





# Voice of Jagadguru

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## BHAGAVAN SRI KRISHNA



The Lord Almighty incarnate as Sri Krishna in the Dwapara Yuga protected Dharma by annihilating all evil and protecting the noble. Bhagavan Sri Krishna imparted the knowledge of the essence of the Upanishads in the form of Bhagavad Gita, with Arjuna as the instrument. This has been depicted beautifully as if the Lord is a cowherd milking the nectarine Bhagavad Gita from cows that are the Upanishads, first for the sake of the calf that is Arjuna and subsequently for every noble person.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥

sarvopaniṣado gāve dogdhā gopālanandanah |

pārtho vatsaḥ sudhīrbhoktā dugdhaṃ gītāmṛutaṃ mahat ||

Hence we revere Sri Krishna as Jagadguru – “कृष्णं वन्दे

जगद्गुरुम्”. “kṛṣṇāṃ vande jagadgurum”

Salutations to Bhagavan Sri Krishna, the Supreme Preceptor and Witness, who is the personification of Sat (pure existence), Chit (consciousness) and Ananda (unalloyed bliss), who brings about the state of blessedness and who is to be known through Vedanta

–सच्चिदानन्दरूपाय कृष्णायक्लिष्टकारिणे ।

नमो वेदान्तवेद्याय गुरवे बुद्धिसाक्षिणे ॥

saccidānandarōpāya kṛṣṇāyākliṣṭakāriṇe |

namo vedāntavedyāya gurave buddhisākṣiṇe ||

## BHAGAVAN VEDA VYASA.

Bhagavan Veda Vyasa is an incarnation of Lord Mahavishnu. Bhagavan Sri Krishna declares in the Vibhuti Yoga (Chapter 10) of the Bhagavad Gita, “मुनीनामप्यहं व्यासः” – “I am Veda Vyasa among sages.”



Bhagavan Veda Vyasa, addressed so because he classified the Vedas into four, is also known by the epithets – Badarayana, as he resides in Badarikashram – Paaraasharya, as he is the son of Paraashara Maharshi, and – Krishna-dwaipaayana because he was born on the banks of Yamuna river.

Bhagavan Veda Vyasa classified the Vedas into Rig, Yajus, Sama and Atharva and imparted them to Paila, Vaishampayana, Jaimini and Sumantu respectively. He penned the Brahmasutras to succinctly convey the import of the Upanishads. Bhagavan Veda Vyasa composed the 18 Mahapuranas, Upapuranas and



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the Mahabharata to describe the way of life adjoined in the Vedas, and to make easily accessible the principal philosophical tenets of Sanatana Dharma for all. In addition, these works contain many hymns including those widely chanted such as Sri Vishnu Sahasranama, Sri Lalita Sahasranama, Sri Shiva Sahasranama, Sri Durga Saptashati among others.

***Every follower of Sanatana Dharma is indebted to Bhagavan Veda Vyasa, the Jagadguru.***

## JAGADGURU SRI ADI SHANKARACHARYA

Twelve centuries ago, when Sanatana Dharma was at an ebb and a number of non-Vedic schools and incorrect interpretations were rife in society, Lord Parameshwara incarnated as Sri Shankara to the blessed couple, Shivaguru and Aryamba, in the hamlet of Kalady in Kerala.

Sri Adi Shankara Bhagavatpada completed the study of the four

Vedas by his eighth year, embraced Sannyasa by seeking refuge in Sri Govinda Bhagavatpada, formally received Atma Vidya from His Guru, wrote the Prasthanatraya Bhashya and independent Vedantic treatises, composed hymns extolling the Divine in various names and forms, travelled throughout the country dispelling wrong notions and non-Vedic schools and imparted the correct Vedic import to everyone. Sri Adi Shankaracharya propagated the Upanishadic philosophy of Advaita and lucidly explained the path to Moksha (liberation).

