



Voice of Jagadguru

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ANUGRAHA BHASHANAM

EXTEND HELP UNCONDITIONALLY



Man has a lot to learn from nature. Plants, trees and animals around him silently convey valuable lessons.

For instance, animals such as cows and buffalo, do not hit back even if they are subjected to severe hardship. They patiently bear it. They do not ask anybody for food. If we give, they eat. They use as food even things discarded by us. In return, they give us milk, from which we get curd, butter and ghee also.

In the Mahabharata, we note that though Duryodhana had harassed Yudhishtira, it was Yudhishtira who saved him when he was captured by gandharvas (celestial beings). We can observe this trait even in a tree! The tree gives shade, fruits and flowers without stint even to the one who has come to cut it down.

A viveki (wise person) hence learns many lessons from the natural surroundings around him. The significance of this is that under any circumstances, we should, without troubling others, always extend help

to all. We bless that all should develop such an attitude.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji @ Belur Kumbhavishegam on Feb 26, 2012

सुजनो न याति वैरं परहितनिरतो विनाशकालेऽपि ।

छेदेऽपि चन्दनतरुः सुरभयति मुखं कुठारस्य ॥

sujanō na yāti vairam parahitaniratō vināśakālēpi |

chēdēpi candanataruḥ surabhayati mukhaṁ kuṭhārasya || --- 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

13



चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥१३॥

cāturvarṇyaṃ mayā
sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāram api māṃ
vid'dhayakartāram
avyayam ||13||

The four-fold grouping of people, a division based on duties and qualities, was created by Me (Íśvara). Even though I am its author, know Me (Íśvara) to be a non-doer,

ever changeless.

14

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्माभिर्न स बध्यते ॥१४॥

na māṃ karmāṇi limpanti na mē karmaphalē sprhā |
iti māṃ yō'bhijānāti karmābhirna sa badhyatē ||14||

Actions do not affect Me. There is no longing with reference to the result of action for Me. The one who knows Me clearly in this way is not bound by actions.

15

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वेः पूर्वतरं कृतम् ॥१५॥

ēvaṃ jñātvā kṛtaṃ karma pūrvairapi mumukṣubhiḥ |
kuru karmaiva tasmāttvaṃ pūrvaiḥ pūrvataram kṛtam ||15||



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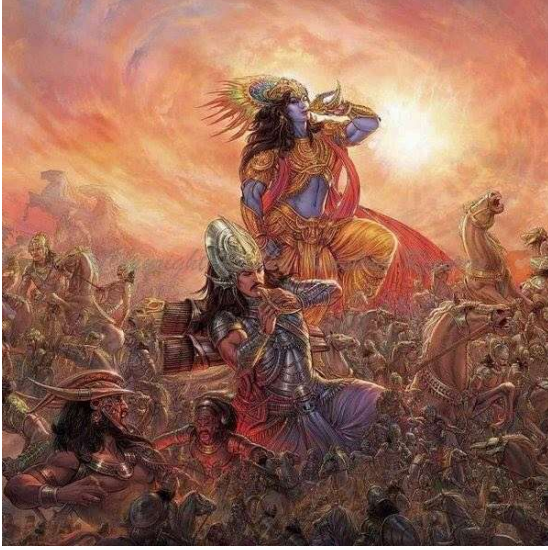
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Knowing Me in this manner, even seekers of ancient times performed action. Therefore, perform action indeed as even if it was done by those who came before in the ancient past.



16

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षसेऽशुभात्
॥१६॥

kiṃ karma kimakarmēti kavayō'pyatra
mōhitāḥ |

tattē karma pravakṣyāmi yajjñātvā
mōkṣyasēśubhāt ||16||

Even the scholars are confused with reference to what is action and what is actionless. I shall tell you about action, knowing which you will be released from what is saṃsāra

17

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥

karmaṇō hyapi bōd'dhavyaṃ bōd'dhavyaṃ ca vikarmaṇaḥ |
akarmaṇaśca bōd'dhavyaṃ gahanā karmaṇō gatiḥ ||17||

Action commanded by the scriptures is to be known. Prohibited action and actionless must also be known. This is because the nature of karma is difficult to understand.

