



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita

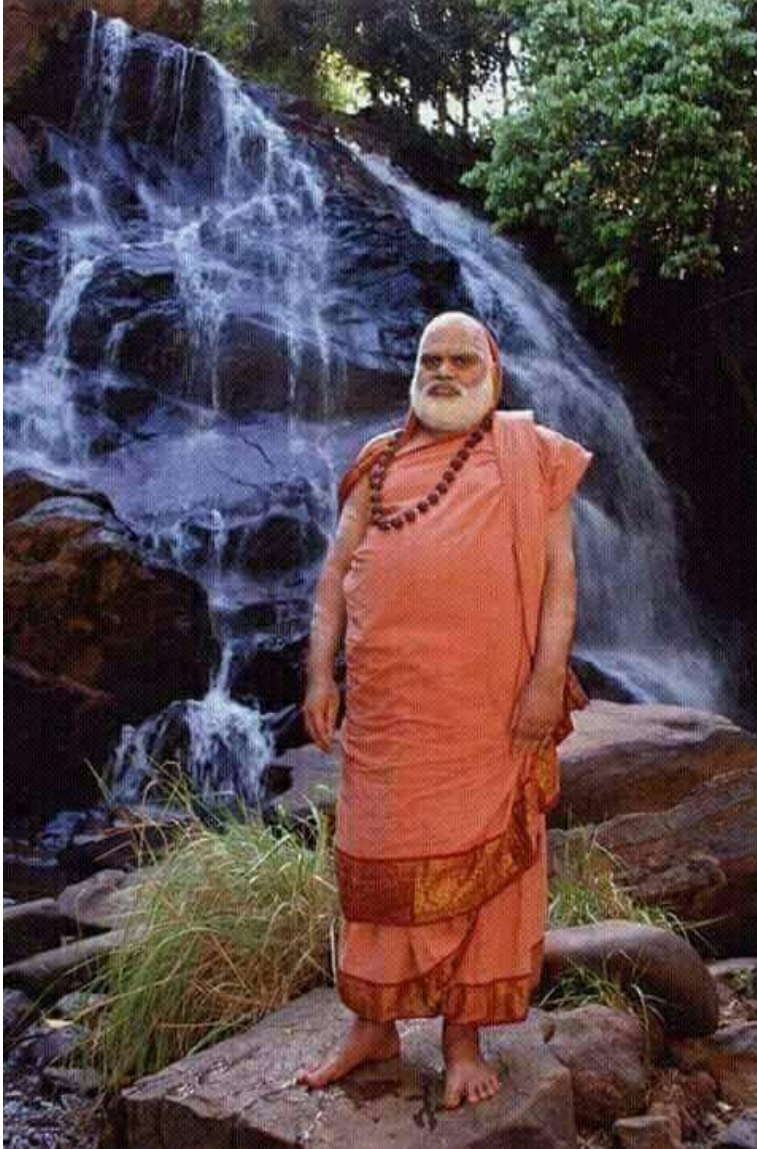


ANUGRAHA BHASHANAM

WHAT THE TREE TEACHES

---An ordinary man is concerned about his welfare alone, unmindful of what happens to others. He is called स्वार्थी svārthī (selfish).

---On the other hand, a noble person desires the well-being of others, whatever be his own difficulties. It is rare to find such a person.



---We can easily say that trees are nobler than men, though they may not be intelligent. Bearing the brunt of the hot sun, the tree gives shade to men. Not only that, it offers its flowers and fruits to all beings including humans. In fact, it gives refuge even to the person coming to chop it off!

---Why is it that man does not imbibe such noble traits? Extreme selfishness is the cause. On the other hand, trees are not selfish; they exude noble qualities.

---So, the lesson from the trees is that we should not be self-centered. Rather, we must help others. Hence trees that silently teach us such values must be nurtured and not cut down.

---Like the trees, we should sacrifice selfishness, extend a helping hand to others, and ennoble ourselves.

