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ANUGRAHA BHASHANAM

Do not blame God for your misery

Misery and comfort alternate in a man's life.

But, when one encounters misery, a number of thoughts arise. Some may wonder, "I have not committed any crime. Why is God heaping misery on me?". Others think, "God is angry with me. That is why He is punishing me like this." Yet others say, "There is no such being as God. Even if there is one, He has no compassion at all. Even if He has compassion, He reserves it for a chosen few. People like me are no consideration for Him."



Criticizing God like this when they encounter hardship is in the nature of many persons. But it is not because of God's fault that man encounters difficulties. God bestows results in accordance with one's good or bad karmas (deeds). If one commits sin and suffers because of that, God is not responsible (for it). God treats everybody equally.

Bhagavān Veda Vyāsa says clearly in the Brahma Sūtra (2.1.12.1):

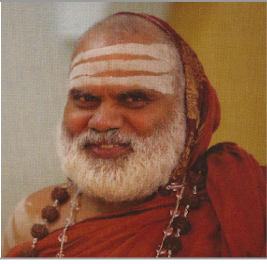
वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ।
vaiṣamyanaighṛṇyē na sāpēkṣatvāt tathā hi darśayati |

Hence, only if one avoids sinful acts and performs good deeds, will he not have to experience hardship.

Let everybody understand this and perform his duty without blaming God in any adversity, and attain God's grace.

विषमां हि दशां प्राप्य देवं गर्हयते नरः ।
आत्मनः कर्मदोषां तु नैव जानात्यपण्डितः ॥
viṣamāṃ hi daśāṃ prāpya dēvaṃ gar'hayatē naraḥ |
ātmanaḥ karmadōṣāṃ tu naiva jānātyapaṇḍitaḥ ||

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



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ŚRIMAD BHAGAVAD GĪTA

Srī Ādi Śankara Bhāṣya

श्रीभगवानुवाच-

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

Śrībhagavān uvāca-

aśōcyānvanvaśōcastvaṁ prajñāvādānśca bhāṣasē |
gatāsūn agatāsūnśca nānuśōcanti paṇḍitāḥ ||11||

---Śrī Kṛṣṇa said – O! Arjuna! You are grieving for those who should not be grieved for. At the same time you are speaking words like of the wise. The wise do not grieve for the dead or-the living.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥१२॥

na tvēvāhaṁ jātu nāsaṁ na tvāṁ nēmē janādhipāḥ |
na caiva na bhaviṣyāmaḥ sarvē vayamataḥ param ||12||

---“I did not exist at any time (in the past), You did not exist. These kings did not exist “ – Such an idea is not true. “All of us will not exist [after our death]” – this is also not at all true.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥१३॥

dēhinō'smin yathā dēhē kaumāraṁ yauvanaṁ jarā |
tathā dēhāntaraprāptirdhīrastatra na muhyati ||13||

---Just as the Ātmā which is in this body (goes through) boyhood, youth and old age, so also (it goes through) the attainment of another body. The wise man is not disturbed over this.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

mātrāsparśāstu kauntēya śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāstānstitikṣasva bhārata ||14||

---O! Son of Kunti! Sense organs and objects which cause cold, heat, pleasure and pain are subject to arrival and departure. They are impermanent. O! Who had born in the Bharatha Vamśa! Endure them.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

yaṁ hi na vyathayantyētē puruṣaṁ puruṣarṣabha |
samadu:khasukhaṁ dhīraṁ sō'mṛtatvāya kalpatē ||15||



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---O! Arjuna! Only that person whom these (sense organs and objects) do not disturb, who is the same in pain and pleasure, and who is wise, becomes fit for immortality.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥१६॥
nāsatō vidyatē bhāvō nābhāvō vidyatē sataḥ |
ubhayōrapi dr̥ṣṭōntastvanayōstattvadarśibhiḥ ||16||

---There is no existence for the unreal. There is no non-existence for the real. The truth of both these is indeed seen by the seers of Reality.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥१७॥
avināśi tu tadvid'dhi yēna sarvamidaṁ tatam |
vināśamavyayasyāsyā na kaścitkartumar'hati ||17||

---Know that (Ātmā) to be the imperishable one by which all this is pervaded. No one can bring about the destruction of this changeless one.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥१८॥
antavanta imē dēhā nityasyōktāḥ śarīriṇaḥ |
anāśinō'pramēyasya tasmādyudhyasva bhārata ||18||

---It is said: "Perishable are these bodies which belong to the eternal, imperishable and unobjectifiable Ātmā." Therefore fight, Oh Arjuna!



