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ANUGRAHA BHASHANAM

BE STEADY EVEN IN HARDSHIP

---Ups and downs are natural in human life. Even persons leading a very comfortable life will at times encounter difficulties. True, Dharmaraja was an emperor. Did he not have to undergo vanavasa (life in the forest)?

---However wealthy one may be, at some juncture, one may be constrained to lose everything. Likewise, even the most courageous man will occasionally be gripped by fear.

---Only those who remain steady under such trying circumstances, and take the right decision using their

discretion, are intelligent. But many lose their grit under tribulations and become rude. They even consider suicide.

---This is absolutely wrong. Did not people like Yudhishtira, Nala and Rama face such difficulties? Everyone has to suffer prarabdha (ordained fate).

---Nobody can say that one will always encounter hardships. One must have the faith that the bad period will be over and good days will dawn. Such persons are definitely bound to prosper.

व्यसने वार्थकृच्छ्रे वा भये वा जीवितान्तगे ।

विमृशंश्च स्वया बुद्ध्या धृतिमान् नावसीदति ॥

vyasanē vārthakṛcchrē vā bhayē vā jīvitāntagē |

vimṛśanśca svayā bud'dhyā dhṛtimān nāvasīdati ||

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji



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



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ŚRIMAD BHAGAVAD GITA

Srī Ādi Śankara Bhāṣya

Chapter - 2 sāṅkhya-yōga

ध्यायतो विषयान्पुंसः, सङ्गस्तेषुपजायते ।
 सङ्गात्सञ्जायते कामः, कामात्क्रोधोऽभिजायते ॥६२॥
 dhyāyatō viṣayānpunsaḥ, saṅgastēṣupajāyatē |
 saṅgātsañjāyatē kāmaḥ, kāmātkrōghōbhijāyatē ॥62॥

---For a person who dwells on the sense-organs, a fancy towards them arises. From fancy, desire is born. From desire, anger arises.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
 स्मृतिभ्रशाद् बुद्धिनाशः बुद्धिनाशात्प्रणश्यति ॥६३॥
 krōdhādbhavati sammōhaḥ sammōhātsmṛtivibhramaḥ |
 smṛtibhransād bud'dhināsaḥ bud'dhināsātpṛaṇāśyati ॥63॥

---From anger, arises delusion. From delusion (results), the loss of memory. From the loss of memory (results), the loss of discrimination. Because of the loss of discrimination, he perishes.

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
 आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥
 rāgadvēṣaviyuktaistu viṣayānindriyaiścāran |
 ātmavaśyairvidhēyātmā prasādamadhigacchati ॥64॥

---But, moving amidst (unavoidable) sense-objects with sense organs which are under control and which are free from likes and dislikes, the self-controlled one enjoys tranquillity.

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
 प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥
 prasādē sarvaduḥ khānām hānirasyōpajāyatē |
 prasannacētasō hyāśu bud'dhiḥ paryavatiṣṭhatē ॥65॥

---In tranquillity, the destruction of all miseries takes place. Verily, the Self-knowledge of this serene-minded (person) becomes firm soon.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
 न चाभावयतः शान्तिः अशान्तस्य कुतः सुखम् ॥६६॥
 nāsti bud'dhirayuktasya na cāyuktasya bhāvanā .
 na cābhāvayataḥ śāntiḥ aśāntasya kutaḥ sukham ॥66॥



