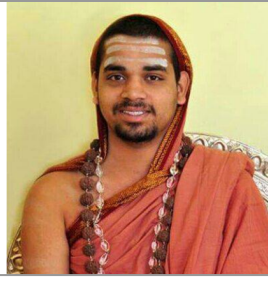


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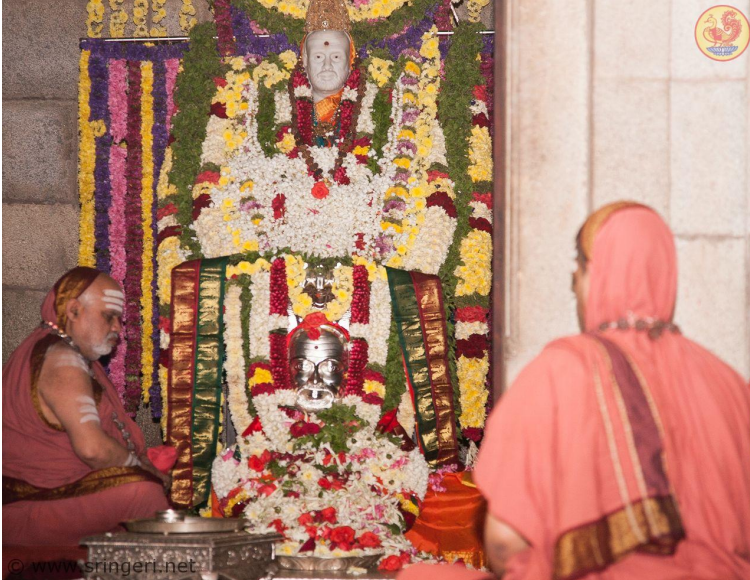
Navratri Special and 69th Aradhana of 34th Peedathipathi of Śrī Sringeri Sharada Peetham Jagadguru Śrī Chandrashekara Bharati Mahāswamiji (14th October 2023)

34th Aradhana of of 35 th Peedathipathi of Śrī Sringeri Sharada Peetham Jagadguru Śrī Abhinava Vidyatirtha Mahāswāmiji (6th October 2023)

An Occurrence From The Life of Jagadguru Śankarāchārya His Holiness Śrī Chandrashekara Bhāratī Mahāswamiji

(Jagadguru Śankarāchārya His Holiness Śrī Chandrashekara Bhāratī Mahāswamiji)

Sri. Srikanta Shastry was the administrator of the mutt from the time of Sri. Sri. Sachidananda Shivabhinava Nrisimha Bharathi Maha swami. He had a fair knowledge of the shastras and was conversant with the traditions, poojas, celebrations and the administrative affairs of the mutt.



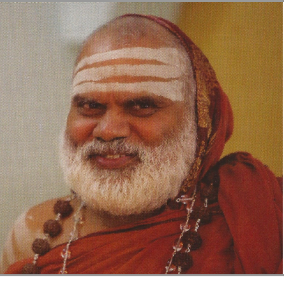
He was very regular in his spiritual practices and used to perform his daily pooja and japa regularly. On days when Sri. Narahari Bhat was not available; he had also to perform the Chandramouleeshwara Pooja.

Jagadguru Śankarāchārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarāchārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji at Athishtanamandir in Sringeri

He used to have his bath early in the morning, complete his sandhyavandanam, japa, pooja, and

come to seek the blessings of Sri. Sri. Sachidananda Shivabhinava Nrisimha Bharathi Maha swami. He had to meet Śrī Chandrashekara Bhāratī Mahāswami several times during the day to consult him on administrative matters. Many a time Śrī Chandrashekara Bhāratī Mahāswami would be surrounded by several devotees and disciples. On all such occasions he would not

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

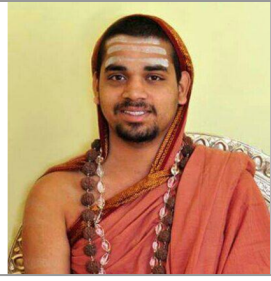


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prostrate before Śri Chandrashekara Bhāratī Mahāswami. This had led to some people interpreting this as a show of disrespect to Śri Chandrashekara Bhāratī Mahāswami and had assumed Srikanta Shastry to be an arrogant person.

