



Voice of Jagadguru

advaitam paramanandam



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ANUGRAHA BHASHANAM

SOLITUDE IDEAL FOR SADHAKAS

It is essential for a Sadhaka - one pursuing the Adhyatma Marga (the path of Self-Knowledge) - to keep away from people.

Bhagavan Sri Kṛṣṇā Himself refers to this in Gītā as **विविक्तसेवी {viviktasēvī}** (seeking solitude). Bhagavatpādā Śankarācārya also talks about **एकान्ते सुखमास्यताम् {ĕkāntē sukhamāsyatām}** (enjoy your solitude).



Why such stress on solitude? Because, while mingling with people there is scope for the mind to stray into loukika (mundane) matters. When this happens, it will be difficult to bring the mind back to the Adhyatma Marga.

Bhagavatpādā compares the mind to a monkey. If we train it properly, it will heed our words. But if we let it loose, it will be a huge task to regain control over it.

In case total solitude is not possible, one should remain in the company of the noble people. For, they always guide us along the right path. We will come to no harm when we are with them. In fact, their company will be conducive to our pursuit of knowledge of the Self. Bhagavatpādā terms this association with noble people as -

महापुरुषसंश्रयः {mahāpuruṣasansrayaḥ}. Hence it is said -

सङ्गः सर्वात्मना त्याज्यः स चेत् त्यक्तुं न शक्यते ।

स सद्भिः सह कर्तव्यः सतां सङ्गो हि भेषजम् ॥

saṅgaḥ sarvātmanā tyājyaḥ sa cēt tyaktuṁ na śakyatē |

sa sadbhiḥ saha kartavyaḥ satām saṅgō hi bhēṣajam ||

It will be ideal for the Sadhaka to be totally aloof. If this is not possible, he must associate only with noble people.

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

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



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ŚRIMAD BHAGAVAD GITA

Srī Ādi Śankara Bhāṣya

॥ साङ्ख्ययोगः ॥ ॥ द्वितीयोऽध्यायः ॥
 य एनं वेत्ति हन्तारं, यश्चैनं मन्यते हतम् ।
 उभौ तौ न विजानीतः, नायं हन्ति न हन्यते ॥१९॥
 ॥ Sāṅkhyayōgaḥ ॥ ॥ dvitīyōdhyāyaḥ ॥

ya ēnaṁ vētti hantāraṁ, yaścainaṁ man'yatē hatam |
 ubhau tau na vijānītaḥ, nāyaṁ hanti na han'yatē ||19||

---He who thinks this (Ātmā) to be the killer and the one who thinks this (Ātmā) to be killed, both of them, do not know. This (Ātmā) does not kill; nor is it killed.

न जायते म्रियते वा कदाचिद्, नायं भूत्वाभविता वा न भूयः ।
 अजो नित्यः शाश्वतोऽयं पुराणः, न हन्यते हन्यमाने शरीरे ॥२०॥
 na jāyatē mriyatē vā kadācid, nāyaṁ bhūtvābhavitā vā na bhūyaḥ |
 ajō nitya: śāśvatōyaṁ purāṇa:, na han'yatē han'yamānē śarīrē ||20||



----This (Ātmā) is neither born at any time nor does it die. It will neither come to existence nor will it disappear again. It is birthless, deathless, decayless and growthless {It is unborn, eternal, undergoes no change whatsoever and is ever new}. It is not affected when the body is affected. {When the body is destroyed, the Self is not destroyed}.

वेदाविनाशिनं नित्यं, य एनमजमव्ययम् ।
 कथं स पुरुषः पार्थ, कं घातयति हन्ति कम् ॥२१॥

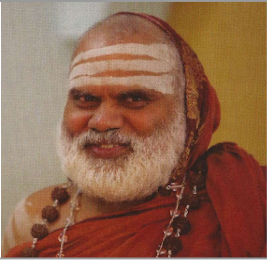
vēdāvināśinaṁ nityaṁ, ya
 ēnamajamavyayam |

kathaṁ sa puruṣaḥ pārtha, kaṁ
 ghātayati hanti kam ||21||

---Pārtha! The one who knows this (Ātmā)

to be imperishable, timeless, birthless and not subject to decline, how and whom does that person kill? Whom does he cause to kill?

