



Voice of Jagadguru

advaitam paramanandam

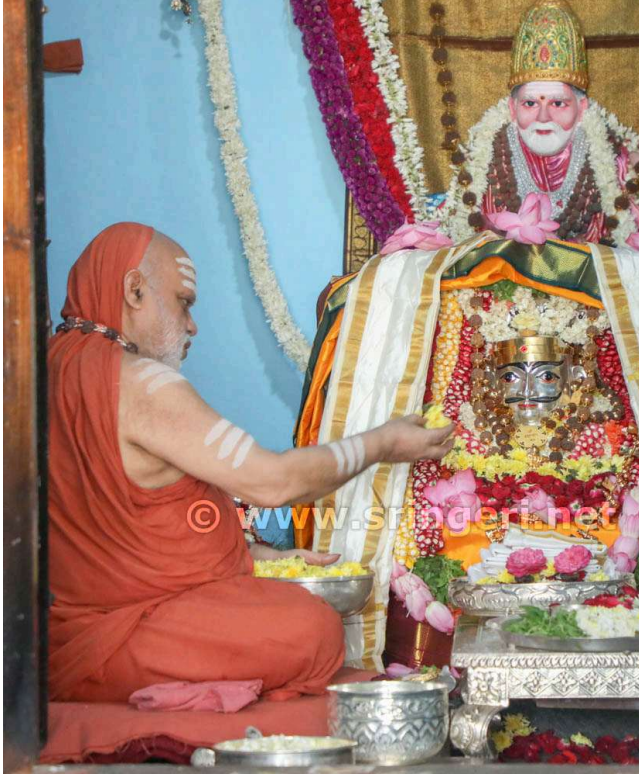


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ANUGRAHA BHASHANAM

PREREQUISITES FOR SELF-KNOWLEDGE



However much a man progresses in life, it will not give him eternal happiness. Only the satisfaction gained through Atma Jnana (Self-knowledge) will lead to permanent bliss. Every man should, for his own benefit, perform at least some dharmic activity daily and engage in Self-enquiry. Dharmic activity refers to the performance of karma (duties) with total dedication to Ishvara. The mind purified by this performance will develop viveka & vairagya and make one eligible for Atma Jnana. When such qualities develop, one will gain new insights into the nature of the Self through the grace of the Guru. All this can happen, not by bookish knowledge, but only through experience.

First of all, it is essential to control kama (desire) and krodha (anger), which are inimical to such development. This is because one who has no control over his sense organs cannot achieve anything. The

mischief of unbridled sense organs will lead to kama and krodha, resulting in great losses in all respects.

Hence, one who effectively controls the sense organs and engages in Atma Chintanam (Self-enquiry) in accordance with Guru upadesha, will definitely be crowned with success.

The 141st Aradhana Mahotsava of the 32nd Jagadguru Shankaracharya Sri Sri Sri Narasimha Bharati Mahaswamiji, well known as Vruddha Narasimha Bharati Mahaswamiji was celebrated today on May 24, 2020 here at Sringeri by Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji

We bless all to understand this well, control the mind and sense organs from straying into undesirable pursuits and attain Shreyas.

इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम् ।
संनियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥

indriyāṅām prasaṅgena doṣamṛcchatyasamśayam |
samniyamya tu tānyeva tataḥ siddhiṁ niyacchati ||

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji



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Śrīmad Bhagavad Gītā

Srī Ādi Śankara Bhāṣya

Chapter 4 - Jñāna-Karmasannyāsa-Yogaḥ

30

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदः, यज्ञक्षपितकल्मषाः ॥३०॥

apare niyatāhārāḥ prāṇān prāṇeṣu juhvati |

sarve'pyete yajñavidāḥ yajñakṣapitakalmaṣāḥ ||30||

Others of regulated diet offer the prāṇas into the (fire of) prāṇas. All those performers of yajña become purified by yajña.



31

यज्ञशिष्टामृतभुजः यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

yajñāśiṣṭāmṛtabhujāḥ yānti brahma sanātanam |

nāyaṃ loko'styayajñasya kuto'nyaḥ kurusattama ||31||

Those who partake of the ambrosil yajñaprasāda go to the eternal Brahman. Oh Arjuna! (Even) this world is not (attainable) for the non-performer of yajñas. How (can he attain) the other (world)?

