



# Voice of Jagadguru

advaitam paramanandam



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## ANUGRAHA BHASHANAM

### DO NOT DELIGHT IN OTHERS' DEFECTS

It is not possible for a man to be deemed completely perfect. It would in fact be possible to point out some deficiency or the other. However, some people find interest in talking about the defects found in others and waste their time. Slandering even becomes their second nature.



They ridicule people if their limbs or appearance are not perfect. Some people do not respect elders at all, without realizing that the mind of the elderly is soft like a sponge and should not be hurt. If one is lacking in education or hails from a simple background, there are people who do not take him into consideration. Some others pay scant respect to those without money. These are not good qualities and only lead a man astray.

JUNE 1, 2022 The 143rd Aradhana of the 32nd Acharya of Dakshinamnaya Sri Sharada Peetham, Jagadguru Sri Vruddha Nrisimha

Bharati Mahaswamiji was observed with reverence today i.e. on Jyestha Shuddha Dviteeya of the Shubhakrit Samvatsara at Sringeri. Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam performed Aradhana Puja at the Adhishtanam shrine of His Parapara Guru.

One who delights in others' defects must introspect. He must ask himself if he has no blemishes at all. If a person analyzes how far he himself can be deemed perfect, he will realize that he must not ridicule others. He will develop the attitude that the world is diverse and nobody is fit to find fault in others. Only he who does not mock others and treats all people with kindness is the ideal man. Such a person will be loved by all.

Let everyone understand this and live accordingly.

हीनाङ्गानतिरिक्ताङ्गान्विद्याहीनान्वयोधिकान् ।

रूपद्रव्यविहीनांश्च जातिहीनांश्च नाक्षिपेत् ॥

hīnāṅgānatiriktāṅgānvidyāhīnānvayodhikān ।

rūpadravayavihīnāṃśca jātihīnāṃśca nākṣipet ॥

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji

Kind Courtesy: M/s Tattvaloka Publications ([www.tattvaloka.com](http://www.tattvaloka.com))

Additional Note: All the articles that have appeared in this section for the past three years have been sourced from Tattvaloka

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji



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## Śrīmad Bhagavad Gita

### Srī Ādi Śankara Bhāṣya

#### Chapter 6 - Dhyānayogaḥ

36

असंयतात्मना योगः दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

asamyatātmanā yogaḥ duṣprāpa iti me matiḥ |

vaśyātmanā tu yatatā śakyo'vāptumupāyataḥ ||36||

Dhyānayoga is difficult to be attained by one with understrained mind. But, it can be attained by the self-controlled who strives through proper means- this is My View.



37

अर्जुन उवाच-

अयतिः श्रद्धयोपेतः योगाच्चलितमानसः

|

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण  
गच्छति ॥३७॥

arjuna uvāca-

ayatiḥ śraddhayopetaḥ  
yogāccalitamānasaḥ |

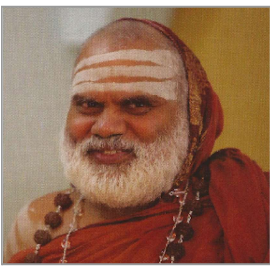
aprāpya yogasamsiddhiṃ kām gatiṃ  
kṛṣṇa gacchāti ||37||

Arjuna asked - Oh Kṛṣṇa ! Suppose there is one who is endowed with faith , but whose effort is insufficient and whose mind has strayed away from Dhyānayoga. Having not attained the result of Dhyānayoga, what goal does he attain ?

38

कच्चिन्नोभयविभ्रष्टः छिन्नाभ्रमिव नश्यति

|

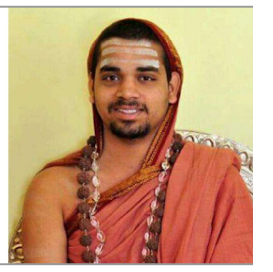


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अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथिः ॥३८॥

kaccinnobhayavibhraṣṭaḥ chinnābhramiva naśyati |

apraṭiṣṭho mahābāho vimūḍho brahmaṇaḥ pathiḥ ||38||

Oh Kṛṣṇa ! Fallen from both yoga and karma and deluded in the pursuit of Brahman, doesn't the supportless yogī perish like a scattered cloud ?

