



# Voice of Jagadguru

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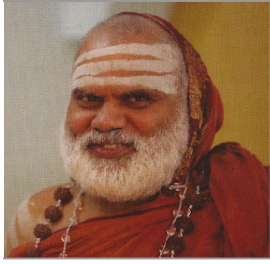
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## JAGADGURU SANNIDHANAM SHRI SHRI SHRI VIDHUSHEKARA BHARATHI MAHASWAMIJI'S 24TH VARDANTHI SPECIAL.

Our Humble Pranams at the Lotus Feet of Our Jagadguru Shankaracharya His Holiness Shri Shri Shri Sannidhanam Shri Shri Shri Vidhushekara Bharathi Mahaswamiji.

We submit our efforts in the Lotus feet of Mahasannidhanam Jagadguru Sri Sri Bharathi Tirtha Mahaswamiji and Sannidhanam Jagadguru Sri Sri Vidhushekara Bharathi Mahaswamiji

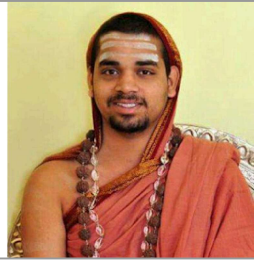


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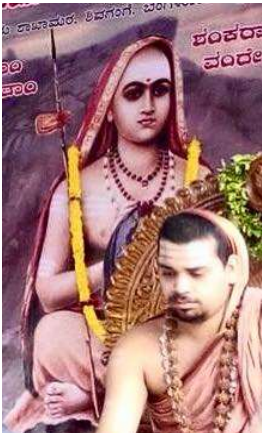
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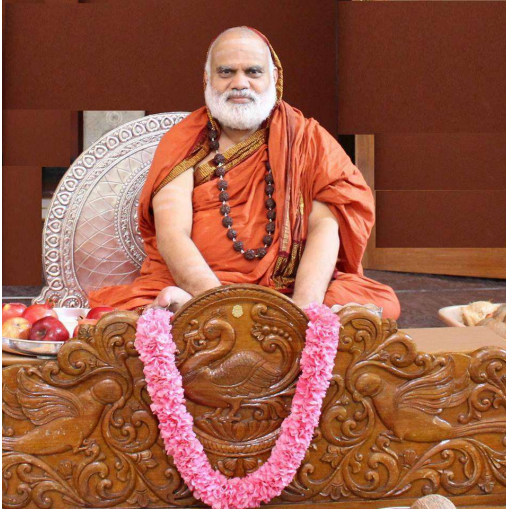
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## ANUGRAHA BHASHANA

### THE DUTY OF THE MUMUKSHU

We should have Shraddha and Bhakti. Some will have desire on moksha from their childhood. This is due to the Punya karma that was done by them in their previous Jenmas. Likewise those who are having the desire on moksha, by nature will have the desire to have a holy dip in sacred rivers, oceans and to visit sacred places. This is called Mumuksha lakshana.



पुण्यक्षेत्रेषुया बुद्धिः पुण्यतीर्थेषु या रुचिः ।  
मोक्षधर्मेषु या मुमूक्षालक्षणं हि तत् ॥  
puṇyakṣētrēṣu yā bud'dhiḥ puṇyatīr्यēṣu yā ruciḥ |  
mōkṣadharmēṣu yā mumūkṣālakṣaṇam hi tat ||

For such Mumukshu sometimes regarding the moksha sastra there arise doubts in very minute subjects. We should not try to find the correct version and meaning ourselves. One should approach the well-known person in sastra about and should clear this doubts.

तीव्रा मुमुक्षा यद्यस्ति प्रज्ञामान्द्यं च वर्तते  
।सच्छास्रविद्वच्चर्चाभिः प्रथमं तन्निवारयेत् ॥

tīvrā mumukṣā yadyasti prañjāmāndyaṃ ca vartate | sacchasravidvaccarcābhiḥ prathamam tannivārayet ||

If we approach a wrong person who is not eligible for our purpose, then it will lead us to very big sin. Have to be very careful.

