



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



**Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī  
Vidhuśekara Bhārathī Mahāswāmiji's 28th Vardhanthi Special.**



**(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī Mahāswāmiji)  
Our Humble Pranams at the Lotus Feet of Our Jagadguru Śankarācārya  
His Holiness Śrī Śrī Śrī Sannidhānam Śrī Śrī Śrī Vidhuśekara Bhārathī  
Mahāswāmiji**

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārathī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārathī Mahāswāmi-ji



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## ANUGRAHA BHASHANAM

### Resplendence of a Satpurusha

Man must always entertain noble thoughts and utter only good words. His heart must ever be full of compassion. He must always be helpful to others. Only such a person is known as a Satpurusha.



However these days we see that many people think something, speak something else and act in an altogether different way. This regrettable

attitude is not an attribute of a Satpurusha.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji @ Bantumilli, Feb 5-6, 2013, Vijaya Yatra.

In the Ramayana, Ravana, filled with evil intentions, pretended to be good and posed as a noble personage while abducting Sita. He had no inkling of the suffering that lay in store for him. He even spurned sane counselling. Eventually, he was completely destroyed.

In contrast, Sri Rama was always thinking of the welfare of all and did good to all. The habit of thinking something and acting in some other way was totally alien to him. That is why Sri Rama attained everlasting fame.

Likewise, a person must strive to attain and maintain trikarana shuddhi (purity and uniformity of thought, word and deed). Who will not bow down to such a person?

We bless that all attain Shreyas by maintaining trikarana shuddhi.

**वदनं प्रसादसदनं सदयं हृदयं सुधामुचो वाचः ।**

**करणं परोपकरणं येषां केषां न ते वन्द्याः ॥**

vadanam prasādasadanam sadayaṃ hṛdayaṃ sudhāmuco vācaḥ |

karaṇam paropakaraṇam yeṣāṃ keṣāṃ na te vandyāḥ ||

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



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## ACHARYAL SANDESHAH I

### Dhyāna:

Dialogue with Jagadguru Śankarācārya His Holiness Jeṣṭha Mahāsannidhānam Śrī Abhinava Vidyātīrtha Mahāswamīgī (Taken from the book From Sorrows to Bliss)

**Devotee** : What is meant by Dhyāna?

**Acharyal** : Dhyāna is the state wherein the mind concentrates on just one object.

**Devotee** : What is the main advantage of practising Dhyāna ?

**Acharyal** : If mental concentration is achieved by practice, the mind can then be turned towards Išvara, and being thus purified, it can be directed towards the ātman, which is formless and devoid of attributes. By doing this, one attains the nirvikalpa-samādhi, the highest peak of dhyāna and therein one realises the Truth.



**Devotee** : Though so good, why is meditation very difficult to practise ?

**Acharyal** : The difficulty in controlling the mind is indeed the reason.

**Devotee** : How can the mind be controlled ?

**Acharyal** : Išvara has said that practice and dispassion are the means.

**Devotee** : What are the obstacles to get Dhyāna ?

**Acharyal** : Do you ask about obstacles during meditation or those arising at other times ?

**Devotee** : I am asking about the obstacles that prevent one from attaining samādhi (Culmination of dhyāna) during meditation.

**Acharyal** : The first among the obstacles is vikṣepa; that is, the mind wanders in all directions. This is the foremost obstacle. The second is the mind attaining a dull state. Of course, vikṣepa is absent. Even this is bad. If one attains an inert condition similar to sleep, one will not reach the Supreme state. Sakaṣāya is the third obstacle. This is a state wherein there is neither vikṣepa nor mental inertness. It gives a sort of happiness, but in it the seed of desire is not destroyed. This is unlike

samādhi. One should carefully go beyond even this. Gauḍapādācārya has said:

--- Jagadguru Śankarācārya His Holiness Jeṣṭha Mahāsannidhānam Śrī Śrī Śrī Abhinavavidya Tīrtha Mahāswāmīgī , file picture



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If the mind is in a state of torpor, it should be woken up. If it is dispersed amongst objects, it should be calmed down. If it is latent with the seed of desire, that condition should be recognised. One should not disturb the mind established in equipoise.

