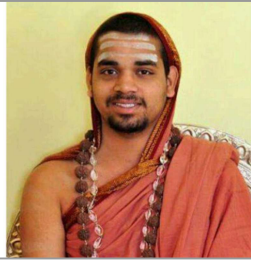


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ सप्तमः सर्गः ॥

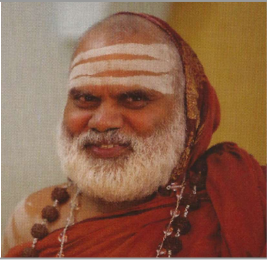
|| saptamaḥ sargaḥ ||

एकादशोऽहनि प्राप्ते ब्राह्मणान् वेदपारगान् ।
 भोजयामास विधिवच्छतशोऽथ सहस्रशः ॥ १११ ॥
 उद्दिश्य पितरं तत्र ब्राह्मणेभ्यो धनं बहु ।
 ददौ गवां सहस्राणि ग्रामान् रत्नाम्बराणि च ॥ ११२ ॥
 अवसत्स्वगृहे यत्र राममेवानुचिन्तयन् ।
 वसिष्ठेन सह भ्रात्रा मन्त्रिभिः परिवारितः ॥ ११३ ॥
 रामेऽरण्यं प्रयाते सह जनकसुतालक्ष्मणाभ्यां सुघोरं
 माता मे राक्षसीव प्रदहति हृदयं दर्शनादेव सद्यः ।
 गच्छाम्यारण्यमद्य स्थिरमतिरखिलं दूरतोऽपास्य राज्यं
 रामं सीतासमेतं स्मितरुचिरमुखं नित्यमेवानुसेवे ॥ ११४ ॥

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे

अयोध्याकाण्डे सप्तमः सर्गः ॥ ७ ॥

ekādaśe'hani prāpte brāhmaṇān vedapāragān |
 bhojayāmāsa vidhivacchataśo'tha sahasraśaḥ ||111||
 uddīśya pitaraṃ tatra brāhmaṇebhyo dhanam bahu |
 dadau gavāṃ sahasrāṇi grāmān ratnāambarāṇi ca ||112||
 avasatsvagrhe yatra rāmamevānucintayan |
 vasiṣṭhena saha bhrātrā mantribhiḥ parivāritaḥ ||113||
 rāme'raṇyaṃ prayāte saha janakasutālakṣmaṇābhyāṃ sughoraṃ
 mātā me rākṣasīva pradahati hṛdayaṃ darśanādeva sadyaḥ |
 gacchāmyāraṇyamadya sthiramatirakhilaṃ dūrato'pāśya rājyaṃ
 rāmaṃ sītāsametaṃ smitaruciramukhaṃ nityamevānuseve ||114||

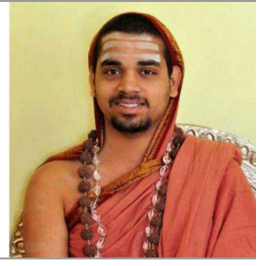


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



iti śrīmadadhyātmarāmāyaṇe umāmaheśvarasaṃvāde

ayodhyākāṇḍe saptamaḥ sargaḥ ||7||

On the eleventh day after King Daśaratha's passing, Bharata performed the prescribed funeral observances. He invited Brāhmaṇas who were thoroughly versed in the Vedas and honored them by serving them food strictly according to the injunctions of the scriptures. He did this on a grand scale, feeding hundreds and even thousands of learned Brāhmaṇas with great reverence and devotion as part of the sacred rites for his father. Dedicating all these charitable acts to the welfare of his departed father, King Daśaratha, Bharata bestowed abundant gifts upon the Brāhmaṇas. He gave them immense wealth, thousands of cows, entire villages, valuable precious gems, and fine garments. These generous donations were offered with devotion as part of the prescribed funeral rites, reflecting Bharata's deep respect for his father and his commitment to performing every sacred duty properly. After completing the funeral ceremonies and charitable offerings, Bharata remained in his own residence. Although he was surrounded by his brother, the revered sage Vasiṣṭha, and his ministers, his mind was never distracted by worldly affairs. Instead, he remained constantly absorbed in the remembrance of Śrī Rāma, thinking of Him alone at all times. Even amidst the comforts and responsibilities of the palace, his heart was wholly devoted to Rāma. Filled with grief, Bharata reflected within himself: "Now that Śrī Rāma has gone into the dreadful forest along with Sītā, the daughter of King Janaka, and Lakṣmaṇa, my own mother appears to me like a cruel demoness. The mere sight of her immediately scorches my heart with unbearable sorrow because it was through her actions that Rāma was exiled. Therefore, with firm determination, I shall leave for the forest this very day, completely renouncing this entire kingdom and all its royal pleasures. I desire only to remain forever in the service of Śrī Rāma, together with Sītā, whose face is ever radiant with a gentle and charming smile, considering such service to be the highest purpose of my life."

