

Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

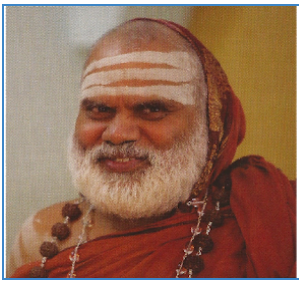
Prārthanā



Surya Deva

विश्वाहा त्वा त्सुमनसः सुचक्षुसः प्रजावन्तो अनमीवा अनागसः ।
उद्यन्तं त्व मित्रमहो विदेदिदे ज्योग्जीवाःप्रति पश्येम सूर्य ॥
viśvāhā tvā tsumanasa: sucakṣusa: prajāvantō anamīvā anāgasa: |
udyantaṁ tva mitramahō vidēdidē jyōgjīvā:prati paśyēma sūrya ||

Effulgent One! You appear day in and day out as our friend; may we pay obeisance to you, being powered with the light of wisdom from you. May we never fall ill, may we never commit sins, may all of us in this world receive from you perfect eyesight, good hearts and good heirs. Bless us so that as we achieve all this, we shall worship you as the Supreme Head of the Universe! (Rig Veda Surya Suktam; 10.37.7)

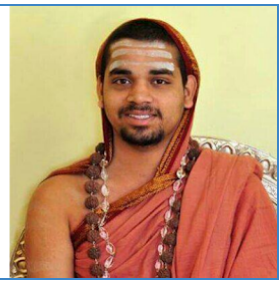


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Acharya Sandesham

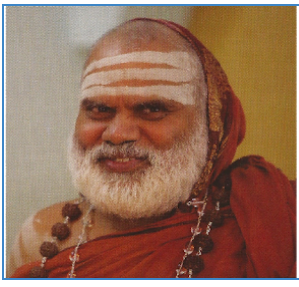
Lord Paramashiva incarnated in Kalady as Sri Adi Shankara Bhagavatpada, expounded the Advaita Siddhanta to the masses and brought about the welfare of the masses. The Jagadguru clarified that Advaita Siddhanta did not originate from Sri Adi Shankaracharya. It has been stated in the Vedas. Sri Adi Shankaracharya expounded it but did not postulate it. Sri



Gaudapada Himself has said – मायामात्रमिदं द्वैतम् अद्वैतं परमार्थतः.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram @ Vedapuri, Theni on May 31 - June 1, 2012 (Vijaya Yatra)

The Vedas declare in many places the Mithyatva of Dvaita. However, Dvaita is accepted from the Vyaavahaarika (empirical) standpoint. We only reject Dvaita from the Paaramaarthika (absolute) standpoint. This is where Dvaitins raise objections against Advaita and ask questions such as, “How do you associate Mithyatva to everything? Are you Mithya? Is what you say Mithya? Are the Vedas Mithya? Am I Mithya?” The Jagadguru explained that we accept the

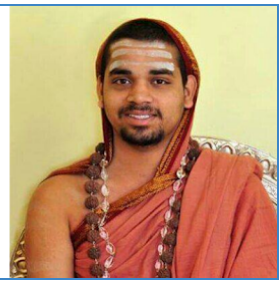


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Vyaavahaarika Satyam (empirical reality) of everything – of you, of the Vedas, of the Karmas enjoined therein and so on. We only state that the Paaramaarthika Satyam (Supreme Absolute Reality) is only one.

As long as Brahma Jnana has not dawned, Karma has to be performed. There can be no second thoughts about this as Sri Bhagavatpada Himself states – वेदो नित्यमधीयताम् तदुदितं कर्म स्वनुष्ठीयताम् । तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ॥ – that the Vedas are to be studied daily and the Vedic Karmas are to be observed with Shraddha. The Lord too states in the Gita that Karmas performed without Shraddha do not yield any result –



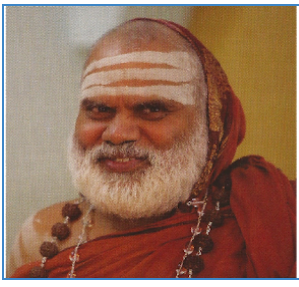
अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

