



Voice of Jagadguru

advaitam paramanandam



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ANUGRAHA BHASHANAM

THE NEED FOR ACTION AND GOD'S GRACE

Man needs his own efforts and God's grace to progress in life. One who plays his part well and prays to God for his grace proceeds on the right path. Some breed desires and pray for God's grace without doing their duty. If the result is adverse, they blame God. Such attitude arises out of a misunderstanding.

First, one must understand his duty well, take it up as a sacred task, make proper efforts and perform his Karma. One must pray to God before beginning work and after completing it. This is the proper way.



Some may think that they do not need God's grace when they can complete a task using their own intelligence. Such attitude must never be entertained. Both God's grace and one's efforts are important for success just as a cart moves using both its wheels.

Even the lion sleeping in the forest does not get its prey without effort and necessary hunting skills. If one grasps this well, works hard and prays for the God's grace, the undertaken ventures will definitely be successful.

उद्यमेनैव सिद्ध्यन्ति कार्याणि न मनोरथैः ।

न हि सुप्तस्य सिंहस्य प्रविशन्ति मखे मृगाः ॥

udyamenaiva siddhyanti kāryāṇi na manorathaiḥ ।

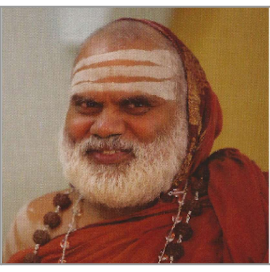
na hi suptasya siṃhasya praviśanti makhe mṛgāḥ ॥

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

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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 Bhāratī Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji



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Śrīmad Bhagavad Gītā

Srī Ādi Śankara Bhāṣya

Chapter 6 - Dhyānayogaḥ

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अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥

athavā yogināmeva kule bhavati dhīmatām |

etaddhi durlabhataraṃ loke janma yadīdṛśam ||

Otherwise, he is born in the family of wise sages themselves. Such a birth as this is very rare indeed in the world.

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तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥

tatra taṃ buddhisamyogaṃ labhate paurvadehikam |

yatate ca tato bhūyaḥ saṃsiddhau kurunandana ||

Oh Arjuna! There, he attains association with that knowledge which belongs to the previous body and strives more for liberation.

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पूर्वाभ्यासेन तेनैव हियते हावशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥

pūrvābhyāseṇa tenaiva hiyate hāvaśo'pi saḥ |

jijñāsurapi yogasya śabdabrahmātivartate ||

Though not willing, he is drawn (towards yoga) because of that very previous practice. Though a curious student of yoga (initially,) he (soon) goes beyond the karmakānda of the Vedas.

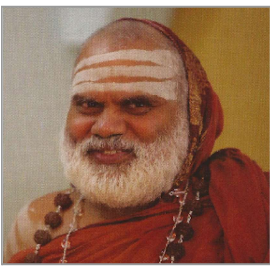
45

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धः ततो याति परां गतिम् ॥

prayatnādyatamānastu yogī saṃśuddhakilbiṣaḥ |

anekajanmasaṃsiddhaḥ tato yāti parāṃ gatim ||



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Striving diligently, that yogi who is refined through many births and who is free from impurities attains the supreme goal consequently.

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तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः

|

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

tapasvibhyo'dhiko yogī jñānibhyo'pi
mato'dhikaḥ |

karmibhyaścādhiko yogī tasmādyogī
bhavārjuna ||

Dhyānayogī is greater than ascetics. He is considered even greater than jñānayogīs. Dhyānayogī is greater than karmayogīs also. Therefore, become a dhyānayogī, Oh Arjuna!

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योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां, स मे युक्ततमो मतः ॥

yogināmapi sarveṣāṃ madgatenāntarātmanā |

śraddhāvānbhajate yo māṃ, sa me yuktatamo mataḥ ||

Even among all Dhyānayogīs that faithful one who meditates upon Me with the mind absorbed in Me is considered by Me the best yogi.

