



Voice of Jagadguru

advaitam paramanandam



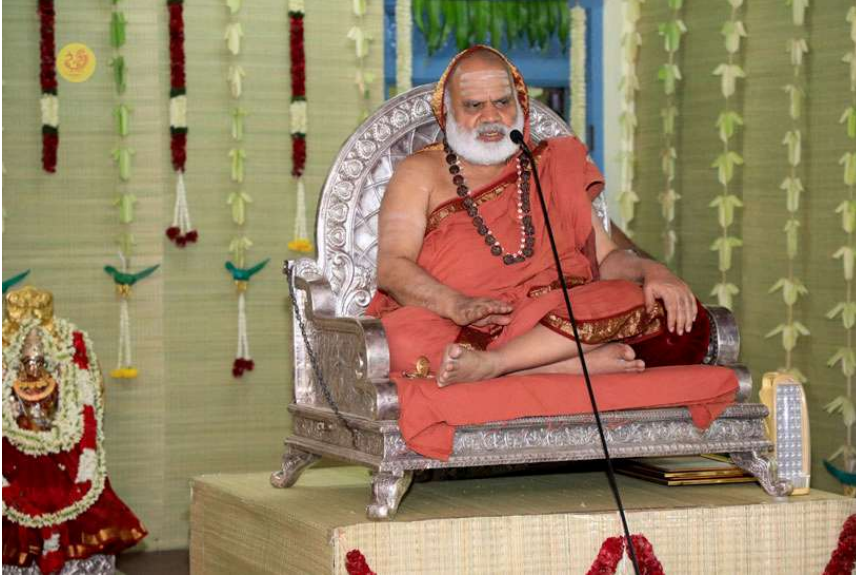
an e-magazine on advaita



ANUGRAHA BHASHANAM

PROMISES MUST BE HONOURED

Generally, many people make tall promises - that they would give so much for this cause, so much for that cause - but fail to honour their word. To give one's word and not keep it is a sin.



Especially so, when a promise made to a Brahmana is not kept.

There is a story in the Mahabharata. A fox and a monkey were living as friends. The fox used to feed on the corpses in the burial ground. The monkey asked the fox:

किं त्वया पातकं पूर्वं कृतं
कर्म सुदारुणम् ।
यस्त्वं श्मशाने मृतकान्
पूतिकानसि कुत्सितान् ॥
kiṃ tvayā pātakam
pūrvaṃ kṛtam karma
sudāruṇam |

yastvaṃ śmaśānē mṛtakān pūtikānatsi kutsitān||

"The corpses give out a foul smell. But you are eating them. What great sin did you commit in your previous birth?" The fox replied:

ब्राह्मणस्य प्रतिश्रुत्य न मया तदुपाहतम् ।
तत्कृते पापकीं योनिमापन्नोऽस्मि प्लवङ्गम ॥
brāhmaṇasya pratiśrutya na mayā tadupāhṛtam |
tatkr̥tē pāpakīṃ yōnimāpanno'smi plavaṅgama ||

"In my previous birth I had committed the sin of not honouring a promise to a Brahmana. That has reduced me to this fate in this birth." Narrating this story to Yudhisthira, Bhisma gives this advice:

तस्माद्दातव्यमेवेह प्रतिश्रुत्य युधिष्ठिर ।
यदीच्छेच्छोभनां जातिं प्राप्तुं भरतसत्तम ॥
tasmāddātavyamēvēha pratiśrutya yudhiṣṭhira |
yadīcchēcchōbhanāṃ jātiṃ prāptuṃ bharatasattama ||

yadīcchēcchōbhanāṃ jātiṃ prāptuṃ bharatasattama ||

He says: One who aspires for a noble birth must honour his words and engage in charity suitably. Let everyone realise this truth and attain grace by behaving accordingly.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tirtha Mahāswāmi-ji



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ŚRIMAD BHAGAVAD GĪTA

Srī Ādi Śankara Bhāṣya

Chapter - 2 sāṅkhya-yōga

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
 तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥७०॥
 āpūryamāṇamacalapratiṣṭhaṁ samudramāpaḥ praviśanti yadvat |
 tadvatkā mā yaṁ praviśanti sarvē sa śāntimāpnōti na kāmakāmī ||70||

---All sense-objects enter him, just as waters enter the full calm ocean. He attains peace, not the seeker of sense-objects.



