



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ANUGRAHA BHASHANAM

FOLLOW DHARMA MARGA AT ALL COSTS (TATTVALOKA SEPTEMBER, 2014 FOR OCT 2024)



Man can learn many lessons from the Ramayana, Mahabharata and the like on how to conduct oneself, what one must do and what one must abstain from. For example, we come to learn how Yudhishtira adhered to dharma under different circumstances. We must never be like Duryodhana. Despite the Pandavas being good, the evil Duryodhana was always looking for blemishes in them. Persons with wicked tendencies will never see the good in others; they will only be keen to spot shortcomings.

न तथेच्छन्ति कल्याणान् परेषां वेदितुं गुणान् ।

यथैषां ज्ञातुमिच्छन्ति नैर्गुण्यं पापचेतसः ॥

na tathēcchanti kalyāṇān pareṣāṃ vedituṃ guṇān ।

yathaiṣāṃ jñātumicchanti nairguṇyaṃ pāpacetasaः ॥

Whoever aspires for wealth and prosperity must first stick to the dharmic path because dharma and wealth are inseparable.

They are always together.

September 18, 2024 @ Sringeri, The Ubhaya Jagadgurus completed their Chaturmasya Vrata today, beginning with darshan of Sri Sharadamba and other deities, before proceeding to Sri Malahanikareshwara and Goddess Bhavani Amba at the sacred hillock of Ishwaragiri in Sringeri.

अर्थसिद्धिं परामिच्छन् धर्ममेवादितश्चरेत् ।

न हि धर्मादपैत्यर्थः स्वर्गलोकादिवामृतम् ॥

arthasidviṃ parāmicchan dharmamevāditaścaret ।

na hi dharmādapaityarthaḥ svargalokādivāmṛtam ॥

Similarly, one must not harm those who follow dharma, such as ahimsa. One must understand the subtleties of dharma before judging. Besides, prosperity won by cruel means is doomed to perish. Only that which is earned through just means will reach children and the next generation also.

न तद्बलं यन्मृदुना विरुध्यते सुक्ष्मो धर्मस्तरसा सेवितव्यः ।

प्रध्वंसिनी क्रूरसमाहिता श्रीर्मृदुप्रौढा गच्छति पुत्रपौत्रान्

na tadbalaṃ yanmṛdunā virudhyate sukṣmo dharmastarasā sevitavyaḥ ।

pradhvaṃsinī krūrasamāhitā śrīrmṛduprauḍhā gacchati putrapauṭrān

Therefore, we bless all to remain in the dharma marga.

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



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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 9 rājavidyā rājyaguhyayoga:

13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ |

bhajantyananyamanaso jñātvā bhūtādimavyayam || 13 ||



The Mahatmans, O son of Pritha, partaking of the nature of the Devas, worship Me with mind turned to no other, (With the mind resting on Me, the Innermost Self, who am no other than their own Self) knowing (Me) as the imperishable source of all beings.

14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

satataṁ kīrtayanto mām yatantaśca dṛḍhavrataḥ |

namasyantaśca mām bhaktyā nityayuktā upāsate || 14 ||

Always talking of Me, strenuous, firm in vows, and reverent, they worship Me with love, always devout.

15

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

jñānayajñena cāpyanye yajanto māmupāsate |

ekatvena pṛthaktvena bahudhā viśvatomukham || 15 ||

Worshipping by the wisdom-sacrifice, others adore Me, the All-faced, in various ways, as One, as different,

16

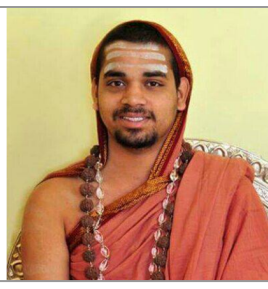


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अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।

मन्त्रोऽहमहमे वाज्यमह मग्निरहं हुतम् ॥ १६ ॥

aham kraturaham yajñah svadhā'hamahamauşadham |

mantro'hamahame vājyamaha magniraham hutam || 16 ||

I am kratu, I am yajna, I am svadha, I am aushadha, I am mantra, Myself the butter, I am fire, I the act of offering.

17

पिताऽहमस्य जगतो माता धाता
पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव
च ॥ १७ ॥

pitā'hamasya jagato mātā dhātā
pitāmahaḥ |

vedyam pavitramoṅkāra ṛk sāma
yajureva ca || 17 ||

I am the father of this world, the mother, the dispenser, and grandsire; I am the knowable, the purifier, the syllable Om,' and also the Rik, the Saman, and the Yajus also.



