

JANAKA

-Prof. K.V.Ramakrishnamacharyulu

Srinivasa Bala Bharati - 125
(Children Series)

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Telugu Version

Upadrashta Venkata Ramaiah

English Translation

Prof. K.V.Ramakrishnamacharyulu



**Tirumala Tirupati Devasthanams,
Tirupati**

Published by
Executive Officer
Tirumala Tirupati Devasthanam, Tirupati.
2013

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T.T.D. Religious Publications Series No. 980
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First Edition : 2013

Copies :

Price :

Published by
L.V.Subrahmanyam, I.A.S.
Executive Officer
Tirumala Tirupati Devasthanams
Tirupati.

Printed at
Tirumala Tirupati Devasthanams Press
Tirupati.

FOREWORD

If a beautiful garden is to be raised, one needs to take proper care of tender flower plants. In the same way in order to create a good society, great care needs to be taken of young children who are going to be future citizens of India. All their intellectual attainments will be futile if they fail to learn of their culture and its greatness. They need to be told of great men and women of this country so that they are inspired by their ideals. The essentials of our culture should be given to them in the form of simple and charming stories. They will cherish these ideals and be guided by them. They will promote good, and they will love the society they live in. They make their families proud and bring great prestige to their country when they grow up into good citizens.

Tirumala Tirupati Devasthanams have brought out these booklets in Telugu for children under Srinivasa Bala Bharathi Series. Although meant for children, they are useful to the elderly too. They have found place in the book shelves of every family. The stories of legendary men and women are narrated in a simple way. We hope that more and more children will read them and profit by them.

I congratulate Dr. R. Sri Hari, Editor-in-Chief, TTD for his efforts in bringing out the English translations of SRINIVASA BALA BHARATI SERIES so well. We have received co-operation of many learned men and women in our efforts to popularize this series. I am thankful to them.

In the Service of the Lord



Executive Officer,

Tirumala Tirupati Devasthanams,
Tirupati.

FOREWORD

To-day's children are to-morrow's citizens. They need at tender age apt acquaintance with the life-histories of celebrated persons so that they get opportunity to lead their lives in an exemplary way. They will come to know that great things such as Indian culture, basic tenants of life and moral teachings are abundantly available in the life-experiences of great men. It is observed that there is no scope to teach such subjects in school curriculum.

Observing such circumstances the Publication Division of Tirumala Tirupati Devasthanams has published about hundred booklets in Telugu about the lifes of famous sages and great men written by various authors under the editorship of Dr. B. Raghunathacharyulu under "Balabharati Series". The response over these books is tremendous and it has given impetus to publish them in other languages also. To begin with some of the books are now brought out with English and Hindi rendering by T.T.D. For the benefit of boys and girls and the interested public.

These booklets primarily intended to the growing children and also generally intended to the elders to study and narrate the stories to their children, will go a long way to sublimate the aspirations of the children to greater heights.

R. SRI HARI
Editor-In-Chief
T.T.D.

Welcome To Srinivasa Balabharati Series

The series is the outcome of abundant grace of Lord Sri Venkateswara.

This will be an unfailing source of inspiration to the young.

It enshrines the best of Bharatiya tradition. May this noble endeavour be successful.

India has been known for its culture and civilization, its ethical and dharmic way of life from time immemorial. India has marched ahead with its commitment to dharma, its resistance to adharma, its espousal of life-affirming values and its humane attitude to life as a journey towards God realization. Those who embodied these values in their life have been a beacon of light to us. Their impact is deep on the life we lead. Young boys and girls will find them exemplary and feel proud of their invaluable heritage. They will love their motherland and dedicate themselves to its service.

It is therefore necessary that the young learn about these great men and women so that they will realize their indebtedness to them for their selfless contribution to the enrichment of life. This should indeed be a chief component of true education which ensures the perennial continuity of Indian culture and civilization. SRINIVASA BALABHARATI SERIES has come into existence to acquaint the young boys and girls with right perspective of Indian life and values through a series of booklets written exclusively for this purpose describing in brief the lives of great men and women.

We welcome you to share our joy in launching these booklets.

