

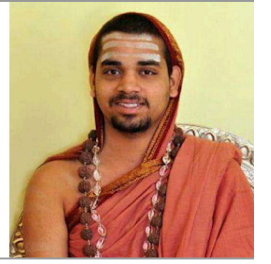


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ANUGRAHA BHASHANAM

CULTIVATE TRUE DEVOTION

It is well-known that bhakti is essential for everyone, but that devotion should not be artificial. Some people may have bhakti, but when they face trouble, it will be somewhat shaky. That bhakti is superficial. They will not get God's grace.



Parvati was engaged in austerities (tapas) to attain Lord Shiva. Then a brahmachari came to her and asked why she was doing tapas. "To attain Shiva," she replied. Thereupon he retorted, "What is there in Shiva? He has no wealth. He roams around riding an old bull. He smears the ashes of the cremation ground. He has no clothes to wear. With his three eyes, he is ugly to look at. Nobody knows about his birth. That a pretty

girl like you should desire him is preposterous."

Parvati replied, "You do not know about Shiva. It is not proper to talk like this without knowing Him. You said that He has no wealth. But all those who desire wealth seek only His favour. You said He roams around on an old bull, but even Devendra, who rides a white elephant, worships His feet alone. You said His birth is unknown; that is very true. He alone has created all; for, there is no creator for Him. There is no need to talk more. What sin accrues to one who censures a Mahatma will also go to one who listens to such abuse - न केवलं यो महतोऽपभाषते शृणोति तस्मादपि यः स पापभाक् na kevalam yō mahatō'pabhāṣatē śṛṇōti tasmādapi yaḥ sa pāpabhāk - I am not prepared to listen to you any longer."

Pleased with Parvati's deep devotion, the brahmachari disappeared and in his place Lord Shiva instantly appeared, because that brahmachari was none other than Lord Shiva, who had come to test the devotion of Parvati.

May all cultivate such natural and unshakeable bhakti to the Lord and merit His grace.

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

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



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ŚRIMAD BHAGAVAD GĪTA

Srī Ādi Śankara Bhāṣya

Chapter 3- Karma-yōga

नैव तस्य कृतेनीर्थः नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

naiva tasya kṛtēnīrthaḥ nākṛtēnēha kaścana |

na cāsyā sarvabhūtēṣu kaścīdarthavyapāśrayaḥ ||18||

In this (world) he has nothing (to gain) through action; nothing (to lose) due to inaction. Upon no being does he (have) any dependence for any purpose.



तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥१९॥

tasmādasaktaḥ satataṃ kāryaṃ karma samācara

|

asaktō hyācarankarma paramāpnōti pūruṣaḥ ||19||

Therefore, always perform the action to be done without attachment. For, by performing action without attachment, a person attains the supreme.

कर्मणैव हि संसिद्धिम् आस्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥२०॥

karmaṇaiva hi sansid'dhim āsthitā janakādayaḥ |

lōkasaṅgrahamēvāpi sampaśyankartumar'hasi
||20||

(Abiding) by duty alone, Janaka and others have attained liberation. At least considering the upliftment of the society, you should act.

यद्यदाचरति श्रेष्ठः तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

yadyadācarati śrēṣṭhaḥ tattadēvētarō janaḥ |

sa yatpramaṇaṃ kurutē lōkastadanuvartatē ||21||



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Every other person performs only such actions whichever a superior one (performs). The world follows that which he sets as a standard.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानावाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥

na mē pārthāsti kartavyaṃ triṣu lōkēṣu kiñcana |
nānāvāptamavāptavyaṃ varta ēva ca karmaṇi ||22||

Oh Pārtha! There is nothing to be pursued by Me in all the three worlds. There is nothing to be attained which is not yet attained (by Me). Still, I remain in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥२३॥
yadi hyahaṃ na vartēyaṃ jātu
karmaṇyatandritaḥ |

mama vartmānuvartantē manuṣyāḥ pārtha
sarvaśaḥ ||23||

Because, if ever I do not remain tirelessly in action, the people would follow My path in every way, Oh Pārtha !

