



# Voice of Jagadguru

advaitam paramanandam



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## ANUGRAHA BHASHANAM

### CONTENTMENT LEADS TO HAPPINESS

Contentment is essential in a man's life. However rich one may be, he will not be happy without contentment.



It requires a lot of efforts to satisfy a desire. There is no happiness in this process. Even if that object is obtained, it is difficult to safeguard it. Even here, no happiness is experienced. Eventually, if the hard-earned object is lost, there is only misery.

Hence, we must not keep piling desire upon desire. In olden days, Rishis lived in the forests. They were happy even without amenities. It was because of their contentment.

However rich we are, we must remain simple and contented. Then only can we be happy. If wealth comes to us even without our undertaking efforts, that too must be spent for good purposes. Doing so will purify our lives.

In the Puranas, Lord Parameshwara is depicted as clad in a tiger skin, smearing ash all over, and riding a bull. This signifies detachment from sensual pleasures.

That is why the wise have stated the following with regards to who is truly rich and who is truly poor - "Rich is he who is contented and without desires; poor is he who is not so."

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam

Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji at Mysuru (March 11-13) 2017 Vijaya Yatra)

वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः सम इह परितोषो निर्विशेषो विशेषः ।

स हि भवति दरिद्रो यस्य तृष्णा विशाला मनसि च परितुष्टे कोऽर्थवान् को दरिद्रः ॥

vayamiha parituṣṭā valkalaistvam dukūlaiḥ sama iha paritōṣō nirviśēṣō viśēṣaḥ |

sa hi bhavati daridrō yasya tṛṣṇā viśālā manasi ca parituṣṭe kōrthavān kō daridraḥ ||

Therefore, it is in the best interests of every person to make contentment-filled happiness as the principal objective in life.

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

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



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## ŚRIMAD BHAGAVAD GITA

### Srī Ādi Śankara Bhāṣya

#### Chapter 3- Karma-yōga

38

धूमेनाव्रियते वह्निः यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भः तथा तेनेदमावृतम् ॥३८॥

dhūmēnāvriyatē vahniḥ yathādarśō malēna ca |

yathōlbēnāvṛtō garbhaḥ tathā tēnēdamāvṛtam ||38||



This (knowledge) is covered by that (desire) in such a way as fire is enveloped by smoke, (as a) mirror is (covered) by dust, as a fetus is enveloped by the womb.

39

आवृतं ज्ञानमेतेन  
ज्ञानिनो नित्यवैरिणा ।  
कामरूपेण कौन्तेय  
दुष्पूरेणानलेन च ॥३९॥  
āvṛtaṃ jñānamētēna  
jñāninō nityavairiṇā |

kāmarūpēṇa kauntēya duṣpūrēṇānalēna ca ||39||

Oh Kaunteya ! Knowledge is covered by this (veil) which is in the form of desire, which is (like) the insatiable fire, and which is the permanent enemy of the wise.

40

इन्द्रियाणि मनो बुद्धिः अस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येषः ज्ञानमावृत्य देहिनम् ॥४०॥

indriyāṇi manō bud'dhiḥ asyādhiṣṭhānamucyātē |

ētairvimōhayatyēṣaḥ jñānamāvṛtya dēhinam ||40||

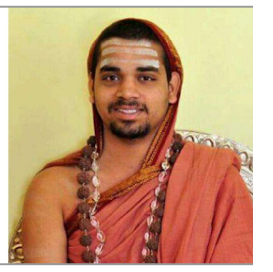


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The sense organs, the mind, and the intellect are said to be the base of this (desire). Covering the knowledge by these, this (desire) deludes the individual.

41

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।  
पाप्मानं प्रजहिह्येनं ज्ञानविज्ञाननाशनम् ॥४१॥

tasmāttvamindriyāṅyādau niyamyā bharatarṣabha |  
pāpmānaṃ prajahihyēnaṃ jñānavijñānanāśanam ||41||

Oh Bharatarṣabha ! Therefore, restraining the sense organs first, may you give up this sinful one which is the destroyer of jñāna and vijñāna.