39

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

etanme saṁśayaṁ kṛṣṇa chettumarhasyaśeṣataḥ |

tvadanyaḥ saṁśayasyāśya chettā na hyupapadyate ||39||

Oh Kṛṣṇa ! You should remove this doubt of mine completely . For, there cannot be a remover of this doubt other than You.

40

श्रीभगवानुवाच-

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥४०॥

śrībhagavānuvāca-

pārtha naiveha nāmutra vināśastasya vidyate |

na hi kalyāṇakṛtkaścid durgatiṁ tāta gacchati ||40||

Śrī Kṛṣṇa answered - Oh Arjuna! Neither here nor hereafter is there destruction for him. Because, a doer of good does not attain an evil end, My Son !

41

प्राप्य पुण्यकृतां लोकान् उषित्वा शाश्वतीः समाः ।

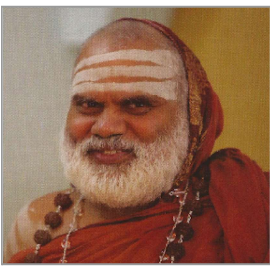
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

prāpya puṇyakṛtāṁ lokān uṣitvā śāśvatīḥ samāḥ |

śucīnāṁ śrīmatāṁ gehe yogabhraṣṭo'bhijāyate ||41||

Having attained the worlds of righteous people and having lived there for many years, one who has fallen from yoga is reborn in the family of the cultured and prosperous.

(Will Continue...) (Śrī Ādi Śankara Bhāṣya for Śrimad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru)



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## Vivekacūḍāmaṇi

### BRAHMAN AND THE UNIVERSE

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तत्त्वंपदाभ्यामभिधीयमानयोः ब्रह्मात्मनोः शोधितयोः यदित्यम् ।  
श्रुत्या तयोस्तत्त्वमसीति सम्य गेकत्वमेव प्रतिपाद्यते मुहुः ॥२४३॥

tattvaṃpadābhyāmbhidhiyamānayoḥ brahmātmanoḥ śodhitayoḥ yadittham |

śrutyā tayostattvamasīti samya gekatvameva pratipādyate muhuḥ ||243||

Of Brahman and Jīva thus indicated by the word Tat and Tvam and whose meanings have been thus examined and determined the oneness alone is repeatedly well established by the Śruti–Tattvamasī.

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ऐक्यं तयोर्लक्षितयोर्न वाच्ययोः निगद्यतेऽन्योन्यविरुद्धर्मिणोः ।  
खद्योतभान्वोरिव राजभृत्ययोः कूपाम्बुराशयोः परमाणुमेवोः ॥२४४॥

ēkyam tayorlakṣitayorna vācyayoḥ nigadyate'nyonyaviruddharminōḥ |

khadyotabhānvoriva rājabhṛtyayoḥ kūpāmburāśyoḥ paramāṇumervoḥ ||244||

These two Jiva and Ívara) are of mutually opposed qualities like the glow-worm and the sun, like the servant and the king, like the well and the ocean and like the atom and the earth. By the sentence tattvamasī identity is affirmed between them taking, not their literal meaning, but their implied meaning.



ஸ்ரீசங்கராச்சாரியர்வரம்புகள்.

Jagadguru Śankarācārya His Holiness Chandrashekhara Bhārati Mahaswamigal

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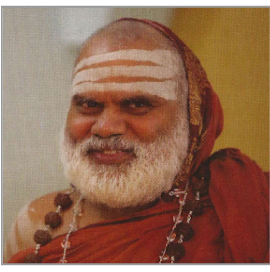
तयोर्विरोधोऽयमुपाधिकल्पितो न वास्तवः कश्चिदुपाधिरेषः ।  
ईशस्य माया महदाविकारणं जीवस्य कार्यं शृणु पञ्च  
कोशाः ॥२४५॥

tayorvirodho'yamupādhikalpito na vāstavaḥ  
kaścidupādhireṣaḥ |

īśasya māyā mahadāvikāraṇaṃ jīvasya kārya śṛṇu pañca  
kośāḥ ||245||

The opposition between them is imagined on account of their limitations i.e., Upādhis. This Upādhi is not real. Listen ! Māya which is the cause of mahat etc., is the Upādhi of Ívara; the five sheaths which are the effects of Māya are the

Upādhi of Jīva.