उत्सीदेयुरिमे लिकाः न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्याम् उपहन्यामिमाः प्रजाः ॥२४॥

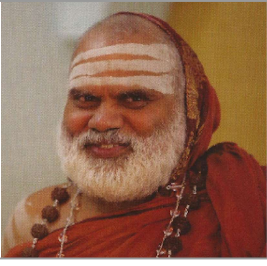
utsīdēyurimē likāḥ na kuryāṃ karma cēdahaṃ |
saṅkarasya ca kartā syāṃ upahan'yāmimāḥ prajāḥ ||24||

If I do not perform action, all these worlds would perish. I will be the creator of confusion also (in the society). I will be destroying these people.

सक्ताः कर्मण्यविद्वांसः यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः चिकीर्षुर्लोसङ्ग्रहम् ॥२५॥

saktāḥ karmaṇyavidvānsaḥ yathā kurvanti bhārata |
kuryādvīdvānstathāsaktaḥ cikīrṣurlośaṅgrahaṃ ||25||



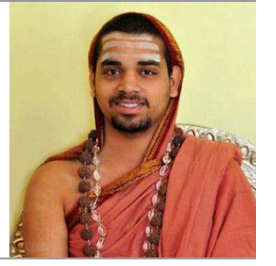


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O Bhātata ! Just as the ignorant (people) act with attachment to action, a wise (man) also should act without attachment, with a desire to bring the upliftment (protection) of the society.

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

Vivekacūḍāmaṇi

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न जायते न म्रियते न वर्धते न क्षीयते नो विकरोति नित्यः ।

विलोयमानेऽपि वपुष्यमुष्मिन् न लीयते कुम्भ इवाम्बरं स्वयम् ॥१३६॥

na jāyatē nō mriyatē na varghatē na kṣīyatē nō vikarōti nityaḥ |

vilōyamānēpi vapuṣyamuṣmin na liyatē kumbha ivāmbaram svayam ||136||

It (the ātman) is not born; it does not die; it does not grow or decline; it does not change. It is eternal. Even if this body is destroyed, it does not become extinct even as space does not become extinct on the destruction of the pot which enclosed it.

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प्रकृति-विकृतिभिन्नः शुद्धबोधस्वभावः सदसदिदमशोषं भासयन्निर्विशेषः ।

विलसति परमात्मा जाग्रदादिष्ववस्था-स्वहमहमिति साक्षात् साक्षिरूपेण बुद्धे ॥१३७॥

prakṛti-vikṛtibhinnaḥ śud'dhabōdhasvabāvaḥ sadasadidamaśōṣaṃ bhāsayannirviśēṣaḥ |

vilasati paramātmā jāgradādiṣvavasthā-svahamahamiti sākṣāt sākṣirūpēṇa bud'dhē

||137||

Different from prakṛti (avidyā) and its transformations, of the nature of pure intelligence, and being quality-less, illumining all this material world with all that has form and is formless, the ātman shines through the waking and other states as their witness and is referred to as the 'I'.

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नियमितमनसामुं त्वं स्वमात्मानमात्म-न्ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात् ।

जनिमरणतरङ्गापारसंसारसिन्धु प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः ॥१३८॥

niyamitamanasāmuṃ tvaṃ svamātmānamātma-n'yayamahamiti sākṣādvid'dhi

bud'dhiprasādāt |

Janimaraṇataraṅgāpārasansārasindhu pratara bhava kṛtārthō brahmarūpēṇa sansthaḥ

||138||

By means of a controlled mind and the clear perception of the intellect, directly realize your ātman as the 'I'. By that means cross this ocean of samsāra with its waves of birth and death. Thus established as Brahman, be a person of fulfilled purpose.



