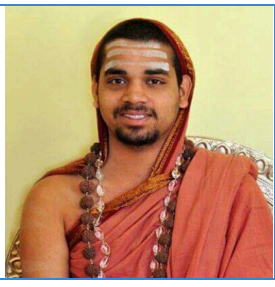


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Prārthanā



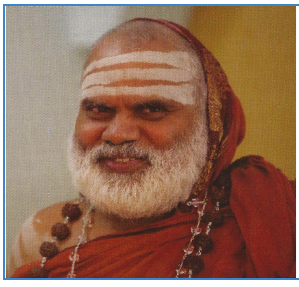
Prayers

उद्यानं ते पुरुष नावयानं जीवातुं ते दक्षतातिं करोमि ।
आ हि रोहेममृतं सुखं रथमथ जिविविंदथमा वदासि ॥
अथर्व /8/1/6

udyānaṃ te puruṣa nāvayānaṃ jīvātum te dakṣatātiṃ karomi |
ā hi rohemamṛtaṃ sukhaṃ rathamatha jivivindathamā vadāsi ||
atharva /8/1/6

O man! May you prosper and never fall down! I shall manage your livelihood and power. You must ride on the spiritual chariot which is everlasting and mirthful. After that being a praiseworthy and ideal man you should impart your knowledge to others also.

Our Mail ID : Info@voiceofjagadguru.com

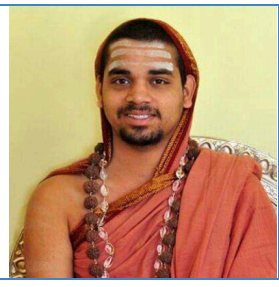


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Acharya Sandeshah : 1

The Guru will always have a feeling of goodwill towards his disciples. It is said – शिवे रुष्टे गरुस्त्राता गुरौ रुष्टे न कश्चन – If the Lord gets angry, the Guru protects you. But if the Guru gets angry, there is no one who can protect you. Not even the Lord. The Jagadguru also mentioned the Guru Bhakti of Sri Adi Shankaracharya quoting the first verse from the Acharya's famous Prakarana, Vivekachoodamani – गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् wherein the Acharya

pays obeisance to His Guru, Sri Govinda Bhagavatpada.

(Jagadguru Śankaracārya
His Holiness
Mahāsannidhānam Śrī Śrī
Śrī Bhārati Tīrtha
Mahāswāmiji at
Sundarapandiapuram
Shiva Temple at
Sundarapandiapuram
Camp May 10-11, 2012
Vijaya Yatra)



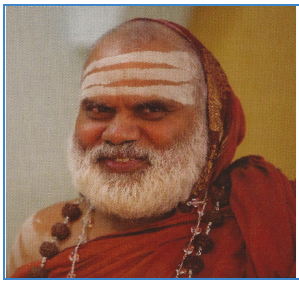
The Jagadguru then said that we must hence adhere to the instructions given by the Guru and spoke about two

instructions given by Sri Adi Shankaracharya; the first one being – सङ्गः सत्सु विधीयताम् – cultivate the company of Satpurushas. The Jagadguru then spoke about the nature of Satpurushas; that they desire the well being of everyone – उदारचरितानां तु वसुधैव कुटुम्बकम् – Satpurushas have such a big heart that they regard the entire world as one family.

It is true that we can find in any person both good and undesirable qualities. However one must only consider the good qualities in everyone. People tend to overlook all the good in a man if he is seen to commit a few sins. Even if he is by far a good man, they keep pinpointing his flaws. Did not the Lord take up the moon and keep it on his head while suppressing the Kalakuta poison in his neck, though both the moon and the poison arose from the ocean of milk? Hence one must focus on only the good qualities in others.

गुणदोषौ बुधो गृहणन् इन्दुक्ष्वेडाविवेश्वरः । शिरसा श्लाघते पूर्वं परं कण्ठे नियच्छति ॥

The Jagadguru also mentioned that Satpurushas have the habit of praising even a small good quality in others – परगुणपरमाणून् पर्वतीकृत्य नित्यं निजहृदि विकसन्तः सन्ति सन्तः कियन्तः (How

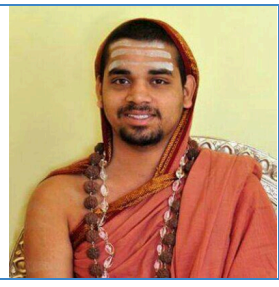


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many are the great saints who delight everyday in considering even a single good quality (be it as insignificant as an atom) found in another person as a great noble characteristic of mountainous proportions!)

