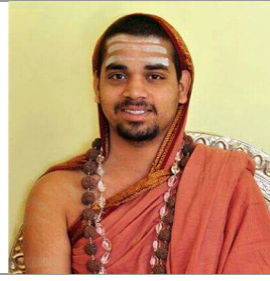


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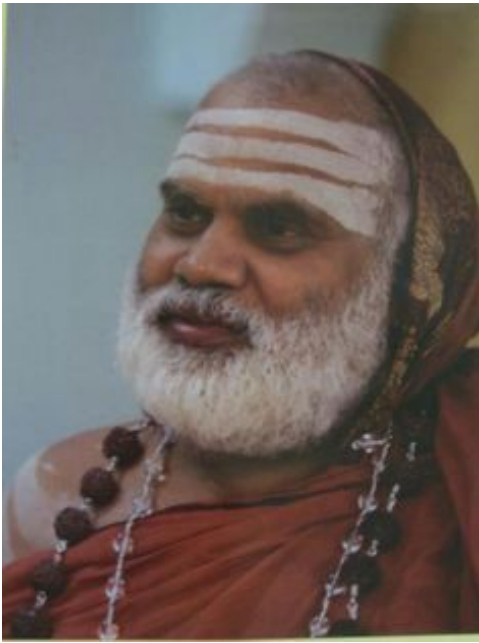
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ANUGRAHA BHASHANAM

GURU'S GUIDANCE FOR OUR PROBLEMS

In our life we will have ups and downs. So whatever happens in our life we should not get carried away. This is what the lesson we get from the life. When we feel sorrow or get a very tough time in our life, at that period we have to get guidance from our Guru. Our friends and well-wisher's words will be good for us but sometimes the result from the suggestions given by them will lead and result in a very big problem. To avoid this sastras says, one has to approach the supreme guru to clarify and get guidance from him to deal with the worst situation. Sometimes the upadesa that is given by guru will be very hard to even digest at the beginning, but the end result will be marvelous when we follow as per his words. It will lead us to have the proper mind to handle the problem, correct solution will be obtained and we will get happiness. This happiness is called as satvika ananda.



यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ।

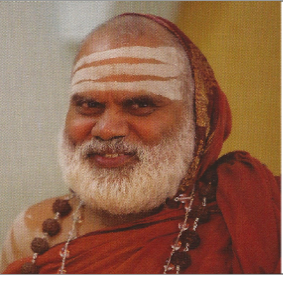
We have to improve our ability and go ahead in our life with our work. In this place we will get a doubt within us, whether we are going in the correct path or not within ourselves. In such a situation we should not select those lines which will be very attractive at the beginning with lot of joy and happiness and gives finally sorrow alone in end. We should select only such a path which gives ultimate happiness in the end.

(Jagadguru Sri Sri Sri Mahasannidhanam Bharathi Tirtha Mahaswamiji)

बहुमन्तव्यो यः क्षयो वृद्धिमावहेत् ॥
न वृद्धिर्बहुमन्तव्या या वृद्धिः क्षयमावहेत् । क्षयोऽपि

We can attain permanent happiness in our life if we follow the words of the supreme Guru. This is the secret of success of our life. If we follow the words and path shown by our Guru we will get shreyas.

We submit our efforts in the Lotus feet of Mahasannidhanam Jagadguru Sri Sri Bharathi Tirtha Mahaswamiji and Sannidhanam Jagadguru Sri Sri Vidhushekhara Bharathi Mahaswamiji

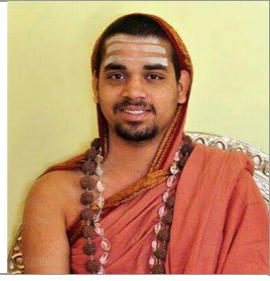


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SRIMAD BHAGAVAD GITA SRI ADI SHANKARA BHASHYA

प्रथमोः ध्यायः अर्जुनविषादयोगः

धृतराष्ट्र उवाच ।
धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥१॥

dhrutaraaShTra uvaaca |
dharmakshetre kurukshetre samavetaa yuyutsava: |
maamakaa: paaNDavaashcaiva kimakurvata sanjaya ||1||

(अन्वयः)(हे) सञ्जय! धर्मक्षेत्रे कुरुक्षेत्रे युयुत्सवः समवेताः मामकाः पाण्डवाः च किम् एव अकुर्वत ।
sanjaya! dharmakShetre kurukshetre yuyutsava: samavetaa: maamakaa: paNDavaa: cha
kim eva akurvata|



DhutaraaShTra said:

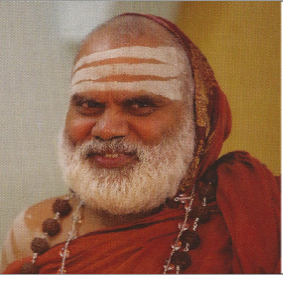
Sanjaya! With the desire to fight, what did my son Duryodhana with our sena and my brother's son Pandavas with their sena assembled are doing in the dharma bhoomi of Kurukshetra?