वासांसि जीर्णानि यथा विहाय, नवानि गृह्णाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्णानि, अन्यानि संयाति नवानि देही ॥२२॥
 vāsānsi jīrṇāni yathā vihāya, navāni grhṇāti narōparāṇi |

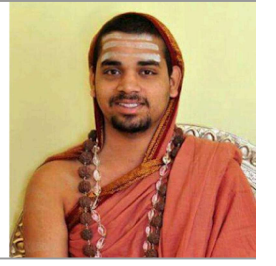


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tathā śarīrāṇi vihāya jīrṇāni, an'yāni sanyāti navāni dēhī ||22||

---Just as a person gives up old clothes and takes up new ones, so does the Ātmā, the one dwells in the body gives up old body and attains new bodies.

**नैनं छिन्दन्ति शस्त्राणि, नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापः, न शोषयति मारुतः ॥२३॥
nainam chindanti śastrāṇi, nainam dahati pāvakaḥ |
na cainam klēdayantyāpaḥ, na śoṣayati mārutaḥ ||23||**

---Weapons do not cut this (Ātmā). Fire does not burn this. Water does not wet this. Wind does not dry this.

**अच्छेद्योऽयमदाह्योऽयम्, अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः, अचलोऽयं सनातनः ॥२४॥
acchēdyōyamadāhyōyam, aklēdyōśoṣya ēva ca |
nityaḥ sarvagataḥ sthāṇuḥ, acalōyam sanātanaḥ ||24||**

---This (Ātmā) cannot be cut. This cannot be burnt. This cannot be wet and cannot be dried. This is changeless, all-pervading, stable, immovable, unborn and eternal.

**अव्यक्तोऽयमचिन्त्योऽयम्, अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं, नानुशोचितुमर्हसि ॥२५॥
avyaktōyamacintyōyam, avikāryōyamucyatē |
tasmādēvaṁ viditvainaṁ, nānuśōciturmar'hasi ||25||**

---This (Ātmā) is imperceptible. This is inconceivable. This is unchangeable. Therefore knowing this (Ātmā) in this manner, you should not grieve.

**अथ चैनं नित्यजातं, नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो, नैवं शोचितुमर्हसि ॥२६॥
atha cainam nityjātaṁ, nityam vā man'yasē mṛtam |
tathāpi tvaṁ mahābāhō, naivaṁ śōciturmar'hasi ||26||**

---If you consider this (Ātmā) to be constantly born and constantly dying, you should not grieve like this. Oh Arjuna!

**जातस्य हि ध्रुवो मृत्युः, ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्योऽर्थे, न त्वं शोचितुमर्हसि ॥२७॥
jātasya hi dhruvō mṛtyuḥ, dhruvaṁ janma mṛtasya ca |
tasmādaparihāryōrthē, na tvaṁ śōciturmar'hasi ||27||**

---Because, death is certain for one who is born and birth is certain for one who is dead. Therefore you should not grieve over this inevitable fact.

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



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VIVEKACHUDAMANI

109

तत आत्मा सदानन्दो नास्य दुःखं कदाचन ।
 यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।
 श्रुतिः प्रत्यक्षमौतिह्यम् अनुमानं च जाग्रति ॥१०९॥
 tata ātmā sadānandō nāsyā duḥkhaṁ kadācana |

yatsusuptau nirviṣaya ātmānandō'ubhūyatē |

śrutiḥ pratyakṣamautiḥyam anumānaṁ ca jāgrati ||109||

---Therefore, the ātman (Self) is always a bliss; Grief does not attach to it at any stage or time. In dreamless sleep there is no sense-objects awareness { All objects considered as giving joy, like those heard, touched, seen, smelt etc., are completely absent then, but everyone enjoys the ātmānubhava which is inherent in that state (not dependent on anything extraneous), but the bliss of the ātman is experienced then. This is explained by śruti, personal experience, tradition and the recorded experience of others that ātman (Self) being always of the nature of bliss of the jāgrat state (waking state).

CAUSAL BODY

110

---Having so far under the subject of anātman, the gross body, the subtle body and the relating subjects to them have been explained with their qualities for the understanding of the ātmatattva. The Guru now describes the innermost causal body from śloka 110 to śloka 123.

