



Voice of Jagadguru

advaitam paramanandam



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ANUGRAHA BHASHANAM

TIME IS PRECIOUS, ALWAYS DO GOOD

Time is very important in a man's life. Without wasting a moment, it should be reserved for doing good deeds alone. If good deeds are to be done, thoughts also must be good.

Further, if bad thoughts are not entertained, bad actions will not take place and one will not have to suffer undesirable consequences. One who clearly understands this will, without wasting time, nourish good thoughts and keep on doing good deeds.

What is a good deed? That alone qualifies as a good deed, which is beneficial for oneself and for others. Such a sattvic attitude will benefit all. Mutual affection and happiness will arise in all

matters. Jagadguru Sri Shankara Bhagavatpada puts it beautifully:

आयुर्नश्यति पश्यतां प्रतिदिनं
याति क्षयं यौवनं

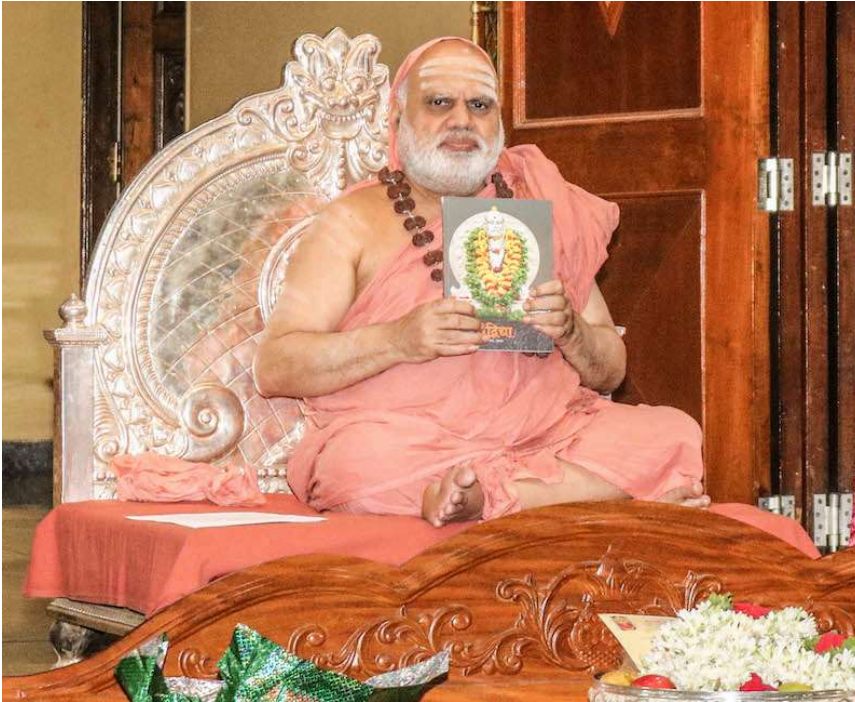
प्रत्यायान्ति गताः पुनर्न दिवसाः
कालो जगद्भक्षकः ।

लक्ष्मीस्तोयतरङ्गभङ्गचपला
विद्युच्चलं जीवितं

तस्मान्मां शरणागतं करुणया
त्वं रक्ष रक्षाधुना ॥

āyurnaśyati paśyatāṃ
pratidinam yāti kṣayaṃ
yauvanam

pratyāyānti gatāḥ
punarna divasāḥ kālō
jagadbhakṣakah |



lakṣmīstōyatarangabhangacapalā vidyuccalam jīvitam

tasmānmāṃ śaraṇāgataṃ karuṇayā tvaṃ rakṣa rakṣādhunā ||

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tirtha Mahāswāmiji releasing "Sadvidya" souvenir on the 125th Varshikotsava day of the Sringeri Pathashala on Aug 6,2019 @ Sringeri

We see that our lifespan is diminishing day by day. Time swallows everything. Bygone days do not come back. Like the waves in the sea, wealth also is impermanent. Life comes and goes in lightning speed. Hence, may God, out of His unbounded kindness and compassion, protect those who surrender at His Feet.