सञ्जय उवाच ।
दृष्ट्वा तु पाण्डवानीकं व्यूढं
दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत्
॥२॥

sanjaya uvaaca |
druShTvaa tu paaNDavaaneekaM
vyooDhaM druyodhanastadaa |
aacaaryamupasangamya raajaa
vacanamabraveet ||2||

(अन्वयः) तदा राजा दुर्योधनः व्यूढं
पाण्डवानीकं दृष्ट्वा तु आचार्यम्
(द्रोणम्) उपसङ्गम्य वचनम् अब्रवीत् ।
tdaa raajaa druyodhana: vyUDhaM

PaaNDavaaneekaM druShTvaa tu aacaaryaM(droNam) upasangamya vachanam abraveet |

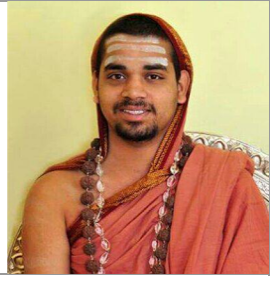


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Sanjaya said:

In the battle field after seeing the assembled army of the Pandavas, King Duryodhana approached his teacher Drona, and spoke these words.

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

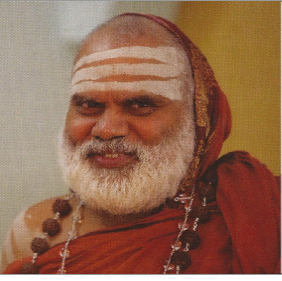
pashyaitaaM PaNDuputraaNaamaacaarya mahateeM chamoom |
vyUDhaM drupadaputreNa tava shiShyeNa dheemataa ||3||

(अन्वयः) आचार्य! तव शिष्येण धीमता द्रुपदपुत्रेण व्यूढां
पाण्डुपुत्राणाम् एतां महतीं चमूं पश्य ।

aacaarya ! tava shiShyeNa dheemataa drupadaputreNa vyUDhaM
paaNDuputraaNaam etaaM mahateeM chamooM pashya |

Oh! My teacher Dronacharya ! please look at to the great army of the sons of Pandu, which is led by your great intelligent disciple (Dhrishtadyumna) the son of Drupada.



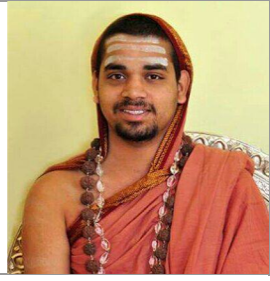


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VIVEKACHUDAMANI

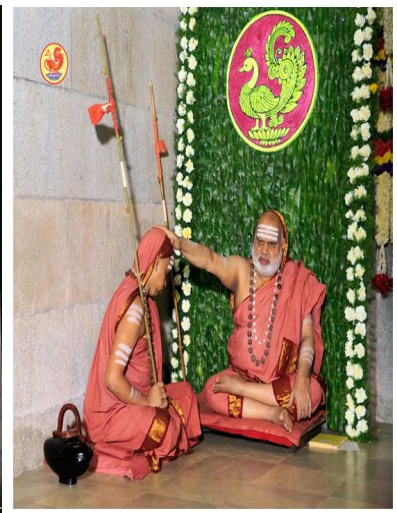
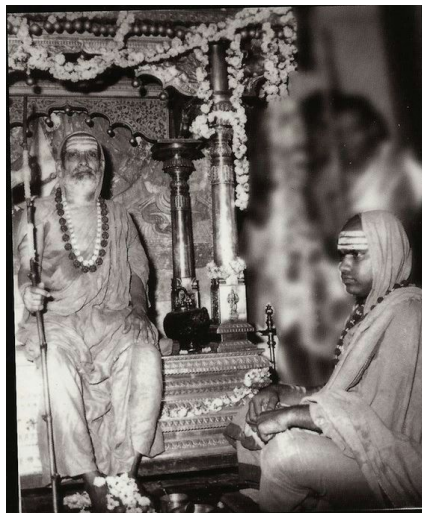
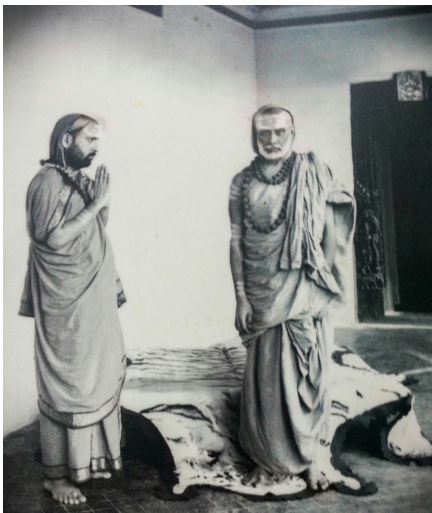
6. GURUS ASSURANCE WITH COMPASSION AND EMPATHY.

