



Voice of Jagadguru

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ANUGRAHA BHASHANAM

ENGAGE IN GOOD DEEDS ALWAYS



It is natural and justifiable for man to always aspire for good things in life. It is because of this aspiration that he engages in numerous activities and keeps enjoying their fruits, birth after birth (until he attains Jnana or Knowledge of the Supreme Truth). However, some people nowadays have doubts: “We are doing many good acts. Will they bear fruit?”

The Shastras state that all acts will definitely yield results. For example, good karmas will yield good results and bad

karmas will yield bad results. There is no doubt in this matter.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji at Rajapalayam at May 13-15, 2012 Vijaya Yatra.

It is in the interest of man that the Shastras opine, “Keep doing only good karmas; you will enjoy good results not only in this world, but also in the next.”

यथा धेनुसहस्रेषु वत्सो विन्दति मातरम् ।

तथा पूर्वकृतं कर्म कर्तारमनुगच्छति ॥

This verse refers to the fact that even if a calf is moving amidst a thousand cows, it will find its mother. Likewise, man’s karma will also follow him and confer results. Therefore, let no one doubt whether all good karma will go waste and whether bad Karma will have its impact. In fact, Punya Karma (good activities) give results faster.

कुशलान्याशु सिद्ध्यन्ति नेतराणि कृतानि यत् ।

On the other hand, bad Karma gives bad results and ultimately destroys the doer.

We bless all to understand this well and keep engaging in good deeds.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji

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



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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 ॥
 nāhaṃ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ |
 mūḍho'yaṃ nābhijānāti loko māmajamavyayam || 25 ||
 vedāhaṃ samatītāni vartamānāni cārjuna |
 bhaviṣyāṇi ca bhūtāni māṃ tu veda na kaścana || 26 ||



icchādvēṣasamutthena
 dvandvamohena bhārata |
 sarvabhūtāni sammohaṃ
 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

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 ॥

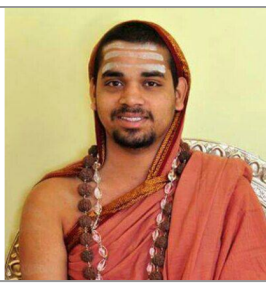


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जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥



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 sādhiyajñam 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 centred 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.

(Will Continue...)

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

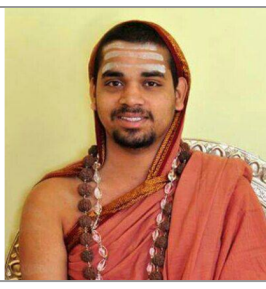


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Vivekacūḍāmaṇi

BRAHMAN AND THE UNIVERSE

271

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।

शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥ २७१ ॥

lokānuvartanam tyaktvā tyaktvā dehānuvartanam |

śāstrānuvartanam tyaktvā svādhyaśāpanayaṁ kuru || 271 ||

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).

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Śrī Sannidhanam Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji did special pooja at Adhishtanam of Sri Sadashiva Brahmendra, Nerur: May 6-7,2017 Vijaya Yatra.)

271

लोकवासनया जन्तोः शास्त्रवासनयापि च ।

देहवासनया ज्ञानं यथावन्नैव जायते ॥ २७२ ॥

lokavāsanayā janto: śāstravāsanayāpi ca |

dehavāsanayā jñānaṁ yathāvannaiva jāyate || 272||



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

273

संसारकारागृहमोक्षमिच्छोरयोमयं पादनिबद्धशृङ्खलम् ।

वदंति तज्ज्ञाः पटुवासनात्रयं योऽस्माद्विमुक्तः समुपैति मुक्तिम् ॥ २७३ ॥

samsārakārāgrhamokṣamicchorayomayaṃ pādanibaddhaśṛṅkhalam |

vadaṃti 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.

