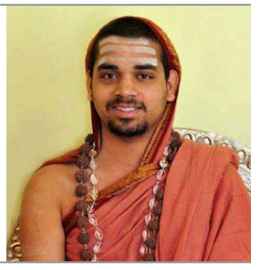


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ANUGRAHA BHASHANAM

ADVISE ONLY THOSE INCLINED TO ACCEPT

All people in this world do not know all things. Our ancestors have stated this fact thus: न हि सर्वः सर्वं जानाति. *na hi sarvaḥ sarvaṁ jānāti.*

One may know something, and may not know something else. What we do not know, we must learn from others, and impart to others what we know.



But some people are not inclined to learn from others. We must not attempt to advise such persons. Not only will they spurn our good words, but will also insult us.

Take the example in Srimad Ramayana. Vibhishana tried to make Ravana follow the right path. But the latter ignored the advice and went on to disgrace Vibhishana.

Similarly, in the Mahabharata, many people attempted to teach the righteous path to Duryodhana; but he disregarded all counseling. We must not attempt to educate such people.

If you dye a white cloth with colour, it will absorb the colour. But a coloured cloth will not easily accept any other colour. Hence, we should advise only those who have the inclination to heed our words. It is better to abstain from advising the rest.

वचस्तत्र प्रयोक्तव्यं यत्रोक्तं लभते फलम् ।

स्थायी भवति चात्यन्तं रागः शुक्लपटे यथा ॥

vacastatra prayōktavyaṁ yatrōktaṁ labhatē phalam |

sthāyī bhavati cātyantaṁ rāgaḥ śuklapaṭē yathā ||

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



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ŚRIMAD BHAGAVAD GĪTA

Srī Ādi Śankara Bhāṣya

Chapter - 2 sāṅkhya-yōga

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
 निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥
 traiguṇyaviṣayā vēdā nistraiguṇyō bhavārjuna |
 nirdvandvō nityasattvasthō niryōgākṣēma ātmavān ||45||

---Oh Arjuna! The Vedas deal with (the world of) three guṇas. Be free from (the desire for the world of) three guṇas. (Be) free from (the hold of) the pairs of opposites. (Be) ever established in sattvaguṇa. (Be) free from (the concern for) acquisition and preservation. (Be) mindful.

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।
 तावान् सर्वेषु देवेषु ब्राह्मणस्य विजानतः ॥४६॥
 yāvānartha udapānē sarvataḥ samplutōdakē |
 tāvān sarvēṣu dēvēṣu brāhmaṇasya vijānataḥ ||46||

---For a wise Brahmin (the benefit available) in all the Vedas is the same as the benefit (available) in a pond when there is flood everywhere.



कर्मण्येवाधिकारस्ते मा फलेषु
 कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते
 सङ्गोऽस्त्वकर्मणि ॥४७॥

karmaṇyēvādhikārastē mā
 phalēṣu kadācana |
 mā karmaphalahēturbhūrmā
 tē saṅgō'stvakarmani ||47||

---You have a choice over action alone; never over results. May you not be motivated by the results of actions. May you not an inclination towards inaction.

योगस्थः कुरु कर्माणि सङ्गं
 त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥४८॥
 yōgasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya |
 sid'dhyasid'dhyōḥ samō bhūtvā samatvaṁ yōga ucyatē ||48||



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



---Oh Dhanañjaya! Abiding in yoga, giving up attachment and remaining the same in success and failure, perform actions. Equanimity is called yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९॥
dūrēṇa hyavaraṁ karma bud'dhiyōgād'dhanañjaya |
bud'dhau śaraṇamanviccha kṛpaṇāḥ phalahētavaḥ ॥49॥

---Oh Dhanañjaya! Action (with motive) is indeed far inferior to Karmayoga. Take refuge in Karmayoga. Those who are motivated by results are unfortunate.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥
bud'dhiyuktō jahātīha ubhē sukṛtaduṣkṛtē |
tasmādyōgāya yujyasva yōgaḥ karmasu kauśalam ॥50॥

---A Karmayogī gets rid of both puṇyam and pāpam, here (itself). Therefore, prepare for yoga. Skill in works is yoga.

