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ANUGRAHA BHASHANAM

ALWAYS ENTERTAIN GOOD THOUGHTS

For a man, past impressions continue to be carried along across births. These impressions are in accordance with his actions (karmas) and are called vasanas. Some of these vasanas may be good and others may be harmful. These vasanas can consequently cause both beneficial thoughts and evil thoughts in a man's mind.

For example, if a person cheats another, the cheated person may be tossed between two kinds of thoughts - to take revenge, or to forgive. Revenge is induced by bad vasanas and the thought of forgiveness is due to good vasanas.

Under such circumstances, man must use his discretion and try to go along with the good vasanas. If he gives in to bad vasanas and entertains evil thoughts, it will result only in bad actions. He will then have to experience bad results. Hence, even under difficult circumstances, one must not entertain bad thoughts.

A person harassed by another may pray to God. As a result of that prayer, the perpetrator of the crime may undergo a transformation and even seek forgiveness. Hence, one should not give room in one's mind to bad vasanas.

We bless that all people fully understand this and purify their lives.

शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासनासरित् ।
पौरुषेण प्रयत्नेन योजनीया शुभे पथि ॥

śubhāśubhābhyāṃ mārgābhyāṃ vahantī vāsanāsarit |
pauruṣeṇa prayatnena yojanīyā śubhe pathi ||

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





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Śrīmad Bhagavad Gītā

Srī Ādi Śankara Bhāṣya

Chapter 5 - Sannyāsayogaḥ

11

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११॥

kāyena manasā buddhyā kevalairindriyairapi |

yogina: karma kurvanti saṅgaṃ tyaktvātmaśuddhaye ||11||

Without attachment karmayogīs perform action for the sake of purity with the body, mind, intellect and sense organs without identification.



12

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति
नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो
निबध्यते ॥१२॥

yuktaḥ karmaphalaṃ tyaktvā
śāntimāpnoti naiṣṭhikīm |

ayuktaḥ kāmakāreṇa phale saktō
nibadhyate ||12||

Renouncing the result of action, the disciplined person attains peace born of the discipline of karma yoga. Attached to the result due to the impulse of desire, the undisciplined person is totally bound.

13

सर्वकर्माणी मनसा संन्यस्यास्ते सुखं वशी
।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन्
॥१३॥

sarvakarmāṇī manasā saṅnyasyāste sukhaṃ vaśī |

navadvāre pure dehī naiva kurvanna kārayan ||13||



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Renouncing all actions through knowledge, the self-controlled person comfortably remains in the city of nine gates without doing any action and without instigating any one.

14

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

na kartṛtvaṃ na karmāṇi lokasya sṛjati prabhuḥ |

na karmaphalasaṃyogaṃ svabhāvastu pravartate ||14||

The Ātmā creates neither doership, nor objects, nor contact with the results of actions for the people. But māyā operates.



15

नादत्ते
कस्यचित्पापं
न चैव
सुकृतं विभुः
।

अज्ञानेनावृतं
ज्ञानं तेन
मुह्यन्ति
जन्तवः
॥१५॥

nādatte

kasyacitpāpaṃ na caiva sukṛtaṃ vibhuḥ |

ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ ||15||

The Ātmā takes neither the pāpam nor the puṇyam of anyone. Discrimination is veiled by ignorance. Hence the beings are deluded.

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



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Vivekacūḍāmaṇi

VIJÑANAMAYA KOSA

From 186 to 208 Vijñanamaya Kosa is explained.

196

श्रीगुरुवाच ।

सम्यक्पृष्टं त्वया विद्वन् सावधानेन तच्छृणु ।
प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥१९६॥

śrīgururuvāca |

samyakpṛṣṭaṃ tvayā vidvan sāvadhānena tacchṛṇu |
prāmāṇikī na bhavati bhrāntyā mohitakalpanā ||196||

The revered Guru says: O Learned one! You have asked a good question. Listen to the answer with full attention. The imagination of samsāritva to what is asamsārī cannot be valid as it is due to deusion.

197

भ्रान्तिं विना त्वसंगस्य निष्क्रियस्य निराकृतेः ।
न घटेतार्थसंबन्धो नभसो नीलतादिवत् ॥१९७॥

bhrāntiṃ vinā tvasaṅgasya niṣkriyasya nirākṛteḥ |

na ghaṭetārthasaṅbandho nabhaso nīlatādivat ||197||

For a thing which is unattached, action-less and formless, there can be no contact with any other except through delusion, just like blueness, etc., for the sky.

198

Making the same clear, by the next two ślokas, the annulment of samsāra is explained. The real nature of the ātman is explained in two ways through śruti and the realisation of the wise; this is done to prove mithyātva (apparential) character of the jīva.

स्वस्य द्रष्टुर्निगुणस्याक्रियस्य प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।

भ्रान्त्या प्राप्तो जीवभावो न सत्यो मोहापाये नास्त्यवस्तु स्वभावात् ॥१९८॥

svasya draṣṭurniguṇasyākriyasya pratyagbodhānandarūpasya buddheḥ |

bhrāntyā prāpto jīvabhāvo na satyo mohāpāye nāstyavastu svabhāvāt ||198||

The state as Jeeva brought about by delusion of the mind to the ātma which the seer, who is quality-less and action-less and whose nature is the inner consciousness and bliss, is not true. As it is by nature untrue, it vanishes with the annulment of the delusion.



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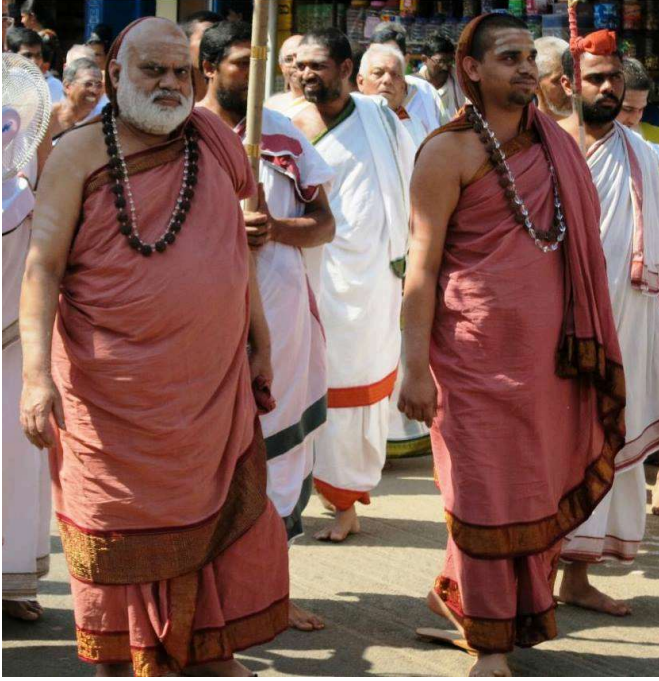


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199

यावद्भ्रन्तिस्तावदेवास्य सत्ता मिथ्याज्ञानोज्ज्वलितस्य प्रमादात् ।
रज्ज्वां सर्पो भ्रान्तिकालीन एव भ्रान्तेर्नाशे नैव सर्पोऽस्ति तद्वत् ॥१९९॥



yāvadbhrantistāvadevāsya sattā
mithyājñānojṛmbhitasya pramādāt |
rajjvāṃ sarpo bhrāntikālīna eva
bhrānternāše naiva sarpo'sti tadvat
||199||

The snake in the rope lasts only during the time of delusion; when the delusion is destroyed, there is no snake at all. Jīvabhāva sattā persists so long as there is delusion as it is born of mithyājñāna. When the delusion is destroyed, there is no serpent. So, too, here.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji @Sringeri)

200 & 201

अनादित्वमविद्यायाः कार्यस्यापि तथेष्यते ।
उत्पन्नायां तु विद्यायामाविद्यकमनाद्यपि ।
प्रबोधे स्वप्नवत्सर्वं सहमूलं विनश्यति ॥२००॥
अनाद्यपीदं नो नित्यं प्रागभावा इव स्फुटम् ।
अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः ॥२०१॥
anāditvamavidyāyāḥ kāryasyāpi tatheṣyate |
utpannāyāṃ tu vidyāyāmāvidyakamanādyapi |
prabodhe svapnavatsarvaṃ sahamūlaṃ vinaśyati ||200||
anādyapīdaṃ no nityaṃ prāgabhāvā iva sphuṭam |
anāderapi vidhvaṃsaḥ prāgabhāvasya vīkṣitaḥ ||201||

prabodhe svapnavatsarvaṃ sahamūlaṃ vinaśyati ||200||

anādyapīdaṃ no nityaṃ prāgabhāvā iva sphuṭam |

anāderapi vidhvaṃsaḥ prāgabhāvasya vīkṣitaḥ ||201||

The beginningless of ignorance and also of its effects is granted. When knowledge arises, all the effects of ignorance though beginning-less vanish along with their cause of ignorance, as the dream does on waking up. Though avidyā is beginningless, it is not eternal, even as antecedent non-existence is not eternal. For though it is beginningless, the destruction of antecedent non-existence is seen.

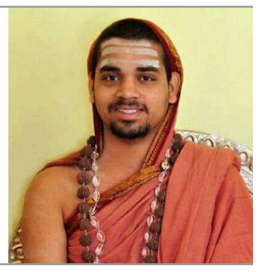


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Saundaryalaharī



तनोतु क्षेमं नस्तव
वदनसौन्दर्यलहरी

परीवाहः स्रोतः सरणिरिव
सीमन्तसरणिः।

वहन्ती सिन्दूरं प्रबल
कबरी-भार-तिमिर

द्विषांबृन्दैः बन्दीकृतमिव
नवीनार्क-किरणम् ॥४४॥

tanotu kṣemaṃ nastava
vadanasaundaryalaharī

parīvāhaḥ srotaḥ saraṇiriva
sīmantasaraṇiḥ |

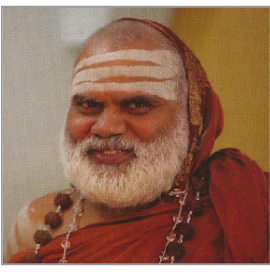
vahantī sindūraṃ prabala
kabarī-bhāra-timira

dviṣāmbṛndaiḥ
bandīkṛtamiva
navīnārka-kiraṇam ||44||

तनोतु (tanotu) = let it grant; क्षेमं (kṣemaṃ) = our well being; तव (tava) = your; वदनसौन्दर्यलहरी (vadana saundarya laharī) = wave of facial beauty; परीवाहस्रोतः (parīvāha srota:) = overflowing stream; सरणिः (saraṇi) = like the path; इव (iva) = as if captured by; सीमन्तसरणिः (sīmanta saraṇi:) = the line of hair parting; वहन्ती (vahantī) = which bears; सिन्दूरं (sindūraṃ) = vermilion

powder (worn by married women as an auspicious symbol); प्रबल (prabala) = the very great; कबरीभार (kabarī bhāra) = mass of hair; तिमिर (timira) = darkness; द्विषांबृन्दैः (dviṣāṃ bṛndai:) = multitude of foes; बन्दीकृतमिव (bandī kṛtam iva) = as if captured by; नवीन (navīna) = newly (risen); अर्ककिरणं (arka kiraṇam) = ray of the sun

May we be blessed even more by the parting middle line of Maa Devi's hair, which appears to be a canal for carrying the overflowing flood of beauty of Maa Parvati's face. The streak of vermilion adorning that line looks like the rays of the rising sun entrapped by the opposing enemy hordes of darkness constituted of Thy hair hemming it on both sides.

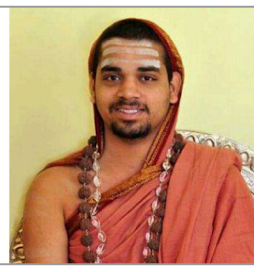


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MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 5 “Adopting Sanyāsa”

Permission for His becoming a Sannyāsin.

The Crocodile Incident and Leaving from House

Śankara, replied “Okay Mother, I promise you, whenever you desire my presence be at your side, be it in sickness or death, be it during day or night, I shall certainly come to your side and will be with you immediately. And on your death, I shall come to cremate you. You should not weep and wail, thinking that your son has gone away as a sanyāsi, abandoning you, a helpless widow. By sending me with your blessings and wishes, you will derive a hundredfold more benefit by way of great merit, than by keeping me with you.”



11. Shankara receives his mother's blessings before setting out for krama sanyasa.

Then, doing salutation to his kith and kin, Śankara entrusted the care of his weeping mother Smt. Aryamba to them.

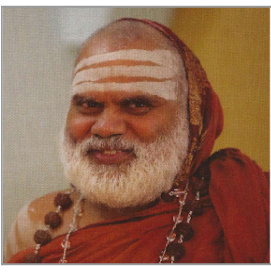
At this same time, the river that Śankara had formerly made to flow through his village for the convenience of his mother, began to erode the sides of the temple of Kṛṣṇa there. During the rainy season the flood surrounded the temple and caused damages and was about to carry away the

image itself. So, when Śankara had decided to leave his village with his mother's permission, Lord Śrī Kṛṣṇa, the Deity installed in the temple, spoke to him one day through a disembodied voice:

“Oh! Śankara! You are now leaving this place. You have brought this River Purṇā to this place from a distance. Its water is invading My abode and giving Me constant trouble. It has become impossible for Me to stay here”.

So Śrī Śankara respectfully lifted up that Deity and established it in a secure place free from the disturbance of the river. Impelled by the spirit of renunciation, Śrī Śankara then took leave of Śrī Kṛṣṇa, the Deity in the temple and also his loving caring mother Smt. Aryamba, started his journey in this wide world with the idea of taking to the life of sanyāsa, which is like a boat to one desirous of crossing the ocean off samsāra (cycle of birth and death) without falling into.

(Continues..)

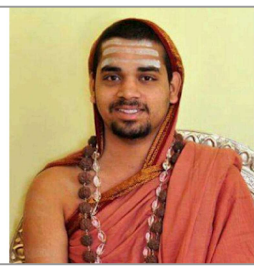


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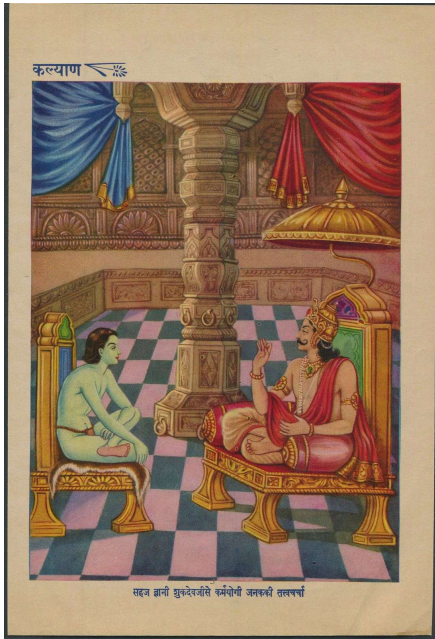
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Nectar drops from Yogavāsiṣṭha.

FOR THE CESSATION OF SORROW KNOWLEDGE ALONE IS THE MEAN

The intellect of this man, who has found out the Truth or Reality by reflection or investigation, puts down all mental agonies, as placid water brings down grains of sand. Surely, it is to be understood that the destruction of all misery happens when investigation is made. The entire world is perceived with entertainment as jugglery by a person endowed with reflection, free from fever and possessed of a cool mind, having abandoned all this cage of mental agony like the worn-out skin by a snake.



SELF-KNOWLEDGE IS THE ONLY MEANS TO TRANQUILLITY.

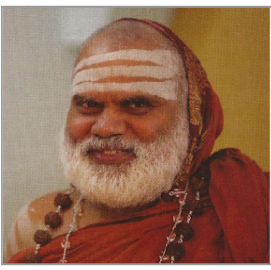
Sage Vālmīki Said:

Having said thus, Rāmā became silent, Visvāmitra spoke to Rāmā. Oh! Rāghava! Best among the wise! There is nothing else to be known by you. You have known everything by your own subtle intelligence. Your intellect is like that Suka, the son of Sage Vyāsa. Even the one who has known what is to be known needs only total inner tranquility. In the past Suka, the son of Vyāsa, even though himself awake to the Ultimate Reality by discrimination, contempating on the course of this world, did not attain in himself the confidence "This is the Reality".

With a restless mind, he then asked his father, "Sage! How did this show of worldly existence arise? "How does it attain quiescence? Of what extent, of which and when is this worldly existence ?" -- All that is to be told on this was described by Vyāsa, the knower of the Self.

But Suka did not think much of that, saying that he knew that already. Knowing this opinion, Suka was told by his father thus: "I do not know the Truth exactly." "Janaka knows that Reality. Obtain all the knowledge from him." Thus told by the father, Suka then went to the city of Janaka. Being aware of Suka who was standing at the entrance desirous of knowing the Truth, the king remained silent in disregard, when seven days passed. After Suka entered the courtyard and there too stood for seven days, Janaka conducted him to his inner apartments. There, even though fondled by intoxicating women, food and multitude of enjoyments for seven days, he remained pure and good-minded.

Fetching him, whose nature was thoroughly known, Janaka bowed to Suka and said "Welcome to you, blessed one, who have attained all your desires!" "What is your wish?" Thus addressed , Suka told the King: "Oh King! How did this show of worldly existence arise?" . "How does it attain quiescence? "Tell me immediately." Thus asked, King Janaka told whatever was narrated by his father earlier.

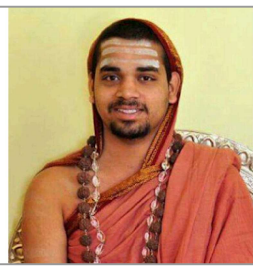


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

KALADY'S REDISCOVERER & REDISCOVERY – PART III

SEEDS SOWN FOR THE REDISCOVERY



Overjoyed, the Mahaswamiji determined to clear the spot all around and build a shrine there; but knew that this would take a long time and involve great cost and labour. Meanwhile a small patch of land, where according to local tradition, stood the village where Adi Shankaracharya was born, was cleared. The Mahaswamiji entrusted Pandit Nadukkaveri Srinivasa Shastri, a great scholar with the job of conducting the five day Shankara Jayanti Celebrations at Kalady. Sri Srinivasa Shastri carried out the responsibility with diligence. This continued for some years. People from the adjacent parts of the country came in large numbers to this place, on such occasions and enthusiastically participated in the celebrations. Gradually a longing was created in the minds of the people to build a shrine there for the great master; but it was not easy to get possession of the land.

His Holiness 33rd Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

SECURING THE LANDS RELATED TO THE GREAT MASTER

By this time eleven years had elapsed since the idea of the consecration of Kalady first germinated in the mind of the Mahaswamiji. Sri K. Seshadri Iyer, who had first found the birthplace and whose influence was immense was now no more, as also Pandit Srinivasa Shastri. The Mahaswamiji knew that nothing great could be achieved without difficulties. He simply bided His time seeking an opportune moment to act.

In 1905-06, Sri V.P. Madhava Rao became Diwan of Travancore. This statesman had the greatest reverence for the Mahaswamiji ever since he had His Darshan when being a Deputy Commissioner at Shimoga in 1885. The Mahaswamiji thought that this was a good opportunity for arranging to get possession of the lands at Kalady related to Sri Adi Shankaracharya. Accordingly He sent the Sarvadhikari (Agent) of the Peetham Sri N. Srikanta Shastri and Diwan Bahadur A Ramachandra Iyer, a retired Judge of the Chief Court of Mysore, to Travancore on this mission in 1905. They made known the long cherished intentions of the Guru regarding the consecration proposal of temples at Kalady both to the Maharaja of Travancore, Padmanabha Dasa Sri Moolam Tirunal Bala Rama Varma, and Diwan V.P. Madhava Rao.(Continues..) (Source : www.sringeri.net)



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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

कुत्रानुतेऽप्यपापं यश्चोक्तं धर्मरक्षार्थम् ।

को धर्मो अभिमतो यः शिष्टानां निजकुलीनानाम् ॥४६॥



kuṭrānute'pyapāpaṃ yaścoktaṃ dharmaraksārtham |

ko dharmo abhimato ya: śiṣṭānāṃ nijakulīnānām
||46||

Q : When is it not an act of sin to utter falsehood ?

A : When it is uttered to protect virtuous conduct.

Q : What is virtuous conduct ?

A : That which is followed and accepted by the family elders and cultured people.

साधुबलं किं दैवं कः साधुः सर्वदा तुष्टः ।

दैवं किं यत् सुकृतं कः सुकृती श्लाघ्यते च यः सद्भिः
॥४७॥

sādhubalaṃ kiṃ daivaṃ kaḥ sādhuḥ sarvadā tuṣṭaḥ |

daivaṃ kiṃ yat sukṛtaṃ kaḥ sukṛtī ślāghyate ca yaḥ
sadbhiḥ ||47||

Q : What is the strength of the pious?

A : Good fate.

Q : Who is pious ?

A : One who is always contented.

Q : What is one's fate ?

A : To be the embodiment of virtue.

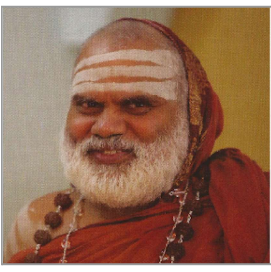
Q : What is virtuous and good action ?

A : That which is extolled by good people.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Srī Vidhushekhara Bhāratī Mahāswāmij @ Rajapalayam performed the Kumbhabhishekas of the Vimana Shikhara and the Rajagopuram, Apr 4 - 14, 2017 Vijaya Yatra)

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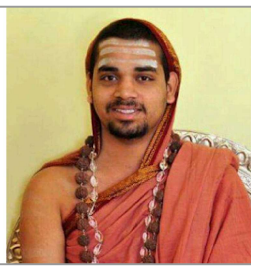


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DIVINE STORIES FOR CHILDREN.

DUNDUBHI

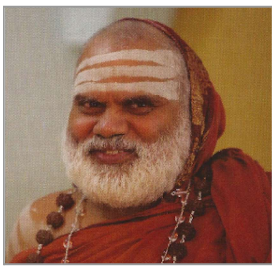
A terrible asura, son of Maya and brother of Māyāvī. Dānavas were the offspring of Kaśyapa, grandson of Brahmā and son of Marīci by his wife Danu, daughter of Dakṣapṛjāpati. Maya, chief among the Dānavas earned a great reputation as a unique architect. Once Maya attended a dance programme in devaloka where he fell in love with Hemā dancing with the deva-women. When the dance was over Maya told Hemā about his love for her. Hemā too had fallen in love with Maya. And they left the place in secret and reached the southern slope of the Himālayas where they built a beautiful city called Hemapura and they lived there. Ere long they had two sons, Dundubhi and Māyāvī, both of them equally distinguished in prowess (Uttararāmāyaṇa)



Maya did tapas for a daughter in the western plains of Mount Kailāsa. One of those days Pārvatī went out of Kailāsa to feed brahmins in celebration of the birthday of Subrahmaṇya. In the absence of Pārvatī a deva woman called Madhurā who had observed the Somavāravrata came to Kailāsa to salute Mahādeva who enjoyed her for some time. On her return to Śiva, Pārvatī noticed ashes worn by him transferred to the breasts of Madhurā. Drawing the natural inference from this Pārvatī got angry and cursed Madhurā to be transformed into a frog. Then Śiva blessed her that she would regain her former self after twelve years and have a heroic husband. Madhurā who was thus turned into a frog fell into a well close to where Maya was engaged in tapas. And, after twelve years, the frog regained its former form and became Madhurā again. Maya, who saw Madhurā adopt her as daughter and brought her up as such, called her Mandodarī. Mandodarī became Rāvana' wife and thus Dundubhi became the brother-in-law of Rāvana. In Kiṣkinda Kāṇḍa of Vālmīkī Rāmāyaṇa, information about Dundubhi is seen. As beautiful and majestic as the peak of Mount Kailāsa, the heroic Dundubhi possessed the form of the buffalo. And, he had the strength of a thousand elephants. Proud and haughty over his own prowess and losing his head over the boon he had received from God, Dundubhi went to fight with the ocean, the lord of rivers. (It was Śiva who gave him boon. This information was seen in Anuśāsana Parva, Chapter 11, Mahābhārath)

Haughty almost to madness over the unrivalled strength and prowess he got as the result of the boon, Dundubhi went about challenging whomsoever he met for a fight. But none dared to accept the challenge. Then he went to sea-shore and challenged varuṇa, who, appearing on the crest of the waves said: "I am not strong and powerful enough to fight with you. Only the Himavān can do that. So, please go north."

Accordingly Dundubhi went north to Himavān and challenged him in great range. Himavān clad in his neat and white apparel appeared and spoke in humble tones: "Oh mighty Dānava: I am not

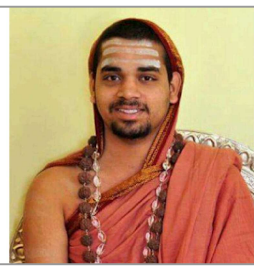


Voice of Jagadguru

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accustomed to fighting war. My job is only to arrange convenience to saints and sages. But, there in southern India a very powerful monkey called vāli, who is the King of Kiṣkindhā and Vāli alone can combat with you.

And Dundubhi accordingly went southward to Kiṣkindhā and challenged Vāli. Terrible as the dark clouds in the sky the dānava who possessed the body and horns of the buffalo- began roaring like hell at the tower gates of Kiṣkindhā, uprooting trees with his horn and tearing the earth with his hoofs. Disturbed by the noise Vāli along with his wife Tāra came out of the palace, and said to Dundubhi : “Look here, please, I am only a King of the monkeys. Why should you, who are so very



strong smash my tower?” but, these soft words of Vvli only kindled Dundubhi’s anger all the more and his challenges became fiercer. Then did Vāli, wearing the golden chain given by Indra, rush forth to engage Dundubhi in a mortal duel in which the former began gaining more and more strength while the latter got weaker and weaker. Dundubhi took to fighting in the skies to save his life. But, the moon dawned then and in the moonlight Vāli and his brother Sugrīva followed Dundubhi, who entered a terrible cave covered by something like a forest of grass. After stationing Sugrīva at the opening of the cave. Vāli followed Dundubhi into the cave. Sugrīva waited there one year for

the return of Vāli from the cave when one day he witnessed foaming blood flow out of the mouth of the cave and mistakenly believing that Vāli was dead, he closed the mouth of the cave with a huge stone and returned home. But Vāli, who had by then killed Dundubhi, kicked off the stone and came out of the cave and followed Sugrīva in the rage. From that day onwards Sugrīva lived at the Ṛṣyamūka mountain where Vāli had no permission. During Vāli’s duel with dundubhi blood from the body of the latter spurted out to the skies and it also fell in the hermitage of Matanga at Ṛṣyamūka where the Sage Matanga was performing tapas. Angered at this the Sage Matanga cursed Vāli whoever he might be, who was responsible for blood falling in his āśrama, with death by his head getting broken if he mounted Ṛṣyamūka. Sugrīva took shelter there because of this curse on Vāli (Vālmīkī Rāmāyaṇa, Kiṣkindhā Kāṇḍa)

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