If we understand this well, we will utilise our lives for good actions and attain Shreyas.

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

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



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ŚRIMAD BHAGAVAD GĪTA

Srī Ādi Śankara Bhāṣya

Chapter 4 - Jñāna-Karmasannyāsa-Yogaḥ

7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

yadā yadā hi dharmasya glānirbhavati bhārata |
abhyut'thānam adharmasya tadātmānaṃ sṛjāmyaham ||7||

Bhārata ! Whenever there is a decline in right living and an increase in wrong living everywhere, I bring Myself into being assume a physical body.



8

परित्राणाय साधूनां विनाशाय
च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि
युगे युगे ॥८॥

paritrāṇāya sādḥūnāṃ
vināśāya ca duṣkṛtām |
dharmasamsthāpanārthāya
sambhavāmi yugē yugē
||8||

For the protection of those who are committed to dharma and the destruction (conversion) of those who follow adharma and for the establishment of dharma, I come into being in every yuga.

9

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

janma karma ca mē divyam ēvaṃ yō vētti tattvataḥ |
tyaktvā dēhaṃ punarjanma naiti mām ēti sō'rjuna ||9||

The one who knows in reality My divine birth and action in this way, Arjuna! Giving up the body, that person is not born again. He attains Me.



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वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

vītarāgabhayakrōdhā manmayā mām upāśritāḥ |

bahavō jñānatapasā pūtā madbhāvam āgatāḥ ||10||

Free from craving, fear and anger, totally resolved in me, taking refuge in Me. Purified by the disciple of knowledge many have come back to my nature.

11

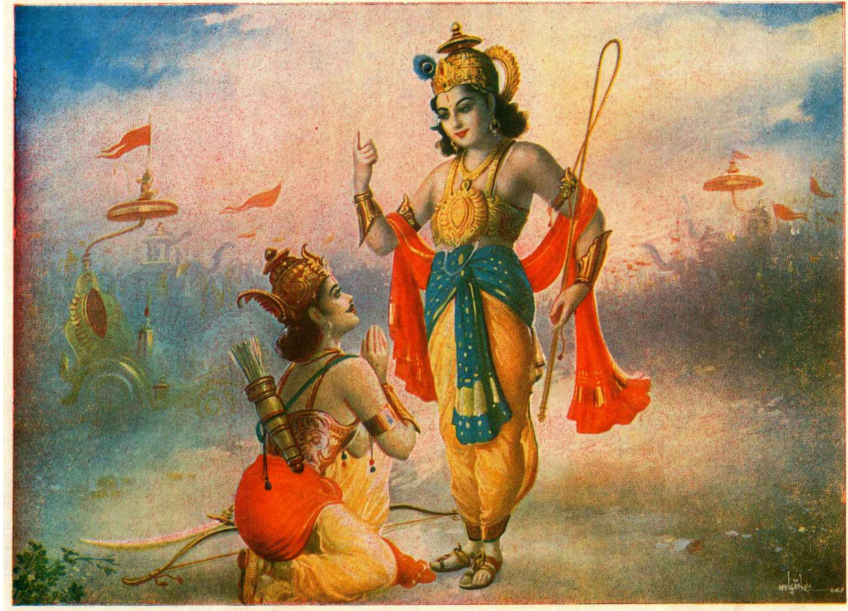
ये यथा मां प्रपद्यन्ते
तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः
पार्थ सर्वशः ॥११॥

yē yathā mām
prapadyantē
tāmstathaiva
bhajāmyaham |

mama vartmānuvartantē
manuṣyāḥ pārtha
sarvaśaḥ ||11||

Those who worship me
in whatever way, I bless
them in the same way,
Pārtha! People follow my
path in all ways.



12

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

kāṅkṣantaḥ karmaṇām sid'dhiṃ yajanta iha dēvatāḥ |

kṣipraṃ hi mānuṣe lōkē sid'dhirbhavati karmajā ||12||

Desiring the result of actions here in this world, they worship different deities. For, in the human world, result born of action comes very quickly.