To ensure the continued propagation of Sanatana Dharma, Sri Adi Shankara Bhagavatpada established four Peethams in the four directions of the country – the Sharada Peetham at Sringeri (south), the Govardhana Peetham at Puri (east), the Kalika Peetham at Dwaraka (west), and the Jyothish Peetham at Badari (North). Having accomplished the purpose of the incarnation, Sri Bhagavatpada reached Kedarnath in the Himalayas, blessed all disciples and disappeared.

अवतीर्णश्च कालत्यां केदारेऽन्तर्हितश्चयः ।  
चतुष्पीठप्रतिष्ठाता जयताच्छङ्करो गुरुः ॥  
avatīrṇaśca kālaṭyāṃ kedāre'ntarhitaścayaḥ |  
catuspīṭhapraṭiṣṭhātā jayatācchāṅkarō guruḥ ||

***It is indeed fitting that Sri Adi Shankaracharya who accomplished so much in a short life of 32 years, is revered as a Jagadguru for having laid down the path for ennobling the lives of every human.***



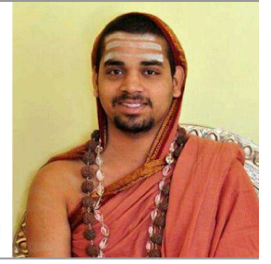


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## THE JAGADGURUS OF SRINGERI



The Dakshinamnaya Sri Sharada Peetham, the first and foremost amongst the Peethams established by Sri Adi Shankara Bhagavatpada at Sringeri, is adorned by an illustrious Guru Parampara beginning from Sri Adi Shankaracharya and His direct disciple, Sri Sureshwaracharya. All the Jagadgurus of the Peetham have been carrying aloft the torch of Dharma and guiding Astikas. They have followed the injunctions for a Peethadhipati as set forth by Sri Adi Shankaracharya. They have shown the path to welfare for everyone leading a life of complete adherence to Sannyasa Dharma. The Sringeri Jagadgurus including Sri Sureshwaracharya, Sri Vidyatirtha, Sri Bharati Tirtha, Sri Vidyaranya, (and in recent times) Sri Sacchidananda Shivabhinava Nrisimha Bharati, Sri Chandrashekhara Bharati and Sri Abhinava Vidyatirtha are deeply revered by one and all. The current Acharya, Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam & the

Uttaradhikari Shishya, Jagadguru Shankaracharya Sri Sri Vidhushekhara Bharati Sannidhanam occupy a worshipful position in the minds and hearts of all.

*It is hence our duty to remember and offer our prayers to this great lineage of Gurus on the auspicious Guru Poornima.*





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## ANUGRAHA BHASANAM

### HOW TO CONQUER DEATH:

While fear of death is natural, remaining in such fear alone does not help. Our Shastras state that all that is born dies. The Shastras state in a simple verse the way to conquer death.

मृत्योर्बिभेषि किं मूढ भीतं मुञ्चति किं यमः ।  
अजातं नैव गृह्णाति कुरु यत्नमजन्मनि ॥

*(O Fool! Do you think death shall spare you just because you fear death? He cannot however touch the unborn. So strive towards liberation from births.)*

There are instances in the world, where people who fear something are sympathized with and are not made to experience what they fear. However, this is not the case with Yama Dharma, the Lord of Death. He never stops just because you fear death. Once your lifespan is over, whoever you are, whether you fear him or not, Yama arrives.

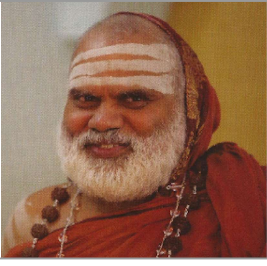
Hence one should take efforts towards obtaining Atma Jnana – knowledge of one's self. Many may question here as to what remains to be known about the self. When asked about their identity, people would usually reply, "I was born on such and such a date to such and such parents. This is my height, weight and skin color and I am so many years old." This is not a description of your self. This is merely a description of your body.