In our previous issue we saw how a shishya should approach a Guru. Shishya prayers towards Guru with total surrender, for crossing this samsara sagara (Life cycle of birth and death). In this chapter Jagadguru Sri Adi Shankara Bhagavatpada narrates what is the role of a Guru for the shishyas approach.

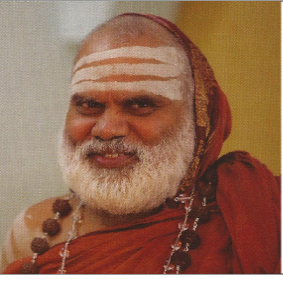
For this beautiful work of Sri Adi Shankaracharya Our Sringeri Jagadguru Sri Sri Sri Chandrashekhara Bharati Mahaswamiji has given a beautiful commentary, while reading itself we will feel the grace of Guru and how much dayaa they have on their shishyas. We all are enjoying the commentary of 34th Peetadhipathi of Sringeri Jagadguru Sri Sri Sri Chandrashekhara Bharati Mahaswamiji for Vivekachudamani in our magazine.

On hearing the request of the shishya, the guru before starting the marga ie upasana for him, Sri Adi Shankara says it is a great responsibility of a Guru to tell, 'Don't worry' I am there for you to fulfill your true wishes. The Guru should give strength to his shishya. The Guru through his graceful eyesight should make his shishya a confident that my Guru is there for me and will help me to cross this dangerous burning fire of fear of the samsara sagara which is killing me second by second.

The Guru through the confirmation, that the shishya who surrendered his lotus feet with an obligation, is a person fit for that and he will sure at anyplace follow only those things, what is thought by the Guru with full obedience in the words of Guru. After such a confidence the Guru gets he should start the "Tattva Upadesa" for his shishya



(The Unbroken chain of Guru - Shishya Prampara on Sringeri Sri Sharadha Peetam, Sringeri Mutt).

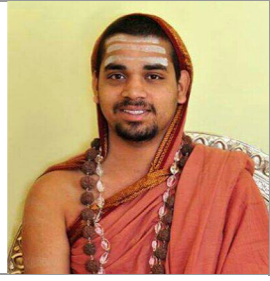


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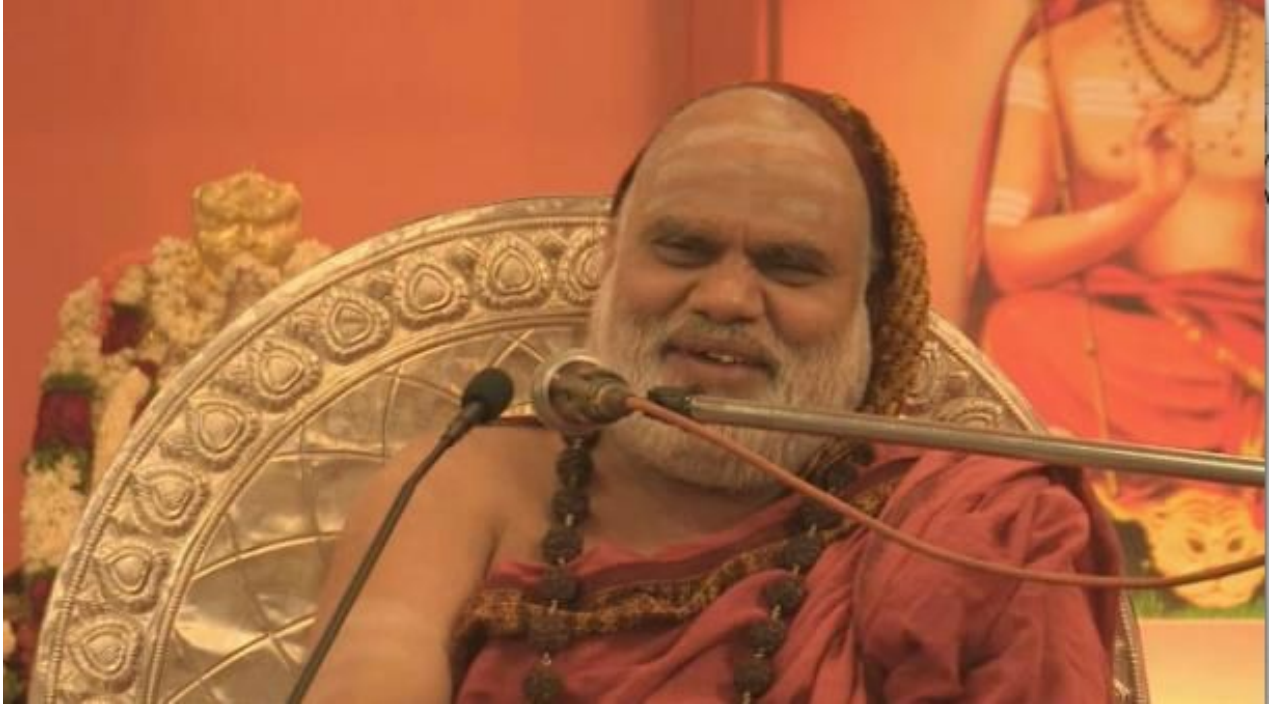
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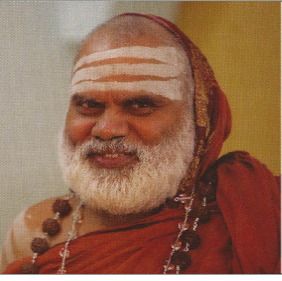


