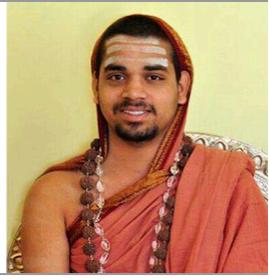


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## ANUGRAHA BHASHANAM

### REMOVE IGNORANCE AND REACH GOD (TATTVALOKA SEP, 2015)



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji at Mahadanapuram Vijayayatra, June 9-10, 2012

Man must always have faith in God, who alone removes our hardship. Bhagavan himself has said in the Bhagavad Gita that he will never forsake one who has trusted him. That bhakti should intensify with time, and not diminish.

If we firmly understand that we are only reaping the fruits of our karma, and keep doing our duty, dedicating the results to God, our faith will not go down under any circumstances. That is why one should attend discourses on the

great epics, such as the Ramayana, the Mahabharata and the Bhagavatam, whenever possible by frequenting places wherever they are conducted and God's attributes highlighted. This will help to strengthen the sadhaka's devotion.

**यत्रोत्तमश्लोकगुणानुवादः प्रस्तूयते ग्राम्य कथाविघातः |**

**निषेव्यमाणोऽनुदिनं मुमुक्षोर्मतिं सतीं यच्छति वासुदेवे ||**

**yatrottamaślokaguṇānuvādaḥ prastūyate gnāmya kathāvighātaḥ |**

**niṣevyamāṇo'nudinaṃ mumukṣormatiṃ satīṃ yacchati vāsudeve ||**

Our Sastras give maximum importance to devotion. Unshakeable faith in God always gives sreyas and takes man to moksha itself.

**तस्मान्नरोऽसङ्ग-सुसङ्ग-जात ज्ञानासिनेहैव विवृक्णमोहः |**

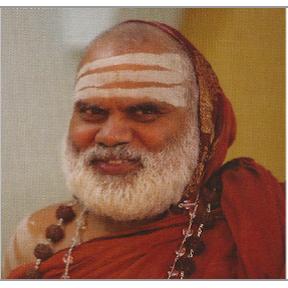
**हरिं तदीहाकथन श्रुताभ्यां लब्धस्मृतिर्यात्यतिपारमध्वनः ||**

**tasmānnaro'saṅgasusaṅgajāta jñānāsinehaiva vivṛkṇamohaḥ |**

**hariṃ tadīhākathana śrutābhyāṃ labdhasmṛtiryātyatipāramadhvanaḥ ||**

Therefore, it may be said that man, by his one-pointed devotion, can attain God in this birth itself by cutting ignorance with the sword of knowledge. By listening to God's exalted qualities, a seeker with his faith and determination can free himself from bondage and cross the ocean of samsara. Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhūśekhara Bhārati Mahāswāmiji



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## Śrīmad Bhagavad Gita

### Srī Ādi Śankara Bhāṣya

#### Chapter 10 Vibhūti yoga:

33

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालः धाताहं विश्वतोमुखः ॥३३॥

akṣarāṇāmakāro'smi, dvandvaḥ sāmāsikasya ca |  
ahamevākṣayaḥ kālaḥ, dhātāhaṃ viśvatomukhaḥ ॥33॥



I am the letter 'a' among letters; I am the dvandva among compounds; I alone am the eternal time; I am the dispenser facing all the directions.

34

मृत्युः सर्वहरश्चाहम् उद्भवश्च भविष्यताम् ।  
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः  
क्षमा ॥३४॥

mṛtyuḥ sarvaharaścāham,  
udbhavaśca bhaviṣyatām |  
kīrtiḥ śrīrvākca nārīṇāṃ,  
smṛtirmedhā dhṛtiḥ kṣamā ॥34॥

I am death, the destroyer of everything; I am the source of future prosperity. Among 'women' I am fame, prosperity, speech, memory, intelligence, fortitude, and patience.

