



Voice of Jagadguru

advaitam paramanandam

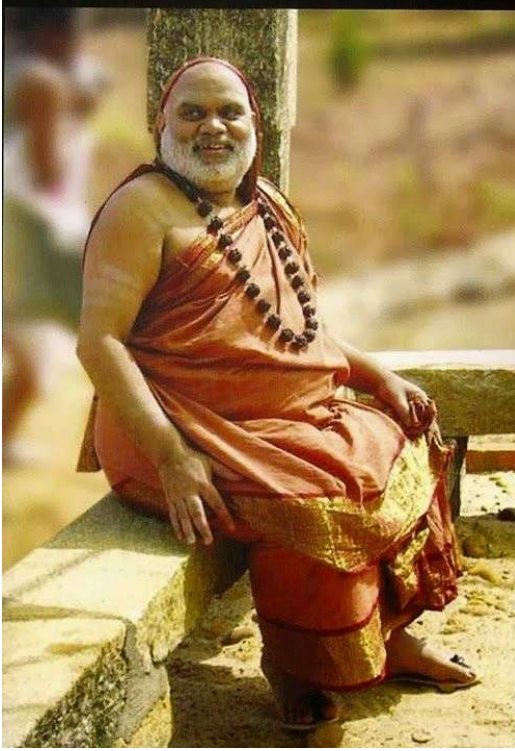


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ANUGRAHA BHASHANAM

ACT YOUR PART WITH DEDICATION TO GOD



For all living beings in this world, joy and suffering alternate according to their karma, that is punya and papa. Man does not refrain from karma even for a moment. His vasanas (acquired tendencies from previous lifetimes) goad him into doing good or bad acts through speech, mind and body, knowingly or unknowingly. At the time of fruition of his karma, man experiences happiness from good karma and suffering from bad karma. These too are experienced accordingly through the speech, mind and body.

Not understanding the nature of this karmic cycle, man mistakenly concludes that pleasure is caused by friends and pain by foes. Sri Shankara Bhagavatpada describes it thus:

हेतुः कर्मैव लोके सुखतदितरयोरेवमज्ञोऽविदित्वा
मित्रं वा शुत्रुरित्थं व्यवहरति मृषा ...

hetuḥ karmaiva loke
sukhataditarayorevamajño'viditvā
mitraṃ vā śutrurithaṃ vyavaharati mṛṣā ...

Hence it must be realised that it is one's own karma that becomes the cause of one's joy and suffering.

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

It must also be understood that Karma, while generally binding us to joy and suffering, does not result in bondage when performed with dedication to God.

Sri Krishna Paramatma explains this in the Gita thus:

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

yajñārthātkarmaṇo'nyatra loko'yaṃ karmabandhanaḥ |

tadarthaṃ karma kaunteya muktasaṅgaḥ samācara ||

Here the word "yajna" means Ishvara. That is, whoever keeps performing prescribed karma without ego and with a spirit of dedication to God, attains purity of mind and Shreyas through God's grace.

Hence, may all who desire Shreyas perform their karmas with dedication to Ishvara.

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

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



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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 6 - Dhyānayogaḥ

1

श्री भगवानुवाच--

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्रिर्न चाक्रियः ॥१॥

śrī bhagavānuvāca--

anāśrita: karmaphalaṃ kāryaṃ karma karoti yaḥ |



sa saṁnyāsī ca yogī ca na
niragnirna cākriyaḥ ||1||

Śrī Kṛṣṇa said-- He who performs
teh action to be done without
expecting the result of action, is a
sannyasī, and not a renouncer of
rituals. Moreover, he is a yogī and
not a renouncer of activities.

2

यं संन्यासमिति प्राहुः योगं तं विद्धि
पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पः योगी भवति कश्चन ॥२॥

yaṃ saṁnyāsamiti prāhuḥ yogaṃ taṃ viddhi pāṇḍava |

na hyasaṁnyastasaṅkalpaḥ yogī bhavati kaścana ||2||

Oh Pāṇḍava! That which (they) call renunciation is that karma yoga alone, understand. For,
nobody becomes a Karmayogī without renouncing fancies.