छायामन्यस्य कुर्वन्ति तिष्ठन्ति
स्वयमातपे ।
फलान्यपि परार्थाय वृक्षास्तत्पुरुषा
इव ॥

chāyāman'yasya kurvanti
tiṣṭhanti svayamātapē |
phalān'yapi parārthāya

vṛkṣās'satpuruṣā iva ||

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

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



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ŚRIMAD BHAGAVAD GITA

Srī Ādi Śankara Bhāṣya

Chapter - 2 sāṅkhya-yōga

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥३६॥
avācyavādāṃśca bahūn vadiṣyanti tavāhitāḥ |

nindantastava sāmārthyam tatō duḥkhataram nu kim ||36||

---Moreover, ridiculing your ability, your enemies will utter many unmentionable words. What can be more painful than this?

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥३७॥
hatō vā prāpsyasi svargam jitvā vā bhōkṣyasē mahīm |
tasmāduttiṣṭha kauntēya yud'dhāya kṛtaniścayaḥ ||37||

---Killed, you will attain heaven. Or, victorious, you will enjoy the kingdom. Therefore get up, having resolved to fight, Oh Arjuna(Kaunteya)!



सुखदुःखे समे कृत्वा लाभालाभौ
जयाजयौ ।
ततो यिद्धाय युज्यस्व नैवं पापमवाप्स्यसि
॥३८॥

sukhaduḥkhē samē kṛtvā
lābhālābhau jayājayau |
tatō yid'dhāya yujyasva naivam
pāpam avāpsyasi ||38||

---Regarding happiness and sorrow, gain and loss, victory and defect alike, prepare for war. In this matter, you will not incur sin.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे
त्विमांशृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं
प्रहास्यसि ॥३९॥
ēṣā tēbhihitā sāṅkhyē bud'dhiryōgē
tvimāṃ śṛṇu |
bud'dhyā yuktō yayā pārtha
karmabandham prahāsyasi ||39||



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



---This knowledge, imparted to you (till now), deals with sāṅkhya. Now, listen to this (following teaching) which deals with yoga. Endowed with this knowledge, you will give up the bondage of karma, Oh Arjuna(pārtha)!

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥४०॥

nēhābhikramanāśōsti pratyavāyō na vidyatē |

Svalpam apyasya dharmasya trāyatē mahatō bhayāt ||40||

---In the field there is no failure; there is no adverse result. Even a little bit of this discipline protects (one) from the great fear (of saṃsāra.)

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥४१॥

vyavasāyātmikā bud'dhirēkēha kurunandana |

bahuśākhā hyanantāśca bud'dhayōvyavasāyinām ||41||

---Oh Arjuna(kurunandana)! (There is only) one clear understanding in this field. However, the notions of those without clarity are many-branched and endless.

यामिमां पुष्पितां वाचं
प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति
वादिनः ॥४२॥
yāmimāṃ puṣpitāṃ vācaṃ
pravadantya vipaścitaḥ |
vēdavādaratāḥ pārtha
nān'yadastīti vādinaḥ ||42||

कामात्मानः स्वर्गपराः
जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं
प्रति ॥४३॥
kāmatmānaḥ svargarparāḥ
janmakarmaphalapradām |
kriyāviśēṣabahulāṃ bhōgaiśvaryagatiṃ prati ||43||



janmakarmaphalapradām |
kriyāviśēṣabahulāṃ bhōgaiśvaryagatiṃ prati ||43||

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥४४॥

bhōgauśvaryaprasaktānām tayāpahṛtacētasām |

vyavasāyātmikā bud'dhiḥ samādhau na vidhiyatē ||44||

---Oh Arjuna(pārtha)! The unintelligent ones who are enamoured of vedic statements (of the ritualistic portion,) who are votaries of heaven, who always argue that there is nothing else, and who are full of desires speak such flowery words which are full of specific rites for attaining pleasure and power and which lead to further births, the result of actions. Clear understanding



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



does not take place in the mind of those who are attached to pleasure and power and whose minds are carried away by those words.