कर्मजं बुद्धियुक्ता हि फलं
त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं
गच्छन्त्यनामयम् ॥५१॥
karmajaṁ bud'dhiyuktā hi
phalaṁ tyaktvā manīṣiṇaḥ |
janmabandhavinirmuktāḥ
padaṁ gacchantyanāmayam
॥51॥



---Having given up the result born of action, karmayogī become wise. Freed from the bondage of birth, verily, they attain that goal which is free from evil.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥
yadā tē mōhakalilaṁ bud'dhirvyatitarīṣyati |
tadā gantāsi nirvēdaṁ śrōtavyasya śrutasya ca ॥52॥

---When your intellect goes beyond the mist of delusion, then, you will attain dispassion towards what is yet to be heard and what is already heard.

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



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Vivekacūḍāmaṇi

Explanation by our Jagadguru His Holiness Śankarachārya Sri Chandrashekara Bharati Mahāswāmi-ji for the 120th Śloka is seen now in detail, the continuation of the previous edition part. His Holiness proceeds to explain these virtues said in Gītā:

amānitvam : Mānitvam is the sense of self-glorification by one's existing or non-existing qualities. a-mānitvam is being devoid of this.

adambhaḥ : Proclaiming one's qualities for acquiring fame or profit is dambha. Absence of this is a-dambha.

ahimsā : avoid harming others through our mind, speech and action.

kṣāntiḥ : absence of chance of attitude towards others though disrespected by them.

ārjavam : identity of thought, speech and act.

ācāryopāsanam : following the teacher by obeisance, by inquiry and service.

bahirantaśśucitvam : washing away external impurities by mud and water and the internal impurities like attachment by the inclinations of friendship etc., and by the practice of seeing the sense-objects as evils.



sthairyam : endeavouring again and again in the face of obstacles to the practice of means to liberation without giving up the attempt.

ātmavinigrahaḥ : controlling the nature of the body and the sense which are hindrances to the attainment of liberation and converting them into a condition favourable therefor.

vairāgyam : absence of desire for the objects of senses like sound and touch and for pleasures here and thereafter.

anahamkāraḥ : absence of pride of the form; I alone am superior to all.

janmamṛtyujarā : janma:- life in the womb and coming off the uterus; mṛtyuḥ:- the action of ending the connection of all ties of nerves, muscles and other internal organs; jarā:- decline of powers of mind, body and spirit and consequent disrespect and insult by everybody

vyādhayaḥ : fever, etc., (diseases)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



duḥkhāni : mental pressure caused by the association of the undesired and dissociation from the desired like the ādhyātmika etc.

doṣāḥ : the three humours of the body (wind, bile and phlegm), excreta, urine and bad smell; seeing these again and again and thinking of them repeatedly.

anudarśanam : punaḥ punaḥ ālocanam : reflecting on them again and again.

asaktiḥ : giving up of attachment to wife, son, daughter etc and not identifying oneself with them as perceived in the feeling that one is sad or happy when they are sad or happy.

harṣaviśādaśūnyatvam : always and permanently having a calm and composed mind free from joy or sorrow whatever happens whether favourable or not.

bhaktiḥ : unwavering and staunch devotion to Me who is the inner ātman born of the conviction : 'I am the Lord Vāsudeva', acquired by the concentrated yogic practices resulting in a state of samādhi which does not refer to anything separate from one's self.

viviktadeśasevitvam and aratirjanasamsadi : have established oneself in a place which is pure and producing calmness in the mind and non-attachment to the assembly of people given to sense-pleasures.

adhyātmajñānānityatvam : being firmly established in adhyātmajñāna the knowledge with reference to the ātman distinguishing it from anātman. It means the analysis of again and again of the mahāvākya : That thou art. The words used in the sentence is understood properly when the purpose of the sentence is understood properly.

tattvajñānārthadarśanam : darśana or ālocana, i.e., contemplation of mokṣa which is the artha or fruit of tattvajñāna, the knowledge of the Supreme Truth is the form of the knowledge of the meaning of this sentence.

niyamāḥ : The Yoga Sūtra says : śaucasantoṣatapassvādhyāyeś-varapraṇidhānāni niyamāḥ: "Cleanliness, satisfaction, scriptural studies, austerities and appeasing of God are niyamas". śauca etc are called niyamas because they are cheaking and directing means. By reversing one from kāmya-dharmas which are the root causes of births, they direct one towards the niṣkāma-dharma which is the path to liberation (freedom). These five are explained as follows.