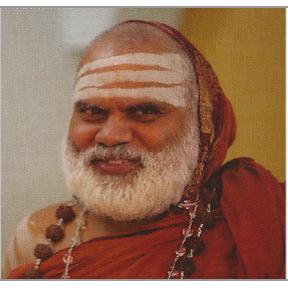
35

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहम् ऋतूनां कुसुमाकरः ॥३५॥

bṛhatsāma tathā sāmṇāṃ gāyatrī chandasāmaham |  
māsānāṃ mārgaśīrṣo'ham ṛtūnāṃ kusumākaraḥ ॥35॥

Moreover, I am the Bṛhatsāma among sama-mantras; I am the Gayatri among vedic metres; I am the Margaśirṣa among months; I am the spring among seasons.



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36

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।  
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥  
dyūtaṃ chalayatāmasmi tejastejasvināmaham |



jayo'smi vyavasāyo'smi  
sattvaṃ  
sattvavatāmaham ॥36॥

I am gambling among deceivers; I am the brilliance of the brilliant; I am victory; I am effort; I am the virtue of the virtuous.

37

वृष्णीनां वासुदेवोऽस्मि  
पाण्डवानां धनञ्जयः ।  
मुनीनामप्यहं व्यासः  
कवीनामुशना कविः ॥३७॥  
vṛṣṇīnāṃ vāsudevo'smi  
pāṇḍavānāṃ  
dhanañjayaḥ |  
munīnāmapyahaṃ  
vyāsaḥ kavīnāmuśanā

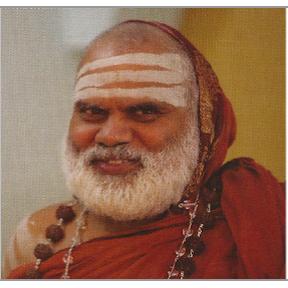
kaviḥ ॥37॥

I am Kṛṣṇa among the Vṛṣṇīs; I am Arjuna among the Pāṇḍavās; I am Vyāsa among the sages and I am Sage Śukra among the seers.

(Will Continue...)

(Sṛī Ādi Śankara Bhāṣya for Śrimad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru)

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## Vivekacūḍāmaṇi

363

निरन्तराभ्यासवशात् तदित्थं पक्वं मनो ब्रह्मणि लीयते यदा |

तदा समाधिः स विकल्पवर्जितः स्वतोऽद्वयानन्दरसानुभावकः ||३६३||

nirantarābhyāsavaśāt taditthaṃ pakvaṃ mano brahmaṇi liyate yadā |

tadā samādhiḥ sa vikalpavarjitaḥ svato'dva yānandarāsānubhāvakaḥ ||363||



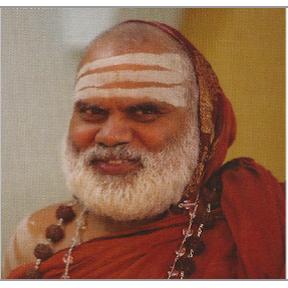
On January 1, 2026, Jagadguru Sri Sannidhanam inaugurated the Srimad Ramayana Exhibition through paintings at Shankara Giri, where the 32-foot granite statue of Jagadguru Sri Adi Shankaracharya - inaugurated and worshipped by the Ubhaya Jagadgurus on the auspicious Swarna Mahotsava, the 50th year of Sannyasa Sweekara of Sringeri Jagadguru Shankaracharya Sri Sri Sri Bharati Tirtha Mahaswamiji, on Ashwayuja Krishna Dvadashi (10-11-2023).

When the mind thus purified by continuous practice merges in Brahman, then arises the samādhi free from vikalpa and in which there is the experience of the nectar of non-dual bliss.

364

समाधिनानेन समस्त वासना-ग्रन्थेर्विनाशोऽखिलकर्मनाशः |

अन्तर्बहिः सर्वत एव सर्वदा स्वरूपविस्फूर्तिरयन्ततः स्यात् ||३६४||



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**samādhinānena samasta vāsanā-granthervināśo'khilakarmanāśaḥ |  
antarbahiḥ sarvata eva sarvadā svarūpavisphūrtirayatnataḥ syāt ||364||**

By this samādhi there arises the destruction of the knots of all vāsanās and of all karmas. There will be the manifestation without effort of one's nature within and without and for ever.

