



Voice of Jagadguru

advaitam paramanandam



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ANUGRAHA BHASHANAM

BE GOOD, NEVER HARM OTHERS

Man should always entertain good thoughts only. He should not think of harming others. If anybody ventures to do so, he will put himself to a lot of difficulties.



There is clear evidence of this in the Ramayana. Ravana abducted Sita and kept her captive in Lanka. Hanuman advised him to return her to Rama. But Ravana spurned his good words and set his tail on fire. That fire did not harm Hanuman; instead, it burnt Lanka.

दिधक्षन्मारुतेर्वालं
तमादीप्यद्दशाननः ।

आत्मीयस्य पुरस्यैव सद्यो दहनमन्वभूत् ॥

didhakṣanmārutērvālaṁ tamādīpyaddaśānanaḥ |

ātmīyasya purasyaiva sadyō dahanamanvabhūt ||

In the Mahabharata, Duryodhana harmed the Pandavas and, because of that, he ruined himself. Hence, nobody should make others suffer. Sri Shankara Bhagavatpada had kindness even for those who wished to harm him. Bhagavan says in the Gita -

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

harṣamarṣabhayōdvēgairmuktō yaḥ sa ca mē priyaḥ ॥

yasmānñōdvijatē lōkō lōkānñōdvijatē ca yaḥ |

harṣāmarṣabhayōdvēgairmuktō yaḥ sa ca mē priyaḥ ||

Only those who do not frighten others or make them undergo suffering, but do them good, are dear to Bhagavan.

Hence, we bless all to understand this well, shed hatred, live in harmony and attain Shreyas.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tīrtha Mahāswāmiji

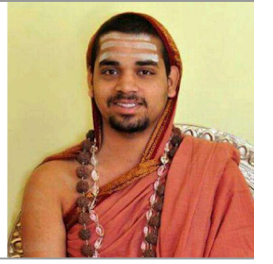


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ŚRIMAD BHAGAVAD GĪTA

Srī Ādi Śankara Bhāṣya

Chapter 3- Karma-yōga

32

ये त्वेतदभ्यसूयन्तः नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥३२॥

yē tvētadabhyasūyantaḥ nānutiṣṭhanti mē matam |

sarvajñānavimūḍhānstān vid'dhi naṣṭānacētasah ||32||

But (there are) indiscriminate ones who criticize this teaching of Mine, (and) do not follow (it.)

Know them to be completely deluded with respect to all knowledge (and) to be doomed.



33

सदृशं चेष्टते स्वस्याः

प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥३३॥

sadrśam cēṣṭatē svasyāḥ
prakṛtērjñānavānapi |

prakṛtim yānti bhūtāni
nigrahaḥ kiṃ kariṣyati ||33||

Even a man knowledge acts according to his nature. All beings go by (their) nature. What will restraint do?

34

इन्द्रियस्येन्द्रियस्यार्थं रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥३४॥

indriyasyēndriyasyārtha rāgadvēṣau vyavasthitau |

tayōrna vaśamāgacchēt tau hyasya paripanthinau ||34||

Likes and dislikes are bound to exist with regard to the object of every sense organ. One should not come under their control, because they are his enemies.



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35

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३५॥

śrēyān svadharmō viguṇaḥ paradharmātsvanuṣṭhitāt |
svadharmē nidhanam śrēyaḥ paradharmō bhayāvahaḥ ||35||

One's own duty, (through) improperly performed, is better than another's duty, properly performed. Even death in one's own duty is better. Another's duty is harmful.



36

अर्जुन उवाच----
अथ केन प्रयुक्तोऽयं पापं
चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय
बलादिव नियोजितः ॥३६॥
arjuna uvāca----
atha kēna prayuktō'yam
pāpam carati pūruṣaḥ |
anicchannapi vārṣṇēya
balādiva niyōjitaḥ ||36||

Arjuna asked ----Oh Kṛṣṇa! Then, prompted by what does this person commit sin, even though unwilling, as though he is forcibly engaged?

37

श्रीभगवानुवाच----
काम एष क्रोध एषः रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्योनमिह वैरिणम् ॥३७॥

śrībhagavānuvāca----
kāma ēṣa krōdha ēṣaḥ rajōguṇasamudbhavaḥ |
mahāśanō mahāpāpmā vid'dhyōnamiha vairiṇam ||37||

Śrī Kṛṣṇa replied --- (It is) this desire. (It is) this anger. (It is) born rajoguṇa. (It is) insatiable and very sinful. Know this (to be) an enemy in this life.

