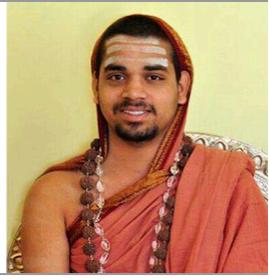


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ANUGRAHA BHASHANAM

DEVOTION TO GOD IS THE BEST FORM OF PRAYER (TATTVALOKA AUG, 2015)

Experience shows that man with devotion to God attains sreyas in life. But nowadays some people wonder whether God hears our prayers and whether he has ears, eyes, hands and legs.



The reply to this question is: "God is all-knowing. He alone has the capacity to redeem us from our difficulties. For that he does not need limbs, eyes or ears." Sankara Bhagavatpada says in his bhashya:

अपाणिपादो जवनो ग्रहीता
पश्यत्यचक्षुः स शृणोत्यकर्णः

इत्यकरणस्यपि ब्रह्मणः
सर्वसामर्थ्ययोगं दर्शयति...

apāṇipādo javano grahītā
paśyatyacakṣuḥ sa
śṛṇotyakarnaḥ

ityakaraṇasyapi brahmaṇaḥ

sarvasāmarthyayogaṃ darśayati...

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji, and Sri Sacchidananda Bharati Swamiji at Sringeri Shivaganga Math at Pondicherry . PONDICHERRY: JUNE 13-14, 2012 Vijayayatra.

There is no room to imagine that God must have only the miniscule powers that we have.

न च यथैकस्य सामर्थ्यं दृष्टं तथान्यस्यापि सामर्थ्यं भवितव्यमिति नियमोऽस्तीति !...

na ca yathaikasya sāmartyaṃ dr̥ṣṭaṃ tathānyasyāpi sāmartyana bhavitavyamiti niyamo'stīti !...

God takes note of our devotion alone; not the external show. He is above and beyond all of us. He makes it clear in the Gita: "I accept even water offered to me with devotion." Hence, without doubt, all should cultivate unshakeable faith in him.

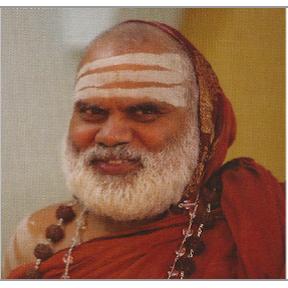
One who makes himself eligible for God's grace through devotion needs no other prayer. He becomes extremely blessed. Such was the height of devotion of Dhruva to the Almighty.

स्थानाभिलाषी तपसि स्थितोऽहं त्वां प्राप्तवान् देवमुनीन्द्रगुह्यम् ! काचं विचिन्वन्नपि दिव्यरत्नं स्वामिन् कृतार्थोऽस्मि वरं न याचे !!

sthānābhilāṣī tapasi sthito'haṃ tvāṃ prāptavān devamunīndraguhyam ! kācaṃ vicinnavnapi divyaratnaṃ svāmin kṛtārtho'smi varam na yāce !!

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji

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



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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 10 Vibhūti yoga:

27

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥

uccaiḥśravasamaśvānāṃ viddhi māmamṛtodbhavam ।
airāvataṃ gajendrāṇāṃ narāṇāṃ ca narādhipam ॥27॥

Among horses, know Me to be Uccaiḥśravas which emerged (during the churning of the milky ocean) for nectar, to be Airāvata among the great elephants, and to be the king among human beings.

28

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥२८॥

āyudhānāmahaṃ vajraṃ dhenūnāmasmi kāmadhuk ।
prajanaścāsmi kandarpaḥ sarpāṇāmasmi vāsukiḥ ॥28॥

I am (Indra's) thunderbolt among weapons, I am Kāmadhenu among cows, I am the productive passion and I am Vāsuki among the serpents.

