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ADHYATMA RAMAYAN

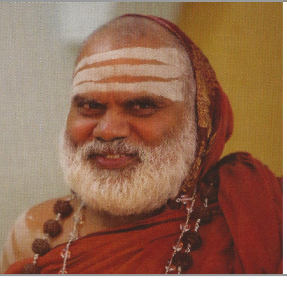
By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ चतुर्थः सर्गः ॥

॥ caturthah sargah ॥

अनुगृहणीष्व मां राम नोचेत्प्राणान्स्त्यजाम्यहम् ।
 तथेति राघवोऽप्याह लक्ष्मणं याहि मा चिरम् ॥ ५२ ॥
 प्रतस्थे तां समाधातुं गतः सीतापतिर्विभुः ।
 आगतं पतिमालोक्य सीता सुस्मितभाषिणी ॥ ५३ ॥
 स्वर्णपात्रस्थसलिलैः पादौ प्रक्षाल्य भक्तिततः ।
 पप्रच्छ पतिमालोक्य देव किं सेनया विना ॥ ५४ ॥
 आगतोऽसि गतः कुत्र श्वेतच्छत्रं च ते कुतः ।
 वादित्राणि न वाद्यन्ते किरीटादिविवर्जितः ॥ ५५ ॥
 सामन्तराजसहितः सम्भ्रमान्नागतोऽसि किम् ।
 इति स्म सीतया पृष्टो रामः सस्मितमब्रवीत् ॥ ५६ ॥
 राज्ञा मे दण्डकारण्ये राज्यं दत्तं शुभेऽखिलम् ।
 अतस्तत्पालनार्थाय शीघ्रं यास्यामि भामिनि ॥ ५७ ॥
 अद्यैव यास्यामि वनं त्वं तु श्वश्रूसमीपगा ।
 शुश्रूषां कुरु मे मातुर्न मिथ्यावादिनो वयम् ॥ ५८ ॥
 इति ब्रुवन्तं श्रीरामं सीता भीताब्रवीद्वचः ।
 किमर्थं वनराज्यं ते पित्रा दत्तं महात्मना ॥ ५९ ॥
 तामाह रामः कैकेय्यै राजा प्रीतो वरं ददौ ।
 भरताय ददौ राज्यं वनवासं ममानघे ॥ ६० ॥
 चतुर्दश समास्तत्र वासो मे किल याचितः ।
 तया देव्या ददौ राजा सत्यवादी दयापरः ॥ ६१ ॥
 अतः शीघ्रं गमिष्यामि मा विघ्नं कुरु भामिनि ।
 श्रुत्वा तद्रामवचनं जानकी प्रीतिसंयुता ॥ ६२ ॥
 अहमग्रे गमिष्यामि वनं पश्चात्त्वमेष्यसि ।
 इत्याह मां विना गन्तुं तव राघव नोचितम् ॥ ६३ ॥
 तामाह राघवः प्रीतः स्वप्रियां प्रियवादिनीम् ।

