



Voice of Jagadguru

advaitam paramanandam



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ANUGRAHA BHASHANAM

WORSHIP OF FORM LEADS TO FORMLESS BRAHMAN

In line with the Shastras, attaining Moksha through Self-knowledge is most essential for man. ज्ञानादेव कैवल्यम् is the declaration.



The Shastras also describe Paramatma in myriad aspects. In some places it is said, दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः. In other places, त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी and in yet other places अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

This creates doubts in men's minds: Does the Nirguna Paramatma have name and form? If not, how to reach the Paramatma? If there is a name and form, what are they? Are they one or many?

Bhagavatpada Sri Shankaracharya gives a clear answer in His commentary:

स्यात्परमेश्वरस्यापि इच्छावशात् मायामयं रूपं साधकानुग्रहार्थम् ।

i.e. Even if Paramatma is without attributes, is beyond words and the mind, He assumes several forms to grace the sadhaka. That is because it is difficult for all to concentrate on the attributeless Brahman, as all do not have the same maturity level.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji doing Sri Narasimha Jayanti On 30th April 2007,

न ह्यविकारेऽनन्ते ब्रह्मणि सर्वैः पुंभिः शक्या बुद्धिः स्थापयितुं मन्दमध्यमोत्तमबुद्धित्वात् पुंसाम् ।

It is in view of this that the all-knowing Guru, understanding the level of maturity of the seeker, gives appropriate instruction and leads him step by step.

The idea is that when one strengthens his mind properly through the Guru's upadesha, and focuses his attention on the name and form that most appeal to him, that Saguna Bhakti itself will at the right time take him to Nirguna Brahman.

वशीकृते मनस्येषां सगुणब्रह्मशीलनात् । तदेवाविर्भवेत्साक्षादपेतोपाधिकल्पनम् ॥

Let all understand this well and progress in their Sadhana.

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

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

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

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



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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 6 - Dhyānayogaḥ

15

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

yuñjannevaṃ sadātmānaṃ yogī niyatamānasah |

śāntiṃ nirvāṇaparamāṃ matsaṃsthāmadhigacchati ||15||

Thus engaging the mind in meditation constantly with a restrained mind, the yogi attains peace which belongs to Me and which culminates in liberation.



16

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्चतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

nātyaśnatastu yogo'sti na caikāntamanaśnataḥ |

na cātisvapnaśīlasya jāgrato naiva cārjuna ||16||

Dhyānayoga is possible neither for one who eats too much nor for one who does not eat at all; neither for one who sleeps too much nor for one who is ever awake , Oh Arjuna!

17

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

yuktāhāravihārasya yuktaceṣṭasya karmasu |

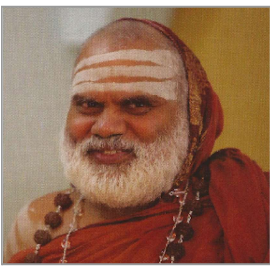
yuktasvapnāvabodhasya yogo bhavati du:khaḥā
||17||

Dhyānayoga becomes the destroyer of sorrow for one who is moderate in eating and recreation, who is moderate in sleeping and waking and who is moderately engaged in actions.

18

यदा विनियतं चित्तम् आत्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यः युक्त इत्युच्यते तदा ॥१८॥

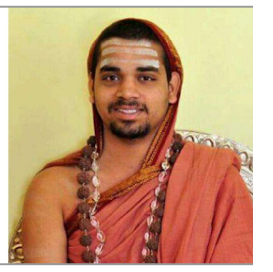


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yadā viniyataṃ cittam ātmanyevāvatiṣṭhate |

ni:spr̥ha: sarvakāmebhya: yukta ityucyate tadā ||18||

When the restrained mind abides in the Ātmā itself, then the mediator who is detached from all sense-objects is called yogi.

