



# Voice of Jagadguru

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## ANUGRAHA BHASHANA

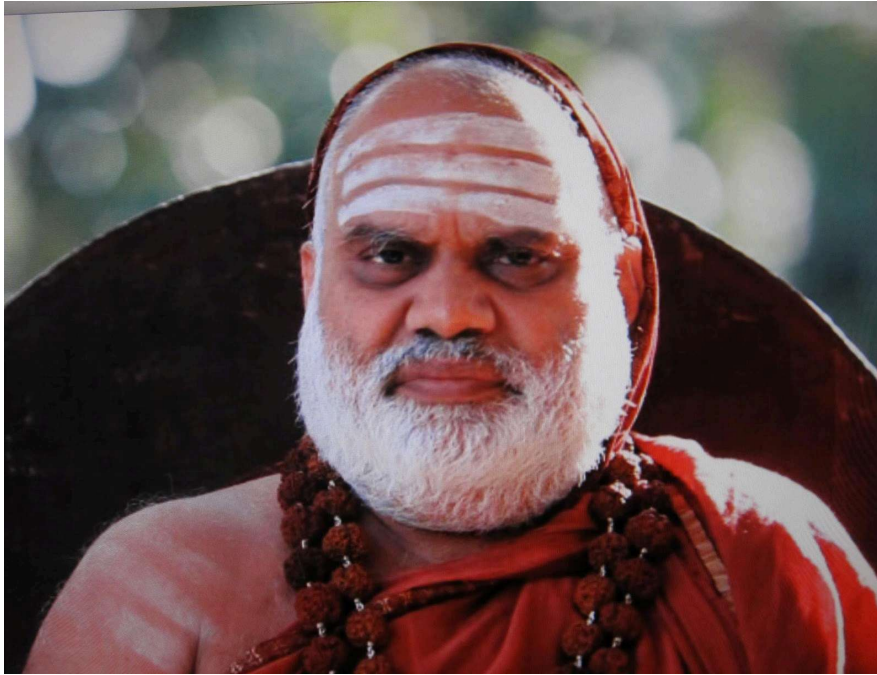
### Proper way to Help

In human life, sometimes one gets an opportunity to help someone or the other. His mind also may favors to do so. At such times, he must act with discrimination (viveka buddhi). Before helping he must carefully consider if that help would be of useful or not to the person who has made the request. If that requester actual problem is solved out through the help, then he must surely be helped.

For instance, we may help a student with his school fees that he is not in a position to pay it. We may help a good person in meeting the expenses of his daughter's marriage. Help of such kind are highly commendable. The fruit of benefit is enjoyed by both the giver and receiver.

एकमपि सतां सुकृतं विकसति तैलं यथा जले न्यस्तम् ।

असतामुपकारशतं संकुचति सुशीतले घृतवत् ॥



ēkamapi satāṃ  
sukṛtaṃ vikasati  
tailaṃ yathā jalē  
nyastam |

asatāmupakāśataṃ  
saṅkucati suśītalē  
ghṛtavat ||

A venerable person gives the following simile:

— A help rendered to a good person spreads out like oil added to water; on the other hand, even hundred times of help rendered to a vicious person

shrinks like the ghee that freezes and shrinks in winter.

Understanding this, the deserving only should be helped after careful consideration.

--- Jagadguru Śaṅkaracharya His Holiness Śrī Śrī Śrī Bhāratī Tīrtha Mahā Swāmiji



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## ŚRĪMAD BHAGAVAD GĪTA

### Śrī Ādi Śaṅkara Bhāṣya

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥३५॥

(अन्वयः) -- मधुसूदन! घ्नतः अपि त्रैलोक्यराज्यस्य हेतोः अपि एतान् हन्तुं न इच्छामि। महीकृते किं नु ?

ētān na hantum icchāmi ghnatō'pi madhusūdana |

api trailōkya-rājyasya hetōḥ kiṁ nu mahīkṛtē ||35||

(anvayah)-- madhusūdana! ghnataḥ api trailōkyarājyasya hētōḥ api ētān hantum na icchāmi mahīkṛtē kiṁ nu ?