Like Acharyal, Srikanta Shastry also used to bathe thrice daily. He used to have his food only after Acharyal had the biksha. He used to on many occasions offer the biksha himself. He used to take his food at night, only after Acharyal had finished His bhiksha at night.

He used to be ever careful about the health of Śri Chandrashekara Bhāratī Mahāswami. Out of concern, he used to be authoritarian on many occasions. This was not an outcome of anger but of paternal affection. Srikanta Shastry did not have any sons. After many years he had been blessed with a daughter. In His poorvashrama, Śri Chandrashekara Bhāratī Mahāswami had

been brought up in Srikanta Shastry's house. Even Sri. Sri. Sachidananda Shivabhinava Nrisimha Bharathi Maha swami had enormous respect for Srikanta Shastry.

Once, when Śri Chandrashekara Bhāratī Mahāswami was on a tour, He was reading a book till late in the night. Srikanta Shastry had the practice of going round the mutt after all the attendants had retired for the day and checking if everything had been secured properly. Observing that Śri Chandrashekara Bhāratī Mahāswami was still awake and the light was still turned on in His room, he entered the room. Seeing Śri Chandrashekara Bhāratī Mahāswami engrossed in studying he enquired, "it is quite late in the night. How is it that you have still not gone to sleep?"

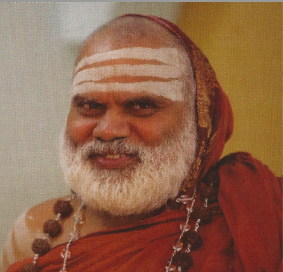
Acharyal replied, "it is very difficult to find time for study during these tours. I was free now and sat down to study."



ஸ்ரீசந்திரசேகரபாரதீஸ்வரமிகள்.

Srikanta Shastry : You should not stay up so late. Please go to bed.

Acharyal : When do we study?

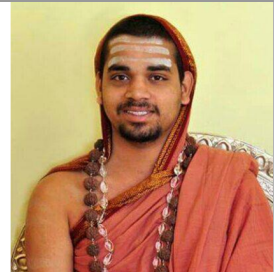


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Srikanta Shastry : You are well read. If you lose sleep in this manner, it will affect your health. I will be blamed for not taking good care of your health and wellbeing. You can study after you return to Sringeri, as you will have more time at your disposal. Please sleep now.



Acharyal had agreed, turned down the lamp and retired for the day.

The Jagadgurus of Sringeri have devotees all over the country and from all walks of life. Many bring the yield of their farms as offerings. Once a devotee from Coorg, brought several baskets of oranges and offered it to Acharyal . He prayed that Acharyal partake of at least one fruit. Acharyal made kind enquiries of his well being and blessed him.

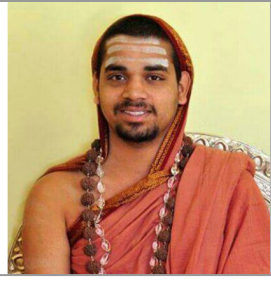
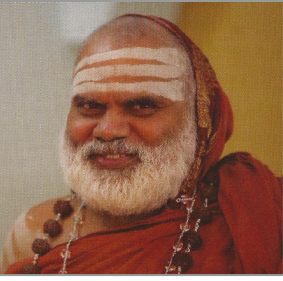
Jagadguru giving the first copy of Jagadguruvin Aruluraigal to Sri Gowrishankar, May 3, 2007

