

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

अग्ने वीहि हविषा यक्षि देवान्स्वध्वरा कृणुहि जातवेदः ॥
(शिष्य (कर्त्तव्य) ऋग्.७/१७/३)

agne vīhi haviṣā yakṣi devāntsvadhvarā kṛṇuhi jātavedaḥ ॥
(śiṣya (karttavya) rg.7/17/3)

O light-like God! You know the names, places and births of all of us. Guide us the right path for the attainment of knowledge and wealth and save us from the sins like deceit etc. We repeatedly salute you and pray for proper inspiration and good intellect.



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Acharya Sandeshah : 1

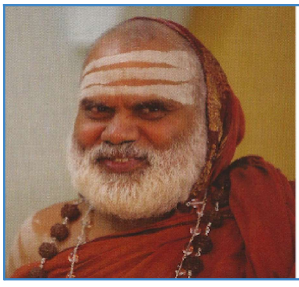
The Jagadguru said that Sri Adi Shankaracharya was indeed Lord Shiva incarnate for reviving Sanatana Dharma at a time when doctrines such as those of the Buddhists had



clouded the faith of the people in the Karma Kanda of the Vedas and the Advaita Siddhanta of the Upanishads. People were not performing even the basic Karma of Sandhyavandanam – न सन्ध्यादीनि कर्माणि न्यासं वा कदाचन. No one wished to even hear the word “Yaga”, let alone performing it. श्रुते पिदधति श्रोत्रे क्रतुरित्यक्षरद्वये. It was at such a juncture that Kumarila Bhattapada revived the Karma Kanda and Sri Adi Shankara Bhagavatpada expounded the Advaita Siddhanta.

(Sri PR Ramasubhrahmaneya Rajha perform the traditional Dhuli Pada Puja to welcome the Jagadguru, May13th, 2012, Vijay Yatra)

Sri Adi Shankaracharya does not deem everything to be illusory for everyone. Karma, Bhakti and Upasana are all necessary for Jnana – प्राक्ब्रह्मात्मैकतत्त्वविज्ञानात् सर्वव्यवहाराणामेव प्रामाण्यसिद्धेः –



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All these are unnecessary only for a Brahma Jnani. The non-dual philosophy of the Upanishads does not decry the Karma enjoined in the Vedas.

There are numerous statements in the Vedas that instruct man to perform Karmas. So if one decries Karma, would not one be attributing falsehood to these statements in the Vedas. Sri Adi Shankaracharya Himself says that one has to accept the authority of the Vedas in totality and not associate authority with only select statements in the Vedas –

न हि वेदवाक्येषु कस्यचित्प्रामाण्यं कस्यचिदप्रामाण्यं इति सम्भवति प्रमाणत्वाविशेषात्

So it is a misunderstanding if one believes that Sri Adi Shankaracharya has given no role for Karma, Bhakti and Upasana. They are all required until the dawn of Brahma Jnana.

In fact, the first instructions of Sri Adi Shankaracharya in His Upadesha Panchakam are to study the Vedas and perform the Karmas enjoined therein – वेदो नित्यमधीयताम् , तदुदितं कर्म स्वनुष्ठीयताम् . Sri Adi Shankaracharya has used the Upasarga (prefix) – सु in the word स्वनुष्ठीयताम् to mean श्रद्धया अनुष्ठीयताम् – perform the Karmas with great Shraddha (faith). Only the last instruction of the Upadesha Panchakam states – अथ परब्रह्मात्मना स्थीयताम् – Remain in the state of Brahman. This is because nothing needs to be done in such a state. Nothing can be done in such a state of Self-realization for there is no distinction as “this” is the doer of the action and “that” is the action that needs to be performed. When such a distinction no longer exists and one revels in the state of non-duality. That is why the Upanishads declare –

आत्मानं चेद्विजानीयात् अहमस्मीति पूरुषः ।
किमिच्छन् कस्य कामाय शरीरमनुसञ्चरेत् ॥

Some ignorant people without understanding the philosophy of Sri Bhagavatpada spread the idea that the Acharya has termed everything as illusory. Consequently some people believe this wrong notion and even develop a sense of indifference towards the Acharya. However one has to properly understand the philosophy.