-- Oh Kṛṣṇa! Even if [I am] killed, and even for the sake of [the lordship] of the three worlds, I do not desire to kill these [people]. Why indeed [should I fight] for the sake of a kingdom?

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥३६॥

(अन्वयः) (हे) जनार्दन! धार्तराष्ट्रान् निहत्य नः का प्रीतिः स्यात् ? एतान् आततायिनः हत्वा अस्मान् पापम् एव आश्रयेत्।

nihatya dhārtarāṣṭrānnaḥ kā prītiḥ syājjanārdana |

pāpamēvāśrayēdasmān hatvaitān ātatāyinaḥ ||36||

(anvayah) (hē) janārdana! dhārtarāṣṭrān nihatya naḥ kā prītiḥ syāt ? ētān ātatāyina: hatvā asmān pāpam ēva āśrayēt |

-- Oh Janardana ! What happiness can there be for us after killing the sons of Dhṛtarāṣṭra? Sin alone will accrue to us after killing these criminals.

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥

(अन्वयः) तस्मात् स्वबान्धवान् धार्तराष्ट्रान् वयं हन्तुं न अर्हाः। (हे) माधव! स्वजनं हत्वा कथं हि सुखिनः स्याम ?

tasmānnār'hā vayaṁ hantum dhārtarāṣṭrānsvabāndhavān |

svajanaṁ hi kathaṁ hatvā sukhinaḥ syāma mādharma ||37||

(anvayah) tasmāt svabāndhavān dhārtarāṣṭrān vayaṁ hantum na ar'hā:| (hē) mādharma! svajanaṁ hatvā kathaṁ hi sukhinaḥ syāma |

-- Oh Madhava ! Therefore, it does not befit us to kill the Kauravas who are our relatives. For, how can we be happy after killing our relatives?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥



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कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥३९॥

(अन्वयः) लोभोपहतचेतसः एते कुलक्षयकृतं दोषं मित्रद्रोहे पातकं च यद्यपि न पश्यन्ति जनार्दन ! कुलक्षयकृतं दोषं प्रपश्यद्भिः अस्माभिः अस्मात् पापात् निवर्तितुं कथं न ज्ञेयम् । ?

yadyapyētē na paśyanti lōbhōpahatacētasah |

kulakṣayakṛtaṁ dōṣaṁ mitradrōhē ca pātakam ||38||

kathaṁ na jñēyam asmābhiḥ pāpādasmanivartitum |

kulakṣayakṛtaṁ dōṣaṁ prapaśyadbhirjanārdana ||39||



(anvayaḥ)

lōbhōpahatacētasah  
ētē kulakṣayakṛtaṁ  
dōṣaṁ mitradrōhē  
pātakam ca yadyapi  
na paśyanti  
janārdana !  
kulakṣayakṛtaṁ  
dōṣaṁ  
prapaśyadbhiḥ  
asmābhiḥ asmāt  
pāpāt nivartitum  
kathaṁ na jñēyam | ?

-- Oh

Janārdana! Even  
though they

(Kauravas), with their intellect overpowered by greed, do not see evils caused by the destruction of families and the sin in harming friends. Why cannot we, who understand the impending destruction of the families, abstain from this sin?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥४०॥

(अन्वयः) कुलक्षये सनातनाः कुलधर्माः प्रणश्यन्ति। धर्मे नष्टे कृत्स्नं कुलम् उत अधर्मः अभिभवति।

kulakṣayē praṇaśyanti kuladharmāḥ sanātanāḥ |

dharmē naṣṭē kulaṁ kṛtsnamadharmōbhibhavatyuta ||40||

(anvayaḥ) kulakṣayē sanātanāḥ kuladharmāḥ praṇaśyanti | dharmē naṣṭē kṛtsnaṁ kulam uta adharmāḥ abhibhavati |

-- When families are destroyed, the longstanding family-traditions will be destroyed. When family-traditions are lost, unrighteousness, gains control over the entire family.



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## VIVEKACHUDAMANI

Therefore, Śrī Bhagavatpāda says that the wise man who desires liberation (mokṣa) should give up his attachment to the body.