19

यथा दीपो निवातस्थः नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥

yathā dīpo nivāstha: neṅgate sopamā smṛtā |

yogino yatacittasya yuñjato yogamātmanah ||19||

The following simile is mentioned for the restrained mind of a yogi who is practicing dhyānayoga of the Ātmā – it is like a lamp in a windless spot which does not flicker.

20

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥

yatroparamate cittam niruddham yogasevayā |

yatra caivātmanātmānaṃ paśyannātmani tuṣyati ||20||

One should know that to be samādhi wherein the mind, restrained by the practice of meditation, quietens and wherein one perceives the Ātmā with the pure mind and rejoices in the Ātmā

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र चैवायं स्थितश्चलति तत्त्वतः ॥२१॥

sukhamātyantikaṃ yattad buddhigrāhyamatīndriyam |

vetti yatra caivāyaṃ sthitaścalati tattvataḥ ||21||

One should know that to be samādhi wherein one appreciates that limitless ānanda which is beyond sense organs and which is grasped by the intellect, and remaining in which one does not slip from his true nature.

(Will Continue...)

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



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Vivekacūḍāmaṇi

THE SELF TRANSCENDENT

222 & 223

देहं धियं चित्प्रतिबिम्बमेतं विसृज्य बुद्धौ निहितं गुहायाम् ।

द्रष्टारमात्मानमखण्डबोधं सर्वप्रकाशं सदसद्विलक्षणम् ॥२२२॥

नित्यं विभुं सर्वगतं सुसूक्ष्मं अन्तर्बहिःशून्यमनन्यमात्मनः ।

विज्ञाय सम्यङ् निजरूपमेतत् पुमान् विपाप्मा विरजा विमृत्युः ॥२२३॥

dehaṃ dhiyaṃ citpratibimbametaṃ visṛjya buddhau nihitaṃ guhāyām |

draṣṭāramātmānamakhaṇḍabodhaṃ sarvaprakāśaṃ sadasadvilakṣaṇam ||222||

nityaṃ vibhuṃ sarvagataṃ

susūkṣmaṃ

antarbahiśśūnyamananyamātmanaḥ |

vijñāya samyaḅaḥ nijarupametāt

pumān vipāpmā virajā vimṛtyuḥ ||223||

Discarding the body, the buddhi and the reflection of the cit in it and realizing well the real nature of the ātman which is the seer, which is unlimited consciousness that is hidden in the buddhi, which is all-luminous, different from sat and from asat, which is eternal, infinite, extremely subtle, which has neither interior nor exterior, omnipresent and which is not other fromm Brahman, a man becomes sinless, free from rajo guna and immortal.



(Jagadguru Śankarācārya His Holiness Jeṣṭha Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidya Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Mahāsannidhanam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmij. File Picture)

224

विशोक अनान्दघनो विपश्चित् स्वयं कुतश्चिन्न बिभेति कश्चित् ।

नान्योऽस्ति पन्था भवबन्धमुक्तेः विना स्वतत्त्वावगमं मुमुक्षोः ॥२२४॥

viśoka anāndaghano vipaścīt svayaṃ kutaścinna bibheti kaścīt |

nānyo'sti panthā bhavabandhamukte: vinā svatattvāvagamaṃ mumukṣoḥ ||224||



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A wise man, free from grief, compacted of bliss is not himself afraid of anything from anywhere. To the seeker of liberation there is no path from freedom from bondage of samsāra other than the realisation of one's true nature.

225

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।
येनाद्वितीयमानन्दं ब्रह्म संपद्यते बुधः ॥२२५॥

brahmābhinnatvavijñānaṃ bhavamokṣasya kāraṇam |
yenādvitīyamānandaṃ brahma saṃpadyate budhaḥ ||225.||

The realization of one's non-difference from Brahman is the cause for liberation from samsāra. By that the wise man attains Brahman which is without a second and is supreme bliss.

