



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



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

स्वर्ण भारती

कैवल्योपनिषद्

kaivalyopaniṣad

English with Word by Word Meaning by
Swami Paramarthananda

Series - 7

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श्री श्री जगद्गुरु शङ्कराचार्य महासंस्थानम्,
दक्षिणाम्नाय श्रीशारदापीठम्, शृङ्गेरी

Sri Sri Jagadguru Shankaracharya Mahasamsthanam
Dakshinamnaya Sri Sharada Peetham, Sringeri - 577 139.

शृङ्गेरि: १३.४.२०२४

दक्षिणाम्नायशृङ्गेरीशारदापीठाधीश्वराणाम् अनन्तश्रीविभूषितानां
परमपूज्यानां जगद्गुरु शङ्कराचार्याणां श्रीभारतीतीर्थमहास्वामिनां
संन्याश्रमस्वीकारस्वर्णमहोत्सवसन्दर्भं पुरस्कृत्य
मुद्रितचराणां अधुना दुर्लभंगतानां विशिष्टानां गैर्वाणीग्रन्थाणां
अन्तर्जालमाध्यमेन पुनः प्रकाशनं क्रियत इति विदित्वा जगद्गुरुचरणाः
नितराममोदन्त । श्रीशारदाचन्द्रमौलीश्वरयोरसीमया कृपया कार्यमिदं
सुष्ठु प्रवर्तताम्, कार्येऽस्मिन् कृतसाह्यास्समेऽपि सज्जनाः श्रेयांसि
समधिगच्छन्त्विति च श्रीजगद्गुरुचरणा आशासते ।

इति निवेदयिता
दि दक्षिणाम्नायः

Phone: 08265 - 250123 / 250192 • Fax: 08265 - 250792
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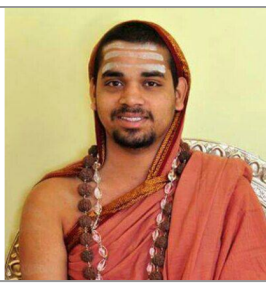


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We took our small effort in bringing this book again in Sanskrit and English word by word meaning by Swami Paramarthananda.

Pranams
Srimathi Veeramani

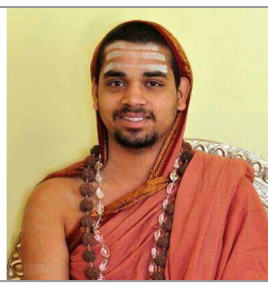


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॥ श्रीगुरुवन्दनम् ॥

श्रीगुरुभ्यो नमः

शङ्कारूपेण मच्चित्तं पङ्कीकृतमभूद्यया ।

किङ्करी यस्य सा माया शङ्काराचार्यमाश्रये ॥

प्रह्लादवरदो देवो यो नृसिंहः परो हरिः ।

नृसिंहोपासकं नित्यं तं नृसिंहगुरुं भजे ॥

श्रीसच्चिदानन्दशिवाभिनवनृसिंहभारत्यभिधान् यतीन्द्रान् ।

विद्यानिधीन् मन्त्रनिधीन् सदात्मनिष्ठान् भजे मानवशम्भुरूपां ॥

सदात्मध्याननिरतं विषयेभ्यः पराङ्मुखम् ।

नौमि शास्त्रेषु निष्णातं चन्द्रशेखरभारतीम् ॥

विवेकिनं महाप्रज्ञं धैर्योदार्यक्षमानिधिम् ।

सदाभिनवपूर्वं तं विद्यातीर्थगुरुं भजे ॥

अज्ञानां जाह्नवीतीर्थं विद्यातीर्थं विवेकिनाम् ।

सर्वेषां सुखदं तीर्थं भारतीतीर्थमाश्रये ॥

विद्याविनयसम्पन्नं वीतरागं विवेकिनम् ।

वन्दे वेदान्ततत्त्वज्ञं विधुशेखरभारतीम् ॥

पञ्चाशल्लिपिभिर्विभक्तमुखदोः पन्मध्यवक्षस्थलां

भास्वन्मौलिनिबद्धचन्द्रशकलामापीनतुङ्गस्तनीम् ।

मुद्रामक्षगुणं सुधाढ्यकलशं

विद्याञ्च हस्ताम्बुजैः

बिभ्राणां विशदप्रभां त्रिनयनां वाग्देवतामाश्रये ॥

श्रीमत्परमहंस-परिव्राजकाचार्यवर्य-पदवाक्यप्रमाणपारावारपारीण-यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमा
ध्यष्टाङ्गयोगानुष्ठाननिष्ठ-तपश्चक्रवर्ति-अनाद्यविच्छिन्नश्रीशङ्कराचार्यगुरुपरंपराप्राप्त-षड्दर्शनस्थापनाचार्य-व्या
ख्यानसिंहासनाधीश्वर-सकलनिगमागमसारहृदय-सांख्यत्रयप्रतिपादक-वैदिकमार्गप्रवर्तक-सर्वतन्त्रस्वतन्त्र-आदिराज
धानी-विद्यानगरमहाराजधानी-कर्णाटकसिंहासनप्रतिष्ठापनाचार्य-श्रीमद्राजाधिराजगुरु-भूमण्डलाचार्य-ऋष्यशृङ्गपुरव
राधीश्वर-तुङ्गभद्रातीरवासि-श्रीमद्विद्याशङ्करपादपद्माराधक-

श्रीमज्जगद्गुरु-श्रीमदभिनवविद्यातीर्थमहास्वामिगुरुकरकमलसञ्जात-

श्रीमज्जगद्गुरु-श्रीभारतीतीर्थमहास्वामिनां-

तत्करकमलसञ्जात-श्रीमज्जगद्गुरु-श्रीविधुशेखरभारतीमहास्वामिनां च चरणारविन्दयोः साष्टाङ्गप्रणामान्
समर्पयामः ॥



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||śrīguruvandanam||
 śrīgurubhyo namaḥ
 śaṅkārūpeṇa maccittam paṅkīkṛtamabhūdyayā |
 kiṅkarī yasya sā māyā śaṅkārācāryamāśraye ||
 prahlādavarado devo yo nṛsiṃhaḥ paro hariḥ |
 nṛsiṃhopāsakam nityam tam nṛsiṃhagurum bhaje ||
 śrīsaccidānandaśivābhinayanṛsiṃhabhāratyabhidhān yatīndrān |
 vidyānidhīn mantranidhīn sadātmaniṣṭhān bhaje mānavaśambhurūpān ||
 sadātmadhyānanirataṃ viṣayebhyaḥ parāṇmukham |
 naumi śāstreṣu niṣṇātaṃ candraśekharabhāratīm ||
 vivekinam mahāprajñam dhairyaudāryakṣamānidhim |
 sadābhinavapūrvam tam vidyātīrthagurum bhaje ||
 ajñānām jāhnavītīrtham vidyātīrtham vivekinām |
 sarveṣām sukhadam tīrtham bhāratītīrthamāśraye ||
 vidyāvinayasampannam vītarāgam vivekinam |
 vande vedāntatattvajñam vidhuśekharabhāratīm ||
 pañcāśallipibhirvibhaktamukhadoḥ panmadhyavakṣasthalām
 bhāsvanmaulinibaddhacandraśakalāmāpīnatuṅgastanīm |
 mudrāmakṣagaṇam sudhāḍhyakalaśam
 vidyāñca hastāmbujaiḥ
 bibhrāṇām viśadaprabhām trinayanām vāgdevatāmāśraye ||