The Supreme Guru will start his tattva upadesa to such a shishya, who with the qualities of having the vairagya or detachment from the worldly attachments; having the goal to attaining moksha; belief in the sastras and following as said in that; having control over the sense organs; having self-control over his thoughts and mind. Now it becomes the duty of the Supreme Guru to help such a shishya, with above said qualifications.



It is the prime duty of the Supreme Guru when the shishya with the urge in true way to get Jnana upadesa from the Guru to attain his goal of crossing this vicious circle and to know the Truth ie Brahman. The Guru has to accept him as his shishya, once he is satisfied with the shishya through the qualifications of him that we have seen previously as described by Sri Adi Shankaracharya. The supreme Guru will make his shishya who is eligible for that in all means also like him. This will give the unbroken chain linkage of Guru-Shishya parampara and through his shishya the Guru spread the Brahavidya for the next generation and makes many to attain Moksha the ultimate goal.

Sri Adi Shankara says; The Guru has to say to his shishya “Don’t fear, I am there to show you the path to cross this samsara sagara”. Like this he has to instill in him courage. The Guru should through his pleasing words have to say, there is a path for your fear. We can easily cross this big ocean and reach the other side by following those marga(path) that has been followed by our ancestors to cross this sagara. I will show you that path.

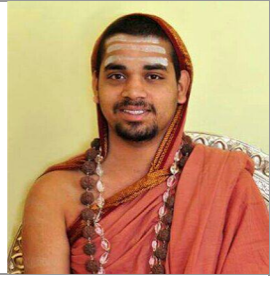


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SRI MADHAVEEYA SHANKARA DIGVIJAYA

SECOND SARGA

In this article we are enjoying the essence of the nectar that has been given to us by our 12th Sringeri Acharya Jagadguru Sri Sri Sri Vidyananya from his great work Sri Madhaveeya Shankara Digvijaya which is about the life history of Sri Adi Shankaracharya.

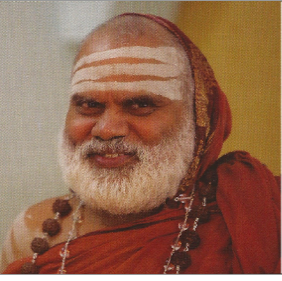
Sri Shiva Guru continues, the yagas has to be done in the proper manner, otherwise there will be no proper results from doing these yaga's, The adrishta phala(which is not seen by us) will not come to us. When there is poverty then, how one can do charity? Unless there is no action of charity, the life is useless. If the same person is wealthy, then also problem, because he will never get satisfaction with what he has and will run to earn more and more to add the value to the value of the wealth he has already.



Oh! My Majesty! If we add anything new to the things that are sufficient with us, then also problem because already things are spoiled. So when one thing is added means one is spoiled or destroyed. While Shiva Guru was making arguments with his Guru, his father came to gurukula to take Shiva Guru with him. After so many positive arguments by them, they convinced Shiva Guru and his father gave Guru dakshina and went happily to his house with Shiva Guru.