विहाय कामान्यः सर्वान् पुमांश्चरति निस्पृहः ।
 निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥७१॥
 vihāya kāmān'yaḥ sarvān pumān'scaratti
 nispr̥haḥ |

nirmamō nirahaṅkāraḥ sa śāntimadhigacchati
 ||71||

---Having given up all binding desires, the person who moves around, devoid of longing, without the sense of limited "I" and "mine" enjoys peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
 स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥
 ēṣā brāhmī sthitiḥ pārtha nainām prāpya vimuhyati |
 sthityāsyāmantakālēpi brahmanirvāṇamṛcchati ||72||

---Pārtha! This is brāhmī-sthiti (what is meant by one's being in Brahman). Having attained this, one is not deluded. Being established in this, even at the time of death, he attains oneness with Brahman.

ओं तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥

om tatsat . iti śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām yōgaśāstrē śrīkṛṣṇārjunasanvādē sāṅkhyayōgō nāma dvitīyōdhyāyaḥ |

---Om, Brahman is the only reality. Thus ends the second chapter named sāṅkhya-yoga in Śrīmad Bhagavadgītā which is essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Chapter 3- Karma-yōga

अर्जुन उवाच
 ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
 तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥
 arjuna uvāca--

jyāyasī cētkarmaṇastē matā bud'dhirjanārdana ।
 tatkiṁ karmaṇi ghōrē mām niyōjayasi kēśava ॥1॥

---Arjuna asked—Oh Janārdana! If Self-knowledge is considered by You to be superior to action, then why do you engage me in this cruel action, Keśava?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
 तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥२॥
 vyāmiśrēṇēva vākyaēna bud'dhiṁ mōhayasīva mē ।
 tadēkaṁ vada niścitya yēna śrēyōhamāpnuyām ॥2॥



---Through seemingly contradictory statements, You are confusing my intellect as it were. Tell me definitely one of those two by which I will attain the supreme goal (liberation).

श्रीभगवानुवाच
 लोकेऽस्मिन्निविधा निष्ठा
 पुरा प्रोक्ता मयानघ ।
 ज्ञानयोगेन साङ्ख्यानां
 कर्मयोगेन योगिनाम् ॥३॥
 śrībhagavānuvāca--

lōkēśmindvividhā niṣṭhā
 purā prōktā mayānagha ।
 jñānayōgēna

sāṅkhyānām karmayōgēna yōginām ॥3॥

---Lord Kṛṣṇa said—Oh sinless one! In this world, twofold discipline has been initiated by Me in the beginning of creation in form of jñānayoga for the sannyāsīs, and in the form of karmayoga for householders.

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



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Vivekacūḍāmaṇi

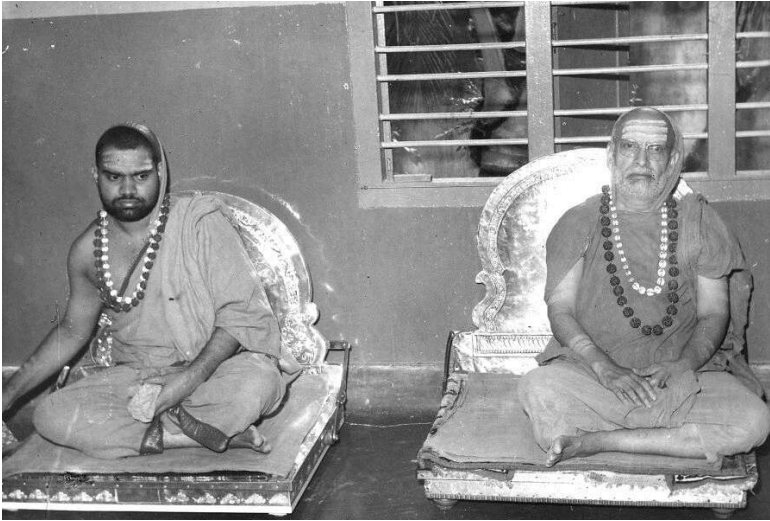
121

Having spoken of sattvaḡuṇas not empowered by rajas and tamas in spite of their existence, the nature of sattva absolutely untouched by them is explained