32

एवं बहुविधा यज्ञाः वितता ब्रह्मणो मुखे ।

कर्मजान्चिद्धि तान्सर्वान् एवं ज्ञात्वा विमोक्ष्यसे ॥३२॥

evaṃ bahuvīdhā yajñāḥ vitatā brahmaṇo mukhe |

karmajānviddhi tānsarvān evaṃ jñātvā vimokṣyase ||32||

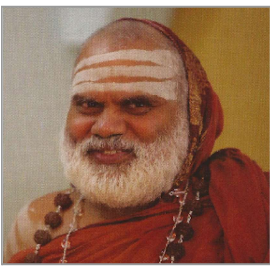
In this manner, many types of yajñas are elaborated in the pages of the Veda. Know them all to be born of action. Having known thus, you will be free.

33

श्रेयान्द्रव्यमयाद्यज्ञाद् ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥

śreyāndravyamayādyajñād jñānayajñāḥ parantapa |

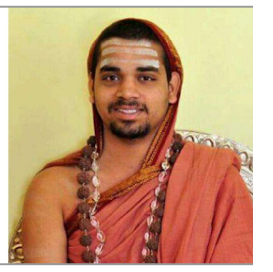


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sarvaṃ karmākhilam pārtha jñāne parisamāpyate ||33||

Oh Parantapa! Jñānayajña is superior to (other) yajñas involving materials. Oh Arjuna! Every action without exception culminates in knowledge.



34

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥३४॥

tadviddhi praṇipātena
paripraśnena sevayā |

upadekṣyanti te jñānaṃ
jñāninastattvadarśinaḥ ||34||

May you gain that (knowledge) by prostration, by service and by proper enquiry. The wise sages will impart (that) knowledge to you.

35

यज्ज्ञात्वा न पुनर्मोहम् एवं यास्यसि
पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो
मयि ॥३५॥

yajñātvā na punarmoham evaṃ
yāsyasi pāṇḍava |

yena bhūtānyaśeṣeṇa
drakṣyasyātmanyatho mayi ||35||

After gaining that (knowledge) you will not get into delusion in this manner once again. Oh pāṇḍava! By that (knowledge) you will see all beings without exception in Me as well as in yourself.

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

Link of the Voice of Jagadguru Quotes App

<https://play.google.com/store/apps/details?id=com.voj>



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Vivekacūḍāmaṇi

MANOMAYA KOSA

How the Manomaya kośa makes for bondage is explained.

असंगचिद्रूपाममुं विमोह्य देहेन्द्रियप्राणगुणैर्निबध्य ।

अहंमेति भ्रमत्यजस्रं मनस्स्वकृत्येषु फलोपभुक्तिषु ॥१८०॥

asaṅgacidrūpāmamuṃ vimohya dehendriyaprāṇaguṇairnibadhya ।

ahaṃmameiti bhramatyajasraṃ manassvakṛtyeṣu phalopabhuktiṣu ॥180॥

The ātman is pure intelligence unattached to anything. Binding him by the cords of the body, sense organs and vital airs, disabling him from understanding his real nature, the mind leads him up and down with a sense of agency and possession (I and mine) among the objects produced by his actions.



(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji at Sringeri, MAY 6, 2020, On the occasion of Sri Narasimha Jayanti,)

अध्यासयोगात्पुरुषस्य
संसृतिरध्यासबन्धस्त्वमुनैव
कल्पितः ।

रजस्तमोदोषवतोऽविवेकिनो जन्मादिदुःखस्य निदानमेतत् ॥१८१॥

adhyāsayogātpuruṣasya saṃsṛtiradhyāsabandhastvamunaiva kalpitaḥ ।

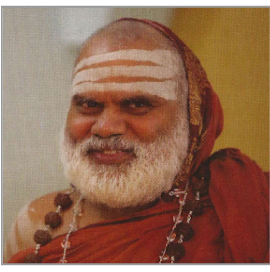
rajastamodoṣavato'vivekino janmādidu:khasya nidānametat ॥181॥

A man's involvement in samsāra is due to super-imposition. The bondage of superimposition is created by the mind only. It is the primal cause of the griefs of birth and death for the man of non-discrimination caught up in rajas and tamas.