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



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Vivekacūḍāmaṇi

ANNAMAYA KOSA

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त्वङ्भांसमेदोऽस्थिपुरीषराशावहंमतिं मूढजनः करोति ।

विलक्षणं वेत्ति विचारशीलो निजस्वरूपं परमार्थभूतम् ॥१६१॥

tvangbhānsamēdōsthīpurīṣarāśāvahammatim mūḍhajānaḥ karōti |

vilakṣaṇaṃ vētti vicāraśīlō nijasvarūpaṃ paramārthabhūtam ||161||

The deluded person entertains the sense of I in the accumulation of skin, flesh, fat, bone and refuse. One bent on enquiry knows his own nature as distinct from the body and as being the highest reality.

162

देहोऽहमित्येव जडस्य बुद्धिर्देहे च जीवे विदुषस्त्वहंधीः ।

विवेकविज्ञानवतो महात्मनो ब्रह्माहमित्येव मतिः सदात्मनः ॥१६२॥

dēhō'hamityēva jaḍasya bud'dhirdēhē ca jīvē viduṣastvahandhīḥ |

vivēkavijñānavatō mahātmanō brahmāhamityēva matiḥ sadātmanaḥ ||162||

“The body is myself”, such alone is the concept of the ignorant. For the learned man, however, the sense of I is both in the body and in the Jeeva(Individual Soul). To the great soul, who has discrimination and realisation, there will always be the perception in himself only as “I am Brahman”.

163

अत्रात्मबुद्धिं त्यज मूढबुद्धे त्वङ्भांसमेदोस्थिपुरीषराशौ ।

सर्वात्मनि ब्रह्मणि निर्विकल्पे कुरुष्व शान्तिं परमां भजस्व ॥१६३॥

atrātmabud'dhim tyaja mūḍhabud'dhē tvangbhānsamēdōsthīpurīṣarāśau |

sarvātmani brahmaṇi nirvikalpē kuruṣva śāntim paramāṃ bhajasva ||163||

Give up the concept as the Self (ātma) in the accumulation of skin, flesh, fat, bone and refuse, which is conceived by the ignorant (as the ātma) and have that concept (as the ātma/Self) in Brahman, which is the Self/ātma of all and is incapable of varied conception and attain the supreme peace.

164

देहेन्द्रियादावसति भ्रमोदितां विद्वनहंतां न जहाति यावत् ।

तावन्न तस्यास्ति विमुक्तिवार्ताप्यस्त्वेष वेदान्तनयान्तदर्शी ॥१६४॥



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**dēhēndriyādāvasatī bhramōditāṃ vidvanahantāṃ na jahāti yāvat |
tāvanna tasyāsti vimuktivārtāpyastvēṣa vēdāntanayāntadarśī ||164||**

As long as a knowing man does not give up the sense of I in the body, sense, etc., born of delusion, there is no question of release for him, even though he may have seen the Science of



Vedanta to the last word.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārātī Mahāswāmiji at Sringeri)

165

**छायाशरीरे प्रतिबिंबगात्रे यत्स्वप्नदेहे हृदि कल्पितांगे ।
यथात्मबुद्धिस्तव नास्ति काचिज्जीवचछरीरे च तथैव मास्तु ॥१६५॥
chāyāśarīrē pratibimbagātrē yatsvapnadēhē hṛdi kalpitāngē |
yathātmabud'dhistava nāsti kācijjīvacacharīrē ca tathaiva māstu ||165||**

Just as you have no sense of I in the shadow body or in the reflected body or in the dream body or in a body imagined in the mind, let it not be in the living body also in the same way.