Thus ends the Seventh Chapter (Sarga 7) of the Ayodhyā Kāṇḍa in the Śrīmad Adhyātma Rāmāyaṇa, presented as the dialogue between Lord Śiva (Maheśvara) and Goddess Umā (Pārvatī).

॥ अष्टमः सर्गः ॥

||aṣṭamaḥ sargaḥ||

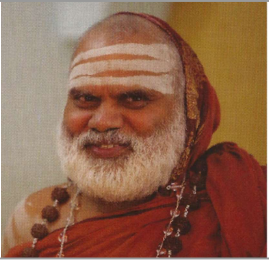
श्रीमहादेव उवाच । (श्रीपरमेश्वर उवाच ।)

वसिष्ठो मुनिभिः सार्धं मन्त्रिभिः परिवारितः ।

राज्ञः सभां देवसभासन्निभामविशद्विभुः ॥ १ ॥

तत्रासने समासीनश्चतुर्मुख इवापरः ।

आनीय भरतं तत्र उपवेश्य सहानुजम् ॥ २ ॥

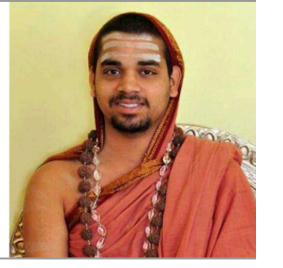


Voice of Jagadguru

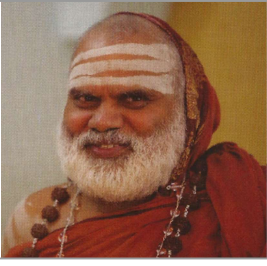
advaitam paramanandam



an e-magazine on advaita



अब्रवीद्वचनं देशकालोचितमरिन्दमम् ।
 वत्स राज्येऽभिषेक्ष्यामस्त्वामद्य पितृशासनात् ॥ ३ ॥
 कैकेय्या याचितं राज्यं त्वदर्थे पुरुषर्षभ ।
 सत्यसन्धो दशरथः प्रतिज्ञाय ददौ किल ॥ ४ ॥
 अभिषेको भवत्वद्य मुनिभिर्मन्त्रपूर्वकम् ।
 तच्छ्रुत्वा भरतोऽप्याह मम राज्येन किं मुने ॥ ५ ॥
 रामो राजाधिराजश्च वयं तस्यैव किङ्कराः ।
 श्वः प्रभाते गमिष्यामो राममानेतुमञ्जसा ॥ ६ ॥
 अहं यूयं मातरश्च कैकेयीं राक्षसीं विना ।
 हनिष्याम्यधुनैवाहं कैकेयीं मातृगन्धिनीम् ॥ ७ ॥
 किन्तु मां नो रघुश्रेष्ठः स्त्रीहन्तारं सहिष्यते ।
 तच्छोभूते गमिष्यामि पादचारेण दण्डकान् ॥ ८ ॥
 शत्रुघ्नसहितस्तूर्णं यूयमायात वा न वा ।
 रामो यथा वने यातस्तथाहं वल्कलाम्बरः ॥ ९ ॥
 फलमूलकृताहारः शत्रुघ्नसहितो मुने ।
 भूमिशायी जटाधारी यावद्रामो निवर्तते ॥ १० ॥
 इति निश्चित्य भरतस्तूष्णीमेवावतस्थिवान् ।
 साधुसाध्विति तं सर्वे प्रशशंसुर्मुदान्विताः ॥ ११ ॥
 ततः प्रभाते भरतं गच्छन्तं सर्वसैनिकाः ।
 अनुजग्मुः सुमन्त्रेण नोदिताः साश्वकुञ्जराः ॥ १२ ॥
 कौसल्याद्या राजदारा वसिष्ठप्रमुखा द्विजाः ।
 छादयन्तो भुवं सर्वे पृष्ठतः पार्श्वतोऽग्रतः ॥ १३ ॥

