla was terribly afraid of the giant. Vararuci made him disappear. Sakaṭāla asked him how he got the friendship of the giant.

Vararuci replied "While you were in the prison, a city chief was disappearing daily from this city. The king asked me to find out the reason. One night, while I was walking through the city, I saw this giant. He asked me. "Who is the most beautiful woman in this city?" I replied "Whoever falls in love with a woman, to him, that woman is the most beautiful. You who do not know this principle, are a fool." The giant had no answer. He said "You alone have defeated me. I am glad of it. The moment you think of me I will come and help you." Saying this the giant disappeared. Then we became friends. Sakaṭāla felt great respect for Vararuci. Hiranyagupta, the son of Yoga Nanda, went hunting. His horse ran fast and he was separated from his army and got into a deep forest far away. He ate some fruits and plums and got on a tree to rest for the night. At that time a lion chased a bear, which climbed on the same tree. The prince trembled with fear. The bear said "Do not fear. I am your friend." Both talked for a while and became fast friends. Shortly, the prince began to sleep. The lion asked the bear to push that man down. The bear said that he would not deceive his friend. The disappointed lion sat under the tree. Then the bear slept and Hiranyagupta sat awake. The lion asked the prince to push the bear down. Thinking that he could save his life by complying with the request of the lion, he pushed the bear down. Fortunately the hold of the bear was firm and so it did not fall. The bear cursed Hiranyagupta. "May you become mad." The king was very sorry when his son returned as a mad man. The king asked for forgiveness that he had killed Vararuci. For this was the time when the king needed him most. Sakaṭāla went to the presence of the king and said that Vararuci was still alive. In accordance with the order of the king, Sakaṭāla brought Vararuci. The king showed him his mad son. By the blessing of Sarasvati, Vararuci understood that the prince had deceived his friend, and informed the king of what had happened. Immediately the prince was cured of his madness. Yoga Nanda asked Vararuci how he knew the cause of the madness of the prince. He replied. "A man of intelligence can understand

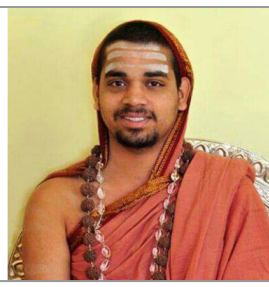


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anything by symptoms and inference." He also said that in this way he knew about the mole of the queen. When the king heard this he bowed down his head. After this Vararuci left the palace. He did not stop to accept the favours of the king. Nor did he pay any attention to the compulsion of the king to stay. He reached his house. Everybody who saw Vararuci began to cry. Not knowing the reason, he stood confused. Upavarṣa came to him and said that when the news about the slaughter of Vararuci reached home, Upakośā got in- to fire and his mother died of a broken heart. The grief- stricken Vararuci went to the forest for penance.

After this Sakaṭāla waited for an opportunity to bring Indra Datta (Yoga Nanda) down. Once he had been walking outside the city when he saw a Brahmin digging a pit. Sakaṭāla asked him why he was digging the pit. He replied " I stumbled on this Darbha grass. So I am rooting it out. Sakaṭāla resolved to make use of this Brahmin to achieve his purpose. His name was Cāṇakya. Sakaṭāla took Cāṇakya to the palace. A ceremony of offerings to the manes was being conducted in the Palace. Another Brahmin named Subandhu also came there. The king ordered 'agrabhojana' (first meal) to be given to Subandhu. Cāṇakya trembled with fury. At that time his lock of hair was loosened. He took a vow that only after making peace with his anger by killing Yoga Nanda within seven days, would he tie up his lock. Cāṇakya began practicing black magic against the king. The king caught a burning fever and died on the seventh day. Sakaṭāla killed Hiranyagupta. After this Sakaṭāla made Candragupta, the son of the real Nanda who died earlier, the king. Making Cāṇakya his minister, Sakaṭāla went for penance.

Vararuci began to perform penance in the Vindhya mountain. At that time a brahmin came to the monastery of Vararuci. He informed Vararuci of the death of Yoga Nanda. Thinking about the littleness of the pleasures of the world, he began to walk through the Vindhya mountain when he saw the devil called Kāṇabhūti. Telling everything to the devil Kāṇabhūti, Vararuci started for Badaryāśrama to discard his body. On the way he saw a hermit who lived on water alone. In the meanwhile his finger was cut with the tip of Darbha grass and blood oozed from the wound. Vararuci, by his attainments, changed the blood into the juice of a pot-herb. The hermit cried out "Oh, I have become a man of attainments." With a laugh Vararuci said "You have not yet overcome your egoism. I did so to test you. First of all you must overcome your egoism and become wise." After saying this Vararuci went to Badaryāśrama and reached there. He did penance there and Devi appeared. According to her advice he made a fire by contemplation and burned his body in it. Then Vararuci became the old Puspadanta and went to the presence of Lord Siva.

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