



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ANUGRAHA BHASHANAM

Justice Above Everything Else

मानाद्वा यदि वा लोभात् क्रोधाद्वा यदि वा भयात्।
यो न्यायमन्यथा ब्रूयात् स याति नरकं नरः ॥

mānādvā yadi vā lōbhāt krōdhādvā yadi vā bhayāt |
yō n'yāyaman'yathā brūyāt sa yāti narakam narah ||

Every individual has a duty. If he fails to perform his duty in a proper manner, he will be



committing a sin. One such duty where the person has to be unflinching is while dispensing justice. When a person is engaged in the task of meting out justice, he must not let himself to be influenced by other

considerations. More explicitly, one should not be swayed into misinterpreting justice by pecuniary considerations towards oneself.

In the Mahabhārata, when Dharmarāja loses the game of dice due to Śakuni's cunningness, Draupadi raises a question in the Kaurava's court: "Was the ignominy of Dharmarāja in accord with justice?" Though there were many knowledgeable persons in the court, they hesitate to speak out, fearing Duryodhana's wrath. Such a situation should not occur. On no account should justice be denied or deflected. For, justice is supreme. All must understand this truth. Those put in a position to render justice should be impartial in their duty so as to be worthy of God's grace.

--- Jagadguru Śaṅkarachārya His Holiness Mahasannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji

We submit our efforts at the Lotus feet of Mahasannidhanam Jagadguru Sri Sri Bharathi Tirtha Mahaswamiji and Sannidhanam Jagadguru Sri Sri Vidhushekhara Bharathi Mahaswamiji



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ŚRĪMAD BHAGAVAD GĪTA

Srī Ādi Śaṅkara Bhāṣya

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम
यदि वा नो जयेयुः ।

यानेव हत्वा न
जिजीविषामस्तेऽवस्थिताः प्रमुखे
धार्तराष्ट्राः ॥६॥

(अन्वयः) नः कतरत् गरीयः एतत् न च
विद्मः --- यद्वा जयेम यदि वा नो
जयेयुः। यान् एव हत्वा न जिजीविषामः,
ते धार्तराष्ट्राः प्रमुखे अवस्थिताः ।

na caitadvidmaḥ katarannō garīyō
yadvā jayēma yadi vā nō jayēyuh |

yānēva hatvā na
jijīviṣāmaḥstēvasthitāḥ pramukhē
dhārtarāṣṭrāḥ ||6||

(anvayaḥ) naḥ katarat garīyaḥ ētat
na ca vidmaḥ --- yadvā jayēma yadi vā nō jayēyuh | yān ēva hatvā na jijīviṣāmaḥ, tē
dhārtarāṣṭrāḥ pramukhē avasthitāḥ |

---Moreover, we do not know which of the two will be better for us --- whether we should conquer them or whether they should conquer us. The sons of Dhṛtarāṣṭra, after slaying whom we will indeed not want to live, stand facing us.



कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥७॥

(अन्वयः) कार्पण्यदोषोपहतस्वभावः धर्मसम्मूढचेताः त्वां पृच्छामि। मे यत् श्रेयः स्यात् तत् निश्चितं
ब्रूहि। अहं ते शिष्यः। त्वां प्रपन्नं मां शाधि।

kārṇyaḍoṣōpahatasvabhāvaḥ pṛcchāmi tvāṁ dharmasam'mūḍhacētāḥ |

yacchrēyaḥ syānniścitaṁ brūhi tanmē śiṣyastēhaṁ śādhi māṁ tvāṁ prapannaṁ ||7||

(anvayaḥ) kārṇyaḍoṣōpahatasvabhāvaḥ dharmasammūḍhacētāḥ tvāṁ pṛcchāmi | mē
yat śrēyaḥ syāt, tat niścitaṁ brūhi | ahaṁ tē śiṣyaḥ | tvāṁ prapannaṁ māṁ śādhi |

---With the mind overpowered by misery and with the intellect completely deluded regarding dharma, I ask You. Tell (me) clearly that which is good for me. I am Your disciple. Teach me who has surrendered to You.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥८॥

