



Voice of Jagadguru

advaitam paramanandam

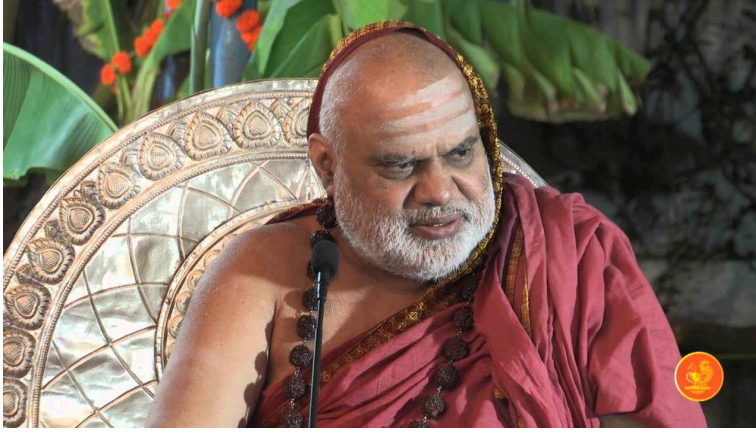


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ANUGRAHA BHASHANAM

A CLEAN, PURE MIND REFLECTS GOD



God knows everything. He is everywhere. He is beyond change, creation, destruction, time, and causation. He is eternal. A staunch devotee, such as Prahlada, sees Him everywhere. God also does not disappear from the mind of such a person. Bhagavan says in the Gita:

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

yo māṃ paśayati sarvatra sarvaṃ

ca mayi paśyati | tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati ||

But nowadays some people ask: "If God is everywhere, why is His glory not reflected in every place?"

Sri Shankara Bhagavatpadacharya replies:

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते । बुद्धावेवावभासते स्वच्छेषु प्रतिबिम्बवत् ॥

sadā sarvagato'pyātmā na sarvatrāvabhāsate | buddhāvevāvabhāsate svaccheṣu pratibimbavat ||

Though God is omnipresent, His grace is experienced only by a pure intellect. A 'pure' intellect is that in which all Vasanas (past tendencies and impressions) have dissipated and desires have vanished. The person's mind is rendered clear, consequent upon the Guru's Upadesha (instruction). Only such a person can benefit by the grace of God.

For example, a person can see the reflection of his face only in a mirror, and not in wood or a wall. The reflection also will be in proportion to how clean and clear the mirror is. Paramatma is likewise. His presence and grace will be commensurate with the degree of calmness of the mind of a person.

यथा हि श्लोके तुल्येऽपि मुखसंस्थाने न काष्ठकुड्यादौ मुखं आविर्भवति, आदर्शादौ तु स्वच्छे स्वच्छतरे च तारतम्येन आविर्भवति ; तद्वत् ॥ yathā hi śloke tulye'pi mukhasamsthāne na kāṣṭhakudyādaḥ mukhaṃ āvirbhavati, ādarśādaḥ tu svacche svacchatare ca tāratamyena āvirbhavati ; tadvat ||

May everyone understand this well, purify their minds through Sadhana (spiritual practice) and progress towards Self-realisation.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam 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 8 akṣara-brahma-yoga:

7

मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥7॥

mattaḥ parataraṃ nānyat kiñcidasti dhanañjaya |
mayi sarvamidaṃ protaṃ sūtre maṇigaṇā iva ॥7॥

Oh Arjuna! There is no other cause at all apart from Me. All this is strung in Me like beads in a string.

8

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥8॥

raso'hamapsu kaunteya prabhāsmi śāsisūryayoḥ |

praṇavaḥ sarvavedeṣu
śabdaḥ khe pauruṣaṃ
nṛṣu ॥8॥

Oh Arjuna! I am the taste in water. I am the radiance in the moon and the sun. I am the Omkara in all the Vedas . I am the sound in space. I am the manliness of men.



9

पुण्यो गन्धः पृथिव्यां च
तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥9॥

punya gandhaḥ pṛthivyāṃ ca tejaścāsmi vibhāvasau |
jīvanaṃ sarvabhūteṣu tapaścāsmi tapasviṣu ॥9॥

Moreover, I am the fragrance of the earth. I am the heat in fire. I am the life in all beings and I am the austerity in ascetics.



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बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥10॥

bījaṃ māṃ sarvabhūtānāṃ viddhi pārtha sanātanam |
buddhirbuddhimatāmasmi tejastejasvināmaham ॥10॥

Oh Arjuna! Know Me to be the eternal seed of all beings. I am the intelligence of the intelligent. I am the boldness of the bold.