We should also learn to praise the good deeds of others. Today, even if someone constructs a temple, people brush off the good deed saying “I know how he got the money to build the temple”. Have you done anything useful to keep criticising others?

The Jagadguru once again stressed the importance of the company of such selfless Satpurushas who can help us cross even the ocean of Samsara. Has not Adi Shankaracharya said – लोके सज्जनसङ्गतिरेका भवति भवार्णवतरणे नौका (the company of Satpurushas is verily the boat to cross the ocean of Samsara)

The Jagadguru then explained the second of the two instructions given by Sri Adi Shankaracharya is भगवतो भक्तिर्द्विधाधीयताम्. Since time immemorial, we believe in the existence of a Supreme power that is responsible for the creation, sustenance and destruction, and ensures that we get the results of our actions. We must realize that we worship the Lord for our own good. Hence it is essential to cultivate devotion to the Lord. We must never see differences in the names and forms of the Lord. It was with this sense that Sri Adi Shankaracharya wrote hymns on various forms of the Lord. We must have the habit of reading these Stotras for sometime every day. The Jagadguru also stated that He does not agree to the excuse given by people that they have no time to devote to these (spiritual) activities. People seem to have ample time for watching television, cricket, and reading the news. The Jagadguru pointed out that only that time is purposeful which is used in remembering the Lord. Sri Adi Shankaracharya used the word “दृढ” – to stress that devotion must be strong. Any act done with great devotion will result in our good.

Camp :Sundarapandiapuram, May 10 -11,2012

Source :www.vijayayatra.sringeri.net

Acharya Sandeshah : 2

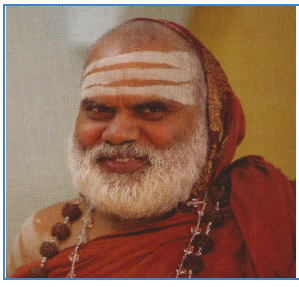
Sringeri Jagadguru explains Like Satpurushas, We should always Look for Good in Others (Telugu):

To understand Dharma, Vedanta and other such noble subjects, it is essential that we read Sri Adi Shankaracharya's works. He has written to bestow knowledge on a variety of audiences, including the layman.

KEEP THE COMPANY OF SATPURUSHAS

Sri Shankaracharya has given us a teaching: “To always spend your time in the company of Satpurushas.”

Satpurushas never think badly of others, even in their minds. They only think of helping others, at all times. Such people see only the good in every person, never their bad qualities.

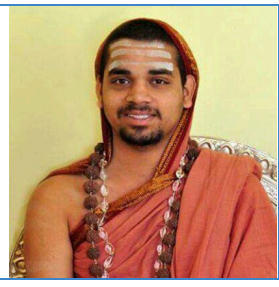


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Every person, in this world has good and bad traits. Nobody is 100% good or 100% bad. Therefore, we have to view only the good attributes in every person. We must never pay attention to the bad traits, as it will not be of any use to do so. Noble people are like that. Lord Shiva is cited as an example in this regard. During the churning of the milk-ocean, the moon and the Haalaahala poison were obtained. Lord Shiva kept the moon on His head, visible to everybody. He consumed and concealed the poison in His throat, without releasing it. What is the meaning behind this? We have to prevent the bad from coming out, while displaying only that which is good.



गुणदोषौ बुधो गृहणन् इन्दुक्ष्वेडाविवेश्वरः ।
शिरसा श्लाघते पूर्व परं कण्ठे नियच्छति ॥

We have to view only the good qualities, not the bad. But it is a trait in man to see only the bad qualities in others. If suppose a person has done ten good deeds, nobody has praise. Instead people keep pinpointing the one fault that he may have committed. This is man's nature. But the noble are not like that; they see only the good. Therefore, if we keep the company of the noble, we will also imbibe their qualities. It is man's nature to imbibe the qualities of the company he keeps. If we subscribe to the company of the ignoble, we tend to become so. On the other hand, we attain nobility in the company of the noble. Hence, Sri Shankaracharya has advised us to always stay in the company of good people and avoid association with the bad.