Besides writing sophisticated commentaries to describe the abstruse philosophy of Advaita, Sri Adi Shankaracharya has given a number of instructions that are applicable to all and for all times to come. Take for instance four simple instructions –

गेयं गीतानामसहस्रं ध्येयं श्रीपतिरूपमजस्रम् ।
ज्ञेयं सज्जनसङ्गे चित्तं देयं दीनजनाय च वित्तम् ॥

Chant the names of the Lord, remember the Lord's form, be in the company of Satpurushas and donate to the needy.

The Jagadguru then explained why Sri Adi Shankaracharya has given these four instructions –

कलेर्दोषनिधे राजन्नस्ति ह्येको महान् गुणः ।
कीर्तनादेव एव यत्सद्यो नरः पापात्प्रमुच्यते ॥



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We attribute all issues in the present day by saying “Well, this is Kali Yuga”. Even though Kali Yuga is filled with evils, it has one uniqueness – the mere chanting of the Lord’s name can free one from sins. Such is the greatness of the chanting of the Lord’s names in the Kali Yuga. The same benefit accrues only out of various other means in the other Yugas:

ध्यायन् कृते यजन्यज्ञैः त्रेतायां द्वापरेऽर्चयन् ।
यदाप्नोति तदाप्नोति कलौ सङ्कीर्त्य केशवम् ॥

In Krita Yuga, one has to perform penance and meditation. In the Treta Yuga, one has to perform a number of sacrifices. In Dwapura Yuga, one has to engage in worship. Whatever benefit one reaps out of these, one gets by the mere chanting of the Lord’s name in Kali Yuga. This cannot be dismissed as “Arthavaada” or the mere praise of the practice of the chanting of Divine Names. Some scholars feel that it is indeed mere praise. However such people must realize that, “नाम्नि अर्थवादभ्रमः” – “dismissing the greatness of the Divine name as a mere praise” is classified as a sin. The fact is that the Lord’s Names indeed have such power and the efficacy to bring about your welfare.

Have the Lord’s form in your mind always. Do not harbour unnecessary and prohibited thoughts. Never indulge in useless prattle or worthless action. Instead, spend your time chanting the Lord’s names and remembering His form. One need not spend any money to chant the Lord’s names or concentrate on His form.

The Jagadguru then pointed out that – संसर्गजा दोषगुणा भवन्ति – man’s character (the good and bad qualities he develops) is determined by the kind of company he has. Hence develop the company of Satpurushas.

Engage in charity without the expectation of anything in return. This is why the Lord has said the word “अनुपकारिणे” in the Gita – दातव्यमिति यद्दानं दीयतेऽनुपकारिणे । Thus, Sri Adi Shankaracharya has given such instructions that benefit us. His very name Shankara means one who brings about welfare – शं करोति इति शङ्करः. Hence we must ever remember the Acharya and act according to His instructions.

Camp : Rajapalayam, May 13-15,2012

Source : www.vijayayatra.sringeri.net

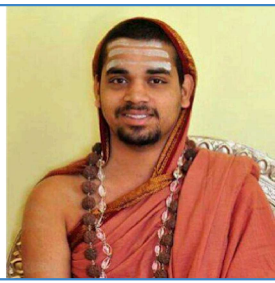


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The Path of Dharma Śāstra

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

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankaracārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji at Śri Swami Chidbhananda Ashram, Theni Ashram and Swami Omkarananda Founder Acharya, Śri



Swami Chidbhananda Ashram, Theni: April 15-17 2017 Vijaya Yatra)

Q : Guru being a form of God, can one attain God's grace by Guru puja? Is it necessary to praise and pray to Ishvara after attaining a guru?

Swamiji : It is important to worship both Guru and Ishvara. 'Matru devo bhava, pitru devo bhava, acharya devo bhava atithi devo bhava' is a Taittiriya Upanishad mantra. Sri Adi Sankaracharya in His explanation says that we should bear the attitude of seeing our mother, father and guru as God. We can invoke Ishvara in mother, father, guru and worship them. We carry the attitude that Guru is Ishvara and connect with Ishvara through guru.

Guru teaches us logically that God principle (Pure Consciousness principle) is the cause of this world, is all pervading and is beyond all. We see the expression of this principle in everyone and everything around us. So, guru alone is not Ishvara.