śrīmatparamahaṃsa-parivrājakācāryavarya-padavākyapramāṇapārāvārapārīṇa-yam
 aniyamāsanaprāñyāmapratyāhārādhāraṇādhyānasamādhyasṭāṅgayogānuṣṭhānani
 ṣṭha-tapaścakravartī-anādyavicchinnaśrīśaṅkarācāryaguruparaṃparāprāpta-śaḍdar
 śanasthāpanācārya-vyākhyānasimhāsanādhīśvara-sakalanigamāgamasārahṛdaya-s
 āṃkhyatrayapratipādaka-vaīdikamārgapravartaka-sarvatantrasvatantra-ādirājadhānī
 -vidyānagaramahārājadhānī-karṇāṭakasimhāsanapratīṣṭhāpanācārya-śrīmadrājādhīr
 ājaguru-bhūmaṇḍalācārya-ṛṣyaśṛṅgapuravarādhīśvara-tuṅgabhadratīravāsi-śrīmadv
 idyāśaṅkarapādapadmārādhaka-

śrīmajjagadguru-śrīmadabhinavavidyātīrthamahāsvāmīgurukarakamalasañjāta-

śrīmajjagadguru-śrībhāratītīrthamahāsvāminām-

tatkarakamalasañjāta-śrīmajjagadguru-śrīvidhuśekharabhāratīmahāsvāminām ca
 caraṇāravindayoḥ sāsṭāṅgapraṇāmān samarpayāmaḥ ||

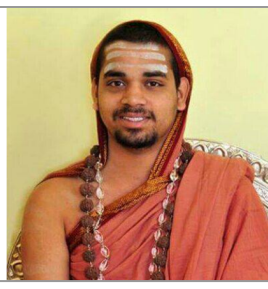


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कैवल्योपनिषद्

शान्तिपाठः

ओं भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवा सस्तनूभिः । व्यशेम देवहितं यदायुः । स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु । ॐ शान्तिः शान्तिः शान्तिः ॥

śāntipāṭhaḥ

om bhadraṁ karṇebhiḥ śṛṇuyāma devāḥ | bhadraṁ paśyemākṣabhiryajatrāḥ | sthiraīraṅgaistuṣṭuvā sastanūbhiḥ | vyaśema devahitaṁ yadāyuh | svasti na indro vṛddhaśravāḥ | svasti naḥ pūṣā viśvavedāḥ | svasti nastārṣyo ariṣṭanemiḥ | svasti no bṛhaspatirdadhātu | om śāntiḥ śāntiḥ śāntiḥ ||

देवाः {devāḥ} = Oh gods!; शृणुयाम {śṛṇuyāma} = May we hear; भद्रम् {bhadraṁ} = auspicious things; कर्णेभिः {karṇebhiḥ} = with the ears; यजत्राः {yajatrāḥ} = Oh gods!; पश्येम {paśyema} = May we see; भद्रम् {bhadraṁ} = auspicious things; अक्षभिः {akṣabhiḥ} = with the eyes; तुष्टुवांसः {tuṣṭuvāmsaḥ} = Glorifying (You); तनूभिः {tanūbhiḥ} = through the Vedas; स्थिरैः अङ्गैः {sthiraīḥ aṅgaiḥ} = with healthy limbs; व्यशेम {vyaśema} = may we enjoy; आयुः {āyuh} = our full life; यद् देवहितम् {yad devahitam} = as allotted by the Lord; इन्द्रः {indrah} = May Indra; वृद्धश्रवाः {vṛddhaśravāḥ} = of great fame; दधातु नः स्वस्ति {dadhātu naḥ svasti} = bless us with auspiciousness; विश्ववेदाः पूषा {viśvavedāḥ pūṣa} = May the omniscient Sun; नः स्वस्ति {naḥ svasti} = (bless us) with auspiciousness; तार्क्ष्यः {tārṣyaḥ} = May Garuḍa; अरिष्टनेमिः {ariṣṭanemiḥ} = of unobstructed movement; नः स्वस्ति {naḥ svasti} = (bless) us with auspiciousness; बृहस्पतिः {bṛhaspatiḥ} = May Brhaspati (of great intelligence); नः स्वस्ति {naḥ svasti} = (bless) us with auspiciousness; ॐ शान्तिः शान्तिः शान्तिः {om śāntiḥ śāntiḥ śāntiḥ} = Om! Peace! Peace! Peace!

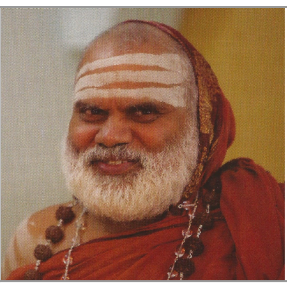
Oh gods! May we hear auspicious things with the ears. Oh gods! May we see auspicious things with the eyes. Glorifying (You) through the Vedas with healthy limbs, may we enjoy our full life as allotted by the Lord. May Indra, of great fame, bless us with auspiciousness. May the omniscient Sun bless us with auspiciousness. May Garuḍa, of unobstructed movement, bless us with auspiciousness. May Brhaspati (of great intelligence) bless us with auspiciousness. Om! Peace! Peace! Peace!

