



Voice of Jagadguru

advaitam paramanandam



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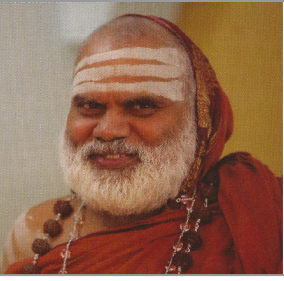


SHREE SHANKARA JAYANTI SPECIAL



On April 30, 2017, Shankara Jayanti day, Sri Mahasannidhanam performed an elaborate Pooja to Sri Adi Shankaracharya from around noon, at Coimbatore Sri Sharadamal Temple during 2017 Vijaya Yatra.

We submit our efforts at the lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmi-ji

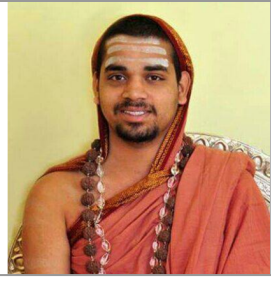


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ANUGRAHA BHASHANAM

NOBLE ASSOCIATIONS PROMOTE HIGHER GOOD

Man is always engaged in some activity or another. He cannot remain idle even for a moment.

Some action or the other is always taking place, impelled by his innate nature.

न हि कश्चित् क्षणमपि जातु
तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः
प्रकृतिजैर्गुणैः ॥

na hi kaścit kṣaṇamapi jātu
tiṣṭhatyakarmakṛt |

kāryate hyavaśaḥ karma
sarvaḥ prakṛtijairguṇaiḥ ॥

As such, one must ponder
how best he can do his

Karma, so that it will bring in beneficial results. This requires Sadhu-sangha — i.e. the company of noble persons. In the midst of such noble associations, the mind and intellect will refrain from bad actions that pile up suffering after suffering on man.

सङ्गो यः संसृतेर्हेतुरसत्सु विहितोऽधिया । स एव साधुषु कृतो निःसङ्गत्वाय कल्पते ॥

saṅgo yaḥ saṁsṛterheturasatsu vihito'dhiyā | sa eva sādhuṣu kṛto niḥsaṅgatvāya kalpate ॥

Sometimes even good people may be in a dilemma on how to go about their tasks. During such times, one must approach one's Guru and act according to his advice.

Nowadays many people, without any such consideration and not knowing what is good and bad, associate with bad people and suffer as a consequence. He, whose activities are not in accordance with Dharma, whose actions do not lead to Vairagya (dispassion) through Nishkamya Karma (actions performed without any expectation of outcome and as an offering to God), and who does not worship the sacred feet of Bhagavan, is dead, though alive, state the Shastras.

नेह यत्कर्म धर्माय न विरागाय कल्पते । न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥

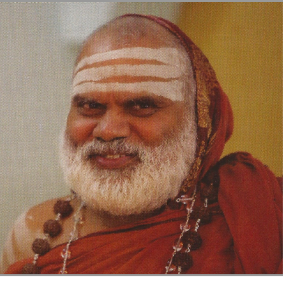
neha yatkarma dharmāya na virāgāya kalpate | na tīrthapadasevāyai jīvannapi mṛto hi saḥ ॥

Hence, we bless all to remain in Satsanga.

Kind Courtesy: M/s Tattvaloka Publications (www.tattvaloka.com)

Additional Note: All the articles that have appeared in this section for the past four years have been sourced from Tattvaloka

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Sṛī Bhārati Tīrtha Mahāswāmi-ji