अव्यक्तनाम्नी परमेशशक्तिरनाद्यविद्या त्रिगुणात्मिका परा ।
 कार्यानुमेया सुधियैव माया यया जगत्सर्वमिदं प्रसूयते ॥११०॥
 avyaktanāmni paramēśaśaktiranādyavidyā triguṇātmikā parā |

kāryānumēyā sudhiyaiva māyā yayā jagatsarvamidaṁ prasūyatē ||110||

---Māyā is avyakta {not manifest, not vyaktam, because one cannot obtain awareness of it by sense-preception}. It is the power of Parameśvara; it is beginning-less avidyā (ignorance); it is of the nature of the three guṇas {sattva, rajō and tamō}; it is superior to its effects and is to be inferred from them by the wise whose clear intellect functions in accord with śruti. She gives birth to this entire universe.

111

---The nature of māyā is stated

सन्नाप्यसन्नाप्युभयात्मिका नो भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
 साङ्गाप्यनङ्गाप्युभयात्मिका नो महाद्भुताऽनिर्वचनीयरूपा ॥१११॥
 sannāpyasannāpyubhayātmikā nō bhinnāpyabhinnāpyubhayātmikā nō |
 sāṅgāpyanaṅgāpyubhayātmikā nō mahādbhuta'irvacanīyarūpā ||111||



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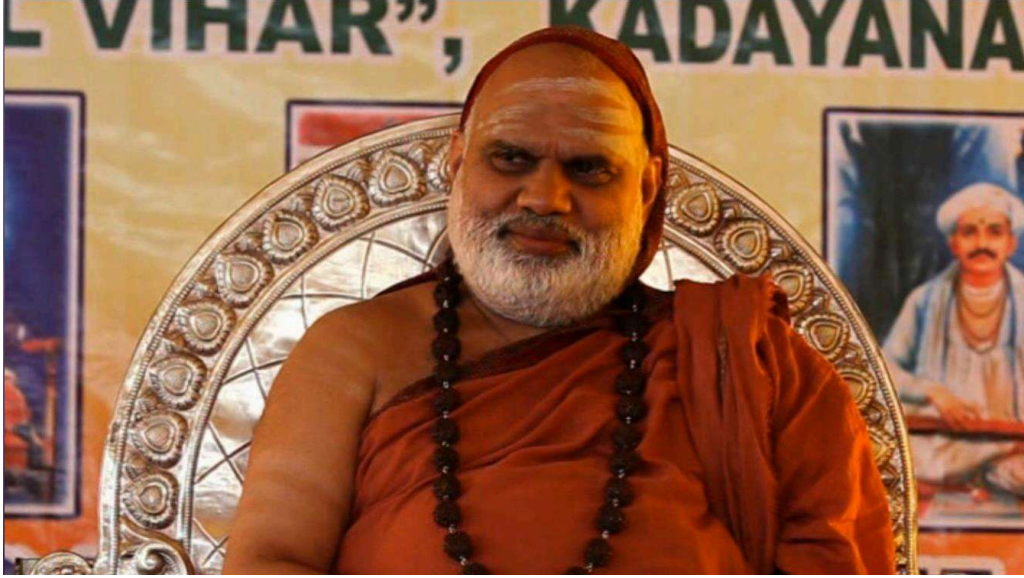


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---It is neither sat (real), nor asat (unreal), nor both. It is not a bhinna (different), not abhinna (not non-different), not both. It is neither sāṅgā (with parts), nor asāṅgā (without parts), nor both. It is very wonderful and of a form which is inexpressible.

112



---As there is cause for its complete annulment for that reason also māyā is said to be asat (for what is absolutely asat need not be annulled.)

शुद्धाद्वयब्रह्मविबोधनाश्या सर्पभ्रमो रज्जुविवेकतो यथा ।
रजस्तमः सत्त्वमिति प्रसिद्धा गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥११२॥
śud'dhādvayabrahmavibōdhanāśyā sarpabhramō rajjuvivēkatō yathā |

rajastamaḥ sattvamiti prasid'dhā guṇāstadīyāḥ prathitaiḥ svakāryaiḥ ||112||

---This māyā can be destroyed by the realization of the pure non-dual Brahman even as the illusion of a serpent is clarified (neglected) by the knowledge of the rope { the counter entity of its destruction arising from it i.e mistaking of a rope for a serpent is clarified}. Its qualities are known to be rajas, tamas and sattva and they are well known by their activities.

113

---Giving in order the effects of the three guṇās first the effects of rajoguṇa are stated.