S.B. Raghunathacharya
Chief Editor



JANAKA

**Srinivasa dayodbhuta balanam sphurtidayini
Bharati jayatalloke Bharatiyagunojjvala..**

Since ages our country India has been abundant in treasure. Most of the kings adhered to dharma and ruled the people with utmost care and concern. However righteous the rule might have been, only the king had to bear the responsibility of any kind of fault or crime. That is why the saying goes "Rajyante Narakam Dhruvam". This means that it's definite that a king reaches naraka after death however righteous he might have been. But king Janaka was an exception as he attained moksha. Being a Rajarshi he gave up all the pleasures of life and spent his life like a saint.

**Anantam bata me vittam yasya me nasti
kincana.**

**Mithilayam pradiptayam na me kincit
pradahyate..**

This sloka brings out the aim of his life. In one of the contexts he says, "I have lot of wealth but not even a single pie belongs to me. Even if whole 'Mithila' gets burnt, I incur no loss." Though he was a king he did not get trapped in the pleasures of family life and remained an intellectual person (Atmajnani). He was neither selfish nor proud and always involved in discussions on Vedanta. It has been proved through history that people lived happily under the rule of such a king.

JANAKA IS SEERADHWAJA:

Long ago there lived a king called Nimi. His son was Mithi, who built the capital Mithila. Great kings like Devarata and Keertirata belonged to their dynasty. Hraswaroma also belonged to the same dynasty. He had two sons named Seeradhwaaja and Kusadhwaaja. Mithi was the first Janaka though there were many other Janakas in the dynasty. Later the dynasty became famous with this name. Among all of them the name Janaka was confirmed on Seeradhwaaja.

NIMI-THE OTHER NAME OF EYELID:

There is a story about Nimi, son of Ikshvaka, who belonged to the Surya dynasty. He was a great emperor and decided to perform a Yaga. Rishi Vasistha was invited to perform the Yaga. Vasistha told him that he would come after completing the Yaga planned by Indra, as he was invited by Indra first. But Nimi invited Gowtama to perform the Yaga in order not to waste time. When Vasistha came back he was annoyed and cursed Nimi to become Videha (bodyless). Though bodyless, with the blessings of gods he appeared with a body to his people. People loved and admired him. He protected his people just as an eyelid protects the eye. Hence, the eyelid is called Nimi. The country he ruled was called Videhadesa and the kings, Videhas. Seeradhwaaja was famous among them.

IN THE PLOUGHING FIELD:

Once Seeradhwaaja decided to perform a sacrifice in order to beget children. He started ploughing the area for performing sacrifice with a golden plough. It was a custom that the king ploughed the field before the farmers did. It is still being observed in some of the places. When Seeradhwaaja was ploughing the field he found a box. On opening it he saw a beautiful girl. He considered her to be a gift given by the god and felt happy. He gave the child to his wife Ratnamala. They brought up the child with lots of love and affection. As she was found in the ploughing field she was named Seeta.

VEDAVATI IS SEETA:

Seeta was Vedavati in her previous birth. Her father was Krusadhwaaja. As she was born while reciting some verses of Veda, she was named Vedavati. It seems that Vedic chants echoed at the time of her birth. Krusadhwaaja used to say that he would give his daughter to Sri Mahavisnu in marriage. Once an asura wanted to marry her but Krusadhwaaja refused to accept the proposal. So the asura killed Krusadhwaaja. His wife also died in grief. Vedavati, who lost both her parents started doing penance. Once Ravana saw her and was mesmerized by her beauty. He asked her to marry him. But she refused his proposal and said that she would marry only Sri MahaVisnu. When he tried to force her,

she cursed him and said that in her next birth she would be born as Ayonija, marry Sri Mahavisnu and destroy his lineage. Then she entered the sacred fire. Later she took birth in a Lotus in Lanka. Ravana was the first one to see her. Astrologers predicted that her birth would cause a great calamity (misfortune) to Lanka. So Ravana kept her in a box and left it in the sea. This box reached Mithila with the tide. It was the same box which Seeradhvaja found while ploughing the field. King Janaka named her Seeta and brought her up.

Seeta grew up in Janaka's house under parental care, love and affection. Janaka and his wife enjoyed her childhood and were impressed by her beauty. Day by day she grew more beautiful just like the phases of the waxing moon. Once king of Sankasya country, Sudhanva, asked Janaka to give him Seeta along with the bow of Lord Siva. Janaka refused saying that she was Veeryasulka. On hearing this Sudhanva became angry and attacked Janaka. Sudhanva died in the battle and Janaka gave his kingdom to his brother Kusadhwaja.