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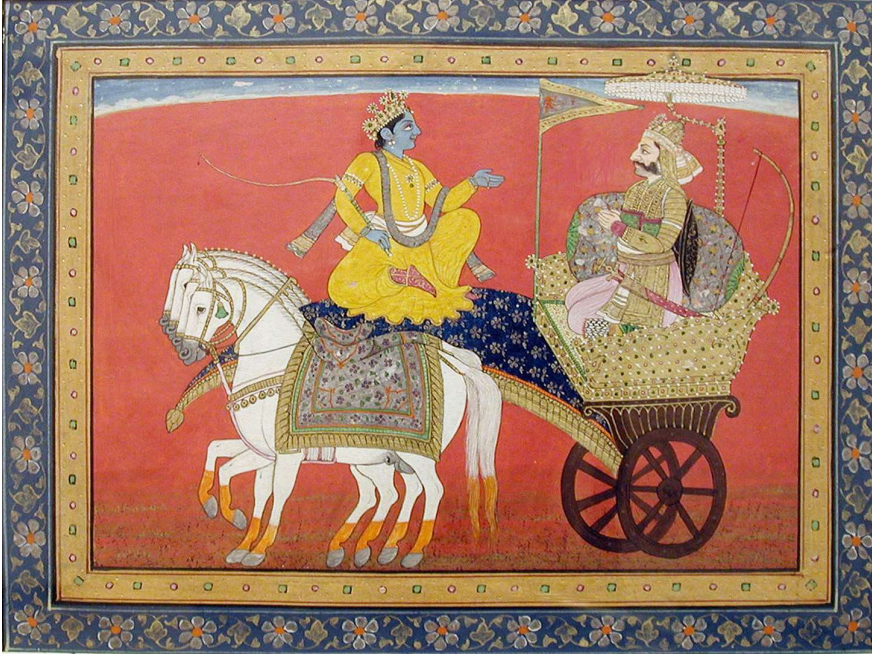
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---Knowledge does not arise for the undisciplined (one). Contemplation is also not (possible) for the undisciplined (one). And, there is no peace for the non contemplative (one). How can there be happiness for the peaceless (one) ?



इन्द्रियाणां हि चरतां
यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां
वायुर्नावमिवाम्भसि
॥६७॥

indriyāṇāṃ hi
caratām
yanmanōnuvidhīyatē |
tadasya harati
prajñām
vāyurnāvamivāmbhasi
॥67॥

---Verily, that mind which follows the wandering sense organs carries away the wisdom of that person, just as

the wind (carries away) the boat on the waters.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्योभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥
tasmādyasya mahābāhō nigṛhītāni sarvaśaḥ |

indriyāṇīndriyāryōbhyaḥ tasya prajñā pratiṣṭhitā ॥68॥

---O Arjuna! Therefore, the knowledge of that (person) whose sense organs are completely restrained from the sense-objects (becomes) firm.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥
yā nisā sarvabhūtānām tasyām jāgarti sanyamī |

yasyām jāgrati bhūtāni sā nisā paśyatō munēḥ ॥69॥

---What is night to all beings, therein the self controlled one is awake. Where all beings are awake, that is the night of the sage who sees.

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



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Vivekacūḍāmaṇi

abhayam : being devoid of the fear of sorrow arising from the separation from what is dear or conjunction with what is not dear iṣṭāniṣṭasamyogadarśnajanyam yadduḥkhabhayam tadrāhityam. Or being firmly established in the practice of what is prescribed in the śāstras without doubt about its efficacy.

sattvasamśuddhiḥ : purity of heart, absolute purity of the antaḥkaraṇa which is compacted of sattvaḡuṇa; being undefiled. The sattva nature here means the capacity to intuit the nature of the divinity; bhagavattattvasphūrtiyogyatvam.

yogaḥ : the process of converting the understood meaning into a facet of one's own experience by concentrated contemplation. jñānayogavyavasthiḥ : means being always established in them.



dānam : giving of one's own wealth to a deserving person according to his qualification.

damah : controlling of the external senses.

śrautaḥ : the

sacrifices of agnihotra, darśapūrṇamāsa, etc.,

smārtaḥ: The four yajñas (sacrifices), namely devayajña, pitryajña, bhūtayajña and manuṣyayajña, i.e., propitiation of the gods, one's ancestors, creatures and men. saṁdhyāya or brahmayajña is recitation of one's branch of the Vedas, like Ṛgveda, etc which provides unseen results and is separately stated.

tapah : is of three kinds based on the distinction of body etc.,

deva-dvija-guru-prajñā-pūjanam śaucamārjavam |
brahmacaryamahimsā ca śārīram tapa ucyate ||
anudvegakaram vākyam satyam priyahitam ca yat |
svādhyāyābhyāsanam caiva vānmayam tapa ucyate ||
manaḥprasādaḥ saumyatvam maunamātmavinigrahaḥ |
bhāvasamśuddhirityetat tapo mānasamucyate ||

“The worship of the God, the Guru, the wise men, purity, truthfulness, celibacy and non-injuring are called forms of bodily tapas. Speaking so as not to hurt another, using true, kind and beneficent



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words, practice of Vedic recitation are known as tapas of speech. Serenity of mind, goodness, silence, control of the mind, purity of nature ----these are forms of tapas of mind”.

avakratvam ārjavam : sincerity, identity of the functioning of the mind, speech and body.

ahimsā : avoiding harm to others.

satyam : speaking about a thing as it was witnessed.

akrodhaḥ : the allaying of anger which may immediately arise when censured or hit by another.

dāna : already explained.

tyāgaḥ : though tyāga ordinarily means dāna, dāna having been already referred to, tyāga here means giving up association with grief.

