



Voice of Jagadguru

advaitam paramanandam



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ANUGRAHA BHASHANAM

DISCERN DEFECTS IN DESIRED OBJECTS AND ADOPT RIGHT CONDUCT



The Shastras state that we must adopt the right conduct in life. We can secure our true welfare by adhering to the Shastras. We must observe all the sadhanas prescribed by the Shastras to attain the ultimate purpose of life, Atma Jnana - Self-realisation.

Foremost among the sadhanas is the control of mind. There are several ways to do that. The first is to stop the mind from straying into bad ways.

However, people are often unable to exercise control of the mind and sense organs. The Shastras advocate that man must discern the defects in the object desired even before the mind drags him to act and face the consequences of that action. Otherwise, it will lead to manifold miseries and bondage.

अविचारकृतो बन्धो विचारेण निवर्तते ।

avicārakṛto bandho vicāreṇa nivartate ।

These senses attached to objects, cannot be so restrained by mere non-employment brought about by running away from sense objects. True restraint becomes possible when there is constant awareness of

the evil consequences inherent in letting the mind hanker after objects.

न तथैतानि शक्यन्ते संनियन्तुमसेवया । विषयेषु प्रजुष्टानि यथा ज्ञानेन नित्यशः ॥

na tathaitāni śakyante samniyantumasevayā | viṣayeṣu prajuṣṭāni yathā jñānena nityaśaḥ ॥

Therefore, becoming aware of the defects of unwanted matters and thereby controlling the mind, one can overcome inherent harmful desires. We bless all to understand this well and lead a happy and contented life.

काम्यादिदोषदृष्ट्याद्याः कामादित्यागहेतवः ।

प्रसिद्धा मोक्षशास्त्रेषु तानन्विष्य सुखी भव ॥

kāmyādidoṣadr̥ṣṭyādyāḥ kāmādityāgahetavaḥ ।

prasiddhā mokṣaśāstreṣu tānanviṣya sukhī bhava ॥

--- Jagadguru Sankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī 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 Sankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji and Jagadguru Sankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji



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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 7 - ज्ञानविज्ञानयोगः jñānavijñānayoga:

1

श्रीभगवानुवाच .

śribhagavan uvāca



मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥

mayyāsaktamanāḥ pārtha yogaṁ
yuñjanmadāśrayaḥ |

asaṁśayaṁ samagraṁ māṁ yathā
jñāsyasi tacchṛṇu ||

The Lord said -Taking refuge in Me and practising yoga with a mind which is totally absorbed in Me, how you will come to know Me completely and doubtlessly. may you listen to this, Oh Arjuna!

2

ज्ञानं तेऽहं सविज्ञानम् इदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यद् ज्ञातव्यमवशिष्यते

jñānaṁ te'haṁ savijñānam idaṁ
vakṣyāmyaśeṣataḥ |

yajjñātvā neha bhūyo'nyad
jñātavyamavaśiṣyate |

I shall completely impart to you this jñāna along with vijñāna gaining which knowledge

nothing more remains to be known in this life.

3

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥



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**manuṣyāṇāṃ sahasreṣu kaścidyatati siddhaye |
yatatāmapī siddhānāṃ kaścīnmāṃ vetti tattvataḥ ||**

Among thousands of human beings a rare one strives for liberation. Even among those seekers who strive, a rare one knows Me in reality.

4

**भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
bhūmirāpo'nalo vāyuḥ khaṃ mano buddhireva ca |
ahaṅkāra itīyaṃ me bhinnā prakṛtirasṭadhā ||**

Earth, water, fire, air, space, the cosmic ego, the cosmic intellect, and also the unmanifest - this is my nature which is divided eight-fold.

5

**अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥
apareyamitastvanyāṃ prakṛtiṃ viddhi me parām |
jīvabhūtāṃ mahābāho, yayedaṃ dhāryate jagat ||**

This (eight-fold nature) is (My) lower (nature). Know (that) nature which is distinct from this (lower nature) and which is in the form of jiva to be My higher (nature) by which this universe is sustained, Oh Arjuna!

