



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ANUGRAHA BHASHANAM

HONOUR YOUR WORD

People of the present day tend to be inclined to help others. However, though they verbally promise to help, they often fail to honour their word.

Our ancestors however were meticulous in this matter. Raja Harishchandra underwent severe hardships to keep his word. The satisfaction and joy he derived from living up to his promise far



exceeded the sufferings he had to endure.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji @ Repalle, March 1, 2013 Vijaya Yatra

In the Ramayana, we see that Lord Rama attached great importance to living up to his commitment. Realising the hardship of Sugriva, He assured to restore his kingdom. Accordingly, He slew Vali and fulfilled His promise to Sugriva. Similarly, He killed Ravana and made Vibhishana the ruler of Lanka in accordance with the promise made to the latter.

The lesson to be imbibed here is that whatever hardships we undergo, we must honour our word. If we do not do so, it amounts to cheating others after having made promises.

अङ्गीकृतं सुकृतिनो न परित्यजन्ति ।

angīkṛtaṃ sukṛtinō na parityajanti |

Great men do not go back on their words. We bless all to be inspired by our great ancestors and lead a life of purity and commitment to Dharmic principles.

--- 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 GITA

Srī Ādi Śankara Bhāṣya

Chapter 4 - Jñāna-Karmasannyāsa-Yogaḥ

1 & 2

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहम्ब्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥१॥
एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥२॥

śrībhagavānuvāca |

imaṃ vivasvatē yōgaṃ prōktavānahamvyayam |
vivasvānmanavē prāha manurikṣvākavēbravit ||1||
ēvaṃ paramparāprāptamimaṃ rājarṣayō viduḥ |
sa kālēnēha mahatā yōgō naṣṭaḥ parantapa ||2||

Śrī Bhagavān Said:

I taught this imperishable yoga to Vivasvān, Vivasvān taught it to Manu, (and) Manu taught it to Ikṣvāku. Handed down from generation to generation in this way, the kings who were sages knew it. (But) with the long lapse of time, Arjuna, the scorcher of foes! This yoga has declined in the world.

3

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥३॥

sa ēvāyaṃ mayā tēdyā yōgaḥ prōktaḥ purātanah |
bhaktō'si mē sakhā cēti rahasyaṃ hyētaduttamam ||3||

Today, that same ancient yoga has been told to you by Me because you are My devotee and My friend. This is indeed a profound secret.

4

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४॥



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arjuna uvāca |

aparaṃ bhavatō janma paraṃ janma vivasvataḥ |

kathamētadvijānīyāṃ tvamādau prōktavāniti ||4||

Arjuna said:

Your birth was not so long ago; (whereas)Vivasvān's birth was a long time ago. How am I know that you told this (to Vivasvān) in the beginning?



5

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि
जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न
त्वं वेत्थ परन्तप ॥५॥

śrībhagavānuvāca |

bahūni mē vyatītāni
janmāni tava
cārjuna |

tān'yahaṃ vēda

sarvāṇi na tvaṃ vēt'tha parantapa ||5||

Śrī Bhagavān Said:

Many births have passed for Me and for you too, Arjuna! I know them all (whereas) you, (Arjuna) the scorcher of foes! Do not know.

6

अजोऽपि सन्नव्ययात्मा भूतानामिश्चरोऽपि सन् ।

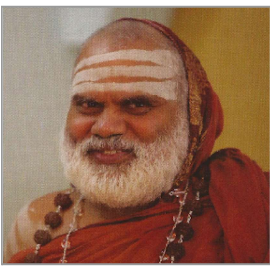
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥६॥

ajōpi sannavyayātmā bhūtānāmiśvaro'pi san |

prakṛtiṃ svāmadiṣṭhāya sambhavāmyātmamāyayā ||6||

Even though being one who is unborn, one whose knowledge does not diminish, and also being the Iśvara of all living beings, still, control My own prakṛti, 'as thought' come into being by My own creative power.

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



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Vivekacūḍāmaṇi

Annamaya Kośa

Till now, the Acharya emphasized the need for realizing the distinction between the Self and Not-Self, which hides the Self. The five sheaths which form the Not-Self are now taken up for consideration and it is shown how none of them can ever claim to be Self.