मोह एव महामृत्युः मुमुक्षोर्वपुरादिषु ।  
मोहो विनिर्जितो येन स मुक्तिपदमर्हति ॥८७॥  
mōha eva mahāmṛtyuḥ mumukṣōrvapurādiṣu |  
mōhō vinirjitō yēna sa muktupadamarhati ||87||

---For the seeker of liberation (mokṣa), the attachment on the body (thinking of “I” and “my” i.e., thinking the body as “I” and the son, wife, father, etc are ‘my’) with delusion (moha) is the great death. Who win over this attachment (delusion) alone deserves liberation.

---Giving up attachment to the body, wife, son etc which is the ‘great death’ is the way to get liberation. The sages attained the supreme state of Brahman(Viṣṇu) by their victory on this delusion.

In the 88<sup>th</sup> sloka the Ācārya asks teacher to give up the attachment caused by delusion (moha).

मोहं जहि महामृत्युं देहदारसुतादिषु ।  
यं जित्वा मुनयो यान्ति तद्विष्णोः परमं पदम् ॥८८॥  
mōhaṁ jahi mahāmṛtyuṁ dēhadārasutādiṣu |  
yaṁ jitvā munayō yānti tadviṣṇoḥ paramaṁ padam ||88||

---After insisting emphasizing in the need to detach oneself from the body, etc (which is an delusion). Ācārya now reminds us about the originality of the body that impure components alone is filled up extremely on the gross body and shows that it is not worthy of being attached with it.

त्वङ्गाम्स-रुधिर-स्नायु-मेदो-मज्जा-स्थि-संकुलम् ।  
पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यमिदं वपुः ॥८९॥  
tvaṅg-māmsa-rudhira-snāyu-mēdō-majjā-'sthi-saṅkulam |  
pūrṇaṁ mūtrapurīṣābhyāṁ sthūlaṁ nindyamidamḥ vapu ||89||

-- This gross body is despicable as it contains of skin, flesh, blood, veins, blood-vessels, fat, marrow and bones and also filled with urine, excrement and sediments.

-- Having thus despised the gross body, now Śrī Śaṅkarācārya comes to the topic of the discrimination between the ātma and the anātma to get detachment (vairāgya).

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।  
समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ॥  
अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥९०॥



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pañcīkṛtēbhyō bhūtēbhyaḥ sthūlēbhyaḥ pūrvakarmanā |  
samutpannamidaṁ sthūlaṁ bhōgāyatanamātmanah ||  
avasthā jāgarastasya sthūlārthānubhavō yataḥ ||90||

-- This gross body made out of the gross elements which have undergone pañcīkaraṇa, is produced by one's karma, and is the instrument for the jīva to experience its karma phala. The state in which it (the gross body) experience the gross objects is called the waking state (jāgrat). (The state of the gross body is specially to function as the experiencer of bodily pleasures and pains is known as the the waking state.)

बाह्येन्द्रियैः स्थूलपदार्थ-सेवां स्रक्चन्दन स्नयादि-विचित्र रूपाम् ।  
करोति जीवः स्वयमेतदात्मना तस्मात्प्रशस्तिर्वपुषोऽस्य जागरे ॥९१॥

bāhyēndriyaiḥ sthūlapadārtha-sēvāṁ srakcandanastrayādi-vicitra rūpām |  
karōti jīvaḥ svayam ētadātmanā tasmāt praśastirvapuṣōsya jāgarē ||91||

-- Identifying itself with the gross body, the jīva enjoys gross objects such as garland, sandal paste, woman, etc. through his external senses (indriyas). Hence the importance of the gross body (sthūla śarīra) at the waking stage.



Transactions with external objects results in the experience of happiness and sorrow, which experience is termed 'saṁsāra'. Saṁsāra is associated with the body. Just as a person residing in a house (gr̥ha) is known as a house-holder (gr̥hastā), the jīva gets to be known as a saṁsārī, and the body is considered his 'house'. The householder is different from the house, so too jīva is different from the body. Therefore the Ācāryā indicates in the following śloka that the body is not jīva, ie body is not

ātma.