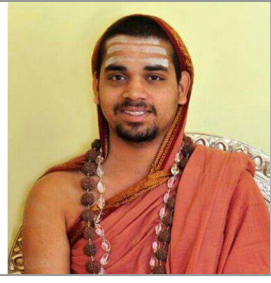


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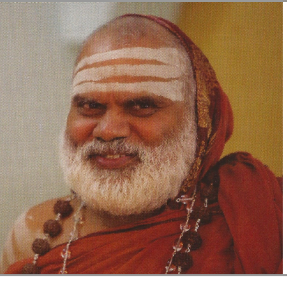
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कथं वनं त्वां नेष्येऽहं बहुव्याघ्रमृगाकुलम् ॥ ६४ ॥
 राक्षसा घोररूपाश्च सन्ति मानुषभोजिनः ।
 सिंहव्याघ्रवराहाश्च सञ्चरन्ति समन्ततः ॥ ६५ ॥
 कट्वम्लफलमूलानि भोजनार्थं सुमध्यमे ।
 अपूपान्नव्यञ्जनानि विद्यन्ते न कदाचन ॥ ६६ ॥
 काले काले फलं वापि विद्यते कुत्र सुन्दरि ।
 मार्गो न दृश्यते क्वापि शर्कराकण्टकान्वितः ॥ ६७ ॥
 गुहागहवरसम्बाधं झिल्लीदंशादिभिर्युतम् ।
 एवं बहुविधं दोषं वनं दण्डकसञ्ज्ञितम् ॥ ६८ ॥
 पादचारेण गन्तव्यं शीतवातातपादिमत् ।
 राक्षसादीन् वने दृष्ट्वा जीवितं हास्यसेऽचिरात् ॥ ६९ ॥
 तस्माद्भद्रे गृहे तिष्ठ शीघ्रं द्रक्ष्यसि मां पुनः ।
 रामस्य वचनं श्रुत्वा सीता दुःखसमन्विता ॥ ७० ॥
 प्रत्युवाच स्फुरद्वक्त्रा किञ्चित्कोपसमन्विता ।
 कथं मामिच्छसे त्यक्तुं धर्मपत्नीं पतिव्रताम् ॥ ७१ ॥
 त्वदनन्यामदोषां मां धर्मज्ञोऽसि दयापरः ।
 त्वत्समीपे स्थितां राम को वा मां धर्षयेद्वने ॥ ७२ ॥
 फलमूलादिकं यद्यत्तव भुक्तावशेषितम् ।
 तदेवामृततुल्यं मे तेन तुष्टा रमाम्यहम् ॥ ७३ ॥
 त्वया सह चरन्त्या मे कुशाः काशाश्च कण्टकाः ।
 पुष्पास्तरणतुल्या मे भविष्यन्ति न संशयः ॥ ७४ ॥
 अहं त्वां क्लेशये नैव भवेयं कार्यसाधिनी ।
 बाल्ये मां वीक्ष्य कश्चिन्मां ज्योतिःशास्त्रविशारदः ॥ ७५ ॥
 प्राह ते विपिने वासः पत्या सह भविष्यति ।
 सत्यवादी द्विजो भूयाद्गमिष्यामि त्वया सह ॥ ७६ ॥
 अन्यत्किञ्चित्प्रवक्ष्यामि श्रुत्वा मां नय काननम् ।
 रामायणानि बहुशः श्रुतानि बहुभिर्द्विजैः ॥ ७७ ॥
 सीतां विना वनं रामो गतः किं कुत्रचिद्वद ।
 अतस्त्वया गमिष्यामि सर्वथा त्वत्सहायिनी ॥ ७८ ॥
 यदि गच्छसि मां त्यक्त्वा प्राणान्स्त्यक्ष्यामि तेऽग्रतः ।
 इति तं निश्चयं ज्ञात्वा सीताया रघुनन्दनः ॥ ७९ ॥

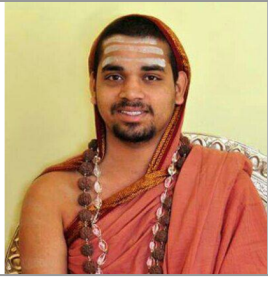


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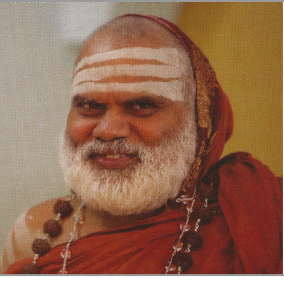