The śruti says : asmālokāt pretya etam annamayamātmānam upasamkrāmati: "Going away from this body, he (first) transcends the material body." The ātman is behind all the kośas of which (beginning with the annamaya-kośa) the ānandamaya-kośa is the last. Being the gross sheath, it is first to be eliminated. The guru now proceeds in these ten ślokas to analyse the nature of this annamaya-kośa.

The outermost and the grossest of these five is the physical body of flesh and blood:-

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देहोऽयमन्नभवनोऽन्नमयस्तु कोशो ह्यत्रेन जीवति विनश्यति तद्विहीनः ।

त्वक्चर्ममांसरुधिरास्थिपुरीषराशिः नायं स्वयं भवितुर्हति नित्यशुद्धः ॥१५६॥

dēhōyamannabhavanōnnamayastu kōśō hyannēna jīvati vinaśyati tadvihīnaḥ |

tvakcarmamānsarudhirāsthipurīṣarāśiḥnāyaṃ svayaṃ bhavitur'hati nityaśud'dhaḥ ||156||

The sheath of the gross body (Annamaya-kośa – food-born sheath) created out of food; it lives by it and dies without it. It is composed of the skin, flesh, blood, bone, excreta and refuse by itself cannot be ever-pure Self (ātman).

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पूर्वं जनेरपि मृतेरथ नायमस्ति जातक्षणक्षणगुणोऽनियतस्वभावः ।

नैको जडश्च घटवत्परिदृश्यमानः स्वात्मा कथं भवति भावविकारवेत्ता ॥१५७॥

pūrvam janērapī mṛtēratha nāyamasti jātakṣaṇakṣaṇaguṇō'niyatāsvabhāvaḥ |

naikō jaḍaśca ghaṭavatparidrśyamānaḥ svātmā kathaṃ bhavati bhāvavikāravēttā ||157||

This body does not exist before birth nor after death; its characteristics are every moment newly born; it has no definite nature; it is manifold and inert and is perceived just like a pot. How can it be the ātman which knows the changes of existence?

158

पाणिपादादिमान्देहो नात्मा व्यंगोऽपि जीवनात् ।

तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः ॥१५८॥

pāṇipādādīmāndēhō nātmā vyaṅgōpi jīvanāt |

tattacchaktēranāśācca na niyamyō niyāmakāḥ ||158||

The body with the hands, legd, etc.is not the Self (ātman) as he lives even if deprived of a limb and as the faculty of each limb is not then lost; what is being controlled cannot be the controller i.e the ruled cannot be the ruler.



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159

Having explained that the body is different from the ātman, its special quality is further explained for clear understanding

देहतद्धर्मतकर्मतदवस्थादिसाक्षिणः ।

सत एव स्वतस्सिद्धं तद्वैलक्षण्यमात्मनः ॥१५९॥

dēhatad'dharmatatkarmatadavasthādisākṣiṇaḥ ।

sata ēva svatas'sid'dhaṃ tadvailakṣaṇyamātmanah ॥159॥

The ātman is different from the body, its qualities, its activities and its states. Being self-subsistent and as a witness of them, it is different from them all.

160



Thus by reason of its transiency and by the fact of its being subject to perception, it was shown that the body is not the ātman. Now the same is said giving the body's impurity as the reason.

शल्यराशिः
मांसलिप्तो

मलपूर्णोऽतिकश्मलः ।

कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः ॥१६०॥

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji at Kannur on (June 26-27) 2017 Vijaya Yatra)

śalyarāśiḥ mānsaliptō malapūrṇōtikaśmalaḥ ।

kathaṃ bhavēdayaṃ vēttā svayamētadvilakṣaṇaḥ ॥160॥

How can this, which is a heap of bones coated with flesh, full of refuse and very dirty be by itself the Self (ātman) which has the opposite characteristics?