3

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव, शमः कारणमुच्यते ॥३॥

āruṛukṣormuneryogaṃ karma kāraṇamucyate |

yogārūḍhasya tasyaiva, śamaḥ kāraṇamucyate ||3||

For a seeker who wants to reach dhyānayoga, karmayoga is said to be the means. For him
who has reached dhyānayoga, renunciation is said to be the means.



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4

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

yadā hi nendriyārthaṣu na karmasvanuṣajjate |
sarvasaṅkalpasamnyāsī yogārūḍhastadocyate ||4||

Indeed, when one is interested neither in sense-objects nor in (their) pursuits, then, that renouncer of all fancies is said to be one who has reached dhyānyoga.



One should uplift oneself by oneself. One should not lower oneself. For, the self alone is the friend of oneself; the self alone is the enemy oneself.

6

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥

bandhurātmātmanastasya yenātmaivātmanā jitaḥ |
anātmanastu śatruṭve vartetātmaiva śatruvat ||6||

The self is a friend of oneself for him by whom the self is mastered by the very self. But, that very self would remain in enmity like an enemy for him who has not mastered the self.

7

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

jitātmanah prasāntasya paramātmā samāhitaḥ |
śītoṣṇasukhadu:kheṣu tathā mānāpamānayoḥ ||7||

For one who has mastered himself and who is tranquil, the supreme ātmā is evident. He is the same in heat and cold, pleasure and pain, as well as in honour and dishonour.

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



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Vivekacūḍāmaṇi

THE SELF TRANSCENDENT

The Acharya recalls now the idea enunciated in sloka 153, that, if the five Kosas are eliminated as Non-Self, the Self will shine of its own accord.

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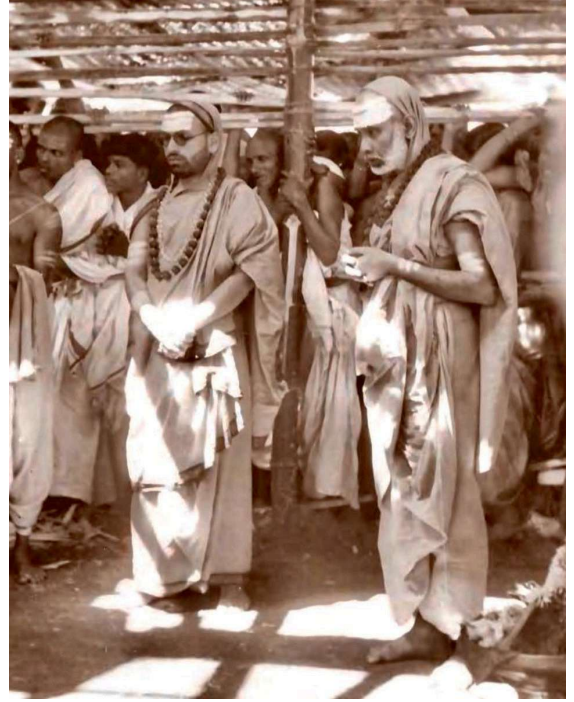
पंचानामपि कोशानां निषेधे युक्तितः कृते ।
तन्निषेधावधिः साक्षी बोधरूपोऽवशिष्यते ॥२१२॥

paṃcānāmapi kośānāṃ niṣedhe yuktitaḥ kṛte |
tanniṣedhāvadhiḥ sākṣī bodharūpo'vaśiṣyate
||212||

When all the five kosas have been negated by the reasoning, the witness, the residue after their elimination, remains behind as of the nature of consciousness.

