



Voice of Jagadguru

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ANUGRAHA BHASHANAM

THE WEAK SHOULD NEVER CHALLENGE THE STRONG

Each man should understand his capacity and act accordingly. It is not proper to insult or antagonise those who are more powerful. If that is done, it will end in disaster.

In connection with this, Bhisma narrated a story to Yudhisthira. In the Himalayan region, there was a big silk-cotton tree. In its shade a number of people and animals took shelter. Birds were also living in that tree.



Once Narada asked that tree, "You are so big. Does not Vayu (the wind) do you any harm? Are you both friends?" The tree replied haughtily, "There is no friendship between us. Vayu has neither the capacity to stand before me, nor do anything to me. If he comes near me, he alone will be disgraced."

Thereupon, Narada pointed out that the tree should not have such arrogance. He went to Vayu and told him about the entire conversation. Vayu got angry, went to the tree, and threatened he would destroy it because of

its arrogance. The tree again said, "You cannot do anything to me. I need not be afraid of you at all." Vayu said he would come the next day and finish it off.

After Vayu left, the tree thought, "I have done a great mistake by talking haughtily with Vayu. Indeed, I am nobody in front of his strength. Therefore, I myself will shed all my leaves, branches, and everything."

The next day, when Vayu came and saw the tree without leaves, branches and everything, he said "You yourself have done what I should have done. Reap the result of your own ahankar (haughtiness)."

Hence, the weak should never haughtily challenge the strong.

तस्माद्वैरं न कुर्वीत दुर्बलो बलवत्तरैः।
शोचेद्धि वैरं कुर्वाणो यथा वै शाल्मलिस्तथा ॥
tasmādvairam na kurvīta durbalō balavattaraiḥ|
śōcēd'dhi vairam kurvāṇō yathā vai śālmalistathā ||

--- 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

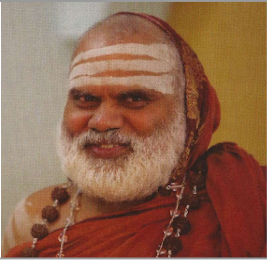
देवान्भावयतानेन ते देवा भावयन्तु वः।
 परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥
 dēvānbhāvayatānēna tē dēvā bhāvayantu vaḥ |
 parasparam bhāvayantaḥ śrēyaḥ paramavāpsyatha ||11||

May you nourish the gods by this (yajña). May the gods nourish you (in turn.). By Nourishing each other, you will attain supreme good.

इष्टान्भोगान्हि वो देवाः दास्यन्ते यज्ञभाविताः ।
 तैर्दत्तानप्रदायैभ्यः यो भुङ्क्ते स्तेन एव सः ॥१२॥
 iṣṭānbhōgānhi vō dēvāḥ dāsyantē yajñabhāvitāḥ |
 tairdattānapradāyaibhyaḥ yō bhuṅktē stēna ēva saḥ ||12||



The gods, who are nourished by yajñas, will indeed give you all the desired pleasures. He who enjoys their gifts without offering to them is verily a thief.

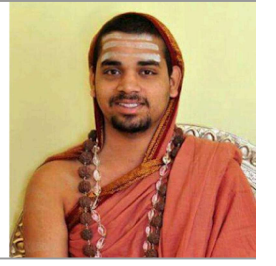


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यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापाः ये पचन्त्यात्मकारणात् ॥१३॥
yajñāśiṣṭāśinaḥ santaḥ mucyantē sarvakilbiṣaiḥ |

bhuñjatē tē tvaghaṃ pāpāḥ yē pacantyātmakāraṇāt ||13||

The noble ones, who partake of the sacred remnants {leftover part} of yajñas, are freed from all sins. But those sinful ones, who cook for their own sake, partake of sin.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यः यज्ञः कर्मसमुद्भवः ॥१४॥
annādbhavanti bhūtāni parjanyaḥ annasambhavaḥ |
yajñādbhavati parjanyaḥ yajñāḥ karmasamudbhavaḥ ||14||

All beings are born out of food. Food is born out of rain. Rain comes out of yajña. Yajña is born out of karma.