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Saundaryalaharī



तवाज्ञा चक्रस्थं
तपनशशिकोटिद्युतिधरं
परं शंभुवन्दे परिमिलितपार्श्वं
परचिता ।

यमाराध्यन् भक्त्या
रविशशिशुचीनां अविषये
निरालोकेलोके निवसतिहि
भालोकमुवने ॥३६॥

tavājñā cakrasthaṃ
tapanaśaśikōṭidyutidharaṃ

paraṃ śambhunvandē
parimilitapārśvaṃ paracitā |

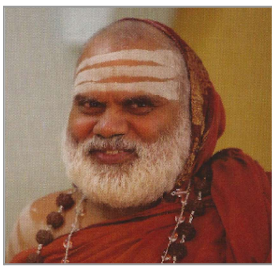
yamārādhyan bhaktyā
raviśaśīśucīnāṃ aviṣayē

nirālōkēlōkē
nivasatihi bhālōkamuvanē
||36||

हे भगवति (hē bhagavati) = Hey Bhagavati !; यं (yaṃ) = The Kameśvara; भक्त्या (bhaktyā) =

with love and affection (devotion); आराध्यन् (ārābhyan) = the one who always in meditation; रविशशिशुचीनां (raviśaśīśucīnāṃ) = chandra, surya, agni are the three who shines the universe; अविषये (aviṣayē) = that doesn't shine; निरालोके (nirālōkē) = that is not beyond its own swaroopa, the aalokam; अलोके (alōkē) = that is in the world; भालोकमुवने (bhālōkabhuvanē) = your sāyuja place; हि (hi) = used to give; निवसति (nivasati) = residence; तस्मात् (tasmāt) = for that reason; तपनशशिकोटिद्युतिधरं (tapanaśaśikōṭidyutidharaṃ) = who shine with the beauty of corers of suns and moons. ; परचिता (paracitā) = the śakti of saguna and nirguna.; परिमिलित पार्श्वं (parimilita pārśvaṃ) = fully decorated; तव (tava) = related to you; आज्ञाचक्रस्थं (ājñācakrasthaṃ) = in ājñācakra i.e in between the eyebrows; तं (taṃ) = that; परं शंभुं (paraṃ śambhuṃ) = kamesvara; अहं (ahaṃ) = me; वन्दे (vandē) = I bow.

[I salute the Supreme Śambhu, who stands in the Thy ājñā-cakra, who is effulgent with the radiance of myriads of suns and moons, whose side (left) are embraced by the Supreme Consciousness {embodied as the Devi.} and by worshipping whom, with all devotion, one takes abode in that luminous region, which transcends the reach of the Sun, the Moon and the Fire, devoid of all agony. Self-luminous State which is not a Loka (Region or Plane), which transcends the pale of the light of the Sun, Moon and Fire and which is beyond the ken of all]

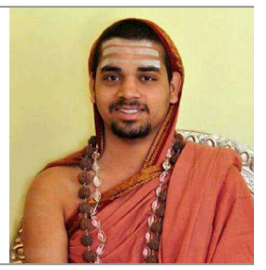


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MADHAVEEYA SHANKARA DIG VIJAYAM

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

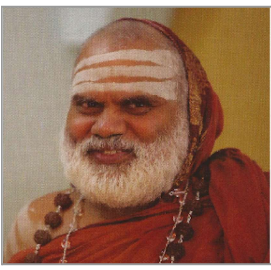


How could Śri Śankara’s words be so uncommonly sweet unless the sweetness residing in all sweet things in the world has gone to enrich it in some way or other - the sweetness of honey by sale, of grape by presentation, of milk as a religious gift of sugarcane juice by extraction and food of the gods by fear of theft? So, also wherefrom did Śri Śankara’s words, so unique in their nobility and so transcendent in wisdom, derive their perpetual fragrance unless they have gathered it from all the sources of sweet smell --- from camphor by loan, from musk deer by training, from jasmine by long association, from saffron by purchase and from sandalwood by theft?

For long have I been accustomed to consume curds, milk, sugar-candy water and the essences of various fruits. But none of them come anywhere near the delectableness of Śri Śankara’s words, before which even the heavenly nectar will lose its fame as the most delicious of all drinks. A veritable shower of camphor solution to men scorched by the fierce heat of the fire of saṃśāra, a long pearl necklace of great natural beauty dorning the goddess of mukti, a swan shining in the wonderfully calm and joy-giving lake of Advaita -- may Śri Śankara’s nectraine words of such description bring purity and enlightenment to the minds of all!

