



# Voice of Jagadguru

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## ANUGRAHA BHASHANAM

### AVOID SEEKING HELP; CONQUER LUST

Whatever good qualities one might have, one becomes small when he seeks another man's help. Particularly degrading is seeking alms from a mean person.

Mahakavi Kalidasa said: याज्ञा मोघा वरमधिगुणे नाधमे लब्धकामा yāñcā mōghā varamadhiguṇē nādhamē labdhakāmā

It means even if an ignoble person is agreeable to helping us while a noble person refrains, it is better to look to the latter and not the former. So, it is best not to seek anything from mean people.

Similarly, one cannot be called valourous just because one has defeated enemies in a battle. Only the person who has steered clear of Manmatha's arrows is truly valiant. For, it is very difficult to overcome passion. One who does so is considered Shreshtha (exalted).

In the Mahabharata, Bhishma was praised for his valour. He had defeated not only his enemies, but also the God of Love. From birth, he was a strict adherent of brahmacharya.

Thus, not seeking help from mean persons and conquering lust will take a man to noble heights. Everybody should behave thus and attain Shreyas.

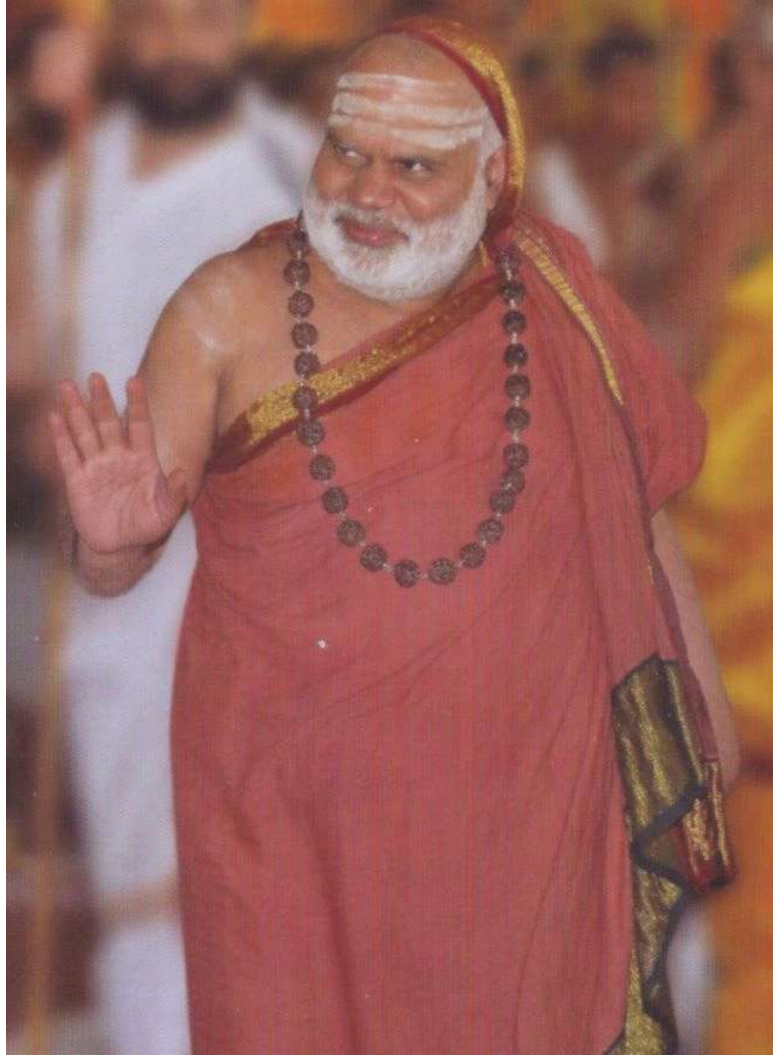
किं लघुताया मूलं प्राकृतपुरुषेषु या याच्ना।

रामादपि कः शूरः स्मरशरनिहतो न यश्चलति॥

kiṁ laghutāyā mūlaṁ prākṛtapuruṣeṣu yā yācñā.

rāmādapi kaḥ śūraḥ smaraśaranihatō na yaścalati.