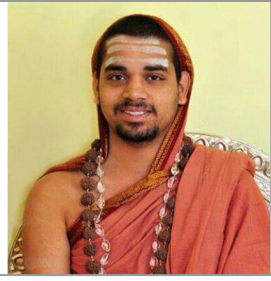


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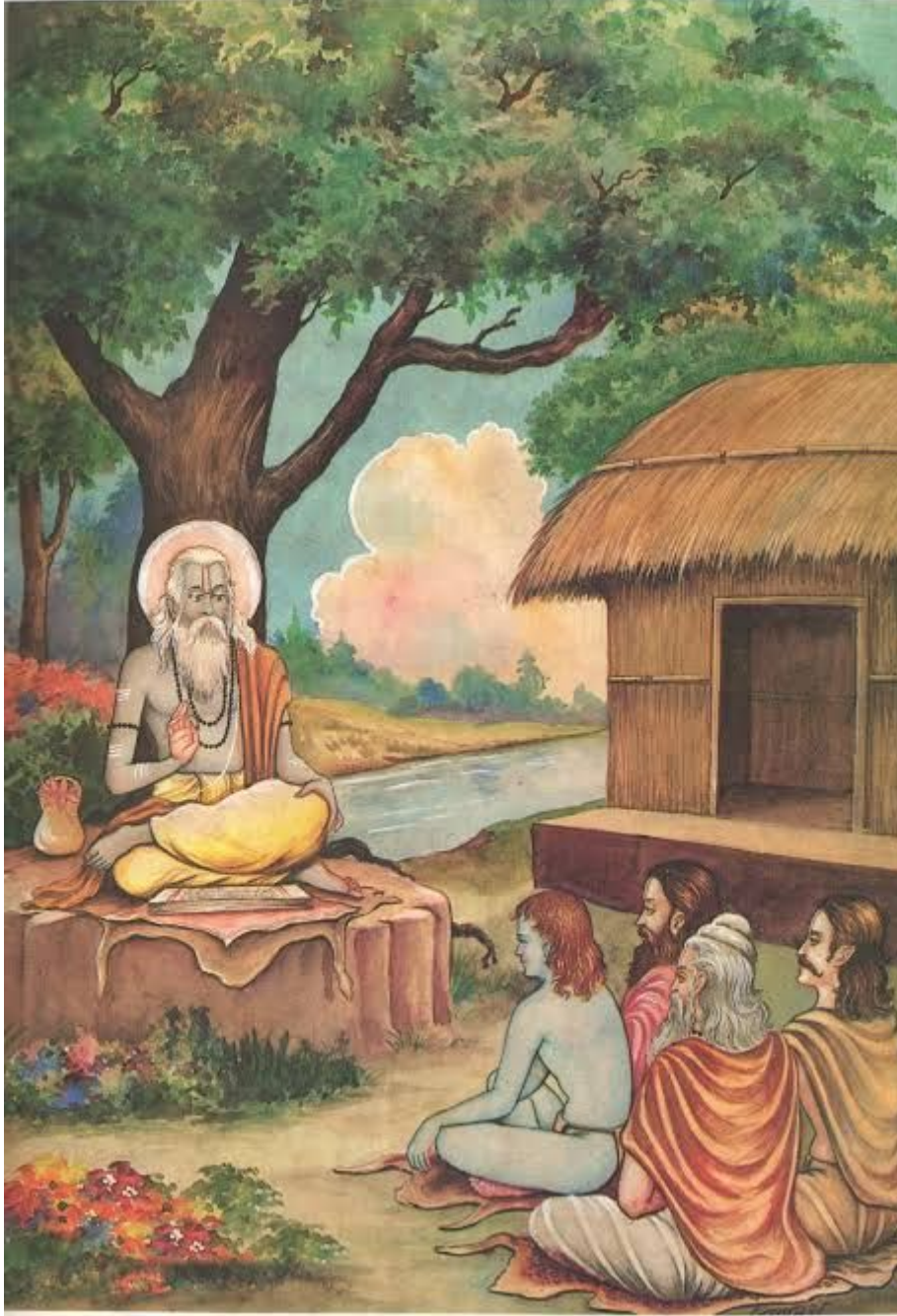


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GURU PARAMPARĀ.

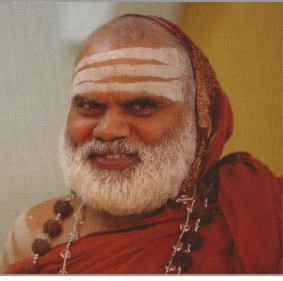


The origin of the Vedas and the lineage of Gurus is given below:

At the time of creation the Veda was born from the face of Īśwara. It contained a lakh of granthas with four pādas like Ṛk. From the Veda were born the ten yajñas. The Veda was originally one. It was Śrī Veda Vyāsa who divided it into four divisions resulting in the four Vedas.