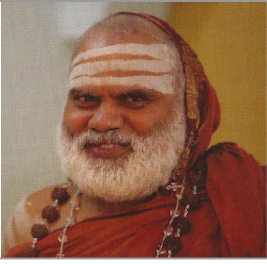
थाधिकारविहितं कर्म सिध्यति चान्यथा । कार्यसिद्धिर्न जायते प्रतयवायो महान्भवेत् ॥

tādhikāravihitam karma sidhyati cānyathā | kāryasiddhirna jāyote pratayavāyo mahānbhavet||  
One Mumukshu( one who have set his goal to attain moksha) should have relationship with other such Mumukshu alone. In that there will be a healthy satsangha and friendship will be developed in a nice manner. This is called as sadhu satsang. To attain moksha Iswara anugraha is very much important. To get the grace of Isvara one has to do only sat karma with the bhava of Iswara arpana the results of such karma. The result of such practice inner will be purified i.e the purest mind and thoughts will be obtained and will start shining in adhyathma (chiddha sudthi.)

न हि कश्चिद्भवेन्मुक्तः ईश्वरानुग्रहं विना । ईश्वरानुग्रहादेव मुक्तिरित्योष निश्चयः ॥

na hi kaścibhavenamuktaḥ īśvarānugrahaṃ vinā | īśvarānugrahādeva muktirityoṣa niścayaḥ||

My blessings to all to attain adhyathma.

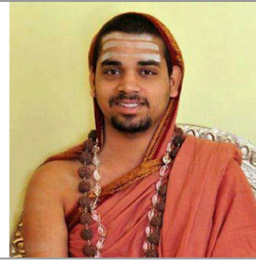


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## SRIMAD BHAGAVAD GITA

### SRI ADI SHANKARA BHASHYA

We are going to see from the half 21<sup>st</sup> sloka.

श्रीमद्भगवद्गीता भाष्यम् प्रथमोऽध्यायः - अर्जुनविषादयोगः

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

arjuna uvācha-

senayorubhayormadhaye ratham sthāpaya me'cyuta ||21||

(अन्वयः) अच्युत! उभयोः सेनयोः मध्ये मे रथं स्थापय ।

(anvayah) acyuta! Ubhayoḥ senayoḥ madhye me ratham sthāpaya |

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।

कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥२२॥

yāvad etān nirīkṣeḥaṃ yoddhukāmān avasthitān |

kairmayā saha yoddhavyam asmin raṇasamudyame ||22||

(अन्वयः) अस्मिन् रणसमुद्यमे मया कैः सह योद्धव्यम्? योद्धुकामान् अवस्थितान् एतान् यावत् अहं निरीक्षे

(anvayah) asmin raṇasamudyame mayā kaiḥ saha yoddhavyam? yoddhukāmān avasthitān etān yāvat ahaṃ nirīkṣe |

योत्स्यमानान्वेक्षेऽहं य एतेऽत्र समागताः ।

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

yotsyamānānvekṣe'haṃ ya ete'tra samāgatāḥ |

dhārtarāṣṭrasya durbuddheḥ yudde priyacikīrṣavaḥ ||23||

(अन्वयः) अत्र युद्धे दुर्बुद्धेः धार्तराष्ट्रस्य प्रियचिकीर्षवः ये एते समागताः योत्स्यमानान् अहम् अवेक्षे ।

(anvayah) atra yudde durveddeḥ dhārtarāṣṭrasya priyacikīrṣavaḥ yr ete samāgatāḥ yotsyamānān aham avekṣe |

*Arjuna said – Oh! Krishna! Place my chariot between the two armies till I see those who are assembled with a desire to fight. Let me see with whom I should fight in this event of war. I would like to see those who are assembled here with the desire to fight and who want to fulfill the desire of the evil-minded Duryodhana in this war.*

सञ्जय उवाच -

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥

sañjaya uvācha-

evam ukto hrīṣīkeśaḥ guḍākeśana bhārata |

senayorubhayormadhaye sthāpayitvā rathottamam ||24||

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।



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उवाच पार्थ पश्यैतान्समवेतान्कुरुनिति ॥२५॥

bhīṣmadroṇapramukhataḥ sarveṣāṃ ca mahīkṣitām |

uvāca pārtha paśyaitān samavetān kurūn iti ||25||

(अन्वयः) (हे) भारत! गुडाकेशेन एवम् उक्तः हृशीकेशः उभयोः सेनयोः मध्ये भीष्मद्रोणप्रमुखतः सर्वेषां महीक्षितां च रथोत्तमं स्थापयित्वा (हे) पार्थ! समवेतान् एतान् कुरुम् पश्य ईति उवाच ।