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

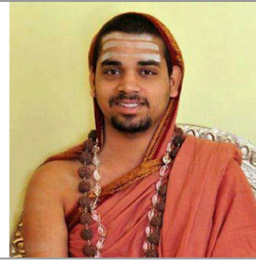


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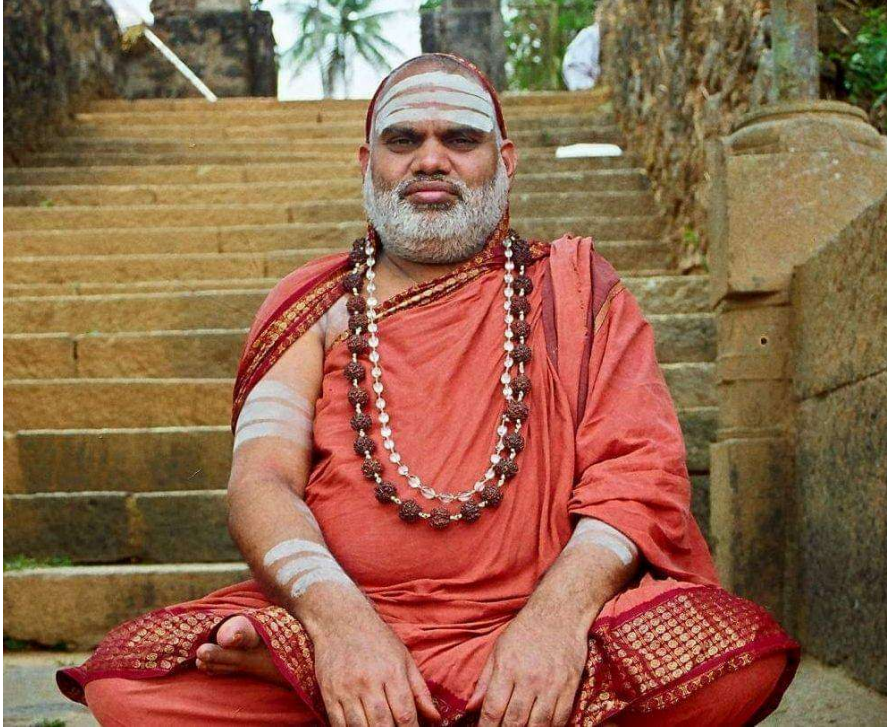


Vivekacūḍāmaṇi

146

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।
 याभ्यां विमोहितो देहं मत्वात्मानं भ्रमत्ययम् ॥१४६॥
 ētābhyāmēva śaktibhyām bandhaḥ punsaḥ samāgataḥ |
 yābhyām vimōhitō dēham matvātmānam bhramatyayam ||146||

Bondage has come to be for the Self only through these two powers (ignorance and distraction), deluded by which he flounders, mistaking the body for the Self.



147

Here is a very impressive description of samsara as a mighty tree:-

बीजं संसृतिभूमिजस्य तु
 तमो देहात्मधीरंकुरः
 रागः पल्लवमम्बु कर्म
 तु वपुः स्कंधोऽसवः
 शाखिकाः ।
 अग्राणिन्द्रियसंहतिश्च
 विषयाः पुष्पाणि दुःखं
 फलं
 नानाकर्मसमुद्भवं
 बहुविधं भोक्तात्र जीवः

खगः ॥१४७॥

bījam sansṛtibhūmijasya tu tamō dēhātmadhīraṅkuraḥ
 rāgaḥ pallavamambu karma tu vapuḥ skandhōśavaḥ śākhikāḥ |
 agrāṇindriyasanhatiśca viṣayāḥ puṣpāṇi du:kham phalam
 nānākarmasamudbhavam bahuvidham bhōktātra jīvaḥ khagaḥ ||147||

For the tree of Samsara, the seed is ignorance; the conception that the body is the Self is the sprout; attachment is the tender leaf; actin done is the water; the body is the trunk; the life currents are the small branches; the group of senses forms the tips; sense objects are the flowers; and misery of various sorts resulting from various deeds is the fruit. The Jeeva (the individual soul) is the enjoying bird here.