11

बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥11॥

balam balavatāmasmi kāmarāgavivarjitam |
dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha ॥11॥

Oh Arjuna! Of the strong, I am the strength which is free from desire and attachment. In all beings I am the desire which is not opposed to dharma.

12

ये चैव सात्त्विका भावाः राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥12॥

ye caiva sāttvikā bhāvāḥ rājasāstāmasāśca ye |
matta eveti tānviddhi na tvahaṃ teṣu te mayi ॥

All the states of mind which are affected by sattva guna, rajo guna and tamo guna – know all of them to be born of Me alone. I am not dependent on them, but they are dependent on Me.

13

त्रिभिर्गुणमयैर्भावैः एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥13॥

tribhirguṇamayairbhāvaiḥ ebhiḥ sarvamidaṃ jagat |
mohitaṃ nābhijānāti māmebhyaḥ paramavyayam ॥13॥

Deluded by these states of mind which are affected by the three gunas, this whole world does not know Me who am beyond these and who am changeless. (Will Continue...)

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



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Vivekacūḍāmaṇi

BRAHMAN AND THE UNIVERSE

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प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्चलः ।
धैर्यमालम्ब्य यत्नेन स्वाध्यासापनयं कुरु ॥२८०॥



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prārabdham puṣyati
vapuriti niścitya niścalaḥ |
dhairyamālambya yatnena
svādhyāsāpanayaṃ kuru
||280||

"The past Karma which has begun to act will nourish the body"- thus determining and without wavering and taking hold of courage, bring about, by effort the elimination of your Adhyasa.

(Jagadguru Śankarācārya His Holiness Śrī Sannidhanam Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji in Sri

Malhanikareshwara Swami Temple, sringeri JANUARY 6, 2023 on Ardrotsava)

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नाहं जीवः परं ब्रह्मेत्यतद्व्यावृत्तिपूर्वकम् ।
वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८१ ॥

nāhaṃ jīvaḥ paraṃ brahmetyatadvyāvṛttipūrvakam |
vāsanāvegataḥ prāptasvādhyāsāpanayaṃ kuru || 281 ||

Bring about the elimination of your Adhyasa brought by the forceful current of Vasanas (by contemplation) preceded by the removal of what is not, thus "I am not the Jeeva; I am the Supreme Self".

श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वतम्यमात्मनः ।
क्वचिदाभासतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८२ ॥
śrutyā yuktyā svānubhūtyā jñātvā sārvaṭmyamātmanaḥ |
kvacidābhāsataḥ prāptasvādhyāsāpanayaṃ kuru || 282||



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Knowing by the Veda, reasoning and own experience of the Self's having the nature of being the All, bring about the elimination of your Adhyasa caused sometimes by the reflection of the Self.

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अन्नादानविसर्गाभ्याम् ईषन्नास्ति क्रिया मुनेः ।
तदेकनिष्ठया नित्यं स्वाध्यासापनयं कुरु ॥२८३॥

annādānavisargābhyām iṣannāsti kriyā muneḥ |
tadekaniṣṭhayā nityaṃ svādhyāsāpanayaṃ kuru
||283||

Besides taking food and answering calls of nature, there is no other work for the Muni (one engaged in concentration). Therefore ever staying in that one, brings about the elimination of your Adhyasa.



तत्त्वमस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः ।

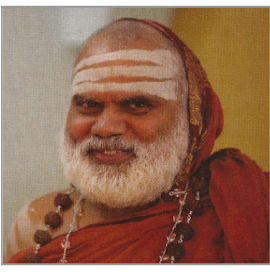
ब्रह्मण्यात्मत्वदार्याय स्वाध्यासापनयं कुरु ॥ २८४ ॥
tattvamasyādivākyotthabrahmātmāikatvabodhataḥ
|
brahmaṇyātmatvadārḍhyāya svādhyāsāpanayaṃ
kuru || 284||

By reason of your knowledge of oneness of Brahman and the Self which has arisen from the sentences "That Thou art" etc, bring about the elimination of your Adhyasa for strengthening the Self-hood of Brahman.

(Jagadguru Śankarācārya His Holiness Śrī Sannidhanam Śrī Srī Vidhushekhara Bhāratī Mahāswāmiji in Sri Malahanikareshwara Swami Temple sringeri JANUARY 6, 2023 on Ardrotsava)

(Will Continue...)