śauca : niyamas (which is explained above)

santoṣaḥ : being pleased with whatever benefit results.

tapāḥ : disciplining the body. Vide yoga yājñavalkya smṛti: vidhinoktena mārgeṇa kṛcchracāndrāyaṇādibhiḥ : śarīraśoṣaṇam prāhuḥ tapa uttamam : "Disciplining the body by the method prescribed in the Vedas by adopting measures of amends and regulation of intake of food by the exact Cāndrāyaṇa rule is the highest among the forms of tapas".

svādhyāyaḥ : silent chanting of the mantras like praṇava and gāyatrī.

Íśvarapraṇidhānam : dedication to God of all the actions whether prescribed or not, by without expectation of fruits of those actions. Hence it is said: kāmato' kāmato vāpi yat karomi śubhāśubham | tat sarvam tvayi vinyasya tvatprayuktaḥ karomyaham || "whatever I do with desire or without desire, all that I surrender to Him and perform it directed by Him", It has been also said about the effects of attachment to fruits of action thus : api prayatnasampannam kāmenopahatam tapaḥ | na tuṣṭaye maheśasya śvālīḍamiva pāyasam || : Though performed with great effort, the tapas done by desire does not make for the grace of Lord being like pāyasam licked by a dog". These five śauca, santoṣa, tapas, svādhyāya and Íśvarapraṇidhāna are the niyamas.

(Will continue in the next edition also this Śloka explanation....)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Saundaryalaharī

विरिञ्चिः पञ्चत्वं व्रजति हरिराप्नोति विरतिं
 विनाशं कीनाशः भजति धनदो याति निधनम् ।
 वितन्द्री माहेन्द्री विततिरपि संमीलित दृशा
 महासंहारेऽस्मिन् विहरति सति त्वत्पतिरसौ ॥२६॥

virīñciḥ pañcatvaṁ vrajati harirāpnōti viratiṁ
 vināśaṁ kīnāśaḥ bhajati dhanadō yāti nidhanam |
 vitandrī mähēndrī vitatirapi sammīlita dṛśā
 mahāsanhārēśmin viharati sati tvatpatirasau ||26||



विरिञ्चिः (virīñciḥ) = Brahmā; पञ्चत्वं (pañcatvaṁ) = death; व्रजति (vrajati) = attain; हरिः (hariḥ) = viṣṇu; विरतिं (viratiṁ) = conclusion; आप्नोति (āpnōti) = attain; कीनाशः (kīnāśaḥ) = yama (God of death); विनाशं (vināśaṁ) = destruction; भजति (bhajati) = attain; धनदः (dhanadaḥ) = kubhera; निधनं (nidhanam) = decay; याति (yāti) = to happen; वितन्द्री (vitandrī) = without any dullness and sleep; माहेन्द्री (mähēndrī) = includes Indra; विततिरपि (vitatirapi) = in line; संमीलित दृशा (sammīlita dṛśā) = with the closed eyes; भवति (bhavati) = becomes; हे सति (hē sati) = Hey Maa (Maha Pathivrately); अस्मिन् (asmin) = this; महासंहारे (mahāsanhārē) = at the time of mahāpralayā; असौ (asau) = this (that seen in the thousand petals lotus flower); त्वत्पतिः (tvatpatiḥ) = you husband Lord Sadaśiva alone; विहरति (viharati = going to be with you/play

with you.)

[Brahmā, Viṣṇu, Kubhera, Yama, the 14 Indras in all the 14 manvantras and all other devathas will not be there at the time of Mahāpralayā i.e they will be destroyed. Even at that time of Mahāpralayā, the husband of Paraśakti will be enjoying with her with joy and happiness. When everything is destroyed at the time of Mahāpralayā, due to the power of pathivruta of Maa Śakti, her husband Sadaśiva also known as Kāmeswara is being with her without any changes. The tattva (main aspect) is the life of husband will increase or decided by the pativrata tattva of a wife.]