The Jagadguru remembered how Aryamba expressed to her husband, Shivaguru, that their worshipping the Lord for the sake of an offspring had to be further intensified with greater Shraddha. Ultimately, the Lord Himself incarnated as their son in the form of Sri Adi Shankaracharya. The Jagadguru emphasized that only for one who has attained Brahma Jnana, the Vedic injunctions do not hold – निस्त्रेगुण्ये पथि विचरतां को विधिः को निषेधः. We are far away from that state. Even the scholarship of scholars and Mahamahopadhyayas and their ability to quote the scriptures and explain the nuances of the Shastras, are for merely their livelihood and not for Mukti –

वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम् ।
वैदुष्यं विदुषां तद्वत् भुक्तये न तु मुक्तये ॥

Jagadguru Śankaracārya His Holiness
Mahāsannidhānam Śrī Śrī Śrī Bhārati Tūrtha
Mahāswāmiji @ Chidbhavananda Ashram
Vedapuri, Theni on May 31 - June 1, 2012 (Vijaya
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They have not been able to directly experience the Supreme Blissful state. However they are not to be blamed, for that state can be attained only on the cessation of tendencies (Vasanas) accumulated over a number of lifetimes. The Lord has stated in the Gita –



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अनेकजन्मसंसिद्धस्ततो याति परां गतिम् । Hence until we directly experience the Supreme State, the Karmas enjoined in the Shastras have to be performed.

The Jagadguru then explained why Vedanta disagrees that the performance of such Karmas alone results in Mukti. Mukti refers to the state wherein you can have no more births, for one takes birth only to experience the fruits of his Karma. The Karma referred to here has to be either Kaamyia Karma or Nishiddha Karma, for Kaamyia Karma leads one to Svarga while Nishiddha Karma leads one to hell. The Mimamsaka argues that a person desirous of liberation avoid all Kaamyia and Nishiddha Karma, and instead only perform Nitya and Naimittika Karmas, as the avoidance of these two types of Karma leads to sin. Hence the Mimamsaka's standpoint is that when a person can get Mukti by performing only the Nitya and Naimittika Karmas and avoiding Kaamyia and Nishiddha Karmas, why is Jnana necessary for Mukti –

मोक्षार्थी न प्रवर्तेत तत्र काम्यनिषिद्धयोः ।

नित्यनैमित्तिके कुर्यात् प्रत्यवायजिहासया ॥

Bhagavatpada has pointed out the fallacy in this line of thinking – न हि जन्मप्रायणोरन्तराले काम्यप्रतिषिद्धयोः सर्वात्मना वर्जनं केनचित्प्रतिज्ञातुं शक्यं, सुनिपुणानामपि सूक्ष्मापराधदर्शनात् । It is not possible for anyone to proclaim that he has refrained from all Kaamyia Karma and Nishiddha Karma from the time of his birth to the time of his death. This is because it is seen that even the best of men commit subtle mistakes. The Manu Smriti says the observance of Pancha Mahayajnas is necessary for a Grihastha (householder) as he commits 5 types of sins without his knowledge.

पञ्चसूना गृहस्थस्य चुल्ली पेषण्युपस्करः ।

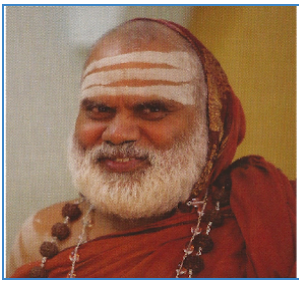
कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ॥

A sin remains a sin whether you commit it knowingly or unknowingly. If you touch fire, it is going to burn your hand. It does not matter whether the one who touches fire is a child or an adult, or does it knowingly or unknowingly – अनिच्छयापि संस्पृष्टो दहत्येव हि पावकः. Hence it is impossible to state that one has never sinned. Moreover, this human body has been acquired because of a portion of all the accumulated Punya and Paapa karmas. There is however a lot more Karma to experience. One cannot dismiss that all the accumulated Karma has resulted in our acquisition of this human body.

Contrastingly, the Karmas of a person who has attained Jnana, are burnt up for the Vedas, the Supreme authority on these matters, clearly state so. The result of the good deeds of a Jnani reach those who revere the Jnani, while the results of his sins go to those who insult him. Sri Bhagavatpada has stated in His Upadesha Panchakam that such Jnana that can burn one's Karmas, can be had only by approaching a Guru –

“सद्विद्वानुपसृप्यतां प्रतिदिनं तत्पादुके सेव्यतां, ब्रह्मैकाक्षरमर्थ्यताम्”

The Upanishads are filled with illustrations of disciples seeking the Guru – such as the six students approaching Pippalada, Shaunaka seeking Angirasa – for acquiring Brahma Jnana. As