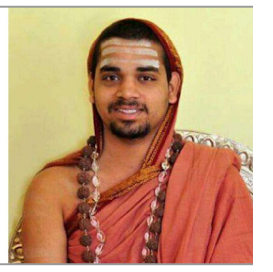


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एताबुपाधी परजीवयोस्तयोः सम्यङ्निरासे न परो न जीवः ।  
राज्यं नरेन्द्रस्य भटस्य खेटकः तयोरपोहे न भटो न राजा ॥२४६॥

etābupādhiḥ parajīvayostayoḥ samyaṅnirāse na paro na jīvaḥ |

rājyaṃ narendrasya bhaṭasya kheṭakaḥ tayorapohe na bhaṭo na rājā ||246||

When these Upādhis of the Íśvara and the Jīva are effectively removed, there is no Íśvara or no Jīva. A kingdom is the symbol of a king; and a shield, of a warrior. When they are removed, there is no king or warrior.



Jagadguru Śankarācārya His Holiness Sri Chandrashekhara Bhāraṭī Mahaswamigal and Jagadguru Śankarācārya His Holiness Sri Abhinava Vidya Tirtha Mahaswamigal at Sringeri (File photo)

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अयात आदेश इति श्रुतिस्स्वयं निषेधति ब्रह्मणि  
कल्पितं द्वयम् ।

श्रुतिप्रमाणानुगृहीतयुक्त्या तयोर्निरासः करणीय इत्यम् ॥२४७॥

ayāta ādeśa itī śrutisṣvayaṃ niṣedhati brahmaṇi kalpitaṃ dvayam |

śrutipramāṇānugrīhītayuktyā tayornirāsaḥ karaṇīya ityam ||247||

By the words “Now, this is the injunction”, the śruti by itself forbids the imposition of imagined duality in Brahman. The removal of the two Upādhis is to be thus to be thus effected by reasoning supported by śruti texts.

248

नेदं नेदं कल्पितत्वात् सत्यं रज्जौ दृष्टव्यालवत् स्वप्नवच्च ।  
इत्थं दृश्यं साधुयुक्त्या व्यपोह्य ज्ञेयः पश्चादेकभावस्तयोर्यः ॥२४८॥

nedam nedam kalpitatvāna satyaṃ rajjau dṛṣṭavyālavat svapnavacca |

itthaṃ dṛśyaṃ sādhuayuktyā vyapohya jñeyaḥ paścādekabhāvastayoryaḥ ||248||

This is not real, this is not real, because it is imagined like the serpent in the rope and like objects seen in a dream. Thus eliminating by proper reasoning every thing seen, their identity must be understood.

(Will Continue...)



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## Saundaryalaharī

गते कर्णाभ्यर्णं गरुत इव पक्ष्माणि दधती  
 पुरां भेत्तुश्चित्तप्रशमरसविद्रावणफले ।  
 इमे नेत्रे गोत्राधरपतिकुलोत्तंसकलिके  
 तवाकर्णाकृष्टस्मरशरविलासं कलयतः ॥५२॥

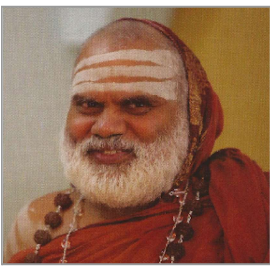
gate karṇābhyarṇaṃ garuta iva pakṣmāṇi dadhatī  
 purāṃ bhettuścittapraśamarasavidrāvaṇaphale |  
 ime netre gotrādharapatikulottaṃsakalike  
 tavākarnākṛṣṭasmarasāravilāsaṃ kalayataḥ ||52||



