



Voice of Jagadguru

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**Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī
Vidhuśekara Bhārathī Mahāswāmiji's 29th Vardhanthi Special.**



**(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī Mahāswāmiji)
Our Humble Pranams at the Lotus Feet of Our Jagadguru Śankarācārya
His Holiness Śrī Śrī Śrī Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī
Mahāswāmiji**

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



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ANUGRAHA BHASHANAM

SURRENDER TO GURU, CAST AWAY AVIDYA



Education, wealth and adherence to dharma are essential for man's progress in life. The Shastras advise him on what should be done and what is taboo. Man also makes efforts to enjoy a comfortable life.

(On July 1, 2021, Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam blessed the Archaka, Sri Sharavanan Ranade of Rameswaram, with the Deeksha and a Srimukha.)

In Spite of all these, lasting happiness and peace elude him. To attain that permanent bliss, he must do at least a little bit of Atma Vichara (Self-inquiry) daily. This is called Vicharatmaka Sadhana. That is, one must enquire with devotion to God, "Who am I? From where has this world come? What is bondage? What is Moksha? Why are there difficulties? Do they have a limit?" Only when Atma Vichara is sustained, avidya (ignorance) will be dispelled. Otherwise it will persist. As long as avidya lasts, one has no way of relief from suffering.

Hence, a wise man should seek a Self-realised Guru for removing avidya and attaining eternal bliss. If he surrenders to such a Guru, serves him with total dedication and expresses his doubts with humility, the Guru realising his competence, will give him stable advice.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

tadviddhi praṇipātena paripraśnena sevayā |

upadekṣyanti te jñānaṃ jñāninastattvadarśinaḥ ||

If the Guru's teaching is adhered to with sincerity and persistence, one can cross the mighty ocean of samsara. It has to be remembered well that only the teaching of a Guru, who is an Atma Jnani, will give the correct result. Sri Shankara Bhagavatpada himself has said in his bhashya:

ये सम्यग्दर्शिनः तैः उपदिष्टं ज्ञानं कार्यक्षमं भवति, न इतरत् ye samyagdarśinaḥ taiḥ upadiṣṭaṃ jñānaṃ kāryakṣamaṃ bhavati, na itarat

May all understand this well and try to seek everlasting bliss.

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



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THIS YEAR WE ARE SUBMITTING “VANDE LOKAGURUM” EPISODES IN OUR THIS SPECIAL EDITION

EPISODE : I MAHAPURUSHRAYAH

An episode series in Sanskrit on Sringeri Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tīrtha Mahāswāmiji narrated by Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Srī Vidhushekhara Bhāratī Mahāswāmiji

“ Mālā sudhākumbha vibodhamudrā vidyā virājat kara vārijātām |

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Śāstrābdi pāradrśvānaṃ saṅgahīnaṃ taponidhim |

Bhaje Śrī Bhāratī Tīrtha guruṃ bhadrāgha dāyakum ||”



The incarnation of Lord Shiva, Jagadguru Sri Adi Shankaracharya was born about 12 centuries ago in the village of Kalady (in Kerala, India) located on the banks of the river Poorna, as the son of the pious couple Shivaguru and Aryamba. He mastered all the Vedas by the age of eight. Thereafter , with his mother Aryamba's permission, he sought refuge in Guru Sri Govinda Bhagavatpada who was performing Tapas on the banks of the river Narmada. The Guru initiated him into Sannyasa and gave him the Pranava and Mahavakya Upadeshas. By the tender age of twelve, he completed the study of all the Shastras.

Following a directive from Jagadguru Srimad Govinda Bhagavatpada, He went to Badrinath and reflected upon Brahman in the company of realised sages. He then wrote his commentaries on the “Prasthanā traya” --- Bhagavad Gita, the Upanishads and the Brahma sutras. These impeccable commentaries are the fount of the philosophy of Advaita and are held in high esteem by the learned.

He also wrote short treatises on Vedanta like Upadesha-Sahasri and Vivekachudamani. He also composed beautiful hymns like Ganesha Pancharatnam, Soundraya Lahari and Shivananda Lahari. He then travelled thrice across India, and defeated in debate those belonging to non-Vedic schools of thought.