SIVA'S BOW:

There was a bow in the house of Janaka since ages. Long ago Daksha performed a sacrifice and did not invite Lord Siva as he was angry with him. Siva's wife, Satidevi, though not invited, went to her father's house for the sacrifice. Daksha humiliated her by insulting Lord Siva. Unable to bear her husband being

insulted, Satidevi jumped into Yogagni and got completely burnt. When Lord Siva came to know about this he became angry and came to the place with this bow. He destroyed the preparations made for performing the sacrifice. He attacked all the other gods for having attended the sacrifice knowing that he had not been invited. They fell on the feet of Lord Siva. He blessed them and after giving the bow went to perform penance. Gods hid this bow with Devarata, who was the sixth among the Nimi lineage, as he was a righteous king. Since then all others belonging to this lineage offered prayers to this bow with great devotion. Nobody tried to lift it. Janaka received the bow from his ancestors. On observing Seeta's brilliance and valour, Janaka decided to give her in marriage to a person who could lift the bow.

JANAKA'S PROMISE:

Many kings, with a desire to marry Seeta, tried to lift the bow. But they could not even move it. They felt very sad and asked Janaka to change his decision and give Seeta to them in marriage. But Janaka refused to do so. Annoyed by his behaviour they attacked Mithila from all the sides. Janaka could withstand their might for one year. Later when he realized that he was becoming weak he performed penance in the name of gods. They blessed him with Chaturangabalas (an army complete with the "four arms" of infantry, cavalry,

elephants and war chariots) with the help of which he defeated them. In this way Janaka could keep up his promise.

RAMA AND LAKSHMANA IN MITHILA:

Janaka decided to perform a Yaga. He decided to give Seeta to a person who can lift the bow of Lord Siva at the end of the Yaga. Some kings came to Mithila to witness this Yaga while others came to take part in it. Rama and Laksmana, after killing demons like Maricha, Subahu, Tataka to protect Visvamitra's Yaga, set towards Mithila along with Visvamitra. On the way Rama relieved Ahalya from her curse. Then they reached Mithila. They were wonderstruck by the beauty of the kingdom and appreciated the righteous conduct of the people. On hearing about Visvamitra's arrival Janaka came to receive him with great honour and welcomed him with great respect.

Janaka felt happy on hearing about Rama and Laksmana through Visvamitra. Satananda, Janaka's Rajaguru, felt happy on hearing about his mother Ahalya and praised Rama for his kind gesture. Janaka told Visvamitra about his decision regarding Seeta's marriage.

IS THERE NO GREAT WARRIOR?

The next day people gathered in Janaka's court. Janaka asked his men to bring the sacred bow to that



place. With Janaka's permission it was declared that a person who could lift the bow would be eligible to marry Seeta. All the kings tried their best and showed their might. But they turned away disappointed. On seeing this Janaka expressed his displeasure and asked if there was no one to brace the bow. All the kings bent their heads in disgrace and people felt pity on Seeta.

On understanding the situation Visvamitra permitted Rama to try. Rama paid his obeisance to Visvamitra and others and went to the bow. After praying to it he lifted the bow. The bow broke with a roaring sound. On hearing that all the people became unconscious, except Rama, Laksmana, Visvamitra, Janaka & Seeta. After sometime they regained their conscious. Gods showered flowers on Rama and divine drums were sounded in triumph. Janaka was overjoyed. People were elated that Seeta could get a suitable and a brilliant man as her husband. Seeta then garlanded Rama.

JANAKA INVITED DASARATHA TO MITHILA:

Janaka expressed his happiness and told Visvamitra "Mahatma! Rama's warriorship has been proved. I have never dreamt that such a wonderful thing would happen. My promise has been fulfilled. I am really blessed to get such a brilliant and brave person as my son-in-law. I would happily give my beloved Seeta to him. If you permit me I will immediately send this good

news to Dasaratha through my ministers and invite him to Mithila". Visvamitra agreed and appreciated Janaka's righteousness. Janaka immediately sent his ministers to Ayodhya asking Dasaratha to accept Seeta's marriage with Rama and invited him along with his family to come to Mithila and solemnize the wedding ceremony. On hearing this news Dasaratha was overjoyed. He conveyed the message to Vasishtha, Vamadeva and others. They appreciated the integrity of Janaka and immediately set out to Mithila.