274

जलादिसंपर्कवशात् प्रभूतदुर्गन्धधूतागरुदिव्यवासना ।

संघर्षणेनैव विभाति सम्यक्विधूयमाने सति बाह्यगंधे ॥ २७४ ॥

jalādisaṃparkavaśāt prabhūtaḍurgandhadhūtāgarudivyaṃvāsanā |

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

अंतश्श्रुतानन्तदुरंतवासनाधूलीविलिप्ता परमात्मवासना ।

प्रज्ञातिसंघर्षणतो विशुद्धा प्रतीयते चन्दनगंधवत्स्फुटा ॥ २७५ ॥

aṃtaśśruitānantadurantaṃvāsanādhūlīviliptā paramātmavāsanā |

prajñātisamgharṣaṇato 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.

(Will Continue...)

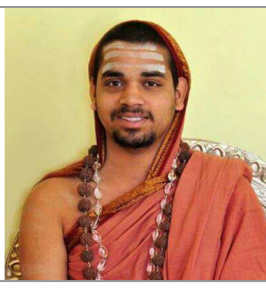


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Saundaryalaharī

अरालं ते पालीयुगलमगराजन्यतनये
 न केषामाधत्ते कुसुमशरकोदण्डकुतुकम् ।
 तिरक्षीनो यत्र श्रवणपथमुल्लङ्घ्य विलसन्
 अपाङ्गव्यासङ्गो दिशति शरसंधानधिषणाम् ॥५८॥

arālaṁ te pālīyugalamagarājanyatanaye
 na keṣāmādhatte kusumaśarakodaṇḍakutukam |
 tirakṣīno yatra śravaṇapathamullaṅghya vilasan
 apāṅgavyāsaṅgo diśati śarasamdhānadhiṣaṇām ॥58॥

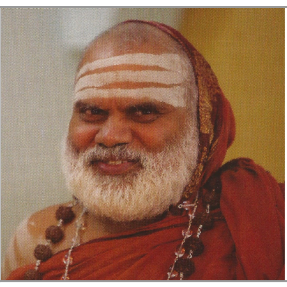


अरालं (arālaṁ) = curved; ते पालीयुगलं (te pālīyugalaṁ) = the margins of your pair of ears; अग राजन्य तन्ये (aga rājanya tanye) = Oh daughter of the royal mountain ! (Sakti); न केषां आधत्ते (na keṣāṁ ādhatte) = in whom will it not create; कुसुम शर (kusuma śara) = one with the flower arrow (Cupid); कोदण्ड (kodaṇḍa) = the bow; कुतुकं (kutukam) = the vehement (belief); तिरक्षीनः (tiraścīna:) = oblique; यत्र (yatra) = wherein; श्रवणपथ (śravaṇapata) = the reach of the ear; विलसन् (vilasan) = glittering; उल्लङ्घ्य (ullaṅghya) = having passed through; अपाङ्ग (apāṅga) = the corner of the eye; व्यासङ्गः (vyāsaṅga:) = the attention; दिशति (diśati) = produces; शर सन्धान (śara sandhāna) = fixed arrow; धिषणां (dhiṣaṇām) = the understanding

{O Daughter of the Mountain King! To whom will not Thy palis (curved interspace between the eyes and the ears) create the curiosity of (whether it is not) the bow of kāma, the flower-arrow god of love? For the long side-glances cast across them, reaching and shining in the

region of the ears, create the impression of an arrow mounted on a bowstring.}

(Read our Slokas link of Voice of Jagadguru for adhyātma rāmāyaṇa slokas with meaning)

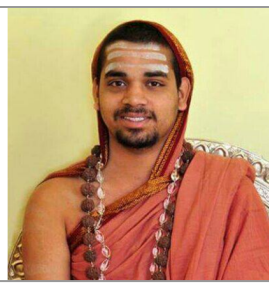


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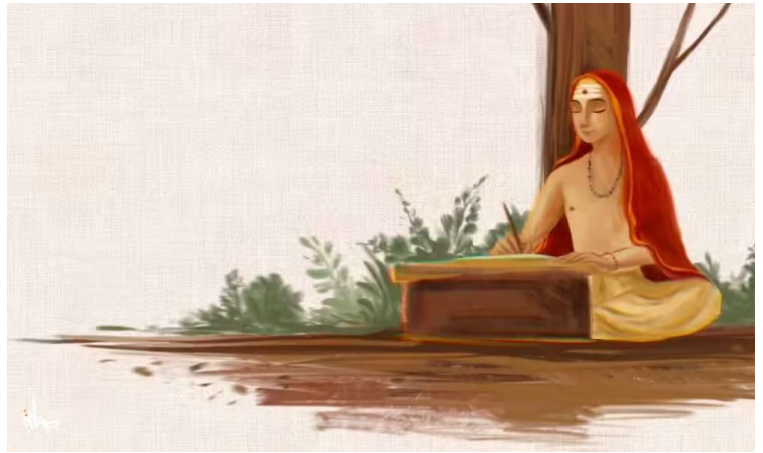
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MADHAVEEYA SHANKARA DIG VIJAYAM