He propagated Sanatana Vaidika Dharma and the philosophy of Advaita as described in the Upanishads. He ascended the Sarvajna Peetham (seat of omniscience) in Kashmir. To ensure the sustained propagation of Sanatana Vaidika Dharma. He established four Amnaya Peethams (seats of vedic knowledge) in the four directions of India at Puri, Sringeri, Dwaraka and Badrinath.



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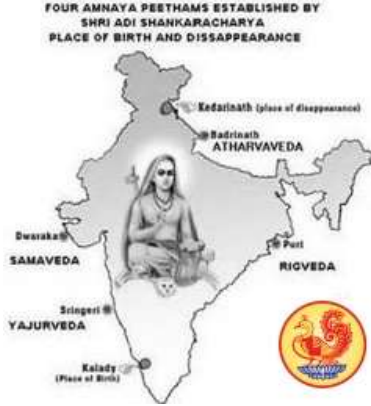
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Govardhan Peetham at Puri in the east, Sharada Peetham at Sringeri in the south, Kalika Peetham at Dwaraka in the west and the Jyotish Peetham at Badrinath in the north. He appointed His four primary disciples, Hastamalakacharya, Sureshwaracharya, Padmapadacharya and Totakacharya respectively as the head of these Peethams. When He was 32 years old, He travelled to Kedarnath, and after blessing His disciples, ascended to His divine abode of Mount Kailasa.



Jagadguru Sri Shankara Bhagavatpada, established in the South at Sringeri, the Dakshinamnaya Sri Sharada Peetam. His senior-most disciple by way of knowledge, scholarship and age, Jagadguru Sri Sureshwaracharya was appointed as its first spiritual head. Thereafter, Jagadgurus such as Sri Vidyatirtha, Sri Vidyaranya, Sri Sacchidananda Bharati, Sri Nrisimha Bharati, Sri Sacchidananda Shivabhinava Nrisimha Bharati, Sri Chandrashekhara Bharati, Sri Abhinava Vidyatirtha have adorned this Peetham. The Peetham has thus been shining with an unbroken Guru Parampara to this day.

All the Jagadgurus who have adorned this Peetham, have been non-pareil scholars, tapasvis, and have lived their lives according to the noble conduct enunciated in the Shrutis and Smritis. Worshipping Bhagavan Sri Chandramouliswara and Goddess Sharadamba every day, with a prayer for the Yoga and Kshema (well-being) of all Astikas, the Jagadgurus have been expounding Dharma Tattva and Brahma Tattva to all qualified seekers, and are greatly respected by all.

Jagadguru Sri Shankaracharya states at the beginning of His work "Vivekachudamani" - "Dulabham trayamevaitat daivānugraha hetukam | Manuṣyatvam mumukṣutvam mahāpuruṣasaṁśrayaḥ". He states thus, Manuṣyatvam = human birth; mumukṣutvam = desire for Moksha (liberation) and mahāpuruṣasaṁśrayaḥ = obtaining refuge under a great soul. These three are extremely rare. These three cannot be obtained without divine grace and the fruition of merits acquired over many lifetimes. This is the meaning of the verse. Even if one obtains a human birth, and by virtue of merits acquired over many lifetimes has the desire for Moksha, one may still not be able to easily obtain a Sadguru who can instruct one on the path to Moksha.

Brahma Jnana (knowledge of the Self) is necessary for Moksha. Brahma Jnana will come only upon enquiry into Brahman, the Supreme Self. It is impossible to enquire upon Brahman without a Guru, because reflecting upon Brahman is very intricate. Hence, for enquiring into Brahman, we need to take refuge in a Sadguru who is established in Brahman.





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Hence, the vedas state-- "Having examined the (temporal nature of the) worlds that can be gained through actions, a seeker becoming dispassionate must take refuge in a Self-realised Guru in order to gain awareness of That (the Supreme Reality.)"



"Arise! Remain Alert! Having obtained the Guru, know the Reality, realising that the wise have described the spiritual path as difficult to traverse like walking on the edge of a sharpened knife." The smriti (Bhagavad Gita) also states, "To know the Reality, approach the Seer, offer prostrations, render service, and clarify your doubts. The Seer would then instruct you on the Supreme Knowledge." Hence, we must refuge in a Guru for enquiring into Brahman. We must enquire into Brahman only after taking refuge in a guru. Such enquiry will then be fruitful.