Chandrashekhara Bharati Mahaswamigal in His Poorvashrama had studied in the Bharateeya Geervani Proudha Vidya Abhivardhini Patashala (School for Advanced Studies in Sanskrit) at the Bangalore Shankarapuram Math during 1911-1912. The house at Bangalore He had stayed in during His days as a student, has been renovated and a Murti of the Jagadguru installed in the centre of the house. This house, named Sri Chandrashekhara Bharati Nilaya and decorated with a number of photos and portraits of the renowned Jivanmukta was inaugurated by Jagadguru Sri Sri Bharati Tirtha Mahaswamigal on 2nd May 2007. Located inside the Math complex, Sri Chandrashekhara Bharati Nilaya is open to all in the mornings and evenings. The Jagadguru also released a book titled "Jagadguruvin Aruluraigal" comprising Tamil discourses of His Paramaguru graced in 1927 at Coimbatore and Thiruvananthapuram.

Acharyal was allergic to citrous fruits and would be affected by a severe cold if He ate them. Srikanta Shastry was very fond of oranges. But he had a self imposed restriction. Of the various types of fruits offered by devotees to Acharyal, he would only accept the type of fruits which Acharyal had used. He considered the fruits used by Acharyal as prasadam.

Acharyal called an attendant and asked him to prepare the juice of the oranges, for offering as naivedyam during the pooja in the evening. After offering the juice to the Lord during the pooja, Acharyal retained a very small portion for himself and sent the rest to Srikanta Shastry. This gesture of affection had greatly moved Srikanta Shastry.

Srikanta Shastry, a strict disciplinarian, with a singular focus, to bring about an all round development in the mutt, used to work hard day and night. Though on many occasions, he behaved in an authoritarian manner, Acharyal had never felt offended and had a lot of respect and affection towards him.



THE ATMA IS DISTINCT FROM THE BODY

(Jagadguru Śankarāchārya His Holiness Śrī Abhinava Vidyatirtha Mahāswāmiji)

Badarayana wrote aphorisms termed Brahma Sutras These consist of four parts. The parts are Samanvaya (Reconciliation through proper interpretation), Avirodha (Non-contradiction), Sadhana (Spiritual practice) and Phala (Result).



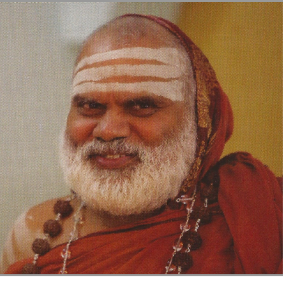
In the third quarter of the third part, in the 53rd aphorism, the opponent's viewpoint that there is no soul apart from the body is presented and then in the 54th aphorism this view is refuted. Let us consider these two aphorisms in some detail. The opponent's contention is stated as "Some deny the existence of the soul owing to its existence being dependent on the existence of the body."

Jagadguru Śankarāchārya His Holiness Śrī Abhinava Vidyatirtha Mahāswāmiji and Jagadguru Śankarāchārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji

Badarayana seeks to confirm in this section that the soul is distinct from the body for if there be no soul apart from the body, there can be no basis for imparting instructions about results to be attained in another world. Further, if there is no distinct soul then how can it be taught that the soul is, in reality, identical with Brahman, the Supreme? The aphorism in question is formulated by way of doubting the soul's existence. The

idea is that when the statement of refutation comes after raising the doubt, it produces a firm conviction about the subject matter.

The opponent's view is as follows: "It is seen that consciousness does not belong to external things such as earth, taken either individually or collectively. Still, consciousness may belong to the elements transformed into bodies. Apart from the body, there cannot be any soul, for the body itself comprises the soul." The reason adduced by the opponent is: "Its existence is dependent on the body." Anything whose existence depends on the existence of another and which ceases to be when the other is not there is ascertained to be the attribute of the latter. For instance, heat and light are seen to be attributes of fire, for their existence depends on the existence of fire. As regards other attributes, such as memory, which are held to belong to the soul by believers, the opponent says that these too are perceived within the body and not outside. So long as any substance other than the body cannot be proved, these must be taken to be the attributes of the body. Hence, the soul is not distinct from the body."