18

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

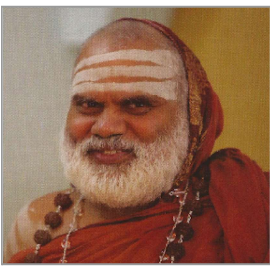
karmaṇyakarma yaḥ paśyēd akarmaṇi ca karma yaḥ |
sa bud'dhimān manuṣyēṣu sa yuktaḥ kṛtsnakarmakṛt ||18||

The one who sees actionless in action and action in actionless is wise among human beings. That person is a yogin, who has done everything, that is to be done.

(Śrī 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

166

देहात्मधीरेव नृणां असद्धियां जन्मादिदुःखप्रभवस्य बीजम् ।

यतः ततः त्वं जहि तां प्रयत्नात् त्यक्ते तु चित्ते न पुनर्भवाशा ॥१६६॥

dēhātmadhīrēva nṛṇāṃ asad'dhiyāṃ janmādidu:khaprabhavasya bījam |

yataḥ tataḥ tvam jahi tāṃ prayatnāt tyaktē tu cittē na punarbhavāśā ||166||

The concept as Atman (Self) in the body is the seed of the origin of birth and other miseries for those whose mind is centered on the unreal. As it is so, give it up with great effort. If the idea however is given up, there is the fear of birth again.

PRANAMAYA KOSA

From 156 to 166 slokas we have seen about Annamaya Kosa and learned how the Gross body (Annamaya Kosa) is not the ātman (Self) and now we are going to see about the Pranamaya Kosa (the Sukshma Sarira) is also not the ātman (Not-Self).

167

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं प्राणो भवेत् प्राणमयस्तु कोशः ।

येनात्मवानन्नमयोऽनुपूर्णः प्रवर्ततेऽसौ सकलक्रियासु ॥१६७॥

karmēndriyaiḥ pañvabhirañcitōyaṃ prāṇo bhavēt prāṇamayastu kōśaḥ |

yēnātmavānannamayōnupūrṇaḥ pravartatēsau sakalakriyāsu ||167||

This Prana accompanied by the five faculties of action is the Pranamaya Kosa, filled by which this Annamaya Kosa (the gross body) assumes Selfness and functions in all actions.

168

नैवात्मायं प्राणमयो वायुविकारो गन्ताऽऽगन्ता वायुवदन्तर्बहिरेषः ।

यस्मात्किञ्चित्कापि न वेत्तीष्टमनिष्टं स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥१६८॥

naivātmāyaṃ prāṇamayō vāyuvikārō

gantāgantā vāyuvadantarbahirēṣaḥ |

yasmātkiñcitkvāpi na vēttīṣṭamaniṣṭam

svam vān'yaṃ vā kiñcana nityaṃ paratantraḥ ||168||

This Pranamaya which is a modification of Mayais not at all the Self (ātman). It comes and goes, in and out, like air. As it does not ever know anything, wanted or not wanted, even itself or anything else, it is ever a subordinate.



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MANOMAYA KOSA

Thus disposing of the Pranamaya Kosa in just two verses, the Acharya devotes in his next 17



verses to the highlighting importance Manomaya Kosa.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji at Kannur public function in 2017, June 26-27)

169

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात् कोशो ममाहमिति वस्तुविकल्पहेतुः ।

संज्ञादिभेदकलनाकलितो बलीयान् तत्पूर्वकोशमनुपूर्य विजृम्भते यः ॥१६९॥

jñānēndriyāṇi ca manaśca manōmayah syāt kōśō mamāhamiti vastuvikalpahētuḥ |

sañjñādibhēdakalanākālitō baliyān tatpūrvakōśamanupūrya vijrmbhatē yah ||169||

The faculties of the sensation and mind make up the Manomaya Kosa, the cause of conceiving of things as I and Mine., which is characterised by the differentiating of objects by names, etc., and which fills up the prior Kosa and becomes important/outstanding and is very powerful.



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Saundaryalaharī

समुन्मीलत् संवित्कमल मकरन्दैक रसिकं
भजे हंसद्वन्द्वं किमपि महतां मानसचरम् ।

यदालापादष्टाश गुणित विद्या परिणतिः

यदादत्ते दोषाद् गुणमखिलमद्भ्यः पय इव ॥३८॥

samunmīlat samvitkamala makarandaika rasikaṃ

bhajē hansadvandvaṃ kimapi mahatāṃ mānasacaram |

yadālāpādaṣṭāśa guṇita vidyā pariṇatiḥ

yadādattē dōṣād guṇamakhilamadbhyaḥ paya iva ||38||

हे भगवति (hē bhagavati) = Hey Bhagavati; समुन्मीलत्संवित् कमलमकरन्दैकरसिकं (samunmīlatsanvit kamalamakarandaikarasikaṃ) = fully blossomed lotus of knowledge, which enjoy great only in the honey; महतां (mahatma) = wisemans'; मानसचरं (mānasacaram) = which moves in the manasa lake



of the heart; किमपि (kimapi) = which is indescribable;