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अब्रवीद्देवि गच्छ त्वं वनं शीघ्रं मया सह ।
 अरुन्धत्यै प्रयच्छाशु हारानाभरणानि च ॥ ८० ॥
 ब्राह्मणेभ्यो धनं सर्वं दत्त्वा गच्छामहे वनम् ।
 इत्युक्त्वा लक्ष्मणेनाशु द्विजानाहूय भक्तितः ॥ ८१ ॥
 ददौ गवां वृन्दशतं धनानि वस्त्राणि दिव्यानि विभूषणानि ।
 कुटुम्बवद्भ्यः श्रुतशीलवद्भ्यो मुदा द्विजेभ्यो रघुवंशकेतुः ॥ ८२ ॥
 अरुन्धत्यै ददौ सीता मुख्यान्याभरणानि च ।
 रामो मातुः सेवकेभ्यो ददौ धनमनेकधा ॥ ८३ ॥
 स्वकान्तःपुरवासिभ्यः सेवकेभ्यस्तथैव च ।
 पौरजानपदेभ्यश्च ब्राह्मणेभ्यः सहस्रशः ॥ ८४ ॥
 लक्ष्मणोऽपि सुमित्रां तु कौसल्यायै समर्पयत् ।
 धनुष्पाणिः समागत्य रामस्याग्रे व्यवस्थितः ॥ ८५ ॥
 रामः सीता लक्ष्मणश्च जग्मुः सर्वे नृपालयम् ॥ ८६ ॥
 श्रीरामः सह सीतया नृपपथे गच्छन् शनैः सानुजः ।
 पौरान् जानपदान् कुतूहलदृशः सानन्दमुद्वीक्षयन् ।
 श्यामः कामसहस्रसुन्दरवपुः कान्त्या दिशो भासयन् ।
 पादन्यासपवित्रिताऽखिलजगत् प्रापालयं तत्पितुः ॥ ८७ ॥
 इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे
 अयोध्याकाण्डे चतुर्थः सर्गः ॥ ४ ॥

anugrṇīṣva māṃ rāma nocetprāṇānstyajāmyaham ।
 tatheti rāghavo'pyāha lakṣmaṇaṃ yāhi mā ciram ॥ 52॥
 pratasthe tāṃ samādhātuṃ gataḥ sītāpatirvibhuḥ ।
 āgataṃ patimālokya sītā susmitabhāṣiṇī ॥ 53॥
 svarṇapātrasthasalilaiḥ pāḍau prakṣālya bhaktitaḥ ।
 papraccha patimālokya deva kiṃ senayā vinā ॥ 54॥
 āgato'si gataḥ kutra śvetacchatraṃ ca te kutaḥ ।
 vāḍitrāṇi na vādyante kirīṭādivivarjitaḥ ॥ 55॥
 sāmantarājasahitaḥ sambhramānnāgato'si kim ।
 iti sma sītayā prṣṭo rāmaḥ sasmitamabravīt ॥ 56॥
 rājñā me daṇḍakāraṇye rājyaṃ dattaṃ śubhe'khilam ।
 atastatpālanārthāya śīghraṃ yāsyāmi bhāmini ॥ 57॥