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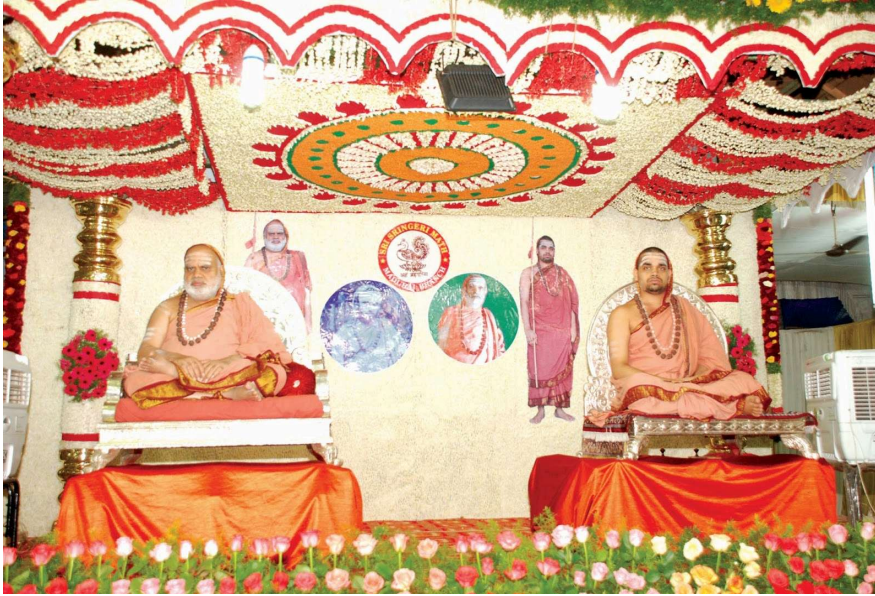
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अत्रानात्मन्यहमिति मतिः बन्ध एषोऽस्य पुंसः प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।
येनैवायं वपुरिदमसत् सत्यमित्यात्मबुद्ध्या पुष्यत्युक्षत्यवति विषयैः तन्तुभिः कोशकृद्वत् ॥१३९॥

atrānātman'yahamiti matiḥ bandha eṣō'sya punsaḥ
prāptō'jñānājjananamaraṇaklēśasampātahētuḥ |

yēnaivāyaṃ vapuridamasat satyamityātmabud'dhyā puṣyatyukṣatyavati viṣayaiḥ

tantubhiḥ kōśakṛdvat
||139||



The belief that the anātman is the ātman is man's bondage. This belief arises from avidyā. It is the cause of the congeries of grieves like birth, death etc. By it, thinking this unreal body to be real like the ātman, one nourishes it, bathes it, and protects it by sense-objects and gets bound by them like the silkworm by its threads.

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Superimposition (adhyāsa) cannot arise if one understands the difference between the basis (adhiṣṭhāna) and what is super-imposed (the āropya). That adhyāsa is the essential cause for bondage is explained with an example by referring to ajñāna which is the prime cause operating through avidyā and making for bondage.

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा विवेकाभावाद् द्वै स्फुरति भुजगे रज्जुधिषणा ।
ततोऽनर्थव्रातो निपतति समादातुरधिकः ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥१४०॥
atasminstadbud'dhiḥ prabhavati vimūḍhasya tamasā vivēkābhāvādvai sphurati bhujagē
rajjudhiṣaṇā |

tatō'narthavrātō nipatati samādāturadhiḥ tatō yō'sadgrāhaḥ sa hi bhavati bandhaḥ
śṛṇu sakhē ||140||

By (ajñāna which is of the nature of tamas) an undiscriminating man mistakes what is not a thing as that thing. This is due to lack of discrimination. This is like thinking a serpent to be a rope. Then great calamities befall one subject to it. Hence, listen, my friend! Taking unreal things to be real is what constitutes bondage.