हंसद्वन्द्वं (hansadvandvaṃ) = the twin hamsa ham(Śiva) sa (Śakti); भजे (bhajē) = I bow; यदालाभात् (yadālābhāt) = from those

conversations;

अष्टादशगुणित

विद्यापरिणतिः

(aṣṭādaśaguṇita

vidyāpariṇatiḥ) =

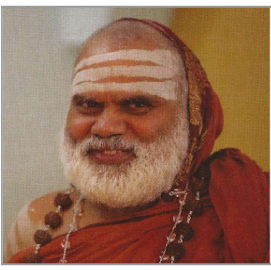
enumerated as 18 (Veda,

Vedantagamas etc),

system of

knowledge developed; यत् (yat) = like the hamsa; दोषात् (dōṣāt) = from sin; अखिलं गुणं (akhilam guṇam) = all satguṇas; अद्भ्यः (adbhyaḥ) = separate the water; पयः इव (payaḥ iva) = from milk; आदत्ते (ādattē) = which accept

[I worship that supreme pair of swans, subsisting entirely on the honey of the blooming lotus of wisdom and move smoothly and quickly on the surface over the Mānasa of great minds; from whose mutual loud laugh, there results the account of the eighteen Vidyā's and which extracts all the good from the bad, even as it would, milk from the water (which weaken it).]

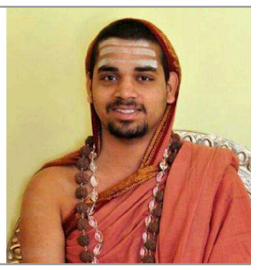


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MADHAVEEYA SHANKARA DIG VIJAYAM

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

It was only after a thorough test, by enlightened scholars and wisemen of Śri Śankara’s ability and skillfulness in the Śāstas, Smṛtis, Purāṇas, Itihāsas like the Mahābhārata, Rāmayana and all other branches of knowledge, that he established his claim to be a ‘Master of All learning’.even as Śri Śankara had acquired mastery of al learning, so Śri Śankara had attained to peace and purity through the admiring study and practice of the great teachings of Vyāsa in the Brahma-sūtras.

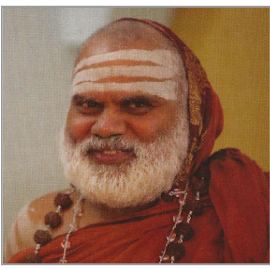


Though a denier of the reality of the world, unlike Brahmā, its Creator, Śri Śankara still

deserves to be called by Brahmā’s name Caturasya, one with four faces, because he too was in another sense a Caturasya - one possessed of an impressive face. He also deserves to be called Puruṣottama, the noblest of beings, like Mahāviṣṇu, though unlike Mahāviṣṇu, who is always associated with ‘Bhoga’. His serpent associate Ādiśeṣa, Śri Śankara was an Abhogavān, one without any concern with worldly enjoyments. Like Śiva he was the one who had conquered , through unlike Him, who is known as Virupākṣa or one with odd eyes, Śri Śankara was endowed with attractive eyes. Thus, an associate to the Trimurtis, he was a unique person deserving the allegiance of all the worlds.

Scholars admiring Śri Śankara saw in him the very presence of Trimurtis. For, they found in him the presence of the companion of all these-Brahmā’s consort Sarasvatī in his face as great power speech (Sarasvatī); Viṣṇu’s consorts Kṣama (Earth-Goddess) and Śrī (Lakṣmī), as patience (Kṣama) and as glory of form (Śrī) in him; and Śiva’s consort Ārya (the Divine Mother) as the noble devotees (Āryas) worshipping at his feet.

The Truth of the Upaniṣads is self-existent and is not born of any human agency, just as Sītā was not born of any human ancestry. As Sītā, devoted only to Rāma, was taken away by force and in many ways tormented by Rāvaṇa in the false capture of an ascetic, so did the Buddhist upholders of ‘the doctrine of momentariness’, putting on false capture of monks, do violence to the great Upanishadic truths devoted exclusively to the Supreme Being. And just as Rāma destroyed all the rākṣasas, the enemies of enlightened men, and rescued Sītā, so did Śri Śankara defeat the Buddhists, the attackers of the Vedas, and restore the Sītā of Upanishadic truth to its clean/pure/untouched glory. Victory unto the great Śri Śankara, the contributor of the three worlds!