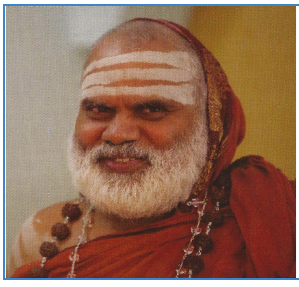
(Jagadguru Śankaracārya His Holiness
Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha
Mahāswāmiji blessing after Kumbhabhisheka,
Gobichettipalayam Camp March 12 -15, 2012
Vijaya Yatra)

Video:

<https://www.youtube.com/watch?v=S4Eaf1ZI7Uw>

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

Source: <http://vijayayatra.sringeri.net/archiveyatra/mancheria-december-30-31-2012/>

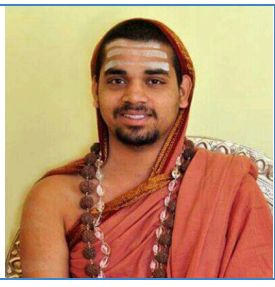


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The Path of Dharma Śāstra

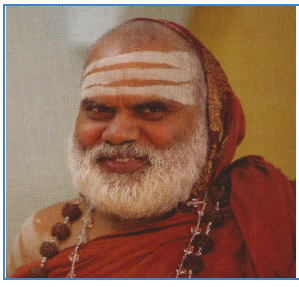
In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

The recorded teachings, Q and A sections by Swami Omkaranada Saraswati.



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

Question : In Hindu faith, how do we explain God with respect to this creation?

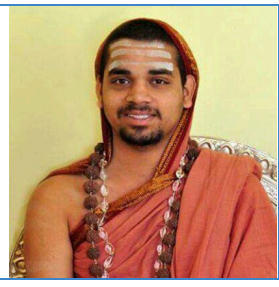


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Swamiji: With respect to this creation, we refer to God as Ishvara/ Bhagavan. One with “Bhaga” or six qualities is Bhagavan. The six qualities attributed to Bhagavan are contained in the following sloka which has two readings.

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः। ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥

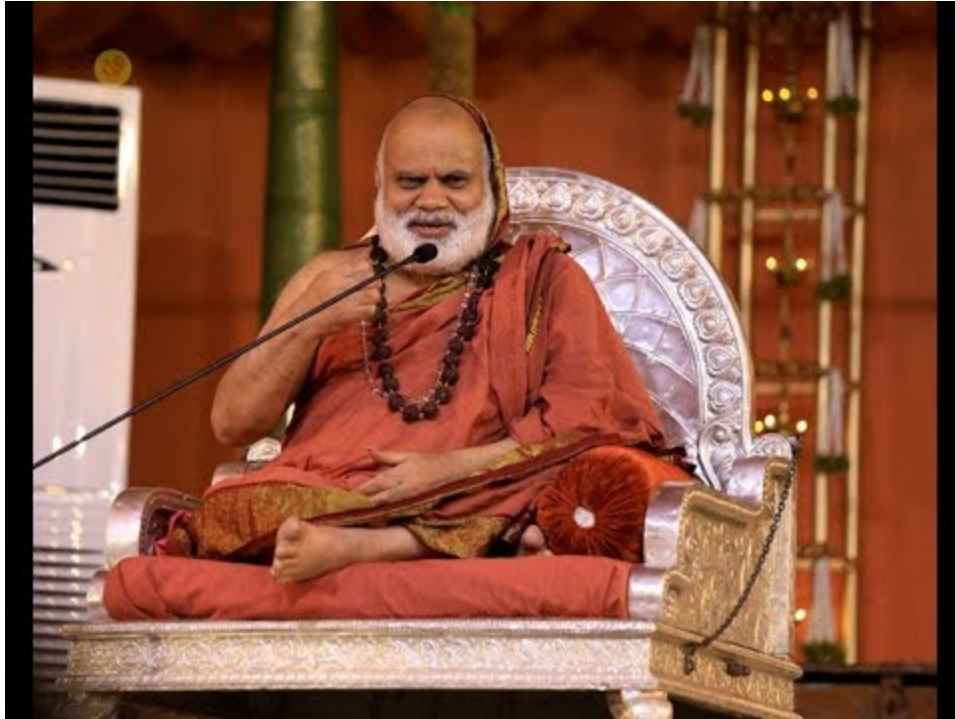
aiśvaryaśya samagrasya dharmasya yaśasaḥ śriyaḥ| jñānavairāgyayoścaiva ṣaṇṇāṃ bhaga itīraṇā ॥

ऐश्वर्यस्य समग्रस्य वीर्यस्य यशसः श्रियः। ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥

aiśvaryaśya samagrasya vīryasya yaśasaḥ śriyaḥ| jñānavairāgyayoścaiva ṣaṇṇāṃ bhaga itīraṇā

Samagrasya means entirety. Bhagavan contains these six qualities in entirety.