अथाश्वलायनो भगवन्तं परमेष्ठिमानुपसमेत्योवाच
parameṣṭhīmanupasametyovāca

athāśvalāyano

bhagavantam

अधीहि भगवो ब्रह्मविद्यां वरिष्ठां सदा सद्भिः सेव्यमानां निगूढाम् ।
ययाचिरात्सर्वपापं व्यपोह्य परात्परं पुरुषं याति विद्वान् ॥१॥

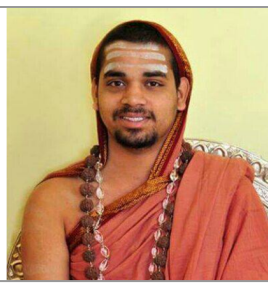


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adhīhi bhagavo brahmavidyām varīṣṭhām sadā sadbhiḥ sevyamānām nigūḍhām |
yayācirātsarvapāpam vyapohya parātparam puruṣam yāti vidvān ||1||

अथ {atha} = Thereafter; आश्वलायनः {āśvalāyanaḥ} = the sage Āśvalāyana; उपसमेत्य {upasametya} = approached; भगवन्तं परमेष्ठिनम् {bhagavantam parameṣṭhinam} = Lord Brahmā; उवाच {uvāca} = and requested (thus)- ; भगवः {bhagavaḥ} = "Oh Lord!; अधीहि {adhīhi} = Teach (me); वरिष्ठाम् {varīṣṭhām} = the noblest; निगूढाम् {nigūḍhām} = and the most secret; ब्रह्मविद्याम् {brahmavidyām} = knowledge of Brahman; सेव्यमानां सदा {sevyamānām sadā} = which is pursued constantly; सद्भिः {sadbhiḥ} = by the noble ones; यया {yayā} = and by which (knowledge); विद्वान् {vidvān} = the wise man; व्यपोह्य {vyapohya} = destroys; सर्वपापम् {sarvapāpam} = all the evils; अचिरात् {acirāt} = before long; याति {yāti} = and attains; पुरुषम् {puruṣam} = Brahman; परं परात् {param parāt} = which is beyond māyā."

Thereafter, the sage Aśvalāyana approached Lord Brahmā and requested (thus)- "Oh Lord! Teach (me) the noblest and the most secret knowledge of Brahman which is pursued constantly by the noble ones and by which (knowledge) the wise man destroys all the evils before long and attains Brahman which is beyond māyā"

तस्मै स होवाच पितामहश्च श्रद्धाभक्तिध्यानयोगादवेहि ||२||

tasmai sa hovāca pitāmahaśca śraddhābhaktidhyānayogād avehi ||2||

सः पितामहः च {saḥ pitāmahaḥ ca} = That Brahma also; ह उवाच तस्मै {ha uvāca tasmai} = duly replied him- ; अवेहि {avehi} = "May you know (that Brahman); श्रद्धाभक्तिध्यानयोगात् {śraddhābhaktidhyānayogāt} = by restoring to faith, devotion, and meditation."

That Brahma also duly replied him "May you know (that Brahman) by restoring to faith, devotion, and meditation."

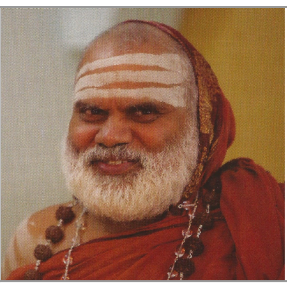
न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।

परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ||३||

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ |

pareṇa nākaṁ nihitaṁ guhāyām vibhrājate yadyatayo viśanti ||3||

त्यागेन {tyāgena} = It is through renunciation; एके {eke} = that a few seekers; आनशुः {ānaśuḥ} = have attained; अमृतत्वम् {amṛtatvam} = immortality-; न कर्मणा {na karmaṇā} = not through ritual; न प्रजया {na prajāyā} = not through progeny; धनेन {dhanena} = (not) through wealth; यतयः विशन्ति {yatayaḥ viśanti} = Sannyāsis attain (the immortal Self); यद् विभ्राजते {yad vibhrājate} = which

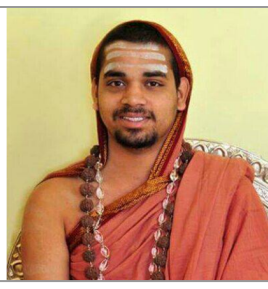


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shines; परेण नाकम् {pareṇa nākam} = beyond the heaven; निहितं गुहायाम् {nihitam guhāyām} = (and) which resides in the heart.

It is through renunciation that a few seekers have attained immortality- not through ritual, not through progeny, (not) through wealth. Sannyāsis attain (the immortal Self) which shines beyond the heaven (and) which resides in the heart.

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥४॥

vedāntavijñānasuniścītārthāḥ saṁnyāsayogādyatayaḥ śuddhasattvāḥ |

te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve ||4||

संन्यासयोगात् {sannyāsayogāt} = Through renunciation; शुद्धसत्त्वाः यतयः {śuddhasattvāḥ yatayaḥ} = the pure-minded sannyāsīs; वेदान्तविज्ञानसुनिश्चितार्थाः {vedāntavijñānasuniścītārthāḥ} = have ascertained Brahman which is the object of vedantic knowledge; परामृताः {parāmṛtāḥ} = Having become one with the infinite Brahman (while living,); ते सर्वे {te sarve} = they all; परिमुच्यन्ति {parimucyanti} = resolve completely; ब्रह्मलोकेषु {brahmalokeṣu} = into Brahman; परान्तकाले {parāntakāle} = at the time of death.

Through renunciation the pure-minded sannyāsīs have ascertained Brahman which is the object of vedantic knowledge. Having become one with the infinite Brahman (while living,) they all resolve completely into Brahman at the time of death.

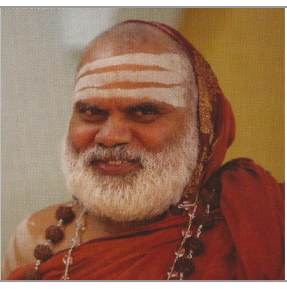
विविक्तदेशे च सुखासनस्थः शुचिः समग्रीवशिरःशरीरः ।

अत्याश्रमस्थः सकलेन्द्रियाणि निरुध्य भक्त्या स्वगुरुं प्रणम्य ॥५॥

viviktadeśe ca sukhāsanasthaḥ śuciḥ samagrīvaśiraḥśarīraḥ |

atyāśramasthaḥ sakalendriyāṇi nirudhya bhaktyā svagurum praṇamya ||5||

अत्याश्रमस्थः {atyāśramasthaḥ} = Remaining in the highest order (of sannyāsa,); सुखासनस्थः {sukhāsanasthaḥ} = (one should be) seated in a comfortable posture; शुचिः {śuciḥ} = with purity; विविक्तदेशे {viviktadeśe} = in a secluded place; समग्रीवशिरःशरीरः च {samagrīvaśiraḥśarīraḥ ca} = Keeping the body, neck, and head erect; निरुध्य {nirudhya} = one should restrain; सकलेन्द्रियाणि {sakalendriyāṇi} = all the sense organs; प्रणम्य {praṇamya} = (and mentally) salute; स्वगुरुम् {svagurum} = one's own guru; भक्त्या {bhaktyā} = with devotion.