The notion of equating the self with the body must first be removed – नाहं देहो नेन्द्रियाण्यन्तरङ्गः (I am neither the body, nor the senses nor the mind-intellect). All changes that occur are only to the body. Realize that the self is pure and eternal. However, this understanding does not come to anyone. People only end up sleeping on hearing Vedanta. For the eligibility to listen to and register the Vedantic teaching, one has to cleanse the mind. Until this happens, no amount of teaching will help.

Sri Adi Shankaracharya says – कामं क्रोधं लोभं मोहं त्यक्त्वाऽत्मानं भावय कोऽहम् – Give up lust, anger, infatuation, and greed and ponder over your real nature. Unless these impurities are removed, Vedanta will be of no interest to you. Hence it is essential to purify the mind, get the eligibility to study Vedanta, and then seek refuge in the Guru, study and realize the Vedantic teaching. This alone will put an end to births and Yama shall not come near you.

One needs Ishwara's Grace for all these to occur. So undertake your efforts to make your devotion towards Ishwara steadfast and act accordingly.



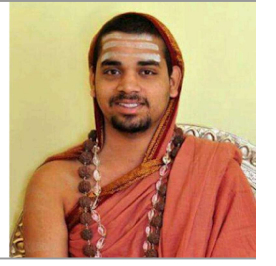


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## SRIMAD BHAGAVAD GITA

### SRI ADI SHANKARA BHASHYA<sup>1</sup>

#### प्रथमोध्यायः - अर्जुनविषादयोगः

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।  
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥  
pāñcajanyaṃ hr̥ṣīkeśaḥ devadattaṃ dhanañjayaḥ |

paunḍraṃ dadhmau mahāśaṅkhaṃ, bhīmakarmā vṛkodaraḥ ||15||

(अन्वयः) हृषीकेशः पाञ्चजन्यं, धनञ्जयः देवदत्तं, भीमकर्मा वृकोदरः महाशङ्खं पौण्ड्रं दध्मौ ।

(anvayaḥ) hr̥ṣīkēśaḥ pāñcajanyaṃ, dhanañjayaḥ devadattaṃ, bhīmakarmā vṛkodaraḥ mahāśaṅkhaṃ paunḍraṃ dadhmau

*Oh! King Dridharashtra! Krishna sounded the conch Panchajanya, Arjuna blew the conch Devadatta. Bhima, the terrible, sounded his huge conch Paundra ||15||*

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।  
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥१६॥  
anantavijayaṃ rājā kuntīputrō yudhiṣṭhiraḥ |

nakulaḥ sahadēvaśca , sughoṣamaṇipuṣpakau ||16||

(अन्वयः) कुन्तीपुत्रः राजा युधिष्ठिरः अनन्तविजयं, नकुलः सहदेवः च सुघोषमणिपुष्पकौ (दध्मतुः)।

(anvayaḥ) kuntīputraḥ rājā yudhiṣṭhiraḥ anantavijayaṃ, nakulaḥ sahadēvaḥ ca sughoṣamaṇipuṣpakau (dadhmaṭuḥ) |

*King Yudhisthira, the son of Kunti, blew Anantavijaya, and Nakula and Sahadeva blew the conches Sughosha and Manipushpaka. ||16||*

काश्यश्च परमेष्वासः शिखण्डी च महारथः।  
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥  
kāśyaśca parameśvāsaḥ śikhaṇḍī ca mahārathaḥ

dhr̥ṣṭadyumno virāṭaśca, sātyakiścāparājīthaḥ ||17||

(अन्वयः) परमेष्वासः काश्यः महारथः शिखण्डी च धृष्टद्युम्नः विराटः च अपराजितः सात्यकिः च ।

(anvayaḥ) parameśvāsaḥ kāśyaḥ mahārathaḥ śikhaṇḍī ca dhr̥ṣṭadyumnaḥ birāṭaḥ ca aparājītaḥ sātyakiḥ ca |

*The expert bowman, the king of Kasi, Shikhandi who is a great warrior, Dhrishtadyumna, the king of Virata and the unsurpassed Satyaki ||17||*

<sup>1</sup> 1 The translation is in general based on the Bhashya of Adi Shankaracharya (which commences from the 2nd Chapter).