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Saundaryalaharī



शिवशक्तिः कामः
क्षितिरथ रविशीत
किरणः ।

स्मरो हंसशक्रः तदनुच
परामारहरयः ।

अमी हल्लेखाभिः तिसृभिः
अवसानेषु घटिताः

भजन्ते वर्णास्ते तवजननि
नामावयवताम् ॥३२॥

śivaśśaktiḥ kāmah
kṣitiratha raviśśīta
kiraṇaḥ

smarō hansaśśakraḥ
tadanuca
parāmāraharayaḥ ।

amī ḥṛllēkhābhiḥ
tisṛbhiḥ avasāneṣu
ghaṭitāḥ

bhajantē varṇāstē
tavajanani
nāmāvayavatām ॥32॥

हे जननि (hē janani) = O Mother !; शिवः (śivaḥ) = indicates Kakāra; शक्तिः (śaktiḥ) = indicates ekāra; कामः (kāmah) = indicates ikāra; क्षितिः (kṣitiḥ) = indicates lakāra; अथ (atha) = again; रविः (raviḥ) = indicates hakāra; शीतकिरणः (śītakiraṇaḥ) = indicates sakāra; स्मरः (smaraḥ) = indicates kakāra; हंसः (hansaḥ) = indicates hakāra; शक्रः (śakraḥ) = lakāra; तदनुच (tadanuca) = apart from this; परामारहरयः (parāmāraharayaḥ) = {परा parā indicates Sakāra; मारःmāraḥ = indicates Kakāra; हरयः harayaḥ = indicates lakāra}; अमीवर्णाः (amīvarṇāḥ) = these akṣaras; अवसानेषु (avasāneṣu) = at the end; तिसृभिः (tisṛbhiḥ) = the third one; हल्लेखाभिः(ḥṛllēkhābhiḥ) = syllable Hrīm; घटितास्सन्तः (ghaṭitās'santaḥ) = added at the; तव (tava) = your's; नामावयवतां (nāmāvayavatām) = The significance of the Mahā Tripurasundari Mantra; भजन्ते (bhajantē) = will attain.

[O Mother! The parts that combine to form The sacred mantra are three groups of syllables – first, the group Ka, e, i and la indicated by Śiva, Śakti, Kāma and Kṣitī; second, group ha, sa, ka, ha and la denoted by Ravi, Śitakiraṇa, Smara, Hamsa and Śakra; and third, group Sa, Ka and la denoted by Parā, Māra and Hari, together with Ḥṛllrkhā (syllable Hrīm) added at the end of each of the three groups of syllables revealed (disclose) through these code words and form Mantra of Tripurasundarī.]



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MADHAVEEYA SHANKARA DIG VIJAYAM

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

The excellences of Śankara were countless, one virtue yielding many more – like the karpagavruksha (the wish-yielding trees) of the heavenly garden, whose branches are full of blossoms and each blossom is covered with hovering (float over)honey bees He overcame all the defects of the human mind by the practice of their opposite qualities---lust by reflecting on its evils; anger and violence by cultivation of patience; greed and duplicity by learning contentment; pride by recognition of others’ merits; and the demones of unquenchable desires by learning to be satisfied with what one possesses.

Impossible it is to describe the transcending greatness of the soul who uprooted lust, the great enemy of spiritual progress, even from the hearts of his disciples; who shattered to pieces the great obstacle of anger; and who dug out as easily as grass all defects like greed and other evil traits of human heart. Surprised at the wonders attendant on the advent of Śankara, the following strange conversation is said to have taken place between a dig-gaja (elephant supporting the quarters and his wife:

“How is it”, asked the elephant’s wife. ‘that even at noon we are experiencing this cooling light of the moon?’

The elephant replied, “O dear one! You are wrong; it is not the moon that is cooling us but the aura of virtues that surrounds Śiva’s new incarnation as Śankara.’

‘But then,’ continued the female elephant, ‘if it is really midday, and the cool moonlight is not there, pray, how these blue lotuses in bloom are?’

The elephant replied, ‘What you see are not blue lotuses. They are the wide-staring eyes of the four Dames, the quarters, who are struck with wonder at the uniqueness of the Śankara incarnation.’

Surprisingly, bees ceased to look even at grape juice, milk, sugar candy juice and other intensely sweet liquids, of which they are very fond. Lo! For they now found all places brimming with the far sweeter essence of Śankara’s greatness!

Incomparable in greatness was our sage. For, by his patience he deprived even the earth of her reputation for that quality; by his learning, he bought humiliation on Skanda and others in that field; and in renunciation, he surpassed even over Vyāsa’s son Śuka, the prince among renouncers.





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Nectar drops from Yogavāsiṣṭha.

Agniveśya said: Tell me how you will obtain fulfillment, attached to inaction. Son! For that purpose, listen to a story entirely with your heart. A certain woman called Suruci, excellent among a class of celestial damsels, saw a messenger of Indra (the celestial king) travelling in the sky. Suruci, the best celestial damsels and extremely fortunate, said to him: “Blessed messenger of the Gods! Where do you come from?”



The celestial messenger said: “Lovely lady! You have questioned well. I shall tell you exactly. The saintly king Ariṣṭanemi having given away his kingdom to his son, went out to the holy hermitage of Vālmiki who had known the Truth (or the Ultimate Reality)

The King said: Lord! Tell me freely (without impediments) that which I wish to inquire. How do I set myself free from the suffering arising from the pain of worldly bondage? Tell me that.