विशुद्धसत्त्वसय गुणाः प्रसादः स्वात्मानुभूतिः परमा प्रशान्तिः ।
तृप्तिः प्रहर्षः परमात्मनिष्ठा यया सदानन्दरसं समृच्छति ॥१२१॥
viśud'dhasattavasaya guṇāḡ prasādaḡ svātmānubhūtiḡ paramā praśāntiḡ |
tṛptiḡ praharṣaḡ paramātmaniṣṭhā yayā sadānandarasaḡ samṛcchati ||121||

The characteristics of pure sattva are clearness of mind, realization of one's self, supreme calmness, joy, contentment and being fixity in the supreme Self (Paramātman) always by which he enjoys the essence of Bliss for ever (without intermission).

122



Having thus defined the qualities Sattva, Rajas and Tamo the Acharya says the nature of avyakta (said in sloka 110). This avyakta is compacted of three guṇas and is called māyā and avidyā etc. It is to be inferred from its effects. It is the cause of the gross, subtle and other effects. It is destroyed by jñāna (knowledge). Reference is also made to the causal body (kāraṇa-śarīra) by deriving śarīra from śiryate which means declines. Having said about these Śrī Ācharya explains.

अव्यक्तमेतत् विगुणैर्निरुवतं तत्कारणं नाम शरीरमात्मनः ।
सुषुप्तिरेतस्य विभक्त्यवस्था प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥१२२॥
avyaktamētat viguṇairniruvatam tatkāraṇam nāma śarīramātmanaḡ |
suṣuptirētasya vibhaktavyavasthā pralīnasarvēndriyabud'dhivṛttiḡ ||122||

This Unmanifested is said to be made of three guṇas. It is the ātman's causal body. Suṣupti is a distinct aspect of it and is characterized by the dissolution of the activities of all sense-organs and buddhi.

123

सर्वप्रकारप्रमितिप्रशान्तिः बीजात्मनाऽवस्थितिरेव बुद्धेः ।



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



सुषुप्तिरत्रास्य किल प्रतीतिः किञ्चिन्नवेद्गीति जगत्प्रसिद्धे ॥१२३॥
sarvaprakārapramitiprasāntiḥ bijātmanāvasthitirēva bud'dhēḥ |

suṣuptiratrāsya kila pratītiḥ kiñcinnavēdmīti jagatprasid'dhēḥ ||123||

(In Suṣupti) All pramāṇas (sources) of knowledge are still. The condition of the mind (buddhi) is only in seed form, which is deep sleep. The test of this is the universal verdict: "I do not know anything" (while asleep).

124

The explanation of the anātma for the purpose of distinguishing the ātman from the anātman is now explained to a close.

देहेन्द्रिय-प्राण-मनोऽहमादयः सर्वे विकारा विषयाः सुखादयः ।
व्योमादिभूतान्यखिलं च विश्वम् अव्यक्त्यन्तमिदं ह्यनात्मा ॥१२४॥
dēhēndriya-prāṇa-manōhamādayaḥ sarvē vikārā viṣayāḥ sukhādayaḥ |

vyōmādibhūtān'yakhilam ca viśvam avyaktaryantamidam hyanātmā ||124||



The body, the breath, the sense-organs, the sense of I (egoism etc), the mind, the life principle, all modifications, all objects, happiness, pleasure etc, the elements like sky, fire, water etc., and the entire universe inclusive of the Avyakta- This is verily 'Not-Self' {all these comes under the category of the anātman}.

125

Beginning with the last effect of māyā, upto the first material cause, it has been said that everything is the anātman. To convey this with great force the author repeats the same and in the reverse order. The mithyā character of all this is conveyed in this śloka.