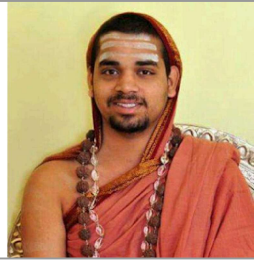


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VIVEKACHUDAMANI

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---In answer to the query: "If blindness, etc indicate the qualities of the eyes, which are anātma, then why does it appear that they belong to ātman", it is said: "Without discriminating between the nature of ātma and anātma, one remains with the notion that this body and the indrīyas are "I".

अन्तःकरणमेषु चक्षुरादिषु वर्ष्मणि ।
अहमित्यभिमानेन तिष्ठतयाभासतेजसा ॥१०५॥
antaḥkaraṇameteṣu cakṣurādiṣu varṣmaṇi
ahamityabhimānēna tiṣṭhayābhāsatējasā ||105||

---By reason of reflection of the ātman in the eyes and other organs (jñānendriyas, karmendriyas, pranā, etc) of the body, the antaḥkaraṇa identifies itself with them with the sense of "I".



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---The antaḥkaraṇa that makes a thought that this body is "I" is known as Ahaṅkāra. It is said that the action, the pleasure and pain which are internal also belong to this antaḥkaraṇa .



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अहंकारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।
 सत्त्वादिगुणयोगोनावस्थात्रितयमश्रुते ॥१०६॥
 ahamkāraḥ sa vijñēyaḥ kartā bhōktābhimānyayam|
 sattvādiguṇayōgēnāvasthātritayamaśnutē ||106||

---That ahamkāra (the ego sense) is to be known --- It is the ego-sense that [I am the] doer (the kartā) and [I am the] enjoyer (the bōktā). In conjunction with the sattvaguna, etc. it acquires the three states (waking, dream and dreamless sleep)

[Waking stage : is the result of the ahamkāra's conjunction with rajoguna.

Dream stage :is the result of its conjunction with sattvaguna.

Dreamless sleep stage: is the result of its conjunction with tamoguna.

Though all the three guṇas (qualities) are present in all the three states, one or two among the three qualities will be dominant in each state.]

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Having said that doership and enjoyership are qualities of the internal organ, it is being said that happiness and grief also are qualities of the internal organ.

विषयाणामानुकूल्ये सुखी दुःखी विपर्यये ।
 सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः ॥१०७॥
 viṣayāṇāmānukūlyē sukhī duḥkhī viparyayē |

sukhaṁ duḥkhaṁ ca taddharmaḥ sadānandasya nātmanah ||107||

--- When the sense-objects are favourable (i.e. when the desire is fulfilled), we feel that we are happy; if not, we say, "We are in grief". It is the antaḥkaraṇa which (depending on the fulfillment or non-fulfillment of one's desires) decides the happiness and sorrow and not the ātman which is ever blissful. The qualities of the ātman is seen in śrutis like ānando brahma; vijñānam ānandam brahma; raso vai saḥ; yadeṣa ākāśaḥ etc. The song that gives pleasure at one time may not do so at another time. That the song gives pleasure was decided by the mind at that moment. Similarly, a song that gives pleasure to a listener may produce grief to another. Therefore, it is clear that the pleasure and pain are decided by the antaḥkaraṇa alone.

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The nature of ātman which is ever blissful is proved by śruti.

आत्मार्थत्वेन हि प्रेयान् विषयो न स्वतः प्रियः ।
 स्वत एव हि सर्वेषाम् आत्मा प्रियतमो यतः ॥१०८॥
 ātmārthatvēna hi prēyān viṣayō na svataḥ priyah |
 svata eva hi savēṣām ātmā priyatamō yataḥ ||108||

---Sense objects are not dear by themselves because they are mere objects, but become objects of dearness only when they generate happiness or remove sorrow. But, Atman is dear to all because it is always Self-established in Bliss.