226

ब्रह्मभूतस्तु संसृत्यै विद्वान्नावर्तते पुनः ।
विज्ञातव्यमतः सम्यग् ब्रह्माभिन्नत्वमात्मनः ॥२२६॥

brahmabhūtastu saṃsṛtyai vidvānnāvartate punaḥ |
vijñātavyamataḥ samyag brahmābhinnatvamātmanaḥ ||226||

One who has become Brahman does not again return to samsāra. Therefore, the ātman's non-difference from Brahman has to be well realized.

By speaking of the mithyā-character of the world, the guru proceeds to explain the niṣprapañcatva of Brahman, being the antithesis of the world.

227

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतस्सिद्धम् ।
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥२२७॥

satyaṃ jñānamanantaṃ brahma viśuddhaṃ paraṃ svatassiddham |
nityānandaikarasaṃ pratyagabhinnaṃ nirantaraṃ jayati ||227||

Brahman is absolute existence and knowledge. It is infinite, pure, supreme, self-established, non-different for the inner ātman, compacted of eternal bliss, and remains absolutely without parts.

(Will Continue...)



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Saundaryalaharī

विशाला कल्याणी स्फुटरुचि-रयोध्या
कुवलयैः

कृपाधाराधारा किमपि
मधुराऽऽभोगवतिका ।

अवन्ती दृष्टिस्ते
बहुनगर-विस्तार-विजया

ध्रुवं तत्तन्नाम-व्यवहरण-योग्या विजयते
॥४९॥

viśālā kalyāṇī sphuṭaruci-rayodhya
kuvalayaiḥ

kṛpādhārādhārā kimapi
madhurā"bhogavatikā |

avantī dṛṣṭiste
bahunagara-vistāra-vijayā

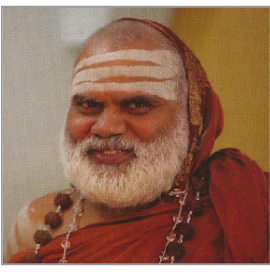
dhruvaṃ
tattannāma-vyavaharaṇa-yogyā
vijayate ||49||

विशाला - wide; कल्याणी - auspicious;
स्फुट रुचिः - full bloomed beauty;
अयोध्या - unassailable (in beauty);
कुवलयः - by blue water lilies; कृपा धारा
- stream of compassion; आधारा -
reservoir; किं अपि मधुरा -
indescribably sweet; आभोगवतिका -
long; अवन्ती - protecting; दृष्टिः ते - your
eyes; बहु नगर - many cities; विस्तार
विजया - surpassing the expanse; ध्रुवं -
certainly; तत् तत् नाम - by their
respective names (the cities named
Visala, Kalyani, Ayodhya, Dhara, Madhura, Bhogavati, Avanti and Vijaya); व्यवहरण योग्या -
deserving of usage; विजयते - victorious

All glory of Thy eyes which are wise auspicious because of being shining clear; undefeated even by blue lilies; shedding a continuous flow of grace and offering protection to the world. Surpassing all these great cities in their uniqueness, Aa your eyes deserve to be denoted by all the names mentioned here

[\(Read our Slokas link of Voice of Jagadguru for adhyātma rāmāyaṇa slokas with meaning\)](#)



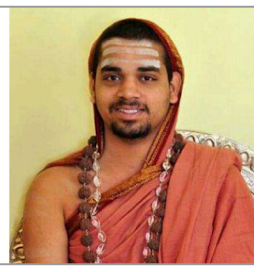


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MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 5 “Adopting Sanyāsa”

Surrendering His Guru Śrī Govindapāda and Accepting Sannyāsa.

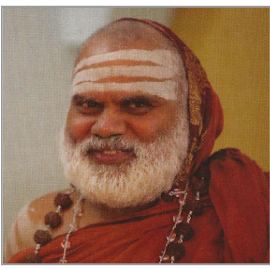
Sporting ever in the pleasure garden of the Vedas providing support for all aspirants to paramahansa sannyasa and ever established in pure consciousness that is non-different from himself Śrī Śankara is the authentic Brahman Himself. In him the meaning of the root Br̥h from which the word Brahman comes, becomes truly fulfilled. As one with the complete non-dual consciousness, Śrī Śankara measures all the incarnate worlds in the one tramp, as it were by being the instrumental causes of everything included in the process of creation, dissolution and

preservation thereby be superior Mahāviṣṇu who required two tramps to cover the worlds in his incarnation as Vāmana.