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योऽयमात्मा स्वयंज्योतिः पंचकोशविलक्षणः ।
अवस्थात्रयसाक्षी सन्निर्विकारो निरंजनः ।
सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥२१३॥
yo'yamātmā svayaṃjyotiḥ paṃcakośavilakṣaṇaḥ |
|
avasthātrayasākṣī sannirvikāro niraṃjanaḥ |
sadānandaḥ sa vijñeyaḥ svātmatvena vipaścitā
||213||



He who is this self-luminous Self, distinct from the five Kosas, who is the witness of the three states, is un-changing and un-tainted and is ever liss, must be realised by the knowing person as his own self.

(Jagadguru Śankarācārya His Holiness Śrī Śrī Srī Chandrashekhara Bhāratī Mahāswāmiji and Jagadguru Śankarācārya His Holiness Śrī Śrī Srī Abhinava Vidya Tīrtha Mahāswāmij. File Picture)

Here ends the subject of distinction between the Self and the Not-Self. But obsessed as we are with the idea of the five Kosas, which alone are capable of being experienced and constitute the Self, we seem to have been led into a region where blankness also stares in our face, when they are all discarded. This dilemma is put in the mouth of the pupil in these words.



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शिष्य उवाच

मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पंचसु ।
सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।
विज्ञेयं किमु वस्त्वस्ति स्वात्मनात्र विपश्चिता ॥२१४॥

śiṣya uvāca

mithyātvena niṣiddheṣu koṣeṣveteṣu pañcasu |
sarvābhāvaṃ vinā kiñcinna paśyāmyatra he guro |

vijñeyaṃ kimu vastvasti svātmanātra vipaścītā ||214||



The pupil says--if these five Kosas are negated as unreal, O Master, I do not see anything is here which has to be realised as the Self by the knowing person!

215 & 216

श्रीगुरुवाच ।

सत्यमुकतं त्वया विद्वन्निपुणोऽसि विचारणे ।
अहमादिविकारास्ते तदभावोऽयमप्यथ ॥२१५॥
सर्वे येनानुभूयन्ते यस्स्वयं नानुभूयते ।
तमात्मानं वेदितारं विद्धि बुध्द्या सुसूक्ष्मया ॥२१६॥

śrīgururvāca |

satyamukatam tvayā vidvannipuṇo'si vicāraṇe |
ahamādivikārāste tadabhāvo'yamapyatha ||215||
sarve yenānubhūyante yassvayaṃ nānubhūyate |
tamātmānaṃ veditāraṃ viddhi budhdyā susūkṣmayā
||216||

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

The Guru says--what is said by you is true. You are very clever in investigating. He by whom those modifications, the ego-sense, etc., and later on the absence of them, all this is experienced but who is himself not experienced by anything--know him to be the witnessing self by your very sharp intellect.

(Will Continue...)

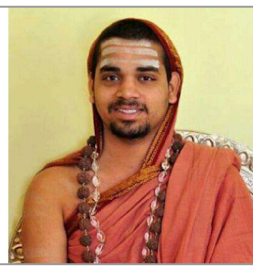


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Saundaryalaharī

भ्रुवौ भुग्रे किञ्चित् भुवनभयभङ्गव्यसनिनि
त्वदीये नेत्रभ्यां मधुकररुचिभ्यां धृतगुणम् ।

धनुर्मन्ये सव्येतरकर गृहीतं रतिपते :

प्रकोष्ठे मुष्टौ च स्थगयति निगूढान्तरं उमे ॥४७॥

bhruvau bhugne kiñcit bhuvanabhaya bhaṅgavyasanini

tvadiye netrābhyāṃ madhukararucibhyāṃ dhṛtaguṇam |

dhanurmanye savyetarakara grhītaṃ ratipate :

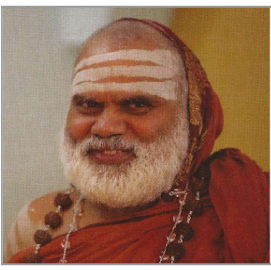
prakoṣṭhe muṣṭhau ca sthagayati nigūḍhāntaraṃ ume ||47||