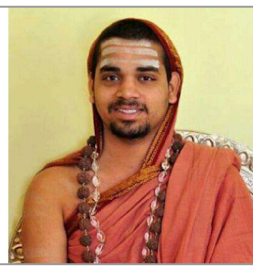


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Saundaryalaharī



विशुद्धौ ते शुद्धस्फटिकविशदं
व्योमजनकं
शिवं सेवे देवीमपि शिवसमान
व्यवसिताम् ।

ययोः कान्त्या यान्त्याः
शशिकिरणसारूप्य सरणेः
विधूतान्तर्धान्ता विलसति चकोरीव
जगती ॥३७॥

viśud'dhau tē
śud'dha-sphaṭika-viśadaṃ
vyōma-janakam

śivaṃ sēvē dēvim api
śiva-samāna -vyavasitām |

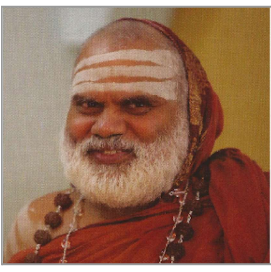
yayōḥ kāntyā yāntyā:
śaśikiraṇa-sārūpya saraṇēḥ

vidhūtāntar-dhvāntā vilasati
cakōrīva jagatī ||37||

हे भगवति (hē bhagavati) = hey
Bhagavati; विशुद्धौ ते (viśud'dhau tē) =
in your Visuddhi Chakra; शुद्ध
स्फटिकविशदं (śud'dha
sphaṭikaviśadaṃ) = crystal clear pure
like spadika; व्योमजनकं
(vyōmajanakam) = the originator of
space element; शिवं (śivaṃ) = Iśvara;
शिवसमान व्यवसितां देवीं (śivasamāna
vyavasitām dēvim) = performing everything with the wishes of Śiva along with Devi (Sakti); त्वाम्
अपि (tvām api) = with you; सेवे (sēvē) = I salute; ययोः(yayōḥ) = The united Kameśvara and
Kameśvari (their lust); शशिकिरणसारूप्य सरणेः = (śaśikiraṇasārūpya saraṇēḥ) = moon beams
arranged similar to; यान्त्याः (yāntyāḥ) = emerging; कान्त्याः (kāntyāḥ) = from the light; जगती (jagatī) =
this Universe; विधूतान्तर्धान्ता सती (vidhūtāntardhvāntā sati) = remove the inner ignorance; चकोरीव
(cakōrīva) = female sahasa pakshi (like the Cakora bird (a mythological bird which subsists on
moon beams, and hence rejoices, as per poetic convention); विलसति (vilasati = shines)

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[I worship in Ishvara The Viśuddhi, Śiva, clear as pure crystal and generating Vyoman, as also
Maa Śakti, whose functions are the same as Śiva's; in virtue of the lustre of them both assuming
equality of status with the moon ray of light, the Universe, free of its internal darkness, delights like
a she-game bird.]

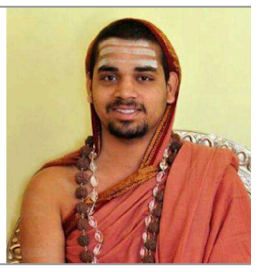


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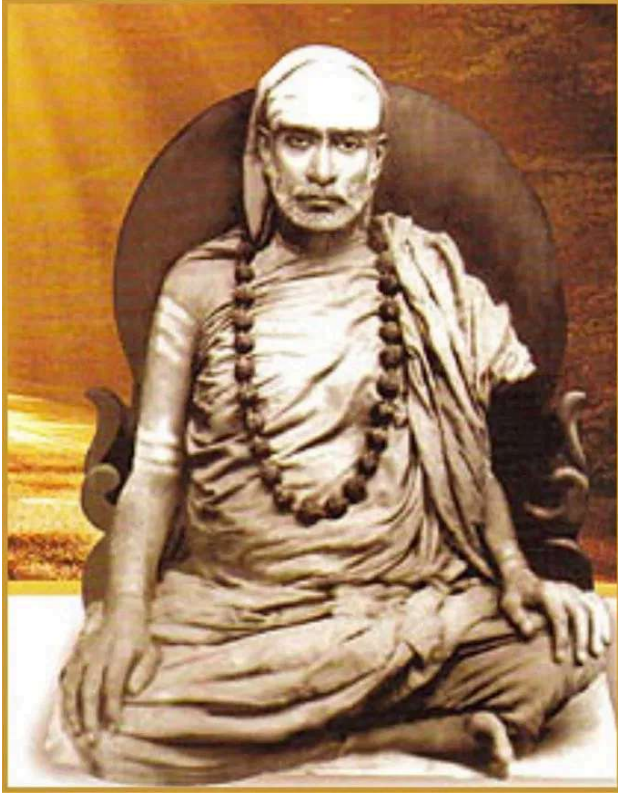
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MADHAVEEYA SHANKARA DIG VIJAYAM