Being ever established in extraordinary glory of the āta, he is above the three states of waking, dream and sleep as also uninvolved in any of the stages of life, unlike Mahāviṣṇu who is subject to the states and to the stages of life in his various incarnations. He is also without attachment for anything while Mahāviṣṇu is involved in the life of Vaikuṅṭha. The Śrutis, therefore, declare that one who has renounced everything and has

become one with the non-dul ātma is superior even to Mahāviṣṇu. Compared to Śiva also, the superiority of Śrī Śankara is obvious. Śiva is attached to Bhūtas while Śrī Śankara has no attachments to bhūtas. Again Śiva has intimate association with bhūti, bhoga and gava while Śrī Śankara is free from attachment to gava (senses), bhūti (wealth) and bhoga (enjoyments). Śiva is supposed to have destroyed the tripuras, but it was with the help of an army of followers, whereas Śrī Śankara destroyed the three bodies gross, subtle and causal which is also seen as the Tripuras by the understanding. It is for this reason that he is recognised as superior as Parama-Śiva or Pure Consciousness, realizing and transcending the three states of waking, dream and sleep. How can the Śrutis help praising one like Śrī Śankara established in this conquest of the three bastions was equipped with a bow made of gold; he was having arrows of which Puruṣa was the handle; he was also one equipped with earth as chariot having the sun and the moon as wheels. With all this fully equipped matters get to conquer the three bastions. But without any of these Śrī Śankara was successful over the reinforced position of the jīva constituted of the five prāṇas, the five organs of knowledge, ignorance of avidyā, the mind with its four aspects, works or karma, desire or kāma and tendencies or vāsana. He had no sauvarṇa-dharma; he was no puruṣa-phaleṣu; he was not also a pārhiva-ratha. When without any of these equipment he could overcome the reinforced position of eight bastions, how can one help describing him as Para-Śiva. (Continues..)

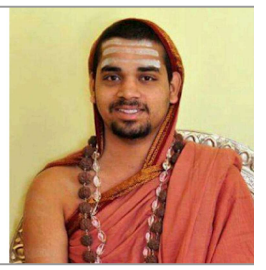


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Nectar drops from Yogavāsiṣṭha.

THE GLORY OF HUMAN EFFORT

Brahmā the God, having produced the entire Creation filled with manifold evils, was moved by compassion just as a father by the sorrow of his son. "Austerity, charity, repetition of sacred words and holy places do not bring complete cessation of sorrow. I therefore, reveal the knowledge for achieving freedom from sorrow. " Thus contemplating and creating me by his mind. He said: "You go to the land of Bhārata with the object of favoring the world." There my son! The wise ones who consider the ritualistic of the scriptures as the highest should be taught of ritualistic sections. But the extremely wise ones, who are free from passion by that knowledge which is the giver of happiness." Thus directed by him, I remain in the field of this world.

SEVERE CRITICISM OF DEPENDENCY ON ANOTHER

"One should go to heaven or hell bound by Iśwara". He who thinks so is ever dependent on another, he is only an animal no doubt about this. That latter most person who is established in the worst idea "Someone induces me thus," abandoning what is observed, is fit to be given up far away. Make a declaration whether fate is indeed awaited in this world by those who are brave, who are triumphant, who are who are wise and sinful. Who remain dependent on fate abandoning proper effort, destroying virtue, enjoyment and wealth are the enemies of their own selves. Those who regard what is directly seen, heard, experienced or done received through fate are destroyed by bad understanding.