29

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥२९॥

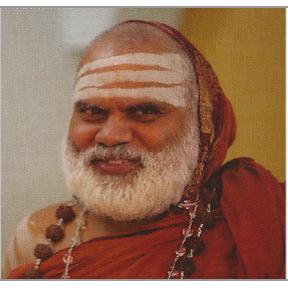
anantaścāsmi nāgānāṃ varuṇo yādasāmaham ।
pitṛṇāmaryamā cāsmi yamaḥ saṃyamatāmaham ॥29॥

I am Ananta among the snakes; I am Varuṇa among the water-deities; I am Aryamā among the ancestors and I am Yama among the controllers.

30

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥३०॥

prahlādaścāsmi daityānāṃ kālah kalayatāmaham ।

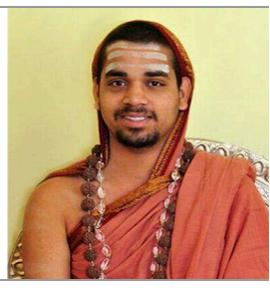


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**mṛgāṇaṃ ca mṛgēndro'haṃ
vainateyaśca pakṣiṇāṃ ||30||**

I am Prahlāda among the Daityas; I am time among computers; I am the lion among animals, and Garuḍa among birds.

31

**पवनः पवतामस्मि रामः
शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्त्रोतसामस्मि
जाह्वी ||३१||**

**pavanaḥ pavatāmasmi rāmaḥ
śastrabhṛtāmaham |**

**jhaṣāṇāṃ makaraścāsmi
strotasāmasmi jāhnavī ||31||**

I am the wind among purifiers; I am Rāma among weapon-wielders; I am the makara among fish; I am the Ganges among rivers.

सर्गाणामादिरन्तश्च मध्यं

चैवाहमर्जुन ।

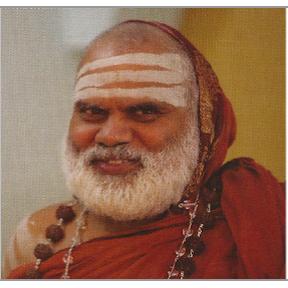
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ||३२||

Oh Arjuna! I am the beginning, the middle, and the end of creations. (I am) Self-knowledge among all branches of knowledge: I am the constructive discussion among discussions.

(Will Continue...)

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

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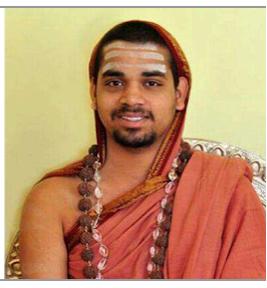


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Vivekacūḍāmaṇi

356

समाहिता ये प्रविलाप्य बाह्यं श्रोत्रादि चेतः स्वमहं चिदात्मनि ।

त एव मुक्ता भवपाशबन्धैः नान्ये तु पारोक्ष्यकथाभिधायिनः ॥ ३५६ ॥

samāhitā ye pravilāpya bāhyaṃ śrotrādi cetaḥ svamahaṃ cidātmani |

ta eva muktā bhavapāśabandhaiḥ nānye tu pāroksyakathābhidhāyinaḥ || 356 ||



Jagadguru
Śankarācārya His
Holiness
Mahāsannidhānam Śrī
Śrī Śrī Bhāratī Tīrtha
Mahāswāmiji and
Jagadguru
Śankarācārya His
Holiness
Sannidhānam Śrī Śrī
Śrī Vidhuśekhara
Bhāratī Mahāswāmiji
at KR NAGAR:
MARCH 10-11, 2017
Vijayatra

They alone are freed from the bonds of samsāra who merge the external

things like the ear etc., their mind and their ahamkāra in the ātman which is of the nature of cit, not others who just talk of a thing not experienced by them.