भ्रुवौ (bhruvau) = eyebrows; भुग्रे किञ्चित् (bhugne kiñcit) = slightly curved; भुवन भय भङ्ग व्यसनिनि (bhuvana bhaya bhaṅga vyanini) = Oh one devoted to defeating fear of the world! (Sakti); त्वदीये (tvadiye) = your; नेत्राभ्यां (netrābhyāṃ) = with (your) eyes; मधुकर रुचिभ्यां (madhukara rucibhyāṃ) = beautiful as bees; धृत गुणं धनुः (dhṛta guṇam dhanu:) = the bow with (bow) string fixed; मन्ये (manye) = I think; सव्येतरकर गृहीतं (savyetarakara grhītaṃ) = grasped by the left hand; रति पते: (rati pate:) = of the husband of Rati (Cupid); प्रकोष्ठे मुष्टौ च (prakoṣṭhe muṣṭhau ca) = the elbows and fist; स्थगयति (sthagayati) = conceals; निगूढान्तरं (nigūḍhāntaraṃ) = hidden middle; उमे (ume) = Oh Uma! (Sakti)

O Umā! Ever intent on the annihilation of the world's fear! I see in Thy slightly knitted pair of eyebrows the bow of Rati's consort, strung with thy bee-like pair of eyes, and held in his left hand with the middle part hidden, his wrist and

clenched fist covering them.

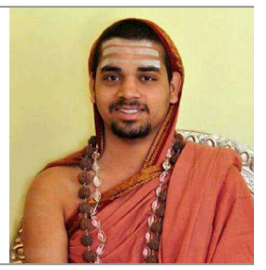


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MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 5 “Adopting Sanyāsa”

Surrendering His Guru Śrī Govindapāda and Accepting Sannyāsa.

Hearing these words, pregnant with the spirit of non dualistic consciousness, Śrī Govindapāda was delighted beyond description and replied : “My dear! Through the supersensuous insight which the experience of samādhi has given me, I see that you are the Great Lord Śiva who has come on earth in human form”. Then, in observance of the customary rules that is normally followed for establishing the relationship between the Guru and his Disciple, Śrī Govindapāda extended his feet through the mouth of the cave, which the would-be disciple worshipped with all devotion and ceremony. One may have an inborn knowledge of the Truth, but it is the scriptural

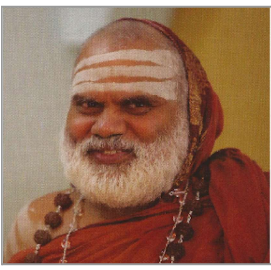


dictum that one should be instructed duly by a Guru. So Śankara performed the worship of the Guru and through the devoted service to his Guru, became the object of his loving affection. Highly pleased with the disciple’s service, Śrī Govindapāda imparted to Śrī Śankara the knowledge of BRAhman through the four mahāvākyās --(i) prajñānam brahman {Brahman is Pure Consciousness}; (ii) aham brahmāsmi {I am Brahman}; (iii) tat tvam asi {Thou art That} and (iv) ayamātma brahma {This ātman is Brahman}. Śrī Śankara was

then taught the Vedānta sūtras of Vyāsa and through them, the innermost essence of the Vedānta philosophy. Śrī Vyāsa was the son of Śrī Parāśara, and Śrī Śuka the son of Śrī Vyāsa. Śrī Śuka had as his disciple Śrī Gauḍapāda and Śrī Gauḍapāda had as his disciple Śrī Govindapāda, from whom Śrī Śankara now received initiation in the knowledge of Brahman. Śrī Govindapāda was considered an incarnation of Śrī Ādiśeṣa, described in the Purāṇas as the serpent supporting the worlds, and it was from him that the world-teacher Śrī Śankara learned all the Śāstras as a disciple, with the undertaking that Śrī Śankara would do his best to spread that knowledge among men.