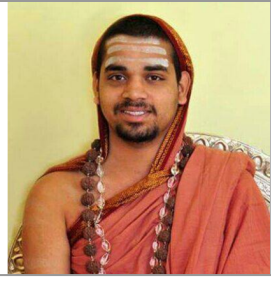


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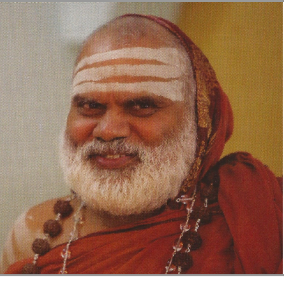
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adyaiva yāsyāmi vanam tvam tu śvaśrūsamīpagā |
śuśrūṣāṃ kuru me māturna mithyāvādino vayam || 58||
iti bruvantaṃ śrīrāmaṃ sītā bhītābravīdvacaḥ |
kimarthaṃ vanarājyaṃ te pitrā dattaṃ mahātmanā || 59||
tāmāha rāmaḥ kaikeyyai rājā prīto varam dadau |
bharatāya dadau rājyaṃ vanavāsaṃ mamānaghe || 60||
caturdaśa samāstatra vāso me kila yācitaḥ |
tayā devyā dadau rājā satyavādī dayāparaḥ || 61||
ataḥ śīghraṃ gamiṣyāmi mā vighnaṃ kuru bhāmini |
śrutvā tadrāmavacanam jānakī prītisaṃyutā || 62||
ahamagre gamiṣyāmi vanam paścāttvameṣyasi |
ityāha mām vinā gantuṃ tava rāghava nocitam || 63||
tāmāha rāghavaḥ prītaḥ svapriyāṃ priyavādinīm |
kathaṃ vanam tvam neṣye'haṃ bahuvyāghramṛgākulam || 64||
rākṣasā ghorarūpāśca santi mānuṣabhojinaḥ |
siṃhavyāghravarāhāśca sañcaranti samantataḥ || 65||
kaṭvamlaphalamūlāni bhojanārthaṃ sumadhyame |
apūpānnavyaṅjanāni vidyante na kadācana || 66||
kāle kāle phalaṃ vāpi vidyate kutra sundari |
mārgo na drśyate kvāpi śarkarākaṇṭakānvitaḥ || 67||
guhāgahvarasambādham jhillīdaṃśādibhiryutam |
evaṃ bahuvīdham doṣaṃ vanam daṇḍakasañjñitam || 68||
pādacāreṇa gantavyam śītavātātapādimat |
rākṣasādīn vane drṣṭvā jīvitam hāsyase'cirāt || 69||
tasmādbhadre grhe tiṣṭha śīghraṃ drakṣyasi mām punaḥ |
rāmasya vacanam śrutvā sītā duḥkhasamanvitā || 70||
pratyuvāca sphuradvaktrā kiñcitkopasamanvitā |
kathaṃ māmichchase tyaktuṃ dharmapatnīm pativratām || 71||
tvadananyāmadoṣaṃ mām dharmajño'si dayāparaḥ |
tvatsamīpe sthitāṃ rāma ko vā mām dharṣayedvane || 72||
phalamūlādikaṃ yadyattava bhuktāvaśeṣitam |
tadevāmṛtatulyaṃ me tena tuṣṭā ramāmyaham || 73||