(anvayah) (he) bharata! guḍākeśena evam uktaḥ hruśīkeśaḥ ubhayoḥ senayoḥ madhye bhīṣmadroṇapramukhataḥ sarveṣāṃ ca rathottamaṃ sthāpayitvā (he) pārtha! samevetān etān kurum paśya iti uvāca |

*Sanjaya said – O Dhritarashtra! Commanded thus by arjuna, Krishna placed the great chariot between the two armies in front of great warriors like Bhishma and Drona and all (other) kings and said thus – “O Arjuna! See these Kauravas assembled”.*

तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् ।

आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥२६॥

tatrāpaśyat sthitān pitṛn atha pitāmahān |

ācāryān mātulān bhrātṛun putrān pautrān sakṣīmstathā ||26||

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥२७॥

śvaśurān suhṛdaścaiva senayorubhayorapi |

tān samīkṣya sa kaunteyaḥ sarvān bandhūn avasthitān ||27||

कृपया परयाविष्टः विषीदन्निदमब्रवीत् ।

kr̥payā parayāviṣṭaḥ viśīdannidam abravīt |28

(अन्वयः) अथ पार्थ तत्र उभयोः सेनयोः अपि स्थितान् पितृन् पितामहान् आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् तथा सखीन् श्वशुरान् सुहृदः च एव उपश्यत् ।

(anvayah) atha pārtha tatra ubhayoḥ senayoḥ api sthitān pitṛun pitāmahān ācāryān mātulān bhrātṛun putrān pautrān tathā sakhīn śvaśurān suhṛdaḥ ca eva upaśyat |

*There Arjuna saw fathers, grandfathers, teachers, uncles, brothers, sons, grandsons, friends, father-in-law and well-wishers assembled in the two armies. Seeing all these relatives assembled, Arjuna was overpowered by deep attachment. Grieving he said the following (words)*





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## VIVEKACHUDAMANI

### 10. THE GROSS BODY

In the 71<sup>st</sup> sloka to attain moksha the sadhana chathushtya (Viveka, Vairagya, Samadhi, Mumukshutva) was explained and in the 72<sup>nd</sup> sloka the Guru explains the inner sadhanas like Shravana, Manana, Niththiyasana, Savikalpa samadhi, Nirvikalpa samadhi gave the outline and going to explain in detail these things. First explain about the Viveka (Discrimination) ie knowledge to know which is Self and Non- Self. As the atma is the very minute one to be realized one has to get an idea of the nature of the things to be discriminated. So the Guru starts about what is Non- Self first.

I will clearly explain the discrimination between Self and Non-Self now. You listen carefully and see in your mind.

The body well-known as I and Mine which is composed of these elements called marrow, bone, fat, flesh, blood, hide and skin and is helped by the limbs and subsidiary limbs, the legs, the thighs, the chest, the arms, the back and the head and is the source of delusion is called gross by the learned.

The composed of different elements are called the Gross body. As the enjoyer (atma) is different from these it becomes a different one from this body. So this Gross body is not the atma. This house is for some other to live. "संहतानां परार्थत्वात्"

This body is called as gross body because it is the combination of the pancha maha bhootha (akasha(space), vayu(air), tejas(fire), appu(water), prithvi(earth)) in the panchikarana method and form this sthoola sareera (gross body). As this body is has birth and death, not a permanent one, it is clear that it is not an atma.

Panchikarana means The combination of the five elements in the combination ½ Akasha, ¼ Vayu, ¼ Tejas, ¼ Appu and ¼ Prithvi. Like this each of the element contains ½ portion its mature and rest from other elements. In this way this body is made. So it is called as sthula sarira or gross body.

About this in the 89th sloka our acharya is going to explain more. But along with the outline the sense organs are leading us to moha is now seen in upcoming sloka.