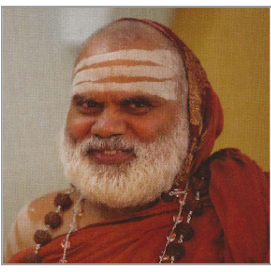
DISPROVING OF FATE

"There is nothing called fate." " Fate does not exist". "Fate is unreal." "Fate does nothing. Only imagination is such." "Except for the state of the dead body, motionlessness is not seen in this world. The procurement of results arises out of action. Therefore fate is ridiculous". "Fate has been fashioned by ridiculous persons." Those having fate as the highest object are destroyed. But the knowledgeable person who has arrived at the position of excellence by means of manly effort. Among those with weak intellects, fate is only a comfort in their sorrow. This is a comforting word alone. The reality is "There is no fate."

THE DEFINITION OF THE WORD FATE

The realization of fortunate or unfortunate things of a result accomplished by fruitful human effort here is described by the word fate. The attainment whether desired or not of objects wished for or not, constantly happening through human effort, is described by the word fate. The result, for which human effort alone is the means and which will surely take place in the future, is described by the word fate among this infinity of men. Fate is considered as fate which is the procurement of the fruits of human effort in this world under the influence of place and time, obtained after a long time or quickly. On the rising of the positive or negative results of polished human effort , the statement that "this was established or inevitable thus" is said to be fate

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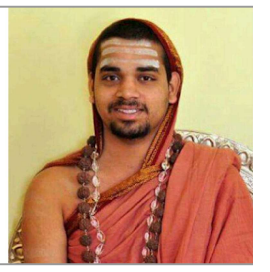


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI



His Holiness 33rd Jagadguru Sri
Sacchidananda Shivabhinava
Nrisimha Bharati Mahaswamiji

THE CONSECRATION OF THE KALADY SHRINES

At Perumbavoor, five miles from Kalady, the agents of the Mutt Srikantha Sastri and Ramachandra Aiyar came to the Acharya to report progress. The Acharya soon went into Samadhi, and there stood before him the vision of Sri Aryamba, mother of Sri Shankara, as if welcoming him with a winning and benevolent smile. Reaching Kaladi, the first place he visited was an ashoka tree which stands at the place where the blessed mother was cremated by Sri Shankara.

Kalady, for long a sleepy hollow in the woods, pulsated with a new life on the arrival of the Acharya. Two beautiful

shrines had been built, one for Sri Shankara and the other for Sri Sharada, both of which the Jagadguru consecrated on Monday, February 21, 1910. The act symbolized the re-descent of Sri Shankara on the earth, and the Acharya prayed to both Sri Shankara and Sri Sharada to establish in the land the reign of Dharma and ensure the well-being of all people.

The Swami of the Sivaganga Mutt was also present during the ceremonies. During his stay in Kalady, the Acharya received the Maharaja of Mysore and Cochin, and the Diwans and high officials of the States of Mysore, Travancore and Cochin.

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

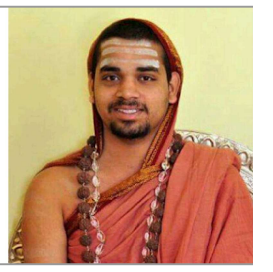


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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

कः शूरो यो भीतत्राता त्राता च कः सद्गुरुः ।

को हि जगद्गुरुरक्तः शम्भुः ज्ञानं कुतः शिवादेव ॥५४॥



ka: śūro yo bhītatrātā trātā
ca ka: sadgurū: |

ko hi jagadgururakta:
śambhu: jñānaṃ kuta:
śivādeva ||54||

Q : Who is a courageous
one ?

A : One who protects from
fear.

Q : Who is a protector ?

A : Preceptor.

Q : Who is addressed as
the Preceptor of the
Universe ?

A : Lord Shambhu.

Q : Where does one beget

knowledge ?

A : From Lord Shiva.