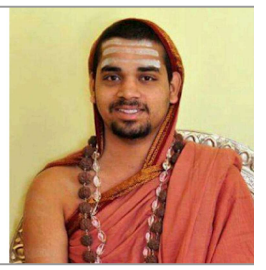


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Nectar drops from Yogavāsiṣṭha.

The Arrival of Viśvāmitra

THE DEFECTS OF YOUTH

I do not like youth which is pleasing only at the current moment, wanting/down and out of the quality of goodness inside and resembling the union with a prostitute. Even though the intellect is very clear, broad and pure, it becomes cloudy in youth as a river in the rainy season.

DISLIKE FOR WOMEN



What possibly is the beauty of a woman who is a puppet doll of flesh endowed with muscles, bones and joints in the string-tossed bodily cage of women and men? See if it is pleasing after separating the skin, flesh, blood, tears, eyes etc. why are you deluded in vain? In the case of a woman, what happens is only the appearance of charm at first sight. I think, even that does not exist here. Oh My Gurudeva! It has only delusion as its cause. Only the person who has a spouse lusts after marital pleasure. For one without a spouse where is the field for enjoyment? If lust for women is left alone the world or worldly bondage is left alone. Having forsaken worldly attachment one becomes happy.

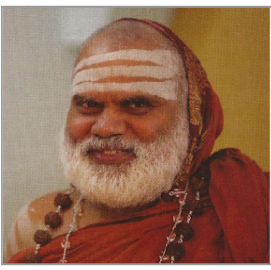
Even at a great distance, women are indeed the agreeable and intense fuel for the burning fires of hell. They are uninteresting, though charming. Having limbs beautiful as the filaments of a flower, intent on destroying men, a lovely woman

gives the insensibility of madness like a poisonous creeper.

A woman with lovely eyes is a bondage to me, like a stable to horses, a chain to elephants and an incantation to serpents.

THE INSPIDITY OF ENJOYMENTS

Venerable One! I do not take delight in enjoyments which are pleasing only at the current moment, difficult to be crossed and fickle like the wings of a black bee, on account of the fear of death, disease and old age. I am calm. With perseverance, I shall reach the supreme state.

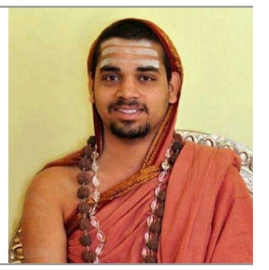


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI SACCHIDANANDA SHIVABHINAVA NRISIMHA BHARATI MAHASWAMI

KALADY'S REDISCOVERER & REDISCOVERY – PART I

A PROFILE OF THE GREAT RE-DISCOVERER



Jagadguru Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswami, the 33rd Jagadguru in the unbroken chain of Acharyas of Sringeri Sri Sharada Peetham is hailed as the re-discoverer of Kalady.

His Holiness 33rd Jagadguru Sri Sacchidananda Shivabhinava Narasimha Bharati Mahaswami

Owing to a number of similarities between His life and the life of Sri Adi Shankaracharya, He was universally hailed as an Avatar of Sri Shankara. Just like the great philosopher saint, He too was initiated into Sannyasa by His Guru at the tender age of eight. A look at His biography would indicate that the incidents that occurred during His first meeting with His Guru and the first day of His Sannyasa were certainly a harbinger to the remarkable life that He was about to lead. Having ascended the Peetham as the 33rd Acharya in 1879, the

Mahaswami spent the first few years in intense Tapas at Sringeri. The Mahaswami undertook three long Vijaya Yatras to foster Dharma in the minds of people. Just as Adi Shankaracharya, the Mahaswami during His Yatras consecrated many temples instituting the Vedic procedure for worship. Sringeri itself had a remarkable transformation during the time of the Mahaswami.

For giving a momentum to the study of Shastras, the Mahaswami instituted the annual gathering of Shashtra scholars during the period of Chaturmasya. Termed the Mahaganapati Vakyartha Vidwat Sabha, the Sabha went on for twenty one days with scholars of Vedanta, Nyaya, Mimamsa and Vyakarana Shastras participating and deliberating on various topics. The Sabha took place under the august Presidentship of the Mahaswami, Himself an eminent scholar in Vedas and Shastras. Ever since, the Mahaganapati Vakyartha Vidwat Sabha has continued to be conducted in the presence of the presiding Jagadguru of Sringeri providing encouragement and guidance to scholars, young and old.