42

इन्द्रियाणि पराण्याहुः इन्द्रियेभ्यः परं मनः ।  
मनसस्तु परा बुद्धिः यो बुद्धेः परतस्तु सः ॥४२॥

indriyāṅi parāṅyāhuḥ indriyēbhyaḥ paraṃ manaḥ |  
manasastu parā bud'dhiḥ yō bud'dhēḥ paratastu saḥ ||42||

They declare the sense organs to be superior to (the sense objects). The mind is superior to the intellect. The intellect is indeed superior to the mind. That which is superior to the intellect is indeed that (Self).

43

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।  
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥४३॥

ēvaṃ bud'dhēḥ paraṃ bud'dhvā sanstabhyātmanāmatmanā |  
jahi śatruṃ mahābāhō kāmarūpaṃ durāsadam ||43||

Oh Mahābāho ! Thus knowing (the Self) which is beyond the intellect, and steadying the mind, conquer the elusive enemy which I sin the form of desire.

ओं तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥

oṃ tatsat | iti śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yōgāśāstrē śrīkṛṣṇārjunasanvādē karmayōgō nāma tṛtīyōḍhyāyāḥ |

Thus ends the third chapter named Karma-yoga in Śrīmad Bhagavadgītā 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.

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



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## Vivekacūḍāmaṇi

In the previous śloka, it was said : vivekavijñānamahāsinā. The reference was made to vijñāna produced by viveka. Earlier the śiṣya requested his Guru: “Please instruct me to understand the distinction between the two”. {The mind cannot be pure as long as it is wanting in discrimination between the Self and the Not –Self. Discrimination becomes necessary as there is a prior confusion between those two.} What was said generally about the gross, subtle and the causal bodies in brief is now explained in detailed way.

151

कोशैरन्नमयाद्यैः पंचभिरात्मा न संवृतो भाति ।  
निजशक्तिसमुत्पन्नैः शैवलपटलैरिवांबु वापीस्थम् ॥१५१॥  
kōśairannamayādyaiḥ pañcabhirātmā na sanvṛtō bhāti |  
nijaśaktisamutpannaiḥ śaivalapaṭalairivāmbu vāpīsthān ॥151॥

The ātman does not shine clearly being covered by the materials and other five sheaths like Annamayakosa which have arisen by its own potency, like the water in a well-covered by the



layers of moss.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Viduśekhara Bhāratī Mahāswāmiji at KR Nagar on (March 10-11) 2017 Vijaya Yatra)



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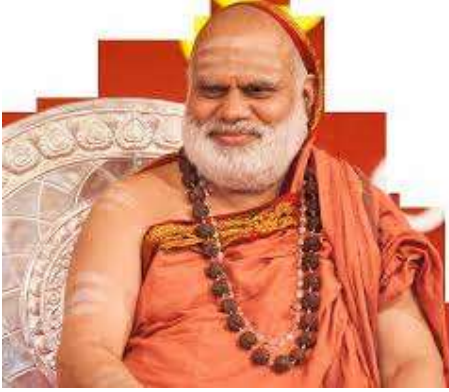
The reason for the clear shining of the water in the example is given.

152

तच्छैवालापनये सम्यक्सलिलं प्रतीयते शुद्धम् ।  
तृष्णासंतापहरं सद्यस्सौख्यप्रदं परं पुंसाम् ॥१५२॥

tacchaivālāpanayē samyaksalilaṃ pratīyatē śud'dham |  
tr̥ṣṇāsantāpaharaṃ sadyas'saukhyapradaṃ paraṃ punsām ||152||

When the moss is removed, the water is seen (visible) in all its clearness (to be very pure), immediately giving happiness to the person, and getting him rid of thirst and heat.



153

पंचानामपि कोशानाम् अपवादे विभात्ययम् शुद्धः ।  
नित्यानन्दैकरसः परत्यग्रूपः परः स्वयंज्योतिः ॥१५३॥  
pañcānāmapi kōśānām apavādē vibhātyayam

śud'dhaḥ |

nityānandaikarasaḥ paratyagrūpaḥ paraḥ  
svayañjyōtiḥ ||153||

When the five sheaths are set aside, this ātman which is pure, ever blissful, indwelling, supreme and self-effulgent appears clear.