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





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## ŚRIMAD BHAGAVAD GITA

### Srī Ādi Śankara Bhāṣya

#### Chapter - 2 sāṅkhya-yōga

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।  
 अव्यक्तनिधनान्येव तत्रा का परिदेवना ॥२८॥  
 avyaktādīni bhūtāni vyaktamadyāni bhārata |  
 avyaktanidhanān'yēva tatrā kā paridēvanā ||28||

---Oh Arjuna! Beings are unmanifest in the beginning, are manifest in the middle, and are unmanifest in the end. What (is the use of) grieving over them?

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्भवति तथैव चान्यः ।  
 आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥  
 āścaryavatpaśyati kaścīdenam āścaryavadvadati tathaiva cān'yaḥ |  
 āścaryavaccainaman'yaḥ śṛṅōti śrūtvāṅyēnaṁ vēda na caiva kaścit ||29||

---One sees this (Ātmā) as a wonder. In the same way, another speaks about (it) as a wonder. Another hears of it as a wonder. Still another never understands it in spite of hearing.

देहि नित्यमवश्योऽयं देहे सर्वस्य भारत ।  
 तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि  
 ॥३०॥  
 dēhi nityamavaśyōyaṁ dēhē sarvasya  
 bhārata |

tasmātsarvāṇi bhūtāni na tvaṁ  
 śōcitumar'hasi ||30||

---Oh Arjuna! This Ātmā, present in every body, is ever indestructible. Therefore you should not grieve for the sack of any being.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।  
 धर्मोद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते  
 ॥३१॥  
 svadharmamapi cāvēkṣya na  
 vikam'mpitumar'hasi |

dharmyōd'dhi yud'dhācchreṅyōn'yat  
 kṣatriyasya na vidyatē ||31||

---Moreover, considering your own duty also, you should not waver. Because, for a warrior nothing else is greater than a righteous war.





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यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।  
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३२॥  
yadṛcchayā cōpapannam svargadvāramapāvṛtam |



sukhinaḥ kṣatriyāḥ pārtha  
labhantē yud'dhamīdṛśam  
||32||

---Oh Arjuna! (Only) fortunate kṣatriyas come across such a war which has come (to you) by chance, and which is an open gateway to heaven.

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न  
करिष्यसि ।  
ततः स्वधर्मं कीर्तिं च हित्वा  
पापमवाप्स्यसि ॥३३॥  
atha cēttvamimam  
dharmyam saṅgrāmaṁ na  
kariṣyasi |

tataḥ svadharmam kīrtim ca hitvā pāpamavāpsyasi ||33||

---On the other hand, if you do not fight this righteous war then forsaking your duty and honor, you will incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।  
सम्भावितस्य चाकीर्तिः मरणादतिरिच्यते ॥३४॥  
akīrtim cāpi bhūtāni kathayiṣyanti tēvyayām |  
sambhāvitasya cākīrtiḥ maraṇādatiricyatē ||34||

---Moreover,, people will talk about your inerasable infamy. For a person who has been honored, infamy is worse than death.

भयाद्राणादुपरतं मंस्यन्ते त्वां महारथाः ।  
येषां च त्वं बहुमतः भूत्वा यास्यसि लोघवम् ॥३५॥  
bhayādraṇāduparataṁ mansyantē tvāṁ mahārathāḥ |  
yēṣām ca tvam bahumataḥ bhūtvā yāsyasi lōghavam ||35||

---(These) great warriors also will think of you as one who has withdrawn from the war out of fear. Having been honourable to them, you will come to disgrace.

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



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## VIVEKACHUDAMANI

Now when Śrī Bhagavatpāda uses the word rāgādayaḥ, rāga, etc., by ādi in ādayaḥ, he refers to the rājo guṇā which produce the effects of wrong projection caused by rājasa, their making of grief by their terrible nature, their causing the series of human activity ultimately ending in bondage.