- Aishvaryam means supremacy or lordship.
- Dharma: – Ethics. In the other reading, it is veerya: – ability/ power
- Yasha: - Glory
- Shriya: - Wealth
- Jnana – knowledge
- Vairagya – dispassion



These qualities in us are a reflection of the whole – Bhagavan’s vibhuti.

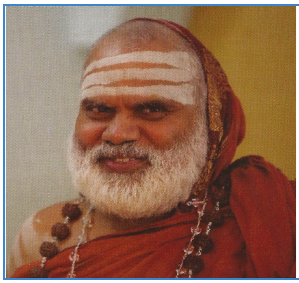
(Jagadguru
Śankaracārya His
Holiness

Mahāsannidhānam
Śrī Śrī Śrī Bhārati
Tīrtha Mahāswāmiji)

Question : How do we worship the divine feet of God in the form of knowledge?

Swamiji :
Bhagavan is
omniscient
(All-knowledge),
whereas we

possess limited knowledge. The divine feet of Bhagavan are said to represent Dharma jnana

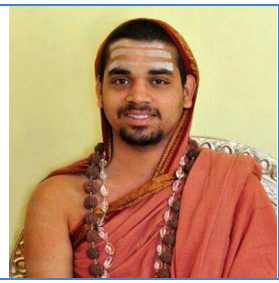


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and Brahma jnana. We can also construe one foot to represent artha (wealth) & kama (worldly enjoyments) and the other foot to represent dharma (ethics) and moksha (uninterrupted happiness/ liberation from the cycle of births). These are our goals and knowledge about these is the path to achieving these goals. This supreme knowledge is contained in our scriptures.

Our own intelligence is like the eyes and the scriptures are like the light that illumines. Without both, one cannot see. The way to worship the divine feet of Omniscient Bhagavan is by enriching our knowledge on these (more importantly dharma and moksha) by the consistent study of scriptures under a competent guru, just as one who wishes for money associates with and serves a rich man.

Question : What is our view about the concept of time and how to revere time?

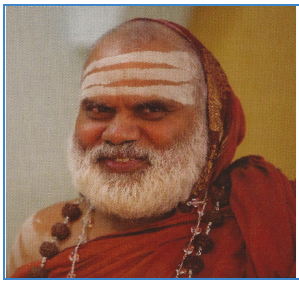
Swamiji : In Hindu faith, time is God (kaala devata) – Kali, Kaala kaalaa. Our reverence for Time God is expressed by the way we use our lifetime. We can go by our mind's will till the age of five. After that, our activities must be regulated as directed by the scriptures. This makes us a man-man from an animal man. It is said that we should spend the first 25% of our life predominantly in learning, next 25% in earning, 25% after that in austerities (deeds that help assimilate punya) and the last 25% in spiritual pursuits. We may spend some time for entertainment but restrict it. In our free time we may water the plants, spend time with those in need, undertake some communal activities, improve our knowledge etc. Living a purposeful life helps transcend the cycle of births.

Question : How should we handle our likes and dislikes?

Swamiji : We have been naturally given the freedom of choice. The more the options the more complex it gets. Putting it within a framework makes it better. The scriptures define that framework based on our background. We should avoid improper desires which may in the long run be detrimental to us and to others around. We should not suppress or express desires too much but should sublimate desires. Appropriate, balanced, clean desires may be fulfilled.

We like what we get used to. So, training ourselves to liking good things from the beginning is a good way to deal with our desires. We should pray to Bhagavan who is impartial, free of likes and dislikes. He punishes the wrongdoings and blesses the good deeds. We should associate ourselves with noble elders who have mastered the art of handling desires. We should not hate anybody but should avoid people who are not respect-worthy.