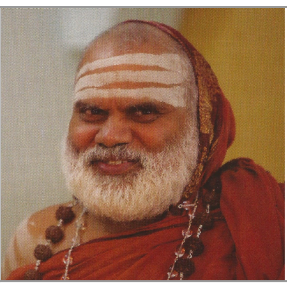
One day a brahmana, learned in Vedas and of handsome and commanding appearance, went to see the Acarya and pay his respects to him. Being full of the spirit of renunciation and free from the bondage of a home and a spouse, he came to the Acarya and fell at his feet, recognising in him a seaworthy boat of a Guru that could help him cross this turbulent ocean of samsara. Raising up the prostrating devotee, the Acarya said: 'Who are you? Where do you come from? What is the purpose that emboldens you to approach me thus? Though you are young in years, you seem to be old in wisdom. Though alone, you seem to have the boldness of a crowd.'

The wise newcomer said in reply: 'I am a brāhmaṇa belonging to the Cola country where flows the great river Kaveri, whose waters have got the unique power of producing devotion in the minds of men who drink of it. I am going round the country to meet men of spiritual illumination, and in the course of my travels, arrived here recently. O merciful one! Deign to help me, sinking in the ocean of samsara, to reach the shore of safety across it. Out of mercy for this weeping destitute, deign to pour



the nectar-like rain of your gracious looks on him. If you hesitate, pondering over my worthiness or otherwise for your grace, you will lose your reputation for boundless grace, grace is not conditioned by considerations of merit. for The reputation one gains for mercy and kindness through liberality to the poor and the suffering cannot be had by making presents to the rich and the opulent. Men do not even notice a cloud that rains continuously for years in the midmost ocean, while they eagerly look for the clouds that bring at least a shower to a desert region. Permit me to bathe in the high-tide of your instructions, in the nectar-ocean of your wisdom, and thereby develop in myself the conviction, "This life of samsara is petty and worthless, being devoid of Brahmic bliss and contaminated by the baneful influence of ignorance which generates evil passions and deceit in the mind."

None of the heavenly abodes of the deities, presided over by sun, moon, wind or fire, nor even the heavens of Indra or Brahma, can have the least attraction for one in whom the spirit of renunciation has arisen out of faith and understanding of the doctrine of non-dualism preached by you. I have no taste for enjoyment of the senses. All of them, including the pleasures of sex life, are vines that are poisonous in spite of their attractiveness. Even heaven with its refined enjoyments in the company of celestial damsels like Rambha pales into insignificance and offers no attraction for me. I do not desire to attain even the state of Indra, the king of the devas, or of Brahma the Creator, as even these states are transitory. But I do yearn to be imbibing the flow of your instructions, even as the Cakora eagerly drinks without stepping on the nectar of lunar light with which the full moon bathes the earth (Will Continue...)