गते (gate) = which have approached;  
 कर्ण अभ्यर्ण (karṇa abhyarṇaṃ) = the  
 proximity of the ear; गरुत इव (garuta  
 iva) = like feathers; पक्ष्माणि (pakṣmāṇi)  
 = eyelashes; दधती (dadhatī) = which  
 bear; पुरां भेत्तुः (purāṃ bhettuḥ) = the  
 destroyer of the bodies (physical,  
 causal and astral), (Siva); चित्त (citta) =  
 the mind; प्रशम रस (praśama rasa) =  
 the sentiment of peaceful; विद्रावण  
 (vidrāvaṇa) = the defeat; फले (phale) =  
 which have as the object; इमे नेत्रे (ime  
 netre) = these two eyes; गोत्राधरपति  
 (gotrādharapati) = the lord of the  
 mountains (Himavan); कुल उत्तंस  
 कलिके (kula uttaṃsa kalike) = Oh bud  
 on the family crest! (Sakti); तव आकर्ण  
 आकृष्ट (tava ākarṇa ākṛṣṭa) = drawn up  
 to your ear; स्मर शर (smara śara) =  
 the arrow of Cupid; विलासं कलयतः  
 (vilāsaṃ kalayata:) = they possess the  
 grace

[O Crest - bud of the empire of the king of the Mountains! These two eyes of Thine, edged with feather-like eyelashes, reaching Thine ears, and causing disturbance in the thoughtful mental stillness of the Destroyer of the Cities (Śiva), play the part of Smara's arrows, drawn up to the ear.]

[\(Read our Slokas link of Voice of Jagadguru for adhyātma rāmāyaṇa slokas with meaning\)](#)

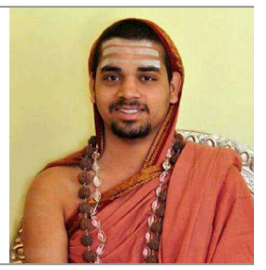


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## MADHAVEEYA SHANKARA DIG VIJAYAM

### Chapter : 5 “Adapting Sanyāsa”

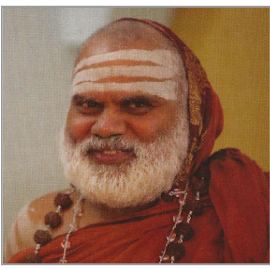
In that Supreme ātman neither the sun nor the moon nor the lighting shines nor the stars- what then to speak of the earthly fire ! It goes beyond heaven and earth. Being devoid of any trace of original ignorance, neither time nor objectivity has any place in it. It is the experience of Pure Consciousness which is identical with the Blissful ātman. He was ever established in the unique majesty of the ātman, which is self-evident but yet hidden -n that supreme experience of Bliss wherein one cares neither to seek nor to careless disregard of consequences and which reveals all other values as mere trash.



With the advent of the monsoon the clear and pure sky, now overcast with clouds and small parts of lightning, became dark and corrupted, just as the mind of a householder, under the influence of an attractive woman, becomes dark with infatuation and outbursts of hot passion. When the rains started, the lakes everywhere got filled with muddy water, and that filled the swans with anxious thoughts about their flight to Mānasa cinta; for, whoever will not be filled with anxious thoughts when his life is in danger ? The silvery moon walked heavily through the clouded sky, looked dull and lackluster like a master of all arts dressed in dirty clothes. Pray how can a meaning both a learned man and moon avoid being lackluster when he becomes a ‘dressed in dirty clothes’ in the case of a learned man and ‘appearing in a clouded sky, in the case of the moon ? After a long period of anxious expectation, the host of Chathaka birds had now their thirst satisfied with fresh rain water, just as ‘spiritual aspirants striving hard’ attain to Immortality after waiting for a long period of time.