सर्वोऽपि बाह्यः सम्सारः पुरुषस्य यदाश्रयः ।  
विद्धि देहमिदं स्थूलं गृहवद्गृहमेधिनः ॥९२॥  
sarvōpi bāhyaḥ saṁsāraḥ puruṣasya yadāśrayaḥ |  
viddhi dēhamidaṁ sthūlaṁ gr̥havadgr̥hamēdhinaḥ ||92||

-- May you know that this gross body through which all the external saṁsāra ( contact with the entire external world) takes place is like a house unto r the householder.



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## SOUNDARYALAHARI

सवित्रीभिर्वाचां शशिमणि शिलाभङ्गरुचिभिः  
वशिन्याद्याभिः त्वां सह जननि सञ्चिन्तयति यः ।  
स कर्ता काव्यानां भवति महतां भङ्गिरुचिभिः  
वचोभिः वाग्देवीवदन कमलामोद मधुरैः ॥१७॥

savitribhirvācāṃ śaśimaṇi śilābhaṅgharucibhiḥ  
vaśin'yādyābhiḥ tvāṃ saha janani sañcintayati yaḥ ।  
sa kartā kāvyānāṃ bhavati mahatāṃ bhaṅghirucibhiḥ  
vacōbhiḥ vāgdēvīvadana kamalāmōda madhuraiḥ ॥17॥

-- Oh Mother! If a man meditates upon you along with the deities beginning with Vāśinī, all who give rise to good speech and are fair like the whiteness in the insides of a moonstone (candrakānta stone) when broken. Then he becomes the author of epics by the speech which consists of the styles of great poets and has the waterfalls flow of knowledge with the fragrance of the lotus from Saraswati devi's face.



[ Oh Mother! The vāgvilāsa of the Universal Mother graces the navarasas in the works of those who surrender at Her lotus feet along with the eight vāgdevis namely Vāśinī, Kāmēśvarī, Aruṇā, Vimalā, Jayinī, Mōdinī, Sarveśvarī and Kowlinī. Each of the eight Vāgdevis head all the 51 akṣara-bījas which are divided into

8 parts (vargas) -- avarga (consisting of the sixteen vowels), kavarga (consisting of the five consonants beginning with ka), cavarga (consisting of the five consonants beginning with ca), ṭavarga (consisting of the five consonants beginning with ṭa, tavarga (consisting of the five consonants beginning with ta), pavarga (consisting of the five consonants beginning with pa), yavarga (the consonants ya, ra, la, va), and śavarga (consisting of the consonants śa, ṣa, sa, ha, ḷa, kṣa). A seeker who meditates upon the Goddess and the eight vāgdevis will be blessed with the creative ability and eloquence to produce sublime literature like the poet Kālidāsa.]



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## MATHAVEEYA SHANKARA DIG VIJAYAM

### Third sarga (Chapter three)

#### The Earthly Manifestation of Devas.

We are enjoying this grantha written by Jagadguru His Holiness Śrī Śrī Śrī Vidyāraṇya, the 12<sup>th</sup> Pīṭhathipathi of Śrī Śrīṅgerī Śāradā Pīṭham, Śrīṅgerī. Now we shall be seeing the third chapter which describes the manifestation of devas on earth upon the order of Lord Śankara to join Him.



While Lord Parameśwara took the birth of Śankara in Kalady, the devas were born in the houses of various brāhmaṇa scholars as ordered by Īśvara. Accordingly, Lord Mahāviṣṇu was born as Sanandana, the son of Vimala, a learned scholar. Sanandana was known later as Padmapāda and won many scholars through his debatable knowledge. Vāyu Bhagavan was born as Hastāmalaka, the son to a great scholar and authority in performing yāgas like prātassavana, mādhyantinasavana and tṛtīyasavana as said in the karma kāṇḍa of the vedas. Hastamalaka disregarded those who argued against dharma. Agnideva was born as Udanka, the son of Silada. Known later as Tōṭaka, his reputation and knowledge in the śāstras was compared to the depth of the ocean. It was said that none of his antagonists were able to swim in that ocean, sank into it and accepted defeat. Brahmadeva was born as Maṇḍana (his