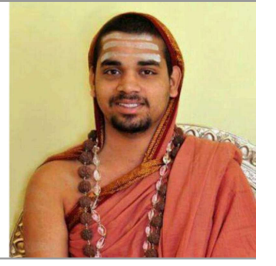


Voice of Jagadguru

advaitam paramanandam



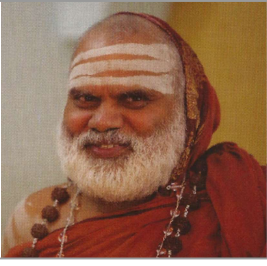
an e-magazine on advaita



शृङ्गवेरपुरं गत्वा गङ्गाकूले समन्ततः ।
 उवास महती सेना शत्रुघ्नपरिचोदिता ॥ १४ ॥
 आगतं भरतं श्रुत्वा गुहः शङ्कितमानसः ।
 महत्या सेनया सार्धमागतो भरतः किल ॥ १५ ॥
 पापं कर्तुं न वा याति रामस्याविदितात्मनः ।
 गत्वा तद्धृदयं ज्ञेयं यदि शुद्धस्तरिष्यति ॥ १६ ॥
 गङ्गा नो चेत्समाकृष्य नावस्तिष्ठन्तु सायुधाः ।
 ज्ञातयो मे समायत्ताः पश्यन्तः सर्वतोदिशम् ॥ १७ ॥
 इति सर्वान् समादिश्य गुहो भरतमागतः ।
 उपायनानि सङ्गृह्य विविधानि बहून्यपि ॥ १८ ॥
 प्रययौ ज्ञातिभिः सार्धं बहुभिर्विविधायुधैः ।
 निवेद्योपायनान्यग्रे भरतस्य समन्ततः ॥ १९ ॥
 दृष्ट्वा भरतमासीनं सानुजं सह मन्त्रिभिः ।
 चीराम्बरं घनश्यामं जटामुकुटधारिणम् ॥ २० ॥

śrīmahādeva uvāca | (śrīparameśvara uvāca .)

vasiṣṭho munibhiḥ sārddham mantribhiḥ parivāritaḥ |
 rājñāḥ sabhāṃ devasabhāsannibhāmaviśadvibhuḥ ||1||
 tatrāsane samāsīnaścaturmukha ivāparaḥ |
 ānīya bharataṃ tatra upaveśya sahānujam ||2||
 abravīdvacanam deśakālocitamarindamam |
 vatsa rājye'bhiṣekṣyāmastvāmadya pitṛśāsanāt ||3||
 kaikeyyā yācitam rājyaṃ tvadarthe puruṣarṣabha |
 satyasandho daśarathaḥ pratijñāya dadau kila ||4||