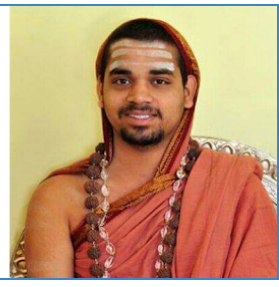


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a result of the attainment, the Bhashyakara (Sri Adi Shankaracharya) too has said Karmas are burnt up – प्राक्कर्मप्रविलाप्यतां चित्तिबलान्नाप्युत्तरैः शिल्ष्यताम् Bhagavan Veda Vyasa too has stated in His Brahma Sutras – तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् – that on attainment of Jnana, all Karmas are burnt up.

The Lord too has said in the Bhagavad Gita – यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन । ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥



As the blazing fire turns firewood to ashes, O Arjuna, so does the fire of knowledge burn to ashes (all reactions to) Karmas. Thus the Vedas, the Brahma Sutras and the Gita make it clear that Jnana alone burns Karma and results in liberation.

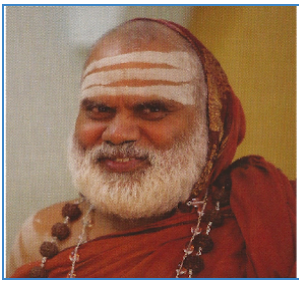
Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji @ Chidbhavananda Ashram Vedapuri, Theni on May 31 - June 1, 2012 (Vijaya Yatra)

The Jagadguru also pointed out many attend lectures on Vedanta but do so only for leisure and not with the desire for Jnana. One must perform Nishkama Karma (actions without desire for results) if one has to get intense “विविदिषा” (desire to know the Truth). Thus Sri Adi Shankaracharya has explained that Upasana and Karma have an important role to play in the system of Advaita Siddhanta. Hence must always have reverence and devotion towards Sri Adi Shankaracharya.

The Jagadguru stated that such is the sophistication of the Advaita philosophy propounded by Sri Adi Shankaracharya, that even though many objections were raised against it (in the later centuries), personages such as Sri Madhusoodana Saraswati and Sri Brahmananda Saraswati uprooted all such objections by their works –

मधुसूदनसन्मौनीब्रह्मानन्दगुरु भजे । अद्वैतराजमार्गोऽयं याभ्यां निष्कण्टकीकृतः ॥

Salutations to Sri Madhusoodana Saraswati and Sri Brahmananda Saraswati who made the regal path of Advaita thorn-free. The Jagadguru ended His Anugraha Bhashanam expressing joy over the work being carried out by Swami Omkarananda in the propagation of the tenets of the Advaita Siddhanta. Swami Omkarananda then received the special blessings of the Jagadguru. The Jagadguru later performed the Sharada Chandramouliswara Puja in the Ashram premises. (Source :www.vijayayatra.com)



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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 Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

Question: Swamiji, what do the Sastras say, on the matter of what portion or percentage of one's earnings, should one set aside for Daanam/charity?

Answer: First of all, one should understand and realise, the importance of Daanam. Charity is

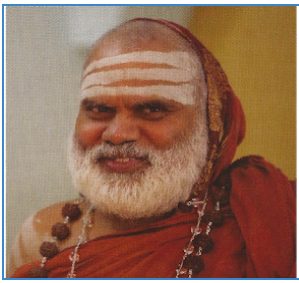


an important Dharma for a house holder. Penance and charity, have been ordained to be the duties, of a Sanyasi and a house holder, respectively. In the nineteenth Kural, Thiruvalluvar says that, if the rains fail, the penance by the

Sanyasis, and the charities by the householders, cannot happen.

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram @ Vedapuri, Theni on April 15 - 17,2017 (Vijaya Yatra)

Srimad Bhagavad Gita 18-5: Yagna, charity and penance - these three should always be strictly followed, as one's duties, and should never be neglected. Lord Krishna says that, these three purify a person.

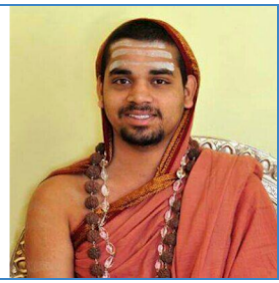


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In the Mahabharata Ashwamedha Parva 14.90.96-97 it is said that, all the three of - a person having one thousand rupees giving away one hundred rupees as charity, a person having one hundred rupees giving away ten rupees as charity, and a penniless person giving away water - will result in the same amount of punya.