Victory upto the creeper of Śri Śankara’s noble teachings --- the creeper which has grown in the bed of Vedānta (Upaniṣads), which is winding round the supporting palm of learned men, which is watered by the expositions of great disciples like Sureśa, which is covered by the foliage of spiritual detachment and the decorative wealth of enlightenment and which yields a plentiful harvest of the delicious fruits of immortality for the consumption of all spiritual seekers. The teachings of Śri Śankara constitute a mighty river whose hold in highest esteem waters are the Upaniṣads and whose overflowing flow, sweeping away the pride of all dualistic thinkers, is irresistible like the heavenly river Gaṅgā rushing from the matted locks of Śiva with its overflowing its bank.

No praise is too much for his teachings, whose mighty waves, resembling those of the roaring milk-ocean at the time of its churning by the devas and asuras, bathe the bodies of men scorched by the heat of flames of saṃśāra, with their rejuvenating spray of delightful words. The ‘white’ radiance of the lord’s fame has come out victorious in its contest for supremacy with similar glories possessed by the silvery mountain, the milk-ocean and the autumnal moon. Oh! It looks that the moon, defeated in its contest with Acharya for purity, is daily taking an enthusiastic attempt in the sea for washing off its dirt, and that finding the mark unerased still from its face, has gone into hiding in the matted locks of Śiva.

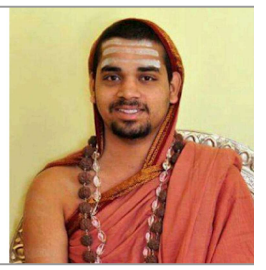


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Nectar drops from Yogavāsīṣṭha.

The Arrival of Viśvāmitra

THE FICKLENESS OF THE MIND

The scripture is a burden for one without discrimination; knowledge is a burden for the passionate; mind is a burden for one without peace and the body is a burden for one who does not know the Self. Under the influence of ego calamity arises; out of ego anguish is born and desire arises when controlled by ego. There is no enemy worse than ego. The mind runs in vain from

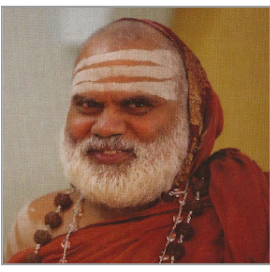


here and from perplexed, just as a dog (runs) from distance to greater distance in a village. Even by wealth acquired in some cases, it does not attain anything; for it does not reach fullness as a wicker basket by waters. The restraint of the mind is more difficult than drinking the ocean or uprooting the great Sumeru Mountain or eating fire. The mind, expert in its collection of sorrowful thoughts, does not fasten its hold on one place because of its fickle condition, as a lion in a cage. The mind descends on actions (or things) like a bird on its prey. It becomes indifferent in a moment like a child to a toy.

THE BURNING DUE TO DESIRE

Respected One! I am burnt by the flame called desire in such a manner that I do not suspect (or believe the possibility of) mitigation even by nectar. Desire is crooked and pleasing to touch like a black serpent, which bites even if touched little, bespeaking the calamity of poison. Desire, the fickle monkey, sets foot on places which are not fit to be mounted upon; endeavors to obtain the fruit though

satiated and do not remain in one place for a long time. Of all the ills of worldly life, it is desire alone that gives long-lasting grief. Desire brings very great difficulty even to one staying in the inner apartments of a palace. The sharp edge of a sword, the light of the thunderbolt and the sparks of fire from red-hot iron are not as severe (in causing pain) as this desire rooted in the heart. Desire alone makes the best of men worthless as a straw in a minute, though his wisdom is as high as Mount Meru, though he is valiant and though he is firm.

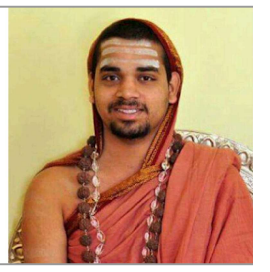


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

Vijaya Yatras of Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

Third tour (to the south)

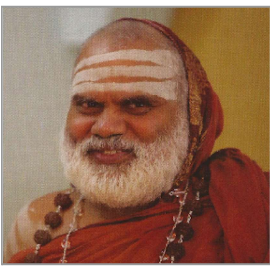
As a first step he instituted the annual festival – Sri Shankara Jayanti -a five day festival in April-May in honour of the great Master's birthday. The festival has since become popular in the country and is now marked in the almanacs.