148



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अज्ञानमूलोऽयमनात्मबन्धो नैसर्गिकोऽनादिरनन्त ईरितः ।

जन्माप्ययव्याधिजरादिदुःखप्रवाहतापं जनयत्यमुष्य ॥१४८॥

ajñānamūlō'yamanātmabandhō naisargikō'nādirananta īritah |

janmāpyayavyādhijarādidu:khpravāhatāpam janayatyamuṣya ||148||

This bondage of Non-Self had its root in ignorance and is said to be innate, beginning-less and end-less and it cause him the suffering of the flood of miseries, birth, death, disease, oldage,etc.

The question No.4 "How is release obtained?" is concisely answered in the next two stanzas.



149

नास्त्रैर्न शस्त्रैरनिलेन वह्निना

छेत्तुं न शक्यो न च कर्मकोटिभिः ।

विवेकविज्ञानमहासिना विना

धातुः प्रसादेन शितेन मंजुना ॥१४९॥

nāstrairna śastrairanilēna vahninā

chēttum na śakyō na ca

karmakōṭibhiḥ |

vivēkavijñānamahāsina vinā

dhātuḥ prasādēna śitēna mañjunā

||149||

It (the bondage) cannot be cut by missiles, nor by weapons, nor by wind or fire, nor by crores of good actions, except by the mighty swords of discrimination and realization which is handsome and is sharpened by the grace of God.

The Acharya hastens to assure us that, though good actions are not the immediate cause of release, they are quite necessary as foundation for purifying the mind.

150

श्रुतिप्रमाणैकमतेस्स्वधर्मनिष्ठा तयैवात्मविशुद्धिरस्य ।

विशुद्धबुद्धेः परमात्मवेदनं तेनैव संसारसमूलनाशः ॥१५०॥

śrutipramāṇaikamatēs'svadharmiṣṭhā tayaivātmaviśud'dhirasya |

viśud'dhabud'dhēḥ paramātmavēdanam tēnaiva sansārasamūlanāśaḥ ||150||

Fixity in performing one's own duties arises in him who has implicit faith in the authority of the Vedas; only by that (fixity in duties) will there be purification of the mind; knowledge of the highest Self is only for one with a pure mind; it is only by that (knowledge) will Samsara with its cause (Ignorance) be put an end to.



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Saundaryalaharī



शरीरं त्वं शंभोः शशिमिहिर
वक्षोरुहयुगम्

तवात्मानं मन्ये भगवति
नवात्मानमनघम् ।

अतः शेषः शेषीत्ययं
उभयसाधारणतया

स्थितः संबन्धो वां
समरसपरानन्दपरयोः ॥३४॥

śarīram tvam śambhōḥ śaśimihira
vakṣōruhayugam

tavātmānam man'yē
bhagavati navātmāmanagham |

ataḥ śēṣaḥ śēṣītyayam
ubhayasādhāraṇatayā

sthitāḥ sambandhō vām
samarasaparānandaparayōḥ ||34||

हे भगवति (hē bhagavati) = Hey Parashakti! ; त्वं (tvam) = you; शंभोः (śambhōḥ) = ananda bhairava moorthy; शरीरं (śarīram) = like body; विभसि (vibhasi) = projected like that; नवात्मानं (navātmānam) = the shareera

of ananda bhairava moorthy; तव (tava) = yours; शशिमिहिर वक्षोरुहयुगं (śaśimihira vakṣōruhayugam) = sun and moon as your two breasts; अनघं (anagham) = purest form; आत्मानं (ātmānam) = becomes the body; मन्ये (man'yē) = think; यतः (yataḥ) = for the reason; एवं (ēvam) = like this (that is you in the form of ananda bhairava and ananda bhairava as you); अतः (ataḥ) = for that reason; समरसपरानन्दपरयोः (samarasaparānandaparayōḥ) = the relationship are equal; वां (vām) = you both; शेषः शेषी शित (śēṣaḥ śēṣī śiti) = in the bhava of s śēṣaḥ śēṣī; अयं (ayam) = this; संबन्धः (sambandhaḥ) = relationship; स्थितः (sthitāḥ) = between you both it is there from the beginning

[O Bhagavati! Thou art really the body of Śambhu with the sun and moon as the two breasts. And thy being is absolutely the flawless Śambhu, having nine aspects (navātmānam). Therefore in the matter of relationship of Śēṣa (the accessory or the subservient factor) and Śēṣī (essential entity), both (of ye) Parānanda (the Ānanda-bhairava) and Parā (the Ānanda-bhairavi) stand on an equal footing.]