Having assumed the fourth and the most eligible āśrama, the resort of paramahamsas and the reward of inconceivable merits, the great teacher shone like Dhruva in the vast expanse of the sky. With a light ochre-coloured cloth around his waist, he looked sublime like a towering snow-covered Himalayan peak, whose base is tinged red by the evening sun. Even as Lord Śiva puts on the blood-stained skin of the elephant-demon whom he had killed, the young sannyāsin appeared to have put on the red-tinged skin of the elephant of Ignorance that he had destroyed, under the appearance of the bright cloth having the brown colour of the rising sun.

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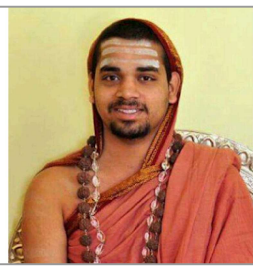


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Nectar drops from Yogavāsīṣṭha.

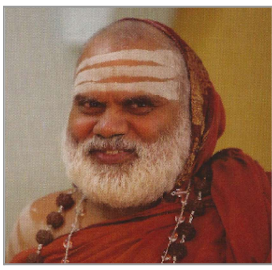
THE GLORY OF HUMAN EFFORT



Intelligent One! Oh Rāma! There is nothing whatsoever in this triple world which verily is not obtained by fearless human effort. Rāma! Quite everything is indeed always obtained in this world by everyone through well-applied human effort. He, who longs for whichever object and strives for its sake, surely obtains that object in course of time, if he does not retreat from it half-way. Bṛhaspati is indeed the preceptor of the demigods on account of human effort and Śukra has ascended to the preceptorship of the ruler of the Rākṣasas (or demons) by human effort. It was by manly effort that the demons were conquered, the worlds were arranged and the activities of mankind were established here by Viṣṇu; not out of chance.

Other excellent men too, afflicted with the agony of dejection and poverty, have gone to a state equal to the lord of demigods only through manly effort. People of good intelligence easily pass over endless difficulties by manly effort; but not by this idleness. Whoever strives in whichever manner so does he obtained various results. But, no result is obtained here by anyone who remains quiet. One's friend is oneself alone. One's enemy is oneself alone. If the self is not protected by oneself, then, there is no other means. In the destruction of all innate dispositions, the prominence of man (by way of human effort) is complete. The mind indeed gives the fruit of the mind without impediment. Therefore, let a man engage here with manly effort his own mind in the holy path, through his own mind alone.

Oh!Raghunandana! In this worldly existence every thing indeed is always secured in full by well-applied human effort. Human effort is said to be two-fold-- that contrary to scripture and that ordained by scripture. The one opposed to the scripture is harmful and that in accordance with scripture brings the highest realisation. Śrī Rāma asked : As the web of earlier mental impressions binds me, so do I stand helpless. What should I do? Sage Vasīṣṭha said: The multitude of your mental impressions is two-fold, good and bad. There, if you are carried away by the stream of pure mental impressions, you will, in due course, reach the eternal abode through those very impressions. If the disposition of the mind is, however, bad, it has got to be conquered by effort. The river of mental impressions flowing through good and bad channels should be directed to the good path by great human effort. That which has settled in the bad (paths), makes it flow into the good ones. Even if it is very confusing, collect only the good ones. Then, even this stream of good mental impressions should be abandoned by you, with burnt up passion, free anxiety and indeed by understanding the nature of Reality. Chiḍākāṣa or the plenum of Consciousness is the indestructible SELF. From THAT Viṣṇu was born. From the lotus of his heart Brahmā was born. Viṣṇu is the second of the Trinity of Gods, responsible for the preservation of the world which is accomplished through his various incarnations in this world like Rāma and Kṛṣṇa. Brahmā is the first of the Trinity and is the Creator who brings out the worlds after a dissolution. (Continues...)