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

VIVEKACHUDAMANI

118

Now the effects of tamoguṇa are clearly stated.

अज्ञानमालस्यजडत्वनिद्राप्रमादमूढत्वमुखाः तमोगुणाः ।

एतैः प्रयुक्तो न हि वित्ति किंचिन्निद्रालुवस्तंभवदेव तिष्ठति ॥११८॥

ajñānamālasyajaḍatvanidrāpramādamūḍhatvamukhās tamōguṇāḥ ।

ētaiḥ prayuktō na hi vitti kiñcinnidrāluvatstambhavadēva tiṣṭhati ||118||

---Ignorance, laziness, dullness, sleep, carelessness, delusion etc., are the qualities of the Tamoguṇa. One who is moved by these will certainly not know anything but will stand like a sleepy person and a pillar only.

119



---The Rajō and Tamo guṇa are total obstacles for the spiritual life. That means giving up them completely, one should cultivate sattvaguṇa. In the 110 śloka Ācharya explained that the maya which is acting with the three guṇās is the root cause for the samsara. Without the sattva in that, there will be no experience. At the same time by eradicating the tamas with some extent of rajō, we will have the intention to go in the path of jñana and by overcoming the rajō and tamo with the pure sattva the true knowledge (wisdom) is obtained. The character of sattva is explained.

सत्वम् विशुद्धं जलवत्तथापि

ताभ्यां मिलित्वा सरणाय कल्पते ।

यत्रात्मबिम्बः प्रतिबिम्बितः सन् प्रकाशयत्यर्क इवाखिलं जडम् ॥११९॥

satvam viśud'dham jalavattathāpi tābhyāṁ militvā saraṇāya kalpatē ।

yatrātmabimbaḥ pratibimbitaḥ san prakāśayatyarka ivākhilam jaḍam ||119||



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



---Though sattva is very pure like clear water, yet, in combination with the two rajō and tamo it leads to samsāra. The Self (ātmā) reflected in the sattva, brighten all the motionless things just like a sun.

120

---Although the rajō and tamo exists, the qualities of the sattva are not overcome with the superior strength of these two.

मिश्रस्य सत्त्वस्य भवन्ति धर्मास्त्वमानिताद्या नियमा यमाद्याः ।

श्रद्धा च भक्तिश्च मुमुक्षुता च दैवी च संपत्तिरसन्निवृत्तिः ॥१२०॥

**miśrasya sattvasya bhavanti dharmāstvamānitādyā niyamā yamādyāḥ |
śrad'dhā ca bhaktiśca mumukṣutā ca daivī ca sampattirasannivṛtṭiḥ ||120||**

---The qualities of mixed sattva are the complete absence of pride etc., the presence of Niyamas (Regulations) and Yamas (Restrictions) and faith, devotion, longing for liberation, the possession of divine qualities and withdrawal from whatever is not real.

[The 13th chapter of Bhagavad Gītā explains about the “amānitā etc.,” and lists its qualities. Considering the importance of this particular śloka, we are giving the full explanation given by our Jagadguru His Holiness Śankarachārya Sri Chandrashekara Bharati Mahāswāmi-ji.

**“amānitvam adambhitvam ahimsā kṣāntirārjavam |
ācāryopāsanam śaucam sthairymātmavinigrahaḥ ||
indriyārtheṣu vairāgyam anahamkāra eva ca |
janmamṛtyujarāvyādhiduḥkhadoṣānudarśanam ||
asaktīranabhiṣvangaḥ putradāragṛhādiṣu |
nityam ca samacittatvam iṣṭāniṣṭopapattiṣu ||
mayi cānanyayogena bhaktiravyabhicāriṇī ||
viviktadeśasevitvam aratirjanasamsadi ||
adhyātmajñānanityatvam tattvajñānārthadarśanam ||”**

---“Humility, modesty, non-injury, patience, uprightness, service to the Guru, purity, steadfastness, self-control, absence of attachment for objects of the sense and absence of egoism, perception of evil in birth, death and old age, in sickness and pain, un-attachment, absence of affection for relationship (son, wife, friends, etc) and wealth etc., constant calmness on the attainment of what is desirable or undesirable, unflinching devotion on Me in yoga of non-separation, resort to solitary places, distaste for the society of men, constancy in knowledge of the ātman and perception of the meaning of the ultimate Truth.”

