



# Voice of Jagadguru

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## ANUGRAHA BHASHANAM

SHASTRAS STRESS PURITY OF SPEECH - TATTVALOKA NOVEMBER, 2014 (FOR NOV 2024)



The Shastras teach man many subtle matters that are not within his analytical acumen to grasp. These matters may, in fact, appear even ordinary to some people. However, there is the possibility that man overlooks some matters in haste.

For example, when a man gets angry or when something unpleasant happens, he will invariably blame others. He might also lash out a stream of coarse invective. Only later, when he calms down, he will realise that he should have controlled his outburst and should have been more temperate in his language.

(The 691st Aradhana Mahotsava of the 10th Acharya of the Peetham, Jagadguru Sri Vidyatirtha Mahaswamiji was observed reverentially on November 8, 2024 @ Sringeri. Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam performed the Aradhana Pooja at noon in the sanctum sanctorum of the magnificent Sri Vidyashankara temple built over the Athishtana location of the 10th Acharya.)

However, even before that, the person at the receiving end would be heart-broken. Hit by harsh words, he will have a sorrowful demeanour all day and night. The sorrow would even be deeply etched in his heart. Here, nobody should wound others with shafts of sharp words.

वाक्सायका वदनान्निष्पतन्ति यैराहतः शोचन्ति रात्र्यहानि । परस्य नामर्मसु ते पतन्ति तान् पण्डितो नावसृजेत परेभ्यः ॥

vāksāyakā vadanānniṣpatanti yairāhataḥ śocanti rātryahāni |  
parasya nāmarmasu te patanti tān paṇḍito nāvasṛjeta parebhyah||

That is why the Shastras stress that man should have vakshuddhi (purity of speech) at all times. In fact, a wound caused by an arrow will soon heal; even a tree in the forest axed down might grow again, but a heart impaled by harsh words will not heal.

रोहते सायकैर्विद्धं वनं परशुना हतम् । वाचा दुरुक्तं बीभत्सं न संरोहति वाक्क्षतम् ॥

rohate sāyakairviddham vanam paraśunā hatam | vācā duruktaṁ bībhatsaṁ na saṁrohati vākṣatam ||

We bless all to understand this clearly and avoid hurting others in any way.

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 Vidhusekhara Bhārati Mahāswāmiji



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Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji

## Śrīmad Bhagavad Gita

Śrī Ādi Śankara Bhāṣya

Chapter 9 rājavidyā rājyaguhyayoga:

19

तपाम्यहमहं वर्ष निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसञ्चाहमर्जुन  
॥१९॥



tapāmyahamaḥ varṣa  
nigṛhṇāmyutsrjāmi ca |  
amṛtaṁ caiva mṛtyuśca  
sadasaṁcāhamarjuna ||19||

I energise (the universe). I draw and release the rainy waters. I alone am the cause of immortality as well as mortality. I am the manifest as well as the unmanifest, Oh Arjuna!

20

त्रैविद्या मां सोमपाः पूतपापाः  
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकम् अश्नन्ति  
दिव्यान्दिवि देवभोगान् ॥२०॥

traividya māṁ somapāḥ  
pūtapāpāḥ yajñairiṣṭvā svargatiṁ

prārthayante |

te puṇyamāsādy surendralokam aśnanti divyāndivi devabhogān ||20||

Having worshiped Me through yajñās, those people who know the three Vedas, who drink the soma-juice (in somayāga), and who are thus purified of sins pray for access to the heavens. Having reached the sacred world of Indra, they enjoy the celestial pleasures of the gods in the heavens.

21

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

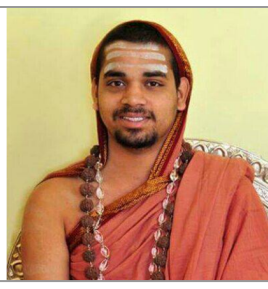


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एवं त्रयीधर्ममनुप्रपन्नाः गतागतं कामकामा लभन्ते ॥२१॥

**te taṃ bhuktvā svargalokaṃ viśālaṃ kṣīṇe puṇye martyalokaṃ viśanti |**

**evaṃ trayīdharmamanuprapannāḥ gatāgataṃ kāmakāmā labhante ॥21॥**

Having enjoyed that vast heavenly world, they come back to the world of mortals when their puṇya is exhausted. Thus, the seekers of sense-pleasures who have taken to the rituals of the Vedas attain (only the lot of) arrival and departure.