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कामः क्रोधो लोभदम्भाभ्यसूयाऽहंकारेष्यामत्सराद्यास्तु घोराः ।  
धर्मा एते राजसाः पुंप्रवृत्तियस्मादेतत्तद्रजो बन्धहेतुः ॥११४॥

kāma: krōdhō lōbhadambhābhyasūyāhāṅkāreṣyāmatsarādyāstu ghōrāḥ |

dharmā ētē rājasā: pumpravṛttinyasmādētattadrajō bandhahētuḥ ||114||

---Desire, anger, extreme greed for wealth, pride, jealousy, egoism, envy, niggardliness etc., these are the terrible characteristics of rajō guṇā and are inducement to actions of men. This rajō guṇā is the cause of bondage (samsāra bandhā).

---Kāma is desire for objects. Krodha is the mental change that we get when the desired object is not obtained. Lobha is the thought of safeguarding a thing obtained. Dambha is designed to impress display of one's qualities. Abhyasūyā is intolerance of the prosperity of others. Ahaṅkāra is consciousness of one's superiority. Īrṣyā is interpreting good qualities as bad. Matsara is the tendency not to part with things which are inexhaustible like preventing a person from drinking from a well dug by the king.

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The root cause for saṁsāra is the rajō guṇā. The power of tāmasa which is the precondition for the functioning of vikṣepāśakti and the cause for rajō.

एषाऽऽवृत्तिनमि तमोगुणस्य शक्तिर्यया वस्त्ववभासतेऽन्यथा ।  
सैषा निदानं पुरुषस्य संसृतेः विक्षेपशक्तेः प्रसरस्य हेतुः ॥११५॥  
ēṣā'vṛtinami tamōguṇasya śaktiryayā vastvavabhāsatēn'yathā |

saiṣā nidānaṁ puruṣasya sansṛtēḥ vikṣepāśaktēḥ prasarasya hētuḥ ||115||

---The veiling power belongs to tāmas. It makes for the wrong projection of objects differently. It is the root cause of the functioning of the projecting power and is the cause for the bondage.

---When there is any doubt or things which are of extreme opposite he will lose his mental peace. When he has confidence about the truth then there will be peace. For the enlightened man though the vikṣepa-śakti acts on them as the result of prārabdha-karma, there is no bondage for them; for in their case the concealing power (āvaraṇa-śakti) has been cancelled.

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In these two śakti (rajō and tamas) the āvarṇa śakti (tamas) is considered to be more powerful.



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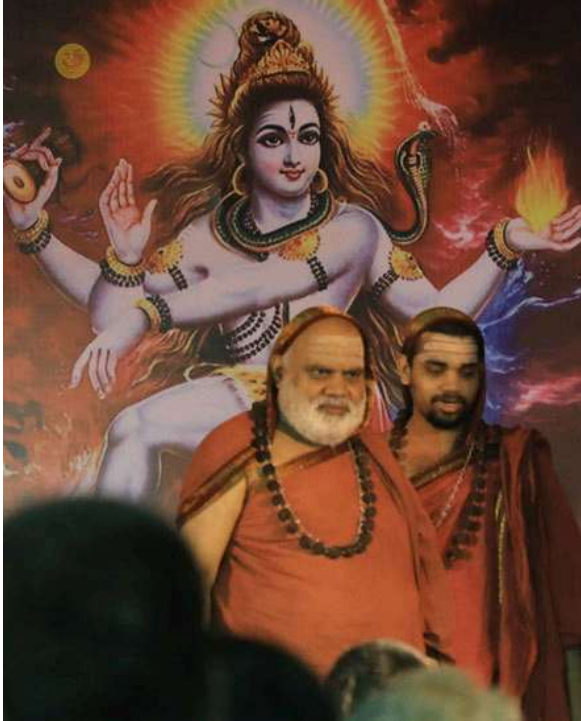