Explanation by our Jagadguru His Holiness Śankarachārya Sri Chandrashekara Bharati Mahāswāmi-ji for this will be seen in the next issue.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



saundaryalahari

त्रयाणां देवानां त्रिगुणजनितानां तव शिवे
 भवेत्पूजा पूजा तव चरणयोर्था विरचिता ।
 तथाहि त्वत्पादोद्बहन मणिपीठस्य निकटे
 स्थिता होते शश्वत् मुकुलितकरोत्तंस मकुटाः ॥२५॥

trayāṇāṃ dēvānāṃ tri-guṇa-janitānāṃ tava śivē
 bhavētpūjā pūjā tava caraṇayōrthā viracitā |
 tathāhi tvat-pādōdvahana maṇipīṭhasya nikaṭhē
 sthitā hyētē śāśvat mukulita-karōttansa makuṭāḥ ||25||

हे शिवे (hē śivē) = Hey Pārvaty !; त्रिगुणजनितानां (triguṇajanitānāṃ) = that emerges from the three guṇās of māyā, sattva guṇa, rajō guṇa and tamō guṇa; त्रयाणां देवानां (trayāṇāndēvānāṃ) = trimurties



Brahma, Viṣṇu and Śivā; तव (tava) = at your; चरणयोः (caraṇayōḥ) = lotus feet; या (yā) = to happen; पूजा (pūjā) = pūjā; विरचिता (viracitā) = done; सैव (saiva) = that; पूजा (pūjā) = pūjā; भवेत् (bhavēt) = becomes; तथाहि (tathāhi) = the true one; एते (ētē) = That Brahma, Viṣṇu and Rudra; शश्वत् (śāśvat) = always; मुकुलितकरोत्तंस मकुटाः सन्तः (mukulitakarōttansa makuṭā: santa:) = fold their hands on their heads, which is bearing the kreedā made up of precious stones; त्वत्पादोद्बहन मणिपीठस्य (tvatpādōdvahana maṇipīṭhasya) = your lotus feet on the peeta (jewelled throne) made by precious stones; निकटे (nikaṭhē = nearby); स्थिता हि (sthitā hi) = they stand.

[Sruṣṭi, stiti and samhara are done by the trimūrties [Brahma, Viṣṇu and Rudra]. They always do pūjā at the lotus feet of Maa Parvati, who has kept her feet on the stand in her shimhasana which is made by precious stones. They are standing nearby this jewelled stand with their hands folded above their head which is decorated by the

kreedā made up on by the precious gems. If we want to do pūjā to them, we cannot see them in their palace. We have to come to the lotus feet of Devi Maa only. The flowers that we offer at the lotus feet of Devi Maa will automatically come to the crowns of the Trimūrties who are always standing nearby her. So the pūjā done to Her is automatically considered as the pūjā done to them also, so no need to do pūjā for them separately.]



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



MADHAVEEYA SHANKARA DIG VIJAYAM

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

---The sudden death of Śrī Śivaguru made Aryāmba weak. She consoled herself and handled the situation by doing the cremation with the help of the relatives and friends. She did those rituals for which she has rights and the other rituals which she doesn't, through the relatives in the proper manner. Her friends and relatives consoled her with smooth words and gave her moral support.

---One year she observed the rituals and ceremonies connected with the funeral obsequies. After finishing that in proper manner she expressed her wish of doing Upanayanam to Śaṅkarā, which is also the wish of her husband.

---Aryāmba performed Upanayanam to Śaṅkara through the relatives at his fifth year. Very quickly he learned the four vedas, six śāstras from his Guru, who showed his influence of knowledge on the scriptures at that small age and everyone were praising him with great surprise.