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।
असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम् ॥१२५॥
māyā māyākārya sarva mahadādidēhaparyantam |

asadidamanātmatatvaṁ vid'dhi tvaṁ marumarīcikākālpam ||125||

Know that all these, māyā and its effects, from the Mahat upto this body [śrīra] are asat and of the nature of the Not-Self [anātman] like a mirage in a sandy desert.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Saundaryalaharī



किरीटं वैरिञ्चं परिहर पुरः कैटभभिदः
 कठोरे कोटीरे स्खलसि जहि जम्भारिमकुटम् ।
 प्रणम्रेष्वेतेषु प्रसभमुपयातस्य भवनं
 भवस्याभ्युत्थाने तव परिजनोक्तिः विजयते ॥२९॥
 kirīṭaṃ vairiñcaṃ parihara puraḥ kaiṭabhabhidaḥ
 kaṭhōrē kōṭīrē skhalasi jahi jambhārimakuṭam |
 praṇamrēṣvētēṣu prasabhamupayātasya
 bhavanaṃ
 bhavasyābhyut'thānē tava parijanōktiḥ vijayatē
 ||29||

हे भगवति(hē bhagavati) = hey Parāśakti; पुरः(puraḥ) = before; वैरिञ्चं(vairiñcaṃ) = Brahma Deva's;

किरीटं(kirīṭaṃ) = kreedā; परिहर(parihara) = taking away; कैटभभिदः(kaiṭabhabhidaḥ) = Mahāviṣṇu's;

कठोरे(kaṭhōrē) = hard; कोटीरे(kōṭīrē) = crown;

स्खलसि(skhalasi) = going to protect; जंभारिमकुटं(jambhārimakuṭam) = Indra's crown; जहि(jahi) = abandoning; इति एवं(iti ēvaṃ) = like this; तव(tava) = yours; परिजनोक्तिः(parijanōktiḥ) = group of people ready to serve; एतेषु(ētēṣu) = this(this Brahma, Viṣṇu); प्रणम्रेषु सत्सु(praṇamrēṣu satsu) = while bowing you; भवनं(bhavanaṃ) = to your mandir (house/palace); उपयातस्य(upayātasya) = comes; भवस्य(bhavasya) = in the matter of Parameśvara; अभ्युत्थाने(abhyut'thānē) = when you welcomes by coming forward; विजयते(vijayatē) = victory.

[Hey Devi! Lord Parameśvara came to your palace without any prior information to see you. At that time Brahma Deva, Mahaviṣṇu , Indra and other devas were paying their respect to you by bowing at your lotus feet. Hey Maa! It is a truth that you don't have any beginning or end, but you always love in mingling with Sadāśiva with more love and affection. So you are half in Śiva. You are the mother for this whole prapañca. At the same time you are playing a drama as if you are much involved in doing the duties as a housewife. So when your husband Śiva entered your palace, you rushed towards him to welcome him at the entrance of your palace in a proper way. At that time your servants {those who gathered to do service to you} like mathrani, dandini and other devis started giving a voice and alarming that "Hey Devi! Go slowly, That is the Kreedā of Brahma Deva, here is the Kreedā of Mahāviṣṇu, if that kicks your soft lotus feet it will pain you. Hey Maa go that side because the crown of Indra is there. The edges are very sharp, so go slowly and carefully". They are giving such sounds in a very loud voice to attract the attention of the Devi who is running towards the entrance. Lord Śiva was very much pleased to see your love and affection on him and feels proud that he is great as you are respecting and honoring in a very good manner. It shows that when all Deva's are bowing the Lotus feet of Maa Parāśakti, she is running to welcome her beloved one. Arunaamodini explanation is given here..]



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



MADHAVEEYA SHANKARA DIG VIJAYAM

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

(Śrī Vidyaranya Mahāswāmi-ji is now describing about the hands of Śrī Śankarā in the next two ślokas) Śrī Śankarā is holding the treasure essence contained book in his body (in his left hand) and pose of his right hand (jñānamudra) is like taking out the thorns of the useless/unwanted arguments that have been put on the sacred Vedic knowledge contained in the sacred book which he is holding in his left hand.