18

गतिर्मती प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

gatirmatī pramuḥ sākṣī nivāsaḥ śaraṇam suhṛt |

prabhavaḥ pralayaḥ sthānam nidhānam bījamavyayam || 18 ||

I am the Goal, the Sustainer, the Lord, the Witness, the Abode, the Shelter and the Friend, the Origin, Dissolution and Stay, the Treasure- house, the Seed imperishable.

(Will Continue...)

(Sṛī 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

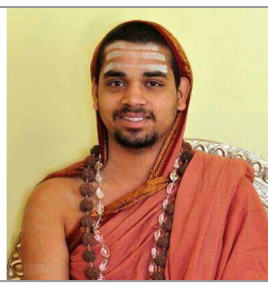


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Vivekacūḍāmaṇi

312

देहात्मना संस्थित एव कामी विलक्षणः कामयिता कथं स्यात् ।

अतोऽर्थसन्धानपरत्वमेव भेदप्रसक्त्या भवबन्धहेतुः ॥ ३१२ ॥

dehātmanā saṁsthita eva kāmī vilakṣaṇaḥ kāmayitā katham syāt |

ato'rthasandhānaparatvameva bhedaprasaktyā bhavabandhahetuḥ || 312 ||



One who is subject to dehātmabuddhi (identifying the ātman with the body) alone is subjected to desire. How can one who is different be afflicted by desire? Hence, being concerned with sense-objects is the cause of the bondage of saṁsāra caused by a sense of difference.

SEPTEMBER 7, 2024,
Sringeri, Jagadguru
Shankaracharya Sri Sri Sri
Bharati Tirtha
Mahaswamiji and

Jagadguru Sri Sri Sri Vidhushekhara Bharati Mahaswamiji performed Puja to Lord Siddhi Vinayaka in the afternoon of September 7, 2024 on the occasion of Sri Vara Siddhi Vinayaka Vrata.

313

कार्यप्रवर्धनाद्वीजप्र वृद्धिः परिदृश्यते ।

कार्यनाशाद्वोजनाशस्तस्मात्कार्यं निरोधयेत् ॥ ३१३ ॥

kāryapravardhanādvījapra vṛddhiḥ paridṛśyate |

kāryanāśādvajanāśastasmātkāryaṁ nirodhayet || 313 ||

It is seen that when the effect is developed, its seed also is developed. When the effect is destroyed its source also is destroyed. Therefore, one should subdue the effect.

314

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना ।

वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥ ३१४ ॥



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vāsanāvṛddhitāḥ kāryaṃ kāryavṛddhyā ca vāsanā |

vardhate sarvathā puṃsaḥ saṃsāro na nivartate || 314 ||

The effect grows by the growth of vāsanā and by the growth of the effect, the vāsanā also grows. For such a person, saṃsāra increases; there is no cessation.

315

संसारबन्धविच्छिन्न्यै तद्वयं प्रदहेद्यतिः ।

वासना प्रेर्यते ह्यन्तः चिन्तया क्रियया बहिः ॥ ३१५ ॥

saṃsārabandhavicchittyai tadvayaṃ pradahedyatiḥ |

vāsanā preryate hyantaḥ cintayā kriyayā bahiḥ || 315 ||

The yati should burn these two completely for breaking the bond of saṃsāra. Vāsanā is impelled by thought inside and by action outside.

316 & 317

ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।

त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा ॥ ३१६ ॥

सर्वत्र सर्वतः सर्वं ब्रह्ममात्रावलोकनम् ।

सद्भाववासनादार्ढ्यात् तत्त्रयं लयमश्नुते ॥ ३१७ ॥



**tābhyāṃ pravardhamānā sā sūte
saṃsṛtimātmanaḥ |**

**trayāṇāṃ ca kṣayopāyaḥ
sarvāvasthāsu sarvadā || 316 ||**

**sarvatra sarvataḥ sarvaṃ
brahmamātrāvalokanam |**

**sadbhāvavāsanādārḍhyāt
tattrayaṃ layamaśnute || 317 ||**

Growing by these two, the vāsanā produces one's transmigration. The means to bring about the destruction of these

SEPTEMBER 7, 2024, Sringeri, Jagadguru Shankaracharya Sri Sri Sri Bharati Tirtha Mahaswamiji and Jagadguru Sri Sri Sri Vidhushekhara Bharati Mahaswamiji performed Puja to Lord Siddhi Vinayaka in the afternoon of September 7, 2024 on the occasion of Sri Vara Siddhi Vinayaka Vrata.

three vāsanās ----- tendency, thought and action ----- is to see everything as Brahman under all conditions, always, everywhere and in all ways. By the strengthening of the vāsanā of being Brahman, those three are annihilated.