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥
karma brahmōdbhavaṃ viddhi brahmākṣarasamudbhavam |
tasmātsarvagataṃ brahma nityaṃ yajñē pratiṣṭhitam ||15||

Know that karma is born out of the Veda. The Veda is born out of the Lord. Therefore the Veda is all-pervading and it is always employed in yajña.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामः मोघं पार्थ स जीवति ॥१६॥
ēvaṃ pravartitaṃ cakraṃ nānuvartayatīha yaḥ |
aghāyurindriyārāmaḥ mōghaṃ pārtha sa jīvati ||16||

In this world, he who does not follow the (cosmic) cycle which is initiated (by the Lord) in this manner is a sinful, sensual (person.) He lives in vain, Oh Pārtha !.

यस्त्वात्मरतिरेव स्याद् आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टः तस्य कार्यं न विद्यते ॥१७॥
yastvātmaratirēva syād ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ tasya kāryaṃ na vidyatē ||17||

However, suppose there is a man who loves the Self alone, who is happy with the Self alone, and who is contented with the Self (alone). There is nothing to be accomplished for him.

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



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Vivekacūḍāmaṇi

131

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।

विषयेषु स्वकीयेषु वर्तन्ते प्रोरिता इव ॥१३१॥

yasya sannidhimātrēṇa dēhēndriyamanōdhiyaḥ |

viṣayēṣu svakīyēṣu vartantē prōritā iva ||131||

By whose mere presence, the body, indriyas, mind and intellect function in their respective fields as if commanded- that is ātman.



132

अहंकारादिदेहान्ता विषयाश्च सुखादयः ।

वेद्यन्ते घटवद्येन नित्यबोधस्वरूपिणा ॥१३२॥

ahaṅkāradidēhāntā viṣayāśca sukhādayaḥ |

vēdyantē ghaṭavadyēna nityabōdhasvarūpiṇā ||132||

That by which, being of the nature is ever consciousness (eternal-knowledge), everything from ahaṅkāra (ego-sense) to the physical body; the sense objects, pleasure, happiness etc is known like a pot --- that is ātman.

133

एषोऽन्तरात्मा पुरुषः पुराणो निरन्तराखण्डसुखानुभूतिः ।

सदैकरूपः प्रतिबोधमात्रो येनिषिता वागसवश्चरन्ति ॥१३३॥

ēṣōṅtarātmā puruṣaḥ purāṇō

nirantarākhaṇḍasukhānubhūtiḥ |

sadaikarūpaḥ prativōdhamātrō yēniṣitā vāgasavaścaranti ||133||

He is the Self within, the ancient (beginning-less) person, who is the experiencer of uninterrupted integral bliss, I sever of the same nature and is realized in every act of knowledge (mental modification) and willed by whom speech, the prāṇas etc., perform, their respective functions.

(A)Having mentioned the existence and the nature of the Self (ātman), the place where he can realize is pointed out. In accordance with the śruti: sarvāṇi rūpāi vicitya dhirāḥ nāmā kṛtvā abhivadan yasdāste (puruṣa sūkta); and with the Brahma Sūra :avasthiteriti kāśakṛtsnaḥ; “the initial statement is made because the highest self exists in the condition of the individual soul; so Kāśakṛṣṇa thinks”, the Paramātmā alone abides in the form of jīva indicated by analysis of the meaning of tvam, the meaning of tat indicated by the śruti anaśnannanyo abhicākaśīti: (Muṇḍ); ‘The other (bird) shines without eating’, is explained.



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134

अत्रैव सत्त्वात्मनि धीगुहायामव्याकृताकाश उरुप्रकाशः ।
आकाश उच्चै रविवत्प्रकाशते स्वतेजसा विश्वमिदं प्रकाशयन् ॥१३४॥
atraiva sattvātmani dhīguhāyāmavyākṛtākāśa uruprakāśaḥ |



ākāśa uccai
ravivatprakāśatē
svatējasā
viśvamidaṃ
prakāśayan ||134||

In this body itself, in the secret cave of buddhi (intellect) which is of the nature of sattva, in the ākaśa spoken of as the un-manifested, the resplendent ātman (the Self) shines like the sun in the sky illumining this entire universe by its own splendor (native effulgence).