Those that are cognisable by the sense in them are five objects, sound, etc which are for the pleasure of the enjoyer (the jeeva). 'Akasha for sound, Vayasu touching feeling, Tejas is rupa(vision), Appu for taste and Prithvi for odour(smell)'

Those who are tied with the moha on the worldly things with this rope of attachments, their karma is their messenger which lead them to come and go, down, up and high above and in a speed in this samsara sagara. A person in the court for his Judgment will be taken here and here. Likewise the attachment which led to punya and paapa karma will lead to different birth ups and downs (birth and death circle).



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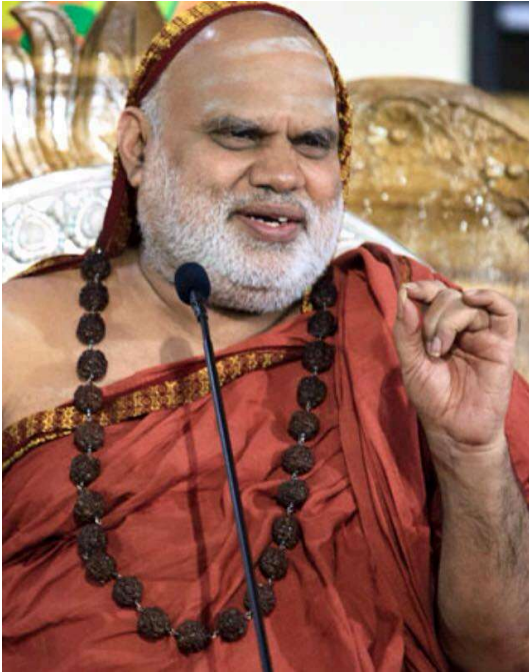


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In the 78<sup>th</sup> sloka of Vivekachudamani in chapter 10, Our acharya explains the danger of the five important sense pleasure which leads to death with example.

The five things ends their life, the deer (attracted by sound), the elephant (desire cause by the sparsha (touching feeling of a female elephant), the beetle (attracted by the light flame of fire (rupa)), the fish (attracted by the rasa (taste) of the food in the fish hook), and the bee (attracted by the fragrance (smell) of the flower). If each single sense leads to death means, what will be situation of a man who has all these five senses? The death for above said five animals caused because of their desire on the sense object. They will not get any paapa due to this desire. But for a human, paapa will also occur. One should not think that the paapa will occur only when we enjoy the desire through the attraction, but even seeing it will cause danger. This we are going to see in the next sloka.



A (sense) object is more dangerous than even a poison of the black serpent, for the poison will kill only him who takes it, but this will kill even him who but looks at it with his eyes. If a serpent bite means we can save a person by giving proper aid, but who drank the poison can't be saved. But this sense desire (rupa etc) will finish a person who seen it. Means seeing a beautiful woman and fight for her between two persons will finish them. Even though they were not died, the atma swaroopa tattva, one can't realize it, till he/she has the desire or slave for sense objects.

He alone who has freed from the very un-escapable strong rope of bondage of desire of the objects alone is eligible for moksha (liberation); and not even anybody who have studied the six sastras.

Those who do not have Vairagya in a strong way cannot attain atma jnana and it will lead to risk of sinking in the ocean. Those who have the desire for moksha (liberation) and put effort vigorously to reach the other shore of the ocean of samsara sagara but have only apparent dispassionateness, then the crocodile of desire gets hold of their throat, turns them away from their goal and drowns them in the middle of the ocean.

Those who have unshakable vairagya controls over his sense organs, manas and mind by surrendering himself totally to guru and the attains the goal, through the guidance of Guru. Those who although have itcha of attaining moksha fails, as they fails to have control over their sense organs desire and control over their intellect. This desire leads them to sink in the ocean of samsara. They suffer and not able to get Jnana and achieve their goal.



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## SOUNDARYALAHARI

शरज्जोत्सना शुद्धां शशियुत जटाजूट मकुटां  
 वरत्रासत्राण स्फटिक घटिका पुस्तककराम् ।  
 सकृन्नत्वा नन्वा कथमिव सतां सन्निदधते  
 मधुक्षीरद्राक्षा मधुरिमधुरीणाः फणितयः ॥१५॥

śarajjyotsnaa śuddham śaśiyuta jaṭājūṭa makuṭāṃ

varatrāsatrāṇa sphaṭika gaṭkā pustakakarām |

sukṛnnatvā nanvā kathamiva satāṃ sannidadhate

madhukṣīradrākṣā madhurimadhurīṇāḥ phaṇitayaḥ ||15||

In this sloka Maa Parashakti is described as Maa Saraswathi. Sri Vidya Upasaka who meditate Maa Parashakti in the form of Maa sharada will obtain high commending knowledge in all the sastras.