It is also described that the lotus flowers got fear and close their petals on seeing the hands of Śrī Śankarā. This is because the hands of the wise Śankarā is like kalpataru. The lotus thinks, “The beauty of the hands of Śrī Śankarā have stolen mine in day itself, then how I have protection in night? So it is better to close my petals permanently”. It is well known that the kalpataru will fulfill all the wishes of the people who ask it. Like that the holy hands of Śrī Śankarā when kept in the head of his śiśya, the śiśya will get everything he wants and

his wishes will be fulfilled.

Now his chest is being described. His chest, broad and plump, looks like a bedspread for Jaya Lakshmi (Goddess of Victory) to take rest after her tiresome peregrinations all over the world.

His two arms are like the weapon known as Parkha for winning both the internal and external enemies. The sacred thread that is across his chest beats the shining autumn season full moon rays and is very soft like the threads taken from stalks of lotus flowers.

His neck beats the beauty of big white conch. The sound (words) that came from there is like a sound of the victorious sound created in the war. The reddish lips reflect the vision of newly seen real coral creepers and the teeth is like the moon light that comes between the coral creepers.

His glooming cheeks were the mirrors for the Goddess of knowledge who had seated in Śrī Śankarā's face. The face (moon) of Śrī Śankarā emerges, Out of the ocean of puṇyas of this whole prapañja. The moon emerges from the ocean where Śrī Narayana resides and pouring its nectar-like light on mankind. But this nectar will dim the spiritual glory of even a wise man by promoting lust, but at the same time the radiance from the face of Śrī Śankara is enhancing the urge in the man towards spiritual path in a very clear way. That is the greatness of Śrī Śankara's face. The surprising truth is that the eyes of Śrī Śankara are the playground of the grace of Goddess wealth and prosperity (Lakṣmī). She is the one who just with in a fraction of second eradicated the very sinful poverty of a woman by showering the golden gooseberry rain.



Voice of Jagadguru

advaitam paramanandam



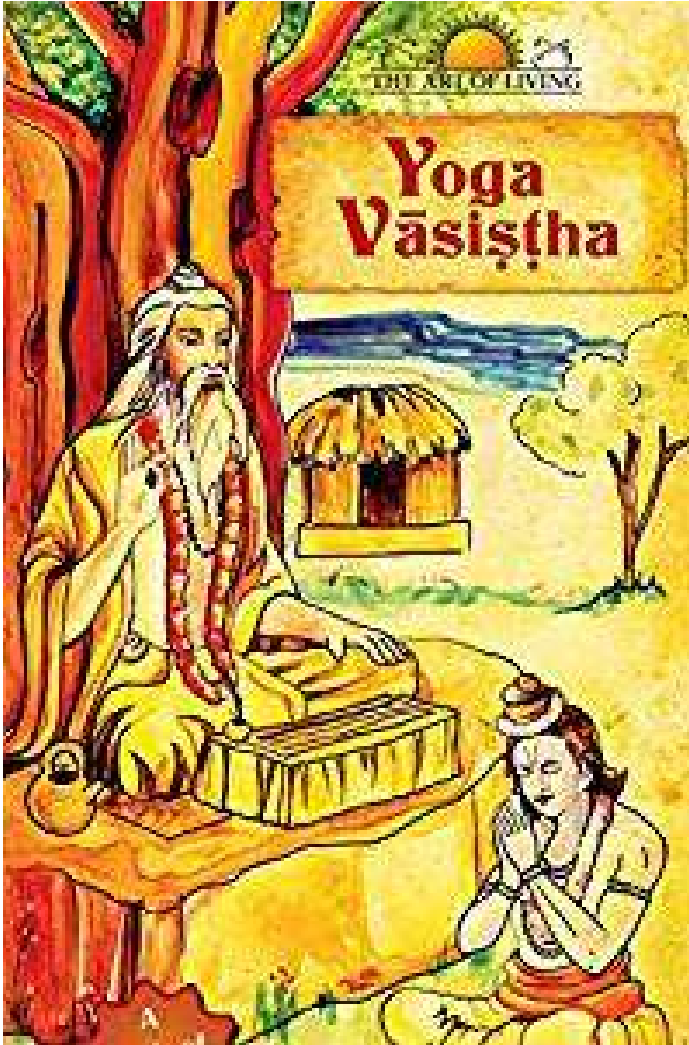
an e-magazine on advaita



Nectar drops from Yogavāsiṣṭha.