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”.

---Thus by saying her fate in the paining words, the poor woman put an old dried gooseberry as bhikṣā to Śankarā. Śankarā got pity on her, he immediately prayed Goddess Mahālakṣmī, wife of Lord Mahāviṣṇu, who won over the demon mura to remove the poverty of that Brahmaṇa’s family and composed a great hymn Kanakadhārā-stotra praising Goddess Lakṣmī, the Goddess of wealth and good fortune. Soon she appeared before Śankarā with the beautiful brightness like a lightning flash. Śankarā prostrated the lotus feet of Goddess Lakṣmī, who is always being prostrated by Indra. Śankarā stood up with high humility before Goddess who, being highly satisfied with the beautiful praising hymn sung by Śankarā.

---“O My son! I was able to know you good heart on them, but in their previous births they haven’t done any puṇya karma. Then how it is possible for me to show my eye-glance on them?”.

Śankarā replied : “O Mother !, Now they had given me this gooseberry. If you have little bit of mercy on me, please give them the result of the fruit for this bhikṣā.



[Śankarā was a good hearted soul from his childhood. He was not able to digest the poverty, where he went for his bhikṣā even at that very small age. He called Goddess Lakṣmī, who is the head for Wealth and Prosperity, to remove the extreme poverty of the brahmaṇa’s house by asking Her to give the ‘fruit of the result’ for the bhikṣā done by the poor woman, although they don’t have any puṇya karma phala, for the actions done by them in their previous births. Śankarā, calling Goddess Lakṣmī as “Mother!” and asked her to give the fruit for the bhikṣā, he got now from the poor woman. It also shows that, it is the nature of a mother to forgive all the sins that is done by her children. Although Śankarā had

the capacity to remove the poverty, he wished to do that only through Goddess Lakṣmī, to show her power and motherhood to all. Whatever is given by you shows that it is indirectly given by me, because as a Brahmachāri I can only get bhikṣā and cannot have any rights to give anything to anyone. When you are having that athikāra (rights), then why should I worry for that? Moreover, once they feel worse for their previous action for not doing the charity, and then we should not punish them furthermore. Once we regret for our actions and feel for it, then punishment should not be given as regretting itself is the best remedy. Not only she felt bad, but also in spite of the highest poverty, she gave me a gooseberry. Then How, there will be no fruit for this bhikṣā ? Śankarā thus prayed O Mother! give the fruit for this Bhikṣā immediately]



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



The Mahima of Gāyatrī Mantra.

IMPORTANCE TO KNOW ABOUT RISHI, CHANDAS AND DEVATA :

In a mantra there are five portions. They are Rishi, Chandas, Devata, Viniyogaha and Prāhmaṇam. While performing the Japa, when we do the Japa by knowing these five portions, it will be more powerful. But if we chant the mantra without knowing this properly, it is not an auspicious one. Thus says Vedas:

यो ह वा अविदितार्षेयच्छन्दोदैवतब्राह्मणेन मन्त्रेण याजयति वाऽध्यापयति वा स्थाणुं वर्च्छति गर्तं वा पद्यति.....तस्मादेतानि मन्त्रे मन्त्रे विद्यात् ।
(आर्षेयब्राह्मण १.१.६)

yō ha vā aviditāṛṣeyacchandōdaivatabrāhmaṇēna mantrēṇa yājayati vādhyāpayati vā sthāṇuṁ varcchati gartaṁ vā padyati.....tasmādētāni mantrē mantrē vidyāt | (ārṣeyabrāhmaṇa 1.1.6)

“The one who is performing the yāga and mantra japa without knowing the rishi, chandas and devata will be born as a fool or will suffer a lot by declining in his status. So one should perform the yāga and chant the mantra, by knowing these things in a proper manner.”