357

उपाधिभेदात्स्वयमेव भिद्यते चोपाध्यपोहे स्वयमेव केवलः ।

तस्मादुपाधेर्विलयाय विद्वान् वसेत्सदाकल्पसमाधिनिष्ठया ॥ ३५७ ॥

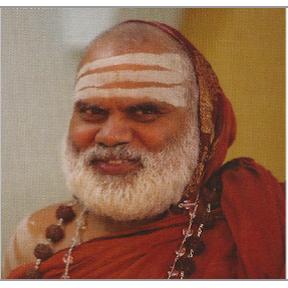
upādhibhedātsvayameva bhidyate copādhyapohe svayameva kevalaḥ |

tasmādupādhervilayāya vidvān vasetsadākल्पasamādhiniṣṭhayā || 357 ||

By association with upādhi, one is (considers oneself as) different. When the upādhi is removed, one remains alone (liberated). Therefore, a learned man should ever engage himself in nirvikalpaka-samādhi for the liquidation of the upādhi.

358

सति सक्तो नरो याति सद्भावं ह्येकनिष्ठया ।



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कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥ ३५८ ॥

sati saktō naro yāti sadbhāvaṃ hyekaniṣṭhayā |

kīṭako bhramaraṃ dhyāyan bhramaratvāya kalpate || 358 ||

A man intensely concentrating on the Real attains the Real. The kīṭaka, (a worm of a particular kind) thinking of the particular type of bee becomes that bee itself.

359

क्रियान्तरासक्तिमपास्य कीटको ध्यायन्नलित्वं ह्यलिभावमृच्छति ।

तथैव योगी परमात्मतत्त्वं ध्यात्वा समायाति तदेकनिष्ठया ॥ ३५९ ॥

kriyāntarāsaktimāpāsya kīṭako dhyāyannalitvaṃ hyalibhāvamṛcchati |

tathaiva yogī paramātmatattvaṃ dhyātvā samāyāti tadekaniṣṭhayā || 359 ||

As the worm, giving up attachment to any other activity and always thinking of the bee becomes the bee, so the yogi too concentrating on the Truth which is the Paramātman, attains that Truth.

360

अतीव सूक्ष्मं परमात्मतत्त्वं न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।

समाधिनात्यन्तसुसूक्ष्मवृत्त्या ज्ञातव्यमार्यैरतिशुद्धबुद्धिभिः ॥ ३६० ॥

atīva sūkṣmaṃ paramātmatattvaṃ na sthūladṛṣṭyā pratipattumarhati |

samādhinātyantāsusūkṣmavṛṭtyā jñātavyamāryairatiśuddhabuddhibhiḥ || 360 ||

The Truth that is the Paramātman is very subtle. It cannot be understood by a superficial mind. It has to be known by great personages of very pure intellect by samādhi through a very subtle mentle state.

361

यथा सुवर्णं पुटपाकशोधितं त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।

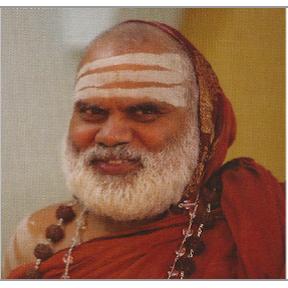
तथा मनः सत्त्वरजस्तमोमलं ध्यानेन सन्त्यज्य समेति तत्त्वम् ॥ ३६१ ॥

yathā suvarṇaṃ puṭapākaśodhitam tyaktvā malaṃ svātmaguṇaṃ samṛcchati |

tathā manaḥ sattvarajastamomalaṃ dhyānena santyajya sameti tattvam || 361 ||

As gold heated in a fire gives up its impurities and attains its own lustrous nature, so too does the mind discard its impurity of sattva, rajas and tamas and attains the Real.

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Saundaryalaharī

वहत्यम्ब स्तम्बेरमदनुजकुम्भप्रकृतिभिः
 समारब्धां मुक्तामणिभिरमलां हारलतिकाम् ।
 कुचाभोगो बिम्बाधररुचिभिरन्तः शबलितां
 प्रतापव्यामिश्रां पुरदमयितुः कीर्तिमिव ते ॥ ७४ ॥

vahatyamba stamberamadanujakumbhaprakṛtibhiḥ
 samārabdhāṃ muktāmaṇibhiramalāṃ hāralatikām |
 kucābhogo bimbādhararucibhirantaḥ śabalitāṃ
 pratāpavyāmiśrāṃ puradamayituḥ kīrtimiva te || 74 ||