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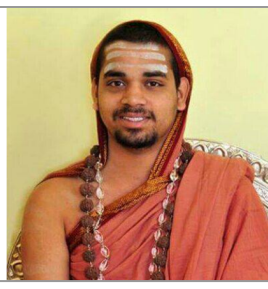


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Saundaryalaharī

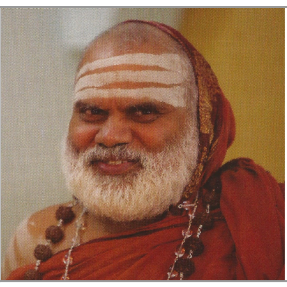
विपञ्च्या गायन्ती विविधमपदानं पशुपतेः
 त्वयारब्धे वक्तुं चलितशिरसा साधुवचने ।
 तदीयैर्माधुर्यैरपलपिततन्त्रीकलरवां
 निजां वीणां वाणी निचुलयति चोलेन निभृतम् ॥ ६६ ॥
vipañcyā gāyantī vividhamapadānam paśupateḥ
tvayārabdhe vaktuṃ calitaśīrasā sādhuvacane |
tadīyairmādhuryairapalapitatantrīkalaravām
nijāṃ vīṇāṃ vāṇī niculayati colena nibhṛtam || 66||

विपञ्च्या {vipañcyā} = with the lute; गायन्ती {gāyantī} = singing; विविध {vividha} = varied; अपदानं {apadānam} = noble work; पशुपतेः {paśupateḥ} = of Pasupati (Siva); त्वया आरब्धे {tvayā ārabdhe} = when you began; वुं {vum} = to speak; चलित शिरसा {calita śīrasā} = with the nodding of the head (in appreciation); साधु वचने {sādhu vacane} = words of approbation; तदीयैः {tadīyaiḥ} = by their; माधुर्यैः {mādhuryaiḥ} = sweetness (of the

words); अपलपित {apalapita} = detracted; तन्त्री कल रवां {tantrī kala ravām} = the low sweet tones of the strings (of the lute); नीजां वीणां {nījāṃ vīṇāṃ} = own lute; वाणी {vāṇī} = Saraswati (the goddess of speech, learning, music etc); निचुलयति {niculayati} = covers; चोलेन {colena} = by the wrapper; निभृतम् {nibhṛtam} = out of sight.

[Vāṇī, rendering upon the harp (songs recounting) the various past achievements of Puraripu, quietly covers with its sheath her own instrument, the sweet notes of whose strings being far excelled by the soft melody of the words of praise with which Thou beganest, shaking Thy head, to prised by clapping (her rendering)]

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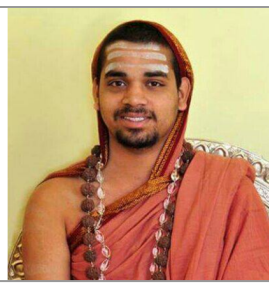


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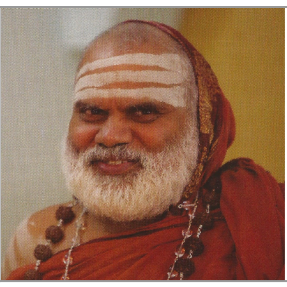
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MADHAVEEYA SHANKARA DIG VIJAYAM