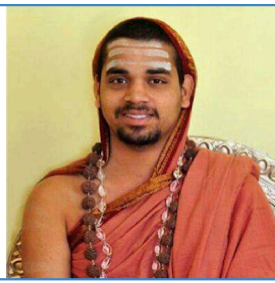


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It is by Ishvara's grace that we have attained Sadguru and so, as an expression of our gratitude we should continue to worship Ishvara. The shastras say that throughout our entire life we should worship sastras, guru and Ishvara. "Aajivam tryam sevyam Vedanto Gurur Ishvara:

Adau jnanaptaye paschat krutagnatva nivartaye."



If we worship Ishvara we get adrishta phalam (unseen fruits- punya). If we worship Guru, we get both drishta phalam (jnana) and adrishta phalam (punya). With absolute shraddha (faith) in the words of the shastras taught by the guru, we should worship both Guru and Ishvara.

(Sri Sannidhanam then graced the Kammavar Sangam College of Education in Theni, April 15-17, 2017, Vijaya Yatra)

Q : What is the difference between Karma and Upasana?

Swamiji : Karma is baahyam (external) whereas Upasana is aantaram (internal). Karma is kayika vachika pradhana (physical and verbal). Upasana is mental (meditation). Karma requires dravyam (various puja materials). Upasana is done by the yajamanan of the puja (one who conducts).

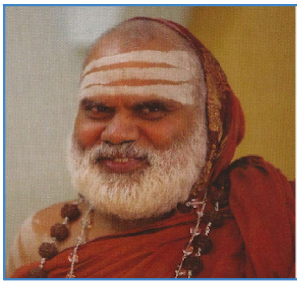
Karma is upasana sahitam and upasana rahitam depending upon the stage of the person. A child is initially taught to do karma mechanically. When he matures enough and understands more, meditation of eka rupa (one form) then viswa rupa (all the forms in this world) are added.

Upasana is saguna brahma vishaya manasa vyapara: (mental activity of thinking of God with form)

Q : What is the way to achieve mano nasham (destruction of the mind)?

Swamiji : The mind need not be destroyed. If our body confronts some trouble, do we set it right or destroy it?

Similarly, if thoughts arising in the mind are disturbing, should it be corrected or destroyed? If we wish to use a car, we ought to maintain it. If there is a problem, we need to entrust it with a mechanic and get it repaired.

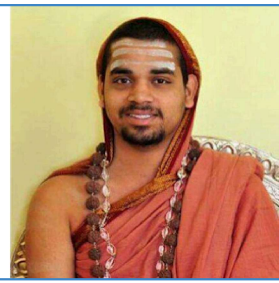


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It is important to keep the body, mind and the speech well. Mind is the cause of bondage and liberation.

Some people struggle to kill the thoughts and still the mind. There is no need to do all that as per the sastras. It happens automatically.

It is important to understand the meaning for mano nasham –

It is to avoid succumbing to likes and dislikes.

Another meaning is to destroy ignorance of the mind.

One cannot destroy the intellect. But one should clearly understand that the mind is distinct from the self. Mind is an equipment given by God. Problems arise only because of associating oneself with the mind and attachment with mano maya kosham (the mind-sheath).

One should learn to objectify the mind and sublimate it. The mind which causes us sorrows needs to be destroyed by giving jnana (Knowledge of the Absolute/ Pure consciousness).

Also, when a jnani leaves his mortal body, the mind integrates into samashti (the total). If one dies without having attained jnana, the mind does not get destroyed- it goes with the jiva to the next body. Thoughtless nature of the mind can either be tamas (dullness) or the highest level of sattva (tranquil). It depends upon the sadhana (practice). Rajas (active/ aggressive) creates activity of the mind. But one should overcome tamas and rajas and enjoy a sattvic state of mind. Spiritual practices improve and increase the sattvic state.

Q : Should we give up sentiments about rituals and dvaita puja while adopting the advaita path? (dvaita -duality; advaita- non-duality)

Swamiji : Puja should be done when one studies advaita also. We don't stop eating on knowing advaita (non-duality). It's like that. Every advaitin would be very dharmic and perform puja with shraddha in the transactional reality.