Source :www.sringeri.net



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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

कः पङ्गुरिह प्रथितो व्रजति च यो वार्धके तीर्थम् ।

किं तीर्यमपि च मुखं चित्तमलं तन्निवर्तयति ॥३४॥

kaḥ paṅguriha prathitō vrajati ca yō vārdhakē tīrtham |

kiṃ tīryamapi ca mukhyaṃ cittamalaṃ tannivartayati ||34||



Q: Who can be said to be lame?

A: One who proceeds to sacred places only in his old age.

Q: Which holy water can be considered important?

A: That which cleanses the impurities from the mind and makes it pure.

किं स्मर्तव्यं पुरुषैः हरिनाम सदा न यावनी भाषा ।

को हि न वाच्यः सुधिया परदोषश्चानृतं तद्वत् ॥३५॥

kiṃ smartavyaṃ puruṣaiḥ harināma sadā na yāvanī bhāṣā |

kō hi na vācyaḥ sudhiyā paradōṣaścānṛtaṃ tadvat ||35||

Q: What should constantly be remembered by people?

A: /the name of Lord Viṣṇu and not other ungenerate words.

Q: What should be avoided by

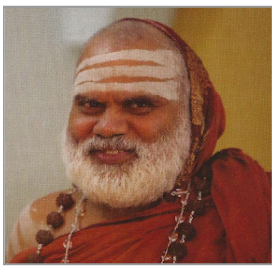
intelligent people?

A: Pointing out others' faults and uttering falsehood.

(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji performing the Kumbhabhisheka ceremonies for Sri Adi Shankaracharya @ Nerur, May 6-7, 2017 Vijaya Yatra)

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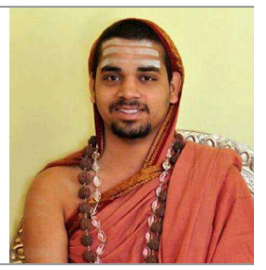


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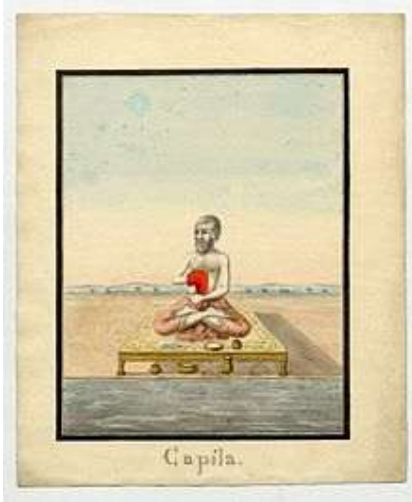


DIVINE STORIES FOR CHILDREN.

SAGE KAPILA

Rishi Kapila is credited with authoring the influential Samkhya-sutra, in which aphoristic sutras present the dualistic philosophy of Samkhya. Kapila is credited with authoring an influential sutra, called Samkhya-sutra (also called Kapila-sutra), which aphoristically presents the dualistic philosophy of Samkhya. These sutras were explained in another well studied text of Hinduism called the Samkhyakarika. Beyond the Samkhya theories, he appears in many dialogues of Hindu texts, such as in explaining and defending the principle of Ahimsa (non-violence) in the Mahabharata.

The Rigveda X.27.16 mentions Kapila (daśānām ekam kapilam) which the 14th-century Vedic commentator Sayana thought refers to a sage; kapilam in that verse means "tawny" or "reddish-brown"; The Śata-piṭaka Series on the Śākhās of the Yajurveda – mention of a Kapila Śākhā situated in the Āryāvarta, which implies a Yajurveda school was named after Kapila. The

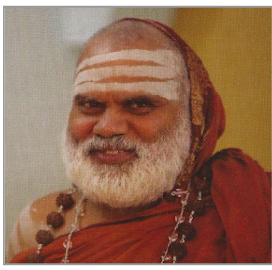


term Kapileya, meaning "clans of Kapila", occurs in the Aitareya Brahmana. The pariśiṣṭa (addenda) of the Atharvaveda mentions Kapila, Āsuri and Pañcaśikha in connection with a libation ritual for whom tarpana is to be offered. In verse 5.2 of Shvetashvatara Upanishad, states Larson, both the terms Samkhya and Kapila appear, with Kapila meaning color as well as a "seer" (Rishi) with the phrase "ṛṣim prasūtaṃ kapilam ... tam agre."; which when compared to other verses of the Shvetashvatara Upanishad Kapila likely construes to Rudra and Hiranyagarbha.