OUR LINEAGE IS SACRED:

Janaka offered a grand welcome to all of them and made arrangements for their stay. He expressed his happiness of completing the Yaga without any hurdles. He also said that at the end of the Yaga it is customary to perform Kanyadanam and that their lineage had been blessed by extending relationship with Raghuvamsa.

Janaka's brother Kusadhwaja had three daughters named Mandavi, Urmila and Srutakeerti. Janaka sent a word to his brother inviting him to Mithila. Kusadhwaja reached Mithila along with his family. Rishi Vasistha narrated the history of Dasaratha's lineage to Janaka and in turn Janaka narrated about his lineage.

I AM GRATEFUL TO YOU:

Sages Visvamitra and Vasistha suggested to Janaka to give Urmila, Mandavi and Srutakeerti to Lakshmana,

Bharata and Satrugna respectively and asked him to arrange that of their marriages along with Seeta. On hearing this Janaka was elated and said that he would always be grateful to them for that proposal. So Janaka decided to arrange for their marriages. Preparations were made. Dasaratha reached the place of Yaga. Sri Rama, along with his brothers, also reached there after performing the required rituals.

HERE IS SEETA:

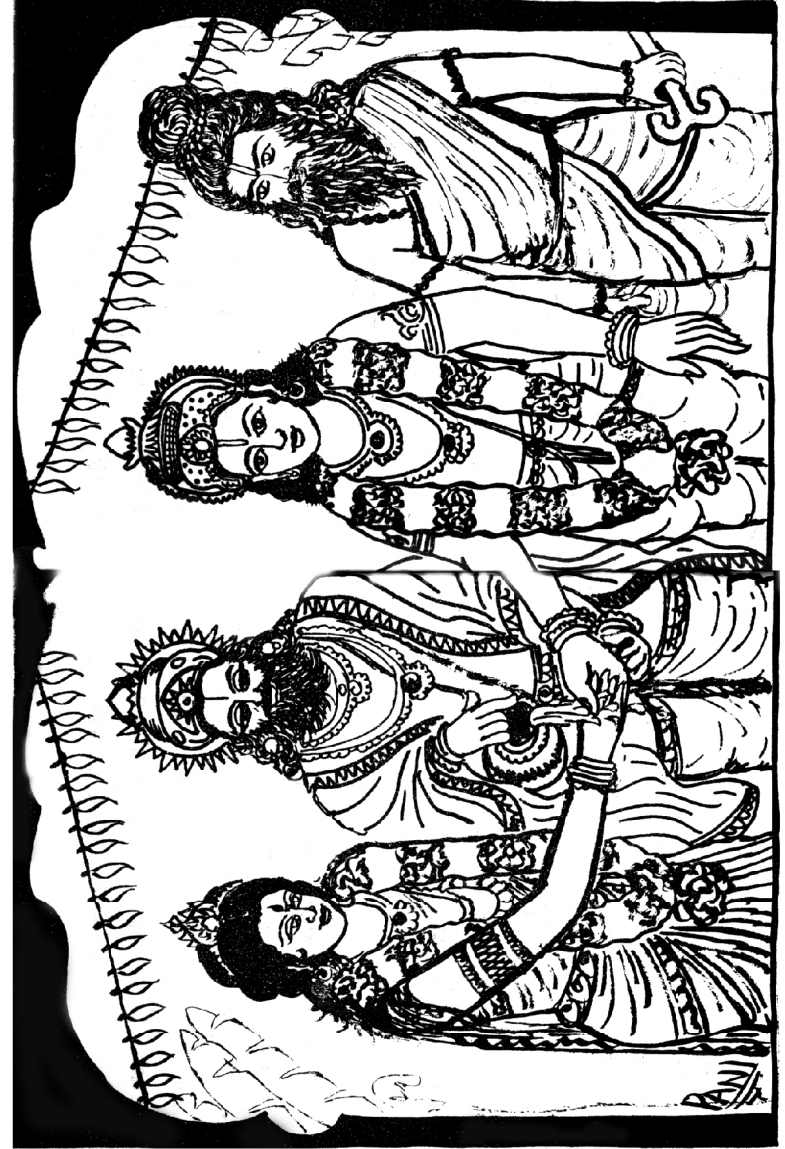
Rishi Vasistha informed Janaka about Dasaratha's arrival. Janaka reached the place along with the brides and other family members. At the auspicious time fixed for marriage, Janaka poured holy water into the hands of Rama and said:-