Deputed by the Acharya, Diwan Seshadri Aiyar succeeded in identifying the site of the ancient agrahara in Kalady, the birth place of Sri Shankara. The Acharya deputed the learned Nadukaveri Srinivasa Sastri to go to the place every year and conduct the festival. In 1905 the Acharya sent his agent Srikantha Sastri and A. Ramachandra Aiyar, a retired Judge of the High Courts of Travancore and Mysore to acquire with the help of the Travancore Government the land about Kaladi. The pious and high minded Maharaja Rama Varma (popularly called Sri Mulam Tirunal) and his Diwan V.P. Madhava Rao readily fell in with the proposal. The Maharaja introduced in the State as law, the provisions of the Government of India Act of 1904 for the preservation

His Holiness 33rd Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

of Ancient monuments, and in pursuance thereof 'acquired' Kundakara puraiydam Ikkam No.115 registered in the name of Kaipalli Nambutri, and in the possession of Tekkamattam Svamiyar and other lands in Kaladikara Manjappara Proverthy, Kuttanad Taluk, which are associated with Sri Shankaracharya containing sites which are known as his birth place, the sites where his house stood and the site on which the remains of his mother were cremated. The Maharaja placed the site so acquired at the disposal of the Jagadguru together with ten thousand rupees for developing the site for the shrines to be built on it. (source : www.sringeri.net)

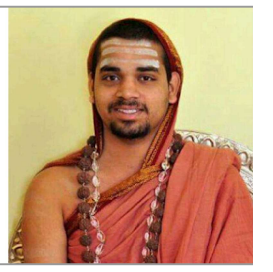


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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

कुत्र विधेयो वासः स्ज्जननिकटेऽथवा काश्याम् ।

कः परिहार्यो देशः पिशुनयुतो लुब्धभूपश्च ॥

kutra vidhēyō vāsaḥ sjjananikaṭēthava
kāśyām |

kaḥ parihāryō dēśaḥ piśunayutō
lubdhabhūpaśca ||30||

Q : Where should one set up his residence?

A : Near the residence of good people or Kaśi kṣetra.

Q : What countries should be avoided?

A : Where the people hoards money and possessions live and kings are greedy.

[We should may our residence in Kaśi kṣetra or with the wise and noble men. One should totally avoid living with people who hoards money and possessions and kings are greedy. We should get away from such a place and country.]

केनाशोच्यः पुरुषः प्रणतकलत्रेण धीरविभवेन ।

इह भुवने कः शोच्यः सत्यपि विभवे न यो दाता



॥

kēnāśōcyaḥ puruṣaḥ praṇatakalatrēṇa dhīravibhavēna |

iha bhuvanē kaḥ śōcyaḥ satyapi vibhavē na yō dātā ||31||

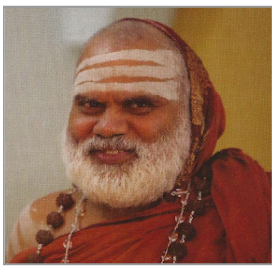
Q : What will protect a man from worry ?

A : A devoted wife and his courageous.

Q : Who is to be pitied in this world ?

A : One who does not give in charity even though he has wealth.

[A man is protected fully from any worried with his courageous nature and a devoted wife. The most pitied person in the world is the one who does not give any charity to any one even though he has wealth.]

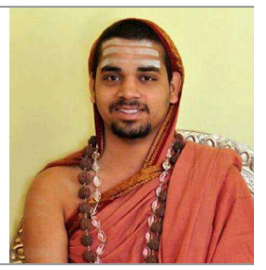


Voice of Jagadguru

advaitam paramanandam



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DIVINE STORIES FOR CHILDREN.