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Saundaryalaharī

सरस्वत्याः सूक्तीरमृतलहरी कौशलहरीः
 पिबन्त्याः शर्वाणि श्रवणचुलुकाभ्यामविरलम् ।
 चमत्कारश्लाघाचलितशिरसः कुण्डलगणो
 झणत्कारैस्तारैः प्रतिवचनमाचष्ट इव ते ॥६०॥

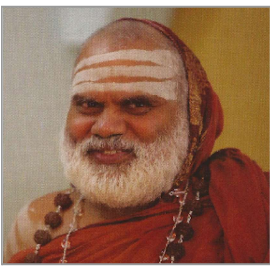
sarasvatyāḥ sūktīramṛtalahaṛī kauśalahaṛī:
 pibantyāḥ śarvāṇi śravaṇaculukābhyāmaviralam ।
 camatkāraślāghācalitaśirasaḥ kuṇḍalagaṇo
 jhaṇatkāraistāraiḥ prativacanamācaṣṭa iva te ॥60॥



सरस्वत्याः (sarasvatyā:) = of Saraswati; सूः (sū:) = excellent speech; अमृत लहरी (amṛta laharī) = the wave of nectar; कौशलहरीः (kauśalahaṛī:) = capable of depriving the felicity; पिबन्त्याः (pibantyā:) = while drinking; शर्वाणि (śarvāṇi) = Oh Sarvani! (Sakti); श्रवण चुलुकाभ्यां (śravaṇa culukābhyām) = by the cups of the ears; अविरलं (aviralam) = continuously; चमत्कार (camatkāra) = poetical charm; श्लाघा (ślāghā) = in praise; चलित शिरसः (calita śirasa:) = nodding the head; कुण्डल गणः (kuṇḍala gaṇa:) = collection of earrings; झणत्कारैः तारैः (jhaṇatkāraiḥ tārai:) = by loud jingling; प्रतिवचनं (prativacanam) = reply; आचष्ट इव (ācaṣṭa iva) = as if endeavouring; ते (te) = your

{O Consort of Śiva! Maa Sarasvati, the goddess of Learning, drying continuously through the cup of her ears Thy sweet speech that humbles the sweetness of the nectar (the immortal drink) replies congratulating Thee, as it were, by the loud clang of her ear- ornaments, as she shakes her head in appreciation of Thy delightful speech.}

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

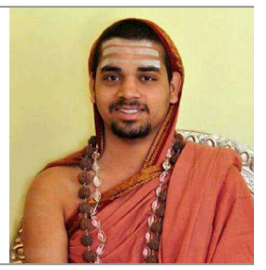


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MADHAVEEYA SHANKARA DIG VIJAYAM

The Chandala asked: You are always going about preaching that the Vedas teach the non-dual Brahman to be the only reality and that He is immutable and unpolluted. If this is so. How has this

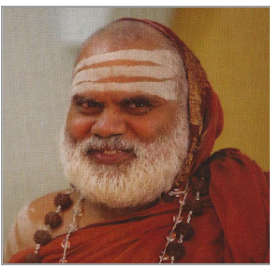


sense of difference overtaken you? There are hundreds of sannyasins going about, indulging in high- sounding philosophical talk, donning the ochre robe and exhibiting other emblems of holy life like the water pot and the staff. But not even a ray of knowledge having found entrance into their hearts, their holy exterior serves only to fool householders. You asked me to move aside and make way for you. To whom were your words addressed, O learned atman? To the body which comes from the same source and performs the same

functions in the case of both a brahmana and a chandala? Or to the Atman, the witnessing Consciousness, which too is the same in all unaffected by anything that is of the body? How do such differences as "this is a brahmana, this is a chandala" arise in non- dual experience.

O revered one! Is the sun changed in the least, if it reflects in a liquor pot or in the holy Ganga? How can you treat oneself in such false sentiments as, "Being a brahmana I am pure, and you, dog-eater, must therefore, give way for me"-when the truth is that the one universal and unblemished Spirit, Himself bodiless, is shining alike in all bodies. Forgetting out of strong interest one's own true nature as the Spirit-beyond thought and words, unmanifest, beginningless, endless and pure-how have you come to identify yourself with the body which is unsteady like the ears of an elephant? If you say that your conduct is meant only for the guidance of the world, even then how can you explain such conduct in the light of the non-dualistic doctrine? Wonderful indeed is the magic of the great Magician which loves the ignorant and the learned like.!"