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

It looks that it is due to the whiteness of Śri Śankara’s fame spread everywhere in the sky that we see the Dames of the Four Quarters beautifying themselves with all white ingredients --their interwave with mallikā flower, their foreheads with white sandal paste tilaka, and their chest with the white pearl necklace of stars. The beauty of the moon of Śri Śankara’s fame and glory is far more extremely interesting and far reaching than that of the natural moon. O! See how the quarters seek to retain it in their lap, how the stars try to reach it with their rays, how the sky kisses it ever in passionate love, how the heavenly Gangā embraces it always through reflection, how the inaccessible caves of Mount Likāloka with its rays, and how even the heart of ādiśeṣa leaps with joy at its rise.

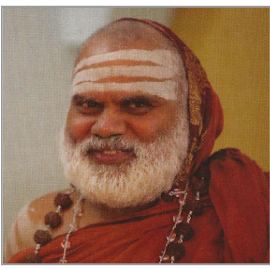


The radiant waves of the milk-ocean of his fame laugh, as it were, with contempt at the silvery light of the moon, humble the pride of the stimulating delectableness from which ambrosia is famous and shatters the dense darkness of ignorance that overcasts the worlds. The succession of the glorious achievements of this great sannyāsin excels in brilliance the rare gems that come out one after another from an elephant’s forehead when stuck by the paws of a lion, and also compels overtures of friendship from the high and luminous waves that ceaselessly rise on the milk-ocean stirred by the churning rod of Mandāra mountain

His Holiness 34th Jagadguru Sri Chandrashekhara Bharati Mahaswamiji

O cave of Lokāloka! Said the blue lotus lake, ‘why are you sitting with an unusual sweetness on your face? Is it because you are absorbed in the joy of the company of your husband, the spreading moonlight of

Śri Śankara’s glory? To which the Mountain Cave replied, with a counter question, ‘Is there any cause different from that for the flourish/flower on your face, O blue lotus-lake?’. Thus did they exchange pleasantries at the expense of each other. Like a storm scattering the lightweight cotton of controversialists loaded with their pride of learning, like the milk-ocean of spiritual consciousness dwelling at the rays of the moon of wisdom everywhere, like the spreading rain (black cool) clouds giving relief to the suffering people in the forest of samsara (birth and death circle). Śri Śankara’s incomparable glory is his greatness.

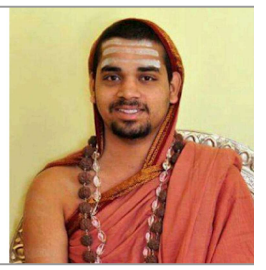


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Nectar drops from Yogavāsīṣṭha.

The Arrival of Viśvāmitra

THE STAGES OF LIFE ARE PAINFUL

The body manifests in the world and it is only for experiencing sorrow. There is nothing more unfortunate than the body which is worthless and has no integrity. Of what avail is wealth, of what

use is kingdom and of what avail are body and things wanted for? Even within a certain number of days, time destroys everything. If this body, constituted of blood and flesh in and out and which has only destruction as its characteristic, what is beauty? Tell me O Gurudeva!

The house that is the body which is the place where one resists of all diseases, a place for depression and od age and troublesome with the disease of all mental agonies, is not agreeable to me. O Gurudeva! Please clear me. Shame upon those, made with the spirituous liquor of delusion, who have fixed their hopes on their bodies and their stay in the world!

THE DEFECTS OF CHILDHOOD.