(अन्वयः) भूमौ असपत्नम् ऋद्धं राज्यं च सुराणाम् अपि आधिपत्यम् अवाप्य मम इन्द्रियाणाम् उच्छोषणं शोकं अपनुद्यात् यत् (इति) न हि प्रपश्यामि ।

na hi prapaśyāmi mamāpanudyādyacchōṣaṇamindriyāṇām |

avāpya bhūmāvasapatnamṛddhaṁ rājyaṁ surāṇāmapi cādhipatyam ||8||

(anvayaḥ) bhūmau asapatnam ṛddhaṁ rājyaṁ ca surāṇām api ādhipatyam avāpya mama indriyāṇām ucchōṣaṇaṁ śōkaṁ apanudyāt yat (iti) na hi prapaśyāmi |

--- Even if I were to obtain a prosperous kingdom upon the earth as also the post of Indra, the lord of gods, I do not see anything that can remove my sorrow which weakens the sense organs.



संजय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥९॥

(अन्वयः) परन्तपः गुडाकेशः हृषीकेशम् एवम् उक्त्वा, “न योत्स्ये” इति गोविन्दम् उक्त्वा, तूष्णीं बभूव ह ।

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥१०॥

(अन्वयः) (हे) भारत! हृषीकेशः उभयोः सेनयोः मध्ये विषीदन्तं तं (अर्जुनं) प्रहसन् इव इदं वचः उवाच ।

sañjaya uvāca

ēvamuktvā ṛṣīkēśaṁ guḍākēśaḥ parantapa |

na yōtsya iti gōvindamuktvā tūṣṇīm babhūva
ha ||9||

(anvayaḥ) parantapaḥ guḍākēśaḥ ṛṣīkēśam
ēvam uktvā, “na yōtsyē” iti gōvindam uktvā,
tūṣṇīm babhūva ha |

tamuvāca ṛṣīkēśaḥ prahasanniva bhārata |

sēnayōrubhayōrmadhyē viṣīdantamidam vacaḥ ||10||

(anvayaḥ) (hē) bhārata! ṛṣīkēśaḥ ubhayōḥ sēnayōḥ madhyē viṣīdantaṁ taṁ (arjunaṁ) prahasana iva idaṁ vacaḥ uvāca |

---Sañjaya said –

Having spoken thus to Lord Kṛṣṇa, Arjuna, the destroyer of enemies said to Kṛṣṇa, “I will not fight” and became silent. O! Dhṛtarāṣṭra ! Lord Kṛṣṇa, as though with smiling face, spoke these words to Arjuna who is grieving between the two armies.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



VIVEKACHUDAMANI

---The person who acts and experiences in the dreams is as much a creation as the dream-world. There is no physical light like the sun there; the light that enables that dream-world to be seen is the inherent light of the Self and the material out of which that dream-world is created is the impressions stored up in mind from experiences in previous walking states.

धीमात्रकोपाधिरशेषसाक्षी न लिप्यते तत्कृतकर्मलेपैः ।

यस्मादसङ्गस्तत एव कर्मभिः न लिप्यते किञ्चिदुपाधिना कृतैः ॥१०१॥

dhīmātrakōpādhiraśēṣasākṣī na lipyatē tatkr̥takarmalēpaiḥ |

yasmādasāṅgastata ēva karmabhiḥ na lipyatē kiñcidupādhinā kṛtaiḥ ||101||

--- The Absolute Witness, the Ātman, for whom the intellect is mere adjunct (upādhi), is not affected by the affectations done by the intellect. Since It is independent (asaṅga), it is never affected by any actions of the adjuncts.

---Even though the sun induces all creatures to see by giving the power of sight, it is not associated with their actions. So too, the Ātman which is the illuminator of everything is unattached to the actions performed by the intellect.

सर्वव्यापृत्तिकरणं लिङ्गमिदम् स्याच्चिदात्मनः पुंसः ।

वास्यादिकमिव तक्षणः तेनैवात्मा भवत्यसङ्गोऽयम् ॥१०२॥

sarvavyāpṛtikaraṇaṁ liṅgamidam syāccidātmanaḥ punsaḥ |

vāsyādikamiva takṣṇaḥ tēnaivātmā bhavatyasaṅgōyam ||102||

--- Like the chisel of a carpenter, this subtle body (linga-sarira, i.e. mind and intellect) is the instrument of the Atman which is of the nature of Consciousness. Hence, the Ātman is unattached [to the subtle body].