śāntiḥ : subduing the internal organs to the extent of non- existence.

apaiśunam : paiśunam is publicizing the faults of others. Its absence is apaiśunam.

dayā : not bearing (to see) the afflictions (sufferings) of other creatures when they are in that state.

alolutvam : should be alolupatvam. pa has been dropped. This is sanctioned by ancient usage (ārṣa). Another reading is aloluptvam. It refers to the sense-organs not being affected even in the presence of sense-objects.

mārdavam : being deserving of the association of good people.

hrīḥ : a sense of shame in doing what should not be done.

acāpalam : not being engaged in useless action.

tejaḥ : confidence; not being overcome by women, boys and fools.

kṣamā : non-origination of anger, even if there is the capacity, towards the cause of insult.

akrodhaḥ : the immediate stifling of anger that has arisen. This is the distinction from kṣamā.

dhṛtiḥ : the steadying of the mind afflicted by grief.

śaucam : external and internal purity.

Adrohaḥ : not wielding weapons out of a desire to kill others.

nātimānitā : ātimānitā is an attitude glorifying one’s own self. The opposite of it is nātimānitā. An attitude of humility towards those who are to be respected is indicated.

These are the 26 sāttvika divine characteristics which accompany a person as inborn good tendencies produced by meritorious actions. The śruti says :tam viyākarmaṇī samanvārabhete pūrvaprajñā ca (Bṛh.) :”Knowledge, karma and pre-consciousness accompany him”. And again , puṇyaḥ puṇyena karmaṇā bhavati, pāpaḥ pāpena (Bṛh) : “Puṇya (spiritual merit) occurs from puṇya-karma, and pāpa (sin) from pāpa karma, sinful action.

asannivṛttiḥ : withdrawing from whatever is asat. i.e., is not Brahman. Or asannivṛttiḥ may mean being sinless. The śruti : nāvīrato duścaritāt (Kaṭha) : “Of one who has desisted from evil conduct”. Being sinless.



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Saundaryalahari

सुधामपि आस्वाद्य प्रतिभयजरा मृत्युहरिणीं
 विपद्यन्ते विश्वे विधिषतमखाद्या दिविषदः ।
 करालं यत्क्ष्वेलं कबलितवतः कालकलना
 न शंभोः तन्मूलं तव जननि ताटङ्गमहिमा ॥२८॥
 sudhāmapi āsvādya prattibhayajarā mṛtyuhariṇīm
 vipadyantē viśvē vidhiṣatamakhādyā diviṣadaḥ ।
 karālam yatkṣvēlam kabalitavataḥ kālakalanā
 na śambhōḥ tanmūlam tava janani tāṭaṅkamahimā ॥28॥



हे जननि (hē janani) = Hey Janani
 !; विश्वे (viśvē) = the universe;
 विधिषतमखाद्याः
 (vidhiṣatamakhādyāḥ) = Brahma,
 Indra and others; दिविषदः
 (diviṣadaḥ) = Devas;
 प्रतिभयजरा मृत्युहरिणीं
 (prattibhayajarāmṛtyuhariṇīm) =
 plundering the terrible old age
 and the death; सुधां (sudhām) =
 amṛta; आस्वाद्य अपि (āsvādya
 api) = drinks it; विपद्यन्ते
 (vipadyantē) = perish at the time
 of pralaya; करालं (karālam) =
 fearful; क्ष्वेलं (kṣvēlam) =
 Kalakuda (the poison); कबलितवतः
 (kabalitavataḥ) = who drunk it;
 शंभोः (śambhōḥ) = pramaśiva;
 कालकलना (kālakalanā) =
 disastrous; नास्ति (nāsti) = even
 not during the time of
 pralayakala; इति यत् (iti yat) = that
 which is there; तन्मूलं (tanmūlam)
 = reason for that; तव (tava) =
 yours; ताटङ्गमहिमा
 (tāṭaṅkamahimā) = greatness of
 your earrings.