154

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।  
तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥१५४॥

ātmānātmavivēkaḥ kartavyō bandhamuktayē viduṣā |  
tēnaivānandī bhavati svaṃ vijñāya saccidānandam ||154||

Therefore, The man who attains the knowledge of the scriptures should learn to discriminate between the ātman and the anātman (Self and Not-Self) for released from bondage. It is only by that he becomes blissful by realizing his own nature as existence, consciousness (intelligence) and bliss and enjoys the bliss of the ātman.

Having thus by an illustration conveyed to the śiṣya's mind the method of discrimination, the Guru teaches him what should be done after such discrimination for being established as Brahman which is the meaning of mukti or liberation.

155

मुंजादिषीकामिव दृश्यवर्गात्प्रत्यंचमात्मानमसंगमक्रियम् ।  
विविच्य तत्र प्रविलाप्य सर्वं तदात्मना तिष्ठति यस्स मुक्तः ॥१५५॥

mūñjādiṣīkāmiva dr̥śyavargātpratyañcamātmānamasangamakriyam |  
vivicya tatra pravilāpya sarvaṃ tadātmanā tiṣṭhati yas'sa muktaḥ ||155||

He is liberated who separated the ātman which is unattached and inactive from every object of sense-perception as the tender core of the iṣikā is carefully separated from its coverings in the muñjā-grass, and who remains forever firmly established in that ātman {just like pulling out the pith from a reed, and merging them all in it, he who stays as such is freed.}



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## Saundaryalaharī



मनस्त्वं व्योम त्वं मरुदसि मरुत्सारथिरसि  
त्वमापस्त्वं भूमिस्त्वयि परिणतायां न हि परम्  
।

त्वमेव स्वात्मानं परिणमयितुं विश्ववपुषा  
चिदानन्दाकारं शिवयुवतिभावेन बिभृषे ॥३५॥

manastvaṃ vyōma tvaṃ marudasi  
marutsārathirasi

tvamāpastvaṃ bhūmistvayi pariṇatāyāṃ  
na hi param |

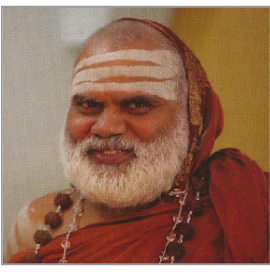
tvamēva svātmānaṃ pariṇamayitum  
viśvavapuṣā

cidānandākāraṃ śivayuvatibhāvēna  
bibhṛṣē ||35||

हे भगवति (hē bhagavati) = Hey Bhagavati ; मनः  
(manaḥ) = Manas tattva in the Aagya chakra; त्वं

(tvam) = you; व्योम (vyōma) = Akasha tattva in the Vishuddhi chakra; त्वं (tvam) = you; मरुत् (marut) = Vayu tattva in the Anahata chakra; त्वं असि (tvam asi) = you alone there; मरुत्सारथिः (marutsārathiḥ) = Agni tattva in the Svadhishthana chakra; त्वं असि (tvam asi) = you are that; आपः (āpaḥ) = Jala tattva in the Manipooraha chakra; त्वं (tvam) = you are that; भूमिः (bhūmiḥ) = Pruthvi tattva in the Mooladhara chakra; त्वं (tvam) = you are that; त्वयि (tvayi) = you are the karanashakti; परिणतायां सद्यो (pariṇatāyāṃ sadyāṃ) = shines as this prapañja; परं (param) = there is nothing other than you; नहि (nahi) = not; त्वमेव (tvamēva) = you alone; चिदानन्दाकारं (cidānandākāraṃ) = in the form of Anandabhairava in Chidānandan; स्वमात्मानं (svamātmānaṃ) = your virātrūpa; विश्ववपुषा (viśvavapuṣā) = you are the jagat; परिणमयितुं (pariṇamayitum) = to function it; शिवयुवतिभावेन (śivayuvatibhāvēna) = in the bhava of kameshwara dharmapatni (wife/better half); बिभृषे (bibhṛṣē) = you think that you are the wife/better half of kamesvara (through your manas, you are functioning everything)