ओं तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ध्यानयोगो नाम षष्ठोऽध्यायः ॥

oṃ tatsat | iti śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre
śrīkṛṣṇārjunasaṃvāde dhyānayogo nāma ṣaṣṭho'dhyāyaḥ ||

Thus ends the sixth chapter named Dhyāna-yoga in Śrīmad- Bhagavad Gītā which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.

(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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Vivekacūḍāmaṇi

BRAHMAN AND THE UNIVERSE

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ततस्तु तौ लक्षणया सुलक्ष्यौ तयोरखण्डैकरसत्त्वसिद्धये ।
नालं जहत्या न तथाऽजहत्या किं तूभयार्थैकतयैव भाव्यम् ॥ २४९ ॥
tatastu tau lakṣaṇayā sulakṣyau tayorakhaṇḍaikarasattvasiddhaye |

nālaṃ jahatyā na tathā'jahatyā kiṃ
tūbhayārthaikatayaiva bhāvyaṃ ||249||



Therefore, for establishing the integral single essenceness of them both (namely, That and Thou), they have to be taken as well indicated by the method of indication. It is not enough to have it of the giving up kind; similarly, it is not enough to have it of the not-giving up kind. But, it must be only of the nature of both kinds of meaning.

Jagadguru Sri Sri Bharati Tirtha Mahasannidhanam worshipping_Sri Sharadamba Vighraha which is going to be installed in Kashmir

To understand this stanza, it is necessary to know that these are three kinds

of indication:

1. Giving up: e.g. when we say that Varanasi is on the river Ganga, we give up entirely the watery stream and substitute in its place the banks of Ganga to make the meaning understandable.
2. Not-giving up: e.g. when we say that the Red won the race, we do not give up the word "red" but understand it as meaning a Red horse.
3. Giving up and not-giving up: e.g. when we say that the person that we met at Varanasi years ago as a young man is the same that is now before us, we give up the place, time and age but do not give up the person.

Acharya says that, in understanding the oneness of Brahman and the soul also, we must give up their clashing characteristics but not the underlying conscious principle; That is, the method adopted here is the third variety.

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स देवदत्तोऽयमितीह चैकता विरुद्धधर्माशमपास्य कथ्यते ।
यथा तथा तत्त्वमसीति वाक्ये विरुद्धधर्मानुभयत्र हित्वा ॥ २५० ॥
संलक्ष्य चिन्मात्रतया सदात्मनोरखण्डभावः परिचीयते बुधैः ।



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एवं महावाक्यशतेन कथ्यते ब्रह्मात्मनोरैक्यमखण्डभावः ॥ २५१ ॥

sa devadatto'yamitiha caikatā viruddhadharmāmṣamapāsya kathyate ||

yathā tathā tattvamasīti vākye viruddhadharmānubhayatra hitvā ||250||

saṃlakṣya cinmātratayā sadātmanorakhaṇḍabhāvaḥ paricīyate budhaiḥ |

evaṃ mahāvākyaśatena kathyate brahmātmanoraikyamakhaṇḍabhāvaḥ ||251||

Just as oneness is enunciated in this "This is That Devadatta" discarding the parts of characteristics which contradict one another, so in the sentence "That Thou Art", discarding the contradicting characteristics in them both and signifying the consciousness alone, the undivided nature of Brahman and the Self is arrived at by the learned in this way; the oneness, the undivided nature, of Brahman and the Self is proclaimed in hundreds of great passages.

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अस्थूलमित्येदसन्निरस्य सिद्धं स्वतो व्योमवदप्रतर्क्यम् ।

अतो मृषामात्रमिदं प्रतीतं जहीहि यत्स्वात्मतया गृहीतम् ।

ब्रह्माहमित्येव विशुद्धबुद्ध्या विद्धि स्वमात्मानमखण्डबोधम् ॥ २५२ ॥

asthūlamityedasannirasya sidhdaṃ svato vyomavadapratarkyam |

ato mṛṣāmātramidaṃ pratītaṃ jahīhi yatsvātmatayā gṛhītam |

brahmāhamityeva viśuddhabudhyā viddhi svamātmānamakhaṇḍabodham ||252||

Therefore, discarding the unreal this because of the Vedic saying "It is not gross", cast away this which is perceived but is false and is (mistakenly) accepted as one's own Self and realise your own Self as of indivisible consciousness by your pure intellect thus "I am Brahman", the self-existing and the unimaginable like the Akasa.