6

**एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥
etadyonīni bhūtāni sarvāṇītyupadhāraya |
ahaṃ kṛtsnasya jagataḥ prabhavaḥ pralayastathā ||**

Ascertain that all things and beings have these two prakṛtis as their material cause. (Therefore) I am the source as well as the ground of dissolution of this entire universe.

(Will Continue...) (Sṛī 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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निद्राकल्पित देशकालविषयज्ञात्रादि सर्वं यथा
मिथ्या, तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।
यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्
तस्मात् तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ २५४ ॥
nidrākalpita deśakālavīṣayajñātrādi sarvaṃ yathā
mithyā, tadvadihāpi jāgrati jagatsvājñānakāryatvataḥ |
yasmādevamidaṃ śārīrakaraṇaprāṇāhamādyapyasat

tasmāt tattvamasī praśāntamamalaṃ brahmādvayaṃ yatparam || 254 ||

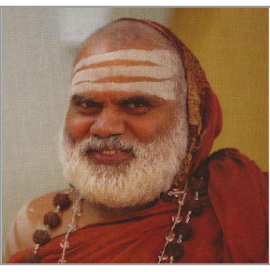
The place, time, objects and their knowledge etc., projected in a dream during sleep are all mithya. (Maya) So too, here, in the waking state, the world that is seen is a projection by one's



own ajñāna. Likewise, this body, the senses, the breath, the ego etc., are all unreal. Therefore, That thou art, supreme, the peaceful, defectless, non-dual Brahman.

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जातिनीतिकुलगोत्र दूरगं नामरूपगुणदोषवजतम् ।



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देशकालविषयातिर्वात यत् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५५ ॥

jātinītikulagotra dūragam nāmarūpaguṇadoṣavajatam |

deśakālaṣayātirvāta yat brahma tattvamasi bhāvayātmani || 255 ||

Meditate in your mind that you are that Brahman which is far from caste and family and lineage, which is free from the limitations of name and form and is beyond time , objects of sense and space.

256

यत्परं सकलवागगोचरं गोचरं विमलबोधचक्षुषः ।

शुद्धचिद्धनमनादि वस्तु यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५६ ॥

yatparam sakalavāgagocaram gocaram vimalabodhacakṣuṣaḥ |

śuddhacidghanamanādi vastu yad brahma tattvamasi bhāvayātmani || 256 ||

That Brahman which is absolutely superior, beyond all speech, but which is within reach to the eye of intelligence, free from every defect, which is compacted of pure cit and is beginningless, That thou art. Realise That in thy mind. yat param: that which is superior to everything.

257

षडभिरूर्मिभिरयोगि योगिहृद्भावितं न करणैविभावितम् ।

बुद्ध्य वेद्यमनवद्यभूति यद् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५७ ॥

ṣaḍābhīrūrmibhirayogi yogiḥṛdbhāvitam na karaṇaivibhāvitam |

buddhya vedyamanavadyabhūti yad brahma tattvamasi bhāvayātmani || 257 ||

That which is not affected by the six waves(Hunger, thirst, delusion, old age, grief and death), which is meditated on in the minds of the yogins, which cannot be apprehended by the sense-organs, which is unknowable by the intellect, which is flawless excellence, thou art That. Meditate on It in your mind.

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भ्रान्तिकल्पितजगत्कलाश्रयं स्वाश्रयं च सदसद्विलक्षणम् ।

निष्कलं निरुपमानमृद्धिमत् ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५८ ॥

bhrāntikalpitajagatkalāśrayam svāśrayam ca sadasadvilakṣaṇam |

niṣkalam nirupamānamṛddhimat brahma tattvamasi bhāvayātmani || 258 ||

That Brahman which is the substratum of the part which is the universe superimposed on it, which is established in Itself, which is distinct from the sat and asat, which has no parts, which is incomparable and magnificent (Will Continue...)