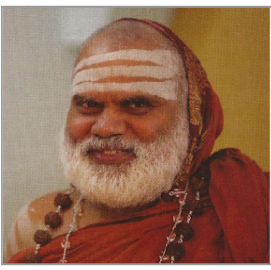
Incapacity, calamities, thirst, dumbness, restlessness, dejection, greed, confused intellect all these exist in childhood. The child sports in dirt just as a dog. In boyhood, there is fear from the Guru, the father and the mother.

THE DEFECTS OF YOUTH

I do not like youth whose appearance is bright only for a moment., which is impermanent like the vibrating/shaking and deep thunder of the clouds and the lustre of lighting and is inauspicious. From men and elders children, youth becomes a place resists of fear. In youth, even though the intellect is broad, pure and clear, it becomes confused/cloudy just as a river in the rainy season. Whenever youth rises up to its climax,

feverish passions dance; then, only destruction results. My Gurudeva! They alone are to be worshipped, taly are the great souls and they alone are men in this world who have easily crossed over the danger risk of youth.



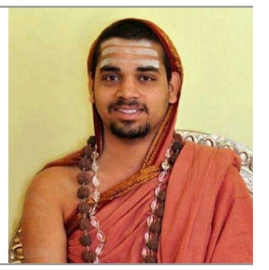


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

Vijaya Yatras of Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

Fourth tour (to Kaladi)

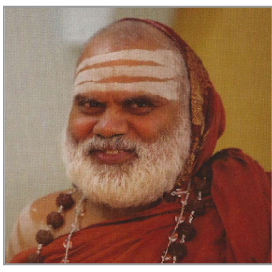


Overjoyed with the initial success of his scheme, the Jagadguru sought the grace of Sri Sharada and commenced his tour to Kaladi. During these years he had become so enamoured of a quiet life of contemplation and communion with the self in quiet retreats of Narasimha Vana, that it was a great wrench tearing himself away from the place. The verses that he addressed to Sri Sharada on the occasion came from the depth of his heart and reflect the working of his mind and spiritual experiences. 'Why then do you send me away from your presence? I was happy spending my time visiting my Guru's shrine or the shrine of Sri Vidyatirtha, wandering along the Narasimha hill, chanting Vivekachudamani or Atmavidhyavilasa or the hymns of Sri Shankara or seated on the sands of the river fixing my mind on the parvattva (Eternal Truth) ? Am I not your child entrusted to your

special care by my guru'? – in these and similar strains did he pour out his heart.

His Holiness 33rd Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

But the great scheme called for fulfillment. It was Sri Sharada's behest as he understood it. Before he left Sringeri he laid foundation of a new temple for Sri Sharada to be built of granite. The Maharaja with his wife, mother and brother paid a sudden visit to the Acharya, and received initiation in the Shivapanchakshari and Sri Vidhya mantras and worship of Sri Chakra. Leaving Sringeri in February 1907, the Acharya reached Bangalore in May. At the request of V.P. Madhava Rao who had become Diwan of Mysore, and A. Ramachandra Aiyar, he installed an image of Sri Shankara in the newly acquired plot in Shankarapuram in the heart of Bangalore city. Passing