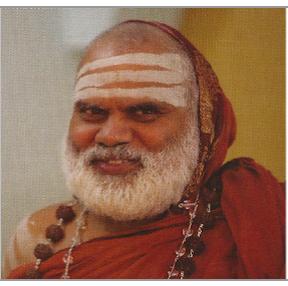
वहति {vahati} = bears; अम्ब {amba} = Oh Mother!;
 स्तम्बेरम दनुज {stamberama danuja} = the
 elephant demon (Gajasura, vanquished by Siva);
 कुम्भ प्रकृतिभिः {kumbha prakṛtibhi:} = sourced
 from the frontal globes (on the face of Gajasura);
 समारब्धां {samārabhyāṃ} = commenced (made)
 with; मुक्तामणिभिः {muktāmaṇibhi:} = with pearls
 (from elephants are whitish grey in colour by
 poetic convention); अमलां {amalām} = spotless;
 हार लतिकाम् {hāra latikām} = the necklace of
 pearls; कुच आभोगः {kuca ābhoga:} = the expanse
 of the bosom; बिम्ब अधर रुचिभिः {bimba adhara
 rucibhi:} = by the colour of the Bimba (a red fruit)
 like lips; अन्तः शबलितां {anta: śabalitām} =
 variegated internally; प्रताप {pratāpa} = valour (the
 colour red by poetic convention); व्यामिश्रां
 {vyāmiśrām} = mingled with; रदमयितुः
 {radamayitu:} = of the subduer of the (three) cities
 (of the demons) or bodies (of man), (Siva); कीर्ति
 इव {kīrtim iva} = like the fame (the colour white by

poetic convention); ते {te} = your

[O Mother! the region of your breasts wears a creeper-like lucid garland, strung with pearls from the skull of Stamberama-danuja, its natural lustre variegated with the reflected lustre of your bimba lips, (thus) resembling the fame of the vanquisher of the (three) Pura-s intermixed with his valour.]

(Will Continue...)

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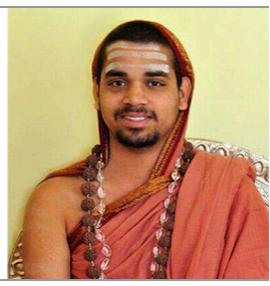


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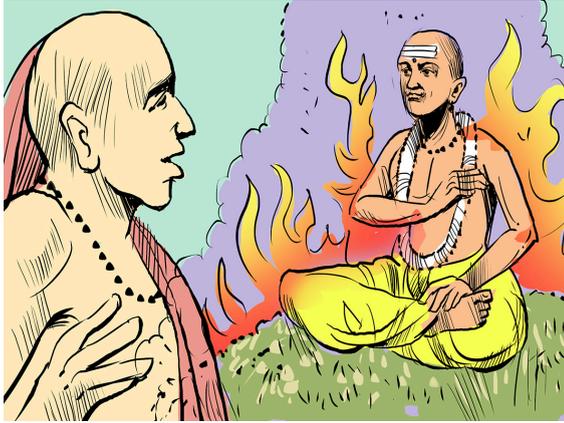


MADHAVEEYA SHANKARA DIG VIJAYAM

THE MEETING WITH VYASA

Historical Meeting of Śri Śankara and Śri Kumārila

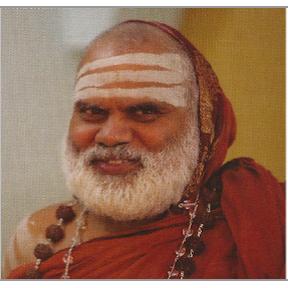
He said: 'An explanatory thesis of at least eight thousand verses will be required even for a single subject like superimposition treated in this work. Had I not taken this vow, I would have produced such a Vārtikam on your commentary. It is a very rare piece of good fortune to meet such holy



men like you, especially at the time of death. It must certainly be due to some good karma done by me in the past that I have been so blessed with your sight. Except association with holy men like you, there is no way of upliftment for men immersed in this fleeting life of the world. Long have I been entertaining the desire to meet you. At last, it has been fulfilled. In this world it is not always that man's aspirations are satisfied. Time is the arbiter of man's fortune; it brings about fulfilments and disappointments to him. I have disproved the positions of those who, accepting logic as the sole means of ascertaining truth, reject the scriptures. I

have expounded the Vedic philosophy of ritualism; and I have lived a full life of the world with all its ups and downs. But I have not been able to overcome the power of time.