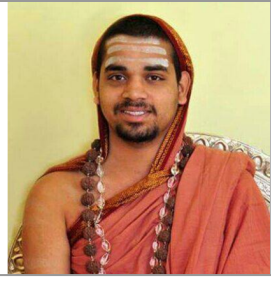


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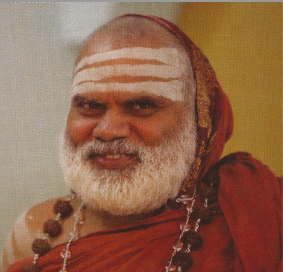
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tvayā saha carantyā me kuśāḥ kāsāśca kaṇṭakāḥ |
puṣpāstaraṇatulyā me bhaviṣyanti na saṁśayaḥ || 74||
ahaṁ tvāṁ kleśaye naiva bhaveyaṁ kāryasādhinī |
bālye māṁ vīkṣya kaścinmāṁ jyotiḥśāstraviśāradaḥ || 75||
prāha te vipine vāsaḥ patyā saha bhaviṣyati |
satyavādī dvijo bhūyādgamiṣyāmi tvayā saha || 76||
anyatkiñcitpravakṣyāmi śrutvā māṁ naya kānanam |
rāmāyaṇāni bahuśaḥ śrutāni bahubhirdvijaiḥ || 77||
sītāṁ vinā vanaṁ rāmo gataḥ kiṁ kutracidvada |
atastvayā gamiṣyāmi sarvathā tvatsahāyinī || 78||
yadi gacchasi māṁ tyaktvā prāṇānstyakṣyāmi te'grataḥ |
iti taṁ niścayaṁ jñātvā sītāyā raghunandanāḥ || 79||
abravīddevi gaccha tvāṁ vanaṁ śīghraṁ mayā saha |
arundhatyai prayacchāśu hārānābharaṇāni ca || 80||
brāhmaṇebhyo dhanāṁ sarvaṁ dattvā gacchāmahe vanam |
ityuktvā lakṣmaṇenāśu dvijānāhūya bhaktitaḥ || 81||
dadau gavāṁ vṛndaśataṁ dhanāni vastrāṇi divyāni vibhūṣaṇāni |
kuṭumbavadbhyaḥ śrutaśīlavadbhyo mudā dvijebhyo raghuvaṁśaketuḥ || 82||
arundhatyai dadau sītā mukhyānyābharaṇāni ca |
rāmo mātuh sevakebhyo dadau dhanamanekadhā || 83||
svakāntaḥpuravāsibhyaḥ sevakebhyastathaiva ca |
paurajānapadebhyaśca brāhmaṇebhyaḥ sahasraśaḥ || 84||
lakṣmaṇo'pi sumitrāṁ tu kausalyāyai samarpayat |
dhanuṣpāṇiḥ samāgatya rāmasyāgre vyavasthitaḥ || 85||
rāmaḥ sītā lakṣmaṇaśca jagmuḥ sarve nṛpālayam || 86||
śrīrāmaḥ saha sītayā nṛpapathe gacchan śanaiḥ sānujaḥ |
paurāṇ jānapadān kutūhaladṛśaḥ sānandamudvīkṣayan |
śyāmaḥ kāmasahasrasundaravapuḥ kāntyā diśo bhāsayan |
pādanyāsapavitritā'khilajagat prāpālayaṁ tatpituḥ || 87||
iti śrīmadadhyātmārāmāyaṇe umāmaheśvarasaṁvāde
ayodhyākāṇḍe caturthaḥ sargaḥ || 4||

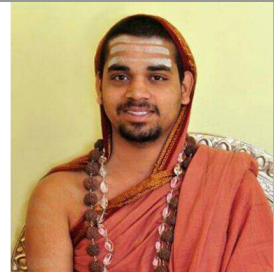


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Rama, who was none but the Lord of the universe, now went to console his wife Sita. Seeing her husband arrive, Sita received him with a smile and nectar-like sweet words. She washed his feet from the water kept in a golden vessel, and with over joy said, "My love, how is it that you have come without your bodyguard? Where have you been till now? Where is that traditional white umbrella that used to be held over you? Why are musical instruments not being played when you are coming? Why is it that you have come without your crown and other royal signs, and how is it

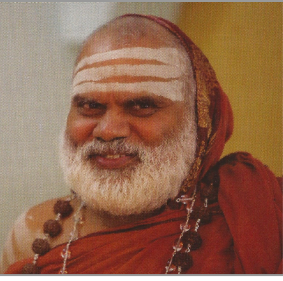
again that you are not accompanied by any of the dependent princes?". Sita questioned Rama next by next like this, Rama answered with a smile to all her questions without any anger.



Sri Rama replied, "Oh beautiful better half of mine ! The King has assigned to me the kingdom of Dandakaranya. I am therefore proceeding quickly to rule over it immediately. I am starting to go to the forest now itself. You therefore stay with my parents, serving the mother specially is my wish. I am telling it

seriously and this is not a joke." Beaten by surprise and fear on hearing Sri Rama's words, Sita asked him why the noble king had commanded Sri Rama to go to the forest. Sri Rama explained to her: "Being highly pleased with Kaikeyi, the King had given her two boons. According to that he has assigned this kingdom to Bharata and the forest kingdom to me. Kaikeyi wanted me to be banished in the forest for fourteen years. The King, though really very kind to me, has yet, being a strict follower of truth, ordered the forest life to me. I am therefore in a hurry to depart. My sweet lady! Cause no obstructions to my plan." Hearing these words from the mouth of Sri Rama, Sita spoke to him with great joy. She said: "I will be the first to go to the forest. You shall only follow me. No change in that my Master. O scion of Raghu's line! It is not correct that you step down from the palace without me."