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Saundaryalaharī

पवित्रीकर्तुं नः पशुपतिपराधीनहृदये
दयामित्रैर्नेत्रैररुणधवलश्यामरुचिभिः

I

नदः शोणो गङ्गा तपनतनयेति ध्रुवममुं
त्रयाणां तीर्थानामुपनयसि
संभेदमनघम् ॥ ५४ ॥

pavitrikartuṃ naḥ
paśupatiparādhīnahṛdaye

dayāmitrairne
trairaruṇadhavalaśyāmarucibhiḥ |
nadaḥ śoṇo gaṅgā tapanatanayeti
dhruvamamuṃ

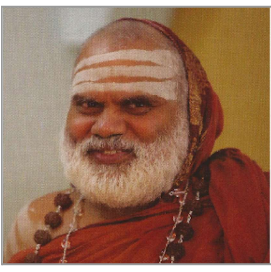
trayāṇāṃ tīrthānāmupanayasi
saṃbhedamanadham ॥ 54 ॥

पवित्री कर्तुं (pavitri kartuṃ) = in order to purify; नः (na:) = us; पशुपति पराधीन हृदये (paśupati parādhīna hṛdaye) = Oh one with a heart extremely compliant to Pasupati (Siva)!; दया मित्रैः नेत्रैः (dayā mitrai: netrai:) = with eyes allied to compassion; अरुण (aruṇa) = red; धवल (dhavala) = white; श्याम रुचिभिः (syāma rucimi:) = (and) dark blue colours; नदः शोणो (nada: śoṇo) = the river Sona (red in colour); गङ्गा (gaṅgā) = the river Ganga (white in colour); तपन तनया इति (tapana tanayā iti) = the river Kalindi or Yamuna (dark in colour), which are; ध्रुवं (dhruvaṃ) = it is certain; अमुं (amuṃ) = this; त्रयाणां तीर्थानां (trayāṇāṃ tīrthānāṃ) = the three holy rivers; अपनयसि (apanayasi) = you bring near; संभेदं अनघम् (saṃbhedam anagham) = pure confluence



Oh Maa Bhavani! With a heart entirely devoted to Pasupati! Thou verily bringest about with Thy merciful eyes, which are red, white and dark in color, this sacred (sin-washing) coming together of the three sacred streams of the rivers-Sona, Gaṅgā and Tapana-tanayā, to hold in highest esteem us all.

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

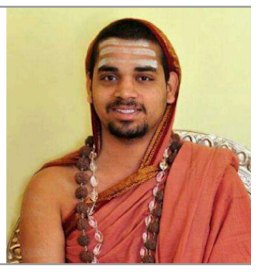


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MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 5 “Adapting Sanyāsa”

Śrī Govidapāda and Śrī Sankara

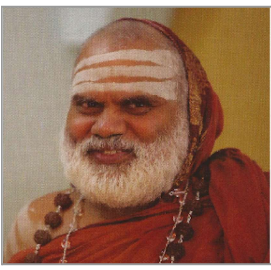
Like your own heart, purified and enlightened by knowledge, the waters of remote lakes are undisturbed without the anger of wind, without impurities, majestic and attractive by the swans residing on its surface. The expansive sky, with the light clouds spread all over and the bright sun



shining in it, is equal to the broad chest of Mahaviṣṇu which is decorated with white sandal paste and the Kaustubha Mani. Just as the heart lotuses of meditative yogis bloom when they are in deep meditation about the thoughts of the Lord Mahāviṣṇu, so are these lotuses in full bloom when the rays of the Mahāviṣṇu thought of the Sun in the high celestial sphere fall on their overturned faces. Look at these trees, they stand there like sannyasins, covered all over with their dust mite for ashes, dressed in the brown robes of leaves, wearing the rudrākṣa beads of flying blue beetles, and holding the water pots of large flower buds.'

Sannyasins observe their Chāturmāsya during this Rainy season by following Dharana, Dhyana, Samati, Sravana, Manana and Nithiyasana. After that they travel and the dust of their feet purifies the whole earth. Therefore, Oh My Son, You go to Vāraṇāsi, the city of Lord Śiva. Hear from me what Sage Veda Vyāsa once told me. Once Sage Atri conducted Satra Yaga in the Himalayas. All the Devas including Indra assembled at the Yaga. On that occasion Sage Vyāsa son of Sage Parāśara gave various discourses on Upaniṣads. He is the true friend of this Universe and the one who is to be respected with whole love and affection. At that time I said to him “Oh Great Sacred One ! That you write a commentary on these sutras, so that no one may in future interpret them as they please and cause confusion in the minds of men.” Hearing what I said, the Sage Vyāsa replied very politely, “Once, the devas went to the heaven of Lord Śiva to make a similar request! Now, for your information, I shall reveal to you the future a little. In course of time you will get a disciple who will be a master of all learning and an equal to me in all respects. You can recognise him by his amazing feat of restricting in his water-pot the waters flooding the river Reva. He will refute all heretical religions. He will also produce a great commentary on the Vedanta-sūtras. All quarters will become white, as it were, with your fame as his teacher, just like all land when winter snow is falling.”

