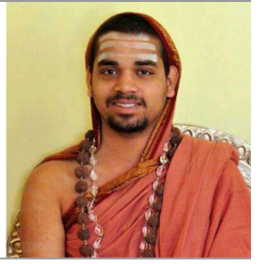


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ANUGRAHA BHASHANAM

REGULAR STUDY OF GITA STEADIES THE MIND (TATTVALOKA DEC, 2015)

One must read the Bhagavad Gita at least once in his life-time. Having Arjuna as an instrument, Lord Krishna has bestowed the Gita for the benefit of all of us. He has vividly described how karma should be performed, what type of food is sattvic, how puja should be done, how yajna, dana and tapas should be channelled to lead us to sreyaṣa, and what constitutes sattva, rajas and tamas.



Learning it properly from a guru, man must stabilize his mind in Sattva Guna until it transcends the three gunas. Whatever a mind steeped in Sattva Guna does, will result in nothing but good for all.

(The Veda Poshaka Sabha exams conducted as part of the Paraabhava Samvatsara Shankara

Jayanti Mahotsava began on April 3, 2026. Upon successful completion of their exams, 5 Rig Veda Moola Pareeksharthi were blessed by Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam at Sringeri on April 7, 2026.)

A sattvic mind steadily engaged in guru's service, earns his grace and transcends all the three gunas while attaining chitta suddhi. This naturally leads to Vedanta Vichara. Only such a mind quietened by chitta suddhi will be able to steady itself in dhyana. This restful mind alone will lead one to moksha.

गुणानुरक्तं व्यसनाय जन्तोः क्षेमाय नैर्गुण्यमथो मनः स्यात् ।

यथा प्रदीपो घृतवर्तिमश्रन्निखाः सधूमा भजति ह्यन्यदा स्वम् ।

guṇānuraktaṁ vyaśanāya jantoḥ kṣemāya nairguṇyamatho manaḥ syāt .

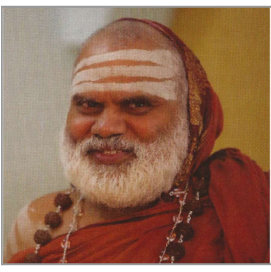
yathā pradīpo ghr̥tavartimaśnānsīkhāḥ sadhūmā bhajati hyanyadā svam .

A lamp lit with a wick in ghee creates light, and smoke as well. At other times, on its own, the wick retains its natural glow. Similarly, a mind, associated and tainted by gunas becomes the cause of sufferings, but when it is bereft of gunas becomes fit for liberation.

We bless all to cultivate primarily sattva guna till they reach a stage transcending gunas.

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 Vidhuśekhara Bhārati Mahāswāmiji

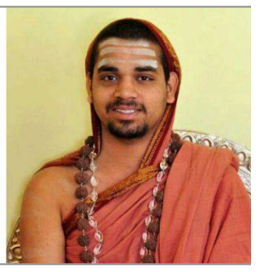


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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 11 विश्वरूपदर्शनयोगः viśvarūpadarśanayogaḥ

7

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥७॥

ihaikasthaṁ jagatkṛtsnaṁ paśyādya sacarācaram |

mama dehe guḍākeśa yaccānyad draṣṭumicchasi ||7||



Now behold, O Gudakesha, in this Body, that the whole universe centres in One --- including, the moving and the unmoving --- and whatever else you desire to see.

8

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८॥

na tu māṁ śakyase draṣṭumanenaiva svacakṣuṣā

|

divyaṁ dadāmi te cakṣuḥ paśya me
yogamaiśvaram ||8||

But You are not able to behold Me with these Your own eyes; I give You the divine-eye; behold My lordly YOGA.

9

सञ्जय उवाच ।

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।

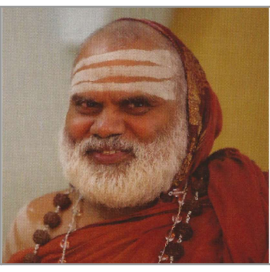
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥९॥

sañjaya uvāca |

evamuktvā tato rājanmahāyogeśvaro hariḥ |

darśayāmāsa pāṛthāya paramaṁ rūpamaiśvaram ||9||

Sanjaya said: Having thus spoken, O King, the great Lord of YOGA, Hari, showed to Partha His Supreme Form, as the Lord (of the Universe).