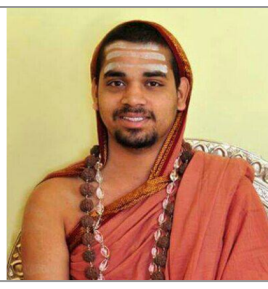


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Remaining in the highest order (of sannyāsa, one should be seated in a comfortable posture with purity in a secluded place Keeping the body, neck, and head erect, one should restrain all the sense organs, (and mentally) salute one's own guru with devotion.

हृत्पुण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् ।

अचिन्त्यमव्यक्तमनन्तरूपं शिवं प्रशान्तममृतं ब्रह्मयोनिम् ।

तथादिमध्यान्तविहीनमेकं विभुं चिदानन्दमरूपमद्भुतम् ॥६॥

hr̥tpuṇḍarīkaṃ virajaṃ viśuddhaṃ vicintya madhye viśadaṃ viśokaṃ |

acintyamavyaktamanantarūpaṃ śivaṃ praśāntamamṛtaṃ brahmayonim |

tathādimadhyāntavihīnamekaṃ vibhuṃ cidānandamarūpamadbhutam ||6||

विचिन्त्य {vicintya} = Having turned one's attention; विरजं विशुद्धम् {virajaṃ viśuddham} = to the steady, pure ; विशदम् {viśadam} = clear; विशोकम् {viśokaṃ} = (and) pleasant; हृत्पुण्डरीकम् {hr̥tpuṇḍarīkaṃ} = lotus (-like) heart; मध्ये {madhye} = (one should meditate) there; ब्रह्मयोनिम् {brahmayonim} = on Brahman which is the source of all; अचिन्त्यम् {acintyam} = incomprehensible; अव्यक्तम् {avyaktam} = unmanifest; अनन्तरूपम् {anantarūpam} = many-formed; शिवम् {śivam} = auspicious; प्रशान्तम् {praśāntam} = tranquil; अमृतम् {amṛtam} = immortal; आदिमध्यान्तविहीनम् {ādimadhyāntavihīnam} = beginningless, middleless, endless; एकम् {ekam} = nondual; विभुम् {vibhuṃ} = all-pervasive; चिदानन्दम् {cidānandam} = consciousness, ānanda; अरूपम् {arūpam} = formless; तथा अद्भुतम् {tathā adbhutam} = and wonderful.

Having turned one's attention to the steady, pure, clear, (and) pleasant lotus (-like) heart, (one should meditate) there on Brahman which is the source of all, incomprehensible, unmanifest, many formed, auspicious, tranquil. immortal, beginningless, middleless, endless, nondual, all-pervasive, consciousness, ānanda, formless, and wonderful.

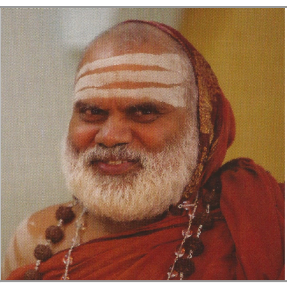
उमासहायं परमेश्वरं प्रभु त्रिलोचनं नीलकण्ठं प्रशान्तम् ।

ध्यात्वा मुनिर्गच्छति भूतयोनिं समस्तसाक्षिं तमसः परस्तात् ॥७॥

umāsahāyaṃ parameśvaraṃ prabhu trilocaṇaṃ nīlakaṇṭhaṃ praśāntam|

dhyātvā munirgacchati bhūtayoniṃ samastasākṣiṃ tamaṣaḥ parastāt ||7||

ध्यात्वा {dhyātvā} = Having meditated on; प्रशान्तम् {praśāntam} = the tranquil; परमेश्वरम् {parameśvaraṃ} = supreme Lord; उमासहायम् {umāsahāyam} = who is the consort of Uma; प्रभुम् {prabhuṃ} = (and) who is the Lord; त्रिलोचनम् {trilocaṇam} = with three eyes; नीलकण्ठम् {nīlakaṇṭhaṃ} = and blue neck; मुनिः गच्छति {muniḥ gacchati} = the meditator attains (oneness)

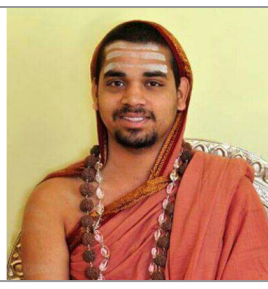


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with); भूतयोनिम् {bhūtayonim} = (Brahman) which is the source of all beings; समस्तसाक्षिम् {samastasākṣim} = witness of all; परस्तात् तमसः {parastāt tamasaḥ} = and beyond māyā.

Having meditated on the tranquil, supreme Lord who is the consort of Umā (and) who is the Lord with three eyes and blue neck, the meditator attains (oneness with Brahman) which is the source of all beings, witness of all, and beyond māyā.

स ब्रह्मा स शिवः सेन्द्रः सोऽक्षरः परमः स्वराट् ।

स एव विष्णुः स प्राणः स कालोऽग्निः स चन्द्रमाः ॥८॥

sa brahmā sa śivaḥ sendraḥ so'kṣaraḥ paramaḥ svarāṭ |

sa eva viṣṇuḥ sa prāṇaḥ sa kālo'gniḥ sa candramāḥ ||8||

सः ब्रह्मा {saḥ brahmā} = He is Brahmā; सः शिवः {saḥ śivaḥ} = He is Śiva; सः इन्द्रः {saḥ indraḥ} = He is Indra; सः परमः {saḥ paramaḥ} = He is the supreme; अक्षरः {akṣaraḥ} = imperishable; स्वराट् {svarāṭ} = self-effulgent one; सः एव विष्णुः {saḥ eva viṣṇuḥ} = He himself is Viṣṇu; सः प्राणः {saḥ prāṇaḥ} = He is prāṇa; सः कालः {saḥ kalaḥ} = He is time; अग्निः {agniḥ} = (He is) fire; सः चन्द्रमाः {saḥ candramāḥ} = He is the moon.

He is Brahmā. He is Śiva. He is Indra. He is the supreme. imperishable, self-effulgent one. He himself is Viṣṇu. He is prāṇa. He is time. (He is) fire. He is the moon.

स एव सर्वं यद् भूतं यच्च भव्यं सनातनम् ।

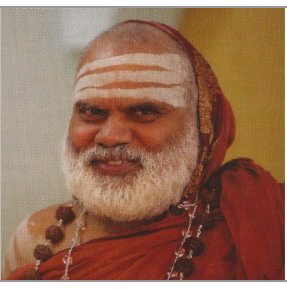
ज्ञात्वा तं मृत्युमत्येति नान्यः पन्था विमुक्तये ॥९॥

sa eva sarvaṁ yad bhūtaṁ yacca bhavyaṁ sanātanam |

jñātvā taṁ mṛtyumatyeti nānyaḥ panthā vimuktaye ||9||

सः एव सर्वम् {saḥ eva sarvaṁ} = He alone is everything; यद् भूतम् {yad bhūtaṁ} = which was in the past; यत् {yat} = which (is in the present); च भव्यम् {ca bhavyaṁ} = and which will be in the future; ज्ञात्वा {jñātvā} = Having known; तं सनातनम् {taṁ sanātanam} = that eternal one; अत्येति मृत्युम् {atyeti mṛtyum} = one transcends mortality; न अन्यः पन्थाः {na anyaḥ panthāḥ} = There is no other means; विमुक्तये {vimuktaye} = for liberation.