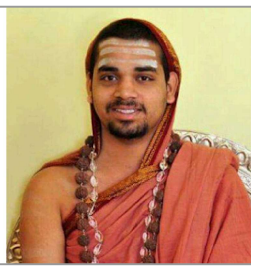


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI



KALADY'S REDISCOVERER & REDISCOVERY – PART IV

THE MAHASWAMIJI'S VIJAYA YATRA TOWARDS KALADY

The Mahaswamiji received a divine signal from Goddess Sharadamba for undertaking the Vijaya Yatra towards Kalady. It brought Him additional firmness and enthusiasm. Commands were issued to make arrangements for the tours which were scheduled to start on Magha Shukla Panchami of the year of Parabhava (March 1907).

His Holiness 33rd Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

On the selected day, the Mahaswamiji set out from His residence in Narasimhavana. After seeking the blessings of His Guru, went to the temple of Sri Sharada and after deeparadhana, performed his prostrations, recited verses in a voice choked with emotion. Traversing through many places in Mysore state and Madras presidency He reached the banks of the Tamraparni in Tirunelveli district. All through the Yatra, everyone having learnt that the Sringeri Mahaswamiji was on a journey to Kalady to consecrate the temple of Sri Shankara Bhagavatpada there considered it their duty to show their support and solidarity. Donations poured in from all quarters. After traversing through the southern tip of India touching Kutralam and Kanyakumari, the Mahaswamiji reached Thiruvananthapuram, the capital of Travancore. Sri Moolam Tirunal, the Maharaja of Travancore, reverentially welcomed the Mahaswamiji. The Mahaswamiji stayed there for a while, blessed the royal family and then travelled towards Kalady.

PREPARATIONS FOR THE KUMBHABHISHEKA

The consecration at Kalady was scheduled to take place in February 1910. In accordance with the Jagadguru's instructions, two shrines, compact, strong and beautiful, were constructed. Both these temples stood on the north bank of the Poorna river facing south. To the east of the shrine of Sri Adi Shankaracharya, a shrine for Goddess Sharada had also been built. This temple housed the seven Matrika Devis in seven of the eight directions (other than south). The front door way, which faced south lead to the shrine of Sharadamba (Brahmi). Around the sanctum, the other Devis were placed so that the single structure accommodated the remaining shrines for Maheshwari, Kaumari, Vaishnavi, Varahi, Indrani, and Chamunda.

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

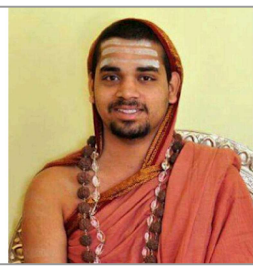


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DIVINE STORIES FOR CHILDREN.

Guṇāḍhya

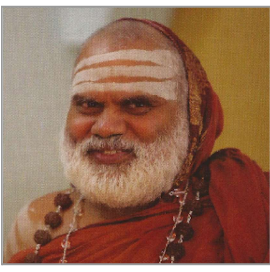
He is the author of the celebrated Bṛhatkathā which is a precious mine of Śanskrit Literature. Guṇāḍhya had written this in satanic(paiśācika) language difficult for ordinary people to read and understand. This was translated in Śanskrit by poet Kṣemendra in a book called Bṛhatkathāmañjarī. This was the first translation and it was in an abridged form. Somadeva made a more elaborate translation and it is this translation that is now known as the Kathāsaritsāgara.



Guṇāḍhya is belived to be an incarnation of the Śivapārśda, Mālyavān. There is a story behind Mālyavān being cursed and made to be born as man by Pārvaṭī. Once Pārvaṭī worried Śiva would tell her a story original and interesting and not heard of by anybody before. Placing Nandikeśa at the door and instructing him not to allow anybody inside, Śiva started narrating the story of the Vidyādhara to Pārvaṭī. At that time Puṣpadanta, chief of the genie-guards of Śiva who was at liberty to go to the

presence of Śiva at any time, came there and heedless of the protests of Nandikeśa entered the room. There he found Śiva telling a story to Pārvaṭī and she was hearing the same with rapt attention. The story was so interesting that Puṣpadanta also heard it standing concealed in a place in the room. After having heard the whole story Puṣpadanta went back unnoticed and told the story to his wife, Jayā. Jayā on another occasion told the story to Pārvaṭī and the latter was taken aback and she went to Śiva and complained: "Your Lordship told me that the story was unique, not heard of before by anybody. But even Jayā knows it." And she wept with disappointment. The Śiva stood in meditation for sometime, and knew how Puṣpadanta had entered the room unnoticed and how he had told the story he had heard to his wife Jayā.