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द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।  
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक् पृथक् ॥१८॥  
drupado draupadeyāśca, sarvaśaḥ pṛthivīpate |

saubhadraśca mahābāhuḥ śaṅkhān dashmuḥ pṛthak pṛthak ||18||

(अन्वयः) पृथिवीपते! द्रुपदः द्रौपदेयाः महाबाहुः सौभद्रः च सर्वशः पृथक् पृथक् शङ्खान् दध्मुः।  
(anvayah) pṛthivīpate! Drupadaḥ draupadeyāḥ mahābāhuḥ saubhadraḥ ca sarvaśaḥ pṛthak  
pṛthak śaṅkhān dadhmuḥ |

*King Drupada, the five sons of Draupadi and the mighty Abhimanyu, the son of Subhadra all blew their own conches one after the other. ||18||*

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।  
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

sa ghoṣo dhārtarāṣṭrāṇāṃ hṛdayāni vyadārayat |

nabhaśca pṛthivīm caiva tumulo vyanunādayanan ||19||

(अन्वयः) सः तुमुलः घोषः च नभः पृथिवीं च व्यनुनादयन् धार्तराष्ट्राणां हृदयानि व्यदारयत्।  
(anvayah) saḥ tumulaḥ dheṣaḥ ca nabhaḥ pṛthivīm ca vyanunādayan dhārtarāṣṭrāṇāṃ  
hṛdayāni vyadārayat |



*Resounding throughout the sky and the earth, that tremendous noise pierced the hearts of the sons of Dhritarashtra.*

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः  
प्रवृत्ते शास्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥२०॥  
atha vyavasthitāndṛṣṭvā  
dhārtarāṣṭrāṅkapidhvajaḥ |  
pravṛutte śāstrasampāte  
dhanurudyamya pāṇḍavaḥ ||20||

हृषीकेशं तदा वाक्यमिदमाह महीपते  
hṛṣīkeśaṃ tadā vākyamidamāha  
mahīpate |

(अन्वयः) महीपते! अथ कपिध्वजः पाण्डवः व्यवस्थितान् धार्तराष्ट्रान् दृष्ट्वा शस्त्रसम्पाते प्रवृत्ते धनुः उद्यम्य तदा हृषीकेशम् इदं वाक्यम् आह ।

(anvayah) mahīpate! Atha kapidhvajaḥ pāṇḍavaḥ vyavasthitān dhārtarāṣṭrān dṛṣṭvā  
śastrasampāte pravṛute dhanuḥ udyamya tadā hṛṣīkeśm idam vākyam āha |

*Oh! King! Then, just as the war was about to begin, Arjuna whose chariot-flag had the emblem of Lord Hanuman, looked at the assembled Kauravas, raised his bow, and then addressed Lord Krishna thus.*



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## VIVEKACHUDAMANI

In this article we are enjoying the commentary given by Jagadguru His Holiness Sri Sri Sri Chandrasekhara Bharati Mahaswamiji, 34<sup>th</sup> Peetadhipathi of Sri Sringeri Sharada Peetham on Sri Adi Shankaracharya's Vivekachudamani.

To attain Atma Jnana, the learning of Shastras are important, but should not be imbibed in itself. As the Shastras are like a very big forest, there are chances for our mind to be distracted. To realise the Truth (Self i.e Atma Jnana) we have to get the proper advice from a Guru.

Now in the 63<sup>rd</sup> sloka, we are able to get more clarity from Guru. A person who is travelling in a forest should ask for the proper route to cross the forest from a person familiar with the terrain. If one proceeds in the dense forest based on some assumed path, and negating the regularly trodden path, he will never reach the exit point safely. He will be only encircling the forest, because of his lack of knowledge. Similarly to come out of this dangerous Samsara bandha, the Acharya's Upadesha along with Atma tattva vichara through learning of Shastra, will alone help to achieve our ultimate goal. The one who is bitten by the 'snake of ignorance' can't be



cured until realization of Brahman dawns.