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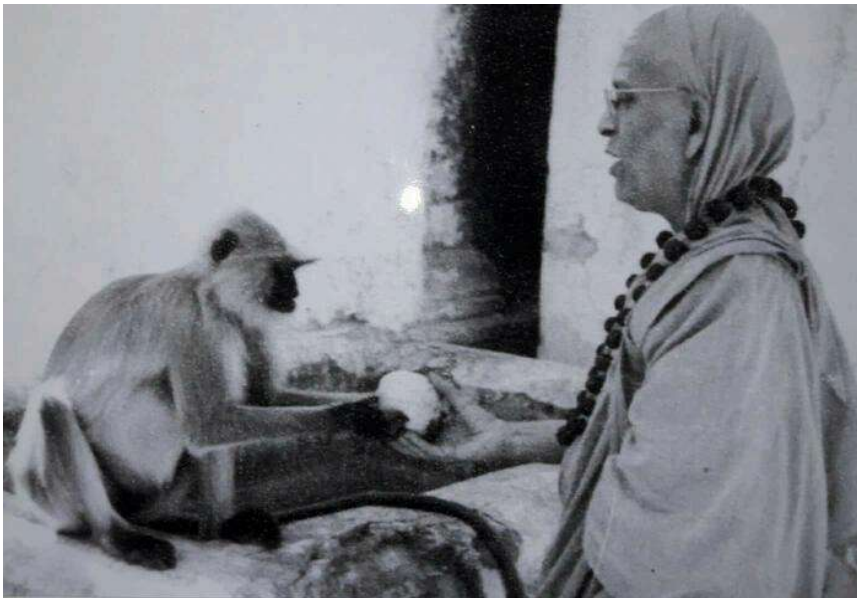


MADHAVEEYA SHANKARA DIG VIJAYAM

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

The words of wisdom of Śankara stopped the speech of the others. The Advaitic thoughts of his speech made the victory sound of the bells of Lakshmi and it was like stopping the opponent speech the mantra pangala which has 36 varna (vaksthambanam), with the sweet fragrance of the Lotus lake of vedic teachings. Who on earth would not be charmed by that Brahman knower’s teachings which are most fragrant than substances like camphor and musk, which are sweeter than sugar candy and milk, which surpass moonlight in the cooling influence it has on the heat of

the three-fold miseries of men—physical, psychic and spiritual!



Advaita, the royal road to liberation, which is free from thorns and other obstructions of perverse thoughts, as is ever thronged by wise men who avoid the crooked ways of the philosopher, has now been decorated with honey-laden flower-wreaths of the great Ācārya’s charming teachings.

Like a cooling breeze, free from the dust of

atheistic thoughts and laden with the fragrance of spiritual insight, his words of beauty and wisdom have been a refreshing and reconstruct influence on all weary travellers in the jungles of samsāra, burn by the heat of its forest fires of worldly worries and tribulations.

On listening to his teachings so full of sweet control and profound wisdom, one is led to wonder whether Goddess Sarasvatī is verily performing a dance on the tip of his tongue, spreading far and wide the melodious sound produced by the combination of the jingling of her anklets and of the mini-bells in her waist band, along with the bangles on her arms

The literary style of Śri Śankara, while it excels in its power the rolling sound of the thunder clouds which rise above the violence of the sullen wind –tossed sea at the outbreak of the monsoon, resembles in its charming agreeableness the sweet fragrance coming from a garden of jasmine flowers.

His prose and poetical works are pleasing to read with the feeling of encyclopedia. While reading the works of Śri śankara, it attracted the opponents and also those who critics his logic. There is always a vibration of positive energy when we read the works of Śri śankara.



Nectar drops from Yogavāsiṣṭha.

The Arrival of Viśvāmitra

He remains alone in silence saying: "Of what avail is prosperity, adversity, house or intentions? Everything is only unreal?" He does not appear among merriments and does not sink into enjoyments. He does not perform his duties and resorts only to silence. Women with disheveled



and creeper- like curly locks of hair, with their eyes moving around in amorous sport, do not delight him as female deer (do not delight) a forest-tree.