22

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

**ananyāścintayanto mām ye janāḥ paryupāsate |**

**teṣāṃ nityābhiyuktānām yogakṣemaṃ vahāmyaham ॥22॥**

(Those) people who see Me as non-different from them offer worship (by) dwelling on Me. I take care of the yoga and kṣema of those ever-steadfast ones.

23

येऽप्यन्यदेवताभक्ताः यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥

**ye'pyanyadevatābhaktāḥ yajante śraddhayānvitāḥ |**

**te'pi māmeva kaunteya yajantyavidhipūrvakam ॥23॥**

Oh Arjuna! Even those who are devotees of other finite gods and who worship (them) with faith are worshipping Me alone unknowingly.

24

अहं हि सर्वयजानां भोक्ता च प्रभुरेव च।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥

**aham hi sarvayajñānām bhoktā ca prabhureva ca|**

**na tu māmabhijānanti tattvenātaśchyavanti te ॥24॥**

Indeed, I alone am the enjoyer and the lord of all yajñas. But, they do not know Me in reality. Therefore they fall.(Will Continue...)

(Sri 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](mailto:Info@voiceofjagadguru.com)

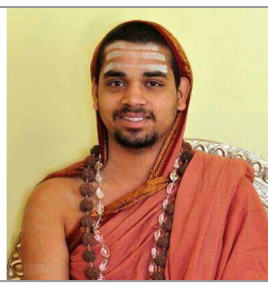


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## Vivekacūḍāmaṇi

318

क्रियानाशे भवेच्चिन्तानाशोऽस्मादवासनाक्षयः ।  
 वासनाप्रक्षयो मोक्षः स जीवन्मुक्तिरिष्यते ॥ ३१८ ॥  
 kriyānāśe bhavēccintānāśo'smādvāsanākṣayaḥ |  
 vāsanāprakṣayo mokṣaḥ sa jīvanmuktiriṣyate || 318 ||



When the action is destroyed, longing ceases; that will lead to annihilation of vāsanā. The annulment of vāsanā is itself liberation. That is called jīvanmukti.

NOVEMBER 2, 2024

Bali Padya was celebrated on 2nd November, the day after Deepavali. Go Puja was performed by the Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswamiji in the morning in Narasimha Vanam. Sri Mahasannidhanam also had Darshan at all the temples.

319

सद्वासनास्फूर्तिविजृम्भणे सति हासौ विलीना त्वहमादिवासना ।  
 अतिप्रकृष्टाप्यरुणप्रभायां विलीयते साधु यथा तमिस्रा ॥ ३१९ ॥  
 sadvāsanāsphūrtivijṛmbhaṇe sati hāsau vilīnā tvahamādivāsanā |  
 atiprakṛṣṭāpyaruṇaprabhāyāṃ vilīyate sādhu yathā tamisrā || 319 ||

Upon the manifestation of the vāsanā of thinking one-self as Brahman, the vāsanās of ahaṁkāra etc., all melt away, even as the most intense darkness disappears in the morning twilight.

320

तमस्तमःकार्यमनर्थजालं न दृश्यते सत्युदिते दिनेशे ।



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तथाऽद्वयानन्दरसानुभूतौ नैवास्ति बन्धो न च दुःखगन्धः ॥ ३२० ॥

**tamastamahākāryamanarthajālaṃ na dṛśyate satyudite diśe |**

**tathā'dva yānandarasānubhūtau naivāsti bandho na ca duḥkhagandhaḥ || 320 ||**



When the sun has arisen, darkness and its baneful consequences are not seen. So too, when the nectar of non- dual bliss is enjoyed, there is no bondage, nor even a trace of misery.

SEPTEMBER 19, 2024, The annual Mahaganapati Vakyaartha Vidwat Sabha that commenced on September 7, 2024, drew to a conclusion today at around 8:00 PM. Jagadguru Sri Sri Sri Vidhushekhara Bharati Mahaswamiji addressed the function.

**321**

दृश्यं प्रतीतं प्रविलापयन् स्वयं सन्मात्रमानन्दघनं विभावयन् ।

समाहित. सन् बहिरन्तरं वा कालं नयेथाः सति कर्मबन्धे ॥ ३२१ ॥

**dṛśyaṃ pratītaṃ pravilāpayan svayaṃ sanmātramānandaghanaṃ vibhāvayan |**

**samāhita. san bahirantaraṃ vā kālaṃ nayethāḥ sati karmabandhe || 321 ||**

Causing the perceived objects of sense to vanish, meditating on the Reality which is the embodiment of bliss, you spend your time, if there is a residual prārabdhakarma, in external and internal concentration.