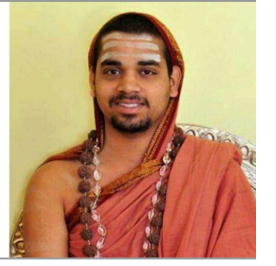


Voice of Jagadguru

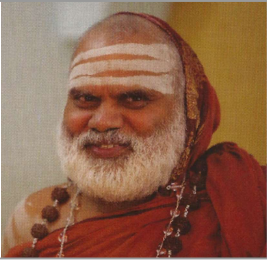
advaitam paramanandam



an e-magazine on advaita



abhiṣeko bhavatvadya munibhirmantrapūrvakam |
 tacchrutvā bharato'pyāha mama rājyena kiṃ mune ||5||
 rāmo rājādhirājaśca vyaṃ tasyaiva kiṅkarāḥ |
 śvaḥ prabhāte gamiṣyāmo rāmamānetumañjasā ||6||
 ahaṃ yūyaṃ mātaraśca kaikeyiṃ rākṣasiṃ vinā |
 haniṣyāmyadhunaivāhaṃ kaikeyiṃ mātṛgandhinīm ||7||
 kintu māṃ no raghuśreṣṭhaḥ strīhantāraṃ sahiṣyate |
 tacchvobhūte gamiṣyāmi pādacāreṇa daṇḍakān ||8||
 śatrughnasahitastūrṇaṃ yūyamāyāta vā na vā |
 rāmo yathā vane yāstastathāhaṃ valkalāmbaraḥ ||9||
 phalamūlakṛtāharaḥ śatrughnasahito mune |
 bhūmiśāyī jaṭādhārī yāvadrāmo nivartate ||10||
 iti niścitya bharatastūṣṇīmevāvatasthivān |
 sādhusādhviti taṃ sarve praśaśaṃsurmudānvitāḥ ||11||
 tataḥ prabhāte bharataṃ gacchantāṃ sarvasainikāḥ |
 anujagmuḥ sumantreṇa noditāḥ sāśvakuñjarāḥ ||12||
 kausalyādyā rājadārā vasiṣṭhapramukhā dvijāḥ |
 chādayanto bhuvam sarve pṛṣṭhataḥ pārśvato'grataḥ ||13||
 śṛṅgaverapuraṃ gatvā gaṅgākūle samantataḥ |
 uvāsa mahatī senā śatrughnaparicoditā ||14||
 āgataṃ bharataṃ śrutvā guhaḥ śaṅkitamānasah |
 mahatyā senayā sārddhamāgato bharataḥ kila ||15||
 pāpaṃ kartuṃ na vā yāti rāmasyāviditātmanaḥ |

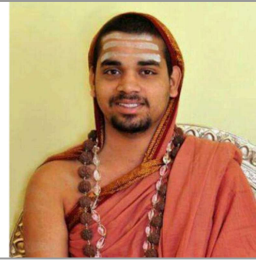


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



gatvā taddhṛdayaṃ jñeyaṃ yadi śuddhastariṣyati ||16||

gaṅgā no cetsamākrṣya nāvastiṣṭhantu sāyudhāḥ |

jñātayo me samāyattāḥ paśyantaḥ sarvatodiśam ||17||

iti sarvān samādiśya guho bharatamāgataḥ |

upāyanāni saṅgrhya vividhāni bahūnyapi ||18||

prayayau jñātibhiḥ sārddhaṃ bahubhivividhāyudhaiḥ |

nivedyopāyanānyagre bharatasya samantataḥ ||19||

drṣṭvā bharatamāsīnaṃ sānujaṃ saha mantribhiḥ |

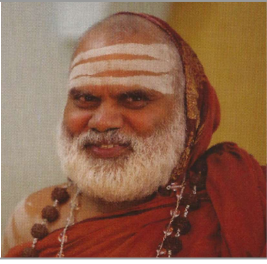
cīrāmbaraṃ ghanaśyāmaṃ jaṭāmukutaḥhāriṇam ||20||

Lord Mahādeva said:

The illustrious sage Vasiṣṭha, accompanied by many great sages and surrounded by the ministers of the kingdom, entered the royal assembly hall of King Daśaratha. That magnificent assembly resembled the celestial court of the gods in its grandeur, dignity, and splendor. Vasiṣṭha entered it with the authority and



serenity befitting the royal preceptor, prepared to guide the kingdom during this critical time. Seated upon the distinguished seat in that royal assembly, Sage Vasiṣṭha appeared like another four-faced Lord Brahmā, radiating wisdom and authority. Bharata was then respectfully brought into the assembly along with his younger brother Śatrughna, and both were seated before the assembled sages, ministers, and elders so that the important matters concerning the kingdom could be discussed. Addressing Bharata, the conqueror of enemies, Sage Vasiṣṭha spoke words that were appropriate to the circumstances, the place, and the time. He said affectionately, "Dear child, according to the command and wish of your late father, King Daśaratha, we shall perform your coronation today and install you as the ruler of this kingdom." Vasiṣṭha continued, "O best among men, your mother Kaikeyī had requested this kingdom on your behalf by invoking the boons that had been granted to her. King Daśaratha, who was unwavering in truth and always