[Even after consuming amṛta (nectar), which confers freedom from the fear-inspiring decrepitude of old age and of death, Deities like Brahmā and Indra perish finally at the time of cosmic dissolution. But even in spite of taking the terrible poison of kālakūta. Thy consort Śiva enjoys a life-span that has no end. The cause of this, O Mother, is indeed the unique glory of Thy ear ornament!]



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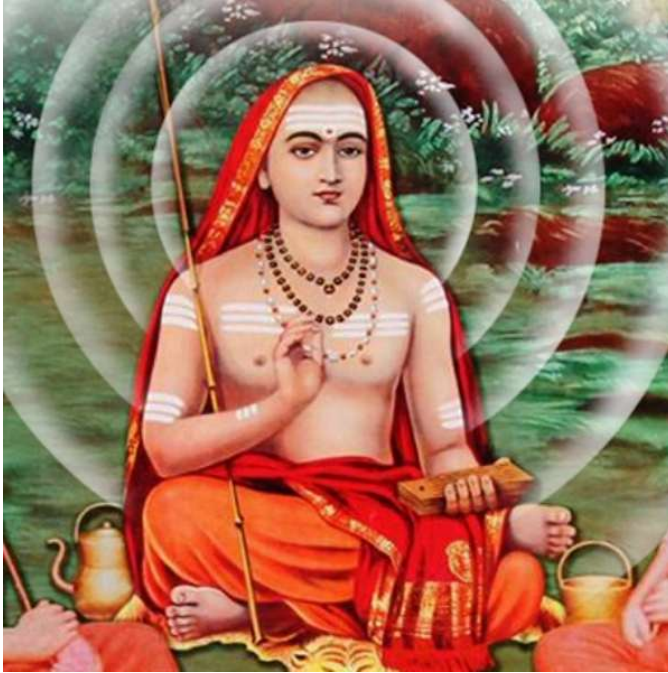
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MADHAVEEYA SHANKARA DIG VIJAYAM

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

---In every way the holy influence of Śankaran is a blessing for mankind – it brings the fruit of spiritual realization close to them to pluck; it disperses the thick cloud of ignorance of devotees; it consumes all their sorrows; it shatters the embankments of their accumulated sins; it kidnaps their evil passion of arrogance, jealousy and the like and it gives the fatal blow at the vulnerable spot on the body of man’s threefold miseries.



---Lord Śiva who kicked Yamā to protect his devotee Markēḍeyā, who protect the people surrender at him, is none other than Brahman. He removes all the sorrows and pain and suffering of the people who bowed at his feet. [apasmara means forgetting. Forgetting of ātma swarūpa. If that ignorance (forgetting the truth) is removed, the cause for all the sorrows and pains are removed and the permanent peace will be there].

---The tread of Śankara’s feet, indicates his gradual advancement in childhood. It resembles the shining moon in many ways --- as the moon’s gradual growing day by day in its 16 kalai; removal of darkness in night; its glamour along with starts; cooling the earth with

its rays due to the heat waves from Sun in the morning section and the moon makes the sea swell up. The author explains that the one who doesn’t have any birth or death now born and was growing greater and greater in a new manner. न कर्मणा वर्धते नो कनीयान् Says śruti He is not growing or decaying due to karmā. Then it will be new if he takes the human birth. Like this Śankara’s progress in life led to a high-tide of Brahnavidyā; he removes the darkness of ignorance from the hearts of men by the power of Tārā (Praṇava or Omkāra) and like the moon refreshing people, he brought solace and joy to mankind by his presence in their midst.

---Vedic scholars say that by prostrating at his feet, men attain the Lord {this is because Śankara is a person with incomparable wealth, dharma swarūpa, purest fame, beauty, infinite knowledge and vairagya}. But the author says, “I go further and says, ‘Men attains mokṣa even by offering their heart’s devotion at the feet of those who have served him”.

---His thighs covered with a white cloth, resembled the trunk of an elephant whitened by the foam from the waves of the milk-ocean.