"Iyam Sita mama suta sahadharmachari tava,

**Praticcha chainam bhadram te panim
gruhnishva panina**

Pativrata mahabhaga chaye vanugata sada.."

This means he asked Rama to accept Seeta as his wife and assured him that she would always be with him and follow him like his shadow. People expressed their pleasure and sacred drums were sounded. Gods showered flowers. At the same time Lakshmana married Urmila, Bharata married Mandavi and Satrugna married



Srutakeerti. All the four brothers, after circumambulating pradakshina the holy fire took the blessings of all the elders.

Janaka is indeed blessed to have a daughter who is none other than Sri Mahalakshmi and his son-in-law, Sri Mahavishnu. How many people in this world would get this rare privilege? Rama is an embodiment of dharma. Rama took birth to kill the Vice and to protect the virtuous. Janaka received great respect for being the father-in-law of Sri Rama.

AN UNATTACHED EMPEROR:

The text "Satapatha Brahmanam," mentions Janaka as an emperor. According to Rigveda a person who had the authority to control his subordinate kings has been termed as an emperor. Though Janaka was an emperor and had the power of controlling other kings he never got entangled in materialistic pleasures, family life and relations. He was wise and steady-minded. He had hundred gurus, Yajnavalkya etc., They always taught him about Brahman. Discourses in Vedanta were common in his court. Many Rishis and saints attended these discourses to quench their thirst for knowledge. Janaka also participated in the discourses. Rishis like Parasara and Vasishta taught him the importance of dharma and penance. He then enlightened yogis like Mandavya and Suka. Great women philosophers like

Maitreyi and Gargi, also participated in the discourses. Janaka's intellect sharpened under the influence of such knowledgeable persons.

NOTHING IS MINE - JANAKA:

Once Janaka's Guru wanted to test him. A discourse on Vedanta was in progress. Many rishis came to participate in the discourse. All of a sudden, it was heard that the kingdom of Mithila and the asrams of many rishis were on fire. All the rishis ran away from the court to protect their asrams. Janaka didn't get disturbed and didn't move from his place. When his Guru questioned him why he didn't run to protect Mithila, which was on fire, Janaka replied that, though there was a lot of treasure, nothing belonged to him. Eventhough everything got destroyed in Mithila, there was no loss to him.

Rajaguru wondered at his resolve and appreciated his desire to learn.

THERE IS NO SALVATION WITHOUT PERFORMING DUTY:

Once Janaka decided to renounce the pleasures and spend the rest of his life by seeking alms. When his wife heard about his decision she said, "O Lord! Many people are dependent on you. If you decide to take up seeking alms, who will take up the responsibility

of the others? You patronize many saints and sages. How can you avoid your duty? Do you think you will attain salvation by following your decision ?"

On hearing this Janaka decided to continue performing his duty as a king but remained untouched by materialistic pleasures.

RELATIONSHIPS ARE TEMPORARY:

Once Janaka, filled with grief of separation from his close relatives, decided to give up his throne. Rishi Asmaka, who was on a visit to different kingdoms, reached Mithila and met Janaka. He consoled and enlightened Janaka that relationships are temporary and nothing is permanent in this world and asked him to continue with his duty. Janaka, once again, accepted to perform his duty.

Thousands of spiritual leaders used to teach Janaka and he used to repeatedly recollect all their preachings. He also expressed his opinions and views and won the appreciation of many learned persons.

Once a renowned rishi named Panchasikha, who was on a tour to different kingdoms, reached Mithila. Being a great philosopher and a highly knowledgeable person, he defeated all the scholars in Janaka's court.

When Janaka obediently asked him to enlighten him with more knowledge, he accepted his request.