He attains satisfaction in solitary and remote places, banks of rivers, groves and forests as if sold away among animals. King! By that aversion from taking clothes, drinks and food, he follows the ascetic obeying the law of a wandering mendicant

He remains alone with a vacant mind, firmly rooted in the lotus-pose (of yoga), placing the surface of his cheek on the palm of his left hand. We do not know what he goes to, what he does, what he desires, what he thinks of, what he arrives at and now and what he pursues.

He becomes emaciated and pale day by day and becomes detached every day as a tree (is transformed) at the end of autumn.

Even if questioned again and again by servants, princes and mothers, he remains silent and desireless, stating that there is nothing whatever (to be told.) He advises the worthy and friendly people nearby, thus: "May you not fasten your mind to enjoyments which are pleasant only at the current moment."

"Do you long for wealth which is the sole abode of calamities?" –Thus discriminating, he gives away everything to one who asks for it. Powerful One with eyes resembling lotus petals! We do not know what we should do to him of such a mind. You alone are our refuge in this matter.

The sages ordered the Rāma's men: "If it be so, please bring him, of great wisdom, quickly here". "This delusion of Raghupati is neither due to calamities nor due to passion. It is only the dawn of wisdom in one possessed of discrimination and dispassion."

"If this delusion is wiped out by proper reasoning he will certainly attain peace." In the meanwhile Rāma having come there to worship the feet of his father, bowed down to his father and the two sages and sat down on a carpet spread on the ground by the attendants.

Then, Rāma, questioned about the cause of his delusion by the king and the two sages, told these words duly and in great detail.



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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

Vijaya Yatras of Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji



After the formal installation the two Acharyas started on a tour. After visiting Srirangapatnam, Nanjangud and Chamarajanagar, they toured the districts of Coimbatore, Salem, Tiruchurapalli, Madurai, Tirunelveli, Trivandrum, Chengelpet, North Arcot, Madras, Cuddappah and Kurnool, and returned to Sringeri in 1878. During the twelve years the tour lasted, the education and training of the young Acharya was completed under the personal care of the senior Guru. On Sri Nrisimha Bharati Swami attaining Mahasamadhi, Sri Sacchidananda Shivabhinava Nrisimha Bharati ascended the Vyakhyana Simhasana of the Sharada

Pitha as thirty-third in the line of succession from Sri Adi Shankara.

Second tour (to the North)

The first six years of his incumbency were spent in constant Puja and yogic exercises, in which he soon attained perfection. He was in constant spiritual communion with his guru and this gave him necessary inspiration and sustaining faith. He started on a tour in February 1886 and first went to Gokarna to worship at the shrine of Sri Mahabaleshwara, who was in the last thoughts of his Guru. Visiting one place after another, the Acharya reached Kolhapur, where the Swami of the local Mutt received him with due respect. The Acharya did not proceed beyond Poona and started on his return journey. After four years of digvijaya, the Acharya returned to Sringeri in 1890.

Third tour (to the south)

Life in Sringeri for the next two years was a quiet one for the Acharya, who daily gave lessons in advanced works of Vedanta. Maharaja Chamaraja Wodeyar sent a pressing invitation that the Acharya accepted. He went to Mysore in 1891. After visiting Nanjangud, the Acharya went to the source of Cauvery in Coorg. Sathyamangalam and Gobichettipalayam were then visited. In the latter town, the Acharya consecrated and installed the Murti of Sri Subramanya in a temple built by a wealthy resident of the place. He then visited the Agraharams on the banks of Cauvery and at Ayyampalayam, laid the foundation of Dandapani temple at the request of a wealthy mirasdar. Then to Kadattur, Palani, Madurai and Rameshwaram. During the navaratri which he celebrated in Ramanathapuram at the earnest solicitation of the Raja he stopped the gruesome form of worshipping the goddess by sacrificing sheep and installed within the palace enclosure Sri Raja Rajeshwari and a Sri Chakra and arranged for the daily puja according to Vedic rites, for which the Raja set apart a village. The Raja further offered to the Mutt five villages in his zamin. He then visited Koilur near Karaikudi which is the seat of Advaita Mutt conducted by Nagarattars (nattukotai chettiers) and several other towns in Chettinad. The Nagarattars gave him Rupees Thirty Thousand towards renovation of the temple of Sri Sharada of Sringeri. There he heard the news of the death of the Maharaja Chamaraja Wodeyar which most distressed him.