When Brahma commanded Śrī Veda Vyāsa to divide the Vedas into divisions for the benefit of this society, he first selected four disciples who could see the end of the Vedas. He accepted Paila to study Ṛgveda, Vaiśampayana to study Yajurveda, Jaimini to study Sāmaveda and Sumantu to study Atharvaveda. Besides these he selected the highly intelligent Romaharṣaṇa alias Sūta to study the Itihasas and Purāṇas.

At first, the Veda was one. Śrī Veda Vyāsa divided it into four. He based the division on the cāturhotra, performance of four hotṛs. He arranged the performance of Adhvaryu as Yajus, that of

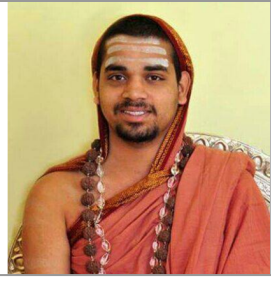


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hotṛ as Ṛks, that of Udgātṛ as Sāmans and that of Brahmā as Atharvans. Then he separated the Ṛks to form Ṛgveda, Yajus to form Yajurveda and Sāmans to form Sāmaveda. He devoted Atharvaveda to specify the rites and duties of Kings and the deeds of Brahmā.

Thus by the magnificent work by Śrī Vedavyāsa the single Veda tree grew into four and from there arose a later forest of Veda trees.

Ṛgveda

We will now see the saints of Ṛgveda. Paila divided Ṛgveda into two sahitās and gave them to Indrapramati and Baṣṁkala each. Sage Baṣṁkala divided his Samhitā again into four and taught



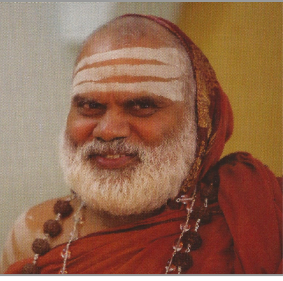
it to four of his disciples, Bodhi, Ādimāḍhava, Yājñavalkya and Parāśara. Indrapramati the another disciple without splitting his saṁhitā taught it to his renowned son, Māṇḍūkeya. The branch of Indrapramati this went down into circulation through the disciples of Māṇḍūkeya and the disciples of the disciples and so on. Vedamitra of Śākalya gotra, one sage in the line of the disciples of Māṇḍūkeya, split the saṁhitā into five, and

taught it to Mudgala, Gomukha, Vātsya, Śālīya and Śarīra. Śākapūrṇa a colleague of Vedamitra divided it into three and added a division to it by composing a Nirukta of his own. He taught them to Vaitālīka, Balāka and Krauñca. This was how the Indrapramati saṁhitā produced branches and sub-branches. Bāṣṁkala divided his saṁhitā into another set of three and taught it to Kālāyani, Gārgya, and Kathājava. The sages mentioned above are the ones who spread Ṛgveda in the world.

Yajurveda

Saints of Yajurveda, we will be seen now. Vaiśampāyana, disciple of Śrī Veda Vyāsa, made twentyseven divisions of Yajurveda and taught them to his disciples. Among those disciples was Yājñavalkya, son of Brahmarāta. The branch Taittirīya originated from Yājñavalkya.