---With a three-stringed waist band around his waist, he looked like a crystal hill with three lines of golden creepers round its base.



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The Mahima of Gāyatrī Mantra.

METHOD OF JAPA:

पर्वभिस्तु जपः कार्यो नाङ्गुलीनां निपातनैः । (स्मृतिमुक्ताफले आह्निककाण्डे जपविधौ)
parvabhistu japaḥ kāryō nāṅgulīnām nipātanaiḥ | (smṛtimuktāphalē āhnikakāṇḍē japavidhau)

“We have to count and do japa by using the fingers without any unnecessary movements in the fingers.” Japa had to be done either by counting it by using the japa mala or the fingers segments.

The kuteecaka, bahudaka and hamsa sannyasi's alone can chant Gāyatrī japa it is not applicable for Paramahansa Sannyasi. [In this four types of sannyasi's the Paramahansa Sannyasi is considered as the highest and they doesn't have scared thread and the headhair (kudumi) they have only a daṇḍa] For the Paramahansa Sannyasi, only atma vichara alone is said and there is no saguṇa upāsana. So how they are taken into account as other sannyasi ? It is not possible.

Those who do Gāyatrī japa, should not chant this mantra without pranava and other vyāhṛuti. In the Parāśaramādhavīya :

प्रणवव्याहृतियुतां गायत्रीं च जपेत्ततः (व्यासस्मृतिः इति पराशरमाधवीये आचारकाण्डे सन्ध्याङ्गजपविधौ)
praṇavavyāhṛtiyutām gāyatrīm ca japēttataḥ (vyāśasmṛtiḥ iti parāśaramādhavīyē ācārakāṇḍē sandhyāṅgajapavidhau)

“Gāyatrī should be chanted properly with pranava and other vyāhṛuti”.

Gāyatrī (should be done at the correct time) is a nithya karma. It is also prayaschitta karma. Through Gāyatrī one can attain anything in this universe. In Sūtasamhitā :

बहुनोक्तेन किं विप्राः जपेनास्याश्च होमतः ।
अभीष्टं सर्वमाप्नोति नात्र सन्देहकारणम् ॥ (सूतसंहिता ६.४१)
bahunōktēna kiṁ viprāḥ japēnāsyāśca hōmataḥ |

abhīṣṭam sarvamāpnōti nātra sandēhakāraṇam || (sūtasamhitā 6.41)

“O Pandits ! What is to be said more than this ? When we do Homa and Japa of Gāyatrī one will obtain everything he needs. There is no doubt in this” Thus the mahima of Gāyatrī Japa is explained . The Mahima of sandhyāvandana and Gāyatrī Japa thus explained to us with great grace by our Jagadguru Śankarācārya His Holiness Jeṣṭha Mahāsannidhanam Śri Abhinava Vidyatirtha Mahāswāmi-ji to us





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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI ABHINAVA SACCHIDANANDA BHARATI II (1814 – 1817)

अभिनवपदपूर्वान् सच्चिदानन्द संज्ञान् निगमशिखरवेद्यान् नित्यकल्याणरूपान् ।
त्रिभुवनजनवन्द्यान् सर्वलोकैकहृद्यान् हृदयकमलमध्ये भावयाम्यम्बुजास्यान् ॥

abhinavapadapūrvān saccidānanda sañjñān nigamaśikharavēdyān nityakalyāṇarūpān |
tribhuvanajanavandyān sarvalōkaikahr̥dyān hṛdayakamalamadhyē bhāvayāmyambujāsyaṅ |

---The sage aloft the peak of Vedic lore, Auspicious One, Eternal Bliss Divine, Adored by great men of the three worlds, Gladdening the heart of good devotees, That lotus-faced effulgent saint, Abhinava Sacchidananda Bharati, Is always held with reverence in my lotus heart!

---This was a short reign of three years. The Maharaja wrote to the Agent Venkatachala Bhatta, "The spiritual throne of Sringeri being pre-eminent and Swami new to his charge, he should manage its temporal affairs in such a way to safeguard its property and maintain its prestige."

---When the Swami felt his end was approaching, he ordained a young Brahmachari, a native of Sringeri Agrahara, and six days later, passed away.