**Devotee** : How can we calm down the distracted mind ?

**Acharyal** : We should turn the mind repeatedly to the object of meditation. With growth of dispassion, vikṣepa subsides. During meditation, the conviction that meditation alone is important

should exist. The feeling that the form or sound being meditated upon is actually present is useful in focussing the mind.

**Devotee** : What is to be done if the mind becomes dull or sleepy ?

**Acharyal** : If a person is alert, he can discern that his mind is becoming passive and dull. By sensing the onset of torpor and awakening and focussing the mind, he can deal with dullness. The japa being done mentally may be intensified. The mind will then become alert. But if, in spite of effort, the mind continues to drift into the state of torpor, it is advisable to take a small break, have a walk and then recommence dhyāna. On certain occasions, the mind should not be forced to mediate. If there is tiredness, it is advisable to commence dhyāna after a break. But, if indolence is the reason for the dullness, one should force the mind to continue with meditation.

**Devotee** : Is it necessary to do japa during Dhyāna ?

**Acharyal** : While doing saṅga- upāsana, japa is useful in the beginning . It helps the mind to be calm. As the mind locks on to the object of dhyāna, Japa ceases of its own accord. Thus, there is often no need to stop japa wilfully.

**Devotee** : How should meditation on a form be practiced ?

--- Jagadguru Śankarācārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinavavidya Tīrtha Mahāswāmiji, file picture

**Acharyal** : Technique varies and different aspirants have to be instructed differently. A common code of instructions cannot be prescribed. I shall spell out one method. One can proceed with the notion that one's iṣṭa-devatā (favourite deity) is seated in the lotus of one's heart. If one finds it difficult to visualise and focus on the pertinent form of the Išvara, one can take the aid of a picture of the deity. Japa should be done while looking at the picture. Then, after partially closing the eyes,



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one should try to meditate on the deity, with the idea that one is actually seeing the deity. The mind may focus for a while, without wandering. But once the mind starts wandering, one can open one's eyes and look at the picture again. This can be followed by meditation, with the eyes partially closed. If the attempt is repeated in this manner, the form of the iṣṭa-devatā will remain in one's mind, without the need for looking at the picture. This is one of the methods of practicing meditation. Meditating on sound is another method. Maḥarṣi Patañjali prescribes the general rule; Or by meditating on any desired, permitted object. The Guru determines the method that is best suited to his disciple.

**Devotee :** Is it advisable to do meditation when one is not keeping good health ?

**Acharyal :** That depends on the extent of ill health. Those who have progressed considerably in meditation will be able to meditate whenever they wish to. But those who are still in the beginning stages may be able to meditate only when they are keeping good health. Increasing the practice of meditation yields correspondingly better fruits. This does not, however, imply that one should sit so long as to strain the mind. Experts in mediation can concentrate for hours together. But if one who is not versed in meditation tries to sit for hours in dhyāna, only unpleasant memories will be generated. Also, headache or some other pain may make its appearance.



**Devotee :** How should nirguṇa-dhyāna (meditation on the Self devoid of attributes) be practised ?

**Acharyal :** While doing nirguṇa-dhyāna, one need not take the aid of any divine form of japa. It is suited to those who have attained high levels in the practice of dhyāna. Meditation on that which is bereft of form and attributes is nirguṇa-dhyāna. It leads to nirvikalpa-samādhi, the highest state of meditation. No unique method exists for practising it. One of the methods for this is as follows. First, the rise and fall of thoughts should be just watched, with the conviction that

there is no connection between oneself and the thoughts. Gradually, the thoughts automatically subside. Another method consists in directly putting a stop to all mental wandering and then firmly thinking, "I am pure consciousness and bliss." During a nirguṇa-dhyāna, awareness of the body is absent.

--- Jagadguru Śankarācārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Srī Abhinavavidya Tīrtha Mahāswāmiji

**Devotee :** Why do some experience bodily jerks at times during meditation?

**Acharyal :** It normally means that the body is weak. It can also be due to the influence of the kuṇḍalinī-śakti. Meditation can be continued without worrying about minor jerks.