**322**

प्रमादो ब्रह्मनिष्ठायां न कर्तव्यः कदाचन ।

प्रमादो मृत्युरित्याह भगवान् ब्रह्मणस्सुतः ॥ ३२२ ॥

**pramādo brahmaniṣṭhāyāṃ na kartavyaḥ kadācana |**

**pramādo mṛtyurityāha bhagavān brahmaṇassutaḥ || 322 ||**

In respect of Brahmaniṣṭhā (being firmly established in Brahman), one should not be guilty of negligence. The divine son of Brahmā spoke of negligence as death.

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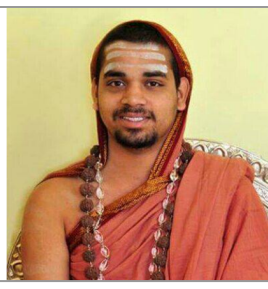


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## Saundaryalaharī

कराग्रेण स्पृष्टं तुहिनगिरिणा वत्सलत्या

गिरिशेनोदस्तं मुहुर्धरपानाकुलतया ।

करग्राह्यं शंभोर्मुखमुकुरवृन्तं गिरिसुते

कथंकारं ब्रूमस्तव चिबुकमौपम्यरहितम् ॥ ६७ ॥

karāgreṇa sprṣṭaṃ tuhinagiriṇā vatsalatayā

giriśenodastaṃ muhuradharapānākulatayā |

karagrāhyaṃ śambhormukhamukuravṛntaṃ girisute

karthakāraṃ brūmastava

cibukamaupamyarahitam || 67 ||



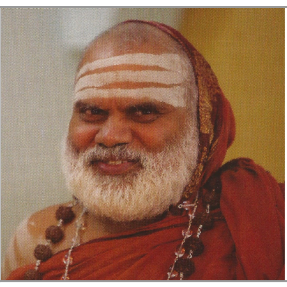
कराग्नेण {karāgneṇa} = by the tips of the hand; स्पृष्टं {sprṣṭaṃ} = touched; तुहिन गिरिणा {tuhina giriṇā} = by the snowy mountain (Himavan, the father); वत्सलतया {vatsalatayā} = with paternal affection; गिरिशेन {giriśena} = by Girisa (Śiva); उदस्तं {udastaṃ} = raised; मुहुः {muhuḥ} = repeatedly; अधर पान आकुलतया {adhara pāna ākulatayā} = intent on kissing; कर ग्राह्यं {kara grāhyaṃ} = worthy of being held by the hand; शंभोः {śambhoḥ} = of Śambhu (Śiva); मुख मुकुर वृन्तं {mukha mukura vṛntaṃ} = the handle for the mirror of the

face; गिरि सुते {giri sute} = Oh daughter of the mountain! (Śakti); कथंकारं ब्रूमः {kathamkāraṃ brūmaḥ} = in what manner will we speak; तव {tava} = of your; चुबुक {cubuka} = chin; औपम्य रहितम् {aupamya rahitam} = beyond compare

[O Daughter of the Mountain! in what manner shall we describe Thy chin, touched by Himavat with the tips of his fingers by way of showing his affection towards his child, raised often and often by the Lord of the Mount (Kailāsa) with eagerness to implant a kiss, fit to be fondly handled by Śambhu, matchless and forming the base of Thy mirror- like face?]

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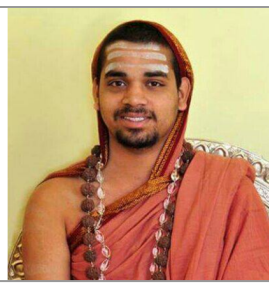


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**MADHAVEEYA SHANKARA DIG VIJAYAM**

## THE MEETING WITH VYASA

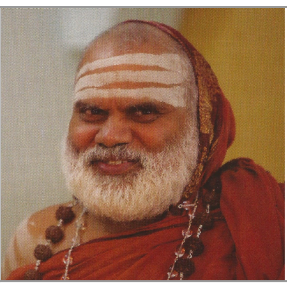
**Śri Śankara in Dispute with Sage Vyasa**