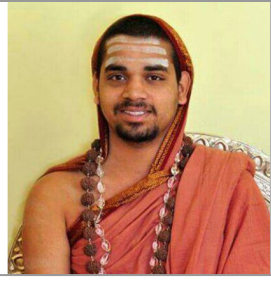


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Under this difficult situation, the aphorist's answer is: "But this is not so. There is distinction between the soul and the body because consciousness may not exist even when the body exists, as in the case of perception."

The soul is not identical with the body because consciousness may not exist even when the body is there. If it be inferred that attributes of sentience, etc., belong to the body because they are seen when the body is seen then why should it not be held that they are not attributes because they may not be seen even when the body is seen?

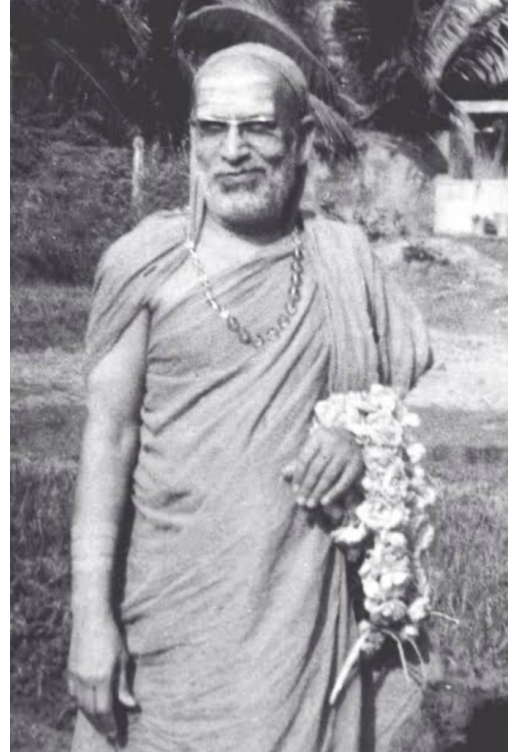
Characteristics such as consciousness, are not seen in dead bodies. Further, while it is possible to determine the presence of consciousness, etc., when a man is alive, it is not possible to conclusively ascertain their non- existence after death. For, even when this body has fallen, these may well persist by virtue of transfer into another body. Even if this not be a conclusive proof, still it can demolish the opponent's claim of conclusive establishment of consciousness as an attribute of the body.

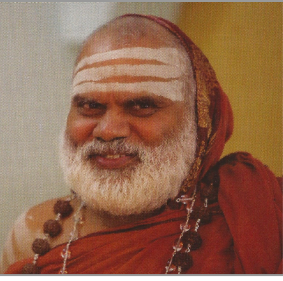
Further, the materialist does not accept any principle other than the elements. What then does he think of consciousness? If consciousness be regarded by him as perception of the elements and their derivatives, then we assert that sentience cannot be an attribute of the elements for a thing cannot act on itself. An attribute of the elements cannot perceive the elements just as form is not perceived by form. Hence, just as the perception of elements and their attributes is admitted, so too must distinctness from them, of consciousness, be admitted.

Jagadguru Śankarāchārya His Holiness Śrī Abhinava Vidyatirtha Mahāswāmiji

According to us, the soul is of the nature of consciousness and is distinct from the body. It is eternal because consciousness is uniform by nature. Experiences, such as "It is I who beheld this" confirm the identity of consciousness as the perceiver of various states.

Perception takes place when light and other accessories are there. Further, perception does not occur when these are absent. From this it does not follow that perception is an attribute of light, etc. That being the case, it cannot be inferred that consciousness is an attribute of the body just because it is recognised to occur only when the body is there. The body can be like the light in the example. That apart, the body is not a vital contributory factor for perception since, even when the body remains inactive, in dream, many kinds of perception are seen to take place. Hence, the existence of the soul distinct from the body must be accepted.