(These are based on 'Kadavul vazhthu' adhikaram of Thirukural including commentaries & teachings of Pujyasri Swami Omkarananda)

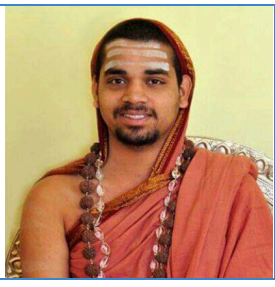


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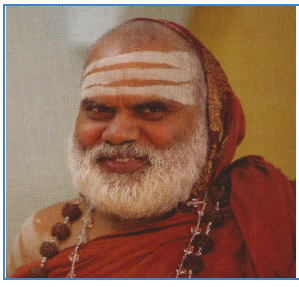


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Learn Sanskrit

एकवारं एव सर्वं वदतु भवती । = Tell me everything at one go.	भवान् धीमान्/कुशलः बालः । = You are a good boy.
अम्ब, अत्र किञ्चित् वेदना अस्ति । = Mummy, it pains me here.	निद्रां करोतु सम्यक् भविष्यति । = Sleep well you will be alright.
रात्रौ कषायं करोमि । = I'll make some concoction (medicine) at night.	पीत्वा शयनं करोतु । = You may drink it and then sleep.
इदानीं गत्वा किञ्चित् पठतु । = Go and read now.	किं, इदानीम् एव निद्रा वा ? = What ! feeling sleepy so early ?
गणिते दश अङ्काः एव इति स्मरति वा ? = Do you remember, you have secured only 10 marks in Mathematics ?	अम्ब, तान् अन्यत्र पठितुं वदतु । = Mummy, ask them to read in separate rooms.
एतावत् धनं न पर्याप्तम् । = This much money is not enough.	शिरसि तैलसमुक्षणं करोतु । = Please apply oil to my head.
निद्रया आन्दोलनं करोति, पश्यतु । = See, he is dozing.	शिशुः रोदिति । = The child is crying.
संमार्जनं कृतवती वा ? = Have you swept the floor ?	इदानीं अपि रङ्गवल्लीं न लिखितवती वा ? = Haven't you yet drawn designs in front of the house?
कतिवारं वक्तव्यम् ? = How often should I tell you ?	कुत्र गतवान् ? गृहे नास्ति वा ? = Where has he gone ? Isn't he at home?
प्रत्युत्तरं न वदतु । = Don't answer back.	उक्तं न श्रुतवान् वा ? = Haven't you listened to what I told you ?
अद्यतन पत्रिकां ददातु । = Give me today's newspaper.	सः आगतवान्, एषः प्रस्थितवान् । = He has arrived and this fellow has started/departed.
कटं प्रसारयतु । = Spread the mat.	रजकः वस्त्रं नीतवान् वा ? = Has the washerman taken the clothes ?
वस्त्राणि शुष्कयितुं प्रसारयतु = Spread the clothes for drying.	गत्वा शयनं करोतु । = Go to bed and sleep.

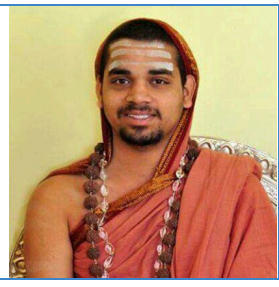


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सुभाषितानि subhāṣitāni

उदीरितोऽर्थः पशुनाऽपि गृह्यते, हयाश्च नागाश्च वहन्ति चोदिताः ।
 अनुक्तमप्यूहति पण्डितो जनः, परेङ्गितज्ञानफला हि बुद्ध्यः ॥
 udīrito'rthah paśunā'pi gr̥hyate, hayāśca nāgāśca vahanti coditāḥ |
 anuktamapyūhati paṇḍito janaḥ, pareṅgitajñānaphalā hi buddhayaḥ ||



Even animals understand the given hints. Horses and elephants carry their loads according to the indications given to them. A wise man understands even the unsaid thing. The success of the intellect is in the understanding of the hints given by others.