earlier name is Viśvarūpa), Ganēśa as Ānandagiri, and Varuṇa as Citsukha. Some others are of the opinion that Padmapāda (mentioned as a manifestation of Mahāviṣṇu earlier) was a manifestation of Aruṇa, the charioteer of Sūrya Bhagavān; that Maṇḍana (said to be a manifestation of Brahmadeva earlier) was a manifestation of Bṛhaspati who was cursed by Brahma for writing the text of the materialistic philosophy of Cārvāka; and that Ānandagiri (earlier mentioned as a manifestation of Ganēśa) was a manifestation of Nandi, the bull of Lord Śiva. Many other devas also were born in many highly learned brāhmaṇa families to serve Śankara who took his avatāra on this earth to save 'Sanātana dharma'. All the devas considered this as the greatest opportunity to serve Īśwara who is the head of the whole prapañca.



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## THE MAHIMA OF GAYATRI JAPA

To fulfill our desires we have to find the way through 'laukika anvaya-vyatirekha'. When one already exists and another one comes as a product of it then it is called 'anvaya'. For example there is clay. When a pot is made then it is anvaya. But if the material itself is not there then there will be no product. This is called 'vyatirekha'. When there is no clay then there is no pot. We cannot say this product is from another material. For example a thread cannot become a material for a clay pot. Similarly, there should be a proper link for the 'laukika anvaya-vyatirekha' to fulfill our laukika (worldly desires). But for all satisfaction of our desires, we can't say that this 'laukika anvaya-vyatirekha' alone is enough. In the matter of Ātma and mokṣa this laukika link will not work. (Since mokṣa and Ātma cannot be realized through our sense pleasures or organs, how then will this laukika anvaya-vyatirekha work ?)

The Vedas are given to us by Īśvara for our permanent happiness. We have to fulfill our desires either through karma upāsana or jñāna as said in the Vedas.

प्रत्यक्षणानुमित्या वा यस्तूपायो न बुध्यते ।

एनम् विदन्ति वेदेन तस्माद्वेदस्य वेदता ॥ (ऋग्वेदसंहिता-भाष्य-भूमिका)

pratyakṣēṅānumityā vā yastūpāyō na budhyatē |

ēnaṁ vidanti vēdēna tasmādvēdasya vēdatā || (ṛgvēdasanhitā-bhāṣya-bhūmikā)

“That cannot be seen in normal eyes and prediction that can be known through vedas clearly. So that only it is called as ‘vedas’”.

- The means which can not be known through perception (pratyakṣa) or through inference (anumiti), they [the wise] know this [means] through the vedas. Therefore status of Vedas as knowledge.

The Vedas gives us whatever we wish. For example if someone wishes to have good eyesight then it directs him with the 'Sūrya mantra upāsana'; if someone wishes to go to svarga he can attain his wish by performing 'Darśa-pūraṅmāsa yāgas'. Through proper yāga and upāsanas one can attain anything he wishes, by the guidance of vedas. At the same time, the Vedas gave us the 'Gayatrī mahā-mantra' to eradicate our pāpa (sins) and to give us svarga to fulfill all our materialist wishes through the saṅuṅa and nirṅuṅa upāsana of Gayatrī.

### Explanation of the word 'Mantra':-

मन्तारं त्रायत इति मन्त्रः (नैरुत्ताः) mantāraṁ trāyata iti mantraḥ (nairuttāḥ)

“Protect those who think of it” is called mantra. 'Mantra is called so because it protects the meditator.' It is normally said there are seven crores of Mahāmantras in the world. That being so, if one were to think of the upamantras and the bhāṣamantras (bhāṣa - language), there would be an infinite number of mantras. Mantras are classified as veda mantras and tantra mantras; as these mantras can be used some for laukika, some for svarga and some for brahma upasana. Those mantras that are seen in vedas are called as 'Veda mantras' e.g. 'Saura-aṣṭākṣarī' mantra. Those mantras that are seen in tantra granthas are known as 'tantra mantras'.