The Taittirīya branch. Once all the sages learned in the Vedas made a decision. He who does not attend the Brahmasamāja meeting held at the mountain of Mahameru will be tainted with the sin of Brahmahatyā (murder of a brahmin). At one time Vaiśampāyana was not able to attend and so was charged with the sin of Brahmahatyā. He called his disciples to his side and told them

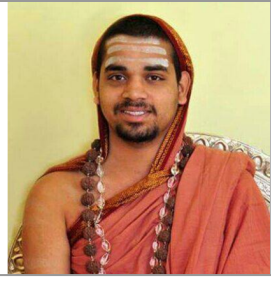


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that they should observe a Vrata to absolve Vaiśampāyana of his sin. Then one of his disciples,

Yājñavalkya, stood up and said that he would observe the vrata alone and that there was no need of anybody else in that matter. When asked why he said so he replied that none of the colleagues was so brilliant and majestic as he was. Vaiśampāyana did not like this arrogance of Yājñavalkya and so angrily commanded Yājñavalkya to give back all that had been



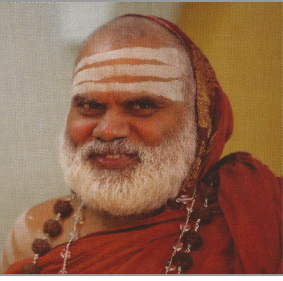
taught to him by Vaiśampāyana. Obeying orders Yājñavalkya vomited all the yajus and went away from the place. The other sages taking the form of the bird, Tittiri, accepted the vomited yajus. Therefore that branch of the Veda got the name of Taittirīya and those sages were known as the Taittirīyas.

Ayātayāma (s). On his leaving Vaiśampāyana, Yājñavalkya put into operation a new set of Yajus called Ayātayāma unknown even to Vaiśampāyana. This was how it happened. Yājñavalkya after leaving the Brahmasamāja went and did penance to propitiate Lord Surya. Lord Surya appeared before him in the form of a horse. Yājñavalkya then requested him to grant him new yajus unknown even to Vaiśampāyana.

Suryadeva, then remaining in the shape of the horse (Vāji) itself made known to him instructions on a new set of Yajus called Ayātayāma which were not known to anybody else, even to Vaiśampāyana. Those who studied it were called Vājīs. There are fifteen branches of the Vājīs, Kānnu being one of them. All were put into operation by Sage Yājñavalkya.

Sāmaveda

The sages of Sāmaveda are very popular. Śrī Veda Vyāsa taught Sāmaveda to Jaimini. Jaimini had a son, Sumantu, and he in turn had a son named Sutva. Sumantu and Sutva were very intelligent and they studied one branch each of the Vedas. Sutva had a son, Sukarmā, and he divided Sāmavedasamhitā into a thousand branches. Sukarmā had two disciples: Hiraṇyanābha and Pauspiṇji, and both of them studied all the thousand divisions of the Sāmaveda. The five hundred disciples of Hiraṇyanābha who came from the north and studied Sāmaveda were called Udīcyā Sāmagas (those who come from the north). Another five hundred came from the east and studied Sāmavedasamhitā from Hiraṇyanābha and they were called Prācyā Sāmagas. (Hiraṇyanābha is also known as Kauśalya.) Pauspiṇji had four disciples : Logākṣi, Kauthumi, Kakṣivān and Lāngali. These four and their disciples split their Sāmavedasamhitā and increased

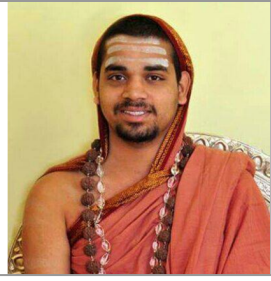


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them. Kṛti, one of the disciples of Hiranyānābha, taught his disciples twenty four Sāmavedasamhitās. They also split them into many more and made the Sāmaveda elaborated.

Atharvaveda

The sages of Atharvaveda will be seen under this head. Śrī Veda Vyāsa taught Atharvaveda to Sumantu. Sage Sumantu taught it to his disciple Kabandha first. Kabandha split it into two and gave one each to his disciples: Devadarśa and Pathya. Deva had four disciples: Medhā Brahmbali, Śantakāyani and Pippalāda. Pathya had three: Jābāli, Kumuda and Śaunaka. All these made samhitās. Śaunaka split his samhitā into two and taught to his disciples one to Badru and another to Saindhava.