अतः प्राहुर्मनोऽविद्यां पण्डितास्तत्त्वदर्शिनः ।

येनैव भ्राम्यते विश्वं वायुनेवाभ्रमण्डलम् ॥१८२॥

ataḥ prāhurmano'vidyāṃ paṇḍitāstattvadarśinaḥ ।

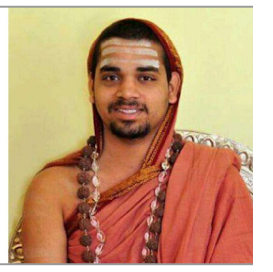


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yenaiva bhrāmyate viśvaṃ vāyunevābhramaṇḍalam ||182||

So the wise who know the truth have declared that the mind itself is avidyā. It is by it that the universe is tossed about like the clouds by the wind.



**तन्मनश्शोधनं कार्यं प्रयत्नेन मुमुक्षुणा ।
विशुद्धे सति चैतस्मिन् मुक्तिः करफलायते
॥१८३॥**

**tanmanaśśodhanaṃ kāryaṃ prayatnena
mumukṣuṇā |**

**viśuddhe sati caitasmin muktiḥ
karaphalāyate ||183||**

Therefore , the man who earnestly desires liberation must purify his mind. If the mind is purified, liberation is as easily realised as a fruit in the palm of one's hand.

(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati

Mahāswāmi offered special worship at the Lord Lakshmi Narasimha temple located in the Narasimhapura Agrahara in Sringeri at May 6, 2020 on occasion of Nrushima Jayanti)

मोक्षैकसक्त्या विषयेषु रागं मिर्मूल्य संन्यस्य च सर्वकर्म ।

सच्छ्रद्धया यश्च्रवणादिनिष्ठो रजस्वभावं स धुनोति बुद्धेः ॥१८४॥

mokṣaikasaktyā viṣayeṣu rāgaṃ mirmūlya saṃnyasya ca sarvakarma |

sacchraddhayā yaśśravaṇādiniṣṭho rajassvabhāvaṃ sa dhunoti buddheḥ ||184||

He who after eradicating attachment to objects by intentness on freedom only and after giving up all activities, is steadfast in hearing (learning) etc., with intense faith shakes off the Rajas nature of his mind.

मनोमयो नापि भवेत्परात्मा ह्याद्यन्तवत्त्वात् परिणाभिभावात् ।

दुःखत्मकत्वाद् विषयत्वहेतोः द्रष्टा हि दृश्यात्मतया न दृष्ट ॥१८५॥

manomayo nāpi bhavetparātmā hyādyantavattvāt pariṇābhibhāvāt |

du:khatmakatvād viṣayatvahetoḥ draṣṭā hi dṛśyātmatayā na dṛṣṭa ||185||

The manomaya also cannot be the Supreme Self as it has a beginning and an end, as it is of a changing nature, as it is of the nature of misery and by reason of its being an object. The seer is certainly never seen to be of the nature of the seen.