(Jagadguru Shankaracharya His Holiness Sri Sannidhanam Sri Sri Sri Vidhushekhara Bharati Mahaswamigal at the Poornahuti of Dhatri Homa on Ksheerabdhi Dvadashi at Sri Lakshmi Narasimha temple NARASIMHAPURA AGRAHARA NOVEMBER 16, 2021 @ Sringeri)

मुक्तिं लभेत कस्मात् मुकुन्दभक्ते मुकुन्दः कः ।

यस्तारयेत् अविद्यां क चाविद्या यदात्मनोऽस्फूर्तिः ॥५५॥

muktiṃ labheta kasmāt mukundabhakte mukunda: ka: |

yastārayet avidyāṃ ka cāvidyā yadātmano'sphūrti : ||55||

Q : From where does one get liberation ?

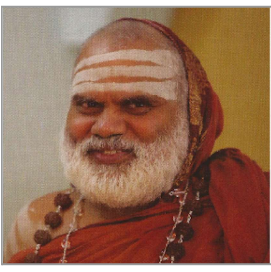
A : From the devotion of Lord Mukunda.

Q : Who is Mukunda ?

A : One who takes us above the ignorance or delusion of this world.

Q : What is ignorance ?

A : Absence of the true knowledge of the one self.

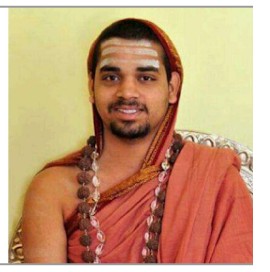


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DIVINE STORIES FOR CHILDREN.

Vṛtrāsura (Vṛtra)

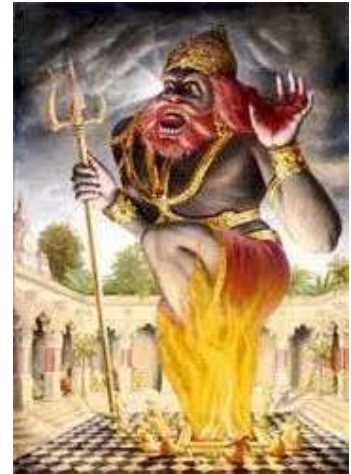
Emperor Chitraketu was reborn as Vṛtrāsura. Citraketu and his wife Kṛtadyuti prayed to Sage Angiras, as a result of which a son was born to them. That son died in his infancy. But by the grace of Sage Angirasa, the infant dead boy came again alive. Lord Brahmā and Sage Nārada taught Chitraketu Divine wisdom. Citraketu sat in meditation for eight days and changing himself to a Gandharva he flew through the sky. As he was flying, he saw Maa Pārvatī sitting on the thigh of Parameśvara, so he laughed loudly. Seeing this, Maa Pārvatī cursed Chitraketu to become an asura. Hence he was born as Vṛtrāsura according to this curse.

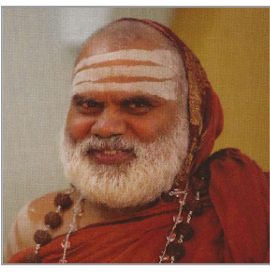
There are two different stories about Vṛtrāsura's birth. We will see both in our edition. One story is that Kaśyapa created him from the fire to take revenge against Indra. Another is Vṛtrāsura was the son of Tvaṣṭā

Story : 1 Hiraṇyakaśpu was born to Prajāpati Kaśyapa, to his wife danu. Mahāviṣṇu killed him by the requested submitted by the Devas. Danu was heartbroken at the death of her son. So Prajāpati Kaśyapa gave her another son. He was named Vala or Bala. With the thunderbolt weapon Indra killed him. Prajāpati Kaśyapa got angry and plucked a hair from his matted hair, made a burnt offering to it saying, "Let a son who would be the killer of Indra be born now". Immediately a bug giant, as black as antimony with eyes, was born from the fire. That asura adorned in the hide of chamois with sword in hand, opening his mouth, from which two huge tusks stick out, very wide and shining with radiance, cried out in a thunder voice, "Oh Sage! Order me, What should I do now?" Prajāpati Kaśyapa ordered him to kill Indra and gave him the name Vṛtra. This story is seen in /padma Purāṇa, Bhūmi Khaṇḍa, 23rd Chapter.