Muñjikeśa learnt it from Saindhava. He split it further into two first and then again into three. The five samhitās of Muñjikeśa namely, Nakṣatrakalpa, Vedakalpa, Samhitāskalpa, Āngirasakalpa and Śāntikalpa are the most important divisions of the Atharvaveda. The Nakṣatrakalpa contains methods of worshipping Nakṣatras; the Vedakalpa contains the rites of the Ṛtvik Brahmā, and the Samhitākalpa contains the science of the care of horses and elephants.

Purāṇas

Śrī Veda Vyāsa compiled a Puraṇa samhitā using speeches, appendices, poems and Kalpanirnayas and alias Sūta. Sūta had Sumati, Agnivarcaś, Akṛtavraṇa, and Sāvarṇi and Kaśyapagotra have Purāṇasamhitās. composed by the samhitās made by

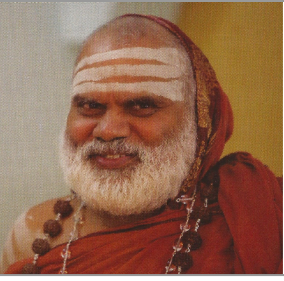
Śrī Viṣṇu Puraṇa samhitās. There are Āgneya, Brāhma, Brahmavaivarta, Garuḍa, Kūrma, Matsya, Nārādīya, Vāmana, Varāha and

sub Purāṇas also. In all these are described the creation, the overflowing, the dynasties of the devas, history of kingly dynasties, changes of generations etc.



taught it to Romaharṣaṇa six disciples named Mitrāyus, Śāmsapāyana, Sāvarṇi. Akṛtavraṇa, Śāmsapāyana born of themselves made There is another samhitā Romaharṣaṇa based on the above three.

is based on the latter four eighteen Puraṇas, namely, Brahmāṇḍa, Bhāgavata, Bhaviṣya, Liṅga, Mārkaṇḍeya, Padma, Śiva, Skanda, Viṣṇu. There are eighteen

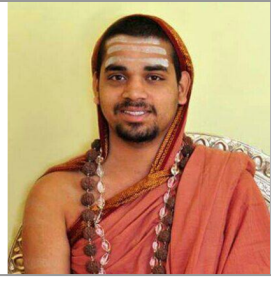


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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

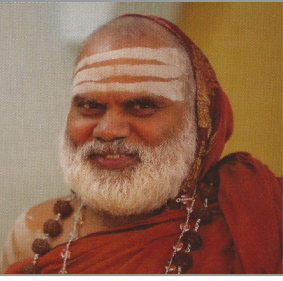
Chapter 7 - ज्ञानविज्ञानयोगः jñānavijñānayoga:

25, 26 & 27

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
 मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥
 वेदाहं समतीतानि वर्तमानानि चार्जुन ।
 भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥
 इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
 सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७ ॥
 nāhaṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ ।
 mūḍho'yaṁ nābhijānāti loko māmajamavyayam ॥ 25 ॥
 vedāhaṁ samatītāni vartamānāni cārjuna ।
 bhaviṣyāṇi ca bhūtāni māṁ tu veda na kaścana ॥ 26 ॥
 icchādvēṣasamutthena dvandvamohena bhārata ।
 sarvabhūtāni sammohaṁ sarge yānti parantapa ॥ 27 ॥



Completely covered by yoga-maya," I am not recognised by everyone. This deluded person does not know Me clearly as the one who is unborn and changeless. Arjuna! I know all beings that have gone before, that exist now and that will exist in the future. But no one knows Me.. Bhārata (Arjuna), the scorcher of the enemies! All beings, due to delusion of the

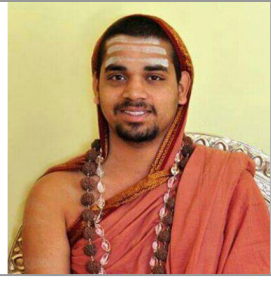


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opposites arising from desire and aversion, go into a state of total delusion in this creation.