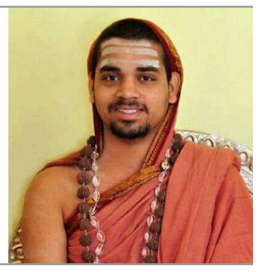


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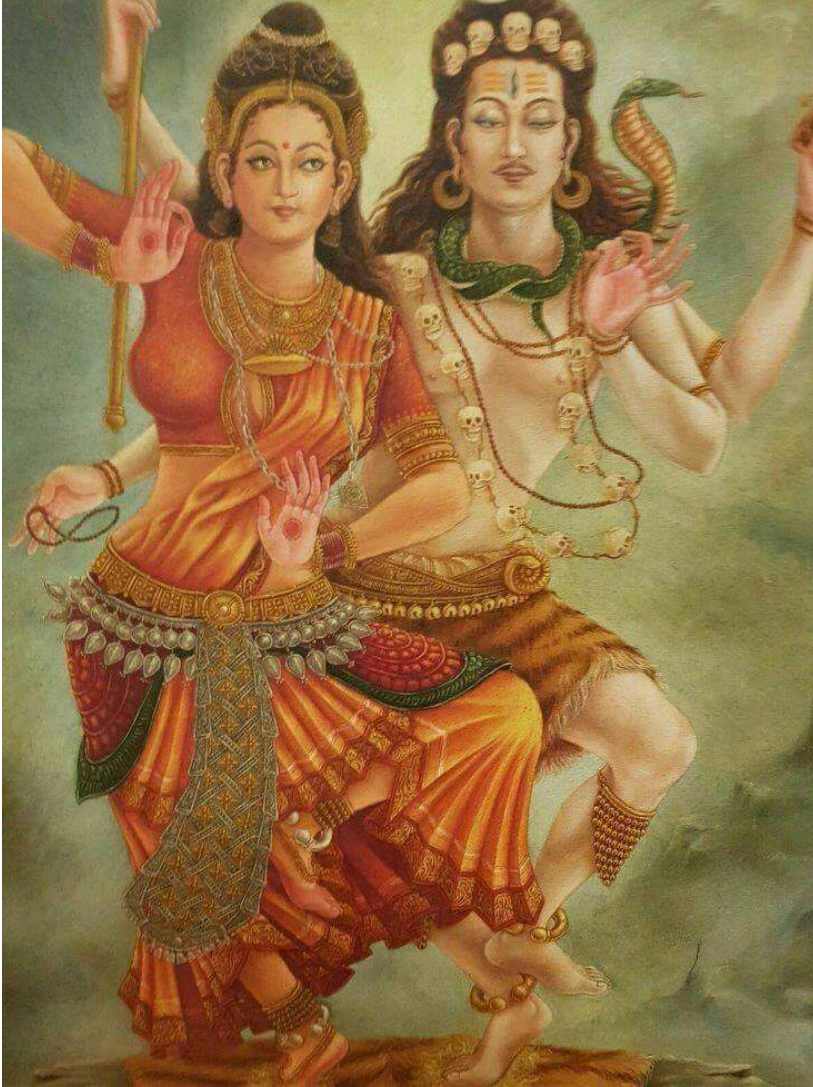
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Saundaryalaharī



तवाधारे मूले सह समयया
लास्यपरया

नवात्मानं मन्ये नवरस
महाताण्डवनटम् ।

उभाभ्यां एताभ्यां उदयविधिं
उद्दिश्य दयया

सनाथाभ्यां जज्ञे
जनकजननीमत् जगदिदम्
॥४१॥

tavādhāre mūle saha
samayayā lāsyaparayā

navātmānaṃ manye
navarasa
mahātāṇḍavanaṭam |

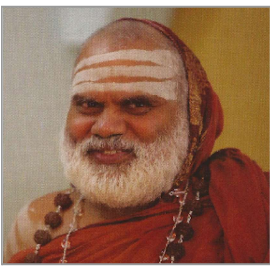
ubhābhyāṃ etābhyāṃ
udayavidhiṃ uddīśya
dayayā

sanāthābhyāṃ jajñe
janakajanānīmat jagadidam
॥41॥

हे भगवति (he bhagavati) =
Hey Bhagavati; तव मूले आधारे
(tava mūle ādhāre) = in your
Muladhara Chakra; लास्यपरया
(lāsyaparayā) = intent on the
Lasya dance (dance of
women); सह समयया (saha

samayā) = with Samayaa (Sakti); नवरसमहाताण्डवनटम् (navarasamahātāṇḍavanaṭam) = dancing with the nine rasas with the wonderful Tandava dance (dance of men); नवात्मानं (navātmānaṃ) = in the swarooma of Maha Bhairava; मन्ये (manye) = i think/ worship; इदं (idam) = this; जगत् (jagat) = universe; उदयविधिं (udayavidhiṃ) = creation of the universe again; उद्दिश्य (uddīśya) = on object; दयया (dayayā) सनाथाभ्यां (sanāthābhyāṃ) = who are endowed with compassion; एताभ्यां (etābhyāṃ) = in this; उभाभ्यां (ubhābhyāṃ) = through Maha Bhairava and Maha Bhairavi; जनकजननीमत् (janakajanānīmat) = as father and mother; जज्ञे = (jajñe) = Created.