'I have committed two sins. One is that in my works I have rejected the idea of God. I have done this only to emphasise the importance of the Veda to establish that the Veda is self-existent and self-certifying and requires no Ísvara to establish its truth or validity. What I have done is to reject an Ísvara as the cause of the world, and not an Ísvara who is love and who redeems the world's sorrows. Next, I have committed Guru-droha or persecution of my own teacher. It came this way-the land became full of Buddhists, and the adherents of the Vedas dwindled. So I planned to overcome these Buddhists and re-establish the dominance of the Vedic religion. Their leaders, along with the disciples, have been going about converting all kings to their faith and instigating them to reject the Vedas. They have been trying to establish that the Veda cannot be accepted as a true scripture, because of the mutual contradictions of their teachings, and on account of their inherent irrationality. I found no one in the land powerful enough to oppose these nefarious activities of theirs. So I confronted the Buddhists in philosophic debates, but as I had no mastery of their philosophy and their system of dialectics, I was not able to refute all their arguments. So I went in disguise to a Buddhist monastery as a student and stayed there as one among its inmates. Once, a leading Buddhist spoke, in my hearing, criticising the Vedas. This brought tears into my eyes. Those who were near me saw this. From that day onwards they began to suspect my identity and my intentions. "This man must be a brāhmaṇa and an enemy of ours," they began to murmur among themselves. "He has come to study our philosophy surreptitiously. He must not be allowed to stay here any more. Somehow we must get rid of him."(Will ...Continues...)



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॥आत्मबोधः॥

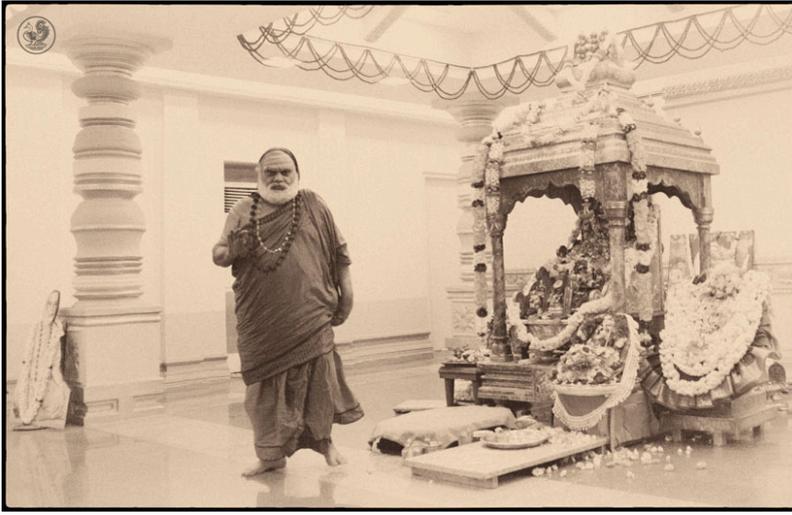
॥ātmabodhaः॥

स्वयमन्तर्बहिर्व्याप्य भासयन्नखिलं जगत् ।

ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डवत् ॥62॥

svayamantarbahirvyāpya bhāsayannakhilam jagat ।

brahma prakāśate vahniprataptāyasapiṇḍavat ॥62॥



Pervading the entire universe outwardly and inwardly the Supreme Brahman shines of Itself like the fire that permeates a red-hot iron-ball and glows by itself.

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal at CHENNAI: SEPTEMBER 19 – OCTOBER 1, 2012 Vijaya Yatra).