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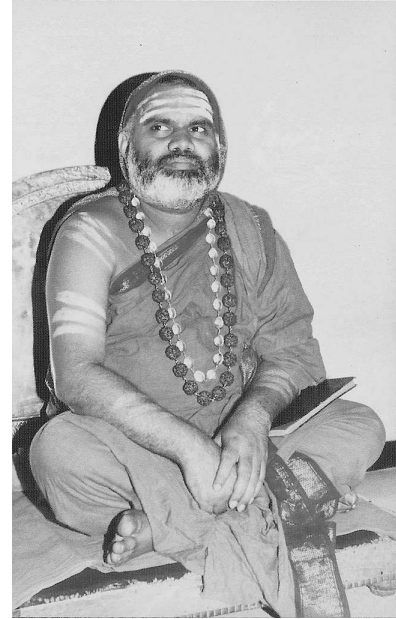
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A disease will not be cured by repeating the name of the medicine again and again. We have to follow the advice and direction of the Physician. Similarly mere chanting of the word “Brahman, Brahman, Brahman”, again and again will not free one from the bondage of samsara unless it is experienced.

Without being relieved from the attachments of the seeming Maya world and without experiencing the true nature of the Self (Atma), how can one attain Moksha by simply reciting certain words again and again? Just as without winning over the enemies, securing and enjoying the territorial wealth, one cannot say that “I am a King”. If he says like that, then he is not a real king.

In the next sloka our Acharya states in detail, the hidden “Truth” inside us is like an earthly hidden treasure. With lot of difficulties we have to take proper measures to bring the treasure out. We can’t enjoy the treasure by simply talking about it. Digging the earth, removing the covered stones with the help of others, we acquire the hidden treasure. In this way we enjoy the treasure that is under the earth. If we merely shout “treasure, treasure, treasure”, will it come to our hands automatically? Likewise, the Self (Atma) is like a hidden treasure, that can be experienced only by the guidance of a proper Guru, following his teachings and practising them.



## 9. MOKSHA SADHANA

The Guru appreciates his shishya for reverentially asking questions in relation to his quest for the Truth. After clarifying his doubts, the Guru insists upon the disciple to listen properly to the Sadhanas to be preached by him then.

The first step towards our goal of attaining Moksha is to detach from all the anitya vastu (all the temporary things). Next is control over mind, control over sense organs, being equanimous in heat or cold, happiness or sorrow etc, learning the truth through a Guru followed by constant contemplation over it. Thereafter will ensue freedom from bondage and the highest truth will shine forth with avidya being totally absent.

Here, vairagya is explained first and then the sadhanas like shama , dama are explained. To attain chitta shuddhi (pure mind) and vairagya, one has to do all the karmas that have been said for him without any attachments on the karma phala. After attaining poorna vairagya one has to enter into the stage of sannyasa by sacrificing all the karmas. One has to practice what is taught by the Guru without any interruption, for long time by contemplating again and again over it (the difference between Self and Non-Self). Then the Self that shines forth is known in all its splendour.

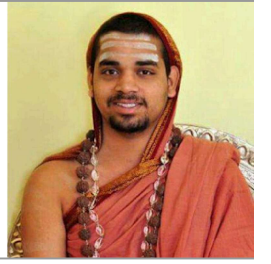


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## SOUNDARYALAHARI

क्षितौ षट्पञ्चाशत् द्विसमधिकपञ्चाशदुदके  
 हुताशे द्वाषष्टिश्चतुरधिकपञ्चाशदनिले ।  
 दिवि द्विषष्टत्रिंशन्मनसि च चतुष्पष्टिरिति ये  
 मयूखास्तेषामप्युपरि तव पादाम्बुजयुगम् ॥१४॥

kṣītau ṣaṭpañcāśat dvisamadhikapañcāśadudakē

hutāśē dvāṣaṣṭiścaturadhikapañcāśadanilē |

divi dviṣṣaṭtrinśanmanasi ca catuṣṣaṣṭīriti yē

mayūkhāstēṣāmapyupari tava pādāmbujayugam ||14 ||



In this sloka Maantrika mantra nyasa is explained. This explanation is taken from the padartha chandrikaa. This sloka describes the Devi as the aadhara chakra. She is described the remover of darkness/ignorance..