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॥ प्रश्नोत्तररत्नमालिका ॥ ॥ Praśnōttararatnamālikā ॥



किं शोच्यं कार्पण्यं सति विभवे किं
प्रशस्तमौदार्यम् ।

कः पूज्यो विद्वद्धिः स्वभावतः सर्वदा
विनीतो यः ॥२६॥

kim śōcyam kārpaṇyam sati
vibhavē kim
praśastamaudāryam |

kaḥ pūjyō vidvadbhiḥ
svabhāvataḥ sarvadā vinitō yaḥ
॥26॥

Q : What is lamented ?

A : Miserliness even having
sufficient wealth.

Q : What is magnanimity?

A : Giving others with full

satisfaction.

Q : Who will be always praised by the wise ?

A : The one with inborn nature of modesty.

[It is saddest point, when one denies giving his wealth to the needy although, he is flourishing. One should do charity with whole hearted to others who are in need of his help. The wise will always praise such people who have the character of modesty.]

कः कुलकमलदिनेशः सति गुणविभवेऽपि यो नम्रः ।

कस्य वशे जगदेतत्प्रियहितवचनस्य धर्मनिरतस्य ॥२७॥

kaḥ kulakamaladinēśaḥ sati guṇavibhavēpi yō namraḥ |

kasya vaśē jagadētatpriyahitavacanasya dharmanniratasya ॥27॥

Q : Which sun blossom the lotus (lineage)?

A : The one who is very calm even at the situation of being praised by others for his action.

Q : For whom this world will be under his control?

A : The one who speaks sweetly and goes in the path of Dharma.

[The person who always keeps calm and modesty will shine like the Sun and blossoms his lineage lotus. This world is under the control of those people who always speaks truth in a sweet way and goes in the path of Dharma.]



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DIVINE STORIES FOR CHILDREN.

Gāṇḍīva: The famous bow of Arjuna.

In this edition we are going to know about the famous bow of Arjuna (Gāṇḍīva). It was Brahmā who made the bow. 'This terrible bow which can punish the unjust and the wicked has been made by Brahma Deva and it is seen in the Udyoga Parva, chapter 98, verse 21 in Mahābhārat.

At the same time through this bow one can fight with one lakh people. Both Devas and human can be defected with this divine bow. Chiselled very smooth and shining with many colours it was a very long bow. It was worshipped by Devas, Dānavas and Gandharvas. (Virāta Parva, Chapter 43). Gāṇḍīva gained and also decreased in power as the situatuin called for. That is another specialty of this divine bow. This particular point is seen in Udyoga Parva, Chapter 98, Verse 20.

Brahma Deva who made this Gāṇḍīva kept with him for his first 1000 years. For the next 1000 years Prajāpati kept Gāṇḍīva with him. Next Indra deva got it from Prajāpati and he used Gāṇḍīva for 3585 years. After that , Chandra Deva got from Indra and used it for 500 years and the Varuṇa Deva got the possession of Gāṇḍīva. After using Gāṇḍīva by Varuṇa Deva for 100 years, Arjuna got from him and it was used by him for 65 years.

Arjuna agreed to protect Khāṇḍava forest from rain, if Indra sent rain when Agni began eating the forest. But realizing that Arjuna the Gāṇḍīva bow and a quiver wherein the arrows will never be exhausted and the chariot marked with the symbol of Hanuman and drawn by four horses – all kept by Chandra. Varuṇ at once made a present of the above to Arjuna. And it was with the aid of this Gāṇḍīva, that Arjuna defeated Indra at the time of Khāṇḍavadāha. Arjuna had taken a secret vow to cut off the head of anyone who asked him to give the bow to someone else. (Kaṛṇa Parva, Chapter 69) And Arjuna won many with the help of this.