The Yogavāsiṣṭha also known as Jñānavāsiṣṭha, Mahārāmāyaṇa, Ārṣarāmāyaṇa, Vāsiṣṭharāmāyaṇa or simply as Vāsiṣṭha is a well-known text of Vedānta. Though narrated in the style of the Purānas, it is deeply philosophical in content and rational in its approach to Truth and Reality. The original work which is given by sage Valmiki consists nearly 30,000 ślokās. Śrī Abhinandana of Kashmmir compiled this Yogavāsiṣṭha original into 6000 ślokās which is famously known as “Laghu Yogavāsiṣṭha”. To make it easy for the learners Śrī Jñānāṇḍa Bhārati Swāmiji

compiled into 1700 ślokās which gives the essence of Yogavāsiṣṭha.



The Yogavāsiṣṭha actually is propounded in the form of Dialogue between the Guru (Vāsiṣṭha) and Śisya (Rāmā, the hero of Rāmāyaṇa). In this Yogavāsiṣṭha full verses, we will see not less than 55 stories related to spirituality with full of Vedānta. This Yogavāsiṣṭha is an important grantha to be known by all seekers of Self-Knowledge. Men of all tastes, literary, religious and philosophical, find interest in it. It is really one of the so many wonders of India's spiritual literatures and surely the best companion for the one who is anxious to realize Cosmic Consciousness and spiritual Peace. The noble readers who has the fortune of studying Yogavāsiṣṭha share the view and others who are going to study earnestly will not differ much.

The saying about Yogavāsiṣṭha among the Vedāntins, is that it is a work of the Siddhāvasthā, i.e., for the Philosopher-yogi, who, having mastered the theory, is passing on to the practice of it. Vasiṣṭha taught to Rāmā in a brief way the Philosophy.

From this edition we will drink the taste of some drops of Nectar from Yogavāsiṣṭha. The stories of Yogavāsiṣṭha will be given separately in a short way later and the main verses will be given now. Let us pray at the Lotus feet of our Acharyas to bless us to enjoy and learn Yogavāsiṣṭha and get blessed.



LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI VRUDDHA NRISIMHA BHARATI

SRI NRISIMHA BHARATI VIII

The Acharya's will was indomitable and he never swerved from any decision he had taken. Never aggressive, never impatient, he gently set about working till his purpose was accomplished. From constant meditation on God Narasimha, his mind assumed a character of stern sublimity and

struck awe and reverence in the minds of those who approached him. His heart was however very tender, and would easily melt at the sight of distress.



In 1838 the Acharya went on a tour to Rameshwaram and halted in the third corridor of the great temple of Ramanatha. Among several wells round the shrine, Koti-tirtha was considered to be the most important. When the Acharya went there for a bath, He instructed His personal attendants to draw the sacred water from the well for His bath, but the staff of the temple objected to it. They maintained that only they had the rights to draw the water from the well and offer it to others. They were very adamant and unyielding. Finding their behaviour disrespectful, and wanting to teach them a lesson, His Holiness went to another well to the south of the inner shrine, known as Sarva-tirtha and concluded his bath with the water from this well. He announced to the people assembled that henceforth it would

be enough for pilgrims to conclude their baths with the water of Sarva-tirtha due to which the water of Koti-tirtha was forsaken by pilgrims and it became filthy and insanitary for want of use.

In 1872 in the course of the second tour in the southern districts the Acharya came to Madura. There the erring priests came to him and implored him to forgive them for their insolence. The Acharya being tender at heart again went to Rameswaram in 1873, caused the Koti-tirtha to be drained and pouring sanctified water into the well from his pitcher declared that the Koti-tirtha had now become purified. The pilgrims could once again have their bath from the water of this well. The Koti-tirtha was restored once again to its lost glory. There are many such instances where the Acharya had gently but firmly corrected the wrong doings being committed at various places and led the devoted on the right path.