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SOUNDARYALAHARI

भवानि त्वं दासे मयि वितर दृष्टिं सकरूणाम्
 इति स्तोतुं वाञ्छन् कथयति भवानि त्वं इति यः ।
 तदैव त्वं तस्मै दिशासि निजसायुज्य-पदवीम्
 मुकुन्द ब्रह्मेन्द्र स्फुट मकुट नीराजितपदाम् ॥२२॥
 bhavāni tvaṁ dāsē mayi vitara dṛṣṭim sakarūṇām
 iti stōtum vāñchan kathayati bhavāni tvaṁ iti ya: |
 tadaiva tvaṁ tasmai diśāsi nijasāyujya-padavīm
 mukunda brahmēndra sphuṭa makuṭa nīrājītapadām ||22||

Even as one utters "Oh Bhavāni! [May] You ...", with a desire to extol You as "Oh Bhavāni! May You bestow Your gracious glance on me, Your servant," You grant him the most sacred status of oneness with You (nijasāyujya-padavī) in which Your feet shine with the brilliance emerging from the gems of the crowns of Viṣṇu, Brahmā and Indra [when they bow at Your feet].

[When addressed as 'Bhavāni', Paraśakti gives Herself to the devotee by raising him to Her own status. The Mahāvākya 'tat tvam asi' of the Chandogya Upaniśad of Sama Veda is seen in this sloka.]





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MADHAVEEYA SHANKARA DIG VIJAYAM

The next day when the newly married couple was ready to go to their place, the parents of Ubhaya-bhārati gave advice to them. They first started with Maṇḍana, their son-in-law:

---"Please listen to us. Our child is very innocent and inexperienced. She will be always playing with friends and will come to the house only when she feels hungry, that too by compulsion. As she is our only daughter, we never insist/trained her to do the household works. Our wish is that you look after her as your own child. My dear using the sweet words, please make her to involve in the household works. Avoid using of harsh words towards her. She will be irritated with harsh words and will not do anything. It is the nature of some people to do anything for sweet words, but some may do only for harsh words. We can not change their nature. Also once a highly learned Brāhmaṇa told (the hidden truth) that she is actually born as a human, but don't underestimate that she is a normal one. She is a divine being. So please do not use harsh words towards her. We can see all the signs of an omniscient (sarvajña) in her. That Brāhmaṇa also added that at the greatest moment she will turn judge on a historical debate between two great legends'. Please tell your mother (mother of Maṇḍana) my words. In general, the responsibility of a mother-in-law is to care for and guide her daughter-in-law with patience and tenderness. In following her guidelines, the girl may commit mistakes. A responsible head of the family should not make much ado about such mistakes. We all have come to our present status, after going through such difficult situations".

---Maṇḍana replied, "Sir! You may tell this to my mother directly without any hesitation."

In turn, Maṇḍana's parents replied: "It may not be possible for us to speak such words to her directly, though she may be handling the household duties. Our telling you and your advising her will yield the same results that we wish. Doing so will be appropriate too."

Now Ubhaya-bhārati's parents turned to their daughter are said:

---- "O my dear! Now you have entered into the next beautiful stage in your life. To make it a successful one, you should not indulge in childish acts. Such a behavior from you will not be accepted by others as it has been by us. Before marriage, a girl's parents are everything to her. But after marriage, her husband is her master. By following this dictum, a woman can conquer all the worlds. (She will earn fame and wealth in this world and puṇya for future janmas). Do not take your meals before your husband has finished his. Do not wear ornaments or beautify yourself when he is out of station. There are certain procedures to be followed in all matters. Learn those from your elders. If your husband speaks angrily, do not respond to him in the same tone. You must remain calm and patient in such situations. After he becomes cool and smiles, you may express your views softly. By such practice, you can win his heart. Do not speak to a stranger, even in the presence of your husband. For an intelligent child like you, we need not explain how to respond to a stranger when your husband is not with you. Your speaking may lead to many problems and mark the end of all your happiness in your married life. When your husband returns home after his work, give him water and care for him though you may be in the midst of some household work. Fulfill all his needs with joy and make him happy always. For, the prime duty of a faithful wife is to keep her husband happy and fulfill his needs without delay". (To be continued)



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THE MAHIMA OF GĀYATRĪ MANTRA.