Śiva explained this to Pārvaṭī and she immediately sent word for Puṣpadanta who came trembling and confessed everything. Pārvaṭī then cursed Puṣpadanta and also Mālyavān who came to speak on behalf of Puṣpadanta and made them men. They begged for relief from the curse and then she said, "Long ago Vaiśravaṇa cursed a Yakṣa named Supratīka and converted him into a devil named Kāṇabhūti. This devil is now living in the deep forest on the Vindhya Mountains. When you talk with him you will become your old selves again. Puṣpadanta should first tell the story he has heard from Śiva to Kāṇabhūti and then he will be relieved from the curse. Kāṇabhūti will then tell Mālyavān many stories. Then Kāṇabhūti will get release from the curse. Then Mālyavān should make public all the stories he had heard from Kāṇabhūti and then he will

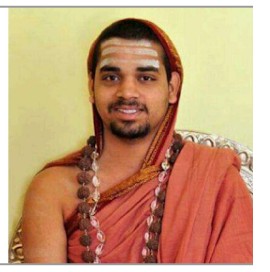


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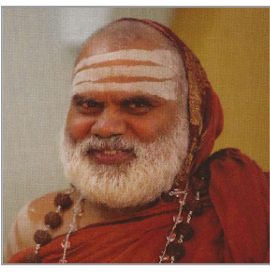
also get release from the curse.” Accordingly Puṣpadanta was born on Vararuci in the city of Kauśāmbī and Mālyavān as Guṇāḍhya in the city of Supratīṣṭhita.

The story of how Supratīka became Kāṇabhūti is this : The Yakṣa, Supratīka, got friendly with a demon named Sūlaśiras and they moved about freely as close friends. Vaiśravana did not like this and he cursed Supratīka and converted him into a suta. At once, Dirgha Jangha, elder brother of Supratīka, came and begged for relief. Vaiśravana then said : “Puṣpadanta will be born on the earth by curse as man and he will oneday come and tell Supratīka many great stories. After hearing them he should narrate them to Mālyavān who will then be born on the earth as man. Supratīka will then get released from the curse and become his old self again.” Supratīka was born in the forest of Vindhya as Kāṇabhūti.

This is the story of the birth of Guṇāḍhya. There is a city called Supratīṣṭhita in the country of Pratiṣṭhāna and there lived a Brahmin named Somaśarmā. He had two sons, Vatsa and Gulmaka and a daughter named Śrutārthā. Before long the parents died and Śrutārthā grew up under the protection of her brothers. Kīrtisena, brother of Vāsuki, married her by Gāndharva rites and Guṇāḍhya was the child born to them.