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अमन्त्रमक्षरं नास्ति नास्ति मूलमनौषधम् ।

अयोग्यः पुरुषो नास्ति योजकस्तत्र दुर्लभः ॥ (महासुभाषितसङ्ग्रह २४२३)

amantramakṣaraṁ nāsti nāsti mūlam anauśadham |

ayōgyaḥ puruṣō nāsti yōjakastatra durlabhaḥ || (mahāsubhāṣitasan̄graha 2423)

“Each letter is a mantra; each herb is a medicine and each one have a talent”, but the fact is to find a person to join these in proper combination alone is the rarest one. Like this it is also difficult to find and know about the Ṛṣi, Chandas and Devatā of a mantra. If the mantra is not giving us the result we wish means it is purely our ignorance and not the fault of the mantra or the devata of the mantra.



नो देवतासु जडिमा जडिमा मनुष्ये  
(माधवीयशंकरविजयम् २.४७)

nō dēvatāsu jaḍimā jaḍimā manuṣyē  
(mādhavīyaśaṅkaravijayam 2.47)

It is said that there is no ignorance (jaḍimā) in devatās; it is seen only with ignorance is in human beings[only].

## THE GREATNESS OF GAYATRI:-

Among the mantras Gāyatrī mantra is of great value.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥

(मुण्डकोपनिषद् २.२.८)

bhidyatē hṛdayagranthiśchidyantē sarvasaṁśayāḥ |

kṣīyantē cāsyā karmāṇi tasmindr̥ṣṭē parāvarē || (muṇḍakōpaniṣad 2.2.8)

On realizing Īśvara all our desires are gone. Our ignorance is disappears. Our pāpa and puṇya karmas which are yet to fructify are also eradicated. Thus explains the Ācārya in his bhāṣyam to this upaniṣad mantra.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ (भगवद्गीता ८.२५)

māmupētya punarjanma duḥkhālayamaśāśvatam |

nāpnuvanti mahātmānaḥ sansid'dhiṁ paramāṁ gatāḥ || (bhagavadgītā 8.25)

The exalted ones who realize Īśvara will never get into the ocean of saṁsāra again (birth and death cycle). -- Thus says Bhagavad Gītā. When the jīva realizes the true nature of Ātma, it becomes one with Brahman. Therefore, there is no more saṁsāra (cycle of birth or death).



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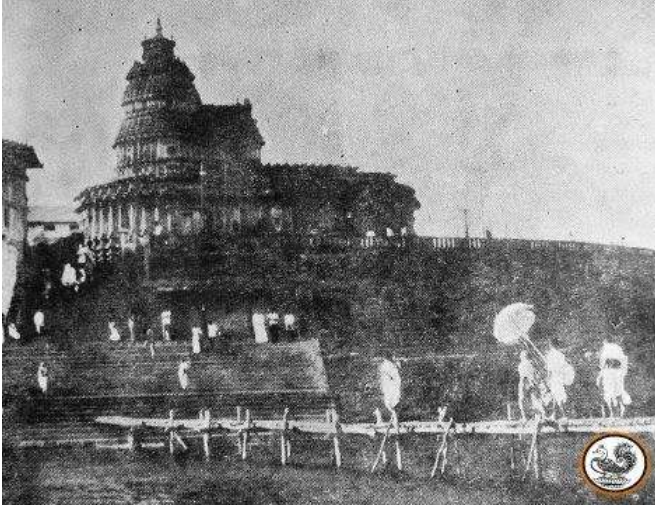
## LIFE HISTORY OF ACHARYAS OF SRINGERI

### Śrī Śaṅkarānanda Bhāratī (1448 – 1455)

किंकरीकृतभूपालं पङ्केरुहसमाननम् ।  
तं कारुण्यपयोराशिं शंकराख्यं गुरुं श्रये ॥

Kings of earth are His humble servants, His smiling face is like the lotus flower, His heart is an ocean of compassion, I take refuge in that divine Master, Śaṅkara (Bharati)!