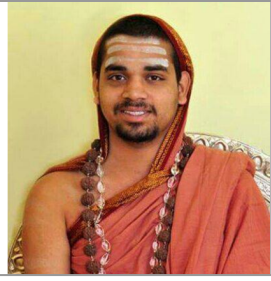


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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ षष्ठः सर्गः ॥

॥ ṣaṣṭhaḥ sargaḥ ॥

ईषदाकर्षयामास पाणिना दक्षिणेन सः ।

बभञ्जाखिलहृत्सारो दिशः शब्देन पूरयन् ॥ २५ ॥

दिशश्च विदिशश्चैव स्वर्गं मर्त्यं रसातलम् ।

तदद्भुतमभूत्तत्र देवानां दिवि पश्यताम् ॥ २६ ॥

आच्छादयन्तः कुसुमैर्देवाः स्तुतिभिरीडिरे ।

देवदुन्दुभयो नेदुर्ननृतुश्चाप्सरोगणाः ॥ २७ ॥

द्विधा भग्नं धनुर्दृष्ट्वा राजालिङ्ग्य रघूद्वहम् ।

विस्मयं लेभिरे सीतामातरोऽन्तःपुराजिरे ॥ २८ ॥

सीता स्वर्णमयीं मालां गृहीत्वा दक्षिणे करे ।

स्मितवक्त्रा स्वर्णवर्णा सर्वाभरणभूषिता ॥ २९ ॥

मुक्ताहारैः कर्णपत्रैः क्वणच्चरणनूपुरा ।

दुकूलपरिसंवीता वस्त्रान्तर्व्यञ्जितस्तनी ॥ ३० ॥

रामस्योपरि निक्षिप्य स्मयमाना मुदं ययौ ।

ततो मुमुदिरे सर्वे राजदाराः स्वलङ्कृतम् ॥ ३१ ॥

गवाक्षजालरन्ध्रेभ्यो दृष्ट्वा लोकविमोहनम् ।

ततोऽब्रवीन्मुनिं राजा सर्वशास्त्रविशारदः ॥ ३२ ॥

भो कौशिक मुनिश्रेष्ठ पत्रं प्रेषय सत्वरम् ।

राजा दशरथः शीघ्रमागच्छतु सपुत्रकः ॥ ३३ ॥

विवाहार्थं कुमाराणां सदारः सहमन्त्रिभिः ।

तथेति प्रेषयामास दूतान्स्त्वरितविक्रमान् ॥ ३४ ॥

ते गत्वा राजशार्दूलं रामश्रेयो न्यवेदयन् ।

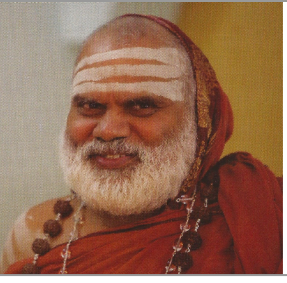
श्रुत्वा रामकृतं राजा हर्षेण महताप्लुतः ॥ ३५ ॥

मिथिलागमनार्थाय त्वरयामास मन्त्रिभिः ।

गच्छन्तु मिथिलां सर्वे गजाश्वरथपत्तयः ॥ ३६ ॥

रथमानय मे शीघ्रं गच्छाम्यद्यैव मा चिरम् ।

वसिष्ठस्त्वग्रतो यातु सदारः सहितोऽग्निभिः ॥ ३७ ॥

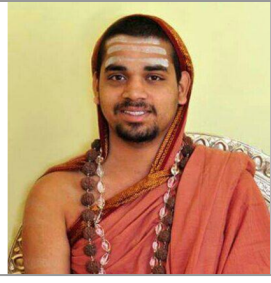


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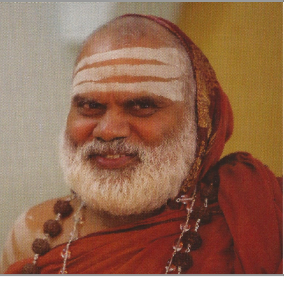