However, refuge in such a great soul is possible only for who has accumulated great merit over many lifetimes. Hence, Sri Shankaracharya has stated that obtaining the refuge of a guru is very difficult. The qualities of a Sadguru have been described in the Shastras as One who is born to pious parents, whose nature is pure, who has conquered the senses, who knows the essence of the scriptures, is aware of all the tenets of the Shastras, who is

ever engaged in the service of others, who is immersed in Japa and Puja, whose words always come true, who is tranquil and is adept in the Vedas and Vedangas, who is adept in the Yogic path and is in consonance with Bhagavan. The scriptures state that a Guru is a person endowed with such qualities.

If we ask, in this Kaliyuga, where can we find a Sadguru endowed with such qualities ? We can definitely state that, at Dakshinamnaya Sri Sharada Peetham, the 36th Jagadguru, Sri Sri Bharati Tirtha Mahaswamiji, is endowed with all these qualities. Jagadguru Sri Sri Bharati Tirtha Mahaswamiji, Our Guru, as the 36th in the lineage of Acharyas of the Dakshinamnaya Sri Sharada Peetham, has been fostering Sanatana Vaidika Dharma and the noble conduct advocated in the Shrutis and Smritis. He has been showering His grace upon all His disciples. Knowledgeable in all the Shastras, our guru instructs seekers, according to their capabilities, in matters of dharma and Vedanta. Offering worship to Goddess Sharadamba, and Bhagavan Chandramouliswara, and praying for the Yoga and Kshema of all Astikas. He reigns, commanding the respect of all mankind.

[End of Episode 1.....]



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EPISODE : II MATRUTAḤ PITRUTAḤ SHUDDHAḤ

An episode series in Sanskrit on Sringeri Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tīrtha Mahāswāmiji narrated by Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Srī Vidhushekhara Bhāratī Mahāswāmiji

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Bhaje Śrī Bhāratī Tīrtha guruṃ bhadrāugha dāyakum ||.”

The qualities of a great soul-Sadguru-have been described in the Shastras as “Mātrtaḥ pitrtaḥ śuddhaḥ śuddhabhāvo jitendriyaḥ | Sarvāgamānāṃ sārājñaḥ sarvaśāstrārthatattvavit | Paropakāranirataḥ japapūjādītatparaḥ | Amoghavacanaśśāntaḥ vedavedāṅgapāragah | Yogamārgānusandhāyī devatāhṛdayaṅgamaḥ | Ityādiguṇasampannaḥ gururāgamasammataḥ ||



The first quality of a guru is “Mātrtaḥ pitrtaḥ śuddhaḥ” This means, one who is born into a pious family. Seventy years ago, in the state of Andhra Pradesh, in the town of Machilipatnam, there lived a Brahmin named Sri Tangirala Venkateswara Avadhani. At a young age , he had studied the entire Krishna Yajurveda and was endowed with good conduct. He became a householder, and led a Dharmic life. Endowed with noble qualities, he was content with whatever came his way by the Grace of God. He thus gained the respect of everyone. His wife, Anantalakshamma, was a very pious woman. This blessed couple had two daughters. Before coming to Machilipatnam, Sri Avadhani was living in another village. With a wish to beget a son, he worshipped Lord Bhavanishankar in the village, for one year by performing the Mahanyasa Poorvaka Rudrabhishekam every single day with ardent faith. Pleased with his worship, the Lord blessed him.