He alone is everything which was in the past, which (is in the present,) and which will be in the future. Having known that eternal one, one transcends mortality. There is no other means for liberation.

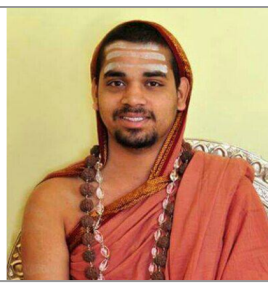


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सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

सम्पश्यन्ब्रह्म परमं याति नान्येन हेतुना ॥१०॥

sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani |

sampaśyanbrahma paramaṁ yāti nānyena hetunā ||10||

सम्पश्यन् {sampaśyan} = Clearly seeing; आत्मानम् {ātmānam} = oneself; सर्वभूतस्थम् {sarvabhūtastham} = in all beings; च सर्वभूतानि {ca sarvabhūtāni} = and all beings; आत्मनि {ātmani} = in oneself; याति {yati} = (one) attains; परमं ब्रह्म {paramaṁ brahma} = the supreme Brahman; न अन्येन हेतुना {na anyena hetunā} = not by any other means.

Clearly seeing oneself in all beings and all beings in oneself. (one) attains the supreme Brahman; not by any other means.

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।

ज्ञाननिर्मथनाभ्यासात् पाशं दहति पण्डितः ॥११॥

ātmānamaraṇiṁ kṛtvā praṇavaṁ cottarāraṇim |

jñānanirmathanābhyāsāt pāśaṁ dahati paṇḍitaḥ ||11||

कृत्वा आत्मानम् {kṛtvā ātmānam} = Keeping the mind; अरणिम् {araṇim} = as the (lower) araṇi; च प्रणवम् {ca praṇavam} = and Omkāra; उत्तरारणिम् {uttarāraṇim} = as the upper araṇi; ज्ञाननिर्मथनाभ्यासात् {jñānanirmathanābhyāsāt} = (and) by the practice of churning which is in the form of enquiry; पण्डितः {paṇḍitaḥ} = the wise man; दहति पाशम् {dahati pāśam} = burns down the bondage.

Keeping the mind as the (lower) araṇi and Omkāra as the upper araṇi, (and) by the practice of churning which is in the form of enquiry, the wise man burns down the bondage.

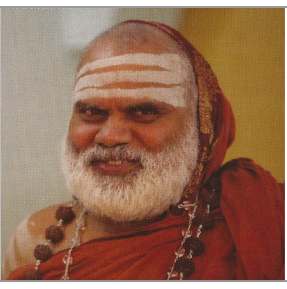
स एव मायापरिमोहितात्मा शरीरमास्थाय करोति सर्वम् ।

स्त्रियन्नपानादिविचित्रभोगैः स एव जाग्रत्परितृप्तिमेति ॥१२॥

sa eva māyāparimohitātmā śarīramāsthāya karoti sarvam |

striyannapānādivicitrabhogaiḥ sa eva jāgratparitṛptimeti ||12||

मायापरिमोहितात्मा {māyāparimohitātmā} = With the mind deluded by māyā; सः एव {saḥ eva} = he himself; शरीरम् आस्थाय {śarīram āsthāya} = identifies with the body; करोति सर्वम् {karoti sarvam} =

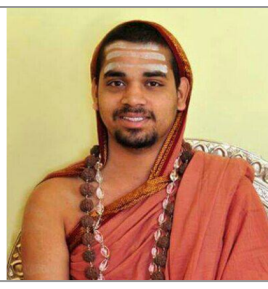


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and performs all actions; जाग्रत् {jāgrat} = In the waking state; सः एव {saḥ eva} = he himself; एति परितृप्तिम् {eti paritrptim} = attains fulfillment; स्त्रियन्नपानादिविचित्रभोगैः {striyannapānādi vicitrabhogaiḥ} = through various sense-objects like woman, food, and drink.

With the mind deluded by mayā, he himself identifies with the body and performs all actions. In the waking state, he himself attains fulfillment through various sense-objects like woman, food, and drink.

स्वप्ने स जीवः सुखदुःखभोक्ता स्वमायया कल्पितजीवलोके।

सुषुप्तिकाले सकले विलीने तमोऽभिभूतः सुखरूपमेति ॥१३॥

svapne sa jīvaḥ sukhaduḥkhabhoktā svamāyayā kalpitajīvaloke|

suṣuptikāle sakale vilīne tamo'bhībḥūtaḥ sukhārūpameti ||13||

स्वप्ने {svapne} = During dream; सः जीवः {saḥ jīvaḥ} = that jīva; सुखदुःखभोक्ता {sukhaduḥkhabhoktā} = becomes the experiencer of pleasure and pain; कल्पितजीवलोके {kalpitajīvaloke} = in the subjective world projected; स्वमायया {svamāyayā} = by his own māyā; सकले विलीने {sakale vilīne} = When everything is resolved; सुषुप्तिकाले {suṣuptikāle} = in the state of sleep; एति सुखरूपम् {eti sukhārūpam} = he attains the nature of ānanda; तमोऽभिभूतः {tamo' bhībḥūtaḥ} = overpowered by ignorance

During a dream, that jīva becomes the experiencer of pleasure and pain in the subjective world projected by his own māyā. When everything is resolved in the state of sleep, he attains the nature of ānanda, overpowered by ignorance.