28, 29 & 30

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
 ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥
 जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
 ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥
 साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
 प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥
 yeṣāṃ tvantagataṃ pāpaṃ janānāṃ puṇyakarmaṇām |
 te dvandvamohanirmuktā bhajante mām dṛḍhavrataḥ || 28 ||
 jarāmaraṇamokṣāya māmāśritya yatanti ye |
 te brahma tadviduḥ kṛtsnamadhyātmaṃ karma cākhilam || 29 ||
 sādhibhūtādhidaivaṃ mām sādhiyajñaṃ ca ye viduḥ |
 prayāṇakāle'pi ca mām te viduryuktacetasaḥ|| 30 ||

But people of good actions, for whom papa has come to an end, being released from the delusion of the opposites and firm in their commitment, they seek / reach Me..Having taken refuge in Me, those who make effort for freedom from old age and death, they know that Brahman wholly as themselves and they also know karma in its entirety. Those who know Me as centered on the physical world, the devatās and the rituals, whose minds are absorbed in Me, even at the end of their life, they know me.

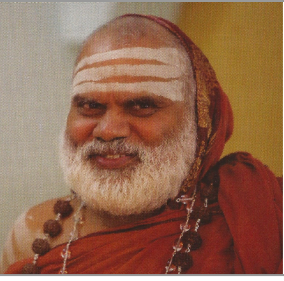
तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन- संवादे ज्ञान-विज्ञान-योगो नाम सप्तमोऽध्यायः ॥

Omtatsat liti śrīmadbhagavadgītāsūpaniṣatsu brahma-vidyāyām yoga-śāstre śrīkṛṣṇārjuna-saṁvāde jñāna-vijñāna-yoga nāma saptamo'dhyayaḥ

Om, Brahman, is the only reality. Thus ends the seventh chapter called jñāna-vijñāna-yoga-having the topic of indirect and immediate knowledge-in the Bhagavadgītā which is in the form of a dialogue between Śrī Kṛṣṇa and Arjuna, which is the essence of the Upaniṣads, whose subject matter is both the knowledge of Brahman and yoga.

(Will Continue...)

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

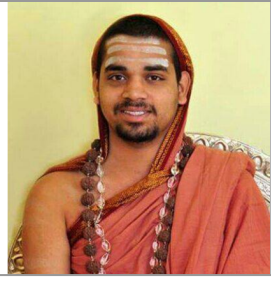


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI ABHINAVA VIDYATIRTHA MAHASWAMIJI

Jagadguru Sri Sri Sri Abhinava Vidyatirtha Mahaswamiji

विवेकिनं महाप्रज्ञं धैर्योदार्यक्षमानिधिम् ।

सदाभिनवपूर्वं तं विद्यातीर्थगुरुं भजे ॥

vivekinam mahāprajñam dhairyaudāryakṣamānidhim ।

sadābhinavapūrvam taṁ vidyātīrthagurum bhaje ॥

I worship my Guru Sri Abhinava Vidya Tirtha;
Endowed with discrimination; Great
perception, a repository of courage,
Forgiveness and generosity.

Sri Abhinava Vidyatirtha Mahaswamiji, the
35th Jagadguru of the Dakshinamnaya
Sringeri Sri Sarada Peetham, was a perfect
embodiment of virtues: compassion,
truthfulness, patience, fortitude and
righteousness. He worked ceaselessly for
years—with inspired vision and strength and
an immense capacity to elevate people.

Notwithstanding His extraordinary
knowledge and proficiency in Shastras, He
was able to talk freely with the common man
and also convey lucidly the import of tattvas
or truth.

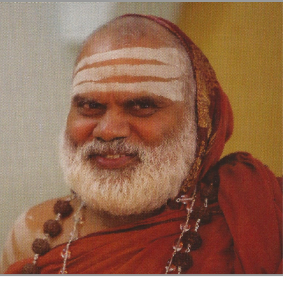
H.H. Sri Abhinava Vidyatirtha Mahaswamiji
had so extensively and repeatedly travelled
from Kanyakumari to Kashmir. Not only that
He is the only amnaya Pithadhipati after Adi

Shankarabhagavatpada to have visited Nepal. The Jagadguru also organised in May 1979 a
historic Summit Meeting at Sringeri with the Jagadguru Shankaracharyas of the three other
Amnaya Peethams, Dwarka, Badri and Puri established by Sri Shankarabhagavatpada, thus
showing the unity of spiritual strength of the religious leaders.