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प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मार्थदृक्  
 व्यालीढस्तमसा न वेत्ति बहुधा संबोधितोऽपि स्फुटम् ।  
 भ्रान्त्यायोपितमेव साधु कलयत्यालम्बते तद्गुणान्  
 हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृति ॥११६॥  
 prajñāvānapi paṇḍitōpi caturōpyatyantasūkṣmārthadr̥k  
 vyālīḍhastamasā na vētti bahudhā sambōdhitōpi sphuṭam |  
 bhrāntyāyōpitamēva sādhu kalayatyālabmatē tadguṇān

hantāsau prabalā durantatamasah  
 śaktirmahatyāvṛti ||116||



Even a man of wisdom, one learned in the śāstras, though he is very clever, has unshakable intelligence, even possesses the capacity of the most subtle discrimination does not realize the nature of the ātman, if he is covered by tamas. Due to his delusion he considered what is superimposed by it as true and attaches himself to its qualities. He reflects the same. Also, it is very difficult to conceal the power of tamas. (Only through the upadeśa of Guru and Upaniśads, except ātma everything is illusion. The delusion that we possess due to the characteristics of tamas will not remove the ignorance which is the reality of that experience)

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---In order to convey that tamo guṇa will be destroyed by śravaṇa (listening to the Spiritual texts and words of the Guru), manana (reflecting on them, nididhyāsana (getting definite knowledge about them), and that by asamhāvanā, viparītabhāvanā and producing samśaya it disables a person from knowing his own ātma.

अभावना वा विपरीतभावना संभावना विप्रतिपत्तिरस्याः ।  
 संसर्गयुक्तं न विमुञ्चति ध्रुवं विक्षेपशक्तिः क्षपयत्यजस्रम् ॥११७॥  
 abhāvanā vā viparītabhāvanā sambhāvanā vipratipattirasyaḥ |

sansargayuktaṁ na vimuñcati dhruvaṁ vikṣepaśaktiḥ kṣapayatyajasram ||117||

---Abhāvanā {is the impression that there does not exist a Brahman not separate from the inner ātma/ absence of right judgment}; Viparītabhāvanā {is the impression of the ātman in the anātman like the body etc/ thinks extremely wrong}; Sambhāvanā {is the doubt in the communication of the śruti and the Guru} does not ever realize from its hold a person who is affected by this concealing power. Then the projecting power always destroys the person so affected.



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## SOUNDARYALAHARI



जगत्सूते धाता हरिरवति रुद्रः क्षपयते  
तिरस्कुर्वन्नेतत् स्वमपि वपुरीशस्तिरयति  
विपुरीशस्तिरयति ।

सदापूर्वः सर्वं तदिदं अनुगृह्णाति च शिवः  
तवाज्ञां आलम्ब्य क्षणचलितयोः भ्रूलतिकयोः  
॥२४॥

jagatsūtē dhātā hariravati rudraḥ kṣapayatē

tiraskurvannētat svamapi  
vapuriśastirayati vipuriśastirayati |

sadāpūrvaḥ sarvaṁ tadidaṁ anugrṇāti ca  
śivaḥ

tavājñāṁ ālambya kṣaṇacalitayōḥ

bhrūlatikayōḥ ||24||

हे भगवति (hē bhagavati) = Hē Mā Prāśakti; धाता (dhātā) = Brahma; जगत् (jagat) = the worlds with plants, human being etc (Universe); सूते (sūtē) = creates; हरिः (hariḥ = Viṣṇu); अवति (avati) = protects it (sustains); रुद्रः (rudraḥ) = Rudra; क्षपयते (kṣapayatē) = destroy it (dissolve); ईशः (īśaḥ) = Íśvara; एतत् (ētat) = Trimūrties(Brahmā, Viṣṇu and Rudra); तिरस्कुर्वन् (tiraskurvan) = makes them to merge within him (Annihilating); स्वं (svaṁ = His); वपुरपि (vapurapi) = makes his śreera (body); तिरयति (tirayati = disappear/conceals); सदापूर्वः (sadāpūrvah) = having 'sadā' as the first name; शिवः (śivaḥ) = Adding 'śiva' and hence 'sadāśiva'; तत् (tat = that); इदं (idaṁ) = have the tattva of Brahmā, Viṣṇu, Rudra and Íśvarā; सर्वं (sarvaṁ = everything); तव (tava = yours); क्षणचलितयोः (kṣaṇacalitayōḥ) = within a fraction of second; भ्रूलतिकयोः (bhrūlatikayōḥ) = creeper like curved eye-brows; आज्ञां (ājñāṁ) = order (the order that comes from the movement of the eyebrows); आलम्ब्य (ālambya = receives); अनुगृह्णाति (anugrṇāti) = again do the action of śruṣṭi of the four tattvas (Brahmā, Viṣṇu, Rudra and Íśvarā)