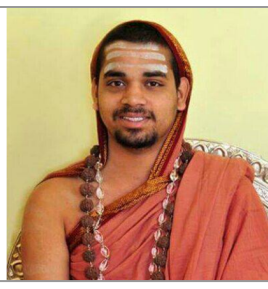


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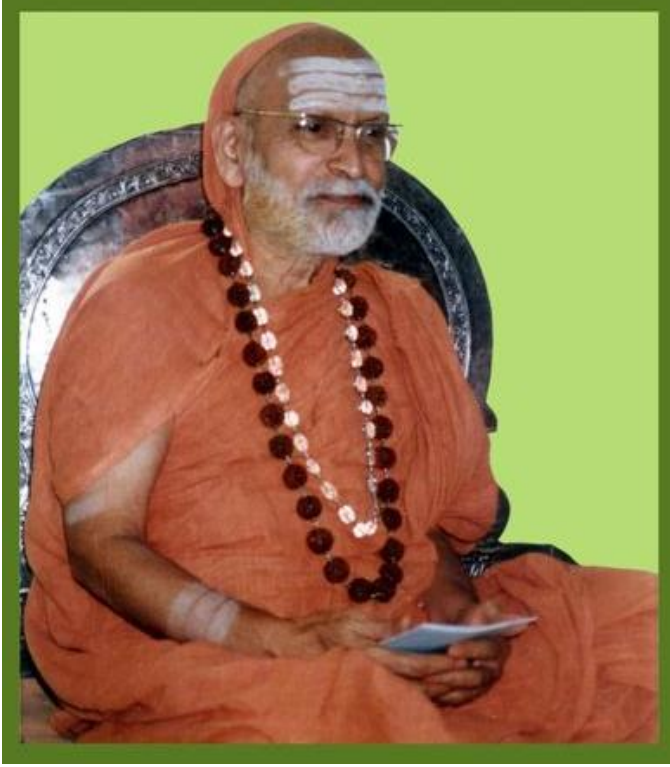


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LIFE HISTORY OF ACHARYAS OF SRINGERI

**SRI ABHINAVA VIDYATIRTHA
MAHASWAMIJI**



Jagadguru Sri Sri Sri Abhinava Vidyatirtha Mahaswamiji

विवेकिनं महाप्रज्ञं धैर्यौदार्यक्षमानिधिम् ।

सदाभिनवपूर्वं तं विद्यातीर्थगुरुं भजे ॥

vivekinam mahāprajñam
dhairyaudāryakṣamānidhim |

sadābhinavapūrvam tam
vidyātīrthagurum bhaje ||

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

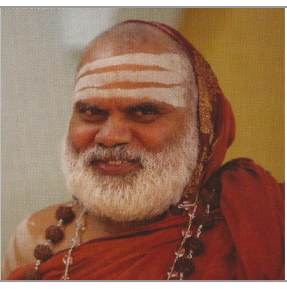
(His Holiness 35th Jagadguru Shankaracharya Sri Abhinavavidya Tirtha Mahaswamiji (file photo))

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 Shankarabhadgavatpada 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 Shankarabhadgavatpada, 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)

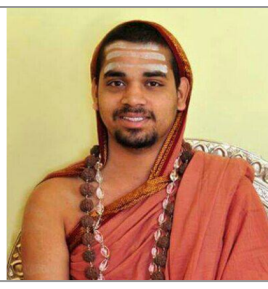


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॥आत्मबोधः॥

॥ātmabodhaः॥

पञ्चप्राणमनोबुद्धि दशेन्द्रियसमन्वितम् ।

अपञ्चीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ १३ ॥

pañcaprāṇamanobuddhi daśendriyasamanvitam |

apañcīkṛtabhūtotthaṃ sūkṣmāṅgaṃ bhogasādhanam || 13 ||



The five pranas, the ten organs and the manas and the buddhi, formed from the rudimentary elements (Tanmatras) before their "five-fold division and mutual combination with one another" (Pancheekarana) and this is the subtle body, the instruments-of-experience of the individual.

(Jagadguru Śankarācārya His Holiness Śrī Sannidhanam Śrī Srī Vidhushekhara Bhārati Mahāswāmiji at Sivagangai May 15-16 , 2017, Vijaya Yatra)

अनाद्यविद्यानिर्वाच्या कारणोपाधिरुच्यते ।

उपाधित्रितयादन्य मात्मानमवधारयेत् ॥ १४ ॥

anādyavidyānirvācyā kāraṇopādhirucyate |

upādhitrityādanya mātmānamavadhārayet || 14 ||

Avidya which is indescribable and beginningless is the Causal Body. Know for certain that the Atman is other than these three conditioning bodies (Upadhis).