He was a great Pandit among Pandits; a great Yogi among Yogis. Just by remembering the
great saint, all prosperity and welfare will come to us.

H.H. Sri Abhinava Vidyatirtha Mahaswamigal adorned the Vyakhyana Simhasana Throne of
Transcendental Wisdom from 1954 to 1989. (Continues..) (Source : www.sringeri.net)



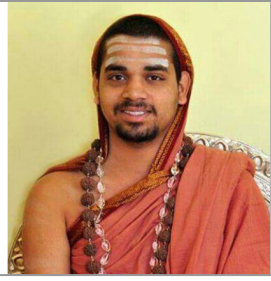


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Vivekacūḍāmaṇi

If this is done, the tendency to pamper to the dictates of the Not-Self will disappear; to steadily maintain the proper attitude, this tendency must be overcome in daily life. This is pointed out in the next two stanzas.

271

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।

शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥२७१॥

lokānuvartanam tyaktvā tyaktvā dehānuvartanam |

śāstrānuvartanam tyaktvā svādhyāsāpanayaṁ kuru ||271||



© Dakshinamnaya Sri Sharada Peetham, Sringeri

Carry out the eradication of your own adhyasa by giving up acting according to the world (people around you), by giving up acting according to your body and by giving up acting according to the Sastras (inconsistent with the object in view)

272

लोकवासनया जन्तोः शास्त्रवासनयापि च ।

देहवासनया ज्ञानं यथावन्नैव जायते ॥ २७२ ॥

lokavāsanayā jantoḥ śāstravāsanayāpi ca |

dehavāsanayā jñānaṁ yathāvannaiva jāyate || 272||

Proper knowledge will not at all arise in a person with vasana of the world, vasana of the Sastras or vasana of the body.

On January 24, 2023 (Maagha Shukla Tritēya) marked the eighth anniversary of the Sannyasa Sweekara day of Jagadguru Sri Sri Vidhushekhara Bharati Sannidhanam Sri Sannidhanam performed elaborate Pujas to Sri Stambha Ganapati, Lord Malahanikareshwara and Goddess Bhavani. Jagadguru

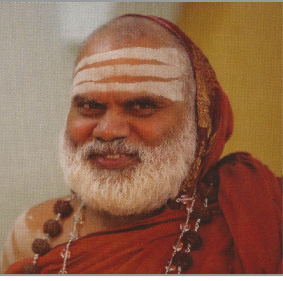
Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam was present during the Mahamangalarati to Sri Malahanikareshwara.

273

संसारकारागृहमोक्षमिच्छोरयोमयं पादनिबद्धशृङ्खलम् ।

वदन्ति तज्ज्ञाः पटुवासनात्रयं योऽस्माद्विमुक्तः समुपैति मुक्तिम् ॥ २७३ ॥

samsārakārāgrhamokṣamicchorayomayaṁ pādanibaddhaśṛṅkhalam |

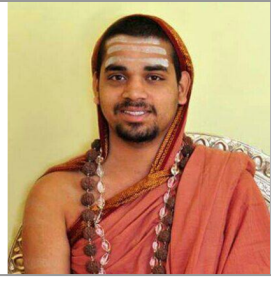


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vadamti tajjñāḥ paṭuvāsanātrayaṃ yo'smādvimuktaḥ samupaiti muktim || 273||

Those who know about it say that the triad of these strong vasanas is an iron chain chained to the feet of the one, who longs for release from the prison of samsara. He, who is free from it, can get release.

How to eradicate these vasanas is explained in next three stanzas.

273

जलादिसंपर्कवशात् प्रभूतदुर्गन्धधूतागरुदिव्यवासना ।

संघर्षणेनैव विभाति सम्यक्विधूयमाने सति बाह्यगंधे ॥ २७४ ॥

jalādisaṃparkavaśāt prabhūtagandhadhūtāgarudivyavāsanā |

saṃgharṣaṇenaiva vibhāti samyakvidhūyamāne sati bāhyagaṃdhe || 274||

The pleasant smell of the red sandal wood, driven away by the bad smell due to contact with water etc, will shine brightly when the outside smell is driven away only by grinding it well.