Once, seated on the banks of the Ganga, the Acharya was teaching his commentaries to his disciples till late in the noon. Finding the disciples exhausted, the Acharya closed the session and got up, when he was confronted by an old Brahmana with the question: "What are you teaching, Sir? And may I know who you are?" Thereupon the disciples intervened and said: "This is our teacher, the great Acharya Sankara, the master of all the Upanishads, who has established the doctrine of Non-dualism through his commentaries on Sārīraka-sutras (Brahma-sutras)." The Brahmana thereupon remarked: "O Sannyasin

teacher, this seems unbelievable. These people say that you have commented on the Sutras of Sage Vyasa. If you are as learned as that, let me hear you expound anyone Sutra of Sage Vyasa." "My salutation to all exponents of the Sutras!" replied Sankara, "I do not claim to be a master of the Sutras. Still, if you question me on them, I shall try to answer to the best of my knowledge." The Brahmana thereupon quoted the first Sutra (tadantarapratipattau ramhati sampariṣvaktāḥ praśna- nirūpaṇābhyām) from the third chapter of Brahma-sutras, and asked Sankara to explain it. To this Sankara replied: "In the light of the conversation between Gautama and Jabali in the Thandila-sruti, this Sutra means that at the time of death the Jiva departs clothed in the subtle essence of the Bhutas or elements." The learned Brahmana then raised numerous objections to this interpretation to the utter astonishment of all the scholars assembled there. Thereupon Sankara answered the criticisms and attacked the thesis of the Brahmana in several ways. Thus, the conversation turned into a learned dispute extending over eight days between these two, who resembled Adishesha and Brihaspati in learning. When the two were thus engaged in this prolonged debate, Padmapada, who got an inkling of the identity of the new-comer, said at last: "This Brahmana is none other than that very Vyasa, the knower of the essence of all Vedantas and the author of these Sutras. He is an incarnation of Mahavishnu. And as for yourself, Sir, you are Siva Himself. What are we, your servants, to do when you two clash in such an endless and keen debate!" .

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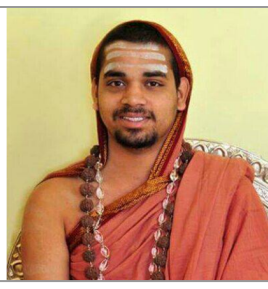


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## LIFE HISTORY OF ACHARYAS OF SRINGERI

### SRI BHARATI TIRTHA MAHASWAMIJI

#### CHILDHOOD DAYS

Outside school hours, he always devoted time to Sanskrit studies. By the time he was nine, he had considerable command over the language. He was aware of its subtleties. Scholars and poets, including the Kavi Samrat Sri Viswanatha Satyanarayana, praised him for his eloquence. He won a number of prizes and was invited by All India Radio Vijayawada to participate in Sanskrit programmes.



At night, he learnt the Vedas from his father. He studied Samhita, Brahmana and Aranyaka so well that he could take part in the Guntur District Vedapravardhaka Vidwat Pariksha. He passed the examination with honours.

#### COMMAND OVER LANGUAGES

Jagadguru Sri Sri Sri Bharati Tirtha Mahaswamiji was seen more often talking in Sanskrit than in Telugu, his mother tongue. Quite early in life, he completed his study of grammar, literature, logic and philosophy. With an inborn love of Sanskrit, he composed poetry at a very early age. Even at games he would talk in verse. Rules of prosody were never violated. Rhyme, rhythm, irony, suggestion: every poetic beauty came naturally to him. Even ordinary things of life found expression in his poetry.

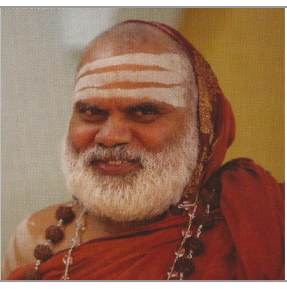
The mastery of His Holiness in Indian languages is well known to devotees. The Sringeri Mutt has under its preview Andhra, Tamilnadu, Karnataka and Kerala. People of these states visit him to pay their respects and are naturally drawn by his amazing versatility in the languages

together with a command over the local idiom.

(Continues..) (Source : [www.sringeri.net](http://www.sringeri.net))

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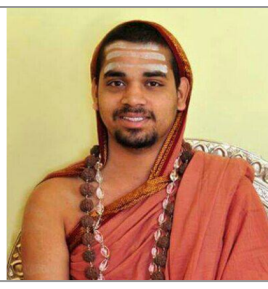


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## ॥आत्मबोधः॥

### ॥ātmabodhaः॥

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।

चिदानन्दैकरूपत्वा-दीप्यते स्वयमेव हि ॥ ४१ ॥

jñātrjñānajñeyabhedah pare nātmāni vidyate |

cidānandaikarūpatvā-dīpyate svayameva hi || 41 ||



There are no distinctions such as "Knower", the "Knowledge" and the "Object of Knowledge" in the Supreme Self. On account of Its being of the nature of endless Bliss, It does not admit of such distinctions within Itself. It alone shines by Itself.