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यत्र
किञ्चन ।

ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका ॥63॥

jagadvilakṣaṇam brahma brahmaṇo'nyanna kiṃcana ।

brahmānyadbhāti cenmityā yathā marumarīcikā ॥63॥

Brahman is other than this, the universe. There exists nothing that is not Brahman. If any object other than Brahman appears to exist, it is unreal like the mirage.

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यत्र तद्भवेत् ।

तत्त्वज्ञानाच्च तद्ब्रह्म सच्चिदानन्दमद्वयम् ॥64॥

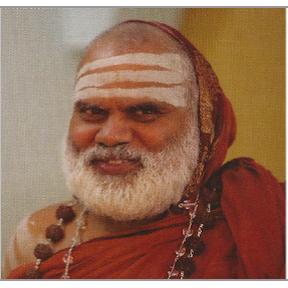
dṛśyate śrūyate yadyadbhraṇo'nyanna tadbhavet ।

tattvajñānācca tadbrahma saccidānandamadvayam ॥64॥

All that is perceived, or heard, is Brahman and nothing else. Attaining the knowledge of the Reality, one sees the Universe as the non-dual Brahman, Existence-Knowledge-Bliss-Absolute.

(Will Continue...)

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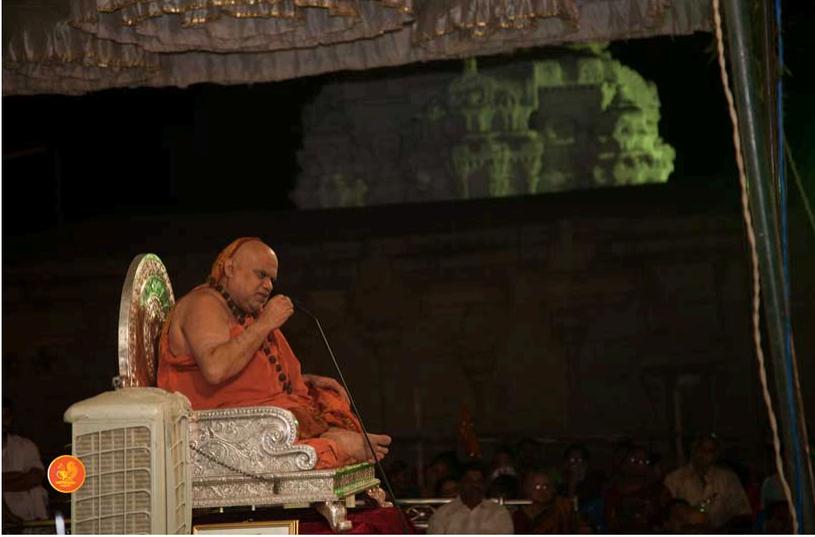


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Aparokṣānubhūti

यस्मिन्सर्वाणि भूतानि ह्यात्मत्वेन विजानतः।
 न वै तस्य भवेन्मोहो न च शोकोऽद्वितीयतः ॥54॥
 yasminsarvāṇi bhūtāni hyātmatvena vijānataḥ।
 na vai tasya bhavenmoho na ca śoko'dvitīyataḥ॥54॥



In that state when one realizes all as identified with the Atman, there arises neither delusion nor sorrow, in consequence of the absence of duality.

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati Tirtha Mahaswamigal's PENUKONDA: MARCH 29-30, 2013 Vijaya Yatra).

अयमात्मा हि ब्रह्मैव सर्वात्मकतया
 स्थितः।
 इति निर्धारितं श्रुत्या

बृहदारण्यसंस्थया ॥55॥

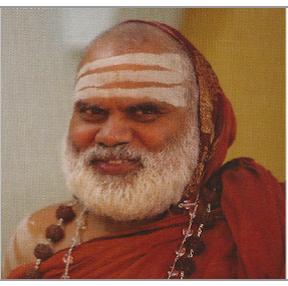
ayamātmā hi brahmaiva sarvātmakatayā sthitaḥ।
 iti nirdhāritaṃ śrutyā bṛhadāraṇyasamsthayā ॥55॥

The Shruti in the form of the Brihadaranyaka has declared that this Atman, which is the Self of all, is verily Brahman.