[In Sushumna nadi, there are six chakras; they are Muladhara, Manipooraha, Svadhishthana, Anahata, Visuddhi and Aagya. In these chakras Pruthvi (Earth), Jala (Water), Agni (Fire), Vayu (Air), Akasha (Space) and Manas (mind) are mingled; they are seen in the ninth sloka already. This prapanja is created through these tattvas. As Devi is described as this prapanja, it is clear that these six chakras and its tattvas are within and from Devi. As Devi created this prapanja, it is said that Devi through her mind (manas) mingle with Shiva; Shiva took the form of Devi; they both created this prapanja and this prapanja emerges from their mind in the form of Shiva Yuvathi. The main aspect is that the sāthaka (devotee) should match and mingle these six tattvas in their respective six chakras and then they should keep everything in the sahasradala where Shiva and Shakti dwell. They should meditate that both Shiva and Shakti are one and the same, that is no difference between them and meditate them in the form of Brahman.]

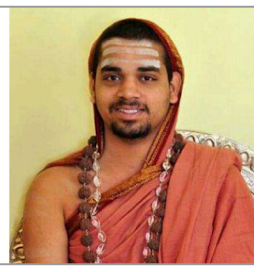


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## MADHAVEEYA SHANKARA DIG VIJAYAM

### Chapter : 4 “Childhood days of Śankarā upto the Age of Eight”.



The teachings of Śri Śankara are capable of destroying the false identification of the ātman with the body. That basic ignorance which forms the first develop of miseries on the tree of life, which is the spring that floods life with the water of mental worries, which is the dancing platform for obstacles and difficulties, which is the opening introduction to life’s book of negative people, which is the fertile field of hateful thoughts, and which is the spring for the continuous flow of false perceptions.

The pearl-like words of the Śri Śankara representing the ancient wisdom of the Vedas will remove the dreaded fears of Samsāra from aspirants who have been misled into the path of the Tathāgata (Buddha), wherein is laid the dangerous trap of nihilism by the sect of Kṣapanakas.

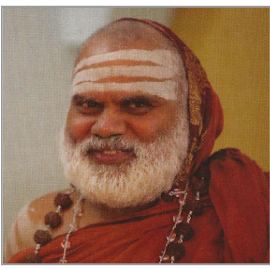
Śri Śankara’s profound teachings, powerful like the currents of Gangā augmented by strong winds, flow majestically, carrying away the accumulated dirt of false doctrines and giving relief to the mind of man stricken with the drought of perverse notions on dharma.

The endless mercy ocean of the words of Śri Śankara is like spreading of sweet fragrance of fresh jasmine and the honeyed sweetness of mandāra flowers. It attracts, wise men mind. What a surprise! The words of Śri Śankara make everything one to forget everything and they all felt pure happiness and joy when they hear his words.

A lamp will shine in a steady way when there is no strong breeze or wind, honey will flow in a steady way from the vessel. Like these steadiness, the words of Ācharya gives happiness to the wise men that experience his words. The fools and ignorant alone will wishes to wear the foul-smelling torn clothes (those who are not following the words of Ācharya).

One who has attained to an extreme refinement of understanding by exposure to the moonlight of the Ācharya’s teachings will no more feel any interest in the good things of the life. Milk and honey will be like a bitter and salt to them, sugar are like chili's taste and sugar-cane, grapes and plantains are worthless stuff to them.

Honey gave its sweetness, grapes came forward with full satisfaction and gave its wealth as charity and all the sweetness from the milk gave their wealth to Ācharya without and hesitation. The words spelled by Ācharya won the sugar-cane juice sweetness. What a surprise! Amrutha, with fear of theft gave its prosperity at the lotus feet of Ācharya. On the whole the whole sweetness seen in this world is in the words of Ācharya.

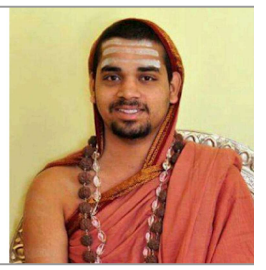


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## Nectar drops from Yogavāsīṣṭha.