--- It has been said that Ātman is attribute-less and unattached to the adjuncts (upādhis), and Ātman is referred to as 'I'. When it is said that 'I am blind,' 'I am deaf,' 'I am dumb,' 'I breathe,' 'I eat,' 'I am hungry,' 'I am happy,' etc., how can it be said that 'I', the Ātman is not associated with the actions and qualities of the adjuncts? This is replied in śloka 103 that these actions and qualities relate to the upādhis and are not related to the Ātman.

अन्धत्व-मन्दत्व-पटुत्वधर्माः सौगुण्य-वैगुण्यवशाद्धि चक्षुषः ।

बाधिर्य-मूकत्वमुखास्तथैव श्रोत्रादिधर्मा न तु वेत्तुरात्मनः ॥१०३॥

andhatva-mandatva-paṭutvadharmāḥ sauguṇya-vaiguṇyavaśāddhi cakṣuṣaḥ |

bādhirya-mūkatvamukhāstathaiva śrōtrādidharmā na tu vētturātmanaḥ ||103||



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



(Jagadguru
Śankarachārya His
Holiness
Mahasannidhanam
Śrī Śrī Śrī Bhāratī
Tīrtha Mahaswamiji
and Jagadguru
Śankarachārya His
Holiness
Sannidhanam Śrī Śrī
Śrī Vidhuśekhara
Bhāratī Mahaswamiji)

--- It is well-known
that the qualities of
blindness, dull
vision and clear
vision are due to
the healthy or
unhealthy condition

of the eyes. Similarly, deafness, dumbness, muteness are the qualities of ears etc. These are certainly not the qualities of the witnessing Ātman.

--- Likewise, breathing, hunger, thirst, etc. are qualities of the prāṇa and not of the Ātman.

उच्छ्वास-निःश्वास-विजृम्भण-क्षुत्-प्रस्पन्दनाद्युत्क्रमणादिका क्रियाः ।
प्राणादिकर्माणि वदन्ति तज्ज्ञाः प्राणस्य धर्मावशनापिपासे ॥१०४॥

**ucchvāsa-ni:śvāsa-vijr̥mbhaṇa-kṣut-praspandanādyutkramaṇādikāḥ kriyāḥ |
prāṇādikarmāṇi vadanti tajjñāḥ prāṇasya dharmāvaśanāpipāsē ||104||**

--- Those who know about them say that inhalation, exhalation, yawning, sneezing, shivering and the prāṇa's leaving the body etc. are the actions of prāṇa, etc. Hunger and thirst are also the functions of prāṇa.

--- Prāṇa comprises of the five vital airs namely prāṇa, apāna, vyāna, udāna, samāna. The word 'ādi' in 'prāṇādi' refers to the five subsidiaries (upavāyus) of the five vital airs, namely devadatta, kṛkara, dhanañjaya, kūrma and nāga.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



SOUNDARYALAHARI

किरन्तीमङ्गैभ्यः किरणनिकुरुम्बामृतरसं
 हृदि त्वामाधत्ते हिमकरशिलामूर्तिमिव यः ।
 स सर्पाणां दर्पं शमयति शकुन्ताधिप इव
 ज्वरपृष्ठान् दृष्ट्या सुखयति सुधाधार-सिरया ॥२०॥

kirantīmaṅgēbhyaḥ kiraṇa-nikurumbāmṛtarasaṁ

hṛdi tvāmādhattē himakara-śilāmūrtimiva yaḥ |

sa sarpāṇāṁ darpaṁ śamayati śakuntādhipa iva

jvarapṛṣṭhān dṛṣṭyā sukhayati sudhādhāra-sirayā ||20||

--- Hey Paraśakti! The upāsaka who meditates on You, who is like a statue of pure white chandrakanta showering amrutha from all parts of the body, will like Garuḍā, the king of birds,



subdue the pride of all serpents. Through his sight which showers amrutha, he will bring comfort also to those who suffer from high fever.

--- Here we should understand that the sacred ashes (vibhūti) or the water drops (teertha) given by such upasaka will cure all diseases and bestow the receiver of the vibhūti or teertha with long life like that of Brahma. This śloka can be chanted by getting proper upadeśa from a guru who is a Śrī-vidyā

upāsaka. Sage Durvāsa's kāmarāja-vidyā is seen in this śloka. The Kāmakalā-parameśwari is being meditated here.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



MADHAVEEYA SHANKARA DIG VIJAYAM

Third sarga (Chapter three)

Marriage of Maṇḍana and Ubhayabhāratī:

---The two messengers sent by Himamitra were dressed in pure white and carried the staffs in hand for travel was welcomed by the Viṣṇumitra in a grand manner. Then he enquired them about the reason for their arrival. The messengers thereupon said:

---We are sent by Himamitra, the father of Viśvarūpa. We have come here to ask the hand of your daughter UbhayaBhāratī for his son. From the point of view of age, family, tradition and character, your daughter is perfect match for him and they will be like the most beautiful couple made for each other.