One who does not have shraddha in dvaita will not understand advaita. We cultivate devotion to God thinking of Him as different from us and then withdraw it by the knowledge of advaita. It is like using variables such as 'x' and 'y' in Mathematics and then removing them as we find the result.

To avoid sentimentalism, one should accept when one is unable to physically continue certain forms of worship. There is no room for sorrow or yearning in the spiritual path. In terms of lifestyle, an advaitin does similar activities like eating, worshipping, and sleeping as a dvaitin, but the knowledge of Advaita will be strong within.



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Learn Sanskrit

५. मित्र मिलनम् = Meeting the friends.

अत्रैव किञ्चित् कार्यं अस्ति । = I have some more work here.	बहुकालतः प्रतीक्षां करोमि । = I have been waiting for you for a long time.
त्वरितं कार्यं आसीत् । अतः आगतवान् । = I am here as I have some urgent work.	यानं न प्राप्तं, अत एव विलम्बः । = Could not get the bus, hence late.
आगाच्छतु भोः गृहं गच्छामः । = Come, let us go home.	इदानीं व समयः नास्ति भोः । = Now? No time, you know.
श्वः सायं मिलामः व ? = Shall we meet tomorrow evening?	अवश्यं तत्रैव आगाच्छामि । = I'll come there without fail.
इदानीं कुत्र उद्योगः ? = Where do you work now ?	यन्त्राकारे उद्योगः । = I work in a factory.
ग्रामे अध्यापकः अस्मि । = I am a teacher in a village.	इदानीं कुत्र वासः ? = Where are you put up ?
एषः मम गृहसङ्केतः । = This is my address.	यानं आगतं आगच्छामि । = Bus has come, bye, bye.
अस्तु, पुनः पश्यामः । = OK. Let us meet again.	पुनः अस्माकं मिलनं कदा ? = When shall we meet again ?
पुनः कदा मिलति भवान् ? = When are you going to meet me again ?	तद्दिने किमर्थं भवान् न आगतवान् ? = Why didn't you come that day ?
वयं आगतवन्तः एव । = We have already arrived.	भवतः पत्रं इदानीं एव लब्धम् । = I have just received your letter.
किञ्चिद्दूरं अहमपि आगच्छामि । = I will walk with you for some distance.	मिलित्वा गच्छामः । = let us go together.
भवतः समीपे संभाषणीयं अस्ति । = I have something to talk to you about.	भवान् अन्यथा गृहीतवान् । = You have mistaken me.
भवन्तं बहु प्रतीक्षितवान् । = I very much expected you.	बहुकालतः तस्य वार्ता एव नास्ति । = No news from him for days.



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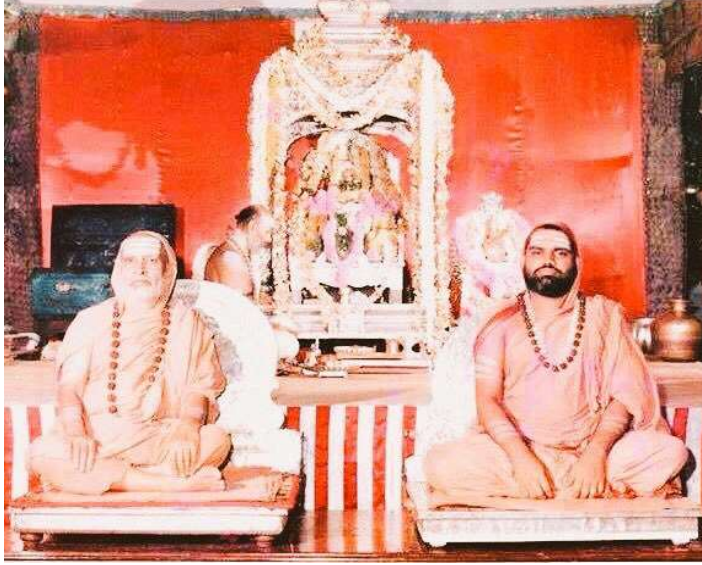


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सुभाषितानि subhāṣitāni

Guru : Attributes.