Shiva Guru's return to house made his mother so happy and she hugged his son with full of joy, which made her cool from her heart like a the sandal paste. She was happy as he agreed for entering into the next ashram. Vidhyadhiraja was so happy with his son Shiva Guru who came after a long back from gurukulam. So with his friends, relatives and popular scholars he tested the knowledge of his son that he earned in Pada, Krama, Jata and Ghana from Vedas. (Jagadguru His Holiness Sri Sri Sri Sacchidananda Shivabhinava Nrisimha Bharati

Mahaswamiji) He also wanted to know and test the fluency of the knowledge that his son Shiva Guru has in Pattamatha (Karma kanda), Gurumatha (Poorva mimamsa), Gautama matha (Tarka Sastra) and various related subjects along with the top scholars of such subjects. Shiva Guru like a blossomed lotus flower, with a smile gave satisfied answers for all the questions raised towards him by praying to his Guru.

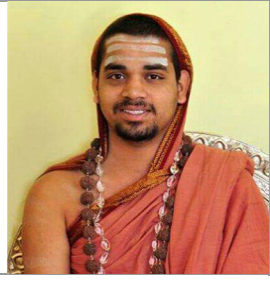


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UPASANA DEVATA

DEVI UPASANA (SHAKTHAM)

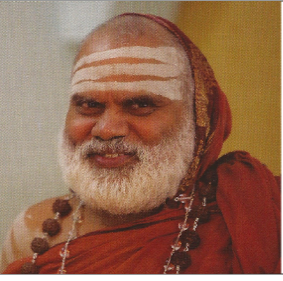
Devi upasana is the most powerful Upasana in this world. Lokamatha Rajarajeswari who resides in Shree Chakra is the Mother for this Prapancha. From Shree Chakra, she is ruling this Prapancha (Universe) with her wish in the name of Kameswari with her husband Kameswara, along with her Devi Sena and their pairs in the fort of Shree Chakra. In Soundaryalahari Jagadguru Sri Adi Shankaracharya in a beautiful manner describe about Shree Chakra and her beauty along with the tantras, mantras for meditation on Raja Rajeswari. In Chintamani griha the Simhasana(throne) is formed by Brahma, Vishnu, Shiva and Rudra as four legs and Sadashiva as the platform. She is sitting in the laps of Sadashiva with Flowers, Sugarcane, Ankusha and Pasa in her four hands in sarva alankaram. We will think first about mother if we



get anything in our life. Then only we will remember others. Especially when we have any sorrows or any pain, we will call Maa. The mother alone will know what a child need even, the child does not tells anything. She knows what is good and what is bad for the child. She at the same time wishes to give the best for her child. Such a karuna murthy is mother. By giving

whatever we ask her , she always keeps her children's happy. That mother is Lokamatha Raja Rajeswari. If we do one small action in the way of dharma, it makes her happy, She becomes happier for our action and gives shreyas (unlimited happiness).

To make her happy we should follow the path of our sastras, offering of flowers, nivedana, recitation of slokas like Lalitha Sahasranama, performing Suvasini puja, Kanya puja, studying her mahima, puranas, chanting of her namas always, doing Devi pooja, Shree Chakra pooja, etc all will make her happy and she will give all the prosperity in our life. Raja Rajeswari took the form of Maha Lakshmi, Maha Saraswathi and Maha Kali. They become twins i.e Sthri and Pursha. From Adi Mahalakshmi - Brahma and Mahalakshmi(Red colour); from Maha Saraswati – Vishnu and Parvati (Blue colour) and from Maha Kali – Shiva and Saraswati (White colour). These colours also indicate the Sattva, Rajas and Tamas gunas. From them Pancha Maha bhoota emerges i.e the five great elements - Akasha(Space), Vayu(Air), Agni(Fire), Jala (Water) and Prithvi (Earth) , thus the whole Universe is formed.

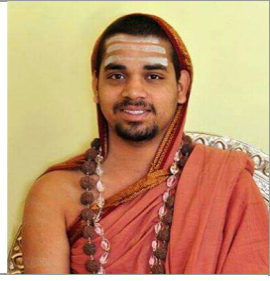


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THE MAHIMA OF SANDHYAA VANDANA

We saw in our previous issues the timing of sandhyaa and also the doubt that arise with the current generation people. Our Jagadguru His Holiness Sri Sri Sri Abhinava Vidyatirtha has explained in a beautiful manner about the importance of learning the meaning for sandhya and what will happen if we skip doing sandhyaa for a reason of not knowing the meaning.