I conceive, in Thy Mūlādhāra, the Deity dancing the great Tāṇḍva, replete with the nine sentiments, along with Samayā intent upon Lāsyā, as Navātman. This world came to own its father and mother in these two, with their manifest grace for act of Creation

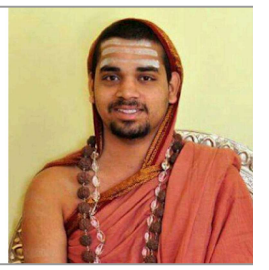


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MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 5 “Adopting Sanyāsa”

Śri Śankara, was very much pleased with the literary talents displayed by King Rajasekara in these writings, and asked him to choose any boon he wanted. These words were to the king veritable nectar, as they were in agreement with the object of his visit. He prayed to the young boy that he be blessed with a male issue equal in prowess to himself. The brahmacārin thereupon blessed; “O My Dear King, your prayer will be fulfilled. Go home, free from all worry. As for all this gold you presented. I want none of it. You may give it to the people who are really in need of this.” The King was further advised to perform the Vedic sacrifice Putrekameṣṭi Homa. He thereupon went home joyously, remembering again and again the great qualities of Śri Śankara.

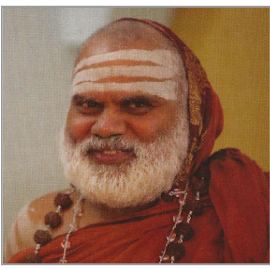
Permission for His becoming a Sannyāsin.

Many great scholars went to the master of all learning to get instructed in advanced texts of grammar and the like. Not only did he make them proficient in these texts, but make unknown to them the capacity to think and reflect on what they had learnt and thus increase the solidity (wisdom) of their knowledge. Thus, for many days he continued to stay at his house, observing all the customary duties with attention and humility and giving great joy and satisfaction to his mother. “I am the support of my mother; mother is my support. Any separation between us will be very painful” --- thinking thus, this incarnation of Śiva did not like to enter into the married state. But many relatives, finding that the young brahmacārin had completed his education, thought it fit to get him married and went about searching for a suitable bride.

Meanwhile, the four great Sages --- Upamanyu, Dadhichi, Gautama and Agastya -- came to the house of this divine young brahmacārin to meet him. He gave them a respectful reception along with his mother, prostrating himself before them in the proper way and offering them madhuparka and excellent seats to sit to. Then as the brahmacārin stood before them with his folded hands held over the head in respectful salutation, the sages had conversation with the brahmacārin on various matters. After a time, the mother mediate in the conversation and said:

“I feel very much honoured by this visit of your esteemed selves. That we could see you even in this evil age of Kali is not an insignificant blessing. This brahmacārin (My son) has attained to the highest proficiency in Vedic study even at a very young age. He is also possessed of other great qualities to an unusual extent. I would like to know the secret of all these extraordinary features about him”.

Agastya, as desired by the other rishis, began to reply to her as follows: “Oh mother, in former days your husband performed self-disciplined to calm Lord Śiva and obtain a son as a boon from him. On being asked by Ishvara to select between a long-lived but worthless son, and an issue short-lived but possessed of transcendent greatness, he selected the second alternative. Accordingly, out of your great good fortune, as it were, Lord Śiva Himself has taken birth through you as this boy and there is no one equal to him in learning and wisdom in all the worlds.”

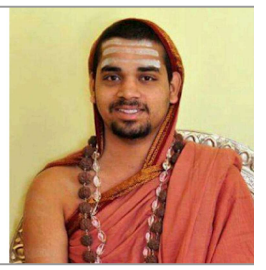


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Nectar drops from Yogavāsīṣṭha.

INSTABILITY

Man was quite different before his birth. But, brought into existence here (in this world), he becomes different within days. There is nothing whatever that is permanent and uniform always. There is no uniformity even in the body, where there is childhood followed by splendour of youth in quite a short time and then old age. What is the hope in external things?

The mind, like an actor, attains to happiness for a moment, dejection for a moment and a state of peacefulness for a moment, in everything. From here or this subject to another or a different object -- thus making things again and again, this Creator does not reach fatigue, as a child in sports.

THE UNACCEPTABLENESS OF THE SORROW OF WORLDLY EXISTENCE

Oh my Master! I am able to endure disorder by the edge of a saw, but not the distress due to objects of desire, arising from the affairs of worldly life.