The Acharya now sums up the considerations mentioned hitherto to show that Brahman is essentially second-less, in the next sloka, that the universe is not distinct from Brahman and, in the next after that, that the Soul also is not distinct from Brahman.

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मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाभितः तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।

यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥

२५३ ॥

mṛtkāryaṃ sakalaṃ ghaṭādi satataṃ mṛnmātramevābhitaḥ tadvatsajjanitaṃ

sadātmakamidaṃ sanmātramevākhillam |

yasmānnāsti sataḥ paraṃ kimapi tatsatyaṃ sa ātmā svayaṃ tasmāttattavamasi

praśāntamamalaṃ brahmādvayaṃ yatparam ||253||

All that is caused by clay, that is, pot etc., are only clay on all sides. Similarly, this (Universe) born of Sar (Brahman) being the nature of Sat is entirely Sat only. As there is not anything other than Sat, it is true (real). It itself is the Self, therefore Thou Art That which is the supreme, calm, faultless, second-less Brahman. (Will Continue...)



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Saundaryalaharī

विभक्तत्रैवर्ण्यं व्यतिकरितलीलाञ्जनतया
विभाति त्वन्नेत्रत्रितयमिदमीशानदयिते ।

पुनः स्रष्टुं देवान् द्रुहिणहरिरुद्रानुपरतान्
रजः सत्त्वं बिभ्रत् तम इति गुणानां त्रयमिव ॥ ५३ ॥

vibhaktatraivarṇyaṃ vyatīkaritalīlāñjanatayā

vibhāti tvannetratritayamidamīśānadayite |

punaḥ sraṣṭuṃ devān druhiṇaharirudrānuparatān

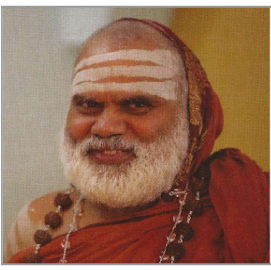
rajaḥ sattvaṃ bibhrat tama iti guṇānāṃ trayamiva ||53||



विभ (vibha) = separate; त्रैवर्ण्यं (traivarṇyaṃ) = three colours (red, white and blue); व्यतिकरित (vyatīkarita) = in combination; लीलाञ्जनतया (līlāñjanatayā) = with beautifying collyrium; विभाति (vibhāti) = shines; त्वत् नेत्र त्रितयं (tvat netra tritayaṃ) = your three eyes; इदं (idaṃ) = this (these eyes); ईशान दयिते (īśāna dayite) = Oh beloved of Isana (Siva); पुनः स्रष्टुं (puna: sraṣṭuṃ) = to recreate; देवान् (devān) = the gods; द्रुहिण हरि रुद्रान् (druhiṇa hari rudrān) = Druhina (Brahma), Hari (Vishnu) and Rudra (arising from rajas, satva and tamas respectively); उपरतान् (uparatān) = who have ceased to exist (in universal dissolution); रजः (raja:) = the property of rajas (red as per poetic convention); स्त्वं (stvam) = the property of satvam (white as per poetic convention); बिभ्रत् (bibhrat) = bearing; तम (tama) = the property of tamas (blue as per poetic convention); इति गुणानां (guiti ṇānāṃ) = the properties which are; त्रयं इव (trayaṃ iva) = the three, as if

{O Beloved of Isāna! this triad of Thine eyes, displaying the three colours severally, smeared as it is with collyrium, shines out as if possessing the triad of Guna-s-Rajas, Sattva and Tamas-so as to create once again the Deva-s-Druhiṇa, Hari and Rudra-when they conclude to exist.}