Yōgi Yājñavalkya says:

यस्तु जानाति तत्त्वेन आर्षं छन्दश्च दैवतम् । (योगियज्ञवल्क्य १.३१)
विनियोगं ब्राह्मणञ्च मन्त्रार्थज्ञानकर्मणी ॥ (योगियज्ञवल्क्य १.३२)

yastu jānāti tattvēna āṛṣaṁ chandaśca daivatam | (yōgiyajñavalkya 1.31)

viniyōgaṁ brāhmaṇaṅca mantrārthajñānakarmaṇī | (yōgiyajñavalkya 1.32)

“The one who performs the chanting of mantras with proper meaning knowing the Rishi, chandas, devata, viniyokaha, brāhmaṇa and performs his karma is being praised”.

Although all the mantras are from Iśvara, the mantras are given to the people by Rishis. So they are identified in that mantra.

येन यदृषिणा दृष्टं सिद्धिः प्राप्ता च येन वै ॥ (योगियज्ञवल्क्य १.३८) ऋषिभावस्तदार्षकम् ।
(योगियज्ञवल्क्य १.३९)

yēna yadrṣiṇā drṣṭaṁ sid'dhi: prāptā ca yēna vai | (yōgiyajñavalkya 1.38) ṛṣibhāvastadāṛṣakam | (yōgijñavalkya 1.39)

“The rishi who got the power (Siddhi) through a particular mantra by knowing that, he is considered as the rishi for that particular mantra”.

Chandas means controlling over the akśara of the mantras. The devata is the one whom the mantra shows. Viniyoka means the method of performing the japa, parayana and brāhmaṇa means the portion of veda that is ordering either directly or indirectly that particular mantra.

The Rishi for Gāyatrī is Sage Viswamitra; Devata – Savita. Upanayana, Japa, Argya are the viniyokaha. We have to perform our Japa by knowing this in a proper manner. (Will Continue.....)



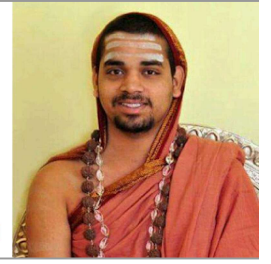


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA BHARATI III (1770 – 1814)

---The Acharya decided to go to Poona to seek redress for the spoliation of the Mutt. Tipu invited him to Srirangapatnam before proceeding to Poona. Not having heard from the Acharya for a long time after he reached Poona, Tipu requested in a letter expressing his conviction that wherever a godly personage like Acharya stayed, there was sure to be prosperity. After returning

to Sringeri, the Acharya set out on a pilgrimage to Tirupati, and other holy places. While the Acharya was at Kanchi, Tipu requested him to bless his charities to the temples there and work of renovating the temples partly destroyed during his father's campaigns.



---Tipu even desired to make a pilgrimage to Sringeri, but the desire was not fulfilled. Between 1791 and 1798 Tipu wrote twenty-nine letters to the Acharya, and every one of them breathed the high veneration he had for the latter.

---It is remarkable that Tipu's enemies also sought the blessings of the Acharya. Nizam-UI-Mulk, the founder of the Asaf Jahi dynasty in Hyderabad, evinced very high respect for the Sringeri Guru and issued several special privileges on the Mutt. In 1800 Peshwa Baji Rao II communicated his decision that agrapuja should be paid to the Sringeri Sharada Peetham in all religious assemblies. He further declared himself a

disciple of the Mutt. During 1785-86, Basavappa Nayak of Jugali (Anekal taluk), Basavappa Nayak of Santebennur and Chamaraja Wodeyar of Mysore conveyed their respects to the Acharya with presents and grants.

---After Tipu's death, the rightful sovereign Krishna Raja Wodeyar III was placed on the throne. During his minority (1799-1811) Diwan Purnaiya carried on administration as regent. A Madhava Brahmana by birth, Purnaiya had a prejudice against Advaitins and their Acharyas. He thought that the Sringeri Acharya was leading a life of indolence in the midst of plenty and waited for an opportunity to bring about his discomfiture. When the Acharya was in the capital, he proposed a polemical contest between the Acharya and the ablest of the Pandits in Mysore. The Acharya accepted the challenge on the condition that a curtain was laid between him and all others assembled. Discussions began and soon reached a high intellectual level. To Purnaiya it appeared that he heard the voice of a woman from behind the curtain. Unable to restrain his curiosity, he slightly pushed the curtain and peeped in. What a wonderful vision he had! He saw the figure of Sri Sharada discoursing, and slowly it transformed itself into the Acharya. He fell at the Acharya's feet for pardon, vowed to serve him to the best of his ability. He indeed did serve the Acharya during his tenure as the regent of Mysore. (Source:www.sringeri.net)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