Triśanku (Satyavrata, Matanga)



Triśanku, distressed at heart by a father's wrath and a Guru's curse walked about aimlessly in the forest. He expressed his desire to the ṛṣis and Brahmins to do a yāga and get himself absolved of all his sins. But nobody was willing to help a wretched man cursed and abandoned by both his father and Guru. Feeling desperate, he decided to commit suicide. He made a great fire-pit and prepared himself to jump into it. Before doing that he prayed to the goddess and the goddess knew that his devotee would jump into the fire and become ashes, she appeared before him in person and said thus: "Son, why do you try to jump into the fire? Your father has become old and day after tomorrow he will crown you as King and then go to the forests to do penance. Look, there comes your father's minister to take you to the palace." When the goddess disappeared Satyavrata returned to his āśrama in a pensive mood. Nārada went and informed the king of everything that

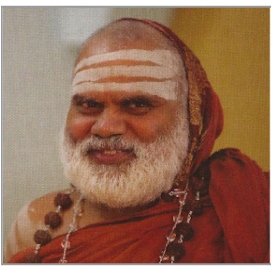
happened in the forest and the king immediately sent his ministers to the fetch Satyavrata to the palace. When Satyavrata came the king crowned him as king and then went to the forest for penance.

Satyavrata ruled the country for a long time. He was a pious ruler, devoted to God and soon he



developed a desire to go to heaven with his mortal body. He approached Vasiṣṭha first for this purpose. But the family preceptor told him there was nothing in the śāstras about any yāga which could help one to go bodily to heaven. Disappointed he approached the sons of Vasiṣṭha who ridiculed him when he told them his queer desire. Triśanku got angry and left them saying, "Let me see whether there are others in this country who could send me bodily to heaven." Those arrogant words annoyed Vasiṣṭha and his sons and they cursed him and made him a caṇḍāla again. Triśanku thereafter did not return to the palace, but went to the forests to live there. He knew if he returned to the palace as a caṇḍāla he would not be recognised by his wife and children.

Hariścandra, son of Triśanku, heard about the curse on his father and sent the ministers to fetch his father to the palace. But Triśanku did not come back and so the ministers made Hariścandra the king of Ayodhyā.

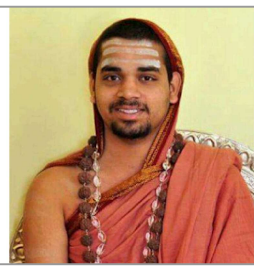


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When Hariścandra became king, Triśanku was living in Ambāvana (forest of Ambā) as a great devotee of the goddess. It was at time Viśvāmitra returned home from his penance. Viśvāmitra enquired of his wife how they managed to live during the great famine. Then Satyavatī, wife of Viśvāmitra, told him the whole story of how Satyavrata helped them, why he killed Nandinī, Vasiṣṭha's cow, and how they ate cow's flesh, how Satyavrata was cursed to be a caṇḍāla, how he was called as king and how he was at that time living in Ambāvana. The eyes of Viśvāmitra became wet when he heard the sorrowful story and he decided to end the caṇḍālatva (state of being a caṇḍāla) of Satyavrata. He went straight to the Ambāvana and met Triśanku there.

Viśvāmitra promised Triśanku that he would send him to heaven bodily and made preparations for a yāga. No other sage partook in the yāga because of instructions from Vasiṣṭha. But undaunted, Viśvāmitra conducted the yāga alone and as the power of his performances increased. Triśanku started rising bodily from earth slowly and soon rose up to heaven. When the devas found a caṇḍāla standing with his physical body before the gates of heaven, they ran to Indra and told him. Indra got angry and pushed him out from heaven and Triśanku came falling down with his head turned downwards to the earth. Triśanku cried loudly calling Viśvāmitra by name. When Viśvāmitra, hearing the noise, looked up he saw poor Triśanku descending fast from heaven with his head turned upside down. Viśvāmitra's anger knew no bounds and he roared aloud



“Let Triśanku stay where he is now.” Triśanku stopped in mid-air. Indra did not allow Triśanku to come up and Viśvāmitra did not allow him to come down. Viśvāmitra then made a separate heaven for Triśanku below original heaven. Then Viśvāmitra started to create another Indra and Devas for the new heaven. The devas were frightened and Indra then approached Viśvāmitra and requested him to desist from his attempt to make duplicate devas promising him that he

would give Triśanku a seat in his heaven itself. Viśvāmitra agreed to it. At once Indra brought a golden Vimāna and took him bodily to heaven.

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