विक्षेपशक्ती रजसः क्रियात्मिका यतः प्रवृत्तिः प्रसृता पुराणी ।
रागादयोऽस्याः प्रभवन्ति नित्यं दुःखादयो ये मनसो विकाराः ॥११३॥
vikṣēpaśaktī rajasah kriyātmikā yataḥ pravṛttiḥ prasṛtā purāṇī |

rāgādayōśyāḥ prabhavanti nityaṁ duḥkhādayō yē manasō vikārāḥ ||113||

---The vikṣepa-śakti pertains to rajas; it is of the nature of activity. From it is the well-known ancient sāmsāric procession. From this issue forth always attachment, sorrow, joy, desire, pain, etc., which are modifications of the mind and never of the ātman which is nirvikārin, incapable of any modification. By the process of superimposition, they are imagined in the jiva; really they are not in it.



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SOUNDARYALAHARI

त्वया हृत्वा वामं वपु-रपरितृप्तेन मनसा
शरीरार्धं शंभोः अरपरमपि शङ्के हतमभूत्

यदेतत् त्वद्रूपं सकलमरुणाभं त्रिनयनं
कुचाभ्यामानमं
कुटिल-शशिचूडाल-मकुटम् ॥ २३ ॥

tvayā hṛtvā vāmaṁ
vapu-raparitṛptēna manasā
śarīrārdhaṁ śambhō-raparamapi
śaṅkē hṛtamabhūt |
yadētat tvadrūpaṁ
sakalamaruṇābhaṁ trinayanaṁ
kucābhyāmānamraṁ
kuṭīla-śaśicūḍāla-makuṭam || 23 ||

हे भगवति (hē bhagavati) = Hey Parāśakti; यत् (yat) = the reason; एतत् (ētat) = who resides in my heart (hṛuthaya kamalam); त्वद्रूपं (tvadrupaṁ) = your swarupā; सकलं (sakalaṁ) = fully; अरुणाभं (aruṇābhaṁ) = the reddish colour; त्रिनयनं (trinayanaṁ) = with the three eyes; कुचाभ्यां (kucābhyāṁ) = with two breasts; आनम्रं (ānamraṁ) = salutation; कुटिलशशि चूडालमकुटं (kuṭīlaśaśi cūḍālamakuṭam) = the celestial moon in the kreeda; तत् (tat) = for that reason; शंभो (śambhō) =

with parameśwara; वामं (vāmaṁ) = left side (left portion); अर्धं (ardhaṁ) = half; वपुः (vapuḥ) = śarērā (body); हृत्वा (hṛtvā) = grabbed; अपरितृप्तेन (aparitṛptēna) = no satisfaction (mind which is not the satisfaction); मनसा (manasā) = manas (through mind); अपरं (aparaṁ) = apart (different); शरीरार्धमपि (śarīrārdhamapi) = half the body (right side of the body); त्वया (tvayā) = it's you; हतं (hṛtam) = grabbed; अभूत् (abhūt) = meant; इति (iti) = so; शङ्के (śaṅkē) = I think.

[---O! Mother! I imagine, you might have taken over the right half too of the persona of the Lord Siva, perhaps being discontented to be only in his left half. That must be the reason for your entirely red, scintillating appearance with the three eyes, shaped bosom and curved body and the crown with the crescent moon.]





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MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 3 “The Earthly Manifestation of Devas”.

---We are enjoying this great granthā which was given to us by the 12th Jagadguru Śankarāchārya Srī Vidyāranya of the Sringeri Sharada Peetham. We are going to see from the 75th verse of the third chapter in this edition.

---Sometimes you may get visitors and friends of your husband when he is not in home to meet him. You should welcome them with smiling face and treat them properly. If they are displeased it will ruin the whole family. You should look after your in-laws like your parents. You should maintain good relationship with the brothers and sisters of your husband. If they are annoyed they will destroy the relationship between the husband and the wife, which in turn make your home hell.