(Will Continue...)

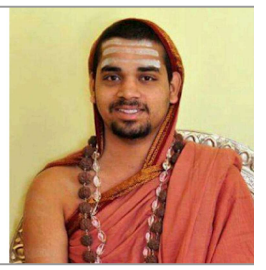


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Nectar drops from Yogavāsiṣṭha.

THE THEORY OF IMAGINATION



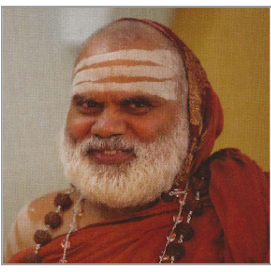
As a piece of wood does not perceive a piece of wood on account of the absence of oneness of species, so, the seer also would not know the visible object, which is senseless all around. If there is no characteristic of consciousness in wood, stone and the like, then, there would always be their non-perception as that of non-existent things. As a vessel consisting of clay is indeed not perceived devoid of the clay, the visible object, on account of its nature consisting of consciousness, is not perceived devoid of consciousness. Every visible object contained in the world here is spread as mere consciousness, as wind is mere motion and the

ocean is mere water. Perpetual relationships do not arise among unequal things. Without mutual relationships, there is no experience reciprocally.

Know that relationship as identity. That does not exist between two unequals. In that relationship between the seer, the seeing and the seen, the form or nature of the seer between the visible objects and the sight is indeed this Supreme Reality, destitute of the differentiation of the seer, the seeing and the seen. The entire universe is one substance, namely, mere consciousness, as the ocean is only water. That alone throbs through the different intellects, as mere water through waves.

In the Supreme Reality, there is no second entity of the nature of name, form and activity but the One Existence. The appearance of multiplicity is like the image other than water in the ocean with various kinds of waves. Objects do not exist somewhat or somewhere outside or within Reality. The One Supreme Consciousness remains as it wills, with the forms of the world.

All this here is mere thought. The Universe just does not exist without thinking. This entire world exists and throbs much in the mind. This triple world is only the formation of the thinking of the mind. This unfolding of the mind is regarded as worldly existence. That great and long dream, which is the world present here, has arisen within (the mind). All the continual sights of created things arrive from consciousness. There is nothing outside like the sky, mountain, ocean, earth or space. This (world) is only in one's mind like a bunch of petals within a sprout. As fruits and the like attain to expansion outside only from the sprout, so, the earth and the like attain to manifestation outside, from the mind. Truly, the earth and the like exist in the mind; not outside at any time. The mind makes and removes (objects) as a potter an earthen water-pot, constituting the sight of the form, mental effort, time of definition and action. Consciousness, in the form of imagination, causes all the show in consciousness. The world is like the creation, falling down and flying up of a dream-city. (Continues...)

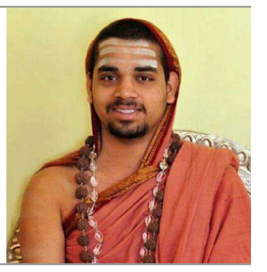


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI

BIOGRAPHY OF SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI

AS A PEETHADHIPATI

The new Jagadguru gathered round Him veteran scholars, one of them Virupaksha Sastri who later became head of the Kudli Mutt. Virupaksha Sastri often proclaimed that the Jagadguru's profound scholarship was the result of divine grace rather than any effort on His part. Within three years, the Jagadguru mastered all the recondite works on Vedanta, not to speak of the other Shastras.