365

**श्रुतेः शतगुणं विद्यान्मननं मननादपि |  
निदिध्यासं लक्षगुणम् अनन्तं निर्विकल्पकम् ||३६५||  
śruteḥ śatagaṇaṃ vidyānmananaṃ mananādapi |  
nididhyāsaṃ lakṣagaṇaṃ anantaṃ nirvikalpakam ||365||**

Reflection is hundred times superior to hearing; meditation is hundred thousand times superior to reflection; nirvikalpaka samādhi is infinitely superior.

366

**निर्विकल्पकसमाधिना स्फुटं ब्रह्मतत्त्वमवगम्यते ध्रुवम् |  
नान्यथा चलतया मनोगतेः प्रत्ययान्तरविमिश्रितं भवेत् ||३६६||  
nirvikalpakasamādhinā sphuṭaṃ brahmatattvamavagamyate dhruvam |  
nānyathā calatayā manogateḥ pratyayāntaravimiśritaṃ bhavet ||366||**

The Truth that is Brahman is surely realised by nirvikalpaka samādhi. Not by any other method. Otherwise, due to the inconstancy of mind, it will be mixed up with other modifications.

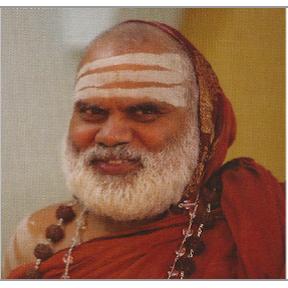
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**अतः समाधत्स्व यतेन्द्रियः सन् निरन्तरं शान्तमनाः प्रतीचि |  
विध्वंसय ध्वान्तमनाद्यविद्यया कृतं सदेकत्वविलोकनेन ||३६७||  
ataḥ samādhatsva yatendriyaḥ san niran taraṃ śāntamaṇaḥ pratīci |  
vidhvaṃsaya dhvāntamanādyavidyayā kṛtaṃ sadekatvavilokanena ||367||**

Hence, remain in samādhi with your sense-organs under control, with a tranquil mind ever turned inward, by realisation of your identity with Brahman, and destroy the darkness of beginningless avidyā.

(Will Continue...)

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## Saundaryalaharī



हरक्रोधज्वालावलिभिरवलीढेन वपुषा  
गभीरे ते नाभीसरसि कृतसङ्गे मनसिजः ।  
समुत्तस्थौ तस्मादचलतनये धूमलतिका  
जनस्तां जानीते तव जननि रोमावलिरिति ॥  
७६॥

harakrodhajvālāvalibhiravalīḍhena  
vapuṣā

gabhīre te nābhīsarasi kṛtasaṅgo  
manasijaḥ |

samuttasthau tasmādacalatanaye  
dhūmalatikā

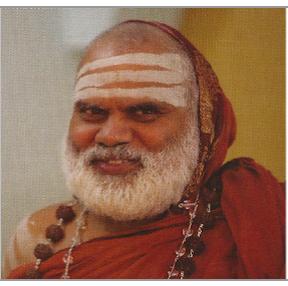
janastāṃ jānīte tava janani  
romāvaliriti || 76||

हर क्रोध {hara krodha} = the fury of Hara (Siva); ज्वालावलिभिः {jvālāvalibhi:} = by the series of flames; अवलीढेन {avalīḍhena} = devoured by; वपुषा {vapuṣā} = with a body; गभीरे {garbhīre} = in the deep; ते {te} = your; नाभी सरसि {nābhī sarasi} = in the pool of the navel; कृत सङ्गः {kṛta saṅg:} = became immersed; मनसिजः {manasija:} = Cupid; समुत्तस्थौ {samuttasthau} = arose; तस्मात् {tasmāt} = from it; अचल तनये {acala tanaye} = Oh daughter of the mountain (Himavaan)! (Sakti); धूम लतिका