(Source : www.sringeri.net)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

कुत्र विधेयो यत्नो विद्याभ्यासे सदौष धे दाने ।
 अवधीरणा क्व कार्या खलपरयोषित्परधनेषु ॥१५॥
 kutra vidhēyō yatnō vidyābhyāsē sadauṣa dhē dānē |
 avadhīraṇā kva kāryā khalaparayōṣitparadhanēṣu ||15||

Q : What should one strive for?

A : For good learning, consuming good medicine and giving alms.

Q : What should be carefully avoided?

A : Bad people, company of other's women and looting or enjoying of others' wealth.

[One should always have urge in learning good things, he should use of good medicines and should always be happy in giving alms/charity to the proper person at proper time. One should avoid the company of Bad people at any time. Should also keep a distance from the company of other's women and should not involve the mind and intellect in others wealth also. One should avoid carefully these three things.]



काहर्निशमनुचिंत्या
 संसारासारता न तु प्रमदा ।
 का प्रेयसी वीधेया करुणा
 दीनेषु सज्जने मैत्री ॥१६॥
 kāharniśamanucintyā
 sansārāsāratā na tu
 pramadā |

kā prēyasī vīdhēyā karuṇā
 dīnēṣu sajjanē maitrī ||16||

Q : What should we carefully bear in mind in day and night?

A : The awareness about this samsāra. {The truth about the worldly life and not sensory pleasures.}

Q : What should be accepted

by us with love?

A : Compassion towards the poor and company of good people.

[One should always think in day and night that this universe is not a permanent one and should not think about the women (sensory pleasures). Should always be happy and show compassion in serving the needy people and should enjoy the company of good people.]



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



DIVINE STORIES FOR CHILDREN.

Śudarśana

Śaśikalā was daughter of Subāhu, the King of Kāśī. She was married by a prince Śudarśana who had been driven out of his kingdom by Yudhājit. But Śaśikalā a very strong devotee of Śrī Devi Maa and obtained her grace and blessing through her pure devotion. This story was seen in Śrī Devi Bhagavadam.

As she became a young woman Śaśikalā heard about Śudarśana, who lived in the forest with his mother widow Manoramā in the āśrama of Sage Bharadvāja and she fell love with him. One night Śrī Devi Maa appeared in dream to her and told her that her marriage will take place with Śudarśana. On hearing the words of Devi, she woke from the dream and started smiling within herself. When her mother asked the reason for her smiling, she said nothing, but from that moment she started waiting for that wonderful moment in her life. One day when Śaśikalā was playing in the garden, an old braman came from a distant place and seeing the beauty of Śaśikalā, he described to Śaśikalā valour and beauty of Śudarśana and his story. On hearing the story of Śudarśana, Śaśikalā's heart yearned to be with him.

Śudarśana's father Dhruvasandhi's, (King of Ayodhya) death made his mother to run from the palace because of the fear of Yudhājit. At that time Dhruvasandhi's first wife Manoramā who was in family way, wished protection of her father. But the wicked Yudhājit (father of Dhruvasandhi's second wife) killed Manoramā's father with a bad intention to give the kingdom of Dhruvasandhi to his grandson. Manoramā escaped from them and went to the āśram of Sage Bharadvāja and took refuge there. There she gave birth to Śudarśana and he was brought up under the supervision of Sage Bharadvāja. He was very bright and talented in education and also became a great warrior. During that time, Niṣāda, King of Śrngiverapura and a friend of Śudarśana's father (Dhruvasandhi) came to Bharadvāja's āśram. Seeing the qualities and abilities of Śudarśana, he presented Śudarśana a powerful chariot to him. The pleased sage Bharadvāja also with happily imparted to Śudarśana, 'the Kāmarājamantra', which gave one who practiced it all that one desired as per the wish of Devi Maa.