---Thus well instructed by the parents and relatives, the newly married couple went to their palace and lived happily. Sarasvatī was called as Ubhaya-Bhāratī in both her birth and in-laws houses. She got great reputation for her learning. It is a belief that Maa Sarasvatī was born as Ubhaya-Bhāratī. Sage Durvāsā cursed Maa Sarasvatī for a reason. Once he is calmed, she came to know from him that she will be born as Ubhaya-Bhāratī and will become the judge for the debate between her husband and Sri Śankarā. [Sri Śankarā is none other than Lord Śiva. So we are now enjoying the avatar of that Śaradā in this Srī Śankara Vijaya]. In future the sarvajña



(master of learning) of Srī Śankarā is going to be approved by Maa Sarasvatī. Like Lord Mahāviṣṇu, who did bala leela during Kṛṣṇā in Gokula, Lord Śiva decided to do the same bāla leela like Kṛṣṇā in Sri Śankarā avatar . Srī Kṛṣṇā did the leela by lying in the banyan leaf and witnessed all the present, past and future of the worlds, so did the child Śankarā. The eyes of the relatives and others saw the infant Śankara like that of the child Srī Kṛṣṇā, who was lying in the cradle in Gokula who was surrounded by Vasudeva and his friends. The black hair resembles the colour of fresh clouds in then combination of Brahma, Viṣṇu and Śiva which satisfied everything. [Sage Valmiki describe Srī Rāmā as विष्णुना सदृशो वीर्ये (संक्षेपरामायणे) viṣṇunā sadṛśō vīryē (saṅkṣēparāmāyaṇē). Like that Srī Śankarā is described as the incarnation of Lord Śivā. We cannot avoid anyone from the trimūrtis. So Keśva, Ívara and Chadurasya all are equal to Śankarā. So it is clear that Śankarā is the combined form of Trimūrties.]

---Vedic tradition was almost uprooted and destroyed by a host of heterodox sects like the Buddhists, Pāsupatas, Jinas, Kapālikas and Vaiṣṇavas. So Lord Śiva incarnated as Sri Śankarabagavad pādāl to protect the sanathana dharma and thus showed the path for the benefit of the human to come out of the cycle of birth and death.



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THE MAHIMA OF GĀYATRĪ MANTRA.

---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. The statement from Chandogya Upaniṣad explains as यदेव विद्यता करोति श्रद्धयोपनिषदा, तदेव वीर्यवत्तरं भवति । (छान्दोग्योपनिषद् १.१.१०) **yadēva vidyatā karōti śrad'dhayōpaniṣadā, tadēva vīryavattaram bhavati . (chāndōgyōpaniṣad 1.1.10)** “Anything that is done by knowing the meaning, with śraddha and meditation will yield full fruit than that is done without the knowledge”. Thus says Vedas.

यद्विद्वान्सो यदविद्वान्सो मुग्धाः कुर्वन्त्युत्विजः । (आपस्तम्ब श्रौतसुत्र ३.१२.१) **yadvidvāṁsō yadavidvāṁsō mugdhā: kurvantyutvija: . (āpastamba śrautasutra 3.12.1)**

---“That is done by the people by knowing the meaning of it will give different result when it is done without knowing the meaning of it” यद्विद्वान्सश्चाविद्वान्सश्च (तैत्तिरीय-आरण्यक १०.३५) **yadvidvāṁsaścāvidvāṁsaśca (tāittirīya-āraṇyaka 10.35)** “Which is done with knowledge, that is also done without knowledge...”. It is clear that even though one entitled to karma, he should do it with the knowledge on the meaning of the mantras he is chanting.

METHOD OF MEDITATION:



While chanting the mantras one should think of the meaning of the mantra. Should meditate the Devatā of the mantra in the beginning itself. Although the Goddess Gāyatrī who is none other than Brahman is being meditated in different forms and in different names, it depends on the situations. In Parāśara mādhavēyam

गायत्री नाम पूर्वाह्णे सावित्री मध्यमे दिने ।

सरस्वती च सायाह्णे सैव सन्ध्या त्रिधा स्मृता ॥

प्रतिग्रहादन्नदोषात्पातकादुपपातकात् ।

गायत्री प्रोच्यते तस्माद्वायन्तं त्रायते यतः ॥

सवितुद्योतनात्सैव सावित्री परिकीर्तिता ।

जगतः प्रसवित्री वा वाग्रूपत्वात्सरस्वती ॥

(व्यासस्मृतिः इति पराशरमाधवीये आचारकाण्डे सन्ध्याविधौ)

gāyatrī nāma pūrvāhṇē sāvitrī madhyamē dinē |

sarasvatī ca sāyāhṇē saiva sandhyā tridhā smṛtā ||

pratigrahādannadōṣātpātakādupapātakāt |

gāyatrī prōcyatē tasmādgāyantam trāyatē yataḥ ||

savitudyōtanātsaiva sāvitrī parikīrtitā |

jagataḥ prasavitrī vā vāgrūpatvātsarasvatī ||

(vyāsaśmṛti: iti parāśaramādhavīyē ācārakāṇḍē sandhyāvidhau)



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LIFE HISTORY OF ACHARYAS OF SRINGERI

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, Sacchidanada Bharati!