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

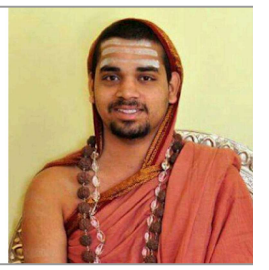


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MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 5 “Adapting Sanyāsa”

Śrī Govindapāda and Śrī Sankara

Coming to normal consciousness from the state of samādhi, Śrī Śankara's master Śrī Govindapāda happened to hear about his marvelous disciple's fabulous achievement from the reports of people. Śrī Govindapāda was glad to note that Śrī Śankara had attained perfection in Yoga so soon. So, some days after the weather had cleared, he called Śrī Śankara to his place and spoke to him as follows:



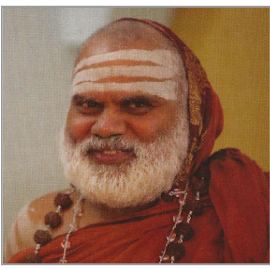
'O My Dear Śankara !' Look around and see how the sky has become clear and visible, as the Supreme Truth is at the beginning of Knowledge. The clouds and the sannyasins move from place to place after fulfilling the needs of vegetation and men respectively-the clouds through rain and sannyasins through spiritual instructions. See how the moon shines brightly in the sky that has been cleared of clouds. The intelligence of knowing ones also shines likewise when the obstructions of māyā

are removed.

When the clouds disappear, the stars too begin to shine. Just so does integrity, such as compassion and the like, shine in a mind that has been rid of such passions as jealousy and anger. Look at the river with its clear waters. Does it not resemble the form of Mahāviṣṇu? Like Goddess Śrī ever hugging to Him, sparkling clarity (Śrī) abides in these crystal-clear waters. As the lotus eyes and feet of Mahāviṣṇu enhance His charm, so do the lotus flowers on the bosom of this river add to its beauty. In the cakra on the surface of the river and in the waters filling its bed, you can visualize the Cakra nothing than the discus Sudarśana held in Mahāviṣṇu's hand and the worlds contained in His abdomen.

As many incarnations like those of fish and tortoise (Matsya-Kacchapa) abide in Mahāviṣṇu, numerous are the matsyas (fish) and kacchapas (tortoises) living in these waters. Like the parama-hamsas (holy men, also great swans) resorting to Him, this river is the resort of numerous great swans [hamsas]. Like a wealthy man turned into an ascetic, the clouds have yielded their long-acquired wealth of waters to birds (dvijah) and other creatures, abandoned their association with the bevy of beauties consisting of flashes of lightning, and are now walking away from their home in the earth's atmosphere. The season of spring that is now approaching is absolutely like a yati (sannyasin); for, all over its body it seems to have applied the ashes of moonlight; it is found holding in its hands the moon as a kamaṇḍala and round its body it appears to be wearing a kāsāya combined to the gown of the red bandhuka flowers.

(Will Continue...)

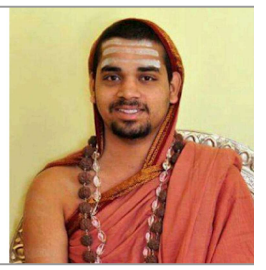


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Nectar drops from Yogavāsiṣṭha.

THE DEFINITION OF THE MODE OF PROOF

The building of all proof-entities is only the proof of direct perception here in this world, as the ocean is of the waters. Therefore, hear that. In this matter, hear my testimony. It is indeed direct perception; not another. Without direct experience, the nature of the ātma is not understood. O My Rāma! The ātma does not exist by inference nor by the words of a trustworthy person and the like. At all times and in every way, it is present or perceptible and is everything, from direct experience. The Supreme Ísvara is not seen through scriptures, nor through the spiritual preceptor. The Self is seen only by itself through its own intellect abiding in Pure Being. That Absolute Reality is directly experienced by the liberated one, who knows it by intuition and is continuing in that position. It is merely described by others only through scriptures handed down traditionally.