The renovation of the temple of Sri Sharada was completed, and a beautiful shrine was erected over the Samadhi of the late guru in Narasimhavana. In 1916, the Acharya had the Kumbabhishekam of both the shrines performed at which the Maharaja of Mysore was present, as also representatives of the Maharaja Gaekwad of Baroda and several other rulers. Thousands of disciples came to Sringeri to participate in the functions and receive the blessings of their own guru. The Jagadguru then set His heart upon tapasya, and placing complete faith in Sri Sharada and his guru, He withdrew into solitude, occasionally coming out to teach the bhashyas to deserving disciples.

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

Four years busy touring was followed by a long period of practical seclusion from the outside world, and the Jagadguru gave Himself up to intense tapasya oblivious of his surroundings. But the affairs of the Mutt required attention. Under inspiration from Sri Sharada, the Jagadguru designated Sri Srinivasan, a youth of remarkable intelligence and potentiality for spiritual eminence, His successor, and gave Him Sanyasa with the name of Sri Abhinava Vidya Tirtha Swami on May 22, 1931. The Junior Acharya soon became highly proficient in learning and took over the spiritual and secular affairs of the Mutt, giving considerable relief to the senior Acharya.

At the request of the Jagadguru, the Mysore Government appointed a senior officer of their administrative service, who under the designation 'officer-in-charge', took charge of the revenue administration of the Samsthanam.

(Continues..)

(Source : www.sringeri.net)

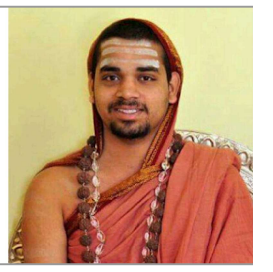


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॥आत्मबोधः॥

॥ātmabodhaः॥



परिच्छिन्न इवाज्ञानात्तन्नाशे सति केवलः

|

स्वयं प्रकाशते ह्यात्मा
मेघापायेऽशुमानिव ॥ ४ ॥

paricchinna ivājñānāttannāśe sati
kevalaḥ |

svayaṃ prakāśate hyātmā
meghāpāye'śumāniva || 4||

The Soul appears to be finite because of ignorance. When ignorance is destroyed the Self which does not admit of any multiplicity truly reveals itself by itself: like the Sun when the clouds pass away.

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

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।

कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥ ५ ॥

.ajñānakaluṣaṃ jīvaṃ jñānābhyāsādbinirmalam |

kṛtvā jñānaṃ svayaṃ naśyejjalaṃ katakareṇuvat || 5||

Constant practice of knowledge purifies the Self (Jivatman), stained by ignorance, and then disappears itself as the powder of the Kataka-nut' settles down after it has cleansed the muddy water

संसारः स्वप्नतुल्यो हि रागद्वेषादिसङ्कुलः ।

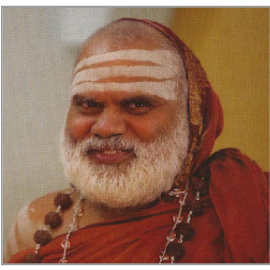
स्वकाले सत्यवद्भाति प्रबोधे सत्यद्भवेत् ॥ ६ ॥

samsāraḥ svapnatulyo hi rāgadveṣādisaṅkulaḥ |

svakāle satyavadbhāti prabodhe satyadbhavet || 6 ||

The world which is full of attachments, aversions, etc., is like a dream. It appears to be real, as long as it continues but appears to be unreal when one is awake

(Will continue....)

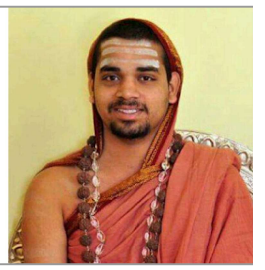


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DIVINE STORIES FOR CHILDREN

VARARUCI (An ancient Indian scholar in astronomy and astrology)

Vararuci learned everything from the teacher Varṣa. He went with his friends once to see the Indra-festival. There, Vararuci happened to see Upakośā the daughter of Upavarṣa and fell in love with her. That night he did not sleep. At last he slowly closed his eyes. A divine woman clad in white garments appeared before him. It seemed to him that the woman said to him. "You need not worry about this matter. Upakośā was your wife in the previous birth. She will marry only you. I am Sarasvati who pervades your body." Vararuci woke up. Next day the elders came to know of this, and gave her in marriage to Vararuci.