The reader may note that here the manifest ākasa is the causal body, the cave of the intellect is the subtle body and this (body) is gross body. The Self is seen embedded in these as the unattached witness of their various activities.

135

ज्ञाता मनोऽहंकृतिविक्रियाणां देहेन्द्रियप्राणकृतक्रियाणां ।
अयोऽग्निवत्ताननु वर्तमानो न चेष्टते नो विकरोति किञ्चन ॥१३५॥
jñātā manōhaṅkṛtīvikriyāṅāṃ dēhēndriyapṛāṇakṛtakriyāṅāṃ |
ayōḅnivattānanu vartamānō na cēṣṭatē nō vīkarōti kiñcana ||135||

The ātman is the knower of the modifications of the mind, the ego-sense (ahaṅkara) and the actions done by the body, indriyas (senses) and the breath (praṇa). Like fire in a heated iron, it appears to be in accordance with them but is neither active nor does it make anything to change. (like a fire in an iron, it neither acts nor effects changes in anything).

If an iron rod is heated red hot, fire seems to have a length, but the length is really the rod's.



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Saundaryalaharī

चतुष्पष्ट्या तन्त्रैः सकलमतिसन्धाय भुवनं
 स्थितस्तत्तत्सिद्धिप्रसवपरतन्त्रैः पशुपतिः ।
 पुनस्त्वन्निर्बन्धादखिलपुरुषार्थैकघटना-
 स्वतन्त्रं ते तन्त्रं क्षितितलमवातीतरदिदम् ॥३१॥

catuṣṣaṣṭyā tantraiḥ sakalamatisandhāya bhuvanam
 sthitastattatsid'dhiprasavaparatantraiḥ paśupatiḥ |
 punastvannirbandhādakhilapuruṣārthaiḥ kaghaṭanā-
 svatantram tē tantram kṣititalamavātītaradidam ||31||



हे भगवति(hē bhagavati) =
 Hey Paraśakti;
 पशुपतिः(paśupatiḥ) =
 Paramaśiva; सकलं(sakalam)
 = entire; भुवं(bhuvanam) = the
 world; तत्तत्सिद्धि
 प्रसवपरतन्त्रैः:(tattatsid'dhi
 prasavaparatantraiḥ) = the
 main reason for all the
 actions of everything to
 function; चतुष्पष्ट्याअ
 तन्त्रैः:(catuṣṣaṣṭyā'a tantraiḥ)
 = sixty-four tantras;
 अतिसन्धाय(atisandhāya) =
 deception; स्थितः(sthitah) =
 stated on; पुनः:(punah) =
 again;
 त्वन्निर्बन्धात्(tvannirbandhāt) =

circumstances created by you; अखिलपुरुषार्थैक घटना स्वतन्त्रं

(akhilapuruṣārthaiḥ kaghaṭanā svatantram) = the main tool that is in the 64 tantras; इदं ते तन्त्रं
 (idaṁ tē tantram) = in your this tantra; क्षितितलं(kṣititalam) = universe; अवतीतरत्(avatītarat) = made
 shining.

[Tantra Sastras that can bestow us Anima like siddhis are 64. Those who are willing and focusing on attaining the moksha samrajya will never consider these siddhis and will ignore it. These Tantra sastra belongs to Vamacara of Gownamatha sects. Lord Śiva created this sastra to test us. If we ignore and doesn't have any interest on this then the highly divine Śrī Vidya Upadeśa will be bestowed to us. Since great sages like Vaṣiṣṭa, Sanaka, Sanatkumara, Sukacharya, Sananta followed this upasana (Śrī Vidya) which doesnot induce us to involve in other siddhis. So it is known as "Shubākamathandram". Śrī Adi Śankarabhagavadpadal gave us this Upasana marga.]



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MADHAVEEYA SHANKARA DIG VIJAYAM

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

In fourth sarga, we are going to start with the 60th verse in this edition from Madaveeya Śankara DigVijayam written by our Jagadguru Śrī Vidyaranya Mahāswāmiji. Ācārya Śankara is now compared with Dakṣiṇāmūrti who is represented by sitting in absolute silence under a banyan tree interpreting non-dualism through his mouna (Silence). Now this silence speaker appears on the earth as the active preacher and commentator (Ācārya Śrī Śankara), whose powerful interpretation of the Vedānta during his extensive Vijaya Yatra over the country and whose numerous commentaries come as a saving rain for people who are being baked in the forest-fire of ignorance in the jungles of saṃsāra.