Vālmiki said: Best of Kings! I shall narrate the conversation between Vasiṣṭha and Rāmā, the auspicious story of the means to liberation, having known its essential nature. Wise One! Let it be heard. Destroyer of

enemies! In former times, at first, I gave this to Bharadvāja, the humble disciple.

The Qualification for (the Attainment of) Knowledge

Sage Bharadvāja, having prostrated before his all-knowing Guru Vālmiki who was seated in a secluded place, asked him thus in a soft tone. O Lord! I desire to know how Śrī Rāma behaved in this difficult course of mundane existence. Preceptor! Tell me that out of compassion.

Vālmiki Said: Vāsanā is said to be of two kinds. The impure Vāsanā is the cause for rebirth and the pure one is the destroyer of rebirth. {Vāsanā-s are impressions or imprints left on the mind by past actions which survive the death of the physical body and influence the course of future births}.

The liberated men of great wisdom endowed with pure Vāsana-s are said to have understood what is to be known and do not again subject themselves to the pangs of rebirth. I shall tell you how the noble-minded Rāma, attained the state of liberation while living. Hear this for alleviation of old age and death. Passing out of the school of learning and living happily in his house, there arose a longing in Rāma’s mind to see the multitude of holy places and hermitages. Then saluting his father and intent on pilgrimage, he visited the banks of holy rivers and forests which were also resting places of sages. Returning again, he lived happily in his house. Then, when Rāma was less than sixteen years of age he became emaciated day by day a pure lake (drying up) in summer. Overpowered by sorrowful thought, he became silent and inactive.

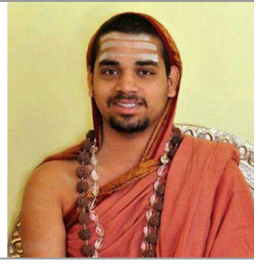


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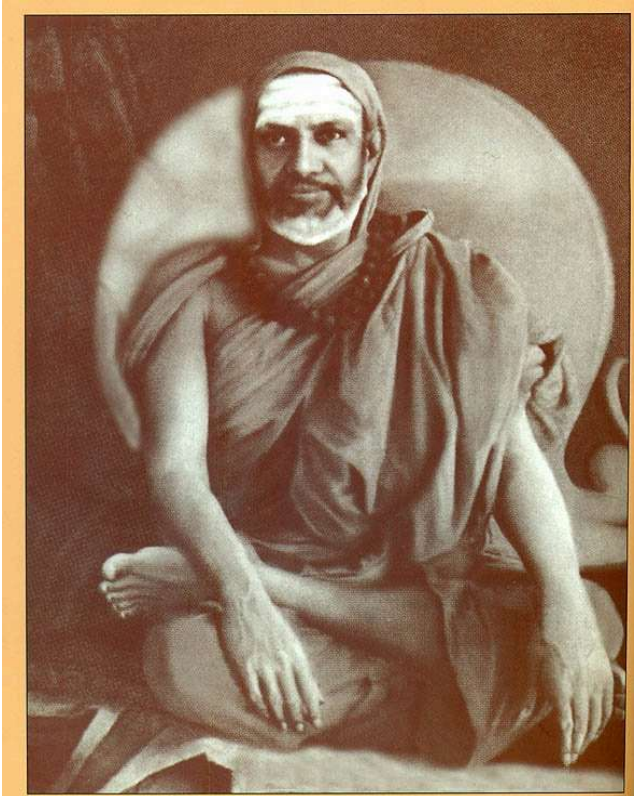
LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

Biography of Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswami

During the greater part of the 19th century the Peetham at Sringeri was presided over by Sri Nrisimha Bharati VIII (1817 – 1879). The Guru was in his 60th year and he had graced the Peetha for 40 years. One day, while engaged in contemplation, it appeared to him that a voice arose

saying “make room”. He interpreted it to mean that he should nominate a successor and bring him up properly, in a manner suited to the position he was to occupy. The guru sent for several horoscopes and had them scrutinized. The search for a suitable nominee took eight years. At last he found a horoscope to his satisfaction. The boy Shivaswami was seven years old at this time. Lakshmi Narasimha Sastri, accompanied by his young brother Shivaswami came to Sringeri to pay their respects to the Guru. The Guru seated the boy by his side and asked him what he wanted. The boy quoted a Sanskrit verse. This was a prayer to Siva, peculiarly appropriate to the occasion and in harmony with the Upanishadic doctrine that the guru was God himself in human form. The boy wanted nothing but steadfast devotion to the guru. This prompt reply from the young Shivaswami greatly pleased the Guru.