किं गहनं स्त्रीचरितं कश्चतुरो यो न खण्डितस्तेन ।
किं दुःखमसंतोषः किं लाघवमधमतो याच्ना ॥९॥

kiṁ gahanam strīcaritam kaścaturō yō na khaṇḍitastēna |
kiṁ duḥkhamasantōṣaḥ kiṁ lāghavamadhamatō yācñā ||9||

Q : Which is the unknown depth ?

A : The mind of the women

Q : Who is intelligent ?

A : The one who is not shaken by women.

Q : What is sorrow ?

A : Not satisfied with anything.

Q : Which is considered as a downgraded action ?

A : Seeking help from the mean people.

---The behavior of women cannot be understood easily; The intelligent person is one, who is not shaken by the action or words of women; The mind without peace or happiness is considered as sorrow and Seeking a help with the mean people is considered as a downgraded action.

किं जीवितमनवद्यं किं जाड्यं पाठतोऽप्यनभ्यासः ।
को जागर्ति विवेकी का निद्रा मूढता जन्तोः ॥१०॥

kiṁ jīvitamanavadyam kiṁ jāḍyam pāṭhatō'pyanabhyāsaḥ |

kō jāgarti vivēkī kā nidrā mūḍhatā jantōḥ ||10||



Q : What is life ? (in its true sense).

A : A life which has not been censured.

Q : What is dull-headedness ?

A : Not practicing what is learnt.

Q : Who is ever awoken ?

A : The Viveki (One who is sensible).

Q : What is sleeping for beings ?

A : Idiocy (lack of good sense).

---A life should be carried out without any adharmā; Not practicing of what we learnt is the dull-headedness; the one who is sensible is always awoken and will never do anything wrong. Our idiocy is a sleep. He will repeatedly do wrong thing due to his foolishness.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



DIVINE STORIES FOR CHILDREN.

KAŚYAPA:

---In Mahābhārata, Ādi Parva, Chapter 65, the six spiritual sons - Marīci, Aṅgiras, Atri, Pulastya, Pujaha and Kratu were born to Brahmā. Kaśyapa was born to Marīci and that all living beings in the world took their origin from Kaśyapa. Kaśyapa is the grandson of Brahmā. But in Rāmāyaṇa there is an account of the cratin of animate and inanimate objects in the world came from Kaśyapa who is the younger brother of Marīci, atri, Pulastya and others. This means that Kaśyapa is the son of Brahmā. Mahābhārata, Sānti Parva, Chapter 297, verse 17 says that all living beings belongs to the four Gotras – the gotra of Aṅgiras, Kaśyapa gotra, Bhṛgu gotra and Vasiṣṭha gotra and all other gotras came into existence subsequently.

---Kaśyapa's had 21 wives who were:- Aditi, Diti, Danu, Ariṣṭā, Surasā, Khaśā, Surabhi, Vinatā, Tāmrā, Krodhavasā, Irā, Kadrū, Muni, Pulomā, Kālakā, Natā, Danāyua, Simhikā, Pradhā, Viśvā and Kapilā. Of these he married 13 daughters of Dakṣ Prajapati,

---Of these Aditi had 12 sons called 12 Ādityas. In the sixth Manvantara these 12 Ādityas belonged to the tribe known as Tuṣitas. (The present Manvantara is the seventh one). The 33 crores of Devas came into being from the twelve Ādityas. (Detailed story of Aditi was seen in the previous edition).

---The Daityas were born from Kaśyapa's second wife Diti. The chief Daityas are Hiraṅkaśipu, Hiranyākṣa and Simhikā. All the other Daityas were born from them.

The Dānavas were the children of Danu, another wife of Kaśyapa. Dvimūrdhā, Śambara, ayomukha, Śaṅkuśiras, Kapila, Śaṅkara, ekacakra, Mahābāhu, Tāraka, Mahābala, Svarbhānu, Vṛṣaparvā, Pulomā and Vipracitti are the famous Dānavas. The family trees of Dānavas were born from these Dānavas.