After this incident Śudarśana began to slowly come out of the āśrama and went into the deep forest with the chariot that was presented to him by King Niṣāda and he was also always chanting the Kāmarājamantra during all the time. He felt always astonished to find many armed soldiers surround him wherever he went. In the meantime King Subāhu decided to conduct Svayaṃvara of his daughter Śaśikalā. Kings from all lands came. Śaśikalā told her mother about her love over Śudarśana and that she had decided to marry only him. But her parents and others never took it as a serious matter and they laughed that he is a single person who does not even have even a bit of land to protect himself and his widow mother and is living as a refuge. So they are not ready to give her to Śudarśana. Then Śaśikalā sent a messenger to Śudarśana and told him about her wish and the dream that she had with the voice of Devi Maa and requested him to be present during Svayaṃvara, the rest being left to Devi Maa. Hearing the message, Śudarśana decided to go there. When he expressed his wish, everyone were first afraid but later the sages in the āśrama blessed him to proceed his journey towards the palace of the King of Kāśī with his mother Manoramā and both reached Kāśī. Already kings like Yudhājit with his grandson and other many



Voice of Jagadguru

advaitam paramanandam



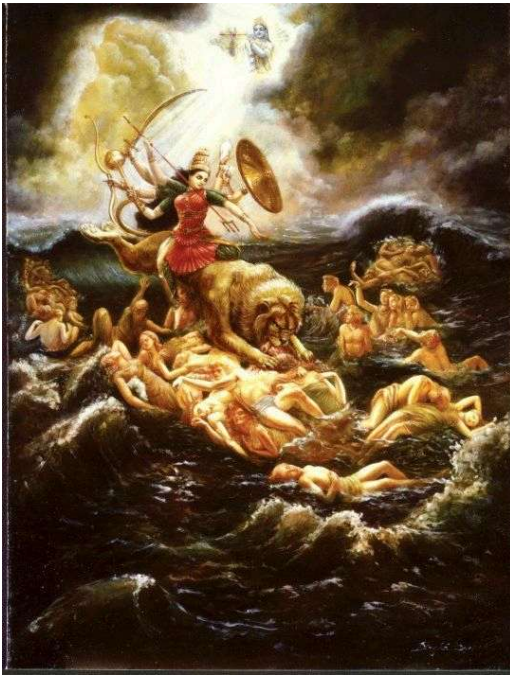
an e-magazine on advaita



big emperors who came to the Svayaṃvara were shocked to see Śudarśana there. A rumour was spread that Subāhu, insultingly ignoring all the crowned heads, was going to get his daughter married to Śudarśana, a mere beggar.

The assembled Kings, therefore, got themselves ready to pick a row with Subāhu, but, he pacified them with the assurance that the Svayaṃvara of Śaśikalā would formally be conducted and her husband could then be selected by herself. That night Śaśikalā's parents tried their best to divert her heart away from Śudarśana, which was of no avail and the same night she was duly married to Śudarśana. By the next morning the news about the marriage became public and all the Kings, who had come for the Svayaṃvara of Śaśikalā decided in conference to kill Śudarśana on

his way back home with his wife. Accordingly on the fourth day after the wedding, Śudarśana and Śaśikalā were returning with his mother Manaoramā to their place escorted by the army allotted by Subāhu. The King Yudhājit, his grandson and other followers of him attacked Śudarśana and Śaśikalā with their very huge armies.



Śudarśana started chanting the Kāmarājamantra and started his war with others by standing in the auspicious chariot. In the battle that ensued, Devī Maa appeared and helped Śudarśana. In the end Yudhājit and his grandson were killed in the battle. The rest who realised the power of Devī Maa dropped the war and asked Śudarśana to save them from the anger of Devī Maa. As per the prayers of Śudarśana, everything became smooth and Devī Maa blessed all. People of Ayodhyā welcomed Śudarśana with enthusiasm and crowned him as their King. Later days he became a very famous emperor Śudarśana. He

ordered to build a temple for Devī Maa in his kingdom and also celebrated Navrātri in a grand manner and was blessed and protected by Devī Maa always and he lived happily.

Editorial Board

Sri Dr V R Gowri Shankar	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
B Srimathi Veeramani	Chief Editor	Tirunelveli
K M Kasiviswanathan	Hon' Editor	Tirunelveli