While in that season of heavy clouds and overflowing rains, powerful winds were blowing all round, pulverizing the forest trees with their heavy impact and threatening the lives of passerby moving about in the open, the great sage Śrī Śankara, was sitting on the banks of the river Reva with its many human habitations, pride in deep spiritual communion and his organs of perception completely closed to external contacts. Thus, for five continuous days did Indra, the lord of Rain, harass the land with torrential showers and brilliant flashes of lightning, until distress spread among the inhabitants of the place. The river Reva then got flooded, and like at the time of the downpour, its roaring waters began to carry away the trees and villages situated on its banks. The wild cries of the flood-stricken people reached the ears of Śrī Śankara. Seeing that his teacher was absorbed in samādhi, he waited for a while watching the situation. Then uttering a powerful mantra, he gathered all the flood waters into his water vessel as Agastya in days of yore confined the waters of the ocean in the hollow of his palm.

(Will Continue...)

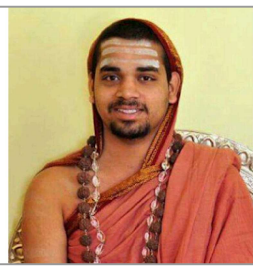


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## Nectar drops from Yogavāsiṣṭha.

### CALMNESS



The mind which has given up all desires and is gifted with a peasant attribute, meets with happiness everywhere, as if resting on the sphere (globe) of the moon. The riches situated inside the three worlds, which are just images of supremacy and prosperity but not really so, are not as productive of happiness as the riches of calmness. Neither ghost, nor evil spirits, nor demons nor enemies nor snakes or even lions are hostile towards one gifted with calmness.

### SATISFACTION

In a mind which is uncontrolled subject to desires and which is down and out, satisfaction, knowledge is not reflected, like the face in a faded mirror. Great powers attaining the role of being a servant, wait upon one whose mind is rich with satisfaction as servants wait upon a king. He is called content in this world, who has gone to the state of calmness in what has been obtained, having left alone the desire for what has not been obtained and who has not seen dejected or its opposite.

### COMPANY OF THE WISEMAN

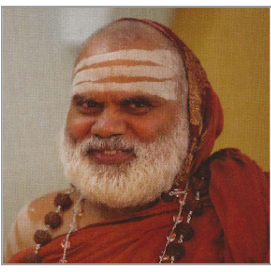
In this world, associations with good and wise people are illuminators of the ethical path. They take away the darkness of the heart and establish the brightness of the sun of knowledge. What is the use of charities, sacred places, austerities and religious sacrifices to him who has been bathed by the Ganges association with the ethical? Oh Sacred one! If there are ethical people free from passion, whose doubts have been destroyed and whose knot of ignorance has dropped, what is the use of cherishing religious exactness and holy places?

### REFLECTION

Without reflection the Truth is not properly understood even a little. The Truth is known by investigation through proper knowledge. By knowing the Truth there we repose in the Self. "Who am I? How was this evil called worldly existence obtained?" Reflecting thus through proper knowledge is declared as investigation.

Those sages, knowers of the Truth, in whom the knots of ignorance have been broken and who are honored by all should be worshiped by all means. They are the remedies for the ills of the ocean of worldly existence. These are the four stainless means for passing through this worldly-existence. They, by whom these practiced, cross over the ocean of worldly existence filled with water of delusion.

(Continues...)

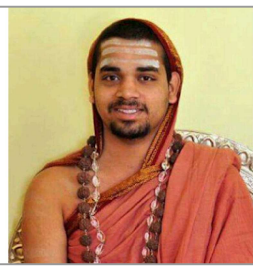


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## LIFE HISTORY OF ACHARYAS OF SRINGERI

### SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI

#### BIOGRAPHY OF SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI



सदात्मध्याननिरतं विषयेभ्यः पराङ्मुखम् ।

नौमि शास्त्रेषु निष्णातं चन्द्रशेखरभारतीम् ॥

Unattached to objects of the senses Immersed in the Self day and night Skilful in sacred lore, which He does live My salutations to Chandrasekhara Bharati

A Jivan Mukta is rare. Sometimes, in some countries a great soul takes birth. One must be fortunate even to get a glimpse of such a being, for it ennobles his life. To this parampara of jivanmuktas belonged Sri Chandrasekhara Bharati, the 34th Acharya of Sringeri Sharada Peetham.