{dhūma latikā} = tendril of smoke; जनः {jana:} = people; तां {tām} = it; जानीते {jānīte} = think; तव जननी {tava janani} = your Oh Mother!; रोम आवलिः इति {roma āvali: iti} = as the line of hair (above the navel found in high class women as per poetic convention)

[O Mother born of the Mountain! When the flames of Siva's anger began to envelop Kāma-deva (Cupid), he took refuge in the deep lake of Thy navel. The fire that thus got extinguished sent forth a thin creeper-like column of smoke, which men describe as Thy Romāvali or the line of hair that goes up from Thy navel.]

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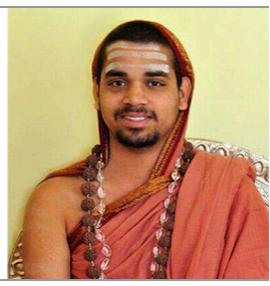


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**MADHAVEEYA SHANKARA DIG VIJAYAM**

## **THE MEETING WITH VYASA**

**Historical Meeting of Śri Śankara and Śri Kumārila**



'Conspiring against me in this way, these prophets of ahimsa took me by force to the top of a high building and pushed me down. I then resolved in my mind, "If the Veda is truly revealed knowledge, then I shall not be hurt."

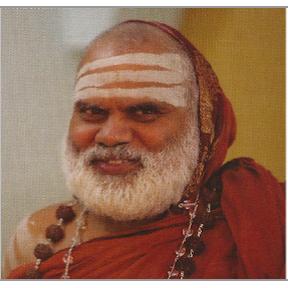
"Thus, I linked the validity of the Veda with my life. Because I used the conditional "if", expressive of doubt, and because I learnt the Buddhist scriptures by deception, I lost one of my eyes in that fall as a punishment for these two sinful acts of mine. Such, indeed, is the will of God.

'Even one who teaches you a letter must be respected as a teacher. What to speak then of one who teaches you a whole branch of learning! The sin I committed in deceiving my teacher is, indeed, heinous. I learnt philosophy from the Buddhists, and afterwards managed to destroy their tribe. I also refuted the doctrine of Išvara, because of my acceptance of, and faith in, the Pūrva-mīmāṃsā doctrine of Jaimini. It is as an expiation for these two sins that I am at present courting slow death in a furnace fed by paddy husk. But now, by your very sight, I have become sinless, and the rite of expiation I am doing has become superfluous. I have heard of your commentary, and I had once thought of writing a Vārtikam (explanatory treatise) on it. But now it is too late to think about all that. I know that you are born to protect the doctrine of Advaita and thereby give joy to all good men. If I had obtained your darśan earlier, I need not have undertaken this expiation. Having taken this vow and entered into this slow fire, I have not the good fortune of gaining reputation by writing a treatise elucidating your commentary, as I had by my work on Sabara's commentary on the Pūrva-mīmāṃsā-sūtras of Jaimini.'

### **Śri Kumārila Bhatta Accepting Samnyāsa**

The great Kumārila Bhaṭṭa spoke thus with a face like a partially open lotus. Seeing his smiling face Śri Śankar quietly said to him with a sweet voice:

'Oh a sacred one I recognise you as an incarnation of Lord Guha, who was born for the eradication of Buddhists. So Sin can never affect you in any way, as you are a disinterested worker for the good of the benefit of this world. You have taken this vow upon yourself only for the world's welfare. I know that very well. I can save you even now from this fire by extinguishing it with water from my waterpot. Kindly accept it. It would indeed be fine if you write your proposed analytical explanation on my commentary.' (Will ...Continues...)