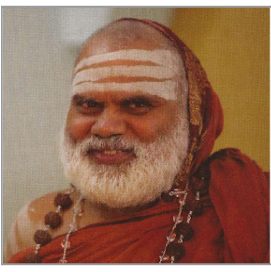
Education was finished. It was time for Vyālī and Indradatta to give presents to the teacher Varṣa. The teacher demanded a crore of Vilkas (a Venetian ducat used for neck-ornament). They were not having so much wealth. They went with Vararuci to Nanda, the King of Ayodhyā, and the Brother-in-law of Vararuci. When they reached Ayodhyā, they heard that the King had just died. Indradatta said "By the practice of contemplation I shall enter the body of the King. Vararuci should come and beg for money from me. Until my return Vyālī must keep my body."

"The spirit of Indradatta immediately entered the King's body. The dead King rose up. People were struck with wonder. They celebrated a festival. Vyālī kept the body of Indradatta within a temple. Vararuci went to the presence of the King and begged for a crore of Vilkas. The King called his minister Śakaṭāla and told him to give Vararuci a crore of Vilkas. Śakaṭāla, who was an intelligent man, felt some doubt in the coming to life of the King. He decided that some entered the body of the King. He decided that someone might have entered the body of the King. He ordered that every dead body in the city should be burnt. Along with the bodies, the body of Indradatta also was taken by force from Vyālī. At this time the King compelled Śakaṭāla to give the beggar Vilkas.



But till the dead bodies were burnt, Śakaṭāla did not obey him. Because his body was burnt, Indradatta had to remain in the body of the King. Śakaṭāla gave Vararuci the required amount. But of what use was the money? Indradatta had become the King. The King and Vyālī made a secret consultation, as a result of which Vararuci was made the Prime Minister. Śakaṭāla was charged with Brahmahatya and was put into a with his hundred sons. They were allowed fried and powdered grain and a 'ceratu' (a measure) of water as food for each. Śakaṭāla said to his sons. "My sons, all of us cannot live with so little food.

The most intelligent one among us should live by eating the whole food, to take revenge on the Yoga Nanda King. Who will do so?" Sons:--We don't think that we are powerful enough to do

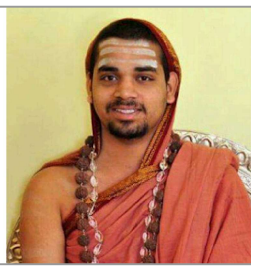


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that. So you must live, father! So Śakaṭāla ate the whole food and lived while his sons, one by one, died of hunger before his eyes. Śakaṭāla sat in the middle of the Skeletons with the sole purpose of taking revenge. Vyālī gave the present to the teacher and went home. Indradatta and Vararuci lived as king and minister.

By and by Indradatta had fallen into bad ways. The subjects were beset with famine. The people hated the king and the minister. They made a cry to bring Śakaṭāla back. They obtained the permission of the king and brought Śakaṭāla out of the dungeon. Śakaṭāla knew that so long as Vararuci was alive, he could do nothing to the King Yoga Nanda. So he decided to wait for an opportunity, and accepted an office under Vararuci. One day Yoga Nanda went out for a walk. He saw in the Ganges the palm of a hand with five fingers. He called Vararuci and asked him what the sight was. Vararuci showed two fingers in that direction. Immediately the palm of the hand disappeared. The King was amazed at this and asked him for its meaning. He said "The meaning of showing fingers was that if five men unite together, they could accomplish. I showed two fingers, to mean that if two men unite together they also could achieve anything. At this reply the king was much pleased and Śakaṭāla felt miserable at the intelligence of Vararuci.

On another occasion the King saw his wife looking at a Brahmin guest through the window. He got angry and ordered the Brahmin to be killed. When that Brahmin was being taken to the scaffold, a dead fish, placed for sale, laughed loudly. The king asked Vararuci for its reason. Saying that he had to consider it before giving a reply, he went out and meditated upon Sarasvati. Devi appeared and told him. "If you climb up to the top of this palm tree and sit there at night you will understand why the dead fish laughed."

(Will continue....)

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