पञ्चकोशादियोगेन तत्तन्मय इव स्थितः ।

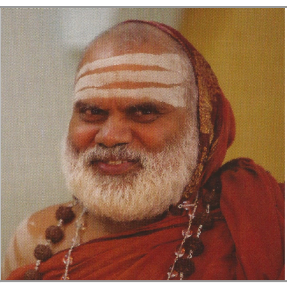
शुद्धात्मा नीलवस्त्रादि- योगेन स्फटिको यथा ॥ १५ ॥

pañcakośādiyogena tattanmaya iva sthitaḥ |

śuddhātmā nīlavastrādi- yogena sphaṭiko yathā || 15 ||

In its identification with the five-sheaths the very clean (unspoiled) Atman appears to have borrowed their qualities upon Itself; as in the case of a crystal which appears to gather unto itself the colour of its vicinity (blue cloth, etc.).

(Will continue....)

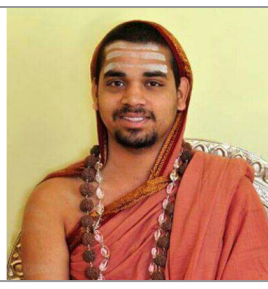


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Aparokṣānubhūti

श्रीहरिं परमानन्दमुपदेष्टारमीश्वरम् ।

व्यापकं सर्वलोकानां कारणं तं नमाम्यहम् ॥ १ ॥

śrīharim paramānandamupadeṣṭāramīśvaram |

vyāpakam sarvalokānām kāraṇam taṁ namāmyaham || 1 ||



I bow down to Him to Sri Hari ,the destroyer of ignorance, the Supreme Bliss, the First Teacher, Ishvara, the All-pervading One and the Cause of all Lokas (the universe).

अपरोक्षानुभूतिर्वै प्रोच्यते मोक्षसिद्धये ।

सद्भिरेव प्रयत्नेन वीक्षणीया मुहुर्मुहुः ॥ २ ॥

aparokṣānubhūtirvai procyate mokṣasiddhaye |

sadbhireva prayatnena vīkṣaṇīyā muhurmuḥuḥ || 2 ||

Herein is the talk about the great details of (the means of attaining to) Aparokṣānubhūti' (Self-realization) for the acquisition of final liberation (Moksha). Only the pure in heart should constantly and with all effort meditate upon the truth herein taught.

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात् ।

साधनं प्रभवेत् पुंसां वैराग्यादिचतुष्टयम् ॥ ३ ॥

svavarṇāśramadharmaṇa tapasā haritoṣaṇāt |

sādhanaṁ prabhavet puṁsām vairāgyādicatuṣṭayam || 3 ||

The four preliminary qualifications' the means to the attainment of knowledge, such as Vairagya (dispassion) and the like, are acquired by men by propitiating Hari (the Lord), through severity and the performance of duties pertaining to their social order and stage in life.

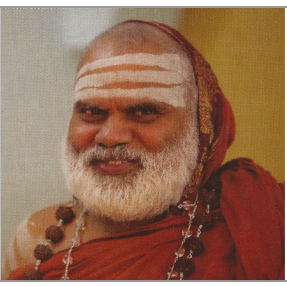
ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेष्वनु ।

यथैव काकविष्ठायां वैराग्यं तदधि निर्मलम् ॥४॥

brahmādisthāvarānteṣu vairāgyaṁ viṣayeṣvanu |

yathaiva kākaviṣṭhāyām vairāgyaṁ taddhi nirmalam ||4||

The indifference with which one treats the excreta of a crow-such an indifference to all objects of enjoyment from the rule of Brahma to this world in view of their perishable nature), is verily called pure Vairagya.' (Will Continue...)

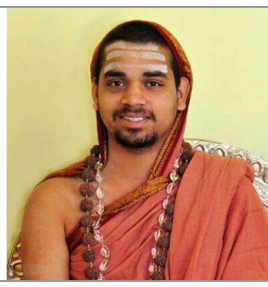


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DIVINE STORIES FOR CHILDREN

Dattātreyā (DATTA).