अनुभूतोऽप्ययं लोको व्यवहारक्षमोऽपि सन्।
 असद्रूपो यथा स्वप्न उत्तरक्षणबाधतः ॥56॥
 anubhūto'pyayaṃ loko vyavahāraḥkṣamo'pi san।
 asadrūpo yathā svapna uttarakṣaṇabādhataḥ ॥56॥

This world, though an object of our daily experience and serving all practical purposes, is, like the dream world, of the nature of non-existence, in as much as it is contradicted the next moment. (Will Continue...)

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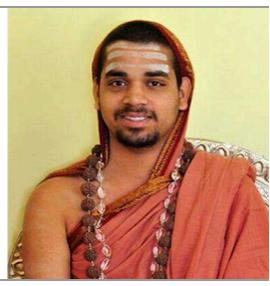


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DIVINE STORIES FOR CHILDREN

KAŚYAPA:

---In Mahābhārata, Ādi Parva, Chapter 65, the six spiritual sons - Marīci, Aṅgiras, Atri, Pulastya, Pujaha and Kratu were born to Brahmā. Kaśyapa was born to Marīci and that all living beings in the world took their origin from Kaśyapa. Kaśyapa is the grandson of Brahmā. But in Rāmāyaṇa there is an account of the cratin of animate and inanimate objects in the world came from Kaśyapa who is the younger brother of Marīci, atri, Pulastya and others. This means that Kaśyapa is the son of Brahmā. Mahābhārata, Sānti Parva, Chapter 297, verse 17 says that all living beings belongs to the four Gotras – the gotra of Aṅgiras, Kaśyapa gotra, Bhṛgu gotra and Vasiṣṭha gotra and all other gotras came into existence subsequently.



---Kaśyapa's had 21 wives who were:- Aditi, Diti, Danu, Ariṣṭā, Surasā, Khasā, Surabhi, Vinatā, Tāmrā, Krodhavasā, Irā, Kadrū, Muni, Pulomā, Kālakā, Natā, Danāyua, Siṁhikā, Pradhā, Viśvā and Kapilā. Of these he married 13 daughters of Dakṣ Prajapati,

---Of these Aditi had 12 sons called 12 Ādityas. In the sixth Manvantara these 12 Ādityas belonged to the tribe known as Tuṣitas. (The present Manvantara is the seventh one). The 33 crores of Devas came into being from the twelve Ādityas. (Detailed story of Aditi was seen in the previous edition).

---The Daityas were born from Kaśyapa's second wife Diti. The chief Daityas are Hiraṅkaśipu, Hiraṅyākṣa and Siṁhikā. All the other Daityas were born from them.

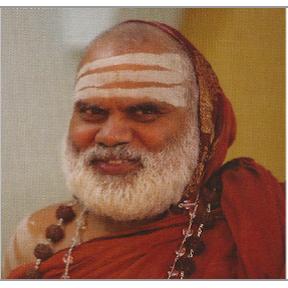
The Dānavas were the children of Danu, another wife of Kaśyapa. Dvimūrdhā, Śambara, ayomukha, Śaṅkuśiras, Kapila, Śaṅkara, ekacakra, Mahābāhu, Tāraka, Mahābala, Svarbhānu, Vṛṣaparvā, Pulomā and Vipracitti are the famous Dānavas. The family trees of Dānavas were born from these Dānavas.

---Surabhi another wife of Kaśyapa gave birth to Aja, Ekapā, Ahirbuddhnya, Tvaṣṭā and Rudra. Ekādaśa Rudras namely:- Hara, Kapālī, Mṛgavyādha, Sarpa, Tryambaka, Vṛṣākapi, Kaparadi, Raivata, Śambhu, Aparājita and Bahurūpa were also born to Surabhi. Vinatā gave birth to Garuḍa and Kadrū was the mother of Nagās.

---According to our Purāṇas all the living beings in this world came from Kaśyapa through his wives. (Ref: Vālmīki Rāmāyaṇa, Viṣṇu Purāṇa, Mahābhārata and Agni Purāna.)