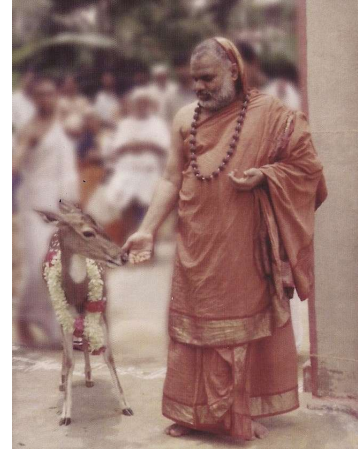
---Viṣṇumitra, on hearing the message, replied that he was satisfied and happy with the message. However, he wanted the girl's mother to be satisfied first about the future welfare of their daughter.

If he finalized the marriage without her concurrence, and if anything were to go wrong later, she would blame him.

---He asked his wife to think twice about the marriage proposal that was brought to them through the men of the king of Kāśmīr:- "You decide whether to give your daughter in marriage to Viśvarūpa or not. We should not step down after giving our word. Kannikadāna is done once in life. So, you decide what should be done now.

---The lady replied:- "They come from a very distant land, and we don't know anything about them. At the same time śāstras says on marriage proposals, that the daughter should be given after considering the following points -- family tradition, character, age, looks, learning, wealth and ability to take care. Nothing else need to be taken into account.

---To this Viṣṇumitra replied:- "It is not possible to take all the possibilities into account for the consideration of the proposal. Did not king of Kuṇḍina give his daughter Rukmiṇī to Kṛṣṇa who was only a casual visitor to his capital? So for a well-known person, there is no need to see much. Oh! My dear! Don't be confused that this case and ours are different. This Viśvarūpa is one of the main disciples of Kumārila Bhaṭṭa, who is responsible for re-instating the Vedic religion by defeating Jains and Buddhists in debates. Moreover, beauty for a brāhmaṇa is his learning and educational qualification. His real wealth is this only which cannot be looted by any thieves and can help him win wherever he goes. Earning money and safe-guarding it from thieves, relatives, kings and others are very hard. There is always a great setback for those who don't have any education. Some bury their wealth underground because of their stingy character; some bury it for their future. But it is useless at the time of urgency. The wealth that is hidden underground may be looted by others and the floods may loot the wealth hidden in its banks. Śāstras also says that girls should not be kept too long in the father's house. They should be given in marriage at an early stage.





Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



THE MAHIMA OF GAYATRI JAPA

अर्घ्यकाले वरेण्यं स्याज्जपकाले वरेणियम्
arghyakālē varēṇyaṁ syāj्जapakālē varēṇiyam

“At the time of offering arghya, it should be ‘vareṇyaṁ’ (three akśaras); at the same of japa, it should be ‘vareṇiyam’ (four akśarās). So it should be concluded that the ‘vareṇyaṁ’ in gāyatrī is to be taken as four akśaras, but should not be spelled as four akśarās. When the fourth akśara is taken into account, the counts will tally. Whether it is correct is the next question that will come to our mind.

घृणिरिति द्वे अक्षरे । सूर्य इति त्रीणि । आदित्य इति त्रीणि । (तैत्तिरीय-ब्राह्मण (३.१०.९.१३)
ghṛṇirīti dvē akṣarē | sūrya iti trīṇi | āditya iti trīṇi | (taittirīya-brāhmaṇa (3.10.9.13)

We should consider that in ‘ghṛṇi’ there are two akśaras, in ‘sūrya’ three akśaras, in ‘ādhiya’ three akśaras. In saura-aśṭākśara mantra, in spite of its name ‘aśṭākśara’ (eight aksharas), there are only seven akśarās; but we will take the three akśarās in ‘sūrya’ and calculate it. Similarly, in ‘vareṇyam’, we have to calculate considering it as four akśaras.