विप्रो वृक्षस्तस्य मूलं च सन्ध्या
वेदः शाखा धर्मकमीणि पत्रम् ।
तस्मान्मूलं यत्नतो रक्षणीयं
छिन्ने मूले नैव शाखा न पत्रम् ॥

(चाणक्यनीति १०.१३)

(When we compare a Brahmin to a tree the root for him is sandhyaa. Vedas are the branches. His dharmic activities are compared with the leaves in the branches. So it becomes the duty of every one to protect the root. If the root is destroyed then there are no branches or leaves).



So if for the reason of not knowing the meaning for the sandhyaa in proper manner and the specified time is skipped, we skip doing sandhyaa means one will not attain shreyas. As sandhyaa is a nitya karma it has to be done daily even if you are not able to get the meaning and in the specified time is missed in a day. It will give the result when we do daily. If we don't do sandhyaa means the rare birth that we got as Brahmin because of our previous births, punya karma will become useless.

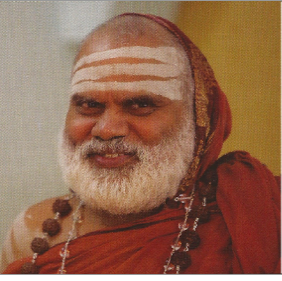
(Jagadguru His Holiness Sri Abhinava Vidyatirtha Mahaswamiji & Jagadguru His Holiness Sri Bharathi Tirtha Mahaswamiji)

If we want to realize the benefits of the sandhyaa then we have to put our efforts to learn the meaning in the proper way and should not tell the reason that it is in Sanskrit which is an unknown language to us. In Brahma sutra bhashya our Jagadguru Sri Adi Shankara Bhagavatpada quotes, Vedas are the ocean of wisdom, where we can't find its depth.

प्रदीपवत्सर्वार्थावद्योतिनः सर्वज्ञकल्पस्य...

(ब्रह्मसूत्रभाष्य १.१.३)

'Vedas know everything and it shows a bright path like the lamps' – thus Sri Adi Shankara is praising the Vedas.

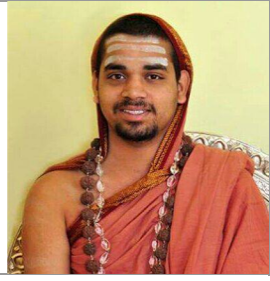


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SRI BHARATHI TEERTHA VANI



Chant Pranava Mantra

The Pranava mantra is the most sacred one which gives us, the whole meaning for creation of this Universe and the Truth ie The Brahman. When we are chanting the Pranava all our nervous system and our sense organs and indriyas will come under control. Our mind and thoughts will not go away from the control and the meditation will get perfect wave length. It is the most sacred thing to chant the Pranava mantra "AUM" with full concentration, which helps to develop our philosophical life in perfect way. It will purify

our mind and thoughts and removes the illusion from us. The light of purity is lighten within us. The Pranava is the oxygen of this Universe. With proper upadesa from Guru, chant the Pranava mantra and realise the Truth inside you.

SOUNDARYALAHARI



चतुर्भिः श्रीकण्ठैः शिवयुवतिभिः पञ्चभिरपि

प्रभिन्नाभिः शंभोर्नवभिरपि मूलप्रकृतिभिः ।

चतुश्चत्वारिंशद्-वसुदल-कलाश्र-त्रिवलय-

त्रिरेखाभिः सार्धं तव शरणकोणाः परिणताः ॥११॥

Chaturbhi: shreekaNThai: shivayuvatibhi: pnjchabhirapi

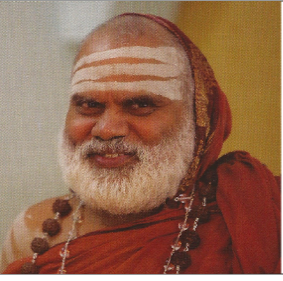
Prabhinnaabhi: shaMbhornavabhirapi moolaprakRutibhi:

chatuschatvaariMshad-vasudala-kalaashra-trivalaya-

Trirekhaabhi:saardhatava sharaNakoNaa: pariNataa: ||11||

The residence of Maa Parashakti, Shree Chakra is described in this sloka. Shiva Chakra 4 in numbers; upward direction

and Shakti Chakra 5 in numbers; downward direction forms 9 big Triangles. The Shree Chakra has 44 small Triangles (14+10+10+8+1 = 43 are the triangle and the bindu in the center total is 44). Rounded by eight petals; then sixteen petals round form the next round; these are rounded by three big circle and three lines covers all these as a four way path. This Shree Chakra tattva is compared with our body. Majjaa, Shukla, Pranava and Jiva are considered as Shiva amsa. Tvak(skin) Asrock(blood), Mamsa(flesh), Medha(brain) and Asthi(bone) is considered as Shakti amsa. The pancha bootha is considered as Shakti amsa and Maya, Suddha vidya, Maheswaran and Sada shiva as Shiva amsa.