Hey Maa your sarira is pure white in color, which indicates satva guna. As sattva guna is indicated, it is clear that you don't have rajo and tamo gunas. Those who have only satva guna alone are entitled to do your upasana. They are totally away from the rajo and tamo gunas. While seeing the Chandra (moon) in your kireeda, which is made up of precious stones, made me to surrender with bhakti at your lotus feet totally. As you have the Chandra kala in your head, it automatically shows that, Lord Kameshwara is with you and performing pooja to you will automatically shows, that we are performing the pooja to Him also. The name

'Mahaaraangee' shows that you are the ruler of the whole Universe. My manas surrender you when I see your four hands with, the 'abhaya'; 'varada' mudras along with 'sapdikamani mala' and 'the book' on other hands. Hey Maa! my little bit knowledge tells that the abhaya and varada mudras indicates that you are fulfilling the desires of your bhaktas and gives them moksha, I am not able to find why you have the sapdikamani mala and the pustaka(book) in your hands? I think that you are teaching us, "One who does chanting of your Mahamantra will get darshan of your swaroopa. Once he/she realized you, then to attain the atma swaroopa, you yourself will become as the Guru". Hey Maa is this the message you are conveying to us? One who meditates the above said form of your form will become a great poet. No doubt in that. His words will be sweeter than the combination of honey, milk and dry grapes. One's ignorance will be removed and he attains the Self Knowledge by doing namaskar to You. But to do that namaskara one should have done punya karma in his previous birth. Then only he will get the desire to think of you in this birth.



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## MATHAVEEYA SHANKARA DIG VIJAYAM

The Brahmin priest in Shiva Guru's dream asked whether he wishes to have a child with profound knowledge but with little span of life or many children with little knowledge. Shivaguru prefer for a child with profound knowledge with little span of life. The Brahman blessed Shivaguru and told to go back to his house with his wife and do his grahastha ashrama dharma.

Shivaguru expressed his happiness with Aryamba. Both returned home and did lot of charity with joy and did their rituals with an expectation. They gave food to all the Brahmins who come to their house. After their satisfaction only, the couples will take their food. The days went like this and the couple was blessed as per the dream, Aryamba was in the family way. As

Lord Shiva himself decided to take birth as their child, the tejas of Aryamba was like a rising sun.

On this happy occasion the near and dear gave rarest things to Aryamba to keep her happy. Whatever she wished was given to her. But on the first sight she will be happy but afterwards she was not interested with it. All the pregnant women will be like this, but Aryamba was shining like a raising sun, because of the tejas of Lord Shiva. One day in her dream she saw Devathas, Yaksha, Vidyadharas and many surrounding her and doing sostras and heard voices like, "Oh Lord may victory comes to you, Save us and grace us". When she woke up she was not able to see or hear anything.

**(33rd Jagadguru of Sringeri Sri Sacchidananda Shivabhinava Nrisimha Bharati)**



One day all the other ladies who came to spend some valuable time with Aryamba, they asked her to sit in the chair. While sitting she felt that, Maa Saraswati is sitting in the chair after her victory over various Pandits. It reminds the word "Vidya Simhasana". She was always feeling happy and very soft and humble to everyone. This indicates the child's behavior and character even before its birth to all is the truth. The dvaita philosophy and the mattiya miga religious aspects are rejected by the infant even it was inside its mother's womb. This was felt by those seeing the physical structure of Aryamba. Her appearance showed this.



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## THE MAHIMA OF GAYATRI JAPA.