Mooladhara chakra indicates the Prithvi tatva (earth) which contains 56 aksharas, including “ऐं ह्रीं श्रीं ऐं क्लीं सौः” beejas, Manipura chakra indicates the Jala tatva (water) containing 52 aksharas, in which “ऐं ऐं” these two vak beejas are seen. The swadhithana chakra which indicates agni tatva (fire) along with 62 aksharas wherein “ऐं ह्रीं श्रीं ऐं

क्लीं सौं सं हं क्षं सं हं” beejas are present. Next we are seeing in anahata chakra which is for vayu tatva (air) the next 54 aksharas along with the beejas of “ऐं ह्रीं सं हं”. In vishuddhi chakra which is for akasha (space), 72 aksharas are present with the beejas of “ऐं ह्रीं सं हं”, and the ajna chakra which indicates the manas with 64 aksharas along with the beejas of “ऐं ह्रीं श्रीं ऐं क्लीं सौं सं हं”. These 360 aksharas are calculated as one year. These 6 chakras are under the sahasradala. In this sahasradala, we are able to meditate upon the Lotus Feet of the Divine Mother.



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## MADHAVEEYA SHANKARA DIG VIJAYAM

In the previous issues, we have been enjoying this sacred kavya, penned His Holiness Jagadguru Sri Sri Sri Vidyaranya the 12<sup>th</sup> Peetadhipathi of Sri Sringeri Sharada Peetham.

The couple (Shivaguru and Aryamba) was not happy with the wealth they had. They did not feel happy on seeing their numerous cattle wealth, gold coins, the lands, the kindness showered



by their relatives, the name and fame they had. They were worried that they had no child. Every year passed with the hope that the following year they would become parents of a child. However, years passed on without bearing any fruit. One day Shivaguru told Aryamba, “My dear, What is the use now? We have crossed half of our lifespan without experiencing the real happiness of seeing the face of our child. We have lost our body strength also due to ageing.”

(His Holiness Jagadguru Sri Chandrashekhara Bharathi Mahaswamiji at Kaladi)

“I thought I would happily die after seeing the face of my son. Yet, despite offering prayers and observing many vows, we have not been blessed with a child. In this world no one will praise a man who is without a child. The pride one gets in having sons and grandchildren is unique. But I am not lucky to be a tree that is full of flowers and fruits.”

When Shivaguru was worried like this, Aryamba replied, “Lord, there is no use in worrying. The true wish-fulfilling tree is Lord Shiva. Let us surrender to Him totally and pray. He will surely hear our prayers.” Inspired by the words of Aryamba, Shivaguru observed a Vrata , with full dedication. He went to the river near the Vrishachaleshwara temple, took a holy dip there and started his prayers with renewed faith. Aryamba also observed a Vrata with complete control over her Indriyas (sense organs) and became oblivious of the physical tiredness resulting due to the observation of the Vrata. Eventually, Lord Shiva pleased, decided to grace the couple. One day in the dream of Shivaguru, Lord Shiva took the form of an old Brahmin

and asked him, “Oh! Why you are doing such a penance?”. Shivaguru replied “To be blessed with a child”.