Story : 2 Prajāpati Tvaṣṭā who created Vṛtra to kill Indra. He had sufficient for his action. The very first reason is Tvaṣṭā and Indra are enemies. Tvaṣṭā's son Triśiras who is also known as Viśvarūpa. He was killed by Indra. This Viśvarūpa had three heads. One was meant for drinking Surā (liquor), the second drinking Soma and the third was eating. Viśvarūpa was a Brāhmaṇa. Still his mother was an asura, he loved asuras and mingled with them. Indra knows very well about the character of Viśvarūpa. He concluded that it was irreverence and wickedness. Indra was afraid of Viśvarūpa, got angry and cut off his heads.

The heads of Viśvarūpa, that which drunk Soma became a bird called Kapiñjala, that which drank Surā became a bird called Kalapiṅga and that which ate food became the bird Tittiri. Brahmahatyā (the sin of killing Brahmin) took shape and went against Indra. Though Indra could destroy it, he joined his hands and received it. Finally he cut it into four pieces and gave it to Woman, Earth, Water and Tree. Women got it with the boon, "Amour will last without break". That sin is the menstruation of women. Earth received it with the boon that depressions will be filled. That sin is now seen as salt beds. Water got it with the boob, "Will be swollen



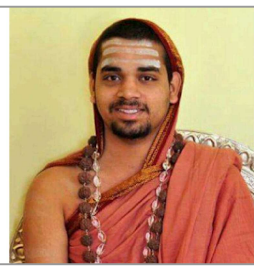


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when joined". That sin is foam and bubbles. The tree got it with the boon , "Will not die even if cut into pieces." That sin is the sap of the tree.

When Tvaṣṭā heard that his righteous son was killed by Indra without any reason, he became angry and began to make burnt offerings with spells and incantations of Atharvaveda. In eight continuous days of such an action an extremely bright male person came out of the fire. He rose higher and higher as the flame of fire. Then he asked , "Father! What is my name? What should I do for you? What is the reason for your grief?" HE continued that he was prepared to drink up the ocean dry or smash the mountains or prevent the sun and the moon from moving or any such thing for the sake of his father. Tvaṣṭā ordered him to kill Indra and named his as Vṛtra . This story is seen in Sri Devi Bhagavatam , Skandha 6.

Indra heard the power, strength, prowess and martial radiance of Vṛtra. Indra grew afraid of him and began to think about means and ways to kill him. Indra approached Saptariṣis and sent them to Vṛtra to invite him for the treaty with Indra that he is ready to give half of the position of Indra. On hearing this Vṛtra asked "Oh Hermits! If Indra honestly desires to be in peace with me, I have no objection. But what is the surety that Indra will not deceive me ?" The Saptariṣis replied "If Indra proves to be false and deliberately deceives you, he has agreed to bear the sin of Brahmahatyā incurred by himself". Vṛtra agreed and he went to Indraloka. There Indra received him with a smiling face and they both embraced each other and vowed that they would be brothers born from the same womb.

Vṛtra was very much truth to Indra but Indra was waiting for the opportunity to kill him. Once Vṛtra saw Rambhā. Vṛtra fell in love on her and he expressed his wishes. AS per the trick done by Indra Rambhā put a condition for the marriage that Vṛtra would not gainsay her in anything. They engaged in amorous plays and Rambhā made the Brahmin drink liquor in large quantities and he became unconscious. She helped Indra and created this situation and Indra used this opportunity and killed Vṛtra by his thunderbolt. Indra was affected by the sin of Brahmahatyā for his action. This is seen in Padma Purāṇa, Bhūmikhaṇḍa , 23 and 24 Chapters.

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