Possessed, as they are, of matchless beauty of form like a bouquet of jasmine flowers, pregnant with meanings like a newly blossomed lotus full of nectar, and carrying the aroma of sanctity like the fragrance of the flowers of the celestial tree, Sri Shankara's works will provide thrills of deep joy and spiritual inspiration to all who approach it. It is said that, animated by jealousy and ill-will on hearing such glorious praise of Sri Sankara's commentary, some followers of Gautama's Nyaya philosophy inhabiting some region of the Ganga's banks, once went to Sankara for a controversy. They held the view that inference is the only way to knowledge. Their confrontation with the Acharya was excelled in stupidity only by the attack of moths against fire. Such controversies and attacks of critics only helped to highlight the excellence of his commentaries. For, see how the lustre of gold is only enhanced when subjected to heating and hammering. The moon of commentaries that rose from the milk-ocean of the Acharya's genius rained its nectarine light on all the world of learning. The lunar light it shed, while satisfying the Chakoras of the wise, drove away the darkness of sophistry from among scholars. The Amrita (immortal drink) of his commentaries, churned out of the eternal milk-ocean of Vedic wisdom, saved spiritual aspirants from the senility and old age of ignorance, and conferred on them the immortality of divine knowledge. The light shed by the sun of his commentaries caused the blossoming of the heart-lotus of good men, the removal of the darkness of ignorance, and the expulsion of the owls of sceptical critics. The Amrita of Sankara's commentaries, born of the milk-ocean of the Vedas, on being churned with the Mandara mountain of logical thinking, confers immortality on wise men who consume it even in this life. The holy Ganga issued only from the feet of Vishnu, whereas these commentaries flowed from the mouth of Siva. The former only drowns the earth and its inhabitants in its floods, while the latter saves men drowning in the flood of Samsara. The sage Vyasa offered to the world a collection of golden beads of Vedic wisdom strung together with his Sutras into a necklace. But scholars could not go in for it, as its Artha was beyond their capacity. But today these have been brought within their reach through the liberality shown by the Acharya in writing his commentaries on them. The sage Vyasa, too, must be happy to see the necklace of the Sutras made by him on the necks of so many scholars. Wonderful is the benevolence of this great teacher! His commentaries are like a garland of jasmine decorating the coiffured tresses of the damsel of Vedas. They are like a fortune, a treasure, come into the possession of the Goddess of Learning. They are the fruits of the long prayers and austerities of sages. They are the manifestation of the indescribable sweetness and sanctifying quality of Vyasa's great work. All Jivas who have taken their last birth will certainly seek them. The great sage's work is like the mighty Mandara mountain in churning the ocean of Vedas and bringing out the nectar of wisdom contained in them, to the great edification of all wise men. By casting around the brilliance of his dialectical thought, they have not only scattered the accumulated darkness of perverse doctrines for travellers trudging along the high ways of spiritual seeking, but also revealed that clear path for all good men to traverse. The doctrine of Brahma-vidya that Sankara preached, which confers salvation through the elimination of all duality, reigns victorious over the country-from Rameswaram in the South, where Rama built his bridge dividing the seas, to the northern boundaries marked by the Himalaya mountains which bowed down with its peaks to Siva at the time of the conquest of the Tripuras; and from the Eastern Mountains where the sun rises, to those of the West where he sets.

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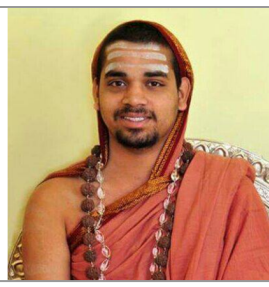


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI BHARATI TIRTHA MAHASWAMIJI

CHILDHOOD DAYS

Sitarama Anjaneyulu's childhood is worth recalling in the context of his spiritual background. He was born into a Smartha family bearing the name "Tangirala", of Apasthamba sutra, Krishna Yajur sakha, Kutsasa gotra, living in Alugumallepadu village in Palnadu area of Guntur, on the



banks of river Naguleru. He was born on April 11, 1951 as a result of long prayer and vrata (fast) by his father Venkateshwara Avadhani and mother Ananthalakshamma.

Venkateshwara Avadhani had studied the Vedas, though learning English was the current fashion.

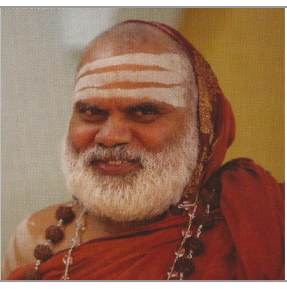
The pious couple desired very much to have a son after begetting four daughters. Avadhani used to wake up early in the morning, bathe in the river and worship Lord Bhavani Shankara, the local deity, with Rudrabhishekha. This he did for a year.

He also used to perform Sri Rama Navaratrotsava. He took a vow to name his child after Sita and Rama if his wish was fulfilled. The Lords Shankara and Rama were kind to him. He was blessed with a son. For her part Smt. Anantalakshamma had sought Lord Anjaneya's favour and promised to name the male child born to her 'Anjaneyulu'. Hence the infant was named Sitarama Anjaneyulu.

Sitarama Anjaneyulu even at the age of three evinced signs of great devotion towards the Gods. The name of Lord Shiva was on his lips constantly. During his boyhood days he used to forget himself worshipping the Lord.