When he had thus finished his submissions, the great Shankara, noted for his truthfulness and unblemished life, spoke to the chandala with a mind struck with astonishment but none-the-less full of cordiality towards him. All that you have said is true. You are indeed one of the noblest of men. Your words of wisdom make me abandon the idea that you are an outcaste. Many in the world hear about the truth of the Vedanta; many contemplate on them; and many meditate on the Atman. But few, indeed, are those who succeed in giving up the sense of difference! A person who sees the whole world as Atman only, whose mind is unshakably established in that conviction, is worthy of worship, irrespective of whether he is a brahmana or an outcaste by birth. "I am the same Pure Consciousness which shines alike in Mahaviṣṇu as also in flies. All objective phenomena are false"--he who is ever established in this Consciousness is my Guru worthy of respect, be he a chandala by birth. All objects presented to Consciousness are false and therefore unreal; what is left after this elimination is Pure Consciousness alone; and that Pure Consciousness is the "I". A man established in such an awareness is indeed a Guru to me.' (Will Continue...)

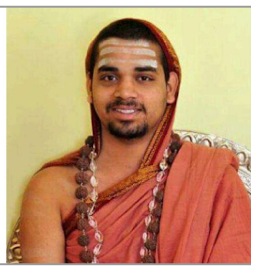


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI ABHINAVA VIDYATIRTHA MAHASWAMIJI

BIOGRAPHY OF SRI ABHINAVA VIDYATIRTHA MAHASWAMIJI

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

CHOSEN SUCCESSOR



Ever since He was initiated into Sanyasa, Sri Abhinava Vidyatirtha was extremely keen on being an ideal ascetic. Mere reading of the scriptural texts could never satisfy His need for perfection. The Acharya was temperamentally inclined to the royal path of Yoga. Maharshi Patanjali lists eight steps leading to the acme of Yoga. He aphorises : Yama (restraint), Niyama (Observance of rules), Asana (posture), Pranayama (regulation of breath), Pratyahara (abstraction), Dharana (concentration), Dhyana (contemplation) and Samadhi (trance) are the eight limbs of Yoga. Sri Jagadguru Chandrasekhara Bharati Mahaswamigal initiated the Acharya into the process of meditative contemplation when He was just 15 years of age. By the time Acharya attained 16

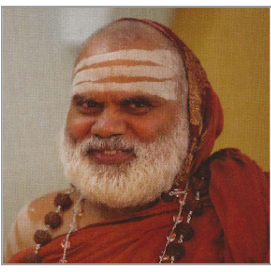
years of age, the deep contemplation of the Self became natural. A few hints from the Guru regarding meditation were sufficient for the Acharya, who practised meditation and soon began to attain Savikalpa Samadhi. He went on to perfect Nirvikalpa Samadhi (attained by concentration on the attributeless Supreme). He was a Jivan Mukta before He was 20.

Strange as it may seem, His formal lessons in Vedanta commenced much after he had attained perfection in yoga. His guru expounded the Bhagavad Gita Bhashyam, Brahma Sutra Bhashyam and Bhashyam on Isa, Kena, Katha and Taittiriya Upanishads. To the Acharya, these lessons merely served to confirm what He had already learnt through His personal experiences earlier in life.

On September 26, 1954, Sri Chandrasekhara Bharati ended His mortal life in the waters of the Tunga. About 20 days later, on October 16, 1954, Sri Abhinava Vidyatirtha formally took over as the 35th Jagadguru Shankaracharya of the Sringeri Sharada Peetham.

(Continues..)

(Source : www.sringeri.net)

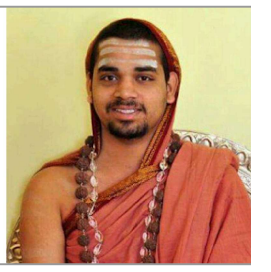


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॥आत्मबोधः॥

॥ātmabodhaः॥

व्यापृतेष्विन्द्रियेष्वात्मा व्यापारीवाविवेकिनाम् ।

दृश्यतेऽभ्रेषु धावत्सु धावन्निव यथा शशी ॥ १९ ॥

vyāpṛteṣvīndriyeṣvātmā vyāpārīvāvivekinām ।

dr̥śyate'bhreṣu dhāvatsu dhāvanniva yathā śaśī ॥ 19 ॥



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The moon appears to be running when the clouds move in the sky. Likewise to the non-discriminating person the Atman appears to be active when It is observed through the functions of the sense-organs.