[Māyā is the combination of Rajō, tamō and satva guṇās. Brahma with the help of māyā having the rajō guṇa and keeping the rest two guṇās off creates this Universe. Viṣṇu with the help of māyā having the satva guṇa and keeping the rest two guṇās off sustains/ protect the Universe created by Brahma. Rudra with the help of māyā having the tamō guṇa and keeping the rest two guṇās off destroy/dissolve the Universe. Rajō guṇa thus indicate creation, satva for sustain/protect and tamō for dissolves/destroys. Íśvaratva is superior to these three guṇas, as here the māyā does not possess any character; means all the three guṇas are equal in 'Íśvara tattva'. "Sadāśiva tattva" is superior to 'Íśvara ttava', as "Sadā" means the svarōpa of śakti (Devi)."śiva" means the svarōpa of Íśvara. The combination of Śiva and Śakti is the "Sadāśiva tattva". For 'Íśvara tattva' māyā is special but for 'Sadāśiva tattva' māyā is upāti. Above to this Sadāśiva tattva there is another tattva which is the superior to all is known as "Suddha Śakti Tattva". That tattva is none other than Parāśakti which is seen in this śloka. Including Sadāśiva obeys the order of this supreme "Suddha Śakti Tattva" just for the fraction of moment of her creeper like eye-brows and carries their duties without any fail. As Devi is the supreme power, by worshipping her we are indirectly worshipping all the devathas. So the Upasana of Devi is considered as most powerful.]



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## MADHAVEEYA SHANKARA DIG VIJAYAM

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

---Within the first age of Śrī Śankarā who is none other than Lord Śiva, showed his proficiency in languages and enjoyed with his parents (Śrī Śivaguru and Śmt Āriyāmbal). By the second year, he could recite all books and showed an untaught mastery of Kāvas and Purāṇas. Hearing once, he could learn anything and so he not only gave the least trouble to his teacher but also relieved the teacher by teaching the lessons he learned to his fellow students. He was able to grasp even those things which are not taught by his teacher in a best manner. He is free from the rajas and tamas even in the days of his playful childhood. Soon he became master of all learning. Now after his tonsure ceremony, he shone like a sacrificial fire into which ghee offerings have been poured. Śrī Śankara without anyone's instructions, he mastered in all four vedas with their auxiliary branches of learning, besides literature and the tough subjects of logic and sound reasoning. The proud scholars who won everyone through their knowledge were speechless in front of Śankara whose knowledge is surpassing even the Guru of devas (Brahaspathi). The flow of his words, was so astonishing that even Ādiśeṣa was perplexed. He was destined to silence all debaters who faced him and his powerful criticism that would shatter the teachings of spurious religions and the other sectors who have to find themselves helpless to face the criticism.



---Śivaguru, the fortunate father, felt his family blessed and its reputation strengthened by his son who equaled the sun itself in the brilliance of his body and mind. Śivaguru was thinking of performing upanayanam to his brilliant and genius son. But destined played its own role, due to his old age he passed away suddenly, when Śankara was three years old. Alas! Lord Yamā doesn't stop his duty even for any one and never considers whether they are good or bad. The blessed Śivaguru was not fortunate to joy fully experience, the mahima of his son in his formative years.