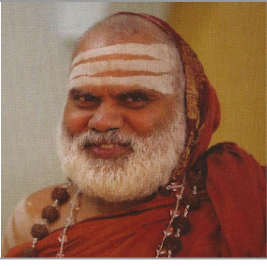
H.H. Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswami

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In 1866 Sri Nrisimha Bharati Swami ordained him under the Diksha name of Sri Sacchidananda Shivabhinava Nrisimha

Bharati. It was a long compound name; but the guru wanted that the name of his guru Sacchidananda who was a great yogi should be given to the initiate; the boy’s name as determined by his father was originally Shivaswami and the pandits assembled there were of the opinion that Shiva, the first part of the name given by the father, should be added; the Maharaja of Mysore who was present throughout the ceremonies thought his guru’s name – Nrisimha Bharati – should also be added. The young Sanyasin, eight years old, was fatigued at the end of the day long rites of ordination and when he was put to rest, much to the wonder of his Guru, he murmured in his sleep Sarvoham, Sarvoham manifesting the spiritual potentiality that lay in store for him.

(Source : www.sringeri.net)

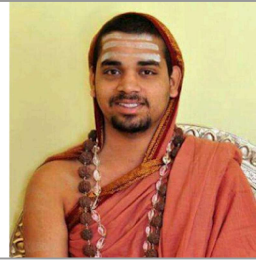


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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

कोऽन्धो योऽकार्यरतः को वधिरो यो हितानि न शृणोति ।

को मूको यः काले प्रियाणि वक्तुं न जानाति ॥२१॥

kōndhō yōkāryarataḥ kō vadhīrō yō hitāni na śṛṇōti |

kō mūkō yaḥ kālē priyāṇi vaktuṃ na jānāti ||21||

Q : Who is a blind?

A : The one who is engaged in doing in such action/activities that are abounded by śāstras (doing adharmic activities).

Q : Who is a deaf ?

A : The who denies to hear, which are good words to him.

Q : Who is a dumb ?

A : The one who doesn't speak truth and humble words at the right time.

[A person is considered as blind when he does those actions which are against dharma. A person is considered as deaf, when he refuses to hear such words are given by the wise for his/her upliftment. A person is considered as dumb, when he/she doesn't speak humble and true words at right time.]

किं दानमनाकाङ्क्षं किं मित्रं यो निवारयति पापात् ।

कोऽलङ्कारः शीलं किं वाचां मण्डनं सत्यम् ॥२२॥

kiṃ dānamanākāṅkṣaṃ kiṃ mitraṃ yō nivārayati pāpāt |

kōlaṅkāraḥ śīlaṃ kiṃ vācāṃ maṇḍanaṃ satyam ||22||

Q : Which is considered as Dāna ? (True Charity)

A : Performing without any return of benefit through his/her action.

Q : Who is a real friend ?

A : The who protects from doing sins.

Q : Which is considered as an ornament ?

A : Good conduct.

Q : Which is an ornament (beauty) for words ?

A : The Truth.

[Dāna/ Charity should be done without seeing for any return from their action. A friend should stop and protect from doing sins. Good conduct is the real ornament and Truth is the beauty for the words we spells.]



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DIVINE STORIES FOR CHILDREN.

GANESHA UPROOTS KUBERA'S SELF-ESTEEM.

Once Kubera, the Lord of wealth came to Shiva to pay his respects. In spite of his great wealth he had carried only a bunch of bananas to offer. Shiva's son Ganesha laughed at the miserliness of Kubera. He snatched those fruits and ate them in a single dulp. Kubera thought "This child is eating as if he had not eaten for several days". By this thought Kubera went forward and did his prostrating to Lord Shiva. Then he expressed his request and wish at the Lotus feet of Lord Shiva, "O My Lord! I have arranged to give a feast to you. Tomorrow please come and bless us all". Lord Shiva, with a happy mood said, "Feast! For me! Why are you taking so much trouble?"

Kubera said, "It is not difficult in my kingdom." Hearing the reply of Kubera, Ganesha wished to go so he said to his father, "Then why this hesitation?" and wanted to go to Kubera's kingdom. On hearing the words of Ganesha Lord Shiva agreed to go for the feast.