वेधा अदृप्तो अग्निर्विजानन्नृधर्न गोनां
स्वाद्या पितृनाम् ।
जने न शेव आहुर्यः सन्, मध्ये निषत्तो
रण्वो दुरोणे ॥

(गुरु {गुरु के गुण} ऋग्.१/६९/२)
vedhā adṛpto agnirvijānannudharna
gonāṃ svādmā pitṛnām |
jane na śeva āhuryaḥ san, madhye
niṣatto raṇvo duroṇe ||

(guru {guru ke guṇa} ṛg.1/69/2)

A teacher should have the ability to build up the students under his charge. He must never be proud of his knowledge. He should be as glorious as the fire and possess qualities of leadership. He must be a specialist of

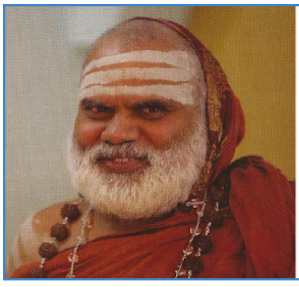
his branch of knowledge. Just as a cow collects milk in her udder after grazing grass, a teacher should collect knowledge through reflection and self-study. He should make teaching an enjoyable experience even as food items are fed after having been made tasty and palatable. He should be popular among his students; he must look distinguished with knowledge.

(Jagadguru Śankarācārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidya Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, file photo)

Abandon Pride etc..

मानं हित्वा प्रियो भवति, क्रोधं हित्वा न शोचति ।
कामं हित्वाऽर्थवान् भवति, लोभं हित्वा सुखी भवेत् ॥
(त्याज्य {अभिमानादि} महाभा./आदिपर्व/३१३/७८)
mānaṃ hitvā priyo bhavati, krodhaṃ hitvā na śocati |
kāmaṃ hitvā'rthavān bhavati, lobhaṃ hitvā sukhī bhavet ||
(tyājya {abhimānādi} mahābhā./ādiparva/313/78)

On abandoning pride one becomes dear to all, on leaving anger one does not have to repent, by leaving desires one becomes rich and on leaving greed one becomes happy.



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Student : Duty

शुचिर्दक्षो गुणोपेतो ब्रूयादिष्टमिवान्तरा ।
चक्षुषा गुरुमव्यग्रो निरीक्षेत जितेन्द्रियः ॥
(शिष्य {कर्तव्य} महाभा./शान्ति./२४२/२०)

śucirdakṣo guṇopeto brūyādiṣṭamivāntarā |
cakṣuṣā gurumavyagro nirīkṣeta jitendriyaḥ ||
(śiṣya {kartavya} mahābhā./śānti./242/20)

It is the duty of a student that he should remain pure both inside and outside, should do everything efficiently, endeavour to collect good qualities and keep good will in the heart. While keeping control of his senses, he should look towards his teacher keeping eyes downcast with devotion.

Cultural Tradition

शुचेरपि हि युक्तस्य दोष एव निपात्यते ।
मुनेपि वनस्थस्य स्वानि कर्माणि कुर्वतः ॥
उत्पाद्यन्ते त्रयो पक्षाः मित्रोदासीनशत्रवः ॥
(संस्कार-संस्कार {पीन पक्षा} महाभा./शान्ति./१११/६०-६१)

śucerapi hi yuktasya doṣa eva nipātyate |
munepi vanasthasya svāni karmāṇi kurvataḥ ||
utpādyante trayo pakṣāḥ mitrodāsīnaśatravaḥ ||
(saṃskāra-saṃskāra {pīna pakṣa} mahābhā./śānti./111/60-61)

those pure souls, the Munis, engaged in their own activities and living in uninhabited forests find themselves being accused of crimes never committed by them. No matter where one resides, he would always find a few friends, a few indifferent souls and a few enemies. (So one should go on doing good deeds ignoring others.)

Tradition : Bitter words also beneficial

शृण्वन् पुरः परुषगर्जितमस्य हन्त, रे पान्थ! विह्वलमना न मनागपि स्याः ।
विश्वार्तिवारण-समर्पितजीवितोऽयम्, नाकर्णितः किमु सखे भवताम्बुवाहः ॥
(संस्कार-संस्कृति {कठोर वचर भी हितकर} भामिणीविआस/१/३६)

śṛṇvan pura: paruṣagarjitamasya hanta, re pāntha! vihvalamanā na manāgapi syāḥ |
viśvārtivāraṇa-samarpitajīvito'yam, nākarnitaḥ kimu sakhe bhavatāmbuvāhaḥ ||
(saṃskāra-saṃskṛti {kaṭhora vacara bhī hitakara} bhāmiṇīviāsa/1/36)

Hey Traveller! Don't get upset by listening to the loud noise of the thundering clouds. Haven't you ever heard the noise of the self-sacrificing clouds that give their life for the welfare of others? It means that even harsh words of the greatmen are quite beneficial.