THE QUESTIONS OF RAMA



Oh Sage ! Hence, what is the place of permanence, not terrible, not troublesome, without limitation and free from delusion, where sorrow does not exist ? what may that be which is the proper virtue? What may that be which is the proper result? How indeed should one remain in this absurd worldly life?

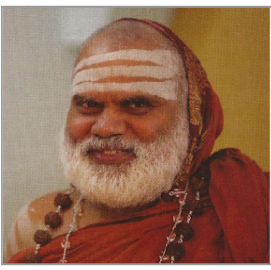
By which purifying Mantra (or sacred word) does this disease of cholera that is the evil course of worldly life, causing innumerable troubles, come to an end effortlessly? How do I often or intensely find within, that coolness which is the sprout of the tree of bliss and like

the full moon of the eyes ?

What is the means or what is the way, what is the consideration and who is the refuse? By what will this forest of life which is the result of misfortune, cease to exist ? How does a person, though acting only within the multitude constituting the world, suffer no bondage as water on lotus leaf?

How indeed does this insipid and wretched worldly life afflicted by dense defects attain to sweetness, without stupidity? With whom possibly should one, who has perceived the course of worldly life and has destroyed the seen and unseen worlds of enjoyment that bind him, deal in the paths of the forest of transmigratory existence?

In what way the intense diseases of desire and hatred, multitudes of enjoyments and riches do not trouble a man wandering in the sea of worldly existence? Or, tell me that excellent art of action, by which expedient, sorrow does not come to me engaged in action.

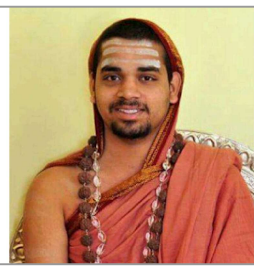


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

KALADY'S REDISCOVERER & REDISCOVERY – PART II

A PROFILE OF THE GREAT RE-DISCOVERER



While the Vedantic commentaries of Sri Adi Shankaracharya and some of His other works were well-known, there had been no comprehensive list of the complete works of the great philosopher. The Mahaswamiji also got published for the first time ever, the Complete Works of Adi Shankaracharya, titled the Shaankara Granthavali.

In spite of these achievements, the greatest gift of the Mahaswamiji to the world of Astikas is the rediscovery of the exact birthplace of Sri Adi Shankaracharya.

His Holiness 33rd Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

THE REDISCOVERY OF KALADY

THE MAHASWAMIJI'S REVERENCE TO SRI ADI SHANKARACHARYA

Jagadguru Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswamiji was intensely devoted to Sri Adi Shankaracharya and had unparalleled reverence towards Him.

This became manifest in His early twenties. He started personally performing special Puja to Sri Adi Shankaracharya's idol, which was originally only one among a group of idols worshipped at Sringeri. In the 1880's, the Mahaswamiji placed Adi Shankaracharya's idol at Sringeri in a separate shrine¹ with arrangements for daily worship. (Source www.sringeri.net)



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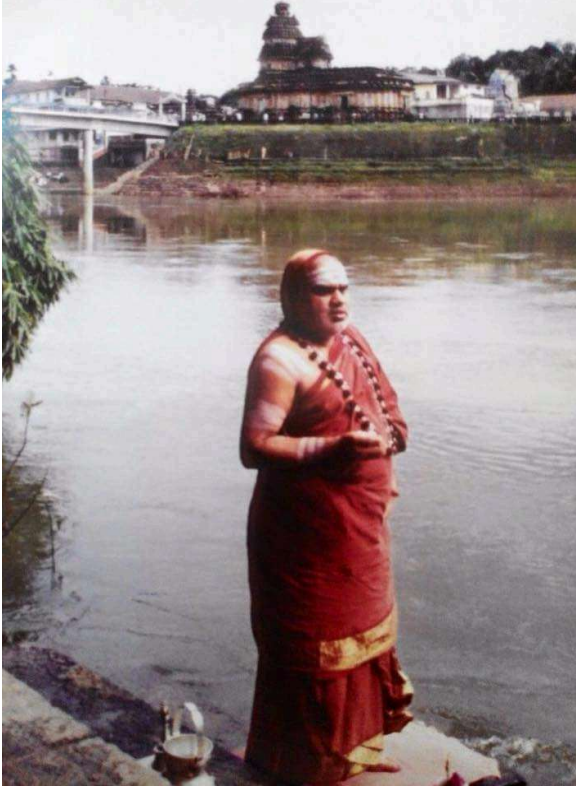


॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

कुत्र विषं दुष्टजने किमिहाशौचं भवेत् ऋणं नृणाम् ।
किमभयमिह वैराग्यं बयमपि किं वित्तमेव सर्वेषाम् ॥४०॥

kutra viṣaṃ duṣṭajane kimihāśaucaṃ bhavet ṛṇaṃ nṛṇām |



kimabhayamiha vairāgyaṃ bayamapi kiṃ
vittameva sarveṣām ||40||

Q : Where is poison ?

A : In bad people.

Q : What should be considered avoidable and
unclean ?

A : Debt.

Q : What makes one free from fear ?

A : Detachment.

Q : What causes fear ?

A : Wealth.

(Jagadguru Śankarācārya His Holiness
Mahāsannidhānam Śrī Śrī Srī Bhāratī Tīrtha
Mahāswāmiji @ Sringeri)

का दुर्लभा नराणां हरिभक्तिः पातकं च किं हिंसा ।
को हि भगवत्प्रियः स्यात् यो अन्यं नोद्वेजयेत्
अनुद्विग्नः ॥४१॥

kā durlabhā narāṇāṃ haribhaktiḥ pātakaṃ ca kiṃ

hiṃsā |

ko hi bhagavatpriyaḥ syāt yo anyaṃ nodvejayet anudvignaḥ ||41||

Q : What is difficult to acquire by us ?

A : Devotion to Lord Vishnu.

Q : What is the most outrageous act ?

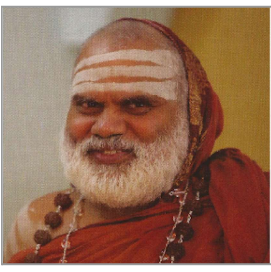
A : Cruelty.

Q : Who is dear to Ishvara ?

A : One who neither gets angry nor makes others angry.

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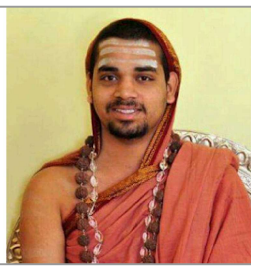


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DIVINE STORIES FOR CHILDREN.

Kṛpācārya (Kṛpa)

Descended from Viṣṇu thus : Brahmā - Atri – Candra – Budha - Purūravas - Āyus – Nahuṣa - Yayāti – Puru – Janamejaua - Prācinvān – Pravīra – Mamasyu – Vītabhya – Śuṅḍu – Bahuvīdha - Saṃyāti - Rahovādī - Raudrāśva - Matināra – Santurodha – Duṣyanta – Bharata - Suhotā - Gala – Garda – Suketu – Bṛhatkṣetra – Hasti – Ajamīḍha – Nīla - Śānti - Suśānti – Puruja – Arka - Bhavyāśva - Pāñcāla – Mudgala.



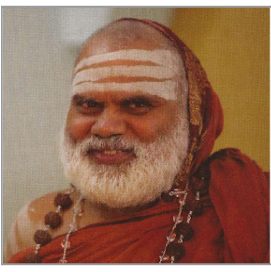
A daughter called Ahalyā was born to Mudgala. Maharṣi Gautama married her. To Gautama was born Śatānanda, to him Satyadhṛti, to him Śaradvān and to Śaradvān was born Kṛpācārya. The purāṇas refer to the generation preceding Gautama only in the maternal line. It is said in verse 2, chapter 130 of the Ādi Parva, that Śaradvān was the son of Gautama. According to Agni Purāṇa, Bhāgavata etc. Śaradvān, father Kṛpa was the son of the great-grand son of Gautama and grandson of Śatānanda.

Though born in the family of sages Śaradvān evinced more interest in Dhanurveda. He performed penance in the forest, with bow and arrows deposited by his side. As his penance gathered intensity the Devas got alarmed. To break his penance Indra deputed the Devatā called Jānapadī to the earth and she appeared before Śaradvān and danced. Emission occurred to him, but wisdom dawned on him immediately and leaving behind him the bow, arrows and deer skin he quitted the place. The semen discharged

by him fell on the arrow which broke into two giving birth to a male child and a female child.