(His Holiness 34rd Jagadguru Shankaracharya Sri Chandrasekhara Bharati Mahaswamiji)

Laureate among the scholars who were patronized by Sri Nrisimha Bharati VIII was Ishwari Subba Shastri. Later in life he retired to the Himalayas as a recluse. His only son Gopala Shastri inherited his father's flair for learning and outshone him in his detachment. His spouse Lakshamma bore him eleven children and each of them died in their infancy. The couple sought the blessings of Sri Sacchidananda Shivabhinava Nrisimha Bharati Swamiji whom they looked up to for everything. When they met the Acharya, due to his spiritual insight, he could see the happy events in store not only for their family but also for the Peetham. It is said that the Acharya, while assuring them of the success of their pilgrimage, added that it would be in the best interest of their to-be-born son to be dedicated to Goddess Sharadamba.

On their pilgrimage to Gokarna on a Shivaratri day, Lord Mahabaleshwara appeared in the dreams of Gopala Shastri and Lakshamma, and assured them that they would be blessed with an illustrious son. Their hearts were filled with ecstasy. Soon the happy tidings came, Lakshamma had conceived her twelfth child. On Sunday, October 16, 1892, a son was born to this pious couple. It was the auspicious day of Ashwayuja Bahula Ekadasi (the eleventh day of the dark fortnight) in the lunar year Nandana. On the eleventh day the rituals of jatakarma and namakarana were done. The son was named "Sri Narasimha'. There is little doubt that Narasimha was an exceptional luminary who was born to teach, born to redeem. Even from his boyhood days he was introverted, had no attraction for the objects of the world.

(Continues..) (Source : www.sringeri.net)



# Voice of Jagadguru

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## ॥ प्रश्नोत्तररत्नमालिका ॥

### ॥ Praśnōttararatnamālikā ॥

को ब्राह्मणैरुपास्यो? गायत्र्यर्काग्निगोचरो शंभुः।

गायत्र्यामादित्ये चाग्नौ शम्भौ च किं नु? तत्तत्त्वं ॥61॥

ko brāhmaṇairupāsyō? gāyatryarkāgnigocarō śambhuḥ |

gāyatryāmāditye cāgnau śambhau ca kiṃ nu? tattatvaṃ ॥61॥

Q: Who is to be worshiped by brahmanas?

A: Shambhuḥ (Lord Shiva) who is manifest in Gāyatri, the Sun and Agni.

Q: What is there in Gāyatri, the Sun, the Agni and Shambhuḥ ?

A: Sivatattwa (the Ultimate Reality)

प्रत्यक्षदेवता का? माता, पूज्यो गुरुश्च कः? तातः।

कः सर्वदेवतात्मा? विद्याकर्मान्वितो विप्रः ॥62॥

pratyakṣadevatā kā? mātā, pūjyo guruśca kaḥ? tātaḥ |

kaḥ sarvadevatātmā? vidyākarmānvito vipraḥ ॥62॥

Q: Who is the manifest devatā (God)?

A: Mother

Q: Who deserves worship and is also a guru?

A: Father

Q: In whom all the gods manifest?

A: Brahmana in whom there is true knowledge and who performs vedic karmas, without attachment, as an offering to God.

कश्च कुलक्षयहेतुः? संतापः सज्जनेषु योऽकारि।

केषाममोघवचनं? ये च सत्यमौनशमशीलाः ॥63॥

kaśca kulakṣayahetuḥ? saṃtāpaḥ sajjaneṣu yo'kāri |

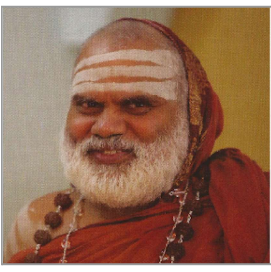
keṣāmamoghavacanam? ye ca satyamaunaśamaśīlāḥ ॥63॥

Q: What leads to the fall of a dynasty?