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।

स्वक्रियार्थेषु वर्तन्ते सूर्यलोकं यथा जनाः ॥ २० ॥

ātmacaitanyamāśritya

dehendriyamanodhiyaḥ ।

svakriyārtheṣu vartante sūryalokaṃ yathā
janāḥ ॥ 20 ॥

Depending upon the energy or spirit of Consciousness the body, senses, mind and intellect engage themselves in their respective activities, just as men work depending upon the light of the Sun.

(Jagadguru Śankarācārya His Holiness Śrī Sannidhanam Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji at Srinagar JUNE 6, 2023 With the blessings and directive of Sringeri Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahaswamiji, Jagadguru Sri Sri Vidhushekhara Bharati Mahaswamiji undertook a 3-day Vijaya Yatra to Jammu and Kashmir and performed the Pratishtha Kumbhabhisheka of Sri Sharada temple at Teetwal. Vijaya Yatra)

देहेन्द्रियगुणान्कर्माण्यमले सच्चिदात्मनि ।

अध्यस्यन्त्यविवेकेन गगने नीलतादिवत् ॥ २१ ॥

dehendriyaguṇānkarmāṇyamale saccidātmani ।

adhyasyantyaivivekena gagane nīlatādivat ॥ 21 ॥

Fools, because they lack in their powers of discrimination superimpose on the Atman, the Absolute-Existence- Knowledge (Sat-Chit), all the varied functions of the body and the senses, just as they attribute blue colour and the like to the sky. (Will continue....)



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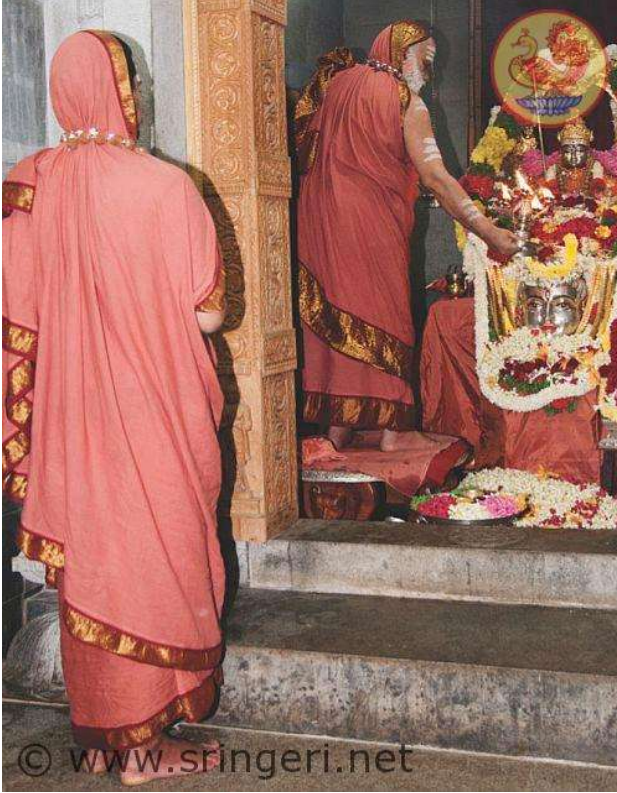


Aparokṣānubhūti

निगमाचार्यवाक्येषु भक्तिः श्रद्धेति विश्रुता ।
चित्तैकाग्र्यं तु सल्लक्ष्ये समाधानमिति स्मृतम् ॥८॥
nigamācāryavākyaṣu bhaktiḥ śraddheti viśrutā |

cittaikāgryam tu sallakṣye samādhānamiti
smṛtam ||8||

Implicit faith in the words of the Vedas and the Guru is known as Śraddha, and concentration of the mind on the only object Sat (i.e. Brahman) is regarded as Samādhāna.



संसारबंधनिर्मुक्तिः कथं मे स्यात् कदा विधे ।
इति या सुदृढा बुद्धिर्वक्तव्या सा मुमुक्षुता ॥ ९॥
saṃsārabandhanirmuktiḥ katham me syāt
kadā vidhe |

iti yā sudṛḍhā buddhirvaktavyā sā
mumukṣutā || 9||

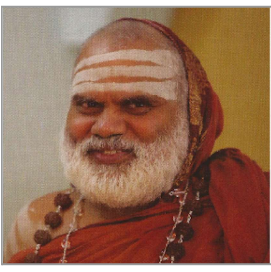
When and how shall I, O Iśhvara , be free from the bonds of this world (i.e. births and deaths)—such a burning desire is called Mumukshutā.