Even while he was a boy he went to the south for his education and there from a Brahmin he studied all arts and sciences. When he completed his studies he started on a tour and at that he became the minister of a King called Sātavāhana. He married from there. One day his (King Sātavāhana’s) wife rebuked the king when the latter made some linguistic errors and Sātavāhana became dejected and moody from that day onwards. Then there came to the court of the King a brahmin named Śarvavarman who promised to make the king proficient in languages within 6 months. But Guṇāḍhya said that it was not possible to do so within six months. They made a bet. Guṇāḍhya swore that if Śarvavarman would teach the king the Śabdasāstra (signs of language-sounds) within six month he (Guṇāḍhya) would abandon his knowledge of Sanskrit, Prakrit and Local language. On the other hand if Śarvavarmā failed to accomplish the feat the latter should wear on his head for 12 years the chappals of Guṇāḍhya. Śarvavarman agreed and went to do penance to please Lord Subrahmaṇya. Lord Subrahmaṇya granted him a boon by the power of which Śarvavarman made King Sātavāhana a scholar in sanskrit. Defected, Guṇāḍhya abandoned his knowledge of all languages and bidding adieu to the King by gestures left for the Vidhyān Forests. When Guṇāḍhya went to the forests Kāṇabhūti, King of the Satans was not in his place. He heard the Satans speaking in their peculiar language and intelligent that he was, he picked up the language. And when Kāṇabhūti came he spoke to him in his own language. Kāṇabhūti told in the Satanic language the great stories of Seven Vidyādhara. Guṇāḍhya took seven years to write the stories in the Satanic language and compile them into seven lakhs of granthas to form a Mahākāvya. There were no writing materials available for him and Guṇāḍhya wrote them all on leaves using blood and twigs. When he started reading his book all the devas assembled in the sky to hear it. On hearing it Guṇāḍhya got relief from the curse. It is this book containing Seven lakhs of Granthas that is called the “Bṛhatkanthā”.

Guṇāḍhya then thought of how to keep alive such an interesting and gigantic book and then two of his companions Guṇadeva and Nandideva suggested to him to dedicate the book to the King, Sātavāhana. Guṇāḍhya agreed to that and the two disciples took the book to the King. The

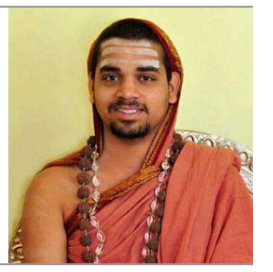


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King read the whole story. But did not like it. It was very elaborate. The language was Satanic. It was written with blood. The looked at the book with contempt.

When the disciples found that the King was not in favour of the work, they took it back to Guṇāḍhya. Guṇāḍhya felt a great dejection. He went to a hillock nearby with his disciples and made a big fire-pit. He set aside the story of the Vidyādhara named Naravāhanadatta composed of a Lakh of Granthas for the use of his disciples and then started putting into the fire-pit the rest, reading aloud each leaf before he put into the fire. The sad disciples watched it weeping. Even the wild animal of the forest flocked to the place and stood there listening to Guṇāḍhya. At that time King Sātavāhana became a sick man. The physician of the palace said that the illness was caused by the dry flesh he was taking. The cook was called in and he accused the hunters who supplied them with flesh daily. The hunters were questioned and they informed the King that only such flesh was available since all the beasts and birds were standing without food listening to a man who was reading something from a leaf and then burning it in a fire-pit before him. King Sātavāhana immediately went to the place guided by the hunters. There to his astonishment he found Guṇāḍhya sitting before a fire-pit surrounded by weeping beasts and birds and throwing leaves of his book one by one into the fire after reading each before it was put into the fire. King Sātavāhana ran to him and prostrated before him. Guṇāḍhya then told Guṇāḍhya his story in Satanic language beginning from the curse on Puṣpadanta down to his destroying his own work in the fire. His disciples translated his talk to the King. The King was awe-stricken and he asked for the Granthas. But by that time he had already burnt Six Lakhs of Granthas containing six stories. He gave to the King the remaining of the one lakh granthas. After that, bidding farewell to the King, Guṇāḍhya jumped into the fire and abandoned his life on earth and went to the presence of Lord Śiva.

King Sātavāhana accompanied by the disciples of Guṇāḍhya came to his palace carrying the “Bṛhatkathā” containing the story of Naravāhanadatta. He gave presence to Guṇadeva and Nandideva to explained to him the book in sanskrit. King Sātavāhana added a preface to the book to explain to the public how the book came to be written in Satanic language. The book very soon got world fame. (Piṭhānularāmbaka Kathāsaritsarī sāgara).

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