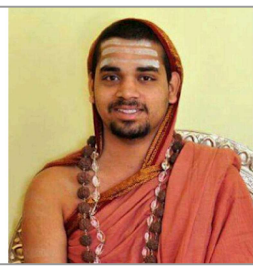


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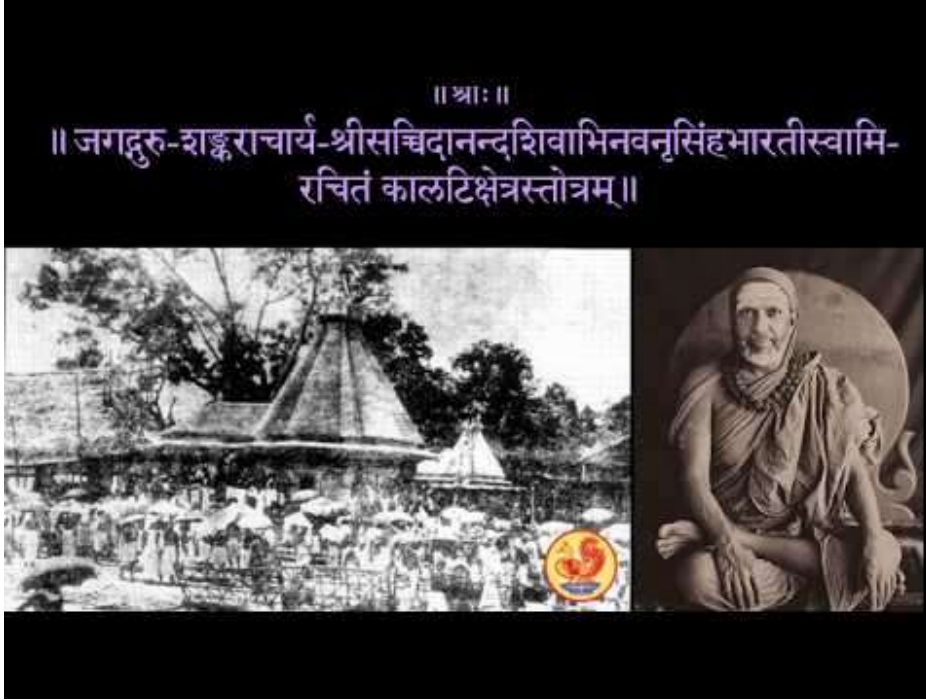
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through Mysore by quick marches, he reached Gobichettipalayam, and visiting the villages on the banks of river Kaveri, arrived at Jambukeshwaram (Tiruvanaicoil) near Tiruchirapalli to participate in the Kumbabhishekam of the temple of Sri Jambunatha and Sri Akilandeswari which had been renovated by Chidambaram Chettiar of Kanadukattan. After a brief halt at Srirangam and Tiruchirapalli, he travelled to Koilur through Pudukottai, then to Kanadukattan, Karaikudi,

Devakottai, and Kunnakudi where he performed the year's chaturmasya.

Then Madurai, Ramanathapuram and Rameshwaram were visited. The disciples in the towns and villages of Tirunelveli gave him a rousing reception, and out of their munificent contributions, two lakhs of rupees were earmarked for the consecration of Kalady shrines. The Acharya went to Papanasam

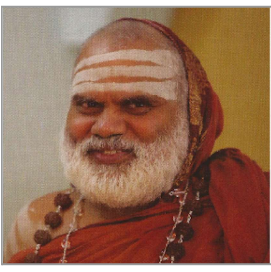


Banathirta falls, and Sri Kanyakumari. When he reached Trivandrum in 1909, a royal and unprecedented reception awaited him. The Maharaja presented an elephant and another sum of ten thousand rupees towards the expenses of the consecration of the Kaladi shrines.

His Holiness 33rd Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji

On the return journey, the Acharya passed through Cochin State, Coimbatore, Salem and Tiruchirapalli districts and reaching Aiyampalayam installed in the Sri Dandapani temple of Tandavaraya Pillai, an image of Sri Shankara. His agent had already installed there an image of the Acharya. In the Mysore State, he visited Nandi hills and then Bangalore, where in the newly built Mutt buildings, he instituted a College of higher Sanskrit studies- the Bharatiya Geervana Praudha Vidya Abhivardani Mahapathasala and declared open residential quarters for teachers and pupils which V.P. Madhava Rao had donated. Reaching Sringeri in March 1911, he hastened to the shrine of Sri Sharada and sang hymns of gratitude saying, 'I have seen the mother..... What then remains to be done?'