Though highly pleased with the mindset of his wife Sita, Sri Rama in spite of that said to her, "How can I take you to the forest my dear., which is full of lions and other wild animals? The forest also flourished in terrible-looking Rakshasas who eat human beings. Everywhere, the forest is crowded with wild animals like lions, tigers and wild boars. One will have to live there on roots and fruits that may be bitter and sour. Well prepared dishes and tasty stuff can never be had there. Even fruits may not be available when one wants them. The forest tracts are almost invisible. They are fully covered with stones and thorns. The forest of Dandaka is characterised by many forbidding features like caves and caverns and the humming of stinging insects. Those are very horrible. There one has to walk on bare feet. There will be shivering cold and heat alternating, besides terrible winds. Frightened by the sight of the Rakshasas in the forest, you may even die. Therefore, my beloved one, you stay back safely at this palace until my return"

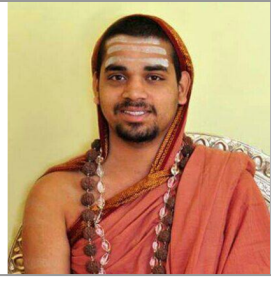


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Hearing these intolerable words of Sri Rama, Sita, sorrow-stricken and red in her face with a tone of anger, replied: "I am a wedded wife, blemishless, vowed to faithfulness to you and solely dependent on you. How can I ever think of staying away from you in any situation? You know all Dharma and you are genetically kind. Who in the forest will dare to injure me while I am staying with you? The ashes of fruits and roots that you have eaten will taste like nectar itself to me. I shall



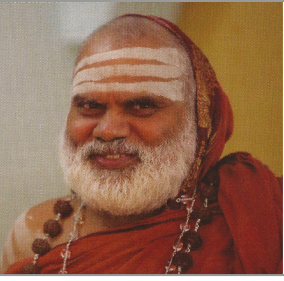
live highly satisfied with that food, which you eat and give to me. For me following your footsteps, the forest lands, full of grass, thorny shrubs and stones, will be like a place spread with beds of flowers. I have no doubts about it. I shall give you no trouble in any way. On the other hand, I shall always be helpful. In my girlhood, a great astrologer, on seeing me, had predicted that I would have to live with my husband in a forest. May that scholar's words come true! I shall certainly go with you. Kindly take me with you. I shall tell you one thing more, and hearing that, please decide to take me into the forest. I have

heard the various versions of the Ramayana, recited by many scholars. In which of these, do you find Rama going to the forest without Sita? In none, to be sure. Therefore, I have to go with you. In every way, I shall only be helpful to you. Believe me that I will not worry you in any way. If you decide to go without me, I shall leave behind my life in your very presence now itself."

Hearing these stubborn words of Sita, Sri Rama said to her: "My Love! Then be ready quickly to start with me to the forest. Let all your necklaces and other jewellery may be given over to our Guru's wife, Arundhati immediately. We shall go to the forest after giving all our wealth as a gift to holy men." Saying so, he asked Lakshmana to gather together a large number of dedicated Brahmanas, and he gave them as a gift several hundreds of cows and valuable pieces of cloth and ornaments which belonged to him and his wife. They were all highly skilled in Vedas, of noble conduct and householders with families. Sita gave away all her important ornaments to Arundhati, while Rama gave much wealth as gifts to the attendants of his mother also. Thus Rama gave numerous gifts to the residents of the palace, to his servants, to the residents of the city and villages and to many pandits.

As for Lakshmana, he left his mother Sumitra to Kausalya's care, and then fully equipped himself with bow in hand, he stood in front of Sri Rama and told he is ready to depart with them to the forest. Then Sri Rama, Sita and Lakshmana went to the king's palace. Sri Rama of blue complexion, who was more handsome than a hundred cupids, whose radiance illumined all the quarters, and whose foot-steps sanctified the three worlds, now went with Sita and Lakshmana leisurely on bare foot to his father's palace, looking joyfully at the large crowd of the people of the city and villages that had gathered on the highway for the installation ceremony as yuva raja of Ayodhya. (Will Continue...)