---His fellow students were not able to compete with Śaṅkarā. His progress in study was so rapid that in two or three month he was equal to the knowledge of Guru before Upanayanam. Now after Upanayanam by doing service to his Guru there was nothing in surprise that with in short period of time he finished the four vedas and upa-vedas along with śāstras. In the knowledge of Vedas, he was like Brahmā; of its auxiliaries, like Gārgya; in explaining or narrating the meaning of Vedas, he is like Bṛhaspathi; regarding the rituals, he shines like Jaimini and he was like Veda Vyāsa in learning and projecting the true meaning of Upaniśads. Śaṅkarā had brilliant knowledge in Tarka Śāstra. In the Sāṅkhya Śāstra of Kapila, his commending performance made the paṇḍits to agree their defeats. Pathanjali's Yoga Śāstra also learned by him without any difficulty. His high knowledge shines in the Bhatt's Mīmāṃsa doctrines also. But he was very much interested in the advaita philosophy and the joy that comes from the various above said subjects was submerged completely in the tremendous enthusiasm of his interest in advaita (non-duality). The happiness that he enjoyed from the Upaniśads was like the treasure which was got from the ocean, which is big when compared with the treasure that is obtained from a well (other subjects).

---As the part of the Gurukula vāsa, Śaṅkara went to do his Brahmachāri duty for getting alms (bhikṣā) from the villagers. One day he went to a very poor Brāhmaṇa's house for his that day bhikṣā.

---When he asked for the bhikṣā, the wife of the Brāhmaṇa with utmost humility said, “It is very fortunate to have an opportunity to offer bhikṣā to great brahmachārin like you. But we are cursed by Brahmā, that our poverty doesn't allow us to offer even a little food to a great scholar like you. Our human birth is vain. When our karmā was like this, it is an offence to blame Brahma Devā. I think in our previous birth we have failed to do any charity to the needy. That is the reason for our present jenma's poverty. By expressing her paining sorrow, she bemoaned and told that her human birth was in vain because of the poverty that she was not able to satisfy a pure hearted brahmachāri by serving bhikṣā.

(Will continue....)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



The Mahima of Gāyatrī Mantra.

---We are seeing the method of meditation while performing the Gāyatrī Mantra, which was explained by our Jagadguru Sri Jeṣṭha Mahāsannidhānam Śrī Abhinava Vidya Tīrtha Mahāswāmi-ji Under this continuation now we are going to see how Maa Gāyatrī is being meditated.



---“Pearl, Coral, Gold, Black and Pure white are the five colours of her five faces and each of her face have three eyes. The moon is kept in her kreedā as one of her jewel. The akśara mala is in her hand which is showing the chin mudra. Vara mudra, abhaya mudra, chariot rope, pure vessel, ghata, conch, chakra and two lotus flowers are in her hands. Maa Gāyatrī should be meditated in this form”.

---In tandra, the forms of Gāyatrī to be meditated are explained in different types. Akshara nyāsa (which to be done before and after the chanting of mantra) is also cleared. Those who are eligible for this can do such type. Those who have a specific karmas in vedas need not follow this type . In Gruhyapariśiṣṭa it is said as

एषोऽङ्गन्यासः एनमेके नेच्छन्ति स
हि विधिरवैदिकः
(आश्वलायनगृह्यपरिशिष्ट १.५)

ēṣōṅgan'yāsa: ēnamēkē
nēcchanti sa hi vidhiravaidikah

(āśvalāyanagr̥hyapariśiṣṭa 1.5)

---“(The special methods which have to be done before and after the japa) Some does not wish to do this ankanyasas. There are no rules in vedas to do this compulsorily.” In vedas the dhyana of Gāyatrī is

ओजोऽसि सहोऽसि.... (तैत्तिरीय-आरण्यक १०.३५)

ōjōsi saho'si.... (taittirīya-āraṇyaka 10.35)

---“You are in eight forms, which gives us the strength. You are the force who wins over the enemies..”is known like this through mantras. One has to start his japa and meditation through such a method.