Kadrū (one of the wives of Kaśyapa) the mother of Nagās, once asked them to hang down like hair from the tail of Uccaiśravas (the Devalōka horse). Some of them refused to do so. Kadrū became angry and cursed them that they would be burnt alive at Janamejaya's Sarpa Sattrā. After the curse the Nagās became very dangerously venomous. To protect this world from their poison, Brahma Deva taught Kaśyapa the art of curing snake-poison.

---There is another story from Mahābhārata Ādi Parva about Kaśyapa and Garuḍa. Garuḍa is the son of Kaśyapa and Vinatā. Once Vinatā made a bet with his sister Kadrū, Kadrū won the bet

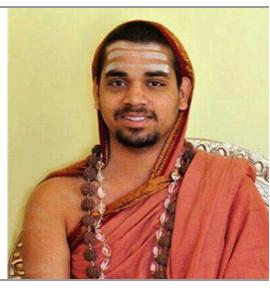


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and made Vinatā her servant-maid as result of the bet. To relive his mother (Vinatā) from this bad situation of being a servant-maid, Garuḍa agreed to bring Amṛta from Devaloka to Katrū and to her sons Nagās and flew towards Heaven to bring Amṛta.



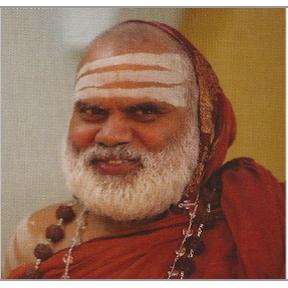
---On the way he visited Kaśyapa his father who was performing penance on the Gandhamādana Mountain. Garuḍa asked for some food from his father, as he was very hungry. Kaśyapa told a story :-

---Long ago Sage Vibhāvasu lived near this place. He and his younger brother named Supratika began to quarrel over the sharing of the wealth of their father. The elder brother

cursed his younger into an elephant and the younger brother cursed his elder brother into a tortoise. They are still living in the lake as enemies and if you eat them, you will get strength to fight against Devas and get the Amṛta from them and relieve your mother as per you wish from her slavery position.

---On hearing this, Garuḍa went to lake and caught the elephant and tortoise in his claws and flew and tried to find a nice place to eat them. When Garuḍa saw a big banyan tree, spreading its branches far and wide, to a distance of 100 yojanas, he sat on it to have its meals. When it sat on it, the branches started breaking and fell down. From the branch certain sages known as Bālakhilyas were hanging with their heads downwards. They started falling down from the broken branch. To protect them, Garuḍa lifted the broken branches in his beak and began to fly again with the branch in his beak and its meals, the elephant and the tortoise in his claws. Unable to find a suitable place for dropping the branch without any damage to the sages and to have his food, Garuḍa again went to his father for the solution. As per the request of Kaśyapa, the Bālakhilyas went to Himālayas and showed a huge mountain space for the broken branch to be placed. Garuḍa placed it on the space and then had its meals and got strength to fight against Devas and got Amṛta. After that he proceeded to Heaven.

---There is another story that in Cākṣuṣa Manvantara, Sage Sutapas performed tapas with his wife Pṛṣni for 12000 years. Lord Viṣṇu appeared before them and graced their wish, that Lord Viṣṇu should be born as their son.



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---On the next Manvamntara, Sutapas and Pṛṣni were re-born as Kaśyapa and Aditi and Vāmana (Lord Viṣṇu) was born to them. Besides Aditi, Kaśyapa has many wives and one of them was Surasā.

---Kaśyapa and Aditi were re-born as Vasudeva and Devakī respectively. Surasā was also re-born as Rohiṇī, another wife of Vasudeva. Kṛṣṇa (Lord Viṣṇu) and Balarāma were born to Devakī and Rohiṇī respectively to Kaśyapa.

---Paraśurāma performed a Yāga after exterminating all Kṣatriya Kings by rounding the whole world for eighteen times. After that he gave dakṣiṇā, the entire land that he had conquered from them to Kaśyapa and went to forest for meditation.

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