After his accession to the Pīṭham, Śrī Śaṅkarānanda Bhāratī visited Vijayanagar, invited by Mallikāṛjuna and prince Bukka Rāya when the emperor gave him lands of the revenue value of one thousand six hundred and ninety seven 'gadayanās', and Bhanappa, presumably governor of the Barakur, the village of Kanguvalli in his province.



A label plaque / an inscription bearing the Ācārya's name on a pillar of the sandhyāmandapa of the Śrīnganatheśvara temple in Kanikatte (Arisikere taluk) indicates that Śrī Śaṅkarānanda Bhāratī often resorted to the place for meditation.

### Śrī Chandraśekhara Bharatī II (1455 – 1464)

चन्द्रिकाधवलोदारसान्द्रिकीर्तिच्छटाधरम् ।  
इन्द्रियैर्दुर्जयं नौमि चन्द्रशेखरभारतीम् ॥

Like the silver moonlight shines His sacred ash; great poets sing His spotless fame!

He has conquered the senses. Salutations to [him who is] Śrī Chandrasekhara Bhāratī!

After the videhamukti of Śrī Śaṅkarānanda Bharatī, the Pīṭham was adorned by Śrī Chandrasekhara Bharatī II who had taken sannyāsa in 1449.

### Śrī Nṛsimha Bhāratī II (1464 – 1479)

प्रसिद्धविद्यानिलयं लसमानगुणोत्कटम् ।  
बिसजाक्षार्चकं भक्त्या नृसिंहं तीर्थमाश्रये ॥

He is the famous seat of Knowledge, Supreme Master full of sacred virtues, ardent devotee of Śrī Kṛṣṇa; I pay homage to Nṛsimha Tīrtha!

Śrī Śaṅkarānanda Bhāratī's successor was Śrī Chandrasekhara Bhāratī II, who was succeeded by Śrī Nṛsimha Bhāratī II. A record from Pampapura (Yadatore) relates a grant by the residents of Hiriya village to Chikka Dikṣita, a disciple of Śrī Nṛsimha Bhāratī II, to conduct Annadāna on the banks of the Cauvery in the name of the Ācārya. (source [www.sringeri.net](http://www.sringeri.net))



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## STORIES OF DIVINE CHILDREN

### Mārkaṇḍeya

Mārkaṇḍeya was to complete his sixteenth year. The karma-phala of Markaṇḍeya was such that he should not live a fraction of second more once he completes sixteen. Yama, the God of Death, sent his servants to bring the soul (jīva) of Mārkaṇḍeya. When Yama's servants arrived, the boy was sitting before the idol of Lord Śiva and was in deep prayer. The servants of Yama could not go near Markaṇḍeya because of the radiation from him. They informed Yamadharmaraja about their failure to go near Markaṇḍeya.

Yamadharmaraja himself came on his black big buffalo wielding his famous rope to take the boy. Although we can not Yamadharmaraja with our normal eyes, Markaṇḍeya was able to see him approaching. He hugged the Śiva idol and started chanting aloud the Mahāmantra of Lord Śiva. When Yamadharmaraja threw the rope around the neck of Markaṇḍeya, it automatically encircled the Śivaliṅga also. When Yamadharmaraja pulled the rope, Lord Śiva turned angry. To save His young devotee Markaṇḍeya, Śiva appeared out of the liṅga, kicked Yamadharmaraja with His left leg and killed him. All the other devatas rushed there and prayed to the Lord to bring back Yamadharmaraja to life. Lord Śiva too, with abundant mercy, restored Yamadharmaraja to life.



The Lord granted a boon to Markaṇḍeya also. He blessed that the boy will be chirañjīvī (i.e. will live very long), young forever by remaining sixteen always, and will possess the knowledge of the great yogis with their powers. Since Lord Śiva conquered the Lord of Death (mṛtyu) and converted Mārkaṇḍeya's time (kāla) to timeless (akāla), He is called Mṛtyunjaya and Kālākāla.

Thus the great devotion and strong faith that Mārkaṇḍeya had on Lord Śiva gave him everything and he won even death. His parents were happy and felt blessed to have such a great child.