उक्तसाधनयुक्तेन विचारः पुरुषेण हि ।
कर्तव्यो ज्ञानसिद्ध्यर्थमात्मनः शुभमिच्छता ॥ १० ॥
uktasāadhanayuktena vicāraḥ puruṣeṇa hi |
kartavyo jñānasiddhyarthamātmanaḥ śubhamicchatā || 10 ||

Only that person who is in possession of the said qualifications should constantly reflect' with a view to attaining Knowledge, desiring his own good.

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(Will Continue...)

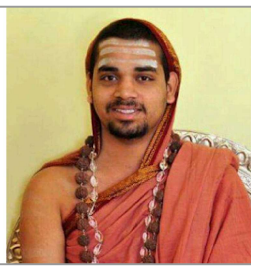


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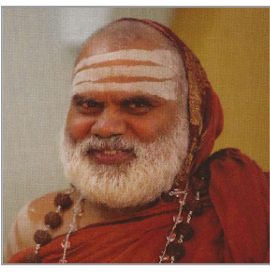
an e-magazine on advaita



DIVINE STORIES FOR CHILDREN

NAKṢATRA YOGA. It is ordained in the Puranas that alms-giving on each star or day will be rewarded by particular attainments. This is called Nakṣatra yoga.

Aṣvayuk	Those who give horses and chariots as alms on this day, would be born again in a noble family.
Bharanī	If lands and cows are given to Brahmins on this day, one would get a large number of cows and will become famous in heaven.
Kṛttikā	If rice-pudding is given to Brahmins to their satisfaction on this day the giver will attain the prominent worlds after death.
Rohinī	If milk-rice and venison mingled with ghee is given to Brahmins on this day, his indebtedness to the manes would end.
Mṛgaśiras	(Candra nakṣatra). If a milch-cow is given as alms on this day, one would attain heaven.
Ārdrā	If fast is taken and gingelly oil is given as alms on this day, the giver will become capable of crossing mountains and trenches.
Punarvasu	He who gives bread on this day will be born again in a good family.
Puṣya	He who gives gold as alms on this day will enter the world of bright planets.
Āśleṣā	He who gives an ox made of silver as alms on this day, will become fearless
Maghā	He who gives gingelly as alms on this day will become prosperous with cows.
Pūrvaphalguni	If ghee-rice is given to Brahmins taking fast on this day, the giver would become happy and prosperous.
Uttaphalguni	He who gives rice of Nivara variety mixed with milk and ghee on this day will be honoured in heaven.
Hasta	If one gives four horses and an elephant as alms, on this day, one will attain the world of bliss.
Citrā	He who gives oxen and perfumery as alms on this day, will enter the parks in which celestial maids pay.
Svātī	He who gives any sort of wealth as alms on this day will become renowned in the worlds.
Viśākhā	He who gives as alms on this day, oxen, milch-cow, grain-box, cart, paddy and diamond will attain heaven.

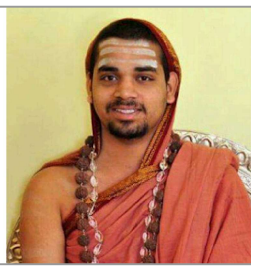


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Anurādhā	He who gives cloth, rice and blanket on this day will be honoured in heaven for a hundred yugas
Jyeṣṭhā	If Brahmins are given yams and greens on this day one could realize one's wishes.
Mūlā	The manes will be contented, if Brahmins are given roots and nuts on this day.
Pūrvāṣāḍhā	If Brahmins who are expounders of Vedas are given as alms pots of curd, after observing fast, the givers will take birth again in families with many cows.

Uttrāṣāḍhā	He who gives milk and ghee to wise men will be honoured in heaven.
Śravavna	Those who give cloth and rug on this day will enter a white conveyance and reach heaven.
Śraviṣṭhā	Those who give cattle, cart and cloth on this day will enter heaven.
Śatabhiṣak	Those who give sandalwood and aloe wood on this day, will go to the world of devas (gods).
Pūrvaprosṭhapada	He who gives coins on this day will reach the world of bliss.
Uttraprosṭhapada	Those who give mutton on this day will be pleasing the manes.
Revatī	He who gives cows which could give potfuls of milk, could reach any world. (M.B. Anu- Sasana Parva, Chapter 64).

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