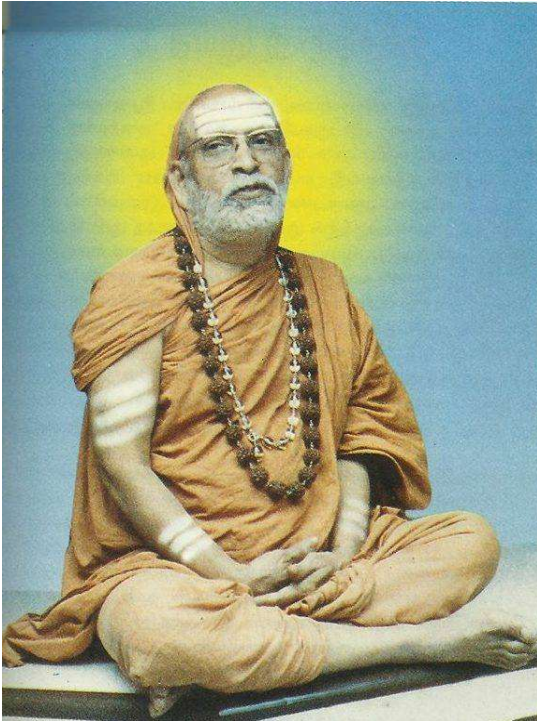
From this issue we are going to see “The Mahima of Gayatri Japa” from the commentary given by the 35<sup>th</sup> Peedathi pathi of Sri Sringeri Sharada Peetham, Jagadguru Shri Shri Shri Abhinava Vidya Tirtha Mahaswamiji.

### INTRODUCTION:

Everyone has some kind of desires. If there is no desire in wealth, then he has desire in Atma. “I want to live a happy long life” is common with all. Sri Neelakanda Deikshadar says:

भुक्ता बहवो दारा लब्धाः पुत्रश्च पौत्राश्च।

नीतं शतमप्यायुः सत्यं वद मर्तुमस्ति मनः ॥(वैराग्यशतक ६३)



You have enjoyed many ladies; you have lot of sons with grandchildren and lived for hundred years also. Tell me the truth, are you ready for your death?(never)”. The desire of the people is divided into two types. They are one for shreyas (for ultimate happiness) and another one for preyas (for worldly attachments). We are bind with anyone of these. Kathopanishad quotes:

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषांसिनीतः।  
(कठोपनिषद् १.२.१)

Kathopanishad says “There is difference between shreyas and preyas. It control the human through different ways”.

People with full of ignorance are attached with the worldly things. So they always went behind the happiness which is not a permanent one. There are another set of people who will have the desire in knowing about moksha, heaven (swarga), etc. and want to start their philosophical life, but they are also have worldly attachments. These two people come under the category of preyas.

अन्नं धान्यं वसु वसुमतीत्युत्तरेणोत्तरेण

व्याकृष्यन्ते परमकृपणाः पामरा यद्वदित्यम्।

भूमिः खं द्यौर्द्विहिणगृहमित्युत्तरेणोत्तरेण

व्यामुह्यन्ते विमलमतयोऽप्यस्थिरेणैव धाम्ना ॥(शान्तिविलास ४०)

Sri Neelakanda Deikshadar says:

“The people with full of ignorance are so petty as they always have desire on eating, gathering of food grains, want of wealth and interested in expanding their territorial boundaries. The people with pure heart also have desire to attain those things which are not a permanent one like, akasha, swarga, brahma loga .”



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## LIFE HISTORY OF ACHARYAS OF SRINGERI

### ACHARYAS WHO ADORNED THE PEETHAM BETWEEN 1380 AND 1560

After the great seer, Sri Vidyanaraya, a period of approximately two centuries was marked by the reign of eight Acharyas, who ascended the Throne of Transcendental Wisdom, through whose benign blessings and guidance the Vijayanagara empire flourished for nearly a quarter millenia. Characterised by the close connection of the monarchy of Vijayanagara Empire, the math saw expansion in many areas, through the various grants in the form of land, gold and other kind from various Monarchs and Kings.

Unlike the period of Sri Vidyanaraya, not much historical information is available today regarding these great Acharyas who graced the throne. Whatever reliable source is available has been carefully analysed and a short history of the Math and its Preceptors in this timeframe has thus been presented.

### SRI CHANDRASEKHARA BHARATI I (1386 – 1389)

अविद्यारण्यसक्लेशकृशानुभृशतापितः ।

संश्रये सततं भूत्यै चन्द्रशेखरचन्द्रिकाम् ॥

Led astray and caught in the forest fire of ignorance, I suffered dismal wounds; The moon that soothed me with divine rays, I hail that great Chandrasekhara!