Many teachers, preachers, religious leaders throughout the country, vociferous (Vociferous people express their opinions and complaints loudly and repeatedly in speech) in their arguments and violent in their passionate sectarianism. Ordinary people were thrown into utter confusion by the display of bogus learning by these false prophets. So Lord Śiva was born as Śrī Śankara, to give relief to the society from this doctrinal lawlessness. Buddhists (Vaibhāṣikā, Sautrāntikās, Yōgācāras, Mādhyamikas) Jainas, Cārvākaas, all got fear on seeing the power of Śrī Śankara. Vaiśeshikās, Śāṅkhyās, Mīmāṃsās, Pāthanjalās, Naiyāyikās and others forgot their actual nature and were speechless in front of Śrī Śankara.

Lord Śivā and Śankara resemble each other in many aspects. Both are conquerors of Kāma (the erotic love). Both are all-knowing. And both are recognized as the best and the highest in their group –Śiva among Gods and Devas and Śankara among the saintly scholars.

There is only one difference between Lord Śankara and Śrī Śankara. Śankara safeguarded the Yajña by propagating Vedas and their teachings, while Lord Śiva is noted for destruction of Yajña (the sacrifice of Dakṣā)

(नहि निन्दा निन्द्यं निन्दितुं प्रवृत्ता, परन्तु स्तुत्यं स्तोतुम्) This shows that when someone is told in a little bit opposite way, it doesn't mean that that there is a small set back in their fame, it is to praise them only.

I am sure (here the author of this Granta His Holiness Jagadguru Śrī Vidyaranya says), that “There is neither any single person in all the three lokas who is equal to Śankara or comes anywhere near to him. He alone is equal and is there anyone to object this truth?”. [There is no comparison for the war between Rāmā and Rāvanā. It stands with its own dignity without any comparison]



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Nectar drops from Yogavāsiṣṭha.

ग्रन्थवेशः Our Journey into the Grantha.

It is destroyer of all misery (and) a great comforter of the heart. It ends (both) pleasure and pain and is the one cause of Supreme Bliss.

The intellect of one who hears this (scriptures) daily, attains enlightenment even beyond perception (or ordinary knowledge). There is no doubt (about this).



As there is freedom from disease quite spontaneously when a good medicine is taken, so the state of liberation while living is indeed experienced when this (scripture) is heard.

When this is heard, a man will cross over all delusion as (one crosses over) to the further bank of an ocean by a bridge of possessing great excellence.

This mankind will cross over this peril of worldly existence speedily by this work. As (one crosses over) the ocean quickly by a boat.

What is here (in this work), that is elsewhere. What is not here, that is nowhere. The wise consider this as the repository of all scriptures of Higher Knowledge.

Introduction to the Story of the Conversation between Vasiṣṭha and Rāma.

A certain Brāhmaṇa, Sutīkṣṇa, with his mind dragged by doubt, having gone to the hermitage of Agasti, asked the sage with respect.

“Having ascertained whether action is the cause of liberation or knowledge the means of liberation, or else both, tell (me) the one means”.

Agasti said:

In this matter I shall tell you an ancient history. In olden times, there was a certain Brāhmaṇa called Kāruṇa, son of Agniveśya, who had studied the Vedas and had completely mastered the Vedas and Vedāngas (the auxiliary portions of the Vedas). Having learnt scriptural knowledge from the Guru, he came back to his house.

Then he stayed with his parents in his house silently without performing any work or religious rites and irresolute. Then, Angiveśya, his father, having observed his son not involving in the religious rites, told these words to his son Kāruṇa for his benefit.