Meaning for Gāyatrī mantra:

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥
tatsaviturvarēṇyaṁ bhargō dēvasya dhīmahi dhiyō yō naḥ pracōdayāt ॥

The meaning for Gāyatrī mantra is given as per the “Taittirīya sandhyā bhāṣyam



दीव्यतीति देवः, अखण्डानन्दैकरसः, तत् तस्य ब्रह्मणः ‘ओं तत् सदिति निर्देशो ब्रह्मणः त्रिविधः स्मृतः’ (भगवद्गीता १७.२३) इति गीतावचनेन तच्छब्दस्य ब्रह्मपरता, सवितुः नानारूपकर्मफल-प्रसोषुः, जगत्स्रष्टुर्वा, वरेण्यं मुमुक्षुभिः आकाङ्क्ष्यं, भर्गः अविद्यादिभर्जक तेजः यद्यपि ब्रह्मतेजसोरभिन्नत्वेन तस्येति षष्ट्यनुपपत्तिः तथापि एषोऽस्य परमानन्दः (बृहदारण्यकोपनिषद् - ४.३.३२), “राहोशिशिरः” इत्यादाविव काल्पनिकभेदमादायोपपत्तिः, धीमहि ध्यायेमहि सोऽहमित्यभेदेन उपास्महे । यः प्रत्यक्, नः अस्माकं, धियः अन्तःकरणवृत्तीः, प्रचोदयात् प्रेरयति ।

dīvyatīti dēvaḥ , akhaṇḍānandaikarasaḥ, tat tasya brahmaṇaḥ ‘ōm tat saditi nirdēśō brahmaṇaḥ trividhaḥ smṛtaḥ’ (bhagavadgītā 17.23) iti gītāvacaṇēna

tacchabdasya brahmaparatā, savituh nānārūpakarmaphala-prasōṣṭuḥ, jagatsraṣṭurvā, varēṇyaṁ mumukṣubhiḥ ākāṅkṣatyam, bhargaḥ avidyādibharjaka tējaḥ yadyapi brahmatējasōrabhinnatvēna tasyēti ṣaṣṭhyānupapattiḥ tathāpi ‘ēśōśya paramānandaḥ’ (brhadāraṇyakōpaniṣad - 4.3.32), “rāhōśśiraḥ” ityādāviva kālpanikabhēdamādāyōpapattiḥ, dhīmahi dhyāyēmahī sōhamityabhēdēna upāsmahē | yaḥ pratyak, naḥ asmākaṁ, dhiyaḥ antaḥ karaṇavṛttiḥ, pracōdayāt prērayati |



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



LIFE HISTORY OF ACHARYAS OF SRINGERI

Śrī Nṛsimha Bhārati V (1576 – 1600)

नृसिंहतां प्रयान्त्याशु यमाश्रित्य जना भुवि ।

नृसिंहभारतिं वन्दे द्विगुणोपपदं सदा ॥

nṛsiṁhatāṁ prayāntyāśu yamāśritya janā bhuvi |

nṛsiṁhabhāratim vandē dviguṇōpapadaṁ sadā ||

Men of earth who take refuge in him shall become lions of lofty virtues. His holy feet I adore in full faith. Hail Nṛsimha Bhārati the Saint!

The Acārya has written a work called *Vaidika-Nirṇaya* in which he has demonstrated that it is only Advaita that is in full conformity with the teachings of the Vedas.



(Left: A mural depicting Sri Abhinava Nṛsimha Bhārati Swāmigal giving the Śivagītā Bhāṣyam to the then monarch of Mysore.)

Śrī Abhinava Nṛsimha Bhārati (1600 – 1623)

तं सर्वभूताभयदं विभवैरन्वितं परम् ।

नारसिंहं गुरुं चापि नवं ज्ञानार्णवं भजे ॥

taṁ sarvabhūtābhayadaṁ vibhavairanvitaṁ param |

nārasinḥaṁ gurum cāpi navam jñānārṇavam bhajē ||

He removes fear from all the human minds. He is majestic and magnanimous. He is an ocean of spiritual knowledge. Hail Abhinava Nṛsimha Bhārati!