### The Arrival of Viśvāmitra

#### LIFE IS FULL OF SORROW /THE ABSENCE OF HAPPINESS:



Śrī Rāma Said: "I tell these things though I am devoid of knowledge (since) I reflect on them. Men are born to die and they die only to be born again. All these indeed are impermanent, those that are movable or immovable. Of what use are kingdom and enjoyments to me? Who am I? What is it that has come here?" "Thus reasoning intensely, there arose in me dissatisfaction for all things as that in a traveller for a desert. How does this sorrow come to an end?" I am burnt by this anxiety, O Sage! Wealth only causes delusion; it indeed does not confer happiness. Pleasure is only for pain. Life is only for experiencing death. Alas! What an illusory sport!

#### THE BLINDNESS OF DELUSION:

We of abashed intellects are drawn only by falsehood as perplexed deer by the appearance of water in a mirage at a distance in a forest. We have not been sold away by someone, but exist as if we have been sold as slaves. Alas! We are all fools, though knowing the jugglery.

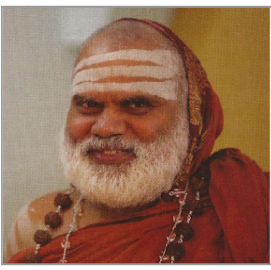
What indeed are the unfortunate enjoyments in these manifestations or worlds? Surely, by delusion alone, we remain in vain with firmly rooted imaginations.

#### CENSURE OF WEALTH:

O Holy one! Wealth is not for joy. It indeed grows to bring sorrow. Preserved, it causes destruction, as a poisonous creeper (causes) death. Wealth which is pleasing attracts the imagination of the mind. It is to be accomplished with trouble and is transient. It is like a creeper bearing flowers rising from a chasm, whose body is encircled by the limbs of a row of snakes. A wealthy man not censurable by people, a courageous man who does not boast, a lord who is of equal vision – these three are indeed hard to obtain.

#### CENSURE OF LIFE:

Life is slender like the cloud in autumn. It is like a lamp without oil. It is like a wave and is observed only as gone. It is ever avoided by that stability shining with happiness and is highly worthless. There is nothing in the world as destitute of merit as this life which is the repository of death. Day by Day, slowly, surely and continuously, laying aside lassitude, it is completely destroyed by time, as an old den by a rat. Life is a transient as the drop of water dangling at the sharp corner of a blade of grass. It is possible to encompass the air, break the sky or string together the waves but not stay forever in life. Trees also live; so do animals and birds. He alone lives whose mind is alive by reflection. Only those beings are born in this world with a noble life who are not born here again. The rest are aged asses.

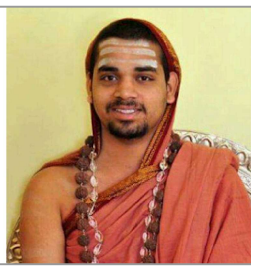


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## LIFE HISTORY OF ACHARYAS OF SRINGERI

### SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

#### Vijaya Yatras of Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

##### Third tour (to the south)



Proceeding to Tirunelveli, he visited Banathirta, the source of Tamraparani, one of the most sacred thirthas of our land, where the Zamindar of Singampatti entertained him. On the return journey he installed Sri Dandapani, Sri Prasanna Parameshwara, Sri Prasanna Parvathi and Sri Srinivasa in the temple which Mirasdar Tandavaraya Pillai had built at Aiyampalayam (April 1895). At Bangalore he received an invitation from the Maharani Regent and went to Mysore to console her and bless the young princes.

With the help and blessings of the Jagadguru and the co-operation of Raju Sastri and other descendent of Sri Appayya Dikshita, a devout yati, Swami Mahadevendra Saraswati of the Upanishad Brahmendra Mutt at Kanchi got the Meenakshi Sundaeswarar temple (near Vellore), associated with a sacred memory of Dikshita, renovated, performed Kumbabhishekam and arranged for daily worship(1892).

In 1894-1895, the Government of Maharaja Sinde of Gwalior communicated their decision that in that State, the Sringeri Mutt should be given precedence over Sankeswar Mutt. Soon after he returned to Sringeri, he established the Sadvidya Sanjivini Patashala providing for studies in Vedas and Sastras. He himself taught Vedanta to some advanced students.