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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI VRUDDHA NRISIMHA BHARATI (SRI NRISIMHA BHARATI VIII)

The Jagadguru and his successor-designate then started on another extended tour. Leaving Srirangapatnam, they visited Nanjangud, and Chamarajanagar and then toured the districts of Coimbatore, Salem, Tiruchirapalli, Madurai, Ramanathapuram, Tirunelveli, Thiruvananthapuram, Chingleput, Madras, North Arcot, Cuddapah and Kurnool. During this tour, which lasted twelve years, the Mysore, Madras and Indian Governments had made proper arrangements for the



reception of the Acharyas and providing suitable escort. In a memorandum, Commissioner Bowring desired all officers to receive Him with becoming attention. In a letter to the Government of India, the Commissioner observed "The Sringeri Guru is the acknowledged spiritual director not only of the greater proportions of the Hindus of the southern India but also for leading Marathas, such as Holkar and the former Peshwas. It may be said that his influence is far greater than that of any spiritual guide in India, and I presume that it is for this reason that he is regarded with such unlimited respect. The Guru Nrisimha Bharati is a venerable man of 72, who has been a great traveler and has a considerable reputation for learning. He is deservedly respected, being very unassuming in manner and having a well established character for benevolence and wisdom."

the suitable training of his successor. He returned to Sringeri in 1877 and entered Mahasamadhi in 1879.

During these twelve years, the Jagadguru had made all arrangements for

प्रह्लादवरदो देवो यो नृसिंहः परो हरिः ।
नृसिंहोपासकं नित्यं तं नृसिंहगुरुं भजे ॥४३॥

prahlādavaradō dēvō yō nṛsinhaḥ parō hariḥ |
nṛsinhōpāsakaṃ nityaṃ taṃ nṛsinhagurum bhajē ||43||

He's Hari who protected Prahlada; The lion who quells the foes of faith and truth; The worshipper of Nrisimha the Lord. Salute Master Nrisimha Bharati !

(Source : www.sringeri.net)



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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

कस्मै नमांसि देवाः कुर्वन्ति दयाप्रधानाय ।
 कस्मात् उद्वेगः स्यात् संसारारण्यतः सुधियः ॥१९॥
 kasmai namānsi dēvāḥ kurvanti dayāpradhānāya |
 kasmāt udvēgaḥ syāt sansārāraṇyataḥ sudhiyaḥ ||19||

Q : Who is respectful even to Devas ?

A : One with a kind and merciful heart.



Q : What causes real extreme apprehension in man ?

A : When a man of proper understanding becomes conscious of the fearful forest of samsara (this materialistic world). [The Devas will respect those who are kind hearted. The wise will get extreme fear from the forest of samsara (birth and death cycle) and will not get frightened from any other thing].

कस्य वशे प्राणिगणः सत्यप्रियभाषिणो विनीतस्य ।
 क्व स्थातव्यं नयाय्ये पथि दृष्टादृष्टलाभाद्ये ॥२०॥
 kasya vaśē prāṇigaṇaḥ satyapriyabhāṣiṇō vinītasya |
 kva sthātavyaṁ nayāyyē pathi dṛṣṭādrṣṭalābhādhyē ||20||

Q : Who can attract within his fold all beings ?

A : One who speaks sweetly, truthfully and who is humble.

Q : Which path should be followed by us ?

A : Honest and straightforward path full of benefits which will give fruits in this world as well as the unseen worlds.

[Everyone will oblige to the words of such a man who speaks sweetly and humbly with truthful words and in actions. Those who lead their life with honest and straightforward will win both this world and the unseen worlds. So one should not go against the path of dharma.]



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DIVINE STORIES FOR CHILDREN.

Bhadrakālī

Bhadrakālī is another form of Pārvati. Lord Śiva, on hearing about the self-immolation of his wife Satī at the famous yajña conducted by Dakṣa (her father), rushed in all anger to the spot (the reason she left her body in fire is , due to disrespect by her parents to Satī Devi's husband Lord Śiva and also illtreatment meted out to her and her husband.). Lord Śiva with much anger beat the earth with his matted hair, and there ensued two forces called Vīrabhadra and Bhadrakālī. This Bhadrakālī is none other than the really Satī or Pārvatī in another form. There is a story in the Daśama Skandha of Bhāgavata that Kamsa took away the child (female child which was born to Yaśōda, this truth is not known to him) from the room in which Devakī had delivered Śrī Kṛṣṇa. Kamsa dashed the child against a rock, by holding its feet and that the child then escaped from his clutches and rose up to the sky. That child is known as Bhadrakālī in another form (Agni Purāṇa Chapter,12). That form is being worshipped by us even today in the name and form of Śrī Bhagavatī.