When Sri Vidyanaraya was far advanced in age, he nominated Sri Chandrasekhara Bharati I as his successor. Some time after the nomination, with the permission of his Guru, the disciple went on a pilgrimage to several sacred places. In the meantime, King Harihara of Vijayanagar visited Sringeri and pressing invited Sri Vidyanaraya to his capital. As the Mutt required constant attention, the Acharya entrusted the management to a later disciple, Sri Nrisimha Bharati and then left for Vijayanagar. He stayed there for sometime as the honoured guest of the king, and passed away at a ripe old age.

Sri Chandrasekhara Bharati heard of Sri Vidyanaraya's videha mukti, and hastened to Vijayanagar. The king took him to Sringeri and had him installed on the seat. Sri Nrisimha Bharati, who was temporarily in charge of the Mutt with the permission of his senior, went to live at a village called Haladi. He consecrated a Sri Chakra there and spent his time in worshipping the Divine Mother and did tapasya. When in course of time Sri Chandrasekhara Bharati passed away, Sri Nrisimha Bharati was called from Haladi and installed as the next Acharya.

The Acharya received Harihara II at Sringeri where the emperor erected a temple in memory of Sri Vidyanaraya and founded the agrahara of Vidyanaryapura, which is the home of many Sringeri priests even today.

(Source [www.sringeri.net](http://www.sringeri.net))

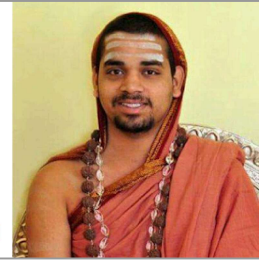


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## STORIES OF DIVINE CHILDREN

### EKALAVYA

One day Dronacharya was sitting in his kutiya. A young boy dressed with the skin of deer and wearing feathers in his head, bowed the feet of Dronacharya who was the Guru of the Pandava and Kaurava princes. Dronacharya was surprised and asked the boy “Who are you?” the boy with very low and humble words said “I am Ekalavya, the son of Hisanyodanus, the king of

foresters. My lord, I have a request with you, please accept me as your disciple and teach me archery.” Drona was very much happy with the humble words of Ekalavya, but as he was not in a position to teach him archery, he refused to accept Ekalavya as his disciple.



The disappointed, heartbroken Ekalavya returned home unhappily. Due to the very high respect and devotion he had on Dronacharya, Ekalavya made a statue of Dronacharya in clay and started worshipping with great devotion. Daily in early morning he will pray and do pooja to the clay statue with great devotion and imagining that his Guru Sri Drona is teaching him archery, he started practicing it with deep devotion.

Once the Pandavas and the Kauravas with the permission of their Guru went to hunting to the forest. The Pandavas were hunting with very enthusiasm along with their hunting dog. While roaming in the forest the dog went near to Ekalavya and started barking with a very loud sound. Ekalavya got irritated and he shut the mouth of the dog with seven arrows, so that it could not bark even more. Seeing the returned dog the Pandavas were surprised and searched for the archer who made this. They at last found

Ekalavya and enquired him who he was. Ekalavya replied, “Oh heroes, I am Ekalavya, the son of Nishada King Hisanyodanus. Know me to be the Drona’s disciple; this science of archery to me is the grace of my Guru”. When they returned to



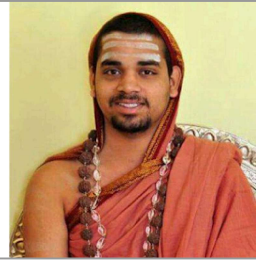


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Hastinapura, the Pandavas told about Ekalavya to Drona about his wonderful skill in archery.

However the sad Arjuna approach Drona in private and said, “You have promised me that none of your disciple will be equal to me in archery. Then how this Nishada boy claims, he is your disciple and who is more talented than me?”

Drona was not able to recollect Ekalavya and wonder about the skill of the boy. He went with Arjuna to the forest where he was living. There he saw Ekalavya was practicing archery by continuously without any break in shooting the arrows with perfect aiming. Drona was shocked on seeing this surprising scene. Ekalavya was dressed with the skin of leopard. Seeing his Guru, he rushed towards him in great joy and paid homage by lying at full length in the ground his body and with humbly folded his hands and stood in front of his Guru. Drona asked him when he became his disciple. Ekalavya recollected the incident he asked for his wish and that was

rejected by Drona. Then he, made a clay image of Drona and mentally accepted him as his Guru and started his practice.



On hearing, the whole story, unwillingly Drona for the sack of his promise to Arjuna said, “Oh my boy, if you are really my disciple, they you have to give offering due to Guru”. Ekalavya on hearing the words, of his Guru asked, “Oh my Majesty! What should I do now? Comment me. There is nothing that I cannot offer to my Guru”. Drona with huge hesitation asked for the right thumb of Ekalavya.

Without any second thought, Ekalavya with joy and happiness took an arrow immediately and with a cheerful face, cut his right thumb and offered it to his guru Dronacharya as his Guru dakshina and bowed his feet with lot of respect. Getting the offering from Ekalavya, Drona and Arjuna went to Hastinapura silently.

When Ekalavya again began to shoot with the help of his other four fingers, he found he had lost his former skill in his archery. He had made true his Guru’s promise to Arjuna that none of his disciple will be equal to him.

Ekalavya has thus immortalized himself by his extreme devotion to his Guru.

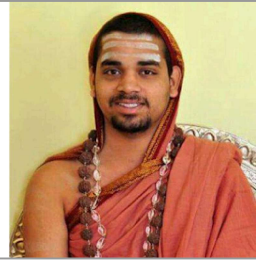


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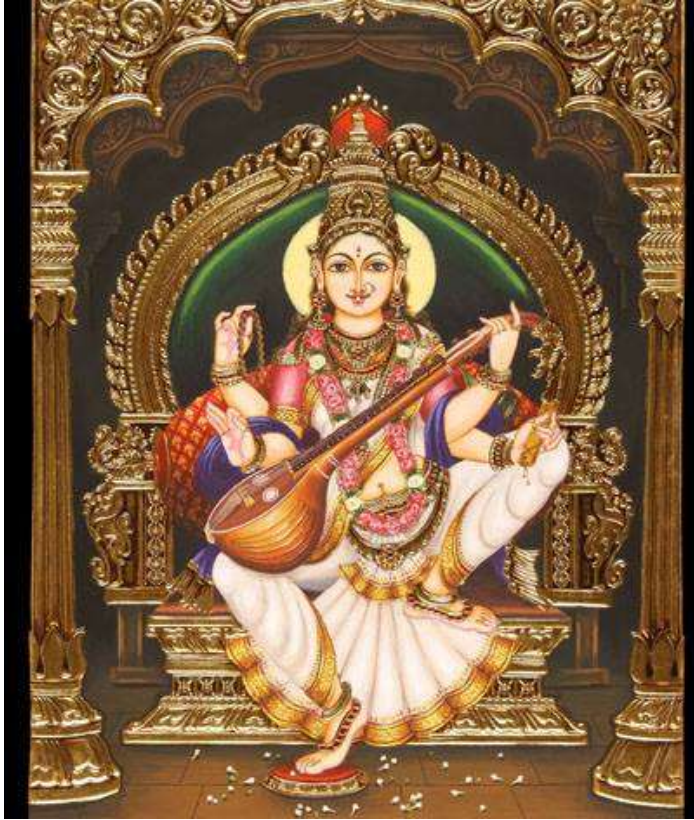


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## UPASANA DEVATHA

### SHAKTHAM



Maa Saraswati is the next Devatha we are going to see in this page. Maa Saraswati is also known as Maa Sharada, Maa Vani, Maa Brahmi etc. She is the authority for the knowledge and wisdom. Vasantha Panchami, Saraswati Puja, Vijaya dasami are the important days for her. Her beeja is "Vak Bheeja". Those who worship her will get pure knowledge and wisdom. The ignorance will be removed from them. During Navaratri celebrations, three days are celebrated in a grand manner. During those days Maha saptami is celebrated in a grand manner. The Spadikam mani mala and the puthaka in her hands indicates the wisdom for realizing the atma (Self) and the puthaka the knowledge and the capacity of getting the victory on anyone through their

knowledge (scholar in all the fields). For music, art and other instrumental knowledge, one has to worship Maa Saraswathi. She is the wife of Brahma. As an incarnation of Brahmi she becomes on the most powerful commander in the sena of Maa Lalitha Parameswari.

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