The common meaning for Gāyatrī Mantra as per Sage Agastya

यो देवः सविताऽस्माकं धियो धर्मादिगोचराः।

प्रेरयेत्तस्य यद्भर्गस्तद्वरेण्यमुपास्महे ॥ (अगस्तोक्तिः)

yō dēva: savitāsmākaṁ dhiyō dharmādigōcarāḥ |prērayēttasya
yadbhargastadvarēṇyamupāsmahē || (agasttōktiḥ)

---"We meditate on the Light (the deva named Savitā) that induces our buddhi (intellect) into the dharmic path".

NECESSITY TO KNOW THE MEANING:

---While chanting the Gāyatrī Mantra, we have to think about its meaning. Our mind should concentrate on the meaning and should not think of some other unrelated things. Rotating the japammālā mechanically while our mind is concentrating on something else is not considered to be japa. Our śraddha will be reduced, if we do anything without knowing the proper meaning of what we are doing. As is said in the Smṛuti chantrikā

यथा पशुर्भारवाही न तस्य भजते फलम् ।

द्विजस्तथाऽर्थानभिज्ञो न वेदफलमश्नुते ॥

(लघुव्यासस्मृतिः इति स्मृतिचन्द्रिकायाम् आह्निककाण्डे श्रुतप्रशंसायाम्)

yathā paśurbhāravāhī na tasya bhajatē phalam | dvijastathāṛthānabhijñō na
vēdaphalamaśrutē || (laghuvyāsasmṛti: iti smṛticandrikāyām āhnikakāṇḍē
śrutapraśansāyām) ---"The animal which carries the burden does not enjoy the benefit of what it

carries. Likewise, a learner of the veda mantras does not enjoy their benefits unless he knows their meanings." So also in the Nirukta:

स्थाणुरयं भारहारः किलाभूदधीत्य वेदं न विजानाति योऽर्थम्।योऽर्थज्ञ इत्सकलं भद्रमश्नुते नाकमेति
ज्ञानविधूतपाप्मा ॥ (निरुक्त १.१८)sthāṇurayam bhārahāra: kilābhūdadhītya vēdaṁ na
vijānāti yōrtham | yōrthajña itsakalam bhadramaśnutē nākamēti jñānavidhūtapāpmā ||
(Nirukta 1.18)

--- The one who learns and chants the Vedas without knowing the meaning is considered a mere animal which carries the burden without knowing its value. [But] he who knows the meaning, enjoys all good fortune, and purged of his sins by knowledge attains heaven."

---Thus the knowledge is praised: (सर्वं पाप्मानं तरति तरति ब्रह्महत्यां)यो अश्वमेधेन यजते य उ
चैनमेवं वेद (तैत्तिरीय-संहिता ५.३.१२)(sarvaṁ pāpmānaṁ tarati tarati brahmahatyāṁ) yō
aśvamēdhēna yajatē ya u cainamēvaṁ vēda (tāittirīya-sanhitā 5.3.12)

"One will be relieved from the sin of a killing a Brāhmaṇa (Brahmahatti doṣa), if he performs the Aṣvamedha yāga. Likewise, one will attain same benefit [of performing Aṣvamedha yāga.] if he does any karma knowing the meaning [of the mantras involved]. Though there is some benefit in chanting any mantra without knowing its meaning, the mantra yields its full benefit only when chanted with knowledge of its meaning. Thus, knowing the meaning of mantras that are chanted is praised.



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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI NRISIMHA BHARATI VI (1663 – 1706)

महामेरुसमं धैर्ये माधुर्येऽप्यमृतोपमम् ।
ऊहापोहार्थं निष्णातं नरसिंहं गुरुं भजे ॥

mahāmērusamaṁ dhairyaṁ mādhyurēpyamṛtōpamam |

ūhāpōhārtha niṣṇātāṁ narasinhaṁ gurūṁ bhajāḥ |

---His mighty courage is like that of the mount Meru, His tender heart is like the sweet nectar, He who is clear in the inner Truth of things I hail that holy Master Nrisimha!