[Śivaguru was blessed to have Lord Śiva as his son as the result of his deep devotion and his penance on Him. Lord Śiva gave liberation from this death and birth cycle. The main purpose of the incarnation of Lord Śiva as Śankara is to establish back the declined sanathana dharma again in this world. For that he has to take saṅyāsa. If his father would have his materialistic body during that period it will be a great obstacle for Śankara to full fill his desire. The power of the word “शिव Śiva” itself will give mokṣā when once it is chanted or meditated. When Almighty himself is born as a son then how there will be a death for him? One cannot describe the mercy of Parameśvara on his devotee. An example for His mercy is ‘Markaṇḍeya’ who won the death (Lord Yamā), by calling the Almighty as ‘Mruthinjaya’. The author of this grantha pointed the death aspects to Śivaguru for the materialistic body only. If this opinion is wrong I look for apology with the Almighty.

“स्वतन्त्रेच्छस्य मुनेर्नियोगपर्यनुयोगानर्हत्वम् svatantrēcchasya munērnīyōgaparyanuyōgānar'hatvam” With the very bad limited knowledge how can one criticize the author's knowledge which is supernatural. Once again I look for the apology to Lord Parameśvara for any mistakes done by me.]



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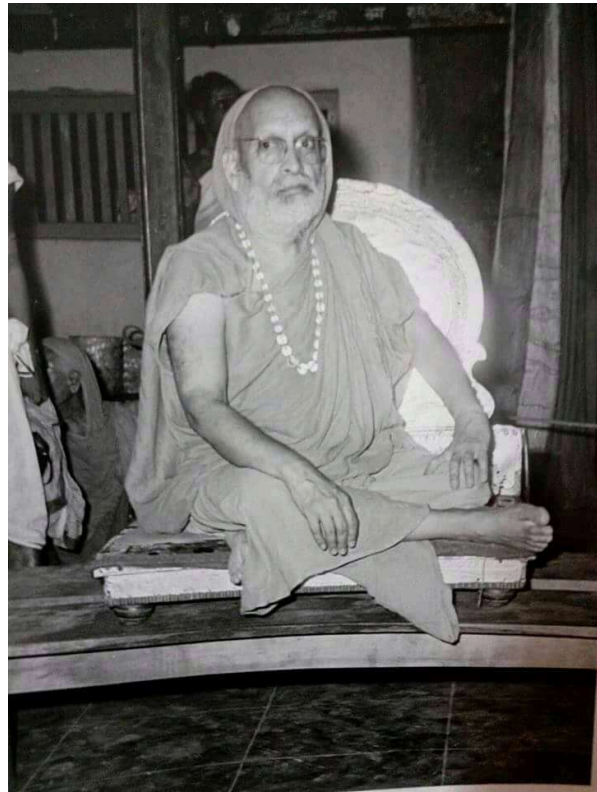
## The Mahima of Gāyatrī Mantra.

His Holiness Jagadguru Śankarācharya Śrī Jeṣṭha Mahāsannidhānam Śrī Abinava Vidyātirta Mahāswami-ji has given the essence of the Mahima of Sandhyāvandanam and Gāyatrī Mantra in his own style of attraction in a very simple and easily understandable words but covering all the Vedanta sāra. We are blessed to enjoy that essence and are benefited by reading and understanding this grantā. As a continuation from this grantā we are seeing the 'Method of Meditation' under the heading of Mahima of Gāyatrī Mantra.

### METHOD OF MEDITATION:

[In morning her name is 'Gāyatrī', in afternoon she is called as 'Sāvitrī' and in the evening she is described in the name of 'Sarasvatī'. She (Sandhyā) is thus worshipped in three forms in a day. She protects those who meditated her, from the sins like accepting the food from avoidable places, got dhānā (charity) from such a person who is not eligible for that, also from very big sins. As she is the protector for him, she is known as 'Gāyatrī'. As she is bright and powerful like Surya Deva she is known as 'Sāvitrī'. As she creates this Universe she is 'Sarasvatī'.]

Our ancestors have given reason for praying the same Goddess in three different forms in the same day for the same mantra. They have classified the form to be meditated according to the time morning, afternoon and evening. Normally we may get difficult to meditate her in three different forms as per the time. 'Śāradātilaka' suggests a single form to meditate her in such a way which is easy to follow and that is accepted by all, considering the benefit of the people.