An expert in mantra-sastra, Śrī Abhinava Nṛsimha Bhārati was an adept of a high order. A commentary on the Śivagītā, that he wrote, is an outstanding work. He installed a linga named Rāmeśwara in 1602 at Rudrapāda. He also founded an agrahāra on the Paścimavāhini and named it

Narasimhapura after his guru. When the Acārya visited the Malahanikeśwara temple and noticed the absence of any Gaṇeśa image there, he painted with a piece of turmeric a figure of the God on one of the front pillars and worshipped it. Ever since, the outline of Gaṇeśa on the pillar has been bulging out presenting a bas-relief, and has come to be known as Stambha-Gaṇapati. The granite stone behind the idol now sounds hollow inside, while it is quite solid over the rest of the pillar.

The Acārya founded a Math in Shivaganga and appointed one of his disciples, Śrī Śankara Bhārati, in charge of it. Śrī Śankara Bhārati presided over the new Math till 1656 and the Math has since had an uninterrupted succession of gurus.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



DIVINE STORIES FOR CHILDREN

Candrahāsa.

--- This story about Candrahāsa, the Son of King Sudhārmika of Kerala, is told in Jaimini Aśvamedha Parva.

--- Candrahāsa was born in the Mūlam star and with six toes in his left foot. The astrologers told King Sudhārmika that these signs portended poverty and bad omen. Therefore, they advised the king that the baby be killed. In few days of the child's birth, the king was killed by his enemies and the queen also followed him soon to the other world. The child became an orphan. He was taken away by a female servant from the palace to Kauṇḍalapurī. She was very much affectionate towards the child. Unfortunately she also died within three years. The child started begging and suffered a lot. Some ladies nearby cared for the boy.

--- Once Candrahāsa went to the house of Dhṛṣṭabuddhi, minister of Kuṇḍala where a feast was in progress. The munis in the occasion were impressed with Candrahāsa and told Dhṛṣṭabuddhi that the boy would become a king one day and will take over all the wealth of the minister. On hearing these words, Dhṛṣṭabuddhi became afraid. That evening, he ordered his men to kill the boy. They took Candrahāsa to the forest. But, on seeing the charming face of the boy they did not want to kill him. Yet, to show a proof to their master of their having killed Candrahāsa, they cut the sixth toe from his foot and set him free. They returned to Dhṛṣṭabuddhi and showed him the severed toe.

--- The boy was living in the forest. One day the King of Kalinda came to the forest for hunting. There he saw the boy, took pity on him and took him to his palace. The boy was put in the care of Medhāvātī, the King's consort. The king named the boy as 'Chandrahāsa'. Chandrahāsa was very intelligent and brave. Under the guidance of the king, he learned arts, and sciences, and completed his education in a very satisfactory manner. At the age of twelve, Chandrahāsa, with the permission of the king, went on a victory tour. The king welcomed Chandrahāsa on his return after his glorious victory that brought him wealth.

--- Chandrahāsa become very famous. The news of his bringing huge wealth to the treasury of Kalinda that he was from the palace of Kuṇḍala reached the king of Kuṇḍala. On hearing the story of Chandrahāsa, Dhṛṣṭabuddhi, the minister of Kuṇḍala, wanted him to be thrown out. So, Dhṛṣṭabuddhi, went to Kalinda and made friendship with Chandrahāsa. He sent a letter to his son, Madana at Kuṇḍala through Chandrahāsa.

--- On his way to Kuṇḍala, Chandrahāsa spent the night on the bank of a river. Campakamālīnī, the daughter of king of Kuṇḍala, and Viśayā, the daughter of Dhṛṣṭabuddhi, happened to pass by





Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



the river bank. They saw Chandrahāsa sleeping there. Campalamālinī fell love with him. Removing her anklets from her feet, she went quietly near him. She saw that he was carrying a letter. She read it and found that it was written to poison him to death. Without wasting time she changed the word “viṣamasmai” (give him poison) to ‘viṣayāsmāi’ (give him Viṣayā) and put it back in place. Later, Chandrahāsa awoke from sleep, went to Kuṇḍala city and delivered the letter to Madana. Seeing the letter from his father, Madana gave Viṣayā in marriage to Chandrahāsa on an earliest auspicious day.



--- In due course, Dhṛṣṭabuddhi returned to Kuṇḍala with the huge wealth after capturing Kalinda. He was shocked to hear the news that Viṣayā was married to Chandrahāsa. He was not ready to accept the reasons given by Madana. The evil-minded Dhṛṣṭabuddhi wanted Chandrahāsa to be killed. One day, he sent Chandrahāsa to Devi temple for pooja and planned to murder him there. But fate played a different role. Instead of Chandrahāsa, it was Madana who went to the Devi temple and was killed by Dhṛṣṭabuddhi’s men.