SRI VRUDDHA NRISIMHA BHARATI

SRI NRISIMHA BHARATI VIII

प्रह्लादवरदो देवो यो नृसिंहः परो हरिः ।
नृसिंहोपासकं नित्यं तं नृसिंहगुरुं भजे ॥

prahlādavaradō dēvō yō nṛsinhaḥ parō hariḥ |
nṛsinhōpāsakaṁ nityaṁ taṁ nṛsinhaguruṁ bhajāḥ ||

---He is Hari who protected Prahlada The lion that quells the foes of faith and truth The worshipper of the Supreme Lord Nrisimha I offer my salutations to Sri Nrisimha Bharati!

---Sri Nrisimha Bharati was born in 1798. Even as a boy, he had walked all the way to Kasi to learn the Sastras from learned Pandits. After assuming the headship of the Peetham, the Acharya strenuously applied himself to securing high proficiency in several branches of learning, besides mastering the details of the administration of the Mutt. He conquered hunger and sleep. When he was hardly fifty years of age, he gave up normal food and subsisted on a handful of boiled pagal (Momordica charantia). He spent practically the whole day in meditation and Puja. While he was in Bangalore in 1858, Commissioner Bowring, who had heard of the austere and godly life of Acharya, wished to see for himself the truth of the reports, and one day at one A.M he went incognito to the Acharya's camp and slightly drew aside the curtain in front of the Puja hall. Oblivious at what was happening around and with his head bent down, the Acharya was offering flowers to Chandramouliswara. The Commissioner contemplated on the spectacle with reverence and wonder. His letters to the Acharya are eloquent expressions of his esteem.

(Source : www.sringeri.net)



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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

कोऽनर्थफलो मानः का सुखदा साधुजनमैत्री ।
 सर्वव्यसनविनाशे को दक्षः सर्वथा त्यागी ॥१३॥
 kōnarthaphalō mānaḥ kā sukhadā sādhujanamaitrī |
 sarvavyasanavināśē kō dakṣaḥ sarvathā tyāgī ||13||

Q : What causes distress?

A : Ahankaram.

Q : What gives pleasure ?

A : Company with wise men.

Q : Who adept in removing all distress ?

A : Who has given up attachment to everything.

[The ahankaram leads to sufferings and pains. The company with good-natured people (wise men) will always give us happiness and pleasure. The one who gives up attachment to anything will have the capacity to handle anything. Those who have attachments will suffer when they lose their attached things and also will feel restless when they get what they don't like. The one who is free from attachment will never care whatever comes or goes. He is neutral at all the time.]



किं मरणं मूर्खत्वं किं चानघं यदवसरे दत्तम् ।
 आ मरणार्त्किं शल्यं प्रच्छन्नं यत्कृतं पापम् ॥१४॥
 kiṁ maraṇam mūrkhatvaṁ kiṁ cānagham yadavasare dattam |
 ā maraṇātkim śalyam pracchannam yatkr̥tam pāpam ||14||

Q : What is death ?

A : Ignorant nature.

Q : Which is the most valuable one ?

A : That is given in the most appropriate time.

Q : Which will pricks until death ?

A : The sinful acts that is done in secrecy.

[Ignorance is the death. For the fools their nature itself will give them death in every of their actions. The most valuable is the timely help that is done to the neediest. The sinful acts that were done in secrecy will give pain to one till his death like an arrow that pricks him.]

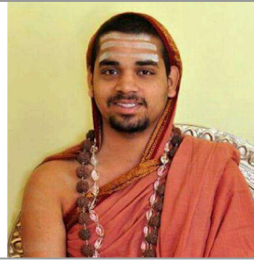


Voice of Jagadguru

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DIVINE STORIES FOR CHILDREN.

Pāṇinī

The author of the Sanskrit Grammar, Pāṇinīya. There is nowhere else in this world a grammar so scientific and so complete as Pāṇinīya. The book contains about four thousand aphorisms. Pāṇinī was an inspired sage and has got the knowledge from Lord Śiva. It has not been possible to gather the full life history of Pāṇinī. Anyhow we are giving here what is in the world about him. Pāṇinī is the most celebrated grammarian in Sanskrit. Patañjali believes that he was the son of Dākṣi. He addressed Pāṇinī as Acārya, Bhagavān and Maharṣi. The Chinese traveller Huen Tsang says that the grammar of all languages in this world has its origin from Pāṇinīya. Rāmabhadrasīkṣita says that Pāṇinīwas born to Sage Pāṇi.