मुक्ताविद्रुमहेमनीलधवलच्छायैः मुखैः त्रीक्षणै-  
र्युक्तामिन्दुकलानिबद्धमकुटां तत्त्वार्थवर्णात्मिकाम् ।  
गायत्रीं वरदाभयाङ्कुशकशाः शुभ्रं कपालं गदां  
शङ्खं चक्रमथारविन्दयुगलं हस्तैर्वहन्तीं भजे ॥ (शारदातिलक २१.१४)  
mukttāvidrumahēmanīladhavalacchāyaiḥ mukhaiḥ trikṣṇai-  
ryukttāmindukalānibad'dhamakuṭām tattvārthavarṇātmikām |  
gāyatrīm varadābhayāṅkuśakaśāḥ śubhram kapālam gadām  
śaṅkham cakramathāravindayugalam hastairvahantīm bhajāḥ || (śāradātilaka 21.14)



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## LIFE HISTORY OF ACHARYAS OF SRINGERI

### SRI ABHINAVA SACCHIDANANDA BHARATI I (1741 – 1767)

सच्चिदानन्द भारत्यै नव्यायास्तु नमोऽनिशम् ।

भव्यात्मज्ञाननिर्धृताविद्याकार्योपलब्धये ॥

saccidānanda bhāratyai navyāyāstu namōṅīśam |

bhavyātmaññānanirdhūtāvidyākāryōpalabdhayē ||

By radiating blessed Self-knowledge, He annuls ignorance in all beings; Abhinava Sacchidana Bharati, Him I adore as my Master Supreme

When the new Swami ascended the Vyakhyana Simhasana, Basavappa Nayak II was on the throne of Bidanoor. After him Channa Basavappa ruled for two years and was succeeded by Rani Virammaji. The Rani invited the Acharya to her capital, offered him a Spatika Linga and an image of Krishna set in rubies and lands valued at three hundred pagodas. Later the King Somasekhara Naik in 1762 exempted from taxation all articles that were taken to Sringeri for the Navaratri festival of Sri Sharada Devi.

Krishna Raja Wodeyar II was the then ruler of Mysore with his capital in Srirangapatnam. He invited the Acharya with the belief that his presence in his State would bring in the much-needed rains for the country and granted Belavadi and its hamlets.

His government rendered the necessary help to the Sringeri Samsthanam in the collection of dues and contributions, in the maintenance of order in the villages and in the achara vicharas . Lands granted to the Samsthanam by private parties were also ordered to be treated as sarvamanyam (taxes were not levied).

Venkatadri Nayak of Belur sent offerings to the Acharya. Veerappa Udeyar, ruler of Coorg, granted the village of Kodalimande and bore the expenses of the Puja on the Vijayadasami day in the temples at Sringeri.

Peshwa Balaji Baji Rao Pradhan (1740 – 1761) sent from his camp on the banks of the Krishna, valuable offerings to Goddess Sharada and the Acharya.

Peshwa Madhava Rao Ballal Pradhan instituted an annual grant for agrapuja (first puja to be offered) to the Jagadguru. In response to an invitation from the Peshwa's uncle Ragunatha Rao, the Acharya went to Poona in 1760-1761. From Poona, the Acharya went to Nasik where he attained Videha mukti.

(source www.sringeri.net)





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## ॥ प्रश्नोत्तररत्नमालिका ॥

### ॥ praśnōttararatnamālikā ॥

किं संसारे सारम्? बहुशोऽपि विचिन्त्यमानं इदमेव ।  
किं मनुजेषु इष्टतमं? स्वपरहिताय उद्यतं जन्म ॥५॥

kiṁ saṁsārē sāraṁ ? bahusōpi vicintyamānaṁ idameva |

kiṁ manujēṣu iṣṭatamaṁ ? svaparahitāya udyataṁ janma ||5||

Q : What is the lesson learned to be learned from the cycle of birth and death (saṁsāra)?

A : Have to think deeply (it is not permanent and subject to changes) and enquire again and again.

Q : What is the most favourite of human beings?

A : Should live the life considering the welfare of others and also of oneself.