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**Devotee :** Where should meditation be performed ?

**Acharyal :** In a calm and pure place.

**Devotee :** Many desire meditation sincerely but still are not able to do it properly. Why is it so ?

**Acharyal :** It may seem that they greatly long for meditation, but is it actually so? No. Even a little analysis of the life of most people shows that they do not attach adequate importance to meditation. Sleep , food, office, examination, etc., get higher priority than meditation. If it is time for the office , that is the end of meditation. Further, even when they sit for meditation, they do not sit with the idea, "Let anything happen in this world. I need only meditation now." This apart, meditation is difficult in this birth for those who have not practised it much in their previous births. By the same rule, those who had practised much meditation will now find dhyāna easy. Swimming is initially difficult. It becomes easy with practice. That is the case here also.

**Devotee :** When one is seated for meditation, will resolve, "I am not going to give room to any worry or worldly thought" be helpful ?

**Acharyal :** Yes.

**Devotee :** It stands to reason that he who has intense vairāgya should be easily able to forget the world when he sits for meditation. However, we see some persons with intense dispassion who are unable to meditate well. Will Your Holiness clarify why this is so?

**Acharyal :** Normally, dhyāna is easy for those who have intense dispassion. However, because of their not having duly practised meditation in their previous births, some deeply dispassionate ones may experience difficulty in achieving intense focus during meditation.

**Devotee :** If one is defeated again and again when trying to meditate, will not one become disheartened and irritated ?

--- Jagadguru Śankarācārya His Holiness  
Jeshta Mahāsannidhānam Śrī Śrī Śrī  
Abhinavavidya Tīrtha Mahāswāmiji

**Acharyal :** Giving place to disheartenment or irritation is equivalent to one standing as an obstacle in one's

own way. Even to get a degree, one has to go to college and study for years. What then need be



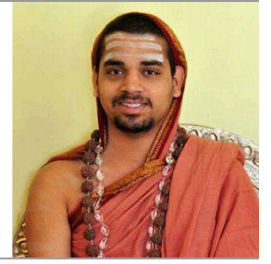


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said about the effort required to achieve success in dhyāna, which is very subtle and far superior ? Not only do people not put in the same effort as they do for earning a degree but they object that they feel irritated and frustrated. You can judge for yourself how fair this is.



Mahaṛṣi Patañjali has said in his Yogasūtras :

It becomes firmly rooted when practised for a long time, without any break and with sincerity.

If people could successfully accomplish dhyāna in days or a few months, the sage's aphorism would be meaningless.

**Devotee** : Even those who are able to get good meditation may experience fluctuations in their level of meditation. Their meditation is deep on some days but on some others, it is unsatisfactory. What should be done to get good meditation always ?

**Acharyal** : Ill health , unrestricted food, laziness, worries, desires, etc., remain as impediments to dhyāna. Hence, if we remove these obstacles, dhyāna will become steady. If the problem persists, then, without giving any room for worry , further efforts should be made. If meditation gets spoilt because of a particular powerful obstacle,

one should, with the guidance of a Guru ,remove it by a specifically directed effort. All this apart, advantage can be taken of the fact that the mind is naturally peaceful at certain times of the day , such as dawn and dusk.

**Devotee** : Is dhyāna alone sufficient to control desires?

**Acharyal** : Those who attain the highest state of meditation, namely, samādhi, can destroy desire through it. For others, meditation alone can be insufficient . Mental impressions are generated or strengthened when one thinks of or resorts to objects of desire while one is not in meditation . These tendencies tend to overpower those produced during meditation. Hence, when one is not doing meditation, one should assiduously cultivate dispassion by the perception of faults in objects. Studying scriptural texts daily and contemplating on the ideas expressed therein help one to conquer desires. The company of saints is greatly helpful in curbing longings.