Somasekhara Nayak (1664 – 1675) confirmed the grant of lands in Erehalli village to be utilised for the worship of Sri Chandramouliswara. The Acharya visited Bednur at the request of Rani Channamaji (1671 – 1696). Her minister provided an 'Utsava Murti' (idol used in rathotsavas) for the Sri Sringeswara temple in Kigga. The Rani instructed her officers not to collect duties on articles bought for the use of Math. Her successor Basavappa (1696-1714) issued orders to his officers directing them to help Sringeri authorities in their enquiries regarding 'achara' and in the collection of dues. The Acharya fed thousands of people during the great famine of Akshaya in 1686. The places he visited in his pilgrimage included Kollur, famous for the temple of Sri Mookambika, Gokarna and Kotishwara. He founded an agrahara which he named Sacchidanapura after his guru, and also installed a linga named Sacchidanandeshwara.

SRI SACCHIDANANDA BHARATI II (1706 – 1741)

सच्चित्ताम्बुजमित्राय सच्चरित्रयुजे नमः ।
सच्चिदानन्दभारत्यै सच्चिदानन्दमूर्तये ॥

saccittāmbujamitrāya saccaritrāyujē namaḥ |

saccidānandabhāratyai saccidānandamūrtayē ||

--- The lotus in the heart blossoms due to this Sun whose sacred life do distinguished poets sing, and who is the Truth-Knowledge-Bliss embodied I bow to that saint, Sacchidananda Bharati!

Sri Sacchidananda Bharati honoured Basavappa by visiting his capital. He later visited Kigga, Subrahmanya, Velapura, Uppinangadi, Nandavaram (the head quarters of a chief). He also worshipped Sri Narasimha installed at Haladi and proceeded to Kotishwara, Barakura, Bhatkal, Honnavar and Gokarna.

Sometime after returning to Sringeri, the Acharya set forth on another pilgrimage to Gokarna.

The active association of the Maratha ruling houses with the Sringeri Mutt began during the reign of this Pontiff. The Maratha rulers, Shivaji II, Shambu Chatrapathi of Kolhapur line, Peshwa Baji Rao Ballal Pradhan were all great devotees of the Acharya and were firmly enforcing the supremacy of the Guru in all socio-religious matters.

(To be continued....)

(source:www.sringeri.net)



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॥ प्रश्नोत्तररत्नमालिका ॥

॥ praśnōttararatnamālikā ॥

कः खलु नालंक्रियते दृष्टा दृष्टार्थ साधन पटीयान् ।
 अमुया कण्ठस्थितया प्रश्नोत्तररत्नमालिकया ॥
 kaḥ khalu nālāṅkriyatē dr̥ṣṭā dr̥ṣṭārtha sādhana paṭīyān |
 amuyā kaṅṭhasthitayā praśnōttararatnamālikayā ॥

Who indeed capable of knowing the means of acquiring the visible and the invisible goals, is not adorned with this 'Necklace studded with the Gems of Questions and Answers' (Praśnōttararatnamālikā)?

[The one who is very well versed in knowing what is good for him in this present world (dr̥ṣṭa=which can be seen now itself) and in the world after (adr̥ṣṭa=which is not seen or enjoyed now itself) will surely wear this Praśnōttararatnamālikā in his neck for his welfare. This granthā is in the format of questions and answers. Since this text contains many precious questions and answers, the text is like an ornament studded with gems. When the verses in this text are memorized and held with their meanings in one's heart (kaṅṭhasthitā), the message of the text adorns him like a necklace. By following the teachings given here, one can attain happiness in this world as well as in the higher world.]

भगवन् किमुपयादेयं? गुरुवनं, हेयमपि च किम्? अकार्यम् ।
 को गुरु? अधिजतत्वः शिष्य हितायोद्यतः सततम् ॥
 bhagavan kimupayādēyaṁ? guruvanaṁ, hēyamapi ca kim? akāryam |

kō guru? adhijatatvaḥ śiṣya hitāyōdyataḥ
 satatam ॥



Q : O Respected Sir ! What should be accepted?

A: The words of the guru.

Q: What act should not be committed?

A: Those which is not accepted by śastra.

Q: Who is Guru?

A: One who knows the Absolute Truth and always desires the welfare of the disciple.