Source :www.sringeri.net

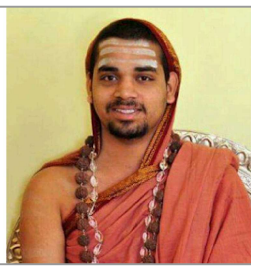


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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

किं लधुताया मूलं प्राकृतपुरुषेषु याञ्चा ।

रामादपि कः शूरः स्मरशरनिहतो न यश्चलति ॥३२॥



kiṃ ladhutāyā mūlaṃ prākṛtapuruṣeṣu yāñcā | rāmādapi kaḥ sūraḥ smaraśaranihatō
na yaśccalati ॥32॥

Q : What si the root of becoming criticize?

A : Seeking help from mean people.

Q : Who is more heroic than Rāmā ?

A : One who is not affected by the arrows of the Lord Manmatha (Love God)

किमहर्निशमनुचिन्त्यं भगवच्चरणं न संसारः ।

चक्षुष्मन्तोऽप्यन्धाः के स्युः ये नास्तिका मनुजाः ॥३३॥

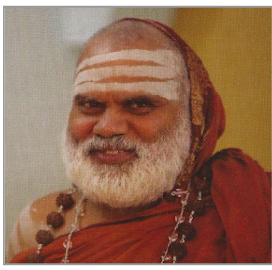
kimaharniśamanucintyaṃ bhagavaccaraṇaṃ na sansāraḥ |cakṣuṣmantōpyandhāḥ kē
syuḥ yē nāstikā manujāḥ ॥33॥

Q : What should be thought about seriously upon day and night ?

A : Always the Lotus feet of Ísvara, not the world.

Q : Who is a blind though gifted with eyes?

A : Those men who are athestic

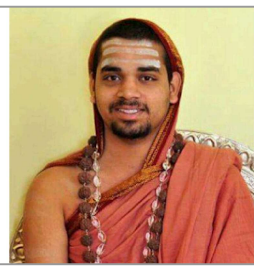


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DIVINE STORIES FOR CHILDREN. ASTAVAKRA

His name literally means "eight bends", reflecting the eight physical handicaps he was born with. His maternal grandfather was the Vedic sage Aruni, his parents were both Vedic students at Aruni's school. Ashtavakra studied, became a sage and a celebrated character of the Hindu History (Itihas) Epics and Puranas. Little is known about the life or century in which Ashtavakra actually lived, except for the History (Itihas) found in the major Indian Epics (the Ramayana and the Mahabharata) and the Puranas. The legends state that sage Aruni, mentioned in the Chāndogya Upaniṣad, ran a school (Āśrama) teaching the Vedas. Kahoḍa was one of his students, along with Aruni's daughter Sujata. Aruni's daughter married Kahoḍa. She got pregnant, and during her pregnancy, the developing baby heard the chanting of the Vedas and learnt the correct recitation.[3] According to one version of the legends surrounding Ashtavakra, his father was once reciting the Vedas, but erred in correct intonation. The fetus spoke from the womb and asked his father to correct the eight mistakes that he was doing while reciting the Vedic Mantras. The father got angry and cursed him to be born with eight deformities, hence the name 'Ashtavakra'. His father Kahoda, once went for riches unto Janaka, the ancient king of Videha, for his family as they were poor. He was there defeated in science of arguments by Vandin, and in consequence was immersed in water. Hearing of the drowning of her husband, she kept it secret from her child. When Ashtavakra grew up, he learned everything about his curse and his father. Then he asked his mother to come with him to witness the great sacrifice of king Janaka. He was stopped from entering the king sacrifice as only learned Brahmanas and Kings were allowed to enter, and he was just in his tenth year. With the proficiency of art of speaking, he made the king amazed with the knowledge he possessed, so was allowed to enter. There he challenged the Vandin for controversy. After a severe argument he defeated Vandin in knowledge by words. And asked the king, as Vandin used to cast Brahmanas into water, let him meet with same fate. Vandin then revealed that he is the son of Varun, and explained that the reason he drowned those Brahmins was a ritual that his father is performing from twelve years and needed a large number of Brahmins. By then, the ritual was done and thus all the Brahmins he drowned were freed. His father was very impressed from his son, and while going back home asked him to take a dip in the river 'Samanga'. As Ashtavakra came out of the river, all of his deformities were cured.

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