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## ॥आत्मबोधः॥

॥ātmabodhaः॥

सर्वगं सच्चिदानन्दं ज्ञानचक्षुर्निरीक्षते।

अज्ञानचक्षुर्नेक्षेत भास्वन्तं भानुमन्धवत्॥65॥

sarvagam saccidānandaṃ jñānacakṣurnirīkṣate।

ajñānacakṣurnekṣeta bhāsvantaṃ bhānumandhavat॥65॥



(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji Andhakusura Vadha & Ardrotsava at Sringer on Jan 2 & 3, 2026)

Though Atman is Pure Consciousness and ever present everywhere, yet It is perceived by the eye-of-wisdom alone: but one whose vision is obscured by ignorance he does not see It; as the blind do not see the resplendent Sun.

श्रवणादिभिरुद्दीप्त ज्ञानाग्निपरितापितः।

जीवः सर्वमलान्मुक्तः स्वर्णवद्द्योतते स्वयम्॥66॥

śravaṇādibhiruddīpta jñānāgniparitāpitaḥ।

jīvaḥ sarvamalānmuktaḥ svarṇavaddyotate svayam॥66॥

The 'Jiva' free from impurities, being heated in the fire of knowledge kindled by hearing and so on, shines of itself like gold.

हृदाकाशोदितो ह्यात्मा बोधभानुस्तमोपहृत्।

सर्वव्यापी सर्वधारी भाति भासयतेऽखिलम्॥67॥

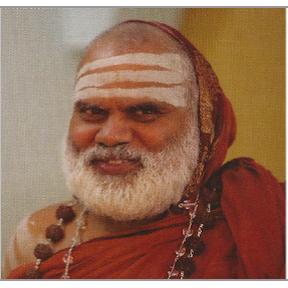
hṛdākāśodito hyātmā bodhabhānustamopahr̥t।

sarvavyāpī sarvadhārī bhāti bhāsayate'khilam॥67॥

The Atman, the Sun of Knowledge that rises in the sky of the heart, destroys the darkness of the ignorance, pervades and sustains all and shines and makes everything to shine.

(Will Continue...)

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## Aparokṣānubhūti

स्वप्नो जागरणेऽलीकः स्वप्नेऽपि न हि जागरः।

द्वयमेव लये नास्ति लयोऽपि ह्युभयोर्न च॥57॥

svapno jāgaraṇe'likāḥ svapne'pi na hi jāgaraḥ|

dvayameva laye nāsti layo'pi hyubhayorna ca||57||

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhārati Tīrtha Mahāswāmiji doing special pooja on the occasion of Sri Subrahmanya Shashthi celebrations at Sringeri, Nov 26, 2025



The dream (experience) is unreal in waking, whereas the waking (experience) is absent in dream. Both, however, are non-existent in deep sleep which, again, is not experienced in either.

त्रयमेवं भवेन्मिथ्या गुणत्रयविनिर्मितम्।

अस्य द्रष्टा गुणातीतो नित्यो  
ह्येकश्चिदात्मकः॥58॥

trayamevaṃ bhavenmityā  
guṇatrayavinirmitam|

asya draṣṭā guṇātīto nityo  
hyekaścidātmakaḥ||58||

Thus all the three states are unreal in as much as they are the creation of the three Gunas; but their witness (the reality behind them) is, beyond all Gunas, eternal, one, and is Consciousness itself.

यद्वन्मृदि घटभ्रान्तिं शुक्तौ वा रजतस्थितिम्।

तद्वद्ब्रह्मणि जीवत्वं भ्रान्त्या पश्यति न स्वतः॥59॥

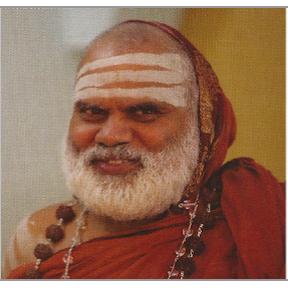
yadvanmr̥di ghaṭabhrāntiṃ śuktau vā rajatasthitiṃ|

tadvadbrahmaṇi jīvatvaṃ bhrāntyā paśyati na svataḥ||59||

Just as (after the illusion has gone) one is no more deluded to see a jar in earth or silver in the nacre, so does one no more see Jiva in Brahman when the latter is realized (as one's own self).