There is difference of opinion in the period of Pāṇinī. Some says that he belongs to before 500 B.C and some says to 700 B.C. Patañjali, the author of the celebrated 'Mahābhāṣya' (commentary on Pāṇinīya) lived in 200 B.C. Chas contradicted many of the unjust criticism made by

(A 17th-century

birch bark manuscript of Pāṇini's grammar treatise from Kashmir)

Kātyāyana about Pāṇinīya. So it is clear that Pāṇinī must have lived before Kātyāyana. We are getting another clue that Pāṇinī has not made any reference about Buddha and so he must have lived before the period of Buddha. Pāṇinī has shown great grasp over the laws of smṛti and so he must have lived after Manu.

Evidences are lacking to fix correctly the birth place of Pāṇinī. Many pandits believe that Pāṇinī was born in the village of Śālātura in the city of Attock in the state of Gāndhāra. We have evidences that Pāṇinī had spent major portion of his life in Pāṭalīputra. So some pandits have the opinion that the ancestors of Pāṇinī belonged to the village of Śālātura and Pāṇinī was born and bought up in Pāṭalīputra. Jaimini and Bhartrhari have stated that Pāṇinī belongs to Śiṣṭa. Śiṣṭas were Brahmins well-versed in the Śāstras and devoid of earthly pleasures who inhabited the area surrounded by the Himālayas in the North, Kālakavana (Bengal) in the east. Vindhya Mountains in the south and the Ādarśa (Aravalli Mountains) in the west.

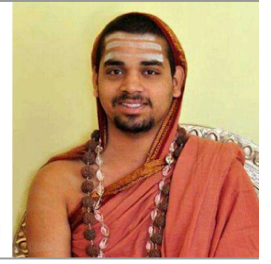


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There was a preceptor named Varṣa in Pāṭalīputra and Pāṇinī had his education under him. Varṣa gradually acquired a large number of disciples and Pāṇinī was the most dull-witted among them. But he was greatly devoted to his Guru and this pleased the wife of the Guru and she took great interest in Pāṇinī. One day she called Pāṇinī and advised him to go to Himalayas and do penance to propitiate Lord Śiva to get knowledge from him. Pāṇinī obeying the instruction given by his Guru's wife went to Himalayas for penance and performed it with whole-heartily. Lord Śiva was pleased with his penance and granted him the knowledge about the new grammar which is popularly known as Śiva Sūtra. Pāṇinī came back to his Guru with his grammar and at that time one of the disciples of his Guru Varṣa, named Vararuci came down with a grammar from Indra Deva. Pāṇinī challenged Vararuci and it took eight days debate and on the eighth day Vararuci defeated Pāṇinī. At once there was a great humming sound from the sky and the grammar book of Vararuci was destroyed. After that Pāṇinī defeated everyone and emerged as the greatest grammarian of the world. This incident was seen in the Kathāpīṭhalambaka, Kathāsaritsāgara, Taranga 4.



Now we will see the famous Śiva Sūtra. When Pāṇinī was sdoing penance towards Lord Śiva, Lord Śiva appeared before him and started dancing with joy. He sounded his musical instrument (ḍhakkā) a large double drum fourteen times. Each of it produced different sounds. And Pāṇinī wrote those sounds and they are (1) Aiuṇ (2) R̥!k (3) Eoñ (4) Aiauc (5) Hyavaraṭ (6) Iaṇ (7) ṅamanaṇanam (8) Jhabhañ (9) Ghaḍhadhaṣ (10) Jabagaḍadaś (11) Khaphachaṭhathacaṭatav (12) Kapay (13) Śaṣasar (14) Hal. Pāṇinī wrote this and this famous grammar is also known as Pratyāhārasūtras. Even today it is a traditional way fo doing archanā in Kāśī with this grammar sounds. These sūtras are now known as Māheśvarasūtras.

Pāṇinī's grammar contains eight chapters and each chapter has got four pādas and each pāda contains many sūtras. He has taken examples from worldly and spiritual texts in literature. He has dealt with the origin of sounds, connection between two words and all such etymological details. Pāṇinī's grammar is not a mere grammar book. It is a science of language in itself.

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