## UPASANA DEVATA

### Śauram

It is said that each month, Ādityas (Suns), Ṛṣis (Hermits), Yakṣas, Gandharvas, Apsaras (Celestial maids), Nāgas (Serpents) and Yātudhānas (Giants) sit in chariot of the Sun. These seven people live in the region of the Sun in their respective month. The hermits praise the Sun; the gandharvas sing; the celestial maids dance; the giants walk around as guards; the serpents prepare the horses to be yoked; and the yakṣas hold the bridle of the horses. This group of seven in each month is responsible for heat, coldness, rain etc. There are also the bālakhilyas (a class of 60000 ṛṣis of the size of a thumb produced from Brahma's body) who stand around the chariot of the Sun. The Vishnu purāna - Chapter 8 enumerates the seven officers of the month who travel in the chariot as follows:



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In the month of 'Caitra', also known as 'Madhu-māsa':- Āditya – Dhātā; Hermit – Pulastya; Yakṣa – Rathabhr̥t; Gandharva – Tumburu; Celestial maid – Kratusthala; Serpent – Vāsukī; and Giant – Heti.

In the month of 'Vaiśākha' also known as 'Mādhava-māsa':- Āditya – Aryamān; Hermit – Pulaha; Yakṣa – Rathaujas; Gandharva – Nārada; Celestial maid – Puñjikasthala; Serpent – Kacavīra; and Giant – Praheti.

In the month of 'Jyestha':- Āditya – Mitra; Hermit – Atri; Yakṣa – Rathasvana; Gandharva – Hāhā; Celestial maid – Mēnaka; Serpent – Takṣaka; and Giant – Pauruṣēya.

In the month of 'Āṣāḍha':- Āditya – Varuṇa; Hermit – Vaśiṣṭha; Yakṣa – Citraratha; Gandharva – Hūhū; Celestial maid – Sahajanya; Serpent – Nāga; and Giant – Ratha.

In the month of 'Śravaṇa':- Āditya – Indra; Hermit – Aṅgīrasa; Yakṣa – Srotas; Gandharva – Viṣvavasū; Celestial maid – Pramlocā; Serpent – Ēlaputra; and Giant – Sarpi.

In the month of 'Bhādrapāda':- Āditya – Vivasvān; Hermit – Bhṛgu; Yakṣa – Apuraṇa; Gandharva – Ugrasēna; Celestial maid – Anumlocā; Serpent – Sankhapala; and Giant – Vyāghra.

In the month of 'Aśvini':- Āditya – Pūṣa; Hermit – Gautama; Yakṣa – Susēna; Gandharva – Vasuruci; Celestial maid – Ghṛtāci; Serpent – Dhanañjaya; and Giant – Vāta.

In the month of 'Kārttikā':- Āditya – Prajanya; Hermit – Bharadvāja; Yakṣa – Sēnajit; Gandharva – Visvavasū; Celestial maid – Viśvaci; Serpent – Airāvata; and Giant – Āpa.

In the month of 'Mārgaśīrṣa':- Āditya – Aṁsa; Hermit – Kāśyapa; Yakṣa – Tarkṣya; Gandharva – Citrasēna; Celestial maid – Ūrvaśī; Serpent – Mahāpadma; and Giant – Vidyut.

In the month of 'Pauṣa':- Āditya – Bhaga; Hermit – Kratu; Yakṣa – Ariṣṭanēmi; Gandharva – Ūrṇaya; Celestial maid – Pūrvacitti; Serpent – Kārkōṭaka; and Giant – Sphūrja.

In the month of 'Māgha':- Āditya – Tvasta; Hermit – Jamadagni; Yakṣa – Ṛtajit; Gandharva – Dhṛtarāṣṭra; Celestial maid – Tilottamā; Serpent – Kambala; and Giant – Brahmōpēta.

In the month of 'Phālguna':- Āditya – Viṣṇu; Hermit – Viśvāmitra; Yakṣa – Satyajit; Gandharva – Suvarcas; Celestial maid – Rambhā; Serpent – Aśvatara; and Giant – Yajñopēta.

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