--- Even before the above incident, the king of Kuṇḍala married his daughter Campalamālinī to Chandrahāsa. He handed his kingdom to Chandrahāsa and left to the forest to lead a hermit’s life. This added fuel to the fire raging inside Dhṛṣṭabuddhi. When he saw the body of his murdered son in the temple, he became mad. He dashed his head in the pillars of the temple and died.

--- Chandrahāsa felt very bad and offered sacrifices to Devi. Appeased by him, She appeared before him and granted him two boons. Chandrahāsa prayed to Devi that Dhṛṣṭabuddhi and Madana be brought back to life. His wishes were fulfilled by Devi. In the meantime, the king of Kalinda and his queen, in fear of Dhṛṣṭabuddhi, decided to end their life by jumping into the scared fire. Dhṛṣṭabuddhi rushed to them. He told them all that happened and saved their lives. Turning happy, the king of Kalinda also gave his kingdom to Chandrahāsa. Thus, Chandrahāsa became the most powerful and effective ruler. He had become so powerful that during the Aśmedha sacrifice of Yudhiṣṭhira, he captured the sacrificial horse. At the instance of Kṛṣṇa, Arjuna had to enter into a pact with Chandrahāsa, who promised the Pāṇḍavas help for the success of the sacrifice. Chandrahāsa had a son, Makarākṣa, by Viṣayā and another son, Padmākṣa, by Campakamālinī.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



UPASANA DEVATHA



Matsya, the fish, from the Satya yuga:- Viṣṇu takes the form of a fish to save Manu from the deluge (pralaya), after which He takes His boat to the new world along with one of every species of plant and animal, gathered in a massive cyclone.

Kūrma, the tortoise, from the Satya-yuga:- When the devas and asuras were churning the Ocean of milk in order to get amrita, the nectar of immortality, Mandara, the mountain, which was used as the churning staff began to sink. Viṣṇu took the form of

a tortoise to bear the weight of the mountain.

Varāha, the boar, from the Satya-yuga:- Viṣṇu appeared as a boar (varāha) to defeat Hiraṇyākṣa, a demon who had taken the Earth, or Pṛthvī, and carried it to the bottom of what is described as the cosmic ocean (much like in ether theory) in the story. The battle between Varāha and Hiraṇyākṣa is believed to have lasted for a thousand years, which the former finally won. Varāha carried the Earth out of the ocean between his tusks and restored it to its place in the universe.



Narasimha, the half-man/half-lion, from the Satya-yuga:- The demon (rākṣasa) Hiraṇyakaśipu, the elder brother of Hiraṇyākṣa, was granted a powerful boon from Brahma, not allowing him to be killed by man or animal, inside or out, day or night, on earth or the stars, with a weapon either living or inanimate. Viṣṇu descended as an anthropomorphic incarnation, with the body of a man and the head and claws of a lion. Laying the demon on His thighs, He disemboweled the rākṣasa at the threshold of his house, at dusk, with His claws.

Vāmana, a dwarf, from the Tretā-yuga:- Bali, the fourth descendant of Hiraṇyakaśipu, with devotion and penance, was able to defeat Indra, the god of firmament. This humbled the other deities and extended his authority over the three worlds. The gods appealed to Viṣṇu for protection and He descended as a boy, Vāmana. During a yajña (यज्ञ) of the king, Vāmana approached Bali who promised to grant whatever the boy asked.

Vāmana asked for three paces of land. Bali agreed. The dwarf then expanded himself to the size of a giant. He stepped over heaven in his first stride, and the netherworld with the second. Bali realized that Vāmana was Viṣṇu-incarnate. In deference, he offered his head as the third place for Vāmana to place His foot. The avatāra did so and granted Bali immortality. And, in appreciation to Bali and his grandfather Prahlāda, Vāmana made Bali the ruler of Pātāla, the netherworld.



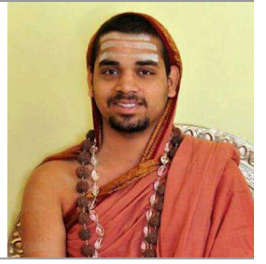


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



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