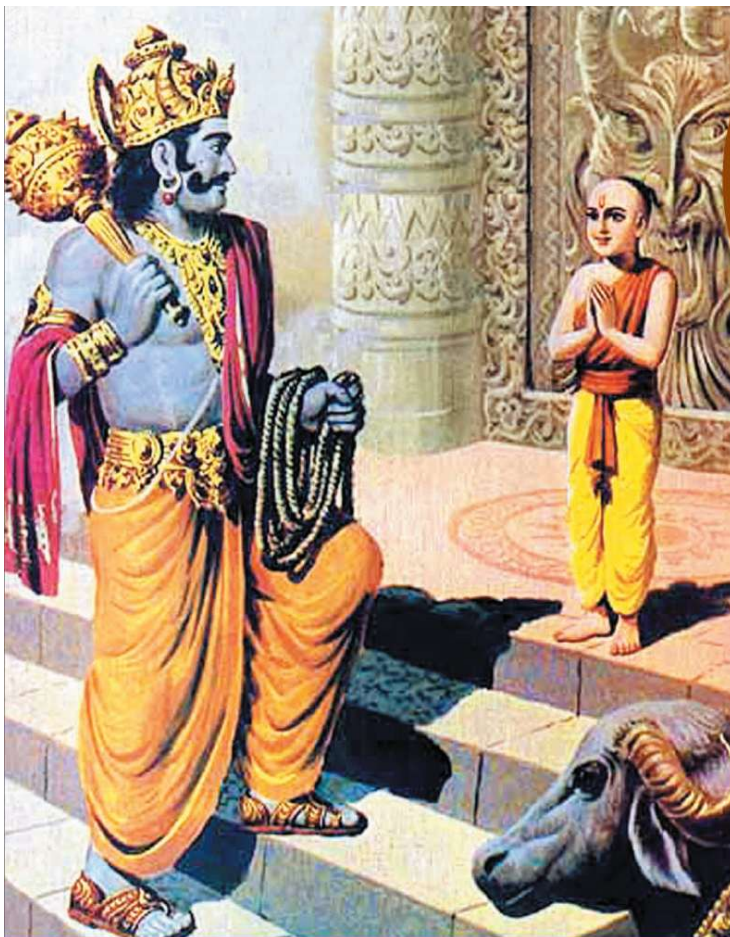


## STORIES OF DIVINE CHILDREN

### NACHIKETA

In our March magazine we read about Nachiketa in this section. We will see more about Nachiketa in this issue.

Lord Yama, on returning, came to know that Nachiketa had been waiting for three days at his doorsteps to meet him. While he felt sorry that the boy had to wait so long, Yama was also pleased. He said to Nachiketa, “Dear child, you have been kept waiting for three long days. I am very sorry for having inadvertently caused such a situation. O young Brahmin boy with love for the Lord, I will grant you with three boons. Seek them rightaway!”



Nachiketa reverentially said, “O Master! Firstly, I seek the welfare of my father. He should receive me warmly when I return”. Nachiketa asked such a boon because, to the world, Nachiketa was already dead. Yama Dharmaraja granted the first boon.

Now Nachiketa asked the second boon, “My Lord! I want to know how one could reach heaven when there is no sorrow, old age or death. Please accept me as your disciple and fulfill my desire.”

Yama Dharma Raja was very much pleased that at such a young age, Nachiketa posed such a wise question. Yamadharma seeing Nachiketa’s strong will power in learning the truth, accepted him as his disciple and started answering Nachiketa.

Eventually Yama Dharma said, “Dear child! I am pleased with your brilliance, intelligence and the desire to learn at this young age. Seek your third boon”.

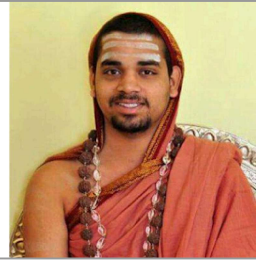


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Nachiketa asked, “My! Lord! Please tell me what happens to a man after death? When he dies, some say, ‘he continues to exist’; others say ‘he does not exist anymore.’ I should like to know the truth from you.”