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राममातृः समादाय मुनिर्मे भगवान् गुरुः ।
 एवं प्रस्थाप्य सकलं राजर्षिर्विपुलं रथम् ॥ ३८ ॥
 महत्या सेनया सार्धमारुह्य त्वरितो ययौ ।
 आगतं राघवं श्रुत्वा राजा हर्षसमाकुलः ॥ ३९ ॥
 प्रत्युज्जगाम जनकः शतानन्दपुरोधसा ।
 यथोक्तपूजया पूज्यं पूजयामास सत्कृतम् ॥ ४० ॥
 रामस्तु लक्ष्मणेनाशु ववन्दे चरणौ पितुः ।
 ततो हृष्टो दशरथो रामं वचनमब्रवीत् ॥ ४१ ॥
 दिष्ट्या पश्यामि ते राम मुखं फुल्लाम्बुजोपमम् ।
 मुनेरनुग्रहात्सर्वं सम्पन्नं मम शोभनम् ॥ ४२ ॥
 इत्युक्त्वाघ्राय मूर्धानमालिङ्ग्य च पुनः पुनः ।
 हर्षेण महताविष्टो ब्रह्मानन्दं गतो यथा ॥ ४३ ॥
 ततो जनकराजेन मन्दिरे सन्निवेशितः ।
 शोभने सर्वभोगाद्ये सदारः ससुतः सुखी ॥ ४४ ॥
 ततः शुभे दिने लग्ने सुमुहूर्ते रघूत्तमम् ।
 आनयामास धर्मज्ञो रामं सभ्रातृकं तदा ॥ ४५ ॥
 रत्नस्तम्भसुविस्तारे सुविताने सुतोरणे ।
 मण्डपे सर्वशोभाद्ये मुक्तापुष्पफलान्विते ॥ ४६ ॥
 वेदविद्भिः सुसम्बाधे ब्राह्मणैः स्वर्णभूषितैः ।
 सुवासिनीभिः परितो निष्ककण्ठीभिरावृते ॥ ४७ ॥
 भेरीदुन्दुभिनिर्घोषैर्गीतनृत्यैः समाकुले ।
 दिव्यरत्नाञ्चिते स्वर्णपीठे रामं न्यवेशयत् ॥ ४८ ॥

ṭṣadākarṣayāmāsa pāṇinā dakṣiṇena saḥ |
 babhañjākhilahṛtsāro diśaḥ śabdena pūrayan || 25||
 diśaśca vidiśaścaiva svargaṃ martyaṃ rasātalam |
 tadadbhutamabhūttatra devānāṃ divi paśyatām || 26||
 ācchādayantaḥ kusumairdevāḥ stutibhirīḍire |
 devadundubhayo nedurnanṛtuścāpsarogaṇāḥ || 27||
 dvidhā bhagaṇaṃ dhanurdrṣṭvā rājāliṅgya raghūdvaḥam |
 vismayaṃ lebhire sītāmātaro'ntaḥpurājire || 28||
 sītā svarṇamayīm mālāṃ gṛhītvā dakṣiṇe kare |
 smitavaktrā svarṇavarṇā sarvābharaṇabhūṣitā || 29||

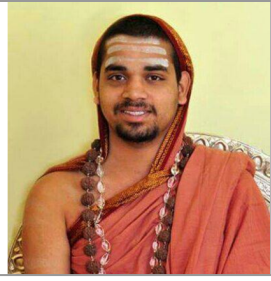


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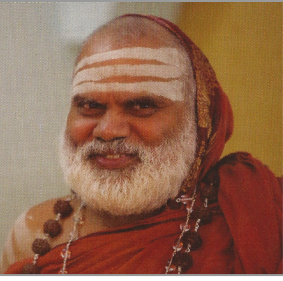