पुनश्च जन्मान्तरकर्मयोगात् स एव जीवः स्वपिति प्रबुद्धः ।

पुरत्रये क्रीडति यश्च जीवः ततस्तु जातं सकलं विचित्रम् ।

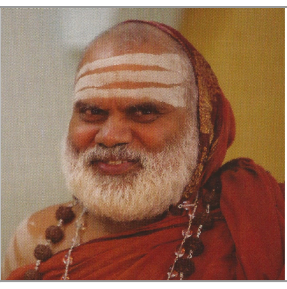
आधारमानन्दमखण्डबोधं यस्मिल्लयं याति पुरत्रयं च ॥१४॥

punaśca janmāntarakarmayogāt sa eva jīvaḥ svapiti prabuddhaḥ |

puratraye krīḍati yaśca jīvaḥ tatastu jātaṁ sakalaṁ vicitraṁ |

ādhāramānandamakhaṇḍabodhaṁ yasmillayaṁ yāti puratrayaṁ ca ||14||

पुनः च {punaḥ ca} = Once again; सः एव जीवः {saḥ eva jīvaḥ} = that very same jīva; स्वपिति {svapiti} = dreams; प्रबुद्धः {prabuddhaḥ} = (or) wakes up; जन्मान्तरकर्मयोगात् {janmāntarakarmayogāt} = because of the association with past karma; सकलं विचित्रम् {sakalaṁ vicitraṁ} = All this diversity; जातम् {jātaṁ} = is born; ततः तु {tataḥ tu} = out of that (jīva) alone; यः च जीवः {yaḥ ca jīvaḥ} = which jīva; क्रीडति {krīḍati} = sports; पुरत्रये {puratraye} = in the three worlds of experience; च {ca} =

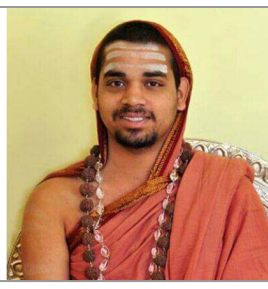


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Moreover; पुरत्रयम् {puratravam} = the three worlds; लयं याति {layam yāti} = resolve; यस्मिन् {yasmin} = into that (jīva); अखण्डबोधम् {akhaṇḍabodham} = which is indivisible consciousness; आनन्दम् {ānandam} = and ānanda; आधारम् {ādhāram} = the substratum (of all.)

Once again, that very jīva dreams or wakes up because of the association with past karma. All this diversity is born out of that (jīva) alone which jīva sports in the three worlds of experience. Moreover, the three worlds resolve into that (jīva) which is indivisible consciousness and ānanda, the substratum (of all.)

एतस्माज्जायते प्राणः मनः सर्वेन्द्रियाणि च।

खं वायुज्योतिरापः पृथिवी विश्वस्य धारिणी ॥१५॥

etasmājjāyate prāṇaḥ manaḥ sarvendriyāṇi ca|

khaṁ vāyujyotirāpaḥ pṛthivī viśvasya dhārīṇī ॥15॥

एतस्मात् {etasmāt} = From this (jīva); जायते {jāyate} = are born; प्राणः {prāṇaḥ} = the prāṇa; मनः {manaḥ} = mind; सर्वेन्द्रियाणि {sarvendriyāṇi} = all sense organs; खम् {khaṁ} = space; वायुः {vāyuḥ} = air; ज्योतिः {jyotiḥ} = fire; आपः {āpaḥ} = water; च पृथिवी {ca pṛthivī} = and the earth; धारिणी विश्वस्य {dhārīṇī viśvasya} = which is the supporter of all.

From this (jīva) are born the prāṇa, mind, all sense organs, space, air, fire, water, and the earth which is the supporter of all.

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत्।

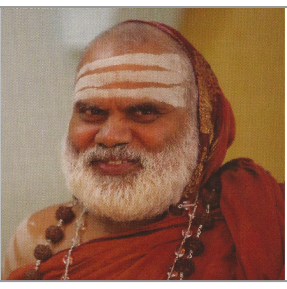
सूक्ष्मात्सूक्ष्मतरं नित्यं तत्त्वमेव त्वमेव तत् ॥१६॥

yatparam brahma sarvātmā viśvasyāyatanam mahat|

sūkṣmātsūkṣmataram nityam tattvameva tvameva tat ॥16॥

त्वम् एव {tvam eva} = You are indeed; तद् महत् {tad mahat} = that infinite; नित्यम् {nityam} = eternal; परं ब्रह्म {param brahma} = supreme Brahman; यत् सर्वात्मा {yat sarvātmā} = which is the self of all; आयतनं विश्वस्य {āyatanam viśvasya} = which is the abode of all; सूक्ष्मतरं सूक्ष्मात् {sūkṣmataram sūkṣmāt} = and which is subtler than the subtle; तद् एव त्वम् {tad eva tvam} = That (Brahman) is indeed you.

You are indeed that infinite, eternal, supreme Brahman which is the self of all, which is the abode of all, and which is subtler than the subtle. That (Brahman) is indeed you.

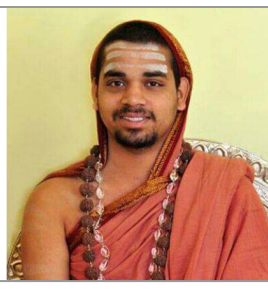


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जाग्रत्स्वप्नसुषुप्त्यादि-प्रपञ्चं यत्प्रकाशते ।

तद् ब्रह्माहमिति ज्ञात्वा सर्वबन्धैः प्रमुच्यते ॥१७॥

jāgratsvapnasuṣṣṭyādi-prapañcam yatprakāśate |

tad brahmāhamiti jñātvā sarvabandhaiḥ pramucyate ||17||

अहं तद् ब्रह्म {aham tad brahma} = I am that Brahman; यत् प्रकाशते {yat prakāśate} = which illumines; जाग्रत्स्वप्नसुषुप्त्यादि- प्रपञ्चम् {jāgratsvapnasuṣṣṭyādi- prapañcam} = the worlds like waking, dream, and sleep; ज्ञात्वा इति {jñātvā iti} = Having known thus; प्रमुच्यते {pramucyate} = one is liberated; सर्वबन्धैः {sarvabandhaiḥ} = from all bonds.

I am that Brahman which illumines the worlds like waking, dreaming, and sleep. Having known thus, one is liberated from all bonds.

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।

तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥१८॥

triṣu dhāmasu yadbhogyam bhoktā bhogaśca yadbhavet |

tebhyo vilakṣaṇaḥ sākṣī cinmātro'ham sadāśivaḥ ||18||

अहं विलक्षणः {aham vilakṣaṇaḥ} = I am distinct; तेभ्यः {tebhyah} = from all those; यद् भोक्ता भवेत् {yad bhoktā bhavet} = which are the subject (of experience,); यद् भोग्यम् {yad bhogyam} = the object (of experience,); च भोगः {ca bhogaḥ} = and the instrument (of experience); त्रिषु धामसु {triṣu dhāmasu} = in all the three states; साक्षी {sākṣī} = (I am) the witness; चिन्मात्रः {cinmātraḥ} = which is pure consciousness; सदाशिवः {sadāśivaḥ} = and which is ever auspicious.

I am distinct from all those which are the subject (of experience,) the object (of experience,) and the instrument (of experience) in all the three states. (I am) the witness which is pure consciousness and which is ever auspicious.