There is another belief that Śrī Laṅkālakṣmī, who was guarding the city of Laṅkā, was the first to prevent Lord Hanumān from entering the city. Tamil Purāṇas aver that this Laṅkālakṣmī was an incarnation of Bhadrakālī. Lord Hanumān thrashed Laṅkālakṣmī with his left hand at which she vomited blood and fell down unconscious. On regaining her consciousness, remembrance of the past occurred to her and after thanking Lord Hanumān, who restored her to her former form, she returned to Kailāsa. She complained to Lord Śiva that she could not witness the Rāmā-Rāvaṇa war. Then Lord Śiva told her thus: "You go to the Drāviḍa country and be put up in the 'Svayambhūliṅga' temple there. I shall be born there as Kampa, compose the Rāmāyaṇa in Tamil and get conducted the dolls-play. Then you would be able to enjoy the story of Śrī Rāmā, especially the Rāmā-Rāvaṇa war, both by hearing and seeing the same in better manner than by actually seeing the war."

Bhadrakālī acted according to this bidding of Lord Śiva. There lived a great scholar named Saṅkaranārāyaṇa close to the temple. His wife was Cinkāravallī. Lord Śiva, as decided earlier was born as the son of Cinkāravallī. She had become a widow while she was worshipping 'Svayambhūdeva' for the gift of a child. But, Cinkāravallī, who feared scandal in her, a widow, becoming a mother, forsook the child in the temple precincts and left the place. One Gaṇeśakaunta sighted the orphan child, and took it to Jayappavallan, the Kaunta chief. The Kaunta chief, who was longing for a child brought up this child as his own child. Since the child was recovered from the foot of the flagstaff, it was named 'Kampa'. 'Kampa', who was very intelligent even in his infancy, but lazy by nature wished out to be a great scholar and good poet in Tamil by the time he grew up to be a youth, and he became, consequently a prominent member in

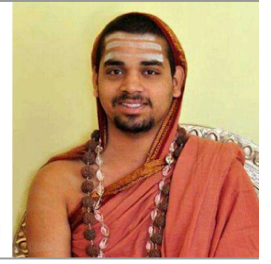


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the 'poets' assembly of King Cola. When to his name was added the plural suffix 'r' as a token of great respect he came to be known as Kampar.

Once King Cola asked Kampar and Oṭṭakkūta another member of the poets' assembly to compose in, Tamil poetry the story of Śrī Rāmā. The king's direction was that. Oṭṭakkūta should compose his poem upto the incident, Setubandhana (building a bridge in the sea up to Laṅkā) and



Kampar should write the story of the war in his poem. Oṭṭakkūta completed the task allotted to him with six months. But Kampar had not attempted to write even a single line. Having been informed about the matter the King ordered that the poem, Rāmāyaṇa should be recited in the assembly the very next day itself. Kampar, who began writing his poem the same day with the object of completing it in the night itself fell asleep without writing anything at all. When Kampar awoke early in the morning he saw a divine form disappearing from his room, and

exclaimed, "Oh! Mother! You have slipped away". To this divine form replies, "Oh Kampar ! I have finished writing". And, then the divine form vanished completely.

When Kampar got completely out of sleep and looked about, he found the Rāmāyaṇa story fully written in verse on his desk. Kampar inferred that the poem was composed by 'Śāradābhagavatī', the presiding deity of learning and literature, and he wonder-struck. He recited the poem in the royal assembly, and the King and others too were wonderstruck. And afterwards according to the orders of the King, the story of the war (Yuddhakāṇḍa Kathā) began to be exhibited as dolls-play in the presence of the idol of the Devī in the temple. Thus Śiva incarnated himself as Kampar, recited the story of the Rāmā-Rāvaṇa war in the temple, and hearing it Bhadrakālī danced. Bhadrakālīppāṭṭu (Pāṭṭu = Song), folk song very popular in Kerala temples. The practice is to sing songs in praise of Bhadrakālī.

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