One of the attendants of King Śantanu, who had come to the forest to hunt, saw the children and took them to the King. The King felt Kṛpā (pity) for them and brought them up in the palace and as they were thus brought up due to his Kṛpā they came to be called Kṛpa and Kṛpī. (Chapter 130, Ādi Parva)

While living in the forest engaged in penance Śaradvān, with his divine power understood that the two children forsaken by him were growing up in the palace. He went to the palace and told the king details about the children. He also lived there in secret and taught Kṛpa everything contained in the four branches of Dhanurveda and the various usages in archery. Gradually Kṛpa became an ācārya in Dhanurveda. Not only the Pāṇḍavas, the Kauravas, the Yādavas and the Vṛṣṇis but also kings, who came from various regions of the country learned archery at the feet of Kṛpa. (Chapter

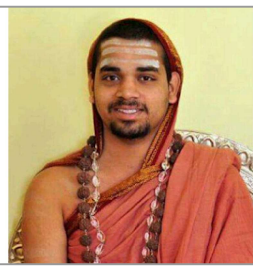


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130, Verse 23, Ādi Parva) . When the training of the Kauravas and the Pāṇḍavas in archery was over, a test was arranged for them. Spectators crowded to see it. Droṇa, Kṛpa, Somadatta, Bālhīa, Bhīsmā and Vidura and other great ones took their seats in the stadium. Arjuna and Karṇa entered the arena for contest when Kṛpa intervened and said that Arjuna was the youngest son of Kuntī but Karṇa should specify his parentage. At that moment Karṇa tood stunned, and it was then that Duryodhana declared Karṇ to be the King of Anga. (Chapter 136, Ādi Parva)

Kṛpa attended The Rājasūya yajña of Yudhiṣṭhira. There he acted as the custodian of money and distributed dakṣiṇās. It was he who instructed the spies deputed by Duryodhana as to how detect the Pāṇḍvas during their incognito. He also detailed to Duryodhana the various aspects of politics. Kṛpa once told Duryodhana that he was powerful enough to annihilate the Pāṇḍavas army within two months. On the first day of the war Kṛpa fought with Bṛhatkṣetra. In the fight with Cekitāna he fell down and fainted. Kṛpa wounded Sātyaki. Fought a duel with sahadeva. He fought with Arjuna and Bhīma. Fought with Dhṛṣṭaketu. Fought with Vārdhakṣemi. His flag floated in the air and could be seen from anywhere in the battlefield. He killed the bodyguards of Abhimanyu. Fighting with Arjuna he fainted and fell down. During the fight he ridiculed Karṇa. He advised Aśvatthāmā to prevent Duryodhana from confronting Arjuna. In the battle that ensued he defeated Śikhaṇḍī. When Droṇa fell down dead and fled from the battlefield he was defeated by Sātyaki. He killed Suketu, son of Citraketu. Defeated Yudhāmanyu. He killed the Kalinda prince. He advice Karṇa to enter into a compromise with Pāṇḍavas. He ran away from the battle field to Dvaipāyana lake. Yudhiṣṭhira came to the lake with an army and Kṛpa ran away from there. He appointed Aśvatthāmā chief of the army on the suggestion of Duryodhana. He fought during the night along with Aśvatthāmā. He killed the soldiers who ran away from the Pāṇḍava camp. He set fire to the camp of the Pāṇḍavas. He cried at the pitiable condition of Duryodhana. He went to Hastināpura after telling Dhṛtarāṣṭra and Gāndhāri that both Kauravas and Pāṇḍavas would be ruined.

The Great War ended. Duryodhana and others were killed and when Dhṛarāṣṭra left for the forest with Gāndhāri, Kṛpa desired to accompany them. But, Dhṛarāṣṭra did not permit it. Yudhiṣṭhira, as advised by Dhṛarāṣṭra, put up Kṛpa with him. Before the Pāṇḍavas set out on their great journey Yudhiṣṭhira appointed Kṛpa as the preceptor of Parīkṣit, the son of Arjuna. During his last days Kṛpa went into the forest for penance and there be breathed his last.

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