(Will Continue.....)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI NRISIMHA BHARATI VII (1767 – 1770)

मारमातङ्गपञ्चास्यं मदसर्पद्विजर्षभम् ।
नृसिंहभारतिं वन्दे जिताक्षतुरगं सदा ॥

māramātaṅgapañcāsyam madasarpadvijarṣabham |

nṛsinhabhāratim vandē jitākṣaturagam sadā ||

The elephant that quells vital passions, the eagle that kills the snake of mental pride, He is also the one who controls the seeds of wild senses; I always adore that seer, Nrisimha Bharati!

In 1766, Peshwa Madhava Rao and Nizam Ali were at war with Hyder. A brief respite helped Hyder to regain his lost territories. Notwithstanding troubles at home caused by Ragunatha Rao, the Peshwa again made war with Mysore, and both sides being exhausted, peace was arrived at only in 1770. Under such circumstances Sri Nrisimha Bharati VII could not take charge of the Mutt in Sringeri. Hyder, however, wrote to the Acharya assuring that his officers would see to the proper maintenance of the charities and the protection of the Samsthanam's lands. The Acharya attained Videha mukti in Nasik.

For about ten years, Nasik was the centre from which the Jagadgurus of Sringeri propagated the message of Dharma. Between 1761 and 1772, Madhava Rao gradually enhanced the annual State grant to Sringeri Mutt from two hundred rupees to fifteen hundred rupees.

SRI SACCHIDANANDA BHARATI III (1770 – 1814)

तत्त्वमस्यादिवेदान्तवाक्यार्थज्ञानवारिधेः ।
पूर्णचन्द्रमसं वन्दे सच्चिदानन्दयोगिनम् ॥

tattvamasyādivēdāntavākyaṛthajñānavāridhēḥ |

pūrṇacandramasaṁ vandē saccidānandayōginam ||

He is the sea of knowledge that expounds Vedanta's essence which is Thou art That; His visage beams with wisdom like the Moon; I bow to Sacchidananda Yogi!

Hyder-Ali demonstrated his profound respect for the new Jagadguru by directing his ministers to render all assistance to the Mutt. Tipu, who succeeded Hyder, was opposed by the Marathas, the Nizam and the British. In the course of the campaigns of the Third Mysore War (1790 – 1792), Parasuram Bhau marched on Bednur. His hosts commanded by a Patwardan foolishly plundered Sringeri. In the letter commiserating the Acharya, Tipu wrote, "People who sin against such a holy place will at no distant date suffer the consequences of their misdeeds. Treachery to the Gurus will lead to all round ruin of the family." He aided in the restoration of the temple and the re-consecration of the image of Sri Sharada. On several occasions Tipu sought the blessings of the Acharya. He once wrote that he depended upon three sources of the strength – God's grace, the Jagadguru's blessings and the strength of his arms. He requested the Acharya to perform Satachandi and Sahasrachandi japa and homa. In the subsequent letter the Sultan acknowledged the miraculous effects of the Yaga that led to success in his enterprise and how rains poured and the land flourished. (Source:www.sringeri.net)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



॥ प्रश्नोत्तररत्नमालिका ॥ ॥ Praśnōttararatnamālikā ॥

कस्माद् भयमिह मरणादन्धादिह को विशिष्यते रागी।

कः शूरो यो ललनालोचनबाणैर्न च व्यधितः ॥७॥

kasmād bhayamiha maraṇādandhādiha kō viśiṣyatē rāgī |

ka: śūrō yō lalanālōcanabāṇairna ca vyadhitaḥ ||7||

Q : In this world what is the source of fear ?