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal's TIRUCHENDUR: MAY 4-5, 2012 Vijaya Yatra).

एवमात्मारणौ ध्यान-मथने सततं कृते ।

उदितावगतिर्जाला सर्वाज्ञानेन्धनं दहेत् ॥ ४२ ॥

evamātmāraṇau dhyāna-mathane

satataṃ kṛte |

uditāvagatirjālā sarvājñānenndhanam dahet || 42 ||

When thus the lower and the higher aspects of the Self are well churned together, the fire of knowledge is born from it, which in its mighty conflagration shall burn down all the fuel of ignorance in us.

अरुणेनेव बोधेन पूर्वं सन्तमसे हते ।

तत आविर्भवेदात्मा स्वयमेवांशुमानिव ॥ ४३ ॥

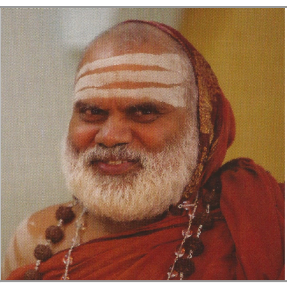
aruṇeneva bodhena pūrvaṃ santamase hṛte |

tata āvirbhavedātmā svayamevāṃśumāniva || 43 ||

The Lord of the early dawn (Aruna) himself has already looted away the thick darkness, when soon the sun rises. The Divine Consciousness of the Self rises when the right knowledge has already killed the darkness in the bosom.

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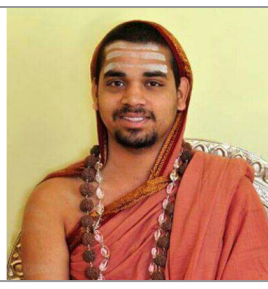


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## Aparokṣānubhūti

अहं विकारहीनस्तु देहो नित्यं विकारवान् ।  
 इति प्रतीयते साक्षात्कथं स्याद्देहकः पुमान् ॥ ३३ ॥  
 ahaṁ vikārahīnastu deho nityaṁ vikāravān|  
 iti pratīyate sāṅśātkathaṁ syāddehakaḥ pumān||33||



It is a fact of direct experience that the “I” (Atman) is without any change, whereas the body is always undergoing changes. So how can this body be Purusha ?

(October 22, 2024 at Bangalore, Jagadguru Shankaracharya His Holiness Sri Sannidhanam Sri Vidhushekara Bharati Mahaswamigal)

यस्मात्परमिति श्रुत्या तया  
 पुरुषलक्षणम् ।  
 विनिर्णीतं विशुद्धेन कथं

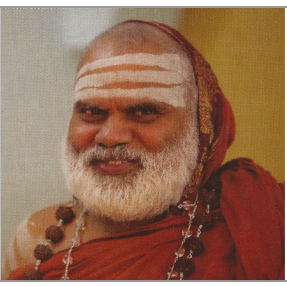
स्याद्देहकः पुमान् ॥ ३४ ॥  
 yasmātparamiti śrutyā tayā puruṣalakṣaṇam|  
 vinirṇītaṁ viśuddhena kathaṁ syāddehakaḥ pumān||34||

Wise men have ascertained the (real) nature of Purusha from that Shruti text, “(There is nothing) higher than He (Purusha),” etc. So how can this body be Purusha ?

सर्वं पुरुष एवेति सूक्ते पुरुषसंज्ञिते ।  
 अप्युच्यते यतः श्रुत्या कथं स्याद्देहकः पुमान् ॥ ३५ ॥  
 sarvaṁ puruṣa eveti sūkte puruṣasaṁjñite |  
 apyucyate yataḥ śrutyā kathaṁ syāddehakaḥ pumān || 35||

Again the Shruti has declared in the Purusha Sukta that “All this is verily the Purusha”. So how can this body be Purusha ?