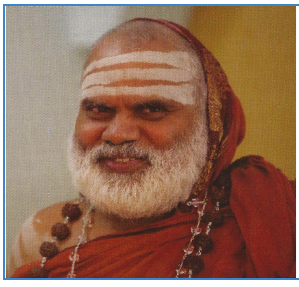
(Mathadhipati of Daivajna Math Sri Sacchidananda Jnaneshwara Bharati Swamiji, Karki offering Pada Puja to the

Jagadguru Shankaracharya Sri Mahasannidhanam Sri Sri Sri Bharati Tirtha Mahaswamigal, May 21, 2011 Vijaya)

उद्योगिनं सततमत्र समेति लक्ष्मी- दैवेन देयमिति कापुरुषा वदन्ति ।
 दैवं निहत्य कुरु पौरुषमात्मशक्त्या, यत्ने कृते यदि न सिध्यति, कोऽत्र दोषः ॥
 {भाग्य से बड़ा पुरुषार्थ पञ्च/मित्रभेद/149}

udyoginaṁ satatamatra sameti lakṣmī- daivena deyamiti kāpuruṣā vadanti |
 daivaṁ nihatya kuru pauraṣamātmaśaktyā, yatne kṛte yadi na sidhyati, ko'tra doṣaḥ ||
 {bhāgya se baḍā puruṣārtha pañca/mitrabheda/149}

The person, who is a hard worker, gains wealth regularly. 'Our luck will give us' is said only by cowardly people. So, ignoring your luck you should try your best. In Spite of your hard work, if you not succeed, then that is not your fault (or you must find out the defects in the method work done

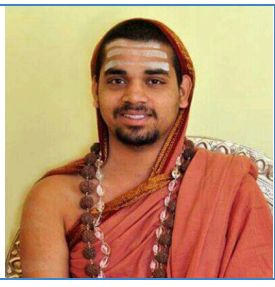


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॥vidura nīti:॥

॥विदुर नीतिः॥

एकः क्षमावतां दोषो द्वितीयो नोपलभ्यते ।

यदेनं क्षमचा युक्तमशक्तं मन्यते जनः ॥ ४७ ॥

ekaḥ kṣamāvatāṃ doṣo dvitīyo nopalabhyate |

yadenam kṣamacā yuktamaśaktaṃ manyate janah || 47 ||



There is one only defect in forgiving persons, and not another; that defect is that people take a forgiving person to be weak.

सोऽस्य दोषो न मन्तव्यः क्षमा हि परमं बलम् ।

क्षमा गुणो ह्यशक्तानां शक्तानां भूषणं तथा ॥- ॥

so'sya doṣo na mantavyah kṣamā hi paramaṃ balam |

kṣamā guṇo hyaśaktānāṃ śaktānāṃ bhūṣaṇaṃ tathā ||- ||

That defect, however, should not be taken into consideration, for forgiveness is a great power. Forgiveness is a virtue of the weak, and an ornament of the strong.

क्षमा वशीकृतिर्लोके क्षमया किं न साध्यते ।

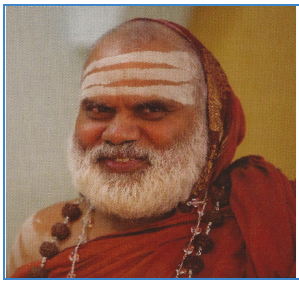
शान्तिशङ्खः करे यस्य किं करिष्यति दुर्जनः ॥- ॥

kṣamā vaśīkṛtirloke kṣamayā kiṃ na sādhyate |

śāntiśaṅkhaḥ kare yasya kiṃ kariṣyati durjanaḥ ||- ||

Forgiveness subdues (all) in this world; what is there that forgiveness cannot achieve? What can a wicked person do unto him who carries the sword of forgiveness in his hand?

(Continues...)

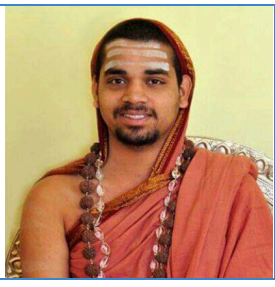


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Yaksha Prashna

यक्षप्रश्नः

यक्ष उवाच

केन स्विदावृतो लोकः ? केन स्विन्न प्रकाशते ?

केन त्यजति मित्राणि ? केन स्वर्गं न गच्छति ?

yakṣa uvāca

kena svidāvṛto lokah ? kena svinna prakāśate ?

kena tyajati mitrāṇi ? kena svargaṃ na gacchati ?



Yakṣa asked : By What is the world covered up? By What thing does not shine forth? Why does one abandon one's friends? Why does one fail to reach the heavens?