--- Jagadguru Śankarācārya His Holiness Jeshta Mahāsannidhānam Śrī Śrī Śrī Abhinavavidya Tīrtha Mahāswāmiji



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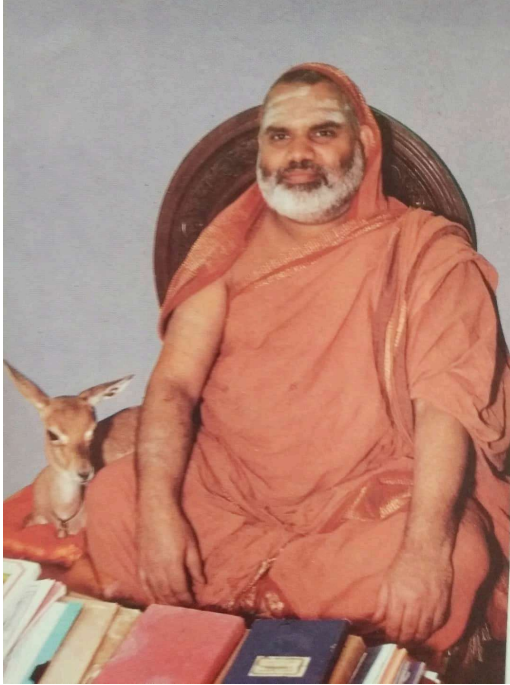


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## ACHARYAL SANDESHAH 2

### Chaturmasya



Jagadguru Sri Adi Shankaracharya protected Sanatana Dharma and expounded the Dharma Tattva to everyone. In our Dharma, we have the system of Varnashrama – having the four Varnas and the four Ashramas. The four Ashramas are Brahmacharyam, Garhasthyam, Vanaprastha and Sannyasa. There was a time when the fourth Ashrama – the Sannyasa Ashrama – had become rare. Before the time of Sri Adi Shankaracharya, it had become very rare to come across a Sannyasi. Sri Adi Shankaracharya brought about a change and revived the Sannyasa Ashrama. One of the Names in the Ashtottara Shata Namavali of Sri Adi Shankaracharya is परिव्राजाश्रमोद्धर्ता Parivraajaashramoddharta – one who revived the Sannyasa Ashrama.

The Jagadguru explained that Sannyasa Ashrama is ideal for a person who wants to attain Jnana or knowledge. In the other Ashramas, one has to perform a number of Karmas. It is not easy to pursue the path of knowledge in these Ashramas. Hence when one accepts Sannyasa, one can give up Karma in accordance to the scriptures, renounce the world and have the opportunity to engage solely in efforts toward attaining Jnana. Sri Adi Shankara Bhagavatpada hence embraced Sannyasa, and also gave Sannyasa to the qualified thus revived this Ashrama.

The Jagadguru pointed out that the Dharma Shastra texts including the Manu Smriti talk of the four Ashramas and the Dharma associated with them. The most important Dharma associated with Sannyasa Ashrama is Ahimsa.

Even though Ahimsa is classified as a Dharma common to all in accordance to the dictum – अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः । एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥, it has special significance for a Sannyasi. The vow of Ahimsa is taken at the time of embracing Sannyasa – अभयं सर्वभूतेभ्यो मत्तः स्वाहा । Let all beings be freed of fear from me. Hence a Sannyasi avoids moving around during the rainy season as doing so may amount to harming many small living beings that emerge during the rains. The Sannyasi remains in one place for this time period. This is called as Chaturmasya. The Sankalpa taken during the Chaturmasya Vrata explains the observance of such Ahimsa as the very reason for observing the Chaturmasya. Hence the Chaturmasya period is set aside for staying in one place, for contemplation on the Brahma Tattva and for instructing eligible disciples.

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



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## ACHARYAL SANDESHAH 3

### Shankara Jayanti Anugraha Bhashanam Translation (2020)



Jagadguru Adi Shankara Bhagavatpada, who is an incarnation of Parameshwara (Lord Shiva), incarnated in our country of Bharata 1200 years ago. He established Sanatana Vaidika Dharma in our country. He travelled all over the country of Bharata and spread Sanatana Vaidika Dharma. He gave Upadeshas to all people as to what essential things they need to follow in their lifetimes. Thus He blessed everyone in a great way. In today's times, we see this Hindu Dharma all over our country. We see different types of Kshetrams all over. People are doing Dharmacharanam to the best of their abilities and attaining Shreyas. The reason for all this is the incarnation of Adi Shankara Bhagavatpada.