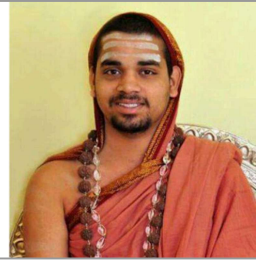


Voice of Jagadguru

advaitam paramanandam

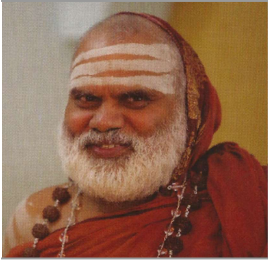


an e-magazine on advaita



faithful to his promises, fulfilled the vow he had made and granted her request. It was because of his steadfast commitment to truth that these events came to pass." Vasiṣṭha said, "Therefore, let your consecration as king be performed today by these assembled sages according to the sacred Vedic rites and accompanied by the appropriate mantras." Hearing these words, Bharata immediately replied with humility and firmness, "O revered sage, what use is this kingdom to me? I have no desire whatsoever to rule." Bharata declared, "Śrī Rāma alone is the true King of kings, and we are all merely His servants. Therefore, tomorrow at dawn, we shall set out without delay to the forest and respectfully bring Him back to Ayodhyā. The kingdom rightfully belongs only to Him, and I will not accept the throne while He lives." Overcome with grief and indignation, Bharata exclaimed, "I, along with all of you and my mothers—except Kaikeyī—shall proceed. As for Kaikeyī, who has behaved like a cruel demoness and has brought about this terrible calamity, I feel as though I should kill her immediately. Though she is called my mother, her actions have destroyed our family and caused immeasurable suffering." Bharata then restrained his anger and reflected, "However, the noble Rāma, the foremost of the Raghu dynasty, would never approve of me becoming the killer of a woman, even if she has committed such a grievous wrong. Therefore, instead of acting in anger, tomorrow I shall set out on foot to the Daṇḍaka Forest to bring my beloved brother back." Bharata continued, "Accompanied by Śatrughna, I shall depart immediately. Whether the rest of you choose to come with me or not is your decision. Just as Śrī Rāma entered the forest dressed in garments made of tree bark, I too shall wear bark garments and renounce all royal comforts until He returns." Addressing Sage Vasiṣṭha, Bharata solemnly vowed, "Until Śrī Rāma returns to Ayodhyā, I shall live with Śatrughna exactly as He does. I shall survive only on fruits and roots, sleep upon the bare ground, wear matted locks upon my head, and lead the life of a forest ascetic. I shall not enjoy any comfort or privilege while my elder brother remains in exile."

Having firmly resolved that he would never accept the kingdom and that he would instead go to the forest to bring Śrī Rāma back to Ayodhyā, Bharata remained silent, his determination unshaken. Witnessing his noble resolve, everyone present in the royal assembly—including Sage Vasiṣṭha, the assembled sages, ministers, and elders—was filled with joy and admiration. They repeatedly exclaimed, "Excellent! Well done!" and praised Bharata for his righteousness, humility, unwavering devotion to Rāma, and complete disregard for worldly power. The next morning, when Bharata set out on his journey to the forest to bring back Śrī Rāma, the entire royal army voluntarily followed him. The chariots, cavalry, elephants, and soldiers accompanied him under the guidance of the faithful minister Sumantra. No one wished to remain behind, for everyone desired the return of the rightful prince, Śrī Rāma, to Ayodhyā. The royal queens, beginning with Queen Kausalyā, also joined the journey. Along with them came Sage Vasiṣṭha and many learned Brāhmaṇas. The vast procession spread in every direction—behind Bharata, beside him, and before him—covering the earth with its immense multitude. The entire kingdom seemed to move together, united by the desire to bring Śrī Rāma back. After travelling for some time, Bharata and his large entourage reached Śrīngaverapura, situated on the sacred banks of the River Gaṅgā. There, under the supervision and direction of Śatrughna, the vast army camped on all sides of the riverbank, preparing for the next stage of the journey across the Gaṅgā toward the forest where Śrī Rāma was residing. When Guha, the devoted Niṣāda chief and dear friend of Śrī Rāma, heard that Bharata had arrived accompanied by a vast army, his mind became troubled with doubt.