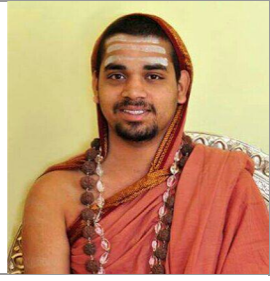


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LIFE HISTORY OF ACHARYAS OF SRINGERI

BIOGRAPHY OF SRI VIDYARANYA THE JAGADGURU'S GREATNESS

We will continue the Life History of Our Jagadguru Sri Vidhyaranya. A vritti was allotted to the Sri Janardana temple. Of the new temples built during this period, the Vidyashankara temple was the grandest. It was during Sri Vidhyaranya's time, that Sri Bharati Krishna Tirtha substituted the present golden image of Sri Sharada for the one in sandalwood originally consecrated by Sri Shankara over a Sri Chakra on a rock and over which a small temple had been raised. The temple was enlarged. The Bharati Ramanatha temple was built over the samadhi of Sri Bharati Krishna Tirtha and the Vidyavishweswara temple in memory of Sri Vidhyaranya. Sri Vidhyaranya made grants for the worship of Gopinatha in Paschimavahini, a few furlongs from Sringeri on the westward bend of the Tunga, and consecrated lingas and Sri Chakras in several places.

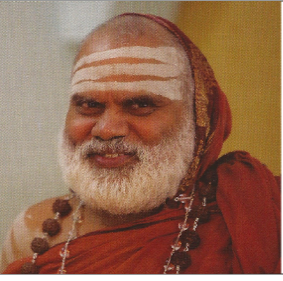
Vedic dharma, which had received a rude shock under Muslim rule in the North found a bulwark in the South. The re-emergence was on all fronts. On the political front, Sri Vidhyaranya's grace helped in the formation of a Hindu empire. On the socio-religious front, to begin with, worship that had been suspended in several temples, including the famous temples of Srirangam and Madurai was restored. Mysore inscriptions speak of grants to temples under the direction or in honour of Sri Vidhyaranya. From now on, Vijayanagar emperors and their vassals carried out renovations, with extensions on a lavish scale of hundreds of temples.

Till this period in the history of the Sringeri Sharada Peetha, the Jagadgurus had been concentrating on imparting Brahmavidya to the elect, and training spiritual aspirants. Since Sri Vidhyaranya, the Jagadgurus also took upon themselves the tasks of prescribing proper modes of divine services, in temples and guiding the socio-religious activities of the millions of disciples so as to bring them under the discipline of religion. The Resplendent Jewel amongst Jagadgurus: Sri Vidhyaranya was the head of the Sringeri Mutt for only a short span of six years. But because of his association with Sri Bharati Krishna Tirtha (his predecessor Jagadguru and poorvashrama brother) for over five decades, he left an indelible mark on the spiritual life of his times. The Vidyashankara ' Bharati Krishna Tirtha ' Vidhyaranya epoch marks the rise of the Sharada Peetham to the highest of eminence and led to the emergence of the spiritual institution as the torchbearer in sustaining Sanatana Dharma. Sri Vidhyaranya is rightly considered as one of the brightest jewels in the illustrious line of Sringeri Guru Parampara.

विद्याविद्याविवेकेन पारं संसारवारिधेः ।

प्रापयत्यनिशं भक्तान् तं विद्यारण्यमाश्रये ॥

Homage to this serene Vidhyaranya who holds aloft the torch of discrimination, Knowledge of the Real form unreal and helps the devoted across the sea of birth! (www.sringeri.net)

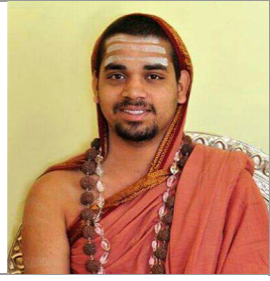


Voice of Jagadguru

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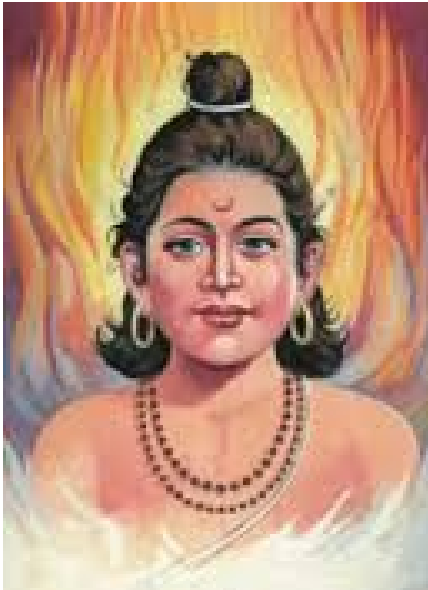