[A guru always has the welfare of the disciple in mind and guides accordingly. Therefore, one should follow the guru's words with total faith in them. Thereby, he

can attain śreyas. We should avoid doing those actions which are prohibited or not permitted by the śAstras. If have done any such prohibited actions so far, we must not repeat them hereafter. If we continue to repeat them, we are sure to suffer in future. Only he who knows the knowledge of Absolute Truth and has the welfare of the disciple in mind is fit to be a guru. One who lacks in either of these two qualities can not be considered to be a guru.]



Voice of Jagadguru

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STORIES FOR DIVINE CHILDREN.

Jayaśarman

The story of a Brāhmaṇa who became wealthy by taking the vow of Kamalā (Kamalāvratā):-

---Kamalā is the eleventh day of Adhimāsa. It is believed that this day is better than other days. If a man fasts on this auspicious day Goddess Kamalā will be pleased with him and will grant him all the happiness in this world.

---The procedure to keep this vrata is explained in our scriptures in a detailed manner. The devotee should awake in the Brāhma Muhūrta (calculated as forty-eight minutes before sunrise) and take bath meditating on Puruṣottama and begin the fasting. If the prayers and meditation are conducted at the house, he will get double the fruit of the vrata. If it is conducted at a river bank, it will yield four times the fruit. If the same vrata is conducted at a cow-shed, the fruit will be thousand fold. If it is conducted at a fire shed or Śaivite temple, the fruit will be a thousand and one hundred-fold. If it is conducted near a Tulasī plant (holy basil), the fruit will be a lakh-fold And if it is done in the presence of Viṣṇu, the fruit obtained will be unlimited.

---Once upon a time, there lived a noble Brāhmaṇa named Śivaśarman of Avantī. He was a highly knowledgeable person and was leading his life as per śastra. He was blessed with five sons. He was well-settled. He was greatly respected by his relatives and friends for his humble behavior towards all. Although he was blessed with everything, he was always worried about his fifth son Jayaśarman. ---Except this Jayaśarman, the others were well in learning the vedas and



sastras. They followed the words of their Teacher. Śivaśarman did Upanayanam to Jayaśarman and put him in Gurukulam. But, Jayaśarman was not interested in learning the lessons taught by his teacher. He was always interested in such activities which-are against dharma. Years went by. But, Śivaśarman was not able to see any positive sign of changes in Jayaśarman. In fact, the son became a wicked man. The character and behaviour of Jayaśarman created a lot of worry to his parents, brothers, friends

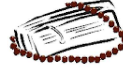
and relatives. They began to avoid him totally.

---Being driven away from home, Jayaśarman went to a distant forest and lived there. Once by chance he reached Trivenī Mahātīrtha. With no one to offer him any food, he was suffering from hunger for two days. He was very tired with hunger and thirst. So one early morning he took bath in the tīrtha and set out to search for a place to have something to eat and to rest. By the grace of

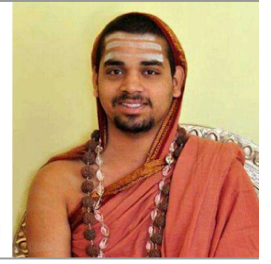


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God he saw the hermitage of Harimitrā in that forest. As it was the month of Puruṣottama many people had gathered there. Brāhmaṇas were telling various sacred stories from the scriptures. Jayaśarman went there and sat with them. He heard the story of the vow called Kamalāvratā and the fruit that will be enjoyed by observing this vratā. So Jayaśarman stayed in that hermitage with them and took the vow of Kamalāvratā.



--He felt very bad for all his sinful activities and prayed to the Lord sincerely to grace him. He was praying and meditating without any distraction. That night, Devi appeared before him and said : “Being greatly pleased with your vratā, I have come before you from vaikunṭha”. Since you have taken the vow of Kamalāvratā on the eleventh day of the dark lunar fortnight called

Kamalā of the month of Puruṣottama, I will grant you boons. Because you have taken the vow at Triveṇī, I am immensely pleased with you. The noble Brāhmaṇas of your lineage also will be blessed by me.” Saying these words the Devi granted him boons and disappeared. From that day onwards, Jayaśarman became a great wealthyman. He returned to his father’s house and told his family all the miracles that happened in his life. He started a new life by doing pūja to Puruṣottama, observed this Kamalāvratā every year with his parents, friends and relatives, and lived his life as said in dharma sastra. (diacritical for SASTRA). This story is said in Padma Purāṇa, Chapter 64.

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