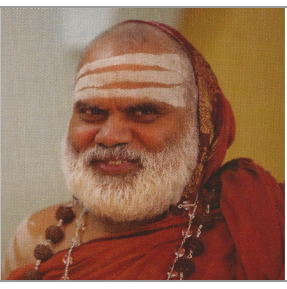
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद् ब्रह्माद्वयमस्म्यहम् ॥१९॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam |

mayi sarvaṁ layam yāti tad brahmādvayamasmyaham ||19||

सकलं जातम् {sakalam jātam} = Everything is born; मयि एव {mayi eva} = in me alone; सर्वं प्रतिष्ठितम् {sarvaṁ pratiṣṭhitam} = everything is based; मयि {mayi} = on me alone; सर्वं लयं याति {sarvaṁ

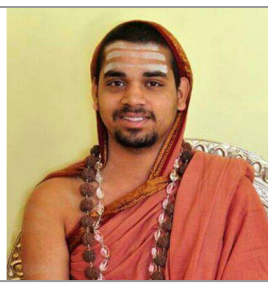


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layaṃ yati} = everything resolves; मयि {mayi} = into me alone; अहम् अस्मि {aham asmi} = I am; तद् अद्वयं ब्रह्म {tad advayaṃ brahma} = that nondual Brahman.

Everything is born in me alone; everything is based on me alone; everything resolves into me alone. I am that nondual Brahman.

अणोरणीयानहमेव तद्वद् महानहं विश्वमहं विचित्रम् ।

पुरातनोऽहं पुरुषोऽहमीशः हिरण्मयोऽहं शिवरूपमस्मि ॥२०॥

aṇoraṇīyānāhameva tadvad mahānahaṃ viśvamaḥaṃ vicitram |

purātano'haṃ puruṣo'hamīśaḥ hiraṇmayo'haṃ śivarūpamasmi ||20||

अहम् अणीयान् अणोः {aham aṇīyān aṇoḥ} = I am subtler than the subtle; तद्वत् {tadvat} = Equally; अहं महान् एव {aham mahān eva} = I am big also; अहम् {aham} = I am; विचित्रम् {vicitram} = the manifold; विश्वम् {viśvam} = universe; अहं पुरातनः {aham purātanaḥ} = I am the ancient one; अहं पुरुषः {aham puruṣaḥ} = I am the all-pervasive one; ईशः {īśaḥ} = (I am) the ruler; अहं हिरण्मयः {aham hiraṇmayah} = I am the effulgent one; अस्मि शिवरूपम् {asmi śivarūpam} = I am the very auspiciousness.

I am subtler than the subtle. Equally, I am big also. I am the manifold universe. I am the ancient one. I am the all-pervasive one. (I am) the ruler. I am the effulgent one. I am the very auspiciousness.

अपाणिपादोऽहमचिन्त्यशक्तिः पश्याम्यचक्षुः स शृणोम्यकर्णः ।

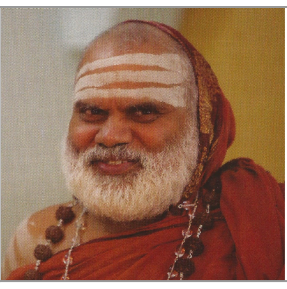
अहं विजानामि विविक्तरूपः न चास्ति वेत्ता मम चित्सदाहम् ॥२१॥

apāṇipādo'hamacintyaśaktiḥ paśyāmyacakṣuḥ sa śṛṇomyakarnaḥ |

aham vijānāmi viviktarūpaḥ na cāsti vettā mama citsadāham ||21||

अहम् अपाणिपादः {aham apāṇipādaḥ} = I am without hands and legs; अचिन्त्यशक्तिः acintyaśaktiḥ = (yet) I am endowed with incomprehensible power; पश्यामि {paśyāmi} = I see; अचक्षुः {acakṣuḥ} = without eyes; शृणोमि {śṛṇomi} = I hear; अकर्णः {akarnaḥ} = without ears; विविक्तरूपः {viviktarūpaḥ} = Endowed with a distinct nature; सः अहं विजानामि {saḥ aham vijānāmi} = I know (everything); च अस्ति न {ca asti na} = But there is no one; वेत्ता मम {vettā mama} = who is the knower of me; अहम् {aham} = I am; सदा चित् {sadā cit} = ever the pure consciousness.

I am without hands and legs; (yet) I am endowed with incomprehensible power. I see without eyes. I hear without ears. Endowed with a distinct nature, I know (everything.) But there is no one who is the knower of me. I am ever the pure consciousness.

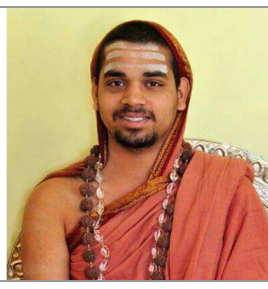


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वेदैरनेकैरहमेव वेद्यः वेदान्तकृद्वेदविदेव चाहम्।

न पुण्यपापे मम नास्ति नाशः न जन्मदेहेन्द्रियबुद्धिरस्ति ।

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ॥२२॥

vedairanekairahameva vedyah vedāntakṛdvedavidēva cāham|

na puṇyapāpe mama nāsti nāśaḥ na janmadehendriyabuddhirasti |

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṃ ca ||22||

अहम् एव {aham eva} = I alone am; वेद्यः {vedyah} = to be known; अनेकैः वेदैः {anekaiḥ vedaiḥ} = through all the Vedas; वेदान्तकृत् {vedāntakṛt} = I am the initiator of the Vedānta; अहम् एव च {aham eva ca} = I alone am; वेदवित् {vedavit} = the knower of the Vedas; पुण्यपापे न {puṇyapāpe na} = Puṇya and pāpa do not; मम {mama} = belong to me; अस्ति न नाशः {asti na nāśaḥ} = There is no death (for me.); जन्मदेहेन्द्रियबुद्धिः {janmadehendriyabuddhiḥ} = Birth, body, sense organs, and intellect; न अस्ति {na asti} = do not belong (to me.); भूमिः च आपः {bhūmiḥ ca āpaḥ} = Earth and water; न {na} = do not (belong to me.); वह्निः च न अस्ति {vahniḥ ca na asti} = Fire also does not belong (to me.); अनिलः च न {anilaḥ ca na} = Air also does not belong (to me.); अम्बरं च न अस्ति {ambaraṃ ca na asti} = Space also does not belong; मे {me} = to me.

I alone am to be known through all the Vedas. I am the initiator of the Vedānta. I alone am the knower of the Vedas. Puṇya and pāpa do not belong to me. There is no death (for me.) Birth, body, sense organs, and intellect do not belong (to me.) Earth and water do not (belong to me.) Fire also does not belong (to me.) Air also does not belong (to me.) Space also does not belong to me.

एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ।

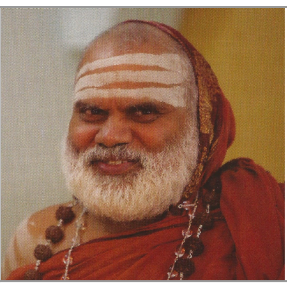
समस्तसाक्षि सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥२३॥

evaṃ viditvā paramātmārūpaṃ guhāśayaṃ niṣkalamadvitīyam |

samastasākṣi sadasadvihīnaṃ prayāti śuddhaṃ paramātmārūpaṃ ||23||

एवं विदित्वा {evaṃ viditvā} = Thus, having known; परमात्मरूपम् {paramātmārūpaṃ} = the nature of the supreme Self; गुहाशयम् {guhāśayaṃ} = which resides in the heart; निष्कलम् {niṣkalam} = (which is) partless; अद्वितीयम् {advitīyam} = nondual; समस्तसाक्षिम् {samastasākṣim} = the witness of all; सदसद्विहीनम् {sadasadvihīnam} = without cause and effect; शुद्धम् {śuddham} = and pure; प्रयाति {prayāti} = one attains; परमात्मरूपम् {paramātmārūpaṃ} = the nature of the supreme Self.

Thus, having known the nature of the supreme Self which resides in the heart, (which is) partless, nondual, the witness of all, without cause and effect, and pure, one attains the nature of the supreme Self.



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यः शतरुद्रियमधीते सोऽग्निपूतो भवति, सुरापानात्पूतो भवति, ब्रह्महत्यात्पूतो भवति, कृत्याकृत्यात्पूतो भवति, तस्मादविमुक्त- माश्रितो भवति। अत्याश्रमी सर्वदा सकृद्वा जपेत् ॥२४॥

yaḥ śatarudriyamadhīte so'gnipūto bhavati, surāpānātpūto bhavati, brahmahatyātpūto bhavati, kṛtyākṛtyātpūto bhavati, tasmādavimukta- māśrito bhavati| atyāśramī sarvadā sakṛdvā japet ||24||

सः यः {saḥ yaḥ} = One who; अधीते {adhīte} = recites; शतरुद्रियम् {śatarudriyam} = Śrī Rudram; भवति अग्निपूतः {bhavati agnipūtaḥ} = becomes purified by (the sacred) fire (as it were.); भवति {bhavati} = He becomes; पूतः सुरापानात् {pūtaḥ surāpānāt} = free from the sin of drinking; भवति {bhavati} = He becomes; पूतः ब्रह्महत्यात् {pūtaḥ brahmahatyāt} = free from the sin of killing a brahmin; भवति {bhavati} = He becomes; पूतः कृत्याकृत्यात् {pūtaḥ kṛtyākṛtyāt} = free from the sin of omissions and commissions; तस्मात् {tasmāt} = Thereafter; भवति आश्रितः {bhavati āśritaḥ} = he comes under the shelter of; अविमुक्तम् {avimuktam} = Lord Śiva; अत्याश्रमी {atyāśramī} = A sannyāsī; जपेत् {japet} = should recite (Rudram); सर्वदा {sarvadā} = all the time; वा सकृत् {vā sakṛt} = or (at least) once a day.

One who recites Śrī Rudram becomes purified by (the sacred) fire (as it were.) He becomes free from the sin of drinking. He becomes free from the sin of killing a brahmin. He becomes free from the sin of omissions and commissions. Thereafter, he comes under the shelter of Lord Śiva. A sannyasi should recite (Rudram) all the time or (at least) once a day.

अनेन ज्ञानमाप्नोति संसारार्णवनाशनम्।

तस्मादेवं विदित्वैनं कैवल्यं फलमश्नुते कैवल्यं फलमश्नुत इति ॥२५॥

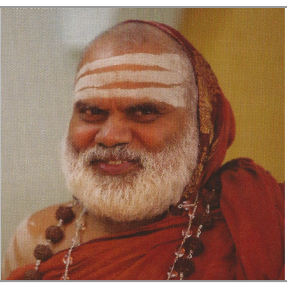
anena jñānamāpnoti saṁsārārṇavanāśanam|

tasmādevaṁ viditvainaṁ kaivalyaṁ phalamaśnute kaivalyaṁ phalamaśnuta iti ||25||

अनेन {anena} = By this (Rudrajapa.); आप्नोति ज्ञानम् {āpnoti jñānam} = one attains Self-knowledge; संसारार्णवनाशनम् {saṁsārārṇavanāśanam} = which is the destroyer of the ocean of saṁsāra; तस्मात् {tasmāt} = Therefore; विदित्वा एनम् {viditvā enaṁ} = having known this (Self); एवम् {evaṁ} = thus; अश्नुते {aśnute} = one attains; फलं कैवल्यम् {phalaṁ kaivalyam} = the fruit of liberation; अश्नुते फलं कैवल्यम् {aśnute phalaṁ kaivalyam} = one attains the fruit of liberation (definitely.); इति {iti} = Thus (ends the Upaniṣad.)

By the (Rudrajapa,) one attains Self-knowledge which is the destroyer of the ocean of saṁsāra. Therefore, having known this (Self) thus, one attains the fruit of liberation; one attains the fruit of liberation (definitely.) Thus (ends the Upaniṣad.)

इति कैवल्योपनिषद् iti kaivalyopaniṣad Thus (ends) the Kaivalyopaniṣad.

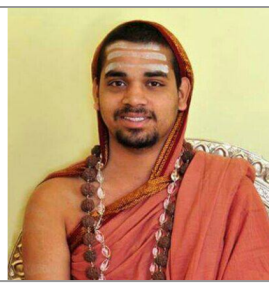


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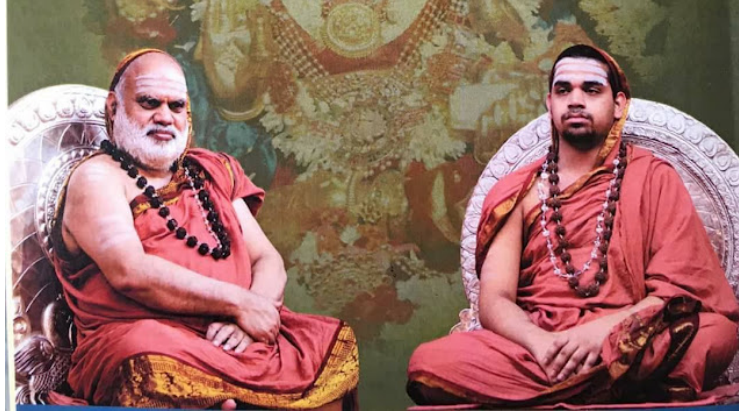
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