The wise consider that as an example or illustration, by which there is instruction regarding an object which has not been directly seen, by means of a known object here and which produces the fruit of help in apprehension. My Dear Rāma! An unknown or new object is not understood without an example as a collection of utensils in a house is not seen without a lamp, at night. In the teaching relating to Brahman or the Ultimate Reality, whatever example is indicated to you here, only the similarity of a portion within that, is assumed.

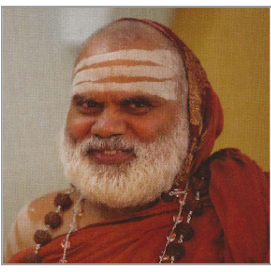
The similarity of the subject of comparison or that which is compared with one part out of the standard of comparison or that with which anything is compared fit to be accepted by the wise and the non-argumentative, for comprehension. Indeed, the standard of comparison brings about the understanding of the subject of comparison on account of the significance of a part (of the standard of comparison) as a lamp does by the light (which is only a part) of the thing.

THE THEORY OF IMAGINATION

The object which is known by consciousness is declared only as consciousness. Consciousness does not know the unconscious because of the difference in nature. Therefore there is no otherness. In the seer, the seeing and the seen, the essence is mere consciousness severally. Therefore, the difference from it does not exist even a little, as a flower of the sky does not exist. A thing of one kind arrives at oneness with a thing of the same kind. Therefore, there is mutual understanding and there can be the certainty of oneness. If the seer and the seen were not one in that of the nature of consciousness, then, a man, seeing a sugar-cane, would not be knowing the taste of that object like a stone.

When this knowledge in the form of the seer, the seeing and the seen is only consciousness, then, under those circumstances, the experiencing of everyone remains accomplished. When the seen, on account of its consisting of consciousness, attains to oneness with the consciousness of the seer, then, this visible object here is seen only by the consciousness which has the seen or visible object as the body; not otherwise. The object seen, on account of its existence of consciousness, sinks into consciousness as water into water. Experience arises because of that; not otherwise, as between two pieces of wood.

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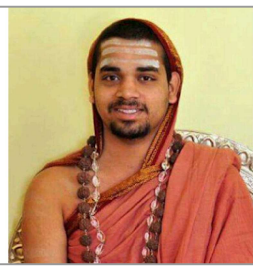


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI

BIOGRAPHY OF SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI



He had his board and lodging in the house of Srikanta Shastri, the Agent of the Mutt. He was very fond of chanting the hymn Mookapanchasati. Once, while on way to the market, he was so immersed in the composition that he proceeded far beyond the limits of the Sringeri township. It was only when the recitation ended that Narasimha realised he had come far out.

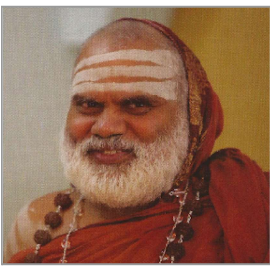
Narasimha's memory was prodigious, his intelligence was sparkling and his conduct was humble and simple. He was admitted to the local Anglo-vernacular school run by the Government. Narasimha used to study Sanskrit at home and English at school. The Brahmopadesa of Narasimha was performed when he was eight. He was regular in the performance of sandhyavandana three times each day and agnikarya, worship of fire god, twice daily.

(His Holiness 34rd Jagadguru Shankaracharya Sri Chandrashekhara Bharati Mahaswamiji)

Narasimha excelled in his class. In his twelfth year, Narasimha took the lower secondary examination and topped the list in the first division. However, Narasimha was just not made for a worldly career. He was the child of God born to adorn the Sharada Peetham. Narasimha changed over to Sadvidya Sanjeevini Patashala of the Peetham, according to the express wishes of Sri Sacchidananda Shivabhinava Nrisimha Bharati Swamigal.