(Will Continue...)

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## प्रबोधसुधाकरः

### Adi Sankaracharya's Prabodhasudhākara

#### NECTAR - OCEAN OF ENLIGHTENMENT

Prabodhasudhākara, like other works of Adi Sankaracharya, is complete in itself. It is a poem of 19 sections consisting of two hundred and fifty seven verses taking the human being as he is through a spiral of eighteen steps, to the doors of the divine grace. Apart from the literary grace which marks all the works of the Acharya, Prabodhasudhakara is a compendium of Sadhana synthesis, jnana yoga and bhakti in its sweet.

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### 1. देहनिन्दाप्रकरणम्

#### 1. dehanindāprakaraṇam

#### THE SECTION ON CENSURE OF THE BODY

नित्यानन्दैकरसं सच्चिन्मात्रं स्वयञ्ज्योतिः ।

पुरुषोत्तममजमीशं वन्दे श्रीयादवाधीशम् ॥ 1 ॥

nityānandaikarasam saccinmātram  
svayañjyotiḥ |

puruṣottamamajamīśam vande  
śrīyādavādhiśam || 1 ||

I adore (Śrī Kṛṣṇa), the Blessed, Supreme Lord of the descendants of Yadu, the Supreme Person, the Unborn, the Powerful, the Self-effulgent, who is only Pure Existence and Consciousness and whose one essence is



Eternal Bliss.

यं वर्णयितुं साक्षाच्छ्रुतिरपि मूकेव मौनमाचरति ।

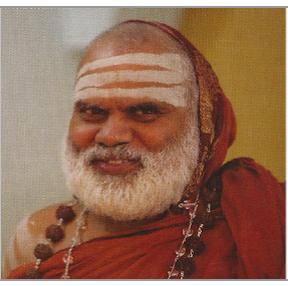
सोऽस्माकं मनुजानां किं वाचां गोचरो भवति ॥ 2 ॥

yaṁ varṇayituṁ sāksācchrutirapi mūkeva maunamācarati |

so'smākaṁ manujānāṁ kiṁ vāṁcāṁ gocaro bhavati || 2 ||

Does He, to describe whom, even the Veda actually observes silence like a dumb one, become accessible to the words of us, men?

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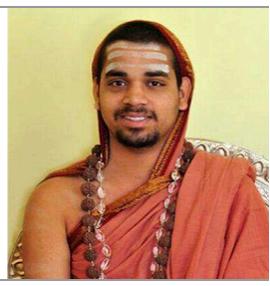


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## DIVINE STORIES FOR CHILDREN

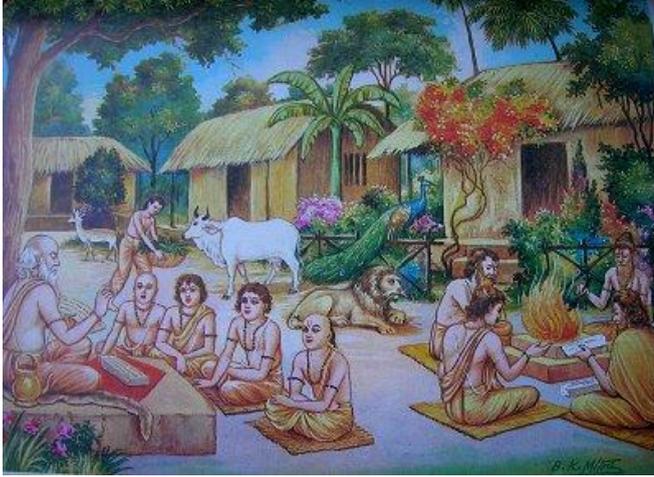
### Jayaśarman

The story of a Brāhmaṇa who became wealthy by taking the vow of Kamalā (Kamalāvratā):-

---Kamalā is the eleventh day of Adhimāsa. It is believed that this day is better than other days. If a man fasts on this auspicious day Goddess Kamalā will be pleased with him and will grant him all the happiness in this world.