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

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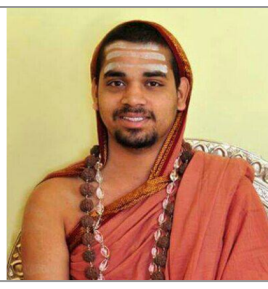


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॥आत्मबोधः॥

॥ātmabodhaः॥

एवं निरन्तरकृता ब्रह्मैवास्मीति वासना ।

हरत्यविद्याविक्षेपान् रोगानिव रसायनम् ॥ ३७ ॥

evaṃ nirantarakṛtā brahmaivāsmīti vāsanā |

haratyavidyāvikṣepān rogāniva rasāyanam || 37||

The impression "I am Brahmin" thus created by constant practice destroys ignorance and the agitation caused by it, just as medicine or Rasayana destroys disease.

(SEPTEMBER 19, 2024 at Sringeri The annual Mahaganapati Vakyaartha Vidwat Sabha that commenced on September 7, 2024, drew to a conclusion on Sep 19 at



around 8:00 PM)

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।

भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥ ३८ ॥

viviktadeśa āsīno virāgo vijitendriyaḥ |

bhāvayedekamātmānaṃ tamanantamananyadhīḥ || 38||

Sitting in a solitary place, freeing the mind from desires and controlling senses, meditate with unswerving attention on the Atman which is One without-a-second

आत्मन्येवाखिलं दृश्यं प्रविलाप्य धिया सुधीः ।

भावयेदेकमात्मानं निर्मलाकाशवत्सदा ॥ ३९ ॥

ātmanyevākṣhilaṃ dṛśyaṃ pravilāpya dhiyā sudhīḥ |

bhāvayedekamātmānaṃ nirmalākāśavatsadā || 39||

The wise one should intelligently merge the entire world-of-objects in Atman alone and constantly think of the Self ever as contaminated by anything as the sky.

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।

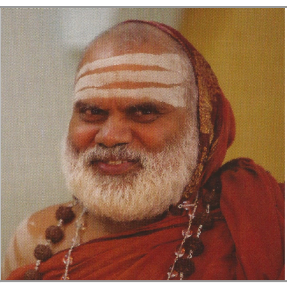
परिपूर्णचिदानन्दस्वरूपेणावतिष्ठते ॥ ४० ॥

rūpavarṇādikaṃ sarvaṃ vihāya paramārthavit |

paripūrṇacidānandasvarūpeṇāvatiṣṭhate || 40||

He who has realised the Supreme, discards all his identification with the objects names of and forms. Thereafter he dwells as an embodiment of the Infinite Consciousness and Bliss. He becomes the Self

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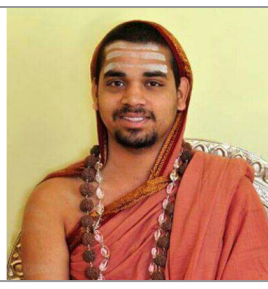


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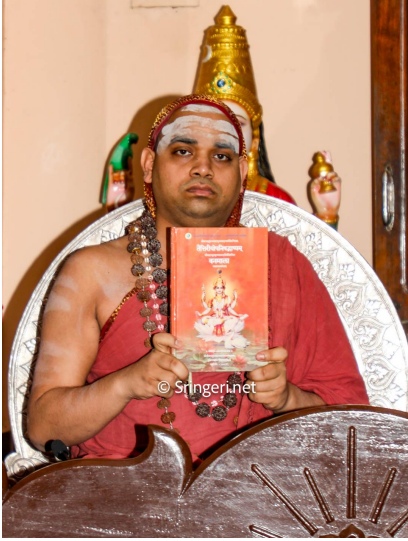
advaitam paramanandam



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Aparokṣānubhūti



स्वदेहं शोभनं त्यक्त्वा पुरुषाख्यं च संमतम् ।
किं मूर्खं शून्यमात्मानं देहातीतं करोषि भोः ॥ २९ ॥

**svadehaṃ śobhanaṃ tyaktvā puruṣākhyam ca saṃmatam |
kiṃ mūrkhā śūnyamātmānaṃ dehātītaṃ karoṣi bhoḥ || 29||**

O you ignorant one ! Why do you assert the blissful, ever-existent Atman, which resides in your own body and is (evidently) different from it, which is known as Purusha and is established (by the Shruti as identical with Brahman), to be absolutely non-existent ?