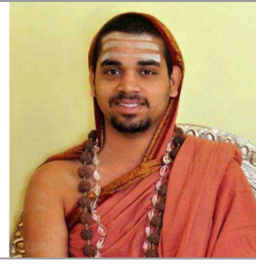


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Seeing such a large military force approaching, he wondered whether Bharata had come with hostile intentions rather than with love and devotion toward Rāma. Guha thought to himself, "Perhaps Bharata, whose true intentions are not yet known to me, has come to commit some sinful act against Śrī Rāma. I must first meet him and carefully understand what is truly in his heart. If I



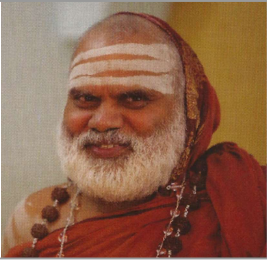
find that his mind is pure and that he has come only out of love and devotion for Rāma, then I shall gladly help him cross the Gaṅgā." Thinking of every possibility, Guha gave orders to his kinsmen, saying, "If Bharata's intentions prove to be evil, let no boats be allowed to cross the Gaṅgā.

Keep all the boats

under our control, remain fully armed, and station yourselves in every direction. Stay alert and carefully watch all movements so that no harm can come to Śrī Rāma." After issuing these instructions to his people, Guha gathered many kinds of valuable offerings and gifts suitable for receiving a royal guest. Carrying these tokens of hospitality, he personally went to meet Bharata. Though cautious because of his uncertainty, Guha did not neglect the duties of courtesy and respect due to a prince of Ayodhyā. Guha proceeded toward Bharata accompanied by many of his relatives and followers, all of whom carried various kinds of weapons as a precaution. On reaching Bharata's camp, he respectfully presented the gifts he had brought before the prince. Thus, while remaining vigilant for the safety of Śrī Rāma, Guha also fulfilled his duty of receiving Bharata with proper honor and hospitality. When Guha beheld Bharata seated with his younger brother Śatrughna and surrounded by his ministers, he was deeply moved by what he saw. Bharata had set aside all royal ornaments and comforts. He was dressed in garments made of tree bark, his complexion was dark and radiant, and he wore matted locks upon his head like a forest ascetic. His appearance reflected profound grief, renunciation, and unwavering devotion to Śrī Rāma, making it evident that he had not come seeking the kingdom but had embraced the same austere life that Rāma Himself was leading.

(Will Continue)

Our Mail ID : Info@voiceofjagadguru.com

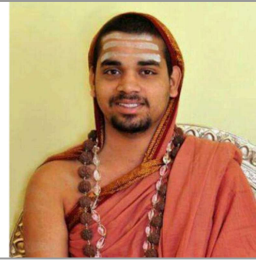


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya

Note : In this section we will see the Śloka and Bhāṣyam. For the meaning of the śloka, please see the main magazine.

Chapter 10 Vibhūti yoga:

38

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥

daṇḍo damayatāmasmi nītirasmi jigīṣatām ।

maunaṁ caivāsmi guhyānāṁ jñānaṁ jñānavatāmaham ॥38॥

I am the rod of the punishers; I am diplomacy of those desirous of victory; I am silence among secrets and I am the wisdom of the wise.

39

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्याद् मया भूतं चराचरम् ॥३९॥

yaccāpi sarvabhūtānāṁ bījaṁ tadahamarjuna ।

na tadasti vinā yatsyād mayā bhūtaṁ carācaram ॥39॥

To conclude the present section, the Lord summarises His Glory (vibhuti) as follows:-There is no being, without Me; for, anything into which I have not entered would be without Self (could not exist) and would be void (sunya). Wherefore, everything is of My nature, i.e., I am the essence of everything.