---The procedure to keep this vrata is explained in our scriptures in a detailed manner. The devotee should awake in the Brāhma Muhūrta (calculated as forty-eight minutes before sunrise) and take bath meditating on Puruṣottama and begin the fasting. If the prayers and meditation are conducted at the house, he will get double the fruit of the vrata. If it is conducted at a river bank, it will yield four times the fruit. If the same vrata is conducted at a cow-shed, the fruit will be thousand fold. If it is conducted at a fire shed or Śaivite temple, the fruit will be a thousand and one hundred-fold. If it is conducted near a Tulasī plant (holy basil), the fruit will be a lakh-fold And if it is done in the presence of Viṣṇu, the fruit obtained will be unlimited.

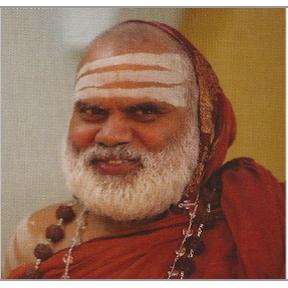
---Once upon a time, there lived a noble Brāhmaṇa named Śivaśarman of Avantī. He was a highly knowledgeable person and was leading his life as per śastra. He was blessed with five sons. He was well-settled. He was greatly respected by his relatives and friends for his humble behavior towards all. Although he was blessed with everything, he was always worried about his fifth son Jayaśarman.



---Except this Jayaśarman, the others were well in learning the vedas and sastras. They followed the words of their Teacher. Śivaśarman did Upanayanam to Jayaśarman and put him in Gurukulam. But, Jayaśarman was not interested in learning the lessons taught by his teacher. He was always interested in such activities which-are against dharma. Years went by. But, Śivaśarman was not able to see any positive sign of changes in Jayaśarman. In fact, the son became a

wicked man. The character and behaviour of Jayaśarman created a lot of worry to his parents, brothers, friends and relatives. They began to avoid him totally.

---Being driven away from home, Jayaśarman went to a distant forest and lived there. Once by chance he reached Trivenī Mahātīrtha. With no one to offer him any food, he was suffering from hunger for two days. He was very tired with hunger and thirst. So one early morning he took bath in the tīrtha and set out to search for a place to have something to eat and to rest. By the grace of God he saw the hermitage of Harimitrā in that forest. As it was the month of Puruṣottama many people had gathered there. Brāhmaṇas were telling various sacred stories from the scriptures. Jayaśarman went there and sat with them. He heard the story of the vow called Kamalāvratā and

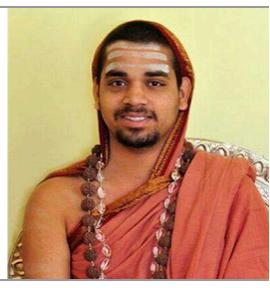


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the fruit that will be enjoyed by observing this vrata. So Jayaśarman stayed in that hermitage with them and took the vow of Kamalāvrata.

---He felt very bad for all his sinful activities and prayed to the Lord sincerely to grace him. He was praying and meditating without any distraction. That night, Devi appeared before him and said : "Being greatly pleased with your vrata, I have come before you from vaikunṭha". Since you have taken the vow of Kamalāvrata on the eleventh day of the dark lunar fortnight called Kamalā of the month of Puruṣottama, I will grant you boons. Because you have taken the vow at Trivenī, I am immensely pleased with you. The noble Brāhmaṇas of your lineage also will be blessed by me." Saying these words the Devi granted him boons and disappeared. From that day onwards, Jayaśarman became a great wealthyman. He returned to his father's house and told his family all the miracles that happened in his life. He started a new life by doing pūja to Puruṣottama, observed this Kamalāvrata every year with his parents, friends and relatives, and lived his life as said in dharma sastra. (diacritical for SASTRA). This story is said in Padma Purāṇa, Chapter 64.

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