Lord Ganesha ordered Kubera to do a very grand feast by preparing different types of many delicious dishes. Kubera decided to make the feast as grand as possible. He ordered his ministers, "It is an occasion for us to exhibit our greatness, take all care to see that it will be the best feast ever given". They all agreed for the words of Kubera.

Next day the whole town was decorated. With the traditional music Kubera and his ministers welcome Lord Shiva and Devas showered flowers. Lord Shiva came accompanied by Parvati, Ganesha and Muruga.

Ganesha's feet were muddy and he spoiled the costly carpets spread on the floor. Kubera



rebuked Ganesha. "What is all this? Your body is full of mud." Ganesha replied, "I came purposely in this manner, lest the evil eye should fall on you."

When Ganesha entered the main hall, he said "I am hungry. Where is the dining hall?". Kubera with pride showed the

dining hall. Ganesha entered the dining hall and called the servants, "Servers! Bring what all you have prepared. Have you cooked enough for all?" They replied "Yes Sir, more than enough". It took no time for Ganesha to consume all their preparations. "I am still hungry. Is it all you have?" asked Ganesha. The cooks asked few more time to cook again and they gave all the food items

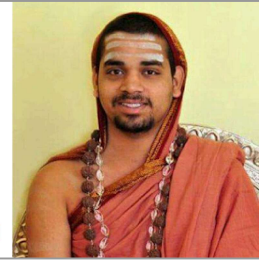


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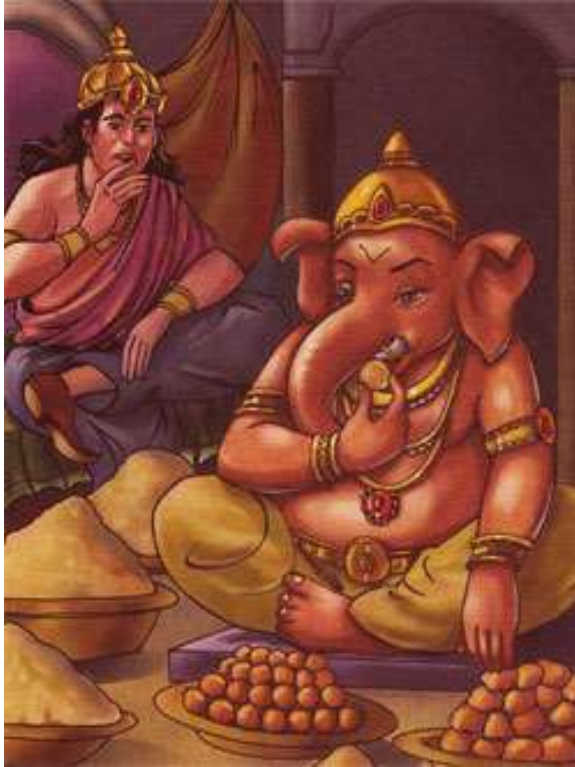
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that were cooked by them again to Ganesha. Ganesha finished in a single gulp everything they gave to Ganesha to eat and again he asked some more food that still he is hungry.



The servers got exhausted. They brought tons and tons of vegetables and fruits and gave them raw to Ganesh to eat, still after eating the uncooked food, Ganesha ate up raw rice, dal and everything in the dining hall and the whole kitchen became empty. Ganesha said, "Oh! What a great feast that was given to me! Even half of my stomach is not full." "What else is left here? Only the firewood. Let me swallow that too. That is the way to teach a lesson to Kubera who wanted to show off his greatness through wealth."

When Kubera heard about this, with pride he again ordered his ministers to cook again for fresh food. But the results from the ministers he heard is "Nothing remains in the city of Kubera." Kubera now with fear went to Lord Shiva and surrendered at his feet and asked for the remedy, "O Lord! My pride is totally uprooted. I wanted to show my greatness in front of you. Ganesha taught me a good lesson."

Kubera went to Ganesha and cried "Oh Ganesha! I arranged the feast to exhibit my greatness and not out of devotion. Please forgive me". Ganesha replied, "I am satisfied with a single fruit if offered with devotion." Lord Shiva then came to Ganesha, "My child! Enough of this; don't tease Kubera any further. Have this puffer-rice and satisfy your hunger".

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