Yama Dharmaraja never expected Nachiketa to seek such a boon. He was shocked and surprised that a boy who was not even seven, wished to know about the “Supreme”. At the same time, Yama Dharma wished to first test the mental purity and maturity of the boy. So Yama Dharma changed the topic and said, “My son! Even the gods have doubts in such matters. So you ask something instead, for= this subject is very hard to understand.”



Nachiketa replied, “Oh! My Lord! There is no one in this world other than you who can teach me about this Truth, as even gods have doubts regarding this. Please grace me.” However, once again Lord Yama tested Nachiketa again by offering him worldly gifts. Nachiketa in turn pointed out that long life, beauty, wealth, youth and luxury were all temporary. He remained steadfast and stated

that he only wished to learn only about the Supreme Knowledge.

Yama Dharma was happy with Nachiketa and said “My Boy! Nachiketa! You are indeed fortunate and have selected the path which leads to permanent joy. Only the wise choose such a path which eventually leads to liberation.”

Lord Yama instructed, “Listen carefully to what I am going to tell now. Discrimination of Self and Nonself will lead to liberation. Distinguish the Self/Atma from the body, the mind and all that It is not. This will lead you to knowing the Supreme”. And Yama Dharma taught discoursed on Maya (appearance) and Avidya (ignorance), and showed the path to realize the Self.

This episode of Yama Dharma, being the Guru offering upadesha to his Shishya, Nachiketa is described in the Katha Upanishad, one of the principal Upanishads.

In our next issue we will take up the story of Ekalavya in this section.

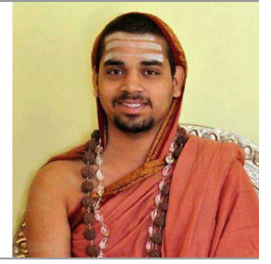


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## UPASANA DEVATA

### DEVI UPASANA (SHAKTAM)

In Devi Upasana, we will learn about Maa Lakshmi. Maa Lakshmi is the consort of Lord Mahavishnu. She presides over all the wealth in this Universe. It is good to know the most



popular forms of Goddess Lakshmi. Adi Lakshmi, आदि लक्ष्मी, or Maha Lakshmi महा लक्ष्मी, Maha Lakshmi, the primeval Divine Mother, Dhana Lakshmi धन लक्ष्मी, - the Goddess of material wealth, Dhanya Lakshmi धान्य लक्ष्मी, Lakshmi as the Goddess of grain and harvest i.e. the bestower of agricultural wealth, Gaja Lakshmi गज लक्ष्मी, the Bestower of wealth in the form of livestock, as well as power, Santaana Lakshmi सन्तान लक्ष्मी, the bestower of Progeny, Veera Lakshmi वीर लक्ष्मी, or Dhairya Lakshmi धैर्य लक्ष्मी, the Goddess of courage and strength in battles and courage and strength for overcoming difficulties in life, Vijaya Lakshmi विजय लक्ष्मी, or Jaya Lakshmi जय लक्ष्मी, the bestower of victory, not only in battles but also in conquering hurdles in order to beget success, Vidya Lakshmi विद्या लक्ष्मी, the Goddess of knowledge of arts

and sciences, Aishwarya Lakshmi ऐश्वर्य लक्ष्मी, the Goddess of riches (comfort and luxury), Saubhagya सौभाग्य लक्ष्मी, the bestower of good fortune and prosperity in general, Rajya Lakshmi राज्य लक्ष्मी, She who blesses rulers (and those with secular power), Vara Lakshmi वर लक्ष्मी, the Goddess who give boons to those who surrender to Her with wholeheartedly. Tulasi puja is also considered as auspicious, for the Tulasi plant is Mahalakshmi swaroopa. One of the most famous Vedic hymns, "Shree suktam" is chanted daily to get the grace of Maa Lakshmi. Varamahalakshmi vrata that is done during the Shraavana masa blesses us with goodwill and prosperity, and with all boons that seek. The Divine Mother is always happy with those who surrender to Her totally. During Navaratri the mid three days is for worshipping Maa Mahalakshmi.

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