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muktāhāraiḥ kaṇṇapatraiḥ kvaṇaccaraṇanūpurā |
dukūlapariśaṃvītā vastrāntarvyañjitaśtanī || 30||
rāmasyopari nīkṣipyā smayamānā mudam yayau |
tato mumudire sarve rājadārāḥ svalaṅkṛtam || 31||
gavākṣajālarandhrebhyo dr̥ṣṭvā lokavimohanam |
tato'bravīnmuniḥ rājā sarvaśāstraviśāradaḥ || 32||
bho kauśika muniśreṣṭha patraṃ preṣaya satvaram |
rājā daśarathaḥ śīghramāgacchatu saputrakaḥ || 33||
vivāhārthaṃ kumārāṇāṃ sadāraḥ sahamantribhiḥ |
tatheti preṣayāmāsa dūtānstvaritavikramān || 34||
te gatvā rājaśārdūlaṃ rāmaśreyo nyavedayan |
śrutvā rāmakṛtaṃ rājā harṣeṇa mahatāplutaḥ || 35||
mithilāgamanārthāya tvarayāmāsa mantribhiḥ |
gacchantu mithilāṃ sarve gajāśvarathapattayaḥ || 36||
rathamānaya me śīghraṃ gacchāmyadyaiva mā ciram |
vasiṣṭhastvagrato yātu sadāraḥ sahito'gnibhiḥ || 37||
rāmamātṛḥ samādāya munirme bhagavān guruḥ |
evaṃ prasthāpya sakalaṃ rājarṣirvipulaṃ ratham || 38||
mahatyā senayā sārddhamāruhya tvarito yayau |
āgataṃ rāghavaṃ śrutvā rājā harṣasamākulaḥ || 39||
pratyujjagāma janakaḥ śatānandapurodhasā |
yathoktapūjayā pūjyaṃ pūjayāmāsa satkṛtam || 40||
rāmastu lakṣmaṇeṇāśu vavande caraṇau pituḥ |
tato hr̥ṣṭo daśaratho rāmaṃ vacanamabravīt || 41||
diṣṭyā paśyāmi te rāma mukhaṃ phullāmbujopamam |
muneranugrahātsarvaṃ sampannaṃ mama śobhanam || 42||
ityuktvāghrāya mūrdhānamāliṅgya ca punaḥ punaḥ |
harṣeṇa mahatāviṣṭo brahmānandaṃ gato yathā || 43||

tato janakarājena mandire sanniveśitaḥ |
śobhane sarvabhogaḍhye sadāraḥ sasutaḥ sukhī || 44||
tataḥ śubhe dine lagne sumuhūrte raghūttamam |
ānayāmāsa dharmajño rāmaṃ sabhrātrikaṃ tadā || 45||

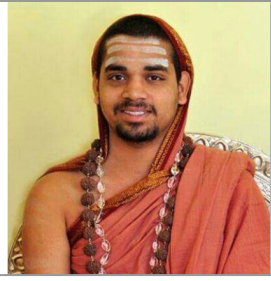


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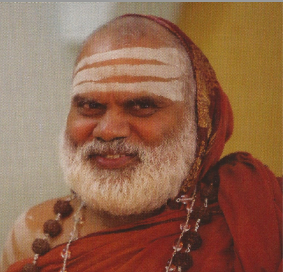
ratnastambhasuvistāre suvitāne sutoraṇe |
 maṇḍape sarvaśobhāḍhye muktāpuṣpaphalānvite || 46||
 vedavidbhiḥ susambādhe brāhmaṇaiḥ svarṇabhūṣitaiḥ |
 suvāsinībhiḥ parito niṣkakaṇṭhībhirāvrte || 47||
 bherīḍundubhīnirghoṣaigītānṛtyaiḥ samākule |
 divyaratnāñcite svarṇapīṭhe rāmaṃ nyaveśayat || 48||

Holding the bow in his left hand and pulling the string by the right. Rama, who embodied in himself the energy of the whole universe, broke the bow producing a tremendous sound that resounded from all the quarters. That sound drilled into all the worlds—those of celestials, of men, and of the Titans. With wonder, the celestials, stationing themselves in the sky, looked at the scene. They covered the earth with a rain of flowers, recited songs and praise in praise of Rama and sounded their kettle-drums, while the celestial artistes danced in joy. Seeing the bow broken, King Janaka embraced Rama—the noblest of Raghu's line, while the womenfolk, stationing themselves in the courtyards of their quarters, looked on in great amazement.