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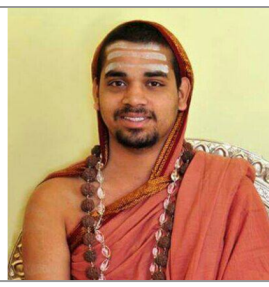


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## DIVINE STORIES FOR CHILDREN

### ADITI

Kaśyapa, grandson of Brahmā and son of Marīcī married Aditi, daughter of Dakṣaprajāpati. Aditi had twelve sisters: Diti, Kālā, Danāyus, Danu, Simhikā, Krodhā, Pṛthā, Viśvā, Vinatā, Kapilā, Muni and Kadrū. In Mahābhārata, Adi Parva, Chapter 65, Verse 12 we are able to understand the above information. Devas are sons born to Kaśyapa by Aditi and hence they are known as Aditeyas also. Kaśyapa married all the thirteen sisters including Aditi, and all living beings owe their origin to them.

Mahābhārata Adi Parva, Chapter 65, Verse 15 says that 33 sons were born to Aditi. 12 of them are called Dvādaśādityas, viz. Dhātā, Aryamā, Mitra, Sakra, Varuṇa, Amśa, Bhaga, Vivasvān, Pūṣā, Savitā, Tvaṣṭā and Viṣṇu. Amongst the other 21 sons are the 11 Rudras and 8 Vasus.

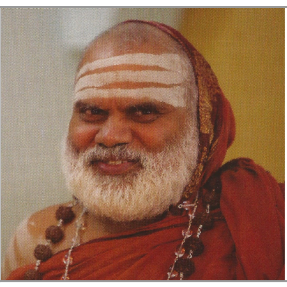


Now we will see How Mahāviṣṇu was born as the son of Aditi. The Mahābhārata and the Rāmāyaṇa refer to a story about the birth of Mahāviṣṇu as the son of Aditi. Viṣṇu entered the womb of Aditi as Vāmana. This story was described by the sage Viśvāmitra to the boys Rāma and Lakṣmaṇa while they were accompanying the sage in the forest. When they entered Siddhāśrama Viśvāmitra pointed to the latter that the Āśrama was sacred, because Mahāviṣṇu had stayed there for as long as Vāmana.

The Devas induced Mahāviṣṇu to obstruct the sacrifice (yāga) being performed by Emperor Mahābali, son of Virocana. At that time Aditi, the wife of Kaśyapa was doing penance so that Mahāviṣṇu might be born as her son, and accordingly he entered her womb. 1000 years later she gave birth to Viṣṇu, and that child was known as Vāmana. ( M.B. Vana Parva, Chapter 272, Verse 62, Anuśāsana Parva, Chapter 83, Verses 25 and 26, as also Vālmīki Rāmāyaṇa, Canto 29 describes this story in detailed

manner).

Once Kaśyapa made all arrangements to perform a sacrifice (yāga). Having failed to get the suitable cow for it, he stole Varuṇa's cow and conducted the yāga. Not only that, Kaśyapa refused to return the cow even after the yāga was over. Varuṇa in hot anger rushed to Kaśyapa's place. Kaśyapa was absent, and his wives, Aditi and Surasā did not treat Varuṇa with due respect. The enraged Varuṇa cursed them to be born in Gokula. He also complained about the matter to

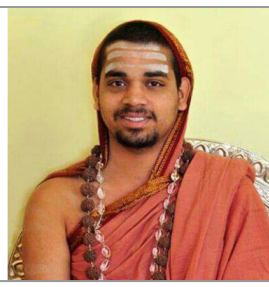


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Brahmā. Brahmā told Kaśyapa: "Since you, a learned person, have stolen the cow, may you along with your wives be born in Gokula and tend cows". Accordingly Kaśyapa and his wives, Aditi and Surasā, were born respectively as Vasudeva, Devakī and Rohinī in Gokula in the 28th Dvāpara yuga. (This story has been told by Sage VedaVyāsa to Rājā Janamejaya). (Devībhāgavata, Skandha 4).

Devaki is reborn as Aditi. There was a reason for Devaki being imprisoned on the orders of Kamsa. When Kaśyapa was living in an āśrama with Aditi and Diti he was so much pleased with the services of Aditi that he asked her to beg for any boon she wished. Accordingly she prayed for an ideal son. The boon was readily granted, and Indra was the son thus born to her. The birth of Indra engendered jealousy in Diti towards Aditi, and she also demanded a son equal to Indra. Kaśyapa obliged Diti also. As Diti advanced in pregnancy and her beauty also increased Aditi got jealous of the former and she called her son Indra and told him that unless something was done in time, Diti would deliver a child equal to him (Indra) thus relegating him probably to the place of second Deva.

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