STORIES OF DIVINE CHILDREN

NACHIKETA

In olden days there was a Vedic tradition followed that one will do yagas and homas and do charity to sages, brahmins, vedic pandits and to the needy people. They will give wealth which is the best with them as charity to others. This is considered as a very important occasions in their lifetime.

Once Vajasrawas, a wealthy person wants to do this great vedic sacrifice and started all the arrangements. Then he started as said in the Upanishadic period aspects and in the great occasion he welcomed Vedic scholars, Sages, Rishi's and many others for the divine occasion. The mandapa where the function is going on is decorated beautifully. All the persons who assembled there looks like Devas and they were chanting mantras.

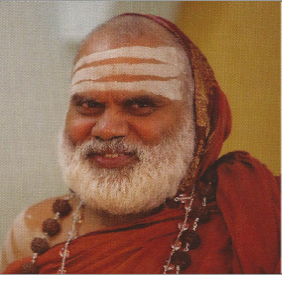


Vajasrawas had a son named Nachiketa, who was about seven years old. He was watching carefully what his father is doing and was very much interested in the devotional activities that are going in the mandapa. He eagerly wants to know for what purpose such things are being done by his father. At the end of the sacrifice, Vajasrawas started giving away cows to sages one by one. His son Nachiketa was surprised and came near to his father.

Nachiketa was surprised with the action of his father. His father was not giving the good and healthy cows as charity to the Brahmins. Those cows his father gave were old and do not give enough and proper milk. So Nachiketa felt unhappy that the actions of his father will not going to give him any good results for this worst action by his father on this great sacrifice function.

Nachiketa approached his father and asked him, " To whom you are going to give me gift?". But his father doesn't reply to him and he was very much busy in his work. But Nachiketa was not happy with his father's reaction. So he asked again and again more than four five times to his father for whom he has proposed to give him as gift. The angry father with a harsh words told, " I give you to Yama, the God of Death".

Vajasrawas however did not seriously mean this to his son. But his son was so happy on hearing the words of his father. But his father was not ready to give him to the Lord of Death. Which father will wish to give their children to such a God. At the same time Nachiketa thought it was his duty to fulfill the words of his father. If he goes to Yama then his father's action in the sacrifice occasion will get purified and he will be most dearest one for his father. Deciding this Nachiketa prepared himself to go to Yama.

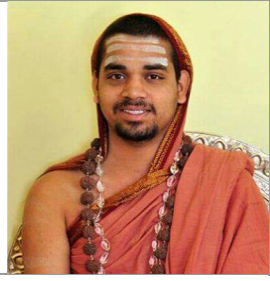


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On the strong decision of his son Vajasrawas was screaming, come back my son, I told with anger such a word towards you. There is no necessity for anyone to follow those words said in anguish. So my dear son please don't go away from me by taking my words in a serious manner. 'Come back, come back' to me.

But Nachiketa folding his hands told, Oh! My father! I was told by you that our ancestors never gave up their words in any situations. I too don't want you to come away from that sacred tradition of keeping our words. O my dear father I don't want to disobey the words you said to me. Your words at any circumstances are an order for me. Please allow me to as per that.

The truth is the gateway to heaven. Except truth nothing is permanent in this world. This human birth alone has that great opportunity to follow the truth. All other life on these earthly beings will be like birds, animals, plants and those who don't live the path of truth will be having a just birth and death action. I am not afraid of death. At this moment you should think of our ancestors who lived their very rare human birth by keeping their words and they honored the action of truth in their life. You very well know that selfish people alone will do unhealthy action by breaking their words. You gave me to God Yama on the very sacred sacrifice occasion as a gift to him. So my dear father don't break your words and act like a selfish person.

Although Vajasrawas, was not happy with the decision of his son Nachiketa, he had none other option to accept his decision. Now his father gave permission to his son to go to Yama, the God of Death. Young Nachiketa with lot of joy and happiness in his mind, that he is doing such an action that was said by his father and want to fulfil it without any obstacles. Reaching the Yama loka the place where Yama resist, he came to know that Yama was out of his home. There seems no one to receive him, but the young seven years old Nachiketa waited in the doorsteps of Yama's house for whole three days and nights to meet him without food and sleep.

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