During his tours, the Acharya established in 1910 an institution of higher Vedantic training, 'Bharatiya Girvana Praudha Vidya Abhivardhani Pathasala.' His automatic choice for the course was his special student, Narasimha for higher studies in Mimamsa and Vedanta. He prayed that His disciple and successor should embody in His person all the great traditions of knowledge and spirituality that the Peetham had stood for, and true to His samkalpa all of them found their abode and fulfillment in the disciple who ascended the Vyakhyana Simhasana under the name of Sri Chandrasekhara Bharati on April 7, 1912.

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



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॥आत्मबोधः॥

॥ātmabodhaः॥

तपोभिः क्षीणपापाणां शान्तानां वीतरागिणाम् ।

मुमुक्षुणामपेक्ष्योऽय-मात्मबोधो विधीयते ॥ १॥

tapobhiḥ kṣīṇapāpāṇāṃ śāntānāṃ vītarāgiṇām |

mumukṣūṇāmapekṣyo'ya-mātmabodho vidhīyate ||1||



I am composing the ATMA-BODHA, this treatise of the Knowledge of the Self, for those who have purified themselves by austerities and are peaceful in heart and calm, who are free from cravings and are desirous of liberation.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji (file photo)

बोधोऽन्यसाधनेभ्यो हि
साक्षान्मोक्षैकसाधनम् ।

पाकस्य वह्निवज्ज्ञानं विना मोक्षो न सिध्यति
॥ २ ॥

bodho'nyasādhanebhyo hi sākṣānmokṣaikasādhanam |

pākasya vahnivajñānaṃ vinā mokṣo na sidhyati ||2||

Just as the fire is the direct cause for cooking, so without no emancipation can be had. Compared with all other forms of discipline Knowledge of the Self is the one direct means for liberation.

अविरोधितया कर्म नाऽविद्यां विनिवर्तयेत् ।

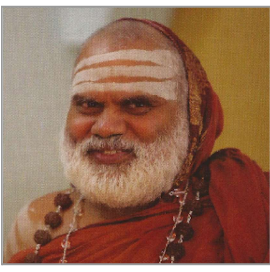
विद्याविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ ३ ॥

avirodhitayā karma nā'vidyāṃ vinivartayet |

vidyāvidyāṃ nihantyeva tejastimirasaṅghavat ||3||

Action cannot destroy ignorance, for it is not in conflict with or opposed to ignorance. Knowledge does really destroy ignorance as light destroys deep darkness.

(Will continue....)

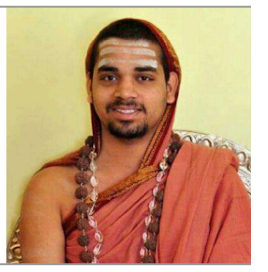


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DIVINE STORIES FOR CHILDREN

VARARUCI (An ancient Indian scholar in astronomy and astrology)

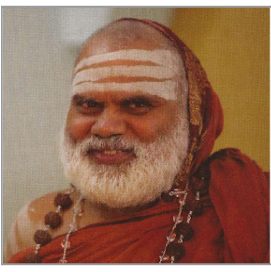
It is stated in Kathasaritsāgara, Kathāpiṭha- lambaka, Taranga 1, that Vararuci was the rebirth of a Gananayaka a guard of Lord Śiva named Puṣpadanta. Once Lord Śiva happened to tell Pārvatī some previous stories of the Vidyādhara. Puṣpadanta listened without permission and heard everything. Pārvatī understood and cursed him to become a man. Accordingly Puṣpadanta was born in the city of Kausāmbi under the name Vararuci or Katyayana.



Vararuci was born as the son of the Brahmin Somadatta at Kauśāmbī. Agniśikha was another name of Somadatta. Vasudattā was the mother of Vararuci. In the previous birth, Vasudattā was a hermit maid. Due to a curse she lost her hermit-maidhood and took birth under the name Vasudattā and became the wife of Somadatta. As his father died in his childhood, Vararuci was brought up by his mother. She was in great poverty after the death of her husband. One day two travelers came to her house. While they were sitting on the veranda, the sound of a conch was heard. Then the mother called Vararuci and said to him, "Son, the dance of Nanda, the friend of your father, is about to begin." Vararuci requested his mother to let him go to the temple and see the dance so that he might learn it. Hearing this, the guests were amazed. How can one learn dance by seeing only once? That was the doubt in the minds of the travellers. "Vararuci could learn anything by

hearing only once", his mother said. As a test, they recited to him a portion from the Vedas. Vararuci repeated the portion to them without any mistake. After this the guests took the boy and showed him the dance and brought him back. The boy performed every item of the dance he saw, before the guests. They were immensely pleased.