युधिष्ठिर उवाच

अज्ञानेनावृतो लोकः, तमसा
न प्रकाशते ।

लोभत् त्यजति मित्राणि,
सङ्गात् स्वर्गं न गच्छति ॥

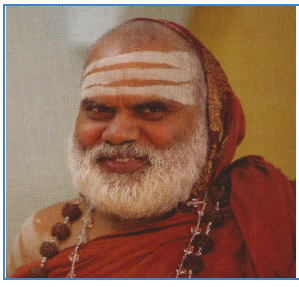
yudhiṣṭhira uvāca

ajñānenāvṛto lokah, tamasā na prakāśate |

lobhat tyajati mitrāṇi, saṅgāt svargaṃ na gacchati ||

Yudhiṣṭhira Replied : The world is enveloped with darkness; Darkness does not allow anything to show itself; It is from extreme greed that friends are forsaken; and it is bondage with the world due to which one fails to go to heaven

(Continues....)

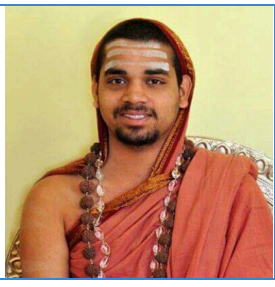


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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

CHAPTER VIII NISHKAMA KARMA

4. Refinement of the Mind



यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
 हत्वाऽपि स इमान् लोकान्न हन्ति न निबध्यते ॥ XVIII 17
 yasya nāhaṁkr̥to bhāvo buddhiryasya na lipyate |
 hatvā'pi sa imān lokānna hanti na nibadhyate || XVIII 17

As long as the sense of doership persists, bondage of some sort, pleasant or unpleasant, is bound to subsist however much we may chafe at it or dislike it. But, as already stated, the bondage brought on by Nishkama Karma is of the healthier sort which will help the aspirant to free himself from the bondage as early as possible. It is a necessary course in the path of spiritual progress and cannot be neglected or evaded.

CHAPTER IX LIFE AFTER DEATH

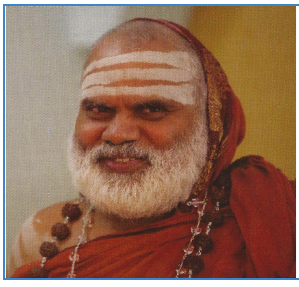
1. Nature of Death

The Bhagavad Gita is not a detailed text-book on Hindu Dharma but is only an account of a few teachings of Sri Krishna to Arjuna which were necessitated by the circumstances in which the latter then found himself. It is really surprising all the same that, considering its limited scope, it has some word or other to say on almost all important aspects of that Dharma. Now that we are on the topic of Karma and its results it will be interesting to consider what the Gita has to say on Life after Death.

Death is not an annihilation but only a change from one state to another just as boyhood, youth and old age are but different states of the same body.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
 तथा देहान्तरप्राप्तिः धीरस्तत्र न मुह्यति ॥ II 13
 dehino'smin yathā dehe kaumāraṁ yauvanaṁ jarā |
 tathā dehāntaraprāptiḥ dhīrastatra na muhyati || II 13

The spirit within is never born and never dies for he is unborn, everlasting, eternal and ever new and is not killed when the body is killed.

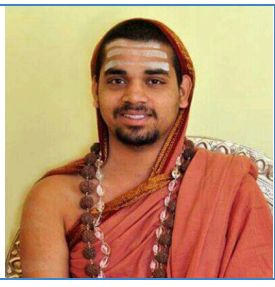


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अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ 20

ajo nityaḥ śāśvato'yaṁ purāṇo na hanyate hanyamāne śarīre ॥ 20

No weapons can hurt him, no fire can burn him, no water can wet him and no wind can dry him.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ 23

nainaṁ chindanti śastrāṇi nainaṁ dahati pāvakaḥ |

na cainaṁ kledayantyāpo na śoṣayati mārutaḥ ॥ 23

This is not due to any incapacity on the part of the weapons etc..but only to the intrinsic nature of the spirit; it is incapable of being hurt

अच्छेद्योऽयं अदाह्योऽयं अक्लेद्योऽशोष्य एव च 11 24

acchedyo'yaṁ adāhyo'yaṁ akledyo'śoṣya eva ca 11 24

It is indistructible and so nothing can destroy it.

विनाश अव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ 17

vināśa avyayasyāśya na kaścit kartumarhati ॥ 17

Though the owner of the body may be deathless, his bodily vestments are subject to extinction.

(Will Continue...)

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