In the Brahma Purana, when the evil king Vena abandoned the Vedas, declared that he was the only creator of dharma, and broke all limits of righteousness, and was killed, Kapila advises hermits to churn Vena's thigh from which emerged Nishadas, and his right hand from which Prthu originated who made earth productive again. Kapila and hermits then went to

Kapilasangama, a holy place where rivers meet. The Brahma Purana also mentions Kapila in the context of Sagara's 60,000 sons who looking for their Ashvamedha horse, disturbed Vishnu who was sleeping in the shape of Kapila. He woke up, the brilliance in his eyes burnt all but four of Sagara's sons to ashes, leaving few survivors carrying on the family lineage.

The Narada Purana enumerates two Kapilas, one as the incarnation of Brahma and another as the incarnation of Vishnu. The Puranas Bhagavata, Brahmanda, Vishnu, Padma, Skanda, Narada Purana; and the Valmiki Ramayana mentions Kapila is an incarnation of Vishnu. The Padma Purana and Skanda Purana conclusively call him Vishnu himself who descended on earth to disseminate true knowledge. Bhagavata Purana calls him Vedagarbha Vishnu. The

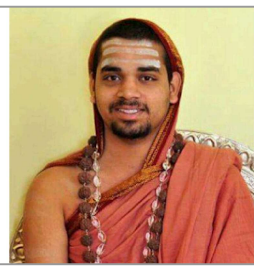


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Vishnusahasranama mentions Kapila as a name of Vishnu. In his commentary on the Samkhyasutra, Vijnanabhikshu mentions Kapila, the founder of Samkhya system, is Vishnu.



Bhagavata Purana, states Kapila was the son of Kardama Prajapati and his wife Devahuti. Kardama was born from Chaya, the reflection of Brahma. Brahma asks Kardama to procreate upon which Kardama goes to the banks of Sarasvati river, practices penance, visualizes Vishnu and is told by Vishnu that Manu, the son of Brahma will arrive there with his wife Shatarupa in search of a groom for their daughter Devahuti. Vishnu advises Kardama to marry Devahuti, and blesses Kardama that he himself will be born as his son.

Besides Kapila as their only son, Kardama and Devahuti had nine daughters, namely Kala, Anusuya, Sraddha, Havirbhu, Gita, Kriya, Khyati, Arundhati and Shanti who were married to Marici, Atri, Angiras, Pulastya, Pulaha, Kritu, Vashistha, and Atharvan respectively. Bhagavatha adds a third daughter Devahuti to introduce the long legend of Kardama, and of their son Kapila, an account not found elsewhere. Kapila is described, as an incarnation of the supreme being Vishnu, in order to reinforce the Purana teaching by linking it to the traditional respect to Kapila's Samkhya in Hinduism. In the Bhagavata Purana, Kapila presents to his mother Devahuti, the philosophy of yoga and theistic dualism. Kapila's Samkhya is also described through Krishna to Uddhava of the Bhagavata Purana, a passage also known as the "Uddhava Gita".

The Matsya Purana mentions Kapila as the son of Kashyapa from his wife Danu, daughter of Daksha Prajapati. Kapila was one among Danu's 100 sons, and her other sons (Kapila's brothers) mentioned in the Vishnu Purana include Dvimurddha, Shankara, Ayomukha, Shankhushiras, Samvara, Ekachakra, Taraka, Vrishaparvan, Svarbhanu, Puloman, Viprachitti and other Danavas. In the Brahma Purana and in the Harivamsa, Kapila was the son of Vitatha. Bharadwaja was also named Vitatha (unprofitable); while he was given in adoption to Bharata. Vishnu Purana notes Bhavanmanyu was the son of Vitatha but Brahma Purana and Harivamsa omit this and make Suhotra, Anuhotra, Gaya, Garga, and Kapila the sons of Vitatha. The Brahma Purana differs from other puranas in saying Vitatha was the son of Bharadwaja; and upon the death of Bharata, Bharadwaja installed Vitatha as the king, before leaving for the forest.

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