It is an ancient Sampradayam of all people to grandly celebrate the avatara day of Adi Shankara on Vaishakha Shukla Panchami. Just like how we grandly celebrate the avatara days of Bhagavan like Sri Rama Navami, Sri Krishna Janmashtami, Navaratri, Shivaratri, Narasimha Jayanti and Vinayaka Chaturthi, in the same manner, we should celebrate the avatara day of Adi Shankara Bhagavatpada on Vaishakha

Shulka Panchami in a grand manner.

During Shankara Jayanti, we must do two things - one being Puja to Adi Shankara and the other being Chintanam of the Upadeshas given by Bhagavatpada. Starting from some of the basic things needed for a common man to the highest knowledge of Tattva Gyaanam, Adi Shankara had given all types of Upadeshas. When a question was asked as to what every person belonging to this world must do to attain Shreyas, one can find the answer to this question in Bhagavatpada's Granthas. Bhagavatpada had written such Granthas in which Upadeshas can be found for every person in this world. He had thus shown the Marga Darshanam. That is why we call Bhagavatpada as Jagadguru.

His Jayanti Utsavam should be celebrated in a grand manner in all places starting from Vaishakha Shukla Pratipat till Vaishaka Shukla Panchami (5 days). This Sampradayam has been followed in our country since ancient times. During this occasion, one must perform Aradhana and Puja to Bhagavatpada, do Chintanam on the Upadeshas given by Adi Shankara, do the Parayanam of Madhaviya Shankara Digvijayam which describes the divine life-history of

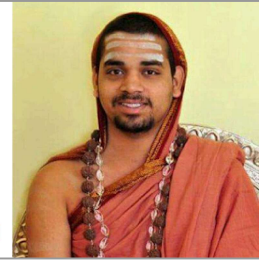


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Bhagavatpada. In the same manner, we must also study the Stotras composed by Him. Starting from Ganesha Pancharatnam, Adi Shankara had composed lots of amazing stotras such as Soundarya Lahari and Shivananda Lahari. Today, it has become a Sampradayam in our country to study the Ganesha Pancharatna Stotram in every person's house. In this way, Adi Shankara had composed many such stotras. We must study these stotras properly and also do Mananam on the life-history of Bhagavatpada and His Upadeshas. We must all do Puja to Adi Shankara and thus

celebrate Shankara Jayanti in a useful and grand manner.



It has been an ancient Sampradayam to invite all people and participate in the celebrations of Shankara Jayanti. Whenever we undertake a Dharmika Anushtanam, we need to keep two things in mind - one being the Loka Sthiti (state of

the world) and the other being Shastram. We should see how the present Loka Sthiti is and then do the Dharma Anushtanam. At the same time, we should also follow what the Shastras say. We must perform the Dharmacharanam in such a way that it is not against both Loka Sthiti and Shastram. In this year (2020), we need to celebrate Shankara Jayanti in all places. However, keeping the Loka Sthiti in mind, people should celebrate the event at their places of residence and do puja to Bhagavatpada in a grand manner, study stotras composed by Adi Shankara such as Ganesha Pancharatnam, Soundarya Lahari, Lakshmi Narasimha Karavalamba Stotram, Totakashtakam and other stotras. In this way we must celebrate Shankara Jayanti in a grand and useful manner. we must keep in mind the Loka Sthiti and celebrate Shankara Jayanti in each of their houses. In this year, since it is not possible to invite everyone and celebrate Shankara Jayanti, everyone should celebrate Shankara Jayanti separately in their houses and thus be blessed. Let everyone celebrate Shankara Jayanti in a grand manner and obtain the Anugraham of Adi Shankara Bhagavatpada. During this occasion, let everyone do the Adi Shankara Ashtottara Parayanam, read the stotras composed by Adi Shankara, and thus be blessed and obtain Shreyas. This is Our blessing to all of you. May you all obtain the Paripoorna Anugraham of Sri Sharada Chandramouleeshwara and Our Guru (Jagadguru Sri Sri Bharati Tirtha Mahaswamiji) for all times. This is Our blessing to all of you.