(Jagadguru Shankaracharya His Holiness Sri Maha Sannidhanam Sri Bharathi Tirta Mahaswamiji's Poorvashrama parents Sri Tangirala Venkateswara Avadhani and Anantalakshamma, His Sisters and Sri Sitarama Anjaneyalu (File Photo))



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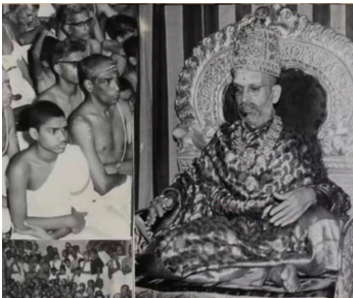


Smt. Anantalakshmamma became pregnant. When she was pregnant, she saw several signs that indicated that her baby was divine. One day when she was asleep, she had a dream. In that dream, Lord Hanuman appeared before her, very joyously gave her three mangoes, and blessed her thus, "You will beget a son blessed with all noble qualities and who will be respected by the entire world." Subsequently, in the Khara Samvatsara (1951), in the month of Chaitra, on the sixth day of the bright fortnight, Anantalakhmamma gave birth to a son, who was blessed with noble and divine qualities and brought joy to all. The child's beaming face delighted the hearts of all who beheld it. The child was named Sitarama Anjaneya.

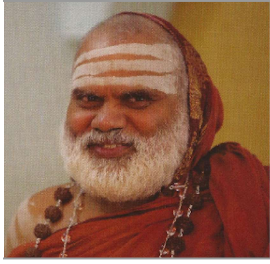


Even in childhood, Sitarama Anjaneya never wasted even a minute. He was always immersed in worshipping God, performing noble deeds. He was always immersed in worshipping God performing noble deeds, and gained the respect of everyone. Even at a young age, he was able to converse in chaste Sanskrit. This was (Upanayanam photo of Sri Sitarama Anjaneyalu (File Photo) to Sanskrit lovers and scholars. After his sacred thread ceremony, Sitarama Anjaneya, immersed himself in the Upasana of Goddess Gayatri, studying the Vedas, serving his parents, and gaining the respect of everyone. Sitarama Anjaneya, after completing his Vedic studies, and desiring to study the Shastras, left for the holy abode of Sri Mahakaleshwar, Ujjain, to seek refuge in the 35th Jagadguru of the Dakshinamnaya Sringeri Sharada, Peetham, who was camping for Chaturmasya. He sought refuge in the master of all Shastras, Jagadguru Sri Abhinava Vidya Tirtha Mahaswamiji. He humbly prayed that he wished to learn the Shastras.

Sri Sitarama Anjaneya sought refuge in the master of all Shastras, Jagadguru Sri Abhinava Vidya Tirtha Mahaswamiji. He humbly prayed that he wished to learn the Shastras at Ujjain (File Photo)



Jagadguru Sri Abhinava Vidya Tirtha Mahaswamiji, pleased by the Brahmachari's faith, humility, purity and extraordinary intellect, immediately made all the arrangements for him to learn the Shastras. The Mahaswamiji taught him some of the treatises. In order to teach him other treatises, he appointed the renowned scholar Sri Goapudi Gopalakrishna Shastri. Within a short time, Brahmachari Sitarama Anjaneya Sharma mastered all the Shastras.

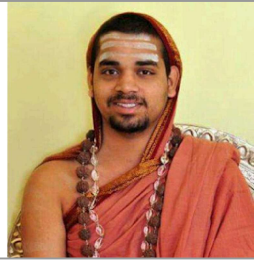


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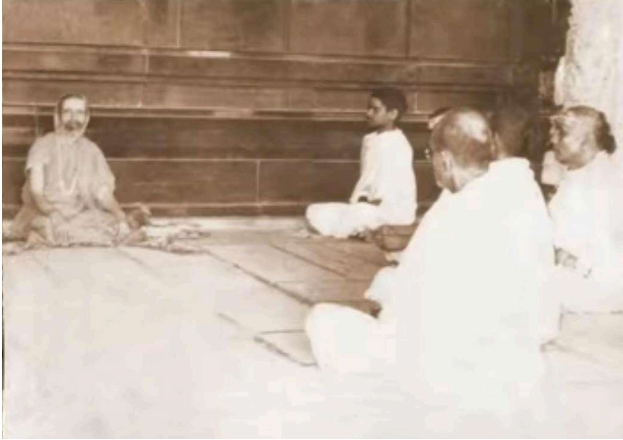
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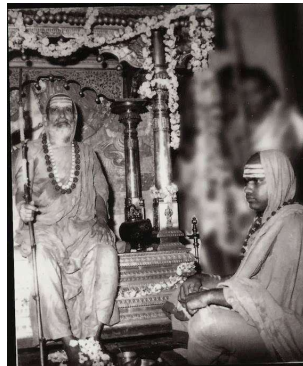
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Jagadguru Sri Abhinava Vidya Tirtha Mahaswamiji observing the Brahmachari's faith in dharma, scholarship and expertise, upon receiving divine instructions from Goddess Sharada Parameswari and from His Guru, Jagadguru Sri Chandrashekhara Bharati Mahaswamiji, initiated the Brahmachari (in the Ananda Samvatsara) into Sannyasa, gave the Pranava and Mahavakya Upadesha and blessed him with the monastic name of "Bharati tirtha".