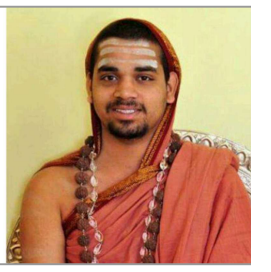


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10

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥

anekavaktranayanamanekādbhutadarśanam

|

anekadivyaḥbharanam
divyānekodyatāyudham ||10||

With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted (such a form He showed).

11

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११॥

divyamālyāambaradharam
divyagandhānulepanam |

sarvāścaryamayam devamantanam
viśvatomukham ||11||

Wearing divine garlands (necklaces) and apparel, sacred with divine unguents, the All-wonderful, Resplendent, Endless, facing all

sides.

12

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥

divi sūryasahasrasya bhavedyugapadutthitā |

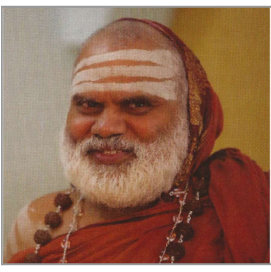
yadi bhāḥ sadṛśī sā syādbhāstasya mahātmanah ||12||

If the splendour of a thousand Suns was to blaze all at once (simultaneously) in the sky, that would be like the splendour of that Mighty Being (great soul).

(Will Continue...)

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

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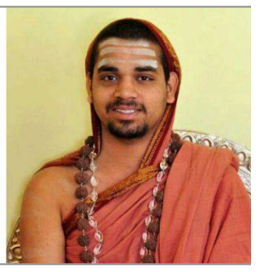


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Vivekacūḍāmaṇi

377

आशां छिन्दि विषोपमेषु विषयेष्वेषैव मृत्योः
 कृतिस् त्यक्त्वा जातिकुलाश्रमेष्वभिमतिं मुञ्चातिद्विराक्तियाः ।
 देहादावसति त्यजात्मधिषणां प्रज्ञां कुरुष्वात्मनि
 त्वं द्रष्टास्यमनोऽसि निर्द्वयपरं ब्रह्मासि यद्वस्तुतः ॥ ३७७ ॥
 āśāṃ chinddhi viṣopameṣu viṣayeṣveṣaiva mṛtyoḥ
 kṛtis tyaktvā jātikulāśrameṣvabhimatim muñcātidūrātkriyāḥ |
 dehādāvasati tyajātmadhiṣaṇāṃ prajñāṃ kuruṣvātmani
 tvam draṣṭāsyamano'si nirdvayaparam brahmāsi yadvastutaḥ ||377||



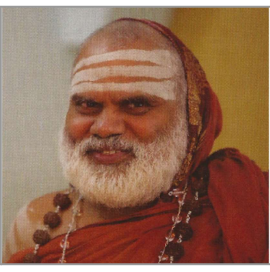
Sever thy craving for the sense-objects, which are like poison, for it is the very image of death, and giving up thy pride of caste, family and order of life, fling actions to a distance. Give up thy identification with such unreal things as the body, and fix thy mind on the Ātman. For thou art really the Witness, Brahman, unshackled by the mind, the One without a second, and Supreme.

(Jagadguru shankaracharya

His Holiness Sri Sannidhanam Sri Vidhushekhara Bharati Mahaswamigal Performs Kumbhabhisheka and Vishesha Puja to Sri Balasubrahmanya Swami, Sringeri at 24th June, 2026)

378

लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्येन्द्रियं
 स्वस्थाने विनिवेश्य निश्चलतनुश्चोपेक्ष्य देहस्थितिम् ।
 ब्रह्मात्मैक्यमुपेत्य तन्मायातया चाखण्डवृत्त्यानिशं
 ब्रह्मानन्दरसं पिबात्मनि मुदा शून्यैः किमन्यैर्भृशम् ॥ ३७८ ॥
 lakṣye brahmaṇi mānasaṃ dṛḍhataram saṁsthāpya bāhyendriyaṃ
 svasthāne viniveśya niścalatanuścopekṣya dehasthitim |
 brahmātmaikyamupetya tanmāyātayā cākhaṇḍavṛtṭyāniśaṃ

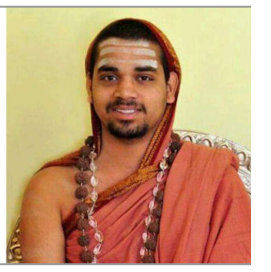


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brahmānandarasaṃ pibātmani mudā śūnyaiḥ kimanyairbhṛśam ||378||

Fