



Voice of Jagadguru

advaitam paramanandam



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ANUGRAHA BHASHANAM

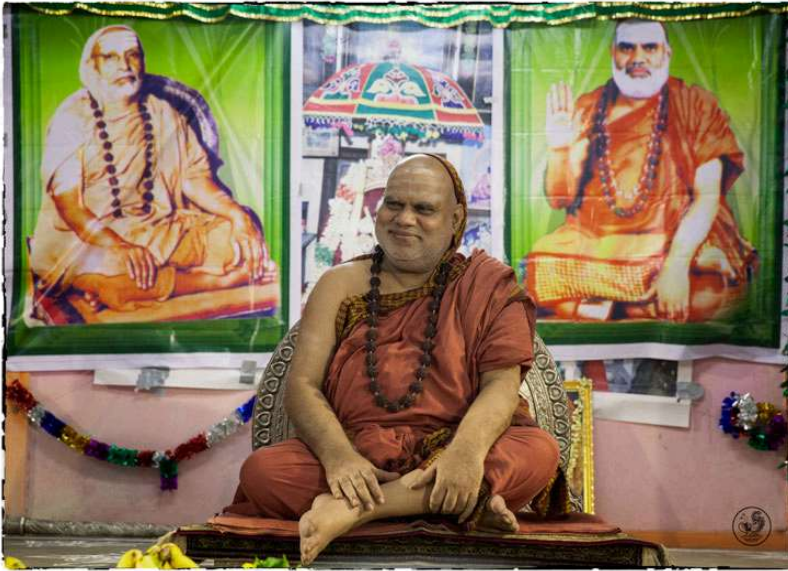
DETACHMENT PARAMOUNT FOR MOKSHA

The greatest attainment for man is Moksha - liberation from samsara, the transmigratory cycle of births and deaths. To secure that, he need not look outside or seek external help. He has to essentially attune himself. This is what Sri Bhagavatpada says:

उद्धरेदात्मनाऽऽत्मानं मग्नं संसारवारिधौ (ud'dharēdātmanātmānaṃ magnaṃ sansāravāridhau)

It means, for one immersed in the ocean of samsara, self-help alone will be useful. Self-help here refers to control of the mind and senses, diverting them from external matters and focussing

on the inner Self. To attain this mental state, it is essential to detach from worldly affairs.



Only the conviction that all external happenings are illusory (not real) will lead to detachment. For this, the Guru's grace and his Upadesha (teachings) are essential. One who makes himself eligible for the Guru's grace will not only cross the ocean of samsara but will also show the way to others. That is the only everlasting wealth. Nothing else constitutes a greater

attainment.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji @ Shankara Gurukulam, Chennai, Oct 5th,2012, Vijaya Yatra

The elders have said,

तत्कर्म यत्र बन्धाय सा विद्या या विमुक्तये ।

आयासायापरं कर्म विद्यान्या शिल्पनैपुणम् ॥

tatkarma yanna bandhāya sā vidyā yā vimuktayē |

āyāsāyāparaṃ karma vidyān'yā śilpanaipuṇam ||

The substance of this verse is that Atmavidya (knowledge of the Self) alone will lead to Moksha or freedom from samsara. There is no other means to Moksha.

We bless that everyone remember this and strive to attain Self-knowledge.

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

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



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ŚRIMAD BHAGAVAD GĪTA

Srī Ādi Śankara Bhāṣya

Chapter 4 - Jñāna-Karmasannyāsa-Yogaḥ

19

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥

yasya sarvē samārambhāḥ kāmasaṅkalpavarjitāḥ |

jñānāgnidagdhakarmāṇaṁ tamāhuḥ paṇḍitaṁ budhāḥ ||19||

He whose actions are all free from desires and fancies and whose actions are burnt by the fire



of knowledge --sages call him wise.

20

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तेऽपि नैव किञ्चित्करोति सः ॥२०॥

tyaktvā karmaphalāsangaṁ nityatr̥ptō nirāśrayaḥ |

karmaṇyabhipravṛttēpi naiva kiñcitkarōti saḥ ||20||



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Remaining ever satisfied and independent and renouncing the attachment towards the result of action, he never performs any action, though very much engaged in action.

21

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।



शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम्
॥२१॥

nirāśīryatacittātmā tyaktasarvaparigrahaḥ |
śārīraṃ kēvalaṃ karma kurvannāpnōti
kilbiṣam ||21||

Having renounced all possessions (and) having restrained the mind and body. He (remains) free from desires. Engaging in (minimum) activity required for the maintenance of the body without attachment, he does not incur sin.

22

यदृच्छालाभसन्तुष्टः द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते
॥२२॥

yadṛcchālābhasantuṣṭaḥ dvandvātītō vimatsaraḥ |
samaḥ sid'dhāvasid'dhau ca kṛtvāpi na nibadhyatē ||22||

Fully content with whatever is obtained by chance, unaffected by the pairs of opposites and remaining free from jealousy, he is equanimous in success and failure. Though engaged in action, he is not bound.

23

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥

gatasanggasya muktasya jñānavasthitacētasah |
yajñāyācarataḥ karma samagraṃ pravilīyatē ||23||

The entire action of one whose mind is established in knowledge, who is free from attachment, who is independent and who acts for the sake of yajña dissolves.

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

Link of the Voice of Jagadguru Quotes App

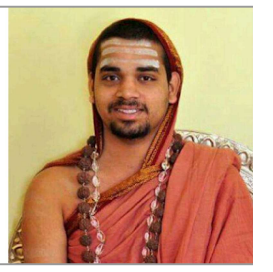


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Vivekacūḍāmaṇi

MANOMAYA KOSA

How the Manomaya kośa makes for bondage is explained.

170

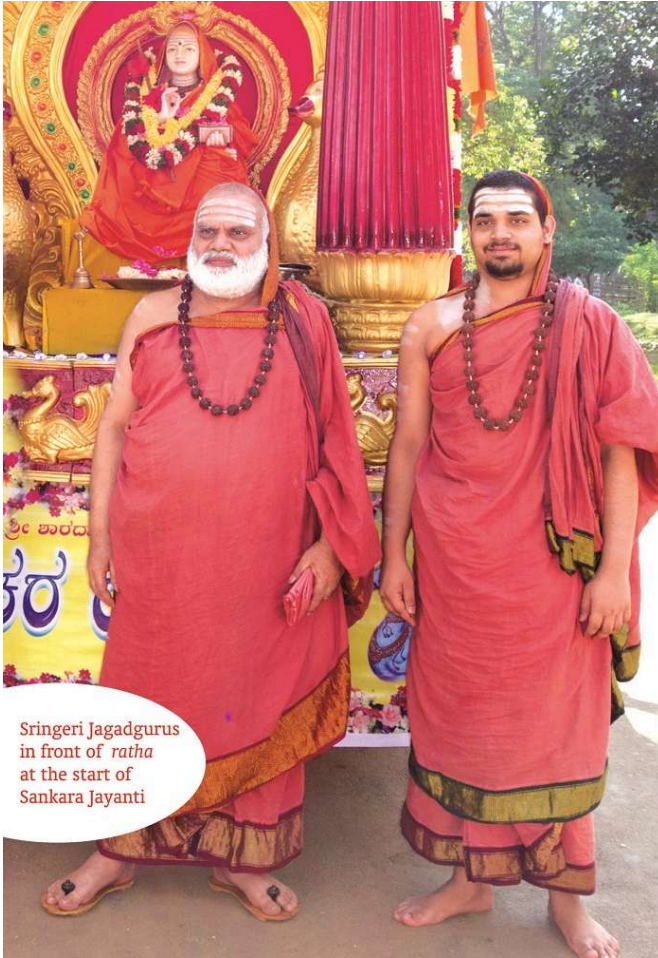
पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः प्रचीयमानो विषयाज्यधारया ।

जाज्वल्यमानो बहुवासनेन्धनैः मनोमयोऽग्निः दहति प्रपञ्चम् ॥१७०॥

pañcēndriyaiḥ pañcabhirēva hōṭṛbhiḥ pracīyamānō viṣayājyadhārayā |

jājvalyamānō bahuvāsanēndhanaiḥ manōmayōḅgniḥ dahati prapañcam ||170||

The Manomaya kośa is the sacrificial fire. The five organs are the sacrificing priests. They pour into the fire the Ghee, the offerings of the sense-objects. The various vāsanās are the fuel. With these the Manomaya kośa burns out the Universe.



Sringeri Jagadgurus
in front of ratha
at the start of
Sankara Jayanti

171

न ह्यस्त्यविद्या मनसोऽतिरिक्ता मनो
ह्यविद्या भवबन्धहेतुः ।

तस्मिन्विनष्टे सकलं विनष्टं
विजृम्भितेऽस्मिन् सकलं विजृम्भते
॥१७१॥

na hyastyavidyā manasōtiriktā manō
hyavidyā bhavabandhahētuḥ |

tasminvinaṣṭē sakalaṁ vinaṣṭaṁ
vijṛmbhitēśmin sakalaṁ vijṛmbhatē
||171||

There is no avidyā (ignorance) apart from the mind. The mind is avidyā, the cause of the bondage of samsāra. When that is lost (stilled), everything is lost. When it the mind is eradicated, everything is eradicated and when it props up everything propup. [When it appears and grows, everything reappears and grows into consciousness]

(Jagadguru Śankarācārya His Holiness
Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tīrtha



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Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji at Sringeri)

172

स्वप्नेऽर्थशून्ये सृजति स्वशक्तादि भोक्तादि विश्वं मन एव सर्वम् ।
तथैव जाग्रत्यपि नो विशेषस्तत्सर्वमेतन्मनसो विजृम्भणम् ॥१७२॥

svapnē'rthasūnyē sṛjati svaśaktrādi bhōktrādi viśvaṃ mana ēva sarvam |

tathaiva jāgratyapi nō viśēṣastatsarvamētanmanasō vijṛmbhaṇam ||172||

The mind itself by its own power creates the entire world, the experiencer, etc. in the dream when there are no objects. In the waking state also, it is exactly the same; there is no difference. Therefore all this is only the expansion of the mind.

173

सुषुप्तिकाले मनसि प्रलीने नैवास्ति किञ्चित् सकलप्रसिद्धेः ।
अतो मनःकल्पित एव पुंसः संसार एतस्य न वस्तुतोऽस्ति ॥१७३॥
suṣuptikālē manasi pralīnē naivāsti kiñcit sakalaprasid'dhēḥ |
atō mana:kalpita ēva punsaḥ sansāra ētasya na vastuto'sti ||173||

It is well known that there is nothing dreamless sleep when the mind is stilled. Hence the samsāra is a creation of the mind. It does not exist in reality.

174

वायुना नीयते मेघः पुनस्तेनैव नीयते ।
मनसा कल्प्यते बन्धः मोक्षस्तेनैव कल्प्यते ॥१७४॥
vāyunā nīyatē mēghaḥ punastēnaiva nīyatē |
manasā kalpyatē bandhaḥ mōkṣastēnaiva kalpyatē ||174||

The clouds are brought together by the wind, and they are again spread out by it. Similarly Bondage is created by the mind and liberation (freedom) is also brought about by itself.

175

देहादिसर्वविषये परिकल्प्य रागं बध्नाति तेन पुरुषं पशुवद्गुणेन ।
वैरस्यमत्र विषवत् सुविधाय पश्चा-देनं विमोचयति तन्मन एव बन्धात् ॥१७५॥
dēhādisarvaviṣayē parikalpya rāgaṃ badhnāti tēna puruṣaṃ paśuvadguṇēna |
vairasyamatra viṣavat suvidhāya paścā-dēnaṃ vimōcayati tanmana ēva bandhāt ||175||

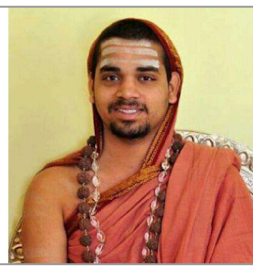


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Producing attachment to objects like the body etc., the mind binds a man with a rope as if he were an animal. Later, the same creates aversion for them and liberates him from the self-same bondage.

Saundaryalaharī



तव स्वाधिष्ठाने हुतवहं अधिष्ठाय
निरतं

तमीडे संवर्तं जननि महतीं तां
च समयाम् ।

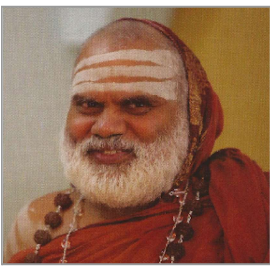
यदा लोके लोकान् दहति महसि
क्रोधकलिते

दयाद्रो या दृष्टिः शिशिरं उपचारं
रचयति ॥३९॥

हे जननि (hē janani) = O Mother!; तव स्वाधिष्ठाने (tava svādhiṣṭhānē) = in your Svādhiṣṭhāna chakra, like the eight petal lotus flower like place; हुतवहं (hutavahaṃ) = the agni tattva; अधिष्ठाय (adhiṣṭhāya) = having a place at location; निरतं (nirataṃ) = on and on {time after time/repeatedly}; तं (taṃ) = that; संवर्तं (sanvartaṃ) = fire of dissolution (Śiva as Rudra, the lord of dissolution or Śakti conceived as the fire of dissolution); महतीं (mahatīm) = the divine sound that is the reason for the mahā pūja; तां (tām) = that; समयाम् च (samayāṃ ca) = that great Śakti; ईडे (īdē) = my salutation; यदालोके (yadālōkē) = the powerful eye

glands of Kameśvara; महसि (mahasi) = tejas; क्रोधकलितेसति (krōdhakalitēsati) = influenced by anger (Rudra); लोकान् (lōkān) = the whole universe; दहति सति (dahati sati) = destroying / burning into ashes; या (yā) = with eth union of that Goddess who is at the manipuraga chakra; दयाद्रा (dayādrā) = with great mercy; दृष्टिः (dṛṣṭiḥ) = slight eye sight gland (the beautiful look); शिशिरं उपचारं (śiśiraṃ upacāraṃ) = cooling remedy; रचयति (racayati) = protecting the whole universe.

[O Mother, I glorify that Saṃvarata, who put up with in thy Svādhiṣṭhāna, presiding over Agni-Tattava and also that great Samayā, whose glance, shining with pity, applies the frightening

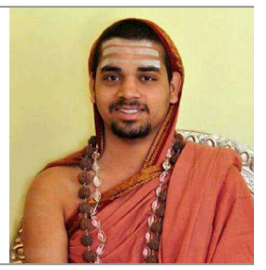


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process, when His (Śiva as Rudra/Kameśvara) mighty watch, pregnant with rage, consumes the Universe.]

MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 5 “Adopting Sanyāsa”

Thus the young seven years old Brahmachari having stretch over (cross) the ocean of Vedic learning, left his Guru’s house and returned to his house and started serving his mother. Śri Śankara was fully engaged in doing service to his mother, doing analysis in the veda and by performing the vedic rituals by offering in the sacred fire twice a day along with other related rituals and was shining like a Sun. The very sight of Śri Śankara rid the young men impatience and aggressiveness. Aged man show a feeling of preference to get up in his presence and offer him a seat and no man could stop themselves in saluting him respectfully at the very first sight itself.

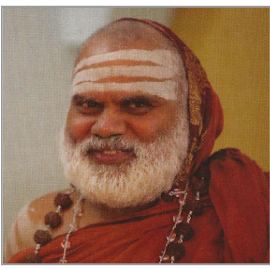
Mother of Śri Śankara too felt overjoyed to see her son’s talent is his power of speech, his great intelligence, high personality of attractiveness and tendency to do only good for others. Śri Śankara’s mother one day went to River Purṇā. Her body had become very weak due to heavy fasting for a child and observing furthermore rituals after the death of her husband and her old age made her to go very slowly in the burning sun to take bath in River Purṇā, which was a short distance from her house.



On having some uncomfortable feelings, Śri Śankara rush to see her mother on the path, there he was her fainted mother on the floor towards her house. Anxious at his mother’s condition, he served her and managed her in bringing her back to the house. With the help of neighbours and restore her to consciousness by adopting proper remedial measures.

Śri Śankara decided to bring River Purṇā, near his house, so that his mother will not strain anymore. He started praying River Purṇā, to turn her flow to the neighbourhood of their home. The pleased Deity of River Purṇā, gave the boon to Śri Śankara, that his prayers will be fulfilled the next morning and asked him to go home without any hesitation in his mind. The very next morning gave surprises to all the people by the flourishing flow of River Purṇā, changed her route and was running through the neighbourhood of his house like another Gangā with a ocean-bound stream sound. The whole village was cooled with the breeze of River Purṇā.

The reputation of this wonderful child reached the ears of Rajashekara, the king of Keralā. And being anxious to see him, the king sent his minister of his bring in Śri Śankara to his palace. The minister of The King Rajashekara, arrived at Śri Śankara’s home with rich presentations and followers including a crew/gang of elephants sent by his master to Śri Śankara.

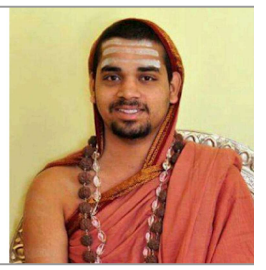


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Nectar drops from Yogavāsiṣṭha.

The Arrival of Viśvāmitra

DISGUST FOR OLD AGE.

Insufficient is childhood; it is forcefully destroyed by youth. The latter in turn is destroyed by old age. See this mutual cruelty! The cat that is old age, eats the rat that is youth. Then, raised up, it attains to great delight, greedy for the flesh of the body. O My Guru! Those who have entered into a mountain-cave, unconquered in battle by enemies, are overcome quickly by the worn-out demoness of old age. Old age destroys the body as projectile weapon like snow (destroys) the lotus, a storm, the autumnal clouds and a river, the tree on the bank.



What indeed is the use of that grasping with difficulty of a bad existence, whereby, even one who has arrived at old age lives? My Master! Old age, unconquered on the earth, despises all the desires of living beings.

Though bad to look at, old, miserable, devoid of adequacy or courage, desire approaches him with magnificent, but he is unable to enjoy. In old age, the heart burns indeed due to his poor capacity to enjoy.

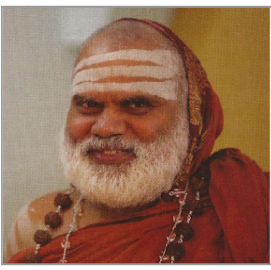
THE MIGHT OF TIME.

In some cases, where the sense of happiness in worldly life exists for a few, Time completely destroys even that, as a rat destroys thread. Ísvara does not protect for a moment even the happiness of great men. Time, having swallowed up as a mouthful the entire Universe, has attained the nature of the Supreme Being or the soul of the Universe.

There is nothing here, born in the same world, which this Time, the devourer of all, does not eat up, like the submarine fire, the rising ocean. Of what avail is wealth, of what use is kingdom and of what avail are body and things sought for? Even within a certain number of days, time destroys everything. The God of Death, of cruel behaviour, reducing to infirmity the body which is not old, swallows the mass of living beings continually, as a serpent the air.

THE BAD STATE OF WORLDLY EXISTENCE.

Life is extremely transient, death is absolutely cruel, youth is very fickle and childhood is taken away by ignorance. The world is stained by deceit, kinsmen are bondage of worldly life, enjoyments are great diseases of the world and desires are mirages. Only the sense-organs are the enemies. Truth is reduced to falsehood. The self hurts only by itself. The mind is an enemy only by the mind. A real thing is understood is unreality. The mind is given to egotism. All beings are cut by want or death. The limit of existence is not reached.

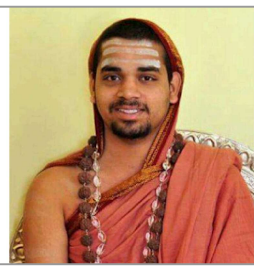


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

KALADY'S REDISCOVERER & REDISCOVERY – PART I

A PROFILE OF THE GREAT RE-DISCOVERER



In 1895, the Mahaswamiji started at Sringeri a Pathashala under the name of 'Sadvidya Sanjivini Samskrita Pathashala'. The Pathashala continues to flourish to this day under the constant care of the Jagadgurus of Sringeri and has been producing many scholars who have gone on to become the torch-bearers of Sanatana Dharma in the society.

His Holiness 33rd Jagadguru Sri Sachchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

The Acharyas of Sringeri had always been residing in the northern bank of the river Tunga close to the temple of Goddess Sharada. However, during the latter part of the last decade of the 19th century, the Mahaswamiji began to feel the need for a more secluded place for His tapas. He then chose to move to the river's southern bank that was then a dense forest. A small portion

of the area was cleared and the Mahaswamiji named it Narasimha Vanam in memory of His revered Guru. Ever since, Narasimha Vanam has come to be the permanent abode of the Acharyas of Sringeri. The Mahaswamiji personally trained many students at Sringeri. Some of His illustrious disciples included Mahamahopadhyaya Sri Viroopaksha Shastri (who trained the Mahaswamiji's successor in Vedanta and Nyaya Shastras), Sri Venkataraman who became the Shankaracharya of Puri Peetham as Sri Bharati Krishna Tirtha. During the later years of His life, the Mahaswamiji initiated the renovation of temple of Goddess Sharada (the temple structure seen today is a result of this renovation). The Mahaswamiji also took a great step towards enhancing advanced studies in the Vedas and Shastras by establishing in the Sringeri Shankara Math at Bangalore, an advanced Pathashala called the Bharateeya Geervana Proudha Vidyabhivardhini Pathashala. Pupils were taught Purva Mimamsa and Uttara Mimamsa according to the ancient methods of imparting education. This Pathashala has produced hundreds of great scholars in the past century.

Source www.sringeri.net



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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

का च सभा परिहार्या हीना या वृद्धसचिवेन ।

इह कुत्रावहितःस्यात् मनुजः किल राजसेवायाम् ॥३६॥



kā ca sabhā
parihāryā hīnā yā
vṛd'dhasacivēna |

iha kutrāvahita:syāt
manuja: kila
rājasēvāyām ||36||

Q : What assembly
should be avoided?

A : Where there are
not elderly ministers.

Q : In this world where
should a man be very
careful ?

A : In the service of
governance.

(Jagadguru
Śankarācārya His
Holiness

Mahāsannidhānam Śrī

Śrī Śrī Bhāratī Tīrtha Mahāswāmiji 26th February 2012, Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswami performed the Prathishta Kumbhabhisheka of Goddess Sharada and Adi Shankaracharya at the Sringeri Shankara Math at Belur.)

प्राणादपि को रम्यः कुलधर्मः साधुसङ्गश्च ।

का संरक्षया कीर्तिः पतिव्रता नैज बुद्धिश्च ॥३७॥

prāṇādapi kō ramyaḥ kuladharmah sādhusangaśca |

kā sanrakṣyā kīrtiḥ pativratā naija bud'dhiśca ||37||

Q : What is more desirable than even life ?

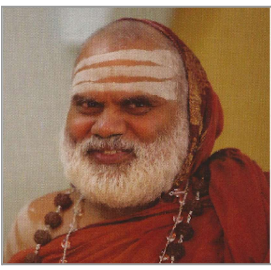
A : The tradition of the family and company of good-natured people.

Q : What should be protected?

A : Fame, restrained from desire [especially physical desire] / chastity and one's intellect.

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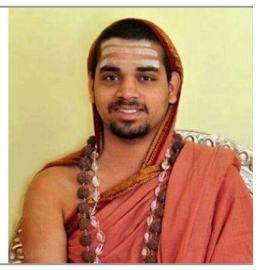


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DIVINE STORIES FOR CHILDREN.

R̥ṣyaśṛṅga (Son of sage Vibhāṇḍaka.)

Vibhāṇḍaka, son of Kaśyapa was the father of R̥ṣyaśṛṅga. There is a strange story about him in the Mahābhārata. Once sage Vibhāṇḍaka happened to see Urvaśi at Mahāhrada. At the very sight of her, the sage had an involuntary emission of semen. The semen fell in the water and just then a female deer came there to drink water. It swallowed the semen with water and in due course became pregnant and gave birth to a human child. But the child had the horns of a deer. Consequently Vibhāṇḍaka named the boy "R̥ṣyaśṛṅga". Vibhāṇḍaka and R̥ṣyaśṛṅga lived together in the āśrama. R̥ṣyaśṛṅga grew up into a youth, but he had never seen anyone except his father Vibhāṇḍaka.

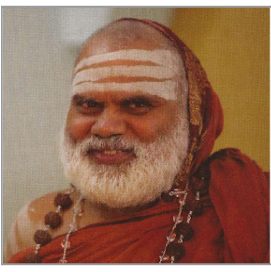


At the time, the kingdom of Anga was ruled by Lomapāda, a friend of King Daśaratha. Once he cheated a Brāhmaṇa. Consequently all the Brāhmaṇas in that country left the place and emigrated to other lands. From that time there was no rain the land of Anga. A severe drought and famine followed. Lomapāda invited devout Brāhmaṇas and consulted them how they could bring rain to the land. They told him that if he could get a Muni (sage) who had never seen women to perform a

yāga, there would be rainfall in the land. The king sent his men far and wide to find a sage who had never set eyes on a woman. At last he got news that R̥ṣyaśṛṅga, son of Sage Vibhāṇḍaka was the sage who had never seen women. He then began to plan how R̥ṣyaśṛṅga could be brought over to Anga.

Lomapāda called together some prostitutes and asked them whether they could bring R̥ṣyaśṛṅga to his country. All except one of them said it was quite impossible. One of them, however, agreed to try. As desired by her, the King sent her with several other damsels.

The young woman went to the forest and made a floating āśrama in a boat in which they sailed in the river by the side of Vibhāṇḍaka's āśrama. They stopped the boat close to the āśrama and one

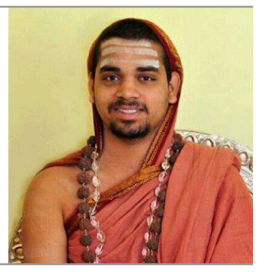


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of the girls entered teh āśrama of when Vibhāṇḍaka was not there. She had a talk with Ṛṣyaśṛṅga in the course of which she used all the amorous enchantments of her sex to captivate the young Muni. She told him that she was the daughter of a Sage, living in a nearby āśrama. Ṛṣyaśṛṅga felt a peculiar fascination for her and tried to please her by offering fruits etc. When she felt him, he felt deeply distressed and unhappy. He was in that depressed and gloomy state of mind when Vibhāṇḍaka returned to the āśram. Finding him unusually restless and dejected, the father asked him whether anyone had come there. Ṛṣyaśṛṅga with an entire strange feelings replied his father that a handsome youth of irresistible charm had visited him during Vibhāṇḍaka's absence. But from Ṛṣyaśṛṅga's words of teh youth Vibhāṇḍaka understood that the visitor must have been a woman. But he could not guess who it was.

On another occasion, the same woman came again to the āśrama in the absence of Vibhāṇḍaka. At her eyesight Ṛṣyaśṛṅga was enraptured and before his father's return, they left the āśram. They entered the floating āśram in the boat and the woman set the baot sailing towards the nearby place of King Lomapāda. They landed there and the King married his daughter Sāntā to Ṛṣyaśṛṅga. To appease Vibhāṇḍaka, Lomapāda sent him rich presents and much wealth. When Vibhāṇḍaka, returned to his āśram he was met by his King's men who had brought the presents and wealth. Ignoring them and their rich presents, he furiously went to the capital of Anga, Campā. At the royal command, Vibhāṇḍaka was welcomed by the people with honour. When the sage found that the whole kingdom belonged to his son, his anger was allayed. After ordering his son to return to his āśram after the birth of a son, Vibhāṇḍaka left the palace. As a result of Ṛṣyaśṛṅga's yāga there was rainfall in Anga and famine ended. After the birth of his child, he returned to the forest as ordered by his father. (M.B Aranya Parva, Chapter 110-112)

King Daśaratha of Ayodhyā had no children for a long time. His minister Sumantra advised him to invite Ṛṣyaśṛṅga to perform a yāga for the purpose. Lomapāda sent Ṛṣyaśṛṅga to Ayodhyā at the invitation of King Daśaratha. He arrived at the Ayodhyā and performed a yāga called Putrakāmeṣṭi. From the sacrificial fire there arose a dark monstrous figure, with a pot of pudding in his hand. King Daśaratha received it from him and gave to his wife Kausalyā half and another half to his other wife Kaikeyī. Both of them gave half of their shares to Daśaratha's other wife Sumitrā. As the results of this Kausalyā gave birth to Rāma, Kaikeyī to Bharatha and Sumitrā to Lakṣmaṇa and Śatrughna. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa Chapter 14-160)

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