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Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

Chapter II

Modern Education

3. The Modern Leaders

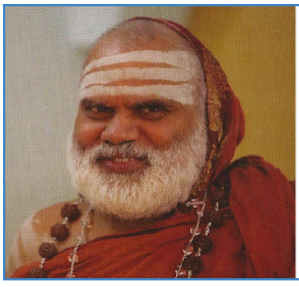


We have therefore the modern spectacle of a lawyer talking about the medical system, of a politician talking about religion, of a doctor talking about philosophy and so on. I do not all mean to say that they have no right to talk like that; but they must first earn that right, not by insistent talking but by sincere study of the several subjects. A well-known gentleman prominent in the field of modern politics has the grace to

confess his literary ignorance of the Dharma Sastras of the Hindus and yet has the hardihood to proclaim, in season and out of season, that such and such a principle of conduct has no warrant in those Sastras. Unfortunately, the general culture and knowledge of the modern "educated" population of India are so low that there is every likelihood of a falsehood, repeated incessantly and vociferously in the name of truth and in the tone of sincerity, passing muster for truth itself. Happily for us, the Sastras are not yet extinct and it is quite an easy matter to verify his statement. But nobody takes the trouble of doing so. If anybody is courageous enough to refute that statement, he is immediately confronted with the question. "Do you know better than so and so ?" and, as this question is based on the "conclusive presumption" that so-and-so is omniscient, the questioner does not wait for an answer but is content with a contemptuous smile at the fool-hardiness of the person before him in daring to differ from that so-and-so.

Such an attitude entirely ignores the basic principle that a statement can be true only because it is true and not because somebody has said so. In enunciating the absolute validity of the Vedas, our ancients hesitated to accept even God as their author and explained, on the other hand, that He but promulgated at the beginning of the current creation the Vedas as recorded in His memory from time beginningless. And yet it is orthodox Hindus that are accused of slave mentality and blind tradition. The patent surrender of independent thought and of even their conscience on the part of those who are out to destroy Indian culture in the name of progress is, to say the least of it, pitiable. The disciplinary action that is taken or threatened against those who want to assert themselves is infinitely more tyrannous than the restrictions prescribed by the Sastras and yet this is done in the name of liberty. In this land of toleration and sympathy, we are now passing through a phase of history when those who still care for their religion and society are being hunted and hounded out or being crushed beyond recognition, out of even existence, in the name of liberalising Hinduism.

(Will Continue...)



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : पण्डितैः ब्रह्मस्वरूपप्रतिपत्तिविषये ब्रह्मणः अंशांशी एकदेश-एकदेशी विकारविकारित्वकल्पना न कार्या, सर्वकल्पना अपनयनार्थसारपरत्वात् सर्वोपनिषदाम् ।

Acharyal's commentary : In ascertaining the truth nature of Brahman, men of wisdom should not think of It in terms of whole and part - unit and fraction or cause and effect. For the essential meaning of all the Upaniṣads is to remove all finite conceptions about Brahman (Bṛha. Up.2.1.20)

Sloka : श्रेयःप्रेयसोः हि अभ्युदयामृतत्वार्थी पुरुषः प्रवर्तते । अतः श्रेयः प्रेयः प्रयोजनकर्तव्यतया ताभ्यां बुद्ध इत्युच्यते सर्वः पुरुषः ।

Acharyal's commentary : According as one hankers after prosperity or immortality one engages in the pleasurable or the preferable. Therefore all men are said to be bound by these two through their sense of duty with regard to what leads to the pleasurable or the preferable. (Kaṭho.Up.1.2.1)

Sloka : न हि लोके वित्तलाभः कस्यचित् तृप्तिकरो दृष्टः ।

Acharyal's commentary : Acquisition of wealth is not seen in this world to satisfy anyone (Kaṭho. Upa.1.1.27)

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