In the Mahabharata it is said that, a person having ten cows should give away one as Daanam, one having one hundred cows should give away ten cows as Daanam, and the one having one thousand cows should give away one hundred of them as Daanam. Cows represent



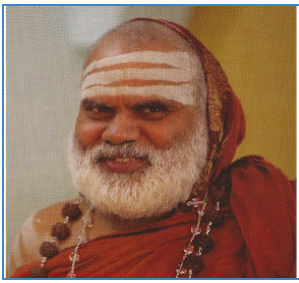
one's wealth. So, one should give ten percent of one's earnings for charity.

Skanda Puranam - Maheshwara Kedara Kandam12-32 says that, from the wealth earned through Dharmic means, one should set aside ten percent, for performing

Punya Karmas and for the welfare of the society.

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In the Srimad Bhagavatam 8-19-37, Shukracharya teaches Bali Chakravarti that, one should divide the total wealth earned, into five equal parts. The first part is for charity and performing punya karmas. The second part is to be spent, on actions that would bring fame - like social welfare purposes. The third portion is to be invested, so as to increase one's wealth. The fourth can be used, for one to enjoy the worldly pleasures. The fifth portion may be spent, on one's family and friends. Pandit Hemadri in his book Shiva Dharmam, gives almost the same details. He says, one should divide one's earnings into five parts. Three of those parts can be

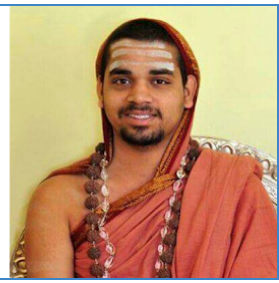


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spent for one's own livelihood. He adds that, since this worldly life is impermanent, the remaining two parts should be given away as charity. It follows that, he also advocates the same forty percent that was laid down in the Srimad Bhagavatam.

In the story book Vedala Panchavimshati, it is said as to how a warrior spends, the five hundred gold coins that he has.

100 - towards household expenses

100 - for dress, cosmetics etc.

100 - to worship Lord Shiva and Lord Vishnu

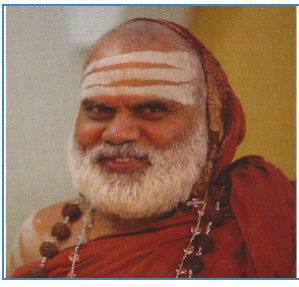
200 - towards charity to Brahmins and the needy

Al-Peruni, who came to India in year 1030, registers in his travel notes that, the Hindus considered feeding the others, to be their daily duty. People in general, after having paid their taxes from their earnings, gave away one-ninth of the portion that remains, towards charity. They divided their income into three parts. One part was set aside as their savings. The second part went towards their business. The third portion was by further split into three parts, from which one part was given away as charity, the second towards general social purposes, and the last part was spent on other expenses. The mental attitude that one has, while offering charity, is very important. Shiksha Valli in the Taittiriya Upanishad says that, one should offer with Shraddha. One should not offer with Ashraddha. One should give away in excess. One should feel ashamed that, one does not have more, to offer as charity. One should be caring, and have the fear that one will incur papa, if Daanam is not given. It should be an intellectual giving.

We should remember, what Lord Krishna has said in Srimad Bhagavad Gita 17.20, where He teaches that, the Sattvika Daanam is one that is given - in the right place, at the right time, being fully aware that the receiver would not be able to help in return, and given to the qualified and deserving person. There are two lines of thought, that people generally have, when they consider charity. 1. Thinking that charity can be performed, after one earns a lot of wealth.

2. Postponing it to the year end, to get the tax benefits. We should bear in mind that, there is no end to one's greed. Charity is not to be done, to get any tax exemptions. Charity is our Dharma. We should have the firm and strong belief that, it would benefit us, the society, as well as the future generations. Giving Daanam is our duty. It is a highest form of virtue for one, to do away even with the thought, that Danam has been given.

Sringeri Shri Sharada Pithadhipati Mahasannidhanam, Sri Bharati Tirtha Mahaswamigal was once told, "The Vel that you have presented in this temple, resembles the one that you had presented last month, in another temple". To this he replied, "Oh! Swami! We should always remember the things that others have given us. We should forget, at that very moment, whatever we give to others"! Oh! What a noble attitude! In Thirukkural, Thiruvalluvar has graced us with two Adhikarams - Oppuravu Aridhal and Eegai - to stress the importance of Daanam. Let us all realise the glory of Daanam, and experience the joy that it brings!