The travellers had actually been searching for a boy who could understand anything at the first hearing. There was a reason for it. In the great city of Nandarāja, there was a great Brahmin named Śankarasvāmī. He had two sons named Varṣa and Upavarṣa. Both married and lived in separate houses. By and by Varṣa became cruel and wicked and poor. Upavarṣa became learned and wealthy. The rainy season approached. In those days it was a custom for women to make a sweet food of rice flour with sugar and give it to cruel Brahmins. It was to prevent the extreme cold in the winter and the extreme heat in the summer from affecting them severely. The wife of Upavarṣa made this sweet food and gave it to Varṣa. When he brought it home, his wife scolded him. Varṣa felt very sorry because of his foolishness. He gave up all his desires and began to worship Kumārasvāmī. Kumārasvāmī was pleased with him and blessed him with all kinds of knowledge. Kumārasvāmī had ordered him to teach all of this knowledge to one who could learn at first hearing. From that day onwards Varṣa had been waiting for a disciple who could learn at first hearing.

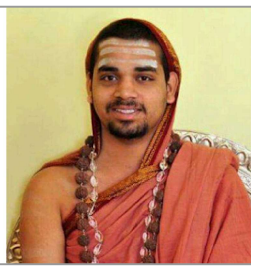


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During this period there lived two Brahmins named Devasvāmī and Karambhaka in the city of Vetasapura. They were friends. A son was born to each of them. The son of Devasvāmī was named Vyālī. The name of the son of Karambhaka was Indradatta. When Vyālī was a child, his father died. Seeing their grief the father of Indradatta left the country. Both of the boys, having nobody to look after them, went to perform penance, before Subrahmaṇyasvāmī. Subrahmaṇya ordered them in their sleep to go to Varṣa in Pāṭalikā, the city of King Nanda, and to learn everything from him. The boys immediately went to the city of King Nanda and enquired about the teacher Varṣa. The people told them that Varṣa was a fool. They were sorry to hear it. Still they did not turn back. They reached the house of Varṣa, and entered the house which was the home of rats and bats, the walls of which were crumbling due to rain as it had not been thatched for a long time. The courtyard was full of Cassiadora plants. Inside the house, here and there on the floor, Cyperus-grass was growing. The wife of Varṣa who was in utter poverty stood up and welcomed them. She told them about her husband. "He is waiting for a disciple who would learn everything at first hearing." Vyālī and Indradatta agreed to bring such a disciple and they started on a journey in search of such a boy. They were the two travellers who came to the house of Vararuci. Vyālī said all about these things to the mother of Vararuci. She was very glad and said, "Everything fits well. At the birth of my son, a heavenly voice said: "At first hearing he will learn everything. He will learn everything from the teacher Varṣa. He will publish works in grammar and astronomy". If he has interest in good things he will get the name Vararuci. So I had been thinking how and where to find this teacher, Varṣa." Next morning, with the permission of his mother, Vararuci started for the house of Varṣa, with Vyālī and Indradatta. They reached the house of Varṣa. Next morning they creamed and purified the floor and the three sincere and simple disciples sat facing the east. The teacher Varṣa recited to them the divine spell 'Om', and instantly all the Vedas and the ancillaries of Vedas made their appearance. The teacher commenced teaching. The three disciples learned, Vararuci hearing only once, Vyālī hearing twice and Indradatta thrice. Hearing these divine recitations and repetitions which were not to be heard anywhere else, Brahmins crowded to the place. King Nanda of Pataliputra praised the teacher Varṣa and sent him plenty of wealth and conferred on him ranks and privileges. (Will continue....)

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