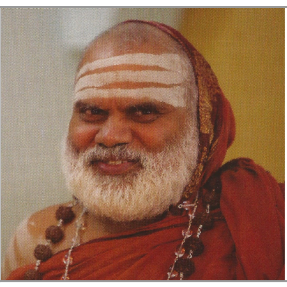
Dattātreyā is the famous hermit in purāṇas. He was born to the couple hermit Atri and Anasūyā. It is believed that Dattatreyā was the incarnation of Mahāviṣṇu. In Brahmāṇḍa Purāṇa there is a story how Sri Mahāviṣṇu came to incarnate as Dattātreyā. Once there was a hermit called Aṇimāṇḍavya (Māṇḍavya). While he was engaged in silent meditation, one day some robbers passed through him. He was not aware of anything that was going around him. The King's men who were chasing the robbers, came to the hermit and asked about the robbers. As Māṇḍavya did not break his silence, they came to the conclusion that he is the robber's gang head. They took him to the King and the King ordered Māṇḍavya to be killed by piercing his body with a trident (an instrument like trisulā). He was taken by the king's men to the top of a hill and Maṇḍavya was seated in the tip of it. He was suffering with great agony.

At that time Śīlavatī, famous for her conjugal fidelity went to the house of an immoral woman, carrying her husband Ugraśravas on her shoulder. When they passed by the way Ugraśravas scolded Maṇḍavya; getting angry Maṇḍavya cursed Ugraśravas that he would get his head broken and die before the sun-rise. Śīlavatī felt very sorry when she heard about the curse and she cursed that, 'Let the Sun will not rise tomorrow'. The next day the Sun did not rise and everything in the world was in extreme confusion (chaos). The devas were flurried. They went to Brahmā. Brahmā went to Śiva with others and Śiva took them to Mahāviṣṇu. The Trimūrtis blessed devas and told the problem will be solved and not to fear.

The Trimūrtis went to Anasūyā wife of Atri to help them in meeting with Śīlavatī and to help them to recall her curse. Anasūyā and Trimūrtis approached Śīlavatī and spoke compassionate and consolatory words and they promised that her husband Ugraśravas will not die when the sun rise. She called back her curse and everything became normal and routine.

The pleased Trimūrtis asked Anasūyā to ask for a boon for her great help. She replied that she did not want any boon except that the Trimūrtis should take birth as her sons. Accordingly Mahāviṣṇu took birth as Dattātreyā, Śiva as Durvāsa and Brahmā as Candra in the womb of



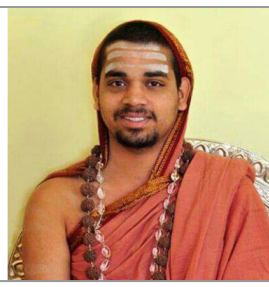


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Anasūya. Dattātreya did penance from his childhood and became a hermit. The young Dattatreya who started with nothing and without teachers, yet reached self-awareness by observing nature during his Sannyasi wanderings, and treating these natural observations as his twenty four teachers. This legend has been emblematic in the Hindu belief, particularly among artists and yogis, that ideas, teachings and practices come from all sources, that self-effort is a means to learning.



When Kārtaviryārjuna became King, Dattātreya became very famous. Kārtaviryārjuna wanted to obtain supernatural powers. So he called the hermit Garga and asked for his advice. Garga advised him that Dattātreya was the incarnation of Mahāviṣṇu and he would grant his wishes. So Kārtaviryārjuna with his wife came to river Narmadā, and taking bath in the river began to worship Dattātreya, who was doing penance close by. Dattātreya was pleased with Kārtaviryārjuna and asked for his wishes. He wished for a thousand hands and to be youth forever and other things. Dattātreya blessed his wishes. From that moment

Kārtaviryārjuna would very often go to Dattātreya for his advice. This was seen in Brahma Purāṇa.

From the Vālmīki Rāmāyaṇa {Yuddha Kāṇḍa} we are able to know that Rāvaṇa was cursed by hermit Dattātreya. Once, Rāvaṇa went for darśan of hermit Dattātreya. Dattātreya had placed a water pot purified by reciting spells and magical formulas. Rāvaṇa had stolen that water pot. When Dattātreya came to know about this, he cursed Rāvaṇa "Since the water which was evoked by spells and magical formulas has fallen on your head, Monkeys will pollute your head by treading on it".

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