Source : <https://www.youtube.com/watch?v=sQdZZGjGrG0>

--- Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Srī Vidhushekhara Bhārati Mahāswāmiji

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## Śrīmad Bhagavad Gita

### Srī Ādi Śankara Bhāṣya

#### Chapter 4 - Jñāna-Karmasannyāsa-Yogaḥ

36

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥३६॥

api cedasi pāpebhya: sarvebhya: pāpakṛttama: |

sarvaṃ jñānaplavenaiva vṛjinaṃ santariṣyasi ||36||

Even if you are the worst sinner of all sinners, you will cross over the entire (ocean of) sin by the boat of knowledge itself.

37

यथैधांसि समिद्धोऽग्निः भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि, भस्मसात्कुरुते तथा ॥३७॥

yathaidhāṃsi samiddho'gni: bhasmasātkṛtate'rjuna |

jñānāgni: sarvakarmāṇi, bhasmasātkurute tathā ||37||

O Arjuna! The fire of knowledge reduces all karmas to ashes just as a well-kindled fire reduces the fuel to ashes.



38

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति

॥३८॥

na hi jñānena sadṛśaṃ pavitramiha vidyate |

tatsvayaṃ yogasaṃsiddha: kālenātmani vindati ||38||

vindati ||38||

Indeed, there is no other purifier in this world like knowledge . Prepared through yoga, one attains that (knowledge) in the mind easily in time .

39

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।



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ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणाधिगच्छति ॥३९॥

śraddhāvāṁllabhate jñānaṁ tatpara: saṁyatendriya: |

jñānaṁ labdhvā parāṁ śāntim acireṇādhigacchati ||39||

One who has faith, who is devoted and whose organs are restrained attains knowledge. Having attained knowledge, he will soon attain supreme peace.

40

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परः न सुखं संशयात्मनः ॥४०॥

ajñāścāśraddadhānaśca saṁśayātmā vinaśyati |

nāyaṁ loko'sti na para: na sukhaṁ saṁśayātmana: ||40||

The ignorant (one) who has no faith and who has a doubting mind perishes. For one who has a doubting mind, neither this word is (attainable) nor the next, nor happiness.



41

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥४१॥

yogasamnyastakarmaṇaṁ

jñānasamchinnasamśayam |

ātmavantaṁ na karmāṇi nibadhnanti dhanañjaya

||41||

Oh Arjuna! Actions do not bind one who has renounced all actions through knowledge, who has destroyed all doubts by knowledge and who is mindful.

42

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेनं संशयं योगम् आतिष्ठोत्तिष्ठ भारत ॥४२॥

tasmādajñānasambhūtaṁ hr̥tsthaṁ jñānāsinaātmana: |

chittvainaṁ saṁśayaṁ yogam ātiṣṭhottiṣṭha bhārata ||42||

Oh Arjuna! Hence, with the sword of knowledge, destroy this doubt of yours which is in your mind and which is born out of ignorance. Get up and take to karmayoga

ओं तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥

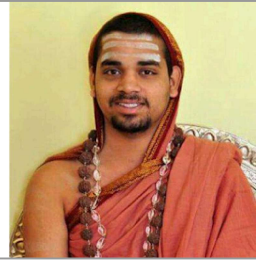


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



**ōṃ tatsat . iti śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjunasaṃvāde jñānakarmasaṃnyāsayogo nāma caturyo'dhyāya: ||**

Thus ends the fourth chapter named jñāna-karma-saṃnyāsa-yoga in śrīmad bhagavad gītā which is the essence of the Upanishads, which deals with Brahman-knowledge as well as the preparatory disciplines and which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.



We submit our efforts at the Holy Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji

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