Pandit Madan Mohan Malaviya deputed one of his friends to invite the Acharya to Varanasi to lay the foundation-stone of the Hindu University. The Acharya regretted his inability to proceed to Varanasi at such short notice and instead sent a pair of his guru's sandals, which, he said, would impart greater blessings to the enterprise than he could ever do.

The Jagadguru's mind was set on retirement and Tapasya. He had a portion of the jungle to the south of the river cleared and an ashrama put up in the clearing, which he named Narasimha Vana after his Guru. He lived there for most of the years, but the Chaturmasya months, he spent in Mutt buildings. Maharaja Krishna Raja Wodeyar with his brother and his tutor Fraser came to Sringeri in 1898 to obtain guru's blessings before assuming the reins of administration. He repeated the visit in 1901. The need to take effective steps to counteract the spread of irreligion and materialism and indifference, if not opposition, to the age-long spiritual and moral codes was very prominent in his mind. Centuries ago, when there was spiritual chaos in the land, Sri Shankara incarnated and revived the dharma of the land. The Acharya longed for another descent of the spirit of the Master for which purpose he felt it necessary to build a shrine at the birth place of Sri Shankara and make it a great centre of pilgrimage to radiate spiritual influence all over the land.

(source : [www.sringeri.net](http://www.sringeri.net))



# Voice of Jagadguru

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## ॥ प्रश्नोत्तररत्नमालिका ॥ ॥ Praśnōttararatnamālikā ॥



विद्वन्मनोहरा का सत्कविता बोधवनिता च ।  
कं न स्पृशति विपत्तिः प्रवृद्धवचनानुवर्तिनं  
दान्तम् ॥२८॥

vidvanmanōharā kā satkavitā  
bōdhavanitā ca |

kaṃ na spr̥śati vipattiḥ  
pravṛd'dhavacanānuvartinam dāntam ||28||

Q : Which attract the Wise man's mind ?

A : Great literature and Knowledge.

Q : Who are free from danger ?

A : Those who follows the words and steps of  
wise.

[Beautiful literature and the knowledge, which  
is described as beautiful woman, attract the  
mind of wise. Those who follow the words and  
steps of the wise in their life will not suffer.  
They are free from any danger and will live a  
peaceful life.]

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārātī Tirtha Mahāswāmiji at  
Vemulawada (Dec 27th in 2012 Vijaya Yatra)

कस्मै स्पृहयति कमला त्वनलसचित्ताय नीतिवृत्ताय ।  
त्यजति च कं सहसा द्विजगुरुसुरनिन्दाकरं च सालस्यम् ॥२९॥

kasmāi spr̥hayati kamalā tvanalacittāya nītivṛttāya |

tyajati ca kaṃ sahasā dvijagurusuranindākaram ca sālasyam ||29||

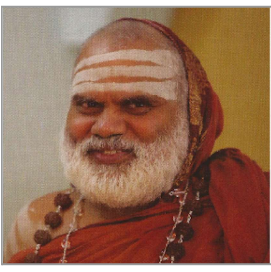
Q : Who are loved by Maa Lakṣmi always ?

A : Those who are straight forward by following dharma and who are free from laziness.

Q : From whom she will go immediately ?

A : Those who are against sastra , against Guru and who are full of laziness.

[Maa Lakṣmi will always love to be with such person who are free from laziness and who are very  
straight forward in the life by following dharma. She will leave those who are against their Gure,  
against sastra and who are with laziness.]

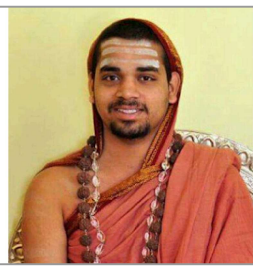


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## DIVINE STORIES FOR CHILDREN.