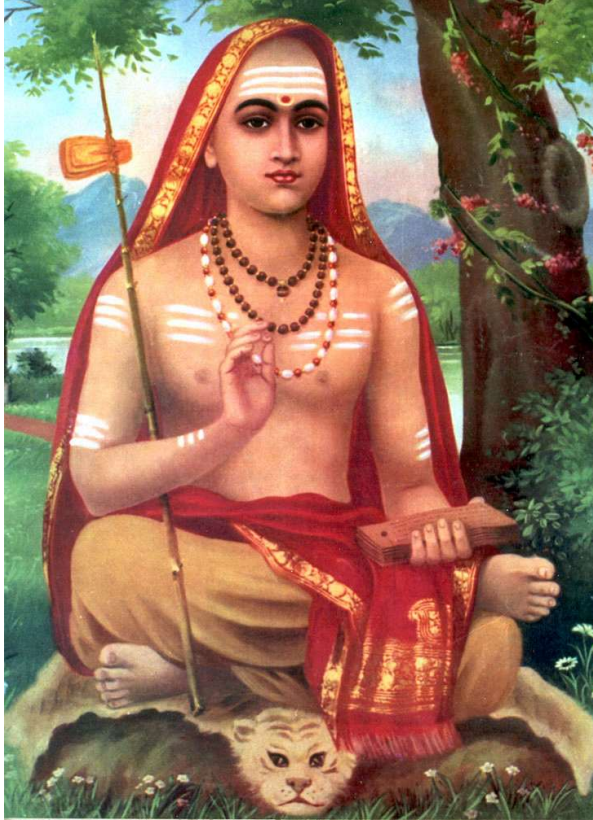
A : Death.

Q : Who is a greater blind than a blind one ?

A : On who has attachment (desire).

Q : Who is a brave heart ?

A : The one who is not affected (or fall on) by the arrows of the glance of women.



From death everyone gets fear. The one who is attached or having desire will lose his sight to see things in the right

पातुं कर्णाञ्जलिभिः किममृतमिह युज्यते
सदुपदेशः।

किं गुरुताया मूलं यदेतदप्रार्थनं नाम ॥८॥

pātuṁ karṇāñjalibhi: kimamṛtamiha
yujyatē sadupadēśaḥ |

kiṁ gurutāyā mūlaṁ yadētadaprārthanam
nāma ||8||

Q : What should be consumed, like the nectar by the ears ?

A : The advices of the wise men.

Q : What is the basis for achieving greatness ?

A : Not seeking for any favours from anyone.

The true nectar is the words of wise men. Hearing the words of the wise men is like drinking of nectar by two hands. They will be induced to drinking this nectar endlessly. Not

seeking anything from anyone is the greatness.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



DIVINE STORIES FOR CHILDREN.

ADITI

---Aditi, Daughter of Dakṣaprajāpathi was born with twelve sisters. They are Diti, Kālā, Danāyus, Danu, Sirmhikā, Krodhā, Pṛthā, Viśvā, Vinatā, Kapilā, Muni and Kadrū. She was married to Kaśyapa, grandson of Brahmā and son of Marīci. In Mahābhārata, Ādi Parva, we are able to see the story of Aditi. Devas are born to Kaśyapa and Aditi so they are called as Āditeyas. Kaśyapa also married her twelve sisters and all living beings owe their origin from them.

---Aditi gave birth to 33 children. They are twelve 'Dvādaśādityas' {viz Dhātā, Aryamā,, Mitra, Śakra, Varuṇa, Aṁśa, Bhaga, Vivasvān, Pūṣā, Savitā, Tvaṣṭā and Viṣṇu.}, Eleven Rudras and eight Vasus.

---Lord Mahāviṣṇu was born to Aditi and Kaśyapa as Vāmana. (The story of Vāmana was already seen by us in Voice of Jagaduru). The story of Vāmana was seen in both Rāmāyaṇa and Mahābhārata. Lord Mahāviṣṇu entered the womb of Aditi was born as Vāmana to control King Mahābhali and protected Indra Deva his brother.