The great Kurukṣetra war, which shook Bhārata, to its very foundation, came to an end. Dharmaputra was crowned a King, It was at this juncture that the Yādava dynasty got itself annihilated and Śrī Kṛṣṇa entered mahāsamādhi. Now the Pāṇḍavas lost all interest in mundane life, and they set out for the forest on their great journey after crowning Parīkṣit, the grandson of Arjuna as King. Their great travel took them to the shores of the Red Sea. The Gāṇḍīva was still in the hands of Arjuna. On the shores of the Red Sea Agni Deva appeared before the Pāṇḍavas and spoke to them "Well, Pāṇḍavas, I am Agni Deva. Arjuna requires the Gāṇḍīva no more. I got it from Varuṇa for Arjuna. Return it therefore to Varuṇa." No sooner did he hear Agni Deva speak thus than did Arjuna throw it into the depth of the sea and also the quiver which never exhausted of arrows with it. Agni Deva disappeared, and the Pāṇḍavas continued their journey. (Mahāprasthānika Parva, Chapter 1)

Grāmadevatā.

Our Nation is predominantly a rural country with a number of villages and the rural folk depend mainly upon agriculture for living. Agriculture land, rain and epidemics which affect them as well as their cattle --- these are the main concern of the villagers. We Indians, from very ancient days, used to believe that each of the above has its own presiding devatās are the grāmadevatās.

Devī is the chief grāmadevatā of South India. Devī is called Durgā and Kālī also. But, Devī is worshipped in 64 different forms. The Devī in three forms are Kanyā, Kāmākṣī and Mūkāmbika. In

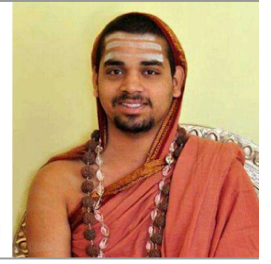


Voice of Jagadguru

advaitam paramanandam



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Kerala Devī is called Bagavatī also. Valiyangādi Bagavatī of Calicut is Lakṣmīdevī. Kālī temples in Karṇāṭaka are called 'Koṭṭāpuram Lakṣmi Kṣetras'. There are such temples in Andra also. Most of them are Jokulāmbikā temples. In Tamil Nadu there are grāmadevatās called Mariamman, Kālīamman and Draupadīamman. Not the Draupadī mentioned in the Mahābhārata; but the Kaṇṇakī of Cilappadikāra is the Devī worshipped in Tamil Nadu.



There are two kinds of Devīs called Saptamāṭṛs and Saptakanyās. Saptamāṭṛs have puruṣas (husbands) and Saptakanyās have seven brothers for help and support. Devī Pūja is very much prevalent in South India. Idols of Devī have been unearthed from Mohanjo-daro and Harappa. Even Buddhists worship Devīs called Yakṣī and Hārītī. The Rāmāyaṇa mentions the incident of the Devī called Lankālakṣmi driving away Hanūmān. There are famous Kālī temples in Ujjayinī and Calcutta. It is believed that in the temple at Cidambaram also Kālī occupied a prominent place. But according to the legends, Śiva defeated Kālī in a dance competition and ousted her to her present temple at the outskirts of the city. Cāmuṇḍī is worshipped as the ancestral guardian deity in Mysore. The Kāmāṣī temple of Kāñci, Mīnākṣī temple of Madurai and Mūkāmbikā temple of North Karṇāṭakamay

be cited as examples for the worship of the gentle form of Devī. Alarmel Mankattāyār temple at Tiruccānūr is a very important Devī temple. The 'Aditi' in the Vedas and Koṭṭravai of Tamil Sangha text point to the very long past of Devī in India. Kālidāsa and Kālamegha (a Tamil Poet of the 15th century have worshipped Kālī.) There are also grāmadevas worshipped like the grāmadevatās. Munīśvara and Karuppan are two prominent grāmadevas. In certain villages Bhairava, Vīra Irula, Kāṭṭeri and Nongi are worshipped as grāmadevas. In South Karṇāṭaka a set of Devas called Bhūtas are worshipped, Pañcuruli being one among them. Śāstā is most popular in Kerala and Tamil Nādu. In certain places idols of Śāstā with two wives, called Pūrṇā and Puṣkalā are also found. Śabarimala Ayyappa is yogamūrtī. In most grāmadeva temples idols of the Devas are not found. A pīṭha (stool-like seat) is supposed as the seat of the Deva and it represents the Deva also. But, in some temples weapons like sword, the club etc are found. Offerings to the deity in grāmakṣetras and annual festivals are common in such temples.

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