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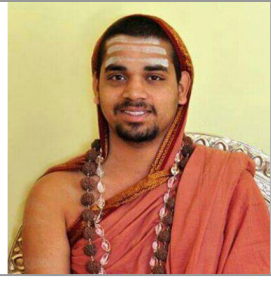


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

Note : In this section we will see the Śloka and Bhāṣyam. For the meaning of the śloka, please see the main magazine.

Chapter 9 rājavidyā rājyaguhyayoga:

31

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥

kṣipraṃ bhavati dharmātmā śaśvacchāntiṃ nigacchati |

kaunteya pratijānīhi na me bhaktaḥ
praṇśyati ||31||

Soon he becomes a noble soul and certainly attains lasting peace. Oh Arjuna! Declare (to all) - My devotee never perishes.

Listen, this is the real truth you may proclaim that He who is devoted to Me in his inner soul never perishes.



32

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः
पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्राः तेऽपि यान्ति परां गतिम् ॥३२॥

mām hi pārtha vyapāśritya ye'pi syuḥ pāpayonayaḥ |

striyo vaiśyāstathā śūdrāḥ te'pi yānti parām gatim ||32||

Oh Arjuna! Even women, vaiśyas, śūdras, and those who are of sinful birth certainly attain the supreme goal by taking refuge in Me.

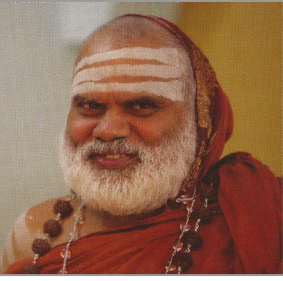
33

किं पुनर्ब्राह्मणाः पुण्याः भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकम् इमं प्राप्य भजस्व माम् ॥३३॥

kiṃ punarbrāhmaṇāḥ puṇyāḥ bhaktā rājarṣayastathā |

anityamasukhaṃ lokam imaṃ prāpya bhajasva mām ||33||

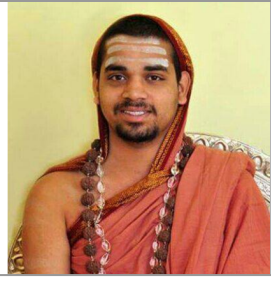


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Then what to talk of the virtuous brahmins and devout royal sages! Having come to this impermanent joyless world, worship Me.Holy: of pure birth. This world: the world of man, human birth²⁵ which is the means of attaining spiritual aspirations (purushartha), and which is very hard to attain.

34

मन्मना भव मद्भक्तः मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवम् आत्मानं मत्परायणः ॥३४॥

manmanā bhava madbhaktaḥ madyājī māṃ namaskuru |

māmevaiṣyasi yukttvaivam ātmānaṃ matparāyaṇaḥ ॥34॥

Fix the mind on Me; (be) My devotee; (keep) Me as the supreme goal; (be) My worshipper; surrender to Me. Fixing (the mind) in this manner, you will reach Me alone who am the Self.

Me: Vasudeva. Steadied: in thought (chitta). I am the Self of all beings, and I am the Supreme goal.

ओं तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽ-ध्यायः ॥

om tatsat | iti śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām yogaśāstre śrīkṛṣṇārjunasaṃvāde rājavidyārājaguhya-yogo nāma navamo'- dhyāyaḥ ||

Thus ends the ninth chapter named Rājavidyārājaguhya-yoga in Śrīmad-bhagavad gītā which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna. Now, the statements 'I send forth this multitude of beings (ix. 7) and 'remaining like one unconcerned' involve a self-contradiction. In explanation thereof, the Kṛṣṇa says: (Will Continue...)

(See the meaning for the slokas in 2025_Jan Main Voice of Jagadguru e magazine)

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