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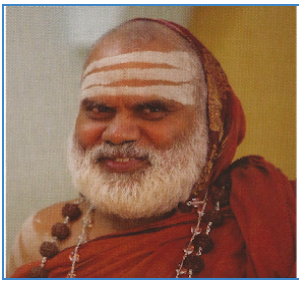


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Learn Sanskrit

6. सः किमर्थं तत्र गच्छति ? (sa: kimarthaṃ tatra gaccati ?) – Why does he go there?
7. सः कुतः आगतवान् ? (sa: kuta: āgatavān ?) – Where did he come from?
8. सः कुत्र गतवन् ? (sa: kutra gatavan ?) – Where did he go?
9. भवान् कथम् अस्ति?(bhavān katham asti?) – How are you?
10. अहं पठामि (ahaṃ paṭhāmi) – I read.
11. अहं न पठामि (ahaṃ na paṭhāmi) – I don't read
12. आम् अहं पठामि (ām ahaṃ paṭhāmi) – I do read
13. अहम् गच्छामि (ahaṃ gacchāmi) – I go.
14. वयं गच्छामः (vayaṃ gaccāma:) - We go.
15. त्वम् गच्छसि (tvam gacchasi) – You (singular) go.
16. यूयम् गच्छथ (yūyam gacchatha) – You (plural) go.
17. सः गच्छति (sa: gacchati) – He goes.
18. सा गच्छति (sā gaccati) – She goes.
19. तत् गच्छति (tat gacchati) – It goes.
20. ते गच्छन्ति (tē gaccanti) – They (masculine) go.
21. ताः गच्छन्ति (tā: gacchanti) – They (feminine) go.
22. तानि गच्छन्ति (tāni gacchanti) – They (neuter) go.



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सुभाषितानि subhāṣitāni

Duties of a teacher



न नियोज्याश्च वः शिष्या, अनियोगे महाभये ।
यथामति यथापाठं, तथा विद्या फलिष्यति ॥
सर्वस्तरतु दुर्गाणि, सर्वो भद्राणि पश्यतु ॥
(गुरु के कर्तव्य महाभा./शान्ति./३२७/४७-४८)

na niyōjyāśca vaḥ śiṣyā, aniyōgē mahābhayē |
yathāmati yathāpāṭhaṃ, tathā vidyā phaliṣyati ||
sarvastaratu durgāṇi, sarvō bhadrāṇi paśyatu ||
(guru kē karttavya mahābhā./śānti./327/47-48)

Vyasa tells his pupil-teachers what they must do when they have their students before them. "You must never ask your pupils to take up an undesirable or hazardous job. Your students will be able to take advantage from your instruction only according to their abilities. My wish is that all may overcome the difficulties they face and encounter only happy occasions."

Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji@ Vedapuri, Theni on April 15 - 17,2017 (Vijaya Yatra)

Education of Psychology

न नूनमस्ति नो श्वः कस्तद्वेद यद्दभुतम् ।

अन्यस्य चित्तमभिसञ्चरेण्यमुताधीतं विनश्यति ॥

(शिक्षा - मनोविज्ञान ऋग्./१/१७०/१)

na nūnamasti nō śvaḥ kastadvēda yaddbhutam |
an'yasya cittamabhisañcarēṇyamutādhītaṃ vinaśyati ||

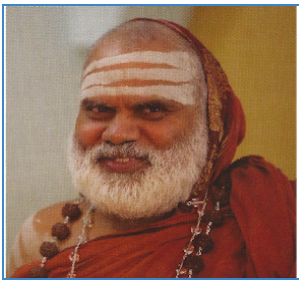
(śikṣā - manōvijñāna ṛg./1/170/1)

One who is unsure of himself today and will be at tomorrow, how then can one ever believe such a wonderful person? The fickle minded have an unstable mind and whatever they decide once, remains so uncertain that it eventually gets destroyed. It has been said too that even a favour granted by such an individual may be harmful.