### Triśanku (Satyavrata, Matanga)

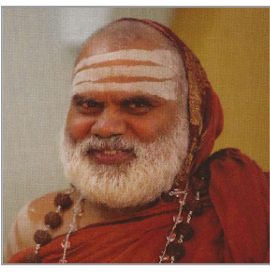
Triśanku is a celebrated King of the Solar Dynasty. The descending order of this synasty in order from Brahmā -- Marīci -- Kaśyapa -- Vivasvān -- Vaivasvata Manu -- Ikṣvāku -- Vikukṣi -- Śaśāda -- Purañjaya (Kakutstha) -- Anenas -- Pṛthulāśva -- Prasenajit, Yuvanāśva Māndhātā -- Purukutsa -- Trasadasyu -- Anarāya -- Haryaśva Vasumanas -- Sudhanvā -- Trayyāruṇa -- Satyavrata (Triśanku).



When Satyavrata grew up he became a lewd, lustful imprudent man. One day while he was leading such a contemptuous life, a marriage was being conducted in a Brahmin house. Guests has assembled, the bridegroom had come and the ceremony was about to start when Satyavrata entered the marriage hall and carried away by force the bride to the shock of all those present there. Some of the Brahmin guests immediately went to Trayyāruṇa and told him what a shameful crime his son had committed. The enraged father at once sent Satyavrata out from the palace. Satyavrata left the country altogether and went and stayed in forest. Though he lived with the forest people, he did not adopt their mode of living. He went out to the forest with his bow and arrow and made his own food. He never felt away animosity towards his father who had thus sent him out from his country. He though thus, "Of course, my father got terribly angry when he heard the complaints of the public and in that mood punished me thus, though the punishment was a bit too much. But our family Guru Vasiṣṭha, who knows everything, who is a moralist and a righteous man, who has the knowledge and

authority to prescribe atonement for all sins, did severe punishment. That was very hard." As he thought more about it in this way, he felt a great hatred towards Vasiṣṭha.

When his only son Satyavrata was turned out from the family the King Trayyāruṇa was greatly distressed. At that time the country did not have rains for twelve successive years as a punishment for the King for sending out his son. The people suffered much. Among the people who were suffering were the wife and children of Viśvāmitra. Sage Viśvāmitra at that time had gone to the shores of river Kauśikī for doing penance. Viśvāmitra's family consisting of his wife and three sons during that famine lived in hunger. At last the mother decided to sell the middle son and buy food with the money received by the sale. She put a rope made of darbha grass round the neck of the boy and took him to the market. On the way Satyavrata saw them and on hearing their sad story

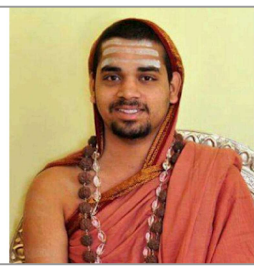


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told them not to sell the child. He assured them that he would take care of them till the return of Viśvāmitra. He removed the darbha rope from the child's neck and the child got the name Gālava from that time onwards. He promised them he would daily place enough food at the foot of a tree

near the āśrama. True to his promise, he hunted in the forests and brought to the feet of the tree daily the enough quality and quality of food for the family and they lived happily because of him.



When King Trayyāruṇa went to forest for penance, it was Vasiṣṭha who was managing the affairs of the palace. The heir-apparent Satyavrata lived in the hut along with the forest people as a beggar. Every minute Satyavrat's hatred towards

Vasiṣṭha increased in strength. One day Satyavrata did not get anything in the whole day hunting. He accidentally reached the āśrama of Vasiṣṭha, where he saw Nandinī, the beloved cow of the sage grazing by the side of Vasiṣṭha. Anger, desire and hunger made him impudent and without thinking of the consequences Satyavrata killed Nandinī and after eating enough to appease his hunger took the rest to feed the family of Viśvāmitra, and they also ate their food.

That night when Vasiṣṭha came to the āśrama he found Nandinī missing and went in search of it. After sometime the sage knew that Satyavrata had killed and eaten it. The enraged sage called Satyavrata to his side and cursed him thus, "You will from today become a caṇḍāla. Three śankus (sins) namely wrath of a father, abduction of another man's wife and consumption of cow's flesh will give you life-long trouble and thus you earn a name, Triśanku (Three śankus). Instantly Satyavrata became a caṇḍāla and started roaming about in the streets. (Will continue..)

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