(Continuation from previous issue.....)

Sri Krishna Raja Wodeyar II of Mysore sent from Srirangapatnam elephants, silk cloth and other offerings to the Acharya, whom he described as 'the ruler of the Yoga empire seated on the jewelled throne of Sringapura'. The Acharya founded a Mutt at Belur.

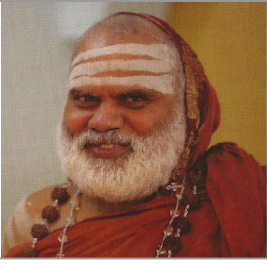


The Acharya had a marked devotion to Sri Mahabaleshwara of Gokarna and to Sri Mookambika of Kollur, who was also the tutelary deity of the Keladi Nayaks. His 'Mookambika stotra' and his 'Sharada stotra' commemorating a Navaratri celebration are two gems of poetry. He conducted festivals in the Sringeri temples on a lavish scale, to which, among other chiefs, the Sethupati of Ramanathapuram also sent offerings. He had a linga, by name Vidyashankara, installed in Rameshwaram.

The benign influence of 'The jewelled throne of Dharma' in Sringeri was shed on all alike. Visiting scholars were lavishly rewarded. By their personal conduct and teachings the Acharya lessened the acerbities born of the conflict of contending philosophies and sects.

The pilgrimage of the Acharya and the temple festivals afforded opportunities for all classes of people to approach the Jagadguru for guidance and instruction for their spiritual betterment. The Samsthanam was only an ancillary to the Sharada Peetham, the primary aims of which it was meant to subserve. The resources of the Samsthanam also helped to maintain yatis, temples, Annadana and other charities as well as support sadhakas and scholars in their endeavours.

(source:www.sringeri.net)



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॥ प्रश्नोत्तररत्नमालिका ॥

॥ praśnōttararatnamālikā ॥

त्वरितं किं कर्तव्यम् विदुषां? संसारसन्ततिच्छेदः ।
 किं मोक्षतरोर्बीजम्? सम्यक् ज्ञानं क्रियासिद्धम् ॥३॥
 tvaritaṁ kiṁ kartavyam viduṣāṁ? sansārasantaticchēdaḥ |
 kiṁ mōkṣatarōrbijam? samyak jñānaṁ kriyāsīd'dham ||3||

Q: What should be done immediately by learned people?

A: They should cut off the cycle of births and death.

Q: What is the seed of the tree of mokṣā ?

A: It is the true knowledge and actual proven performances. {The right knowledge (jñāna) obtained through the sāthana}.

---The learned should try to cut off the bondage of saṁsāra (cycle of birth and death). One should involve themselves immediately to get rid off from this bondage of saṁsāra. The knowledge that is gained through the practice of niṣkāma karmānuṣṭāna, śravana, manana nithiyāsana is the seed for the tree mokṣā. Like the seed that grows into tree, the tattva jñāna will lead us to mokṣā.

कः पय्यतयो? धर्मः, कः शुचिरिह? यस्य मानसं शुद्धम् ।
 कः पण्डितो? विवेकी, किं विषम्? अवधीरणा गुरुषु ॥ ४ ॥
 kaḥ payyatayō? dharmah, kaḥ, śucirihā? yasya mānasaṁ śud'dham |
 kaḥ paṇḍitō? vivēkī, kiṁ viṣam? avadhīraṇā guruṣu ||4||

Q: What is more beneficial than anything else ?

A: Righteous acts (Dharma).

Q: Who is pure in this world?

A: One whose mind is pure.

Q: Who is a scholar (wise man)?

A: One who discriminates {the good from the bad}.

Q: What is poison?

A: Disrespect shown towards the Guru.

---Although adharmā is so nice and easy to follow, it will result in sin (suffering), but following of dharmā gives us peace and puṇya even though it is hard to practice. The purest person is free from kāma, krodha, etc., Even though one's body is clean and neat and if his manas(mind) is full of dirty he is considered as impure. Though outer cleanliness is important, our inner mind should be clean and neat. That is very much important. Those who discriminate the good and bad are known as scholar. If he doesn't know to differentiate the correct and incorrect in the proper way, then he is not a scholar or a wise man. The most poisonous one is the one who shows disrespect towards guru and ancestors. One cannot escape from the side effect of this poison, when once it is used.