Contemtable – Irreligious act

मास्य धर्मे मनो भूयादधर्मं स निषेवताम् ।

अपात्रवर्षी भवतु यस्वार्योऽनुमते गतः ॥

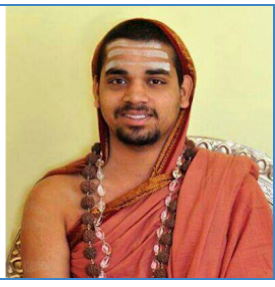


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(निन्दनीय {अधर्माचरण} व.रामा./अयोद्या.७५/४२)

māsyā dharmē manō bhūyādadharmam sa niṣēvatām |
apātravarṣī bhavatu yasyāryōhumatē gataḥ ||

(nindaniya {adharmācaraṇa} va.rāmā./ayōdyā.75/42)

Bharat tells Kaushalya, "Hey Mother! If Rama has been sent to the forest with my consent, let me never feel at home in Dharma and be called an irreligious person! Let my charity be received by the undeserving persons!"

Friendship – Test of a friend.

मित्रं कोऽपि न कस्यापि, नितान्तं न च वैरकृत् ।

दृश्यते मित्रविद्वस्तात्कार्याद्वैरी परीक्षितः ॥

(मित्रता {मित्र की परीक्षा} पञ्चत./मित्रसं./१११)

mitram kōpi na kasyāpi, nitāntam na ca vairakṛt |
dṛśyatē mitraavidvastātkāryādvairī parīkṣitaḥ ||

(mitratā {mitra kī parīkṣā} pañcata./mitrasam./111)

None is either a complete friend or an enemy. A friend becomes an enemy as a consequence when something gets accidentally spoiled.

Tradition – Advantage of Contentment

अन्तःसन्तोषचित्तानां, सम्पदस्ति पदे पदे ।

अन्तर्मलिनचित्तानां, सुखं स्वप्नेऽपि दुर्लभम् ॥

(संस्कार-संस्कृति {सन्तोष का महत्त्व} नराभरण/७५)

anta:santōṣacittānām, sampadasti padē padē |
antarmalinacittānām, sukham svapnēpi durlabham ||

(sanskāra-sanskṛti {santōśa kā mahattva} narābharaṇa/75)

Those who are contented, glory welcome them on each step. But the ones who have blemish inside heart, for them happiness is unavailable even in their dreams.

Education – Its importance.

अन्यैव कापि धनिनां द्रविणात्मिका श्रीः ।

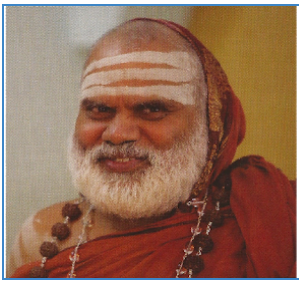
विद्यात्मिका च विदुषामपरैव लक्ष्मीः ॥

(शिक्षा {विद्या का महत्त्व} भिक्षाटनकाव्यम्/११/६)

an'yaiva kāpi dhaninām draviṇātmikā śrī: |
vidyātmikā ca viduṣāmaparaiva lakṣmī: ||

(śikṣā {vidyā kā mahattva} bhikṣāṇakāvya/11/6)

For the rich their Laxmi is money but for the scholars it is learning alone, which is their wonderful Laxmi.

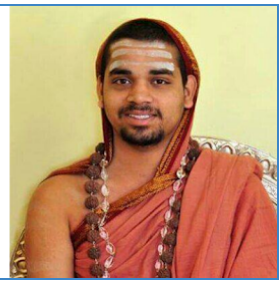


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Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

From this Shankara Jayanti Special, we are going to present a new article, “Golden Sayings of Jagadguru Śrī Ādi Śankarācharya”, the collections from the works of Śrī Ādi Śankarācharya.

Do not be attached and lost in a woman’s beauty, her bosom and area of the navel. Every time you see them, think of them as only forms of flesh.

(Bhaja Govindam . 2)

Everything is produced by ignorance and dissolves in the wake of Knowledge. The various thoughts (modifications of Antahkarana) must be the creator. Such is the Vicāra.

(Aparokṣānubhūti : 14)

Such a mental illusion as the fancying of a rope for a snake does not either originate from or merge in the rope. Nor does the rope-snake originate in the mind and merge there, nor does it do so from both (the rope and the mind)

(Commentary on Māṇḍūkyaopaniṣad : 2.32)

Knowledge originates and dies; when knowledge originates, the Self becomes modified by it; and when knowledge dies, the Self becomes nothing but an unmodified substance with its intelligence destroyed.

(Commentary on Kenopaniṣad - Padabhāṣya : 2.4)

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