ONE SHOULD NOT GET TRAPPED IN DEEDS:

He said, "Treasures and relationships are all temporary. A man loses his wisdom when he is overcome by desires. One can attain peace only if he gets rid of these desires. Just like all the rivers join the sea, all the virtuous characteristics should merge with the soul. One who doesn't get trapped in karma will attain renunciation (Vairagya) and that will lead to salvation." Janaka renounced material wealth and continued to rule his kingdom.

YOU HAVE ATTAINED LIBERATION:

Once a Yogini called Sulabha came to test Janaka. Though old and weak she disguised herself as a beautiful and charming lady, with her yogic power. Janaka received her and treated her with great respect. But she tried to attract Janaka by behaving in an indecent way. Janaka enquired about her whereabouts and told her that he was the disciple of Rishi Panchasikha and has renounced all the materialistic pleasures, for him gold is equal to sand and added that knowledge is more important to attain moksha (salvation) but not "Danda Kamandalas". He further said that it was not right on her part to behave that way.

On hearing his words, Sulabha told him that she belonged to a great lineage and received knowledge

and wisdom from Mahatmas. She had come all the way in search of a husband and having heard about Janaka, that he had attained liberation, came to him to propose marriage but was disappointed.

Janaka remained calm with a genuine smile on his face. Sulabha said that it was indeed foolish to test whether he had really attained liberation. It was as if to test whether fire is hot.

Then she spent some time in the spiritual discourses in his court and left the place satisfied. According to the great poet Kalidasa a real hero is a person who doesn't get distracted by any kind of desires. So, this incident reveals Janaka's true heroism.

HOW INDIFFERENCE AMIDST ROYAL PLEASURES?

Rishi Suka, the son of Vedavyasa, acquired knowledge from his father. After the completion of his education his father asked him to marry, but he refused. He was always seen immersed in thoughts. On seeing his condition Vedavyasa asked Suka to go and meet Janaka, who was wise, a great saint and a liberated soul, to attain tranquility of mind.

Suka, out of surprise, asked his father how a person can attain liberation while staying amidst material pleasures of life. Suka set off to Mithila to test Janaka. Guards stopped him at the gate and Suka, without

protesting, sat near the gate. One of the guards, on speaking to him, realized his greatness and allowed him inside. On hearing about his arrival Janaka's minister offered a grand welcome to him and arranged for his stay. He also appointed beautiful maids to serve him. But Suka did not get swayed away by their beauty and spent his time meditating on god.

MIND RESPONSIBLE FOR EVERYTHING:

Janaka visited the rishi with his other courtiers and enquired the reason behind his visit. Suka explained it to him and requested him to enlighten him on how to attain salvation. Janaka told him that by observing 'asrama dharma' one can attain liberation. Suka questioned him whether it is possible to attain liberation, with a strong feeling of renunciation in heart, even without following asrama dharma.

Janaka elaborated and said, "One should have control over the five senses. There is no use of attaining liberation by surrendering oneself to these five senses. If a person, after attaining liberation, happens to fall into a low state i.e., comes under the influence of the five senses, his life will be ruined. One can attain salvation even as a family man (gruhastha), if one can control his desires. Though I am discharging my duty as a king, I am liberated. I remain untouched by sorrow and happiness. Mind is responsible for everything. One,



who can control the mind, will become an intellectual person (Atmajnani)".

PRIDE AND AFFECTION - ENEMIES:

Suka was not satisfied with Janaka's reply. He asked him whether it is possible to remain untouched by emotions and attain salvation, while staying amidst material wealth.

Janaka replied, "Even if you go to forest, you will develop attachment with the animals and birds there. But I am happy to remain detached, though I stay amidst my family and materialistic pleasures. When you can get rid of selfish nature you attain liberation. So, liberation can be attained anywhere, it depends on your strong will".

THIS IS A BUTCHER'S TRAIT:

Once Ashtavakra's father Ekapada visited Janaka. He came there to earn money. He debated with a scholar named Vandi and was defeated. He was punished to remain immersed in water. Ashtavakra came to know about his father through his mother and came in search of him. 'Ashtavakra' means a person who has eight deformities in his body.