Then Sita arrived on the scene in all her natural splendor enhanced by her decorations. She was adorned with various kinds of ornaments like pearl necklaces and ear pendants. On her feet she had anklets that produced a delightful tinkling sound. Dressed in a silken wearing-cloth and in a thin upper cloth that faintly announced the figure of her breasts, the golden-hued Sita advanced towards Rama with a smiling face, and put on his neck a golden necklace which she held in her right hand. Her face, curved in smiles, revealed the supreme joy of her heart. Viewing through the windows of the galleries, the ladies of the royal household saw with great delight the forms of Rama and Sita whose excellent beauty charmed the whole world. Now King Janaka, versed in all scriptures, said to sage Viswamitra as follows:

King Janaka said, "O great sage Viswamitra! Send letters soon announcing this news to King Dasaratha, so that he may go over here soon with his sons. Let him be pleased to come with his wives and ministers to attend the marriage ceremony of the princes. Accordingly speedy messengers were dispatched immediately. Reaching Ayodhya quickly, they communicated the news of Rama's great success to the brave

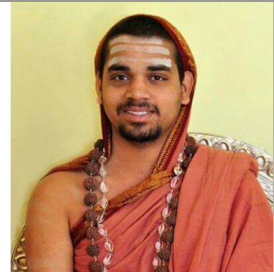


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King Dasaratha, who received the news with overwhelming joy. He ordered his ministers to make quick preparations for going to Mithila. He said, "Let army divisions consisting of elephant regiments, cavalry and chariots be ordered to proceed to that city of Mithila in advance. Order my chariot to be made ready so that I may start even today. Let there be no delay on any account. Arrange for my Guru Vasishtha to proceed in advance with his consort and his sacred fires. So also let the queens, the mothers of Rama, proceed in advance." Thus, after arranging for the journey of all others, Dasaratha got into his great chariot, and accompanied by a grand army proceeded to Mithila in all haste. The news of his arrival at Mithila reached the ears of King Janaka, filling the mind of Rajarshi with great joy.

Accompanied by his Guru Satananda, King Janaka hurried to receive the august guest, and arranged for a reception ceremony according to the programmes prescribed by custom and scriptural texts for such occasions. Then Rama and Lakshmana prostrated at the feet of their father in salutation. Dasaratha who was all joy, now spoke to Rama. He said, "O Rama! I am fortunate to see your lotus- like face again. Due to the grace of the Sage Viswamitra, all circumstances have turned in our favor, bringing great good fortune to us." With these words he embraced Rama and smelt the crown of his head again and again, and thereby attained to the acme of joy like one enjoying the bliss of Brahman. Dasaratha with his wives and sons provided accommodation by Janaka in a spacious palace which had arrangements for every form of comfort and enjoyment.

Soon after, on an auspicious day at an auspicious hour, King Janaka, who was well acquainted with Dharma, Rama and his brothers to a specially erected marriage pavilion, which was supported by columns studded with precious gems. The hall was spacious, splendourous, and well-decorated with festoons, flags and canopies and a profusion of pearl strings, fruits and flowers. Crowds of Brahmanas, learned in Vedas and wearing golden ornaments, were present there, while womenfolk, dressed in their best attire, and adorned with shining jewels, stood on all sides. Dancing, music and playing on percussion instruments added to the holiday atmosphere. Into such a splendid marriage pavilion Rama was brought and seated on a golden pedestal embellished with every kind of rare jewels. (Will Continue...)

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