---In Rāmāyaṇa, this story was told by Sage Viśvāmitra to Rāmā and Lakṣmaṇ while they were in Siddhāśrama. Sage Viśvāmitra pointed to them that Siddhāśrama is very sacred. Lord Mahāviṣṇu stayed there for a very long time as Vāmana. Emperor Mahābhali, son of Virocana was doing sacred yāga, which gave fear to devas that may conquer them. They prayed Lord Mahāviṣṇu to obstruct the yāga. At that time Aditi to protect his son Indra did penance towards Lord Mahāviṣṇu to be born as her son. Lord Mahāviṣṇu gave the boon, that he will born as her son and entered her womb. After 1000 years she gave birth to the 'Vāmana'.



---Aditi was blessed, that Lord Mahāviṣṇu entered her womb again as 'Lord Kṛṣṇa'. She was reborn as 'Devakī' the mother of 'Lord Kṛṣṇa'. Let us see the story why Aditi and Kaśyapa had rebirth.

---Once Kaśyapa wished to perform a yāga. He made all the arrangements for the yāga. For the yāga, he was not able to get the suitable cow; he stolen the cow from Varuṇa for the yāga. Kaśyapa refused to return the cow even after the yāga was over. Varuṇa with anger went to the āśrama to Kaśyapa. At that time Kaśyapa was not there, his wives Aditi and Surasā did not treat Varuṇa with respect. The enraged Varuṇa cursed them to be born in Gokula and took the matter to Brahmā. Brahmā told Kaśyapa : "Since you, a learned person stolen the cow, you will born in Gokula with your wives and tend cows". Accordingly Kaśyapa, with his two wives Aditi and Surasā was born as

Vasudeva, Devakī and Rohiṇi and gave birth to Balarama and Kṛṣṇa.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



---Devakī is Aditi. There was a reason for Devaki being imprisoned on the orders of Kaṁsa. When Kaśyapa was living in his āśram with his wives, he was very much pleased with the service of Aditi. So he decided to give her a boon and told her to ask a boon from him for the wonderful services she was doing to him. Aditi wished to give birth to an ideal son. He gave that boon to her and as the result she gave birth to Indra. The birth of Indra gave jealousy in Diti towards Aditi. Diti went to Kaśyapa and served him up to his satisfaction. She one fine day asked him to bless her also with a son equal to Indra and Kaśyapa gave her the boon what she wished and instructed her to follow strictly some rules to get the full fruit. She was following that without any fail and in due course Diti was advanced in Pregnancy and her beauty was increasing day by day and it created jealous in Aditi. Aditi was not able to digest it, she called Indra and told until he does something for this, Diti will give birth to a son equal to Indra and it is not good for him. She spelled these words due to her high jealous in Diti. Indra agreed with the words of his mother and decided to do something in a cunning way. He approached Diti and told her "Mother, I have come to serve you and give him a chance to show his affection on her in such a situation". Diti agreed that and she was very much pleased with the service of Indra. Because of tiredness, she forget the rules of the vruta and slept quickly, and Indra who was waiting for an opportunity used this chance, entered the womb of Diti and cut the child with his weapon into 49 pieces. The child in the womb started crying when it was cut by the weapon, Indra told not to cry (Mā ruda, don't cry) and so the child gout out of Diti's womb as 49 Mārutas. Diti was shocked and with high grieve cursed Indra and Aditi as "Your son did treacherously kill my offspring in the womb itself. So he will forfeit the three worlds. You are responsible for the murder of my child. You will therefore, have to spend several years in prison grieving over your children. Your children will also be annihilated." Because of this curse Indra lost his Indra loka and lived elsewhere without any peace and not informed where he was. At that time Nahuṣa functioned as Indra.

---Once, desirous of having children Aditi cooked food sitting herself in the entrails of Mount Mynaka. Dharmaputra, in the course of singing the glories of Lord Kṛṣṇa after the great war refers to Viṣṇu having taken birth seven times in the womb of Aditi. (These incidents are seen in Mahābhāratam Āraṇya Prava and Śānti Parva)

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