(SEPTEMBER 19, 2024 at Sringeri The annual Mahaganapati Vakyartha Vidwat Sabha that commenced on September 7, 2024, drew to a conclusion on Sep 19 at around 8:00 PM)

स्वात्मानं शृणु मूर्खं त्वं श्रुत्या युक्त्या च पूरुषम् ।
देहातीतं सदाकारं सुदुर्दर्शं भवादृशम् ॥ ३० ॥

**svātmānaṃ śarṇu mūrkhā tvam śrutya yuktyā ca pūruṣam |
dehātītaṃ sadākāraṃ sudurdarśam bhavādṛśam || 30||**

O you ignorant one ! Try to know, with the help of Shruti and reasoning, your own Self, Purusha, which is different from the body, (not a void but) the very form of existence, and very difficult for persons like you to realise.

अहंशब्देन विख्यात एक एव स्थितः परः ।
स्थूलस्त्वनेकतां प्राप्तः कथं स्याद्देहकः पुमान् ॥ ३१ ॥
ahaṃśabdena vikhyaṭa eka eva sthitaḥ paraḥ |

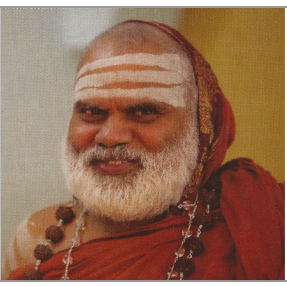
sthūlastvanekatāṃ prāptaḥ katham syāddehakaḥ pumān || 31||

The Supreme (Purusha) known as “I” (ego) is but one, whereas the gross bodies are many. So how can this body be Purusha ?

अहं द्रष्टृतया सिद्धो देहो दृश्यतया स्थितः ।
ममायमिति निर्देशात्कथं स्याद्देहकः पुमान् ॥ ३२ ॥
**ahaṃ draṣṭṛtayā siddho deho dṛśyatayā sthitaḥ |
mamāyamiti nirdeśātkatham syāddehakaḥ pumān || 32||**

“I” (ego) is well established as the subject of perception whereas the body is the object. This is learnt from the fact when we speak of the body we say, “This is mine”. So how can this body be Purusha ?

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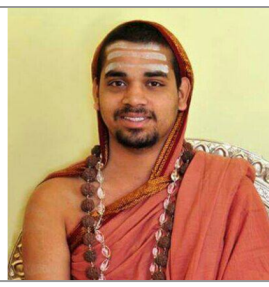


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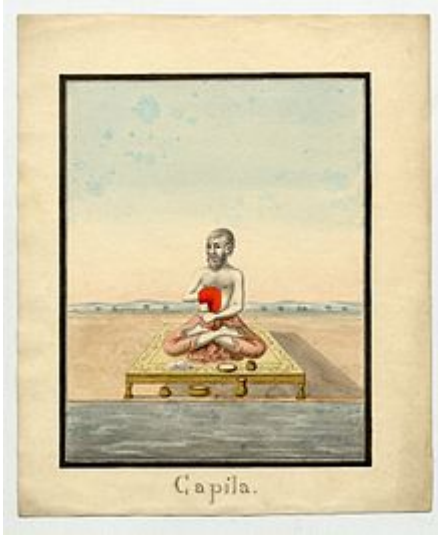


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DIVINE STORIES FOR CHILDREN

SAGE KAPILA

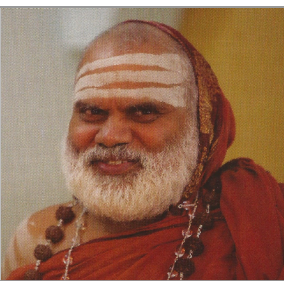


Rishi Kapila is credited with authoring the influential Samkhya-sutra, in which aphoristic sutras present the dualistic philosophy of Samkhya. Kapila is credited with authoring an influential sutra, called Samkhya-sutra (also called Kapila-sutra), which aphoristically presents the dualistic philosophy 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.

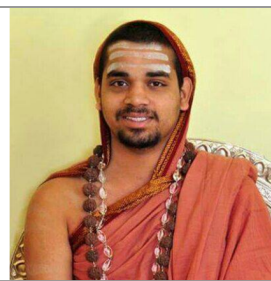


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Kardama was born from Chaya, the reflection of Brahma. Brahma asks Kardama to procreate upon which Kardama goes to the banks of Sarasvati river, practices penance, visualizes Vishnu and is told by Vishnu that Manu, the son of Brahma will arrive there 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.

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