---Surabhi another wife of Kaśyapa gave birth to Aja, Ekapā, Ahirbuddhnya, Tvaṣṭā and Rudra. Ekādaśa Rudras namely:- Hara, Kapālī, Mṛgavyādha, Sarpa, Tryambaka, Vṛṣākapi, Kaparadi, Raivata, Śambhu, Aparājita and Bahurūpa were also born to Surabhi. Vinatā gave birth to Garuḍa and Kadrū was the mother of Nagās.

---According to our Purāṇas all the living beings in this world came from Kaśyapa through his wives. (Ref: Vālmīki Rāmāyaṇa, Viṣṇu Purāṇa, Mahābhārata and Agni Purāna.)

Kadrū (one of the wives of Kaśyapa) the mother of Nagās, once asked them to hang down like hair from the tail of Uccaiśravas (the Devalōka horse). Some of them refused to do so. Kadrū became angry and cursed them that they would be burnt alive at Janamejaya's Sarpa Sattrā. After the curse the Nagās became very dangerously venomous. To protect this world from their poison, Brahma Deva taught Kaśyapa the art of curing snake-poison.

---There is another story from Mahābhārata Ādi Parva about Kaśyapa and Garuḍa. Garuḍa is the son of Kaśyapa and Vinatā. Once Vinatā made a bet with his sister Kadrū, Kadrū won the bet and made Vinatā her servant-maid as result of the bet. To relive his mother (Vinatā) from this bad situation of being a servant-maid, Garuḍa agreed to bring Amṛta from Devaloka to Katrū and to her sons Nagās and flew towards Heaven to bring Amṛta.

---On the way he visited Kaśyapa his father who was performing penance on the Gandhamādana Mountain. Garuḍa asked for some food from his father, as he was very hungry. Kaśyapa told a story :-



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



---Long ago Sage Vibhāvasu lived near this place. He and his younger brother named Supratīka began to quarrel over the sharing of the wealth of their father. The elder brother cursed his younger into an elephant and the younger brother cursed his elder brother into a tortoise. They are still living in the lake as enemies and if you eat them, you will get strength to fight against Devas and get the Amṛta from them and relieve your mother as per you wish from her slavery position.

---On hearing this, Garuḍa went to lake and caught the elephant and tortoise in his claws and flew and tried to find a nice place to eat them. When Garuḍa saw a big banyan tree, spreading its branches far and wide, to a distance of 100 yojanas, he sat on it to have its meals. When it sat on it, the branches started breaking and fell down. From the branch certain sages known as Bālahilyas were hanging with their heads downwards. They started falling down from the broken branch. To protect them, Garuḍa lifted the broken branches in his beak and began to fly again with the branch in his beak and its meals, the elephant and the tortoise in his claws. Unable to find a suitable place for dropping the branch without any damage to the sages and to have his food, Garuḍa again went to his father for the solution. As per the request of Kaśyapa, the Bālahilyas went to Himālayas and showed a huge mountain space for the broken branch to be placed. Garuḍa placed it on the space and then had its meals and got strength to fight against Devas and got Amṛta. After that he proceeded to Heaven.

---There is another story that in Cākṣuṣa Manvantara, Sage Sutapas performed tapas with his wife Pṛṣni for 12000 years. Lord Viṣṇu appeared before them and graced their wish, that Lord Viṣṇu should be born as their son.

---On the next Manvamntara, Sutapas and Pṛṣni were re-born as Kaśyapa and Aditi and Vāmana (Lord Viṣṇu) was born to them. Besides Aditi, Kaśyapa has many wives and one of them was Surasā.

---Kaśyapa and Aditi were re-born as Vasudeva and Devakī respectively. Surasā was also re-born as Rohiṇī, another wife of Vasudeva. Kṛṣṇa (Lord Viṣṇu) and Balarāma were born to Devakī and Rohiṇī respectively to Kaśyapa.

---Paraśurāma performed a Yāga after exterminating all Kṣatriya Kings by rounding the whole world for eighteen times. After that he gave dakṣiṇā, the entire land that he had conquered from them to Kaśyapa and went to forest for meditation.

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