The guards stopped him near the gate on seeing his deformed body. But with great difficulty he entered the court. All the people, except one or two, made fun

of him. He felt offended and said, "O king! I heard that there are knowledgeable persons in your court. But I find only butchers here." Everyone was shocked on hearing his words. He then continued, "People here are not able to see my soul, they are laughing just by looking at my body, which is nothing but flesh and blood. Only butchers can visualize that way but not men with intellect (jnanis)."

Janaka was awestruck at his knowledge and wisdom, though he was a child, and honoured him with great reverence. Ashtavakra debated with Vandi, in a discourse, and defeated him and liberated his father and the others from their punishment.

YAJNAVALKYA'S BLESSINGS:

Yajnavalkya was the disciple of Rishi Vaisampayana. On Janaka's request Vaisampayana used to send one of his disciples, as a guest, to his court everyday. One day Yajnavalkya went as a guest. After his meal he came to the court with 'akshatas' in his hand. He sent word for the king but came to know about his absence. The guard informed him that even the queen could not come. Then he scattered the 'akshatas' on the throne and in the horse stable and left the place. They started glowing and shining brightly. The whole area was filled with tender leaves and flowers as if it was spring season. On his return Janaka was surprised to see the place. He came to know about the

incident through the guard. Immediately he visited the rishi and expressed his pleasure at being blessed and earned more knowledge from him.

Once Janaka decided to perform a Yaga and invited all the rishis and sages to participate in it. He decided to honour the best of them. He placed valuable treasure in front of them and said, "Who-ever you consider to be the best among you can take this." Yajnavalkya ordered his disciples to take the treasure. The remaining sages picked up an argument with him but were defeated, along with Sakalyamuni. Such was Yajnavalkya's knowledge. He used to conduct discussions on Vedanta in the court of Janaka.

GENIUS CAN TAKE THE COWS:

Once Janaka decided to perform a Yaga. He also decided to do dana-dharmas have discussions on most important spiritual problems. He announced that he would give thousand cows, with gold coins tied to their horns, to one who displays scholarship. Though interested in the cows all remain quiet, except Yajnavalkya. He ordered his disciples to take away the cows to his asram. Janaka's main purohit, Aswala, asked Yajnavalkya to answer his question first. Maharshi replied him satisfactorily. He answered others questions also. Lastly Gargi, a great woman philosopher, argued with Yajnavalkya. Everyone was

astonished at her wisdom. Yajnavalkya answered her too. Finally, all of them confirmed that Yajnavalkya is the Supreme Guru for spiritual wisdom. Janaka became famous for being a disciple of such a renowned Guru like Yajnavalkya.

DID YOU COME FOR THE COWS?

One day, while Janaka was in his court, Yajnavalkya came there. Janaka offered holy prayers to him as a mark of respect. He asked him if he had come for the cows or to participate in philosophical discussions. Maharshi answered that he had come for both. They started their discussion. Yajnavalkya asked Janaka to tell him what he had learnt till then. Janaka stated rishi Sailini's remark that "words" are Brahman. Yajnavalkya realized that he had told him only a part of it and told him the rest in detail. Janaka was overjoyed and offered thousand cows and an ox to him. But Yajnavalkya refused saying that his father had told him not to accept any offerings before completing the spiritual teachings. Later he taught Janaka about the Brahmatva of life, eyes, ears, mind and heart, in detail. When Janaka asked him where he would go after leaving his body (death), rishi answered that he would merge in his soul. Janaka was completely enlightened. He surrendered his kingdom and himself at the feet of his Guru. In this way, Janaka became renowned after attaining complete wisdom.

HOW CAN ONE FEEL LIBERATED WHILE PERFORMING ONE'S DUTY?

Even in Bhagavadgeeta Lord Sri Krishna tells Arjuna how Janaka performed his duties without any desire. This speaks for Janaka's greatness. Janaka practically observed and followed the teachings of Geeta. At the end of his life, on his way to heaven, he happened to see the hell. On seeing the sufferings of people he refused to attain salvation and decided to stay there. He used his power of penance to bring solace to people suffering there. This shows his benevolent nature.

Sri Ramakrishna Paramahansa said, "All the ten Sikh Gurus, right from Gurunanak to Gurugovind, are the incarnations of Janaka. Janaka took birth in the form of these Gurus in order to serve people and finally attained salvation."

Royal sage Janaka has set an example to the society through his conduct and life. That is why, he is considered as an epitome of virtues.

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