The ultimate lesson from saṁsāra is to think deeply again and again and enquire about it. By thinking again and again one will get the dōṣā (the fact of the delusion) in the prapanja, which leads to vairāgyā. The desire will be strong for those who don't analysis about this. The meaning for this birth is to live a life which is useful to oneself and for others. This is what everyone should follow in their life.

मदिरेव मोहजनकः कः? स्नेहः के च दस्यवो? विषयाः ।  
का भववल्ली? तुष्णा, को वैरी? यस्त्वनुद्योगः ॥६॥

madirēva mōhajanakaḥ kaḥ? snēhaḥ kē ca dasyavō? viṣayāḥ |

kā bhavavalli? tuṣṇā, kō vairī? yastvanudyogaḥ ||6||



Q : What generates intoxicated desire like wine?

A : Attachment.

Q : Who are the thieves ?

A : Sensory Pleasure. (It will never allow uplifting one)

Q : Which is creeper that make one to trap in the endless birth cycle?

A : Deep Desire.

Q : Who is the enemy ?

A : Lack of will to make efforts. (Idler)

The attachment will give intoxicated desire like a wine. The attachment through our sensor pleasures will loot our precious things like vivēka and we will get addicted to the pleasures by losing our mind and intellect in them. Desire is the root for the creeper of the births and deaths. We are born again and again due to our desires. The biggest enemy that is with us is not involving ourselves in doing good and useful things.



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## DIVINE STORIES FOR CHILDREN.

### SATYAKAMA JABALA

---Satyakam gladly accepted the task. In his yearning for truth nothing seemed difficult to him. He set out for a remote place where there was plenty of grass and water.

---The place selected was uniquely suited for the practice of meditation. Accordingly to his Guru's instruction, he was always engaged in meditation and studies, in addition to looking after the cows.

---Days, months and years passed in severe austerity. Although in the beginning Satyakama was home-sick and frequently of the thought of his mother, he later became so completely absorbed in his new life of prayer and meditation that all earthly thoughts were banished from his mind. The cows were also growing healthy under his loving care. One day when he was performing his spiritual practices, he heard a human voice nearby and was astonished. When he turned towards the cows, he saw a bull, who was the leader of the cows talking to him in a human



voice. It said, "Satyakama, I am the Wind God (Vāyū). I am pleased with your devotion. So I am talking to you through this bull. I have come here to teach you spiritual knowledge. By my blessings you will obtain knowledge in all branches of learning which none else can get even after several years of penance. Look and count your cows. They are more than a thousand now. So take them back to your Guru."

---Satyakama, being deeply absorbed in the pursuit of knowledge, had not bothered to count his cows. He verified the number and found the cows had grown to be more than thousand strong. He started back cheerfully for the hermitage of his Guru. He had the blessings of Lord Vāyū. On the way he heard another voice, that of Agni or the Fire God, who further instructed him in the path of meditation. Satyakama proceeded, and although he walked the whole of the next day towards the hermitage, he had yet to cover a long distance. As it was nightfall before he could reach the Aśrama, he arranged the cows in rows, lighted the sacred fire and sat down for meditation. He saw a white swan flying past him. He felt instinctively that the swan, the symbol of the pilgrim-soul, had



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some significant message to convey to him. He learnt from the swan too. By this time his learning was completed. His face was shining with the knowledge of Brahman.

---He had realized the Truth. Calm mind, with all passions quenched in the glory of the knowledge of Brahman, Satyakama returned to Aśrama of his Guru. The Guru saw that the light of



Brahman was visibly shining in the face of his disciple. He was overjoyed. He said, "My child! You shine like one who has realized the Truth. Did anyone instruct you in the forest?"

True to his nature Satyakam narrated all that had happened. Although he felt happy that he was blessed, he wished to be formally instructed in the knowledge of Brahman by the sage, for one's knowledge is not complete until one has been initiated by a Guru. The sage Gautama, for his part, found in Satyakama a fit disciple worthy of being initiated in the knowledge of Brahman.

---Thus, we see in this story, adhering to truth and obeying the teacher implicitly yields the Supreme Knowledge, the priceless wisdom of Brahma vidya.

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