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DIVINE STORIES FOR CHILDREN.

SATYAKAMA JABALA



--- In the ancient days our educational system is different from that of now. The students have to stay with the teachers in their house for twelve years either rich or poor no matter and should learn the knowledge from them. This system of education is known as “Gurukula Vasam”. They not only learn from Guru the scriptures, but also have to serve the sages/teachers.

---Gautama was one such Guru. One day a young boy came to the ashram of Sage Gautama, prostrated in front of him and folded his hands and said, “Oh! My master,

please accept me as your student and teach me”. Gautama asked the boy affectionately “My dear, who is your father? To which lineage do you belong?”

---It was a question the boy had expected. He had put the same question to his mother before he left his house which was a very small hut in the forest. He knows only his mother and none other than her. He asked her, “Mother I wish to go to a Guru to learn scriptures. Please let me know who my father is and my lineage”. This unexpected question from her son made his mother into deep stir in her heart. It awakened the memories of the past within her. She was very young, when she was married. She spends all her time in serving her husband. When he passed away all her affection was centered with the child. As there were none to help her furthermore she rounded her only relation her son. As she was too young when she was married she doesn't know her husband lineage. She led a pure and truthful life, which was her full strength. Relying upon the inborn power of the truth and wishing that her son should also speak the truth and truth alone, she said him. “I do not know the lineage of your father. Tell your teacher, that your mother know nothing about your father and his lineage. Your mother name is Jabala and your name is Satyakama”.





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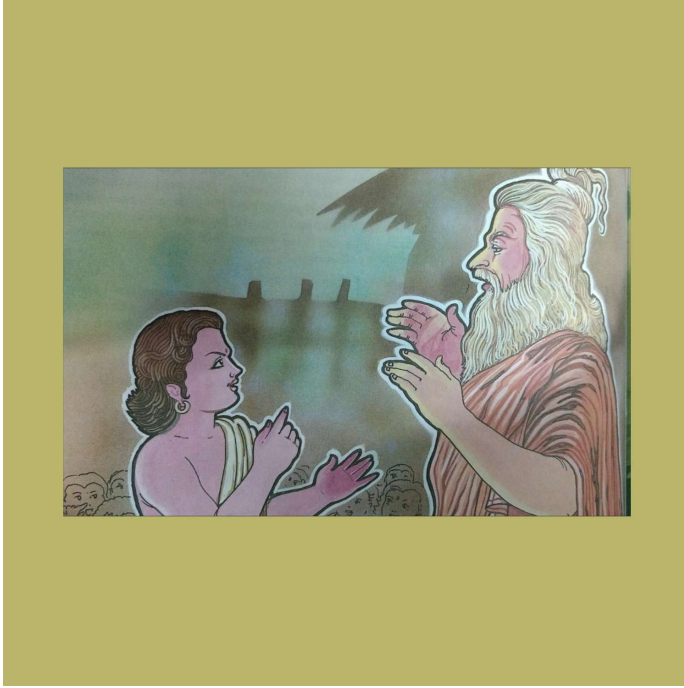
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---The young Satyakam replied boldly to Sage Gauthama, "Oh My Master, I do not know anything except what my mother told me. Her name is Jabala and mine Satyakama".



---The teacher was greatly pleased because he honoured truth. He believed in "satyātnāsti paro dharmah" That is "There is no religion heigher than truth". The liberal-minded sage was pleased with the calm nature and the truth of the boy and he was also attracted by the beauty and purity of Satyakama. The teacher said, "Tomorrow I shall do upanayana for you (sacred thread ceremony). Gather some samits (sacred sticks) and come to me. Because of your truthfulness you are entitled to learn Brahma Vidya or the Supreme Knowledge".

--- Satyakama's heart was filled with joy. His long cherished goal of studying the Veda and attaining knowledge of the Supreme would soon become a reality. But, he was not aware that he had to

pass severe tests to attain this.

---After some days, Guru Gautama called Satyakama and said, "My child, cows are our wealth. Since you see at present there is hardly any grass available in this place for our cows, I shall give you one hundred cows. Take them to the interior of the forest where water and grass are available in plenty. And return when they have multiplied to one thousand.

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