Jagadguru His Holiness Sri Abhinava Vidya Tirtha Mahaswamiji and {Sri Sitarama Anjaneyulu} and Jagadguru His Holiness Sri Bharati Tirtha Mahaswamiji (file photos)



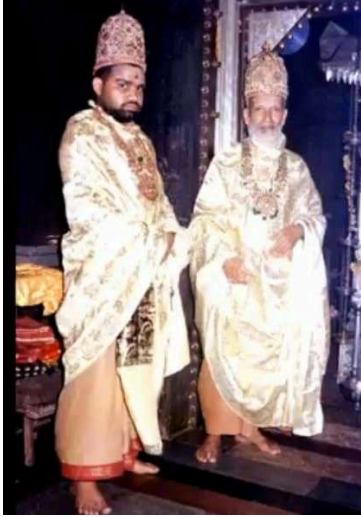
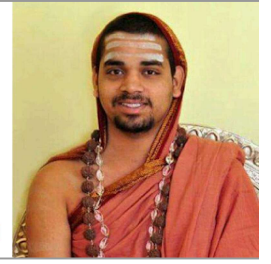


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Thus, Jagadguru Sri Abhinava Vidya Tirtha Mahaswamiji ushered in great welfare for Sanatana Dharma and the Sringeri SharadaPeetham. Thereafter, Jagaguru Sri Sri Bharati Tirtha Mahaswamiji, has been presiding as the 36th Jagadguru of Dakshinamnaya Sringeri Sharada Peetham, preserving the tradition of Vedas and Shastras-- Sanatana Vaidika Dharma, propagating Sanatana Dharma far and wide, performing daily worship of Goddess Sharadamba and Lord Chandramouliswara, imparting Dharma Tattva and Brahma Tattva in accordance to the qualification of seekers engaging in many new ventures for the welfare of all, and is revered by all. There is no doubt that all who receive the Jagaduru's blessings attain Shreyas.

Eight years ago, in the state of Andhra Pradesh, at the birthplace of our Jagadguru in Michilipatnam, with the intent of establishing a branch of Sringeri Mathdisciples began the construction work. A construction crew was working there. As the crew was working on the foundation, one of the diggers raised the shovel and

(Beautiful stone Moorthi of Lord Bala Hanuman found in Michilipatnam , Sringeri Branch while construction eight years before) struck the ground. As the shovel struck, an unusual sound was heard. Everyone heard the sound and wanting to find its source, began looking around. They made an astonishing discovery in the ground. They found a beautiful stone Moorthi of Lord Bala



Moorthi of Lord Bala Hanuman. At the very place where the pious Smt. Anantalakshmmamma dreamed of Lord Hanuman, and gave birth to a son endowed with noble and divine qualities at that same place, the Moorthi of Lord Bala Hanuman was found. This discovery was astonishing to one and all. Thereafter, we built a shire for Lord Bala Hanuman there, established there a branch Math, and consecrated that same Moorti of Lord Hanuman. Lord Hanuman resides there and blesses everyone. Thus, the first among the qualities of a Guru-- "Māṛṭaḥ piṛṭaḥ śuddhaḥ" is observed in our Jagadguru.

[End of Episode Two...]



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(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhāratī Mahāswāmiji performing Kumbhavishegam to Moorthi of Lord Bala Hanuman found in Michilipatnam , Sringeri Branch while construction eight years before)

EPISODE : III SHUDDHA BHAAVAH

An episode series in Sanskrit on Sringeri Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji narrated by Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhushekhara Bhāratī Mahāswāmiji

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Bhaje Śrī Bhāratī Tīrtha guruṃ bhadraugha dāyakum ||.”