40

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तः विभूतेर्विस्तरो मया ॥४०॥

nānto'sti mama divyānāṁ vibhūtīnāṁ parantapa ।

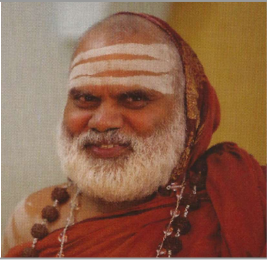
eṣa tūddeśataḥ proktaḥ vibhūtervistaro mayā ॥40॥

It is indeed not possible for anybody to describe or know the exact extent of the Divine Glories of the Lord, the Self of all.

41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥४१॥

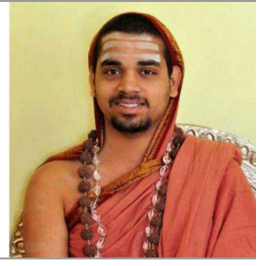


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



yadyadvibhūtimatsattvaṃ śrīmadūrjitameva vā |

tattadevāvagaccha tvaṃ mama tejoṃ'śasambhavam ||41||

Whatever being is there which is glorious, rich or powerful – may you recognise that to be born out of a person of My splendour.

42

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन |
विष्टभ्याहमिदं कृत्स्नम् एकांशेन स्थितो
जगत् ||४२||

athavā bahunaitena kiṃ jñātena
tavārjuna |

viṣṭabhyāhamidaṃ kṛtsnam
ekāṃśena sthito jagat ||42||

Of what avail to you can be this knowledge of vast but imperfect details ? Listen, I will tell you completely of it. I stand firmly sustaining this whole world by one part, by one limb, by one foot; i.e., one part of Myself constitutes all beings. So says the chant:

'All beings form His foot.' (Taittiriya Aranyaka 3-12).

ओं तत्सत् | इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

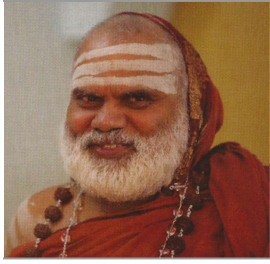
विभूतियोगो नाम दशमोऽध्यायः ||

om tat sat / iti śrīmadbhagavadgītāsūpanisatsu brahma-vidyāyām yogaśāstre
śrīkṛṣṇārjunasamvāde vibhūtiyogo nāma daśamo'dhyāyah



Thus ends the tenth chapter named Vibhūti-yoga in Śrīmad-bhagavadgītā which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇā and Arjuna.

OM TAT SAT

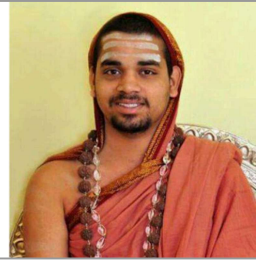


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



(See the meaning for the slokas in 2026_Feb Main Voice of Jagadguru e magazine)

Our Website link : <https://voiceofjagadguru.com/voj/>

Telegram Channel : <https://t.me/voiceofjagadguru>

Instagram Channel :

https://www.instagram.com/stories/voice_of_jagadguru_voj/3601249542534134684?igsh=MW90YW13N2c5b2hqaA==

WhatsApp Community Channel: <https://chat.whatsapp.com/Ly4wlaTu8Kc3sjiEYU8KGu>

YouTube Channel : <https://youtube.com/@jagad-guru-channel?si=brkLFqiz8sZJ6Ull>

Facebook link : <https://www.facebook.com/share/1Du5xkve4e/>

For free e magazines : Our Mail ID : Info@voiceofjagadguru.com

Editorial Board		
Sri P A Murali	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri B Vijay Anand	Web Director	Coimbatore
Smt B Srimathi Veeramani	Web Asst Director & Chief Editor	Tirunelveli
Sri K M Kasiviswanathan	Hon' Editor	Tirunelveli