A: Such actions as cause mental and physical agony to the good (noble men)

Q: Whose words never fail to be true and effective?

A: One who is truthful, who keeps silence ( has control over his speech) and whose mind is tranquil.

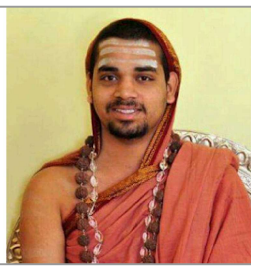


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किं जन्म? विषयसंगः किमुत्तरं जन्म? पुत्रः स्यात्।

कोऽपरिहार्यो? मृत्युः कुत्र पदं विन्यसेच्च? दृक्पूते॥64॥

kiṃ janma? viṣayasamgaḥ kimuttaraṃ janma? putraḥ syāt |

ko'parihāryō? mṛtyuḥ kutra padaṃ vinyasecca? dṛkṣpūte||64||

Q: What is the cause of birth?

A: Attachment to sensual pleasures

Q: What is after-birth?

A: After-birth is the son

Q: What cannot be avoided?

A: Death.

Q: Where should one place one's foot?

A: Where one's eyes tell that the place is clean.

पात्रं किमन्नदाने? क्षुधितं, कोऽर्च्योहि? भगवदवताराः।

कश्च भगवान्? महेशः शंकरनारायणात्मैकः॥65॥

pātraṃ kimannadāne? kṣudhitaṃ, ko'rcyohi? bhagavadavatārāḥ |

kaśca bhagavān? maheśaḥ śaṃkaranārāyaṇātmaikaḥ ||65||

Q: Who is the fit person to receive alms?

A: One who is hungry.

Q: Who is to be worshiped?

A: The incarnations of the Lord (God, Bhagavaan)

Q: Who is Bhagavān?

A: The one Supreme Lord in whom Śankara and Narāyana are united.

फलमपि भगवत्भक्तेः किं? तल्लोकसाक्षात्त्वं।

मोक्षश्च को? ह्यविद्यास्तमयः कः सर्ववेदभूः अथर्चो॥66॥

phalamapi bhagavatbhakteḥ kiṃ? tallokaśākṣātvam |

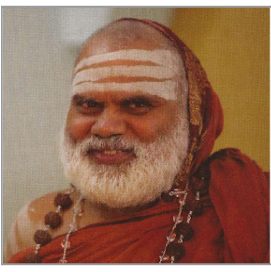
mokṣaśca ko? hyavidyāstamayaḥ kaḥ sarvavedabhūḥ athacōm ||66||

Q: What is the fruit of devotion to God?

A: Attaining the abode of the Lord

Q: What is moksha (liberation)?

A: Liberation from ignorance (the end of avidyā)

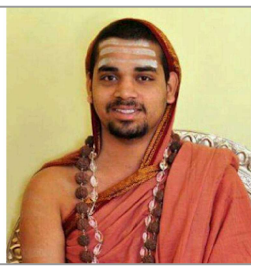


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Q: What is the source of all the Vedas

A: The syllable 'OM'



इत्येषा कण्ठस्था प्रश्नोत्तररत्नमालिका  
येषां।

ते मुक्ताभरणा इव विमलाश्वाभान्ति  
सत्समाजेषु॥67॥

ityeṣā kaṇṭhasthā  
praśnottararatnamālikā yeṣāṃ |

te muktābharaṇā iva  
vimalāścābhānti satsamājeṣu  
||67||

One who wears around his  
neck this  
prashnottarratnamālikā as a  
necklace of pearls (meaning

one who commits this to memory) will shine in the assembly of noble soles.

JUNE 5, 2022 Jagadguru Sri Sri Vidhushekhara Bharati Sannidhanam then graced Muddenahalli and unveiled a 8 feet tall statue of Jagadguru Sri Adi Shankaracharya, offered Pushparchana with the Ashtottara Shatanama of Bhagavatpada and blessed Sri Madhusudan Sai for the service he has been rendering to the villagers in particular and to the society in general.

**Divine Stories for Children will come from September Edition Onwards**

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