The second quality of a Guru is ‘Śuddha-bhāvaḥ’ .This means one who is pure-hearted or whose intentions are pure. He who always thinks about the well being of others, who uses his speech only for the well-being of others, and whose actions are for the well being of others. Such a person is considered a ‘Śuddha-bhāvaḥ’ The one who always thinks about doing ill to others, but speaks and acts as if doing good to others, he is not a ‘Śuddha-bhāvaḥ’ , rather he is a deceiver. Hence, only he who acts through his mind, word and deed for the wellbeing of others, is considered ‘Śuddha-bhāvaḥ’ .

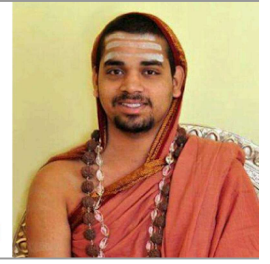


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Our guru always worships Goddess Sharada and Lord Chandramouliswara for the wellbeing of all. After I was initiated into Sannyasa, one day, my Guru instructed me thus,



(January 23, 2015, continuing this unbroken Guru-Shisya lineage that stretches directly back to Sri Adi Shankaracharya, the 36th Jagadguru Shankaracharya of Sringeri Sharada Peetham, Sri Sri Bharati Tirtha Mahaswamiji anointed His successor. In a traditional ceremony, the Jagadguru initiated Brahmachari Sri Kuppa Venkateshwara Prasada Sharma into Sannyasa and bestowed upon him the Yoga Patta (monastic name) of Sri Sri Vidhushekhara Bharati.)

“You will perform the Chandramouliswara Puja today.” I asked, “What Sankalpa should I undertake at the start of the Puja?” Our Guru replied, “The sankapa should be for the Yoga (bestowing what is required) and Kshema (protecting what has been acquired) of all beings. “We do not want anything apart from this . We must worship Goddess Sharada and Lord Chandramouliswara every day solely for the well being of everyone. This will be the intent not only when doing the isPuja; even when we offer worship at holy places during Vijaya Yatras, we will being our worship only with this Sankalpa of the wellbeing of all. Hence, this is the Sankalpa that has to be undertaken”. Such was our Guru’s directive. Once, my Guru instructed me, “The mantra Shastra describes a certain Yantra. The Shastra says that worshipping this Yantra results in great wellbeing. Hence, the Yantra must be drawn, consecrated and worshipped in the Maṭh. Therefore, draw the Yantra in accordance to the description in the Shastras.” My Guru instructed me thus. The Yantra has many lotuses. Each lotus has many petals. According to the Shastras, some mantras should be written on the petals. The first petal should have the first letter of the mantra, the second petal, the second letter- they had to be written thus in accordance to the Shastras.

I first drew a portion of the Yantra. I presented it to Our Guru. Our Guru looked at it and said, “The letters you have written are facing inwards. The Shastras teach us that in a Yantra where the letters of the mantra are written facing inwards by worshipping such a Yantra, the enemies of the worshipper of the Yantra will be quickly subdued. By worshipping a Yantra where the letters are written facing outwards, the worshipper brings about the welfare of whosoever he wishes.” “You have written the words of the mantra facing inwards, and it will result in harm to others. However, we do not have any enemies to subdue. Instead, we must bless everyone.” “Thus, in order to bless everyone, we felt that this Yantra should be worshipped. This is why I had instructed you to draw the Yantra. All the letters in this Yantra should be written outward facing. Having done so, the Yantra has to be consecrated in the Maṭh. Worshipping the Yantra will then result in blessings for everyone. Hence, let the Yantra be drawn in this manner.” (My Guru) gave me such divine



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guidance at that time. The letters were then written correctly. Thereafter, the Yantra was consecrated in the Maṭh. Thus the quality of being a 'Śuddha-bhāvaḥ' --always intent on the wellbeing of others, is very evident in our Guru.



[End of Episode Three....]

Remaining Episodes will come in our next Edition (September Month)

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

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