275

अंतश्चित्तानन्तदुरंतवासनाधूलीविलिप्ता परमात्मवासना ।

प्रज्ञातिसंघर्षणतो विशुद्धा प्रतीयते चन्दनगंधवत्स्फुटा ॥ २७५ ॥

aṃtaśśritānantadurantaṃtāvāsanādhūliviliptā paramātmavāsanā |

prajñātisaṃgharṣaṇato viśuddhā pratīyate candanagaṃdhavatsphuṭā || 275||

The vasana of the highest Self, well coated over by the dust of the endless evil vasanas imbedded within, will appear clear and pure by the intense rubbing of knowledge just like the smell of the sandalwood.

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अनात्मवासनाजालैस्तिरोभूतात्मवासना ।

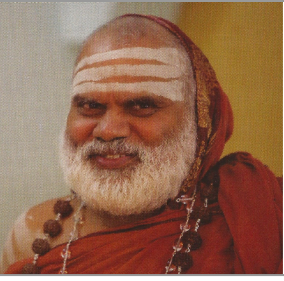
नित्यात्मनिष्ठया तेषां नाशे भाति स्वयं स्फुटा ॥ २७६ ॥

anātmavāsanājālaistirobhūtātmaṃvāsanā |

nityātmaniṣṭhayā teṣāṃ nāśe bhāti svayaṃ sphuṭā || 276 ||

The vasana of the Self, hidden by the multitudes of the vasanas of Not-Self, shines clearly of its own accord when they are destroyed by constant steadfastness in the Self.

(Will Continue....)

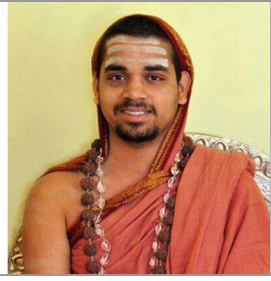


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Saundaryalaharī



द्दशा द्राघीयस्या दरदलितनीलोत्पलरुचा
 दवीयांसं दीनं रूपय कृपया मामपि शिवे ।
 अनेनायं धन्यो भवति न च ते हानिरियता
 वने वा हर्म्ये वा समकरनिपातो हिमकरः ॥५७॥

**dr̥ṣā drāghīasyā daradalitanīlotpalarucā
 davīyāṃsaṃ dinaṃ snapaya kṛpayā māmapī śive |
 anenāyaṃ dhanyo bhavati na ca te hāniriyatā
 vane vā harmye vā samakaranipāto himakarah ॥57॥**

दृशा (dr̥ṣā) = by (your) look; द्राघीयस्या (drāghīasyā) = which is farsighted; दर दलित (dara dalita) = slightly blossomed; नीलोत्पल रुचा (nīlotpala rucā) = with the beauty of the blue lotus; दवीयांसं (davīyāṃsaṃ) = the far removed one; दीनं (dīnaṃ) = the poor one; स्तपय (stapaya) = you bathe (me); कृपया (kṛpayā) = compassion; मां अपि (māṃ api) = me also; शिवे (śive) = Oh Sivaa! (Sakti); अनेन अयं (anena ayaṃ) = by this, this one (the devotee); धन्यः भवति (dhanya: bhavati) = becomes blessed; न च (na ca) = and no; ते (te) = to you; हानिः इयता (hāni: iyatā) = loss by this; वने वा हर्म्ये

वा (vane vā hramye vā) = on the forest as well as the palace; समकर निपातः (samakara nipāta:) = falls equally; हिमकरः (himakara:) = the moon

[Oh Maa Bhavani! Grace my miserable self too, in spite of my being far removed from Thee, with the far reaching and compassionate look of Thy eyes, beautiful like the slightly blooming blue water-lily. By this, my humble self shall feel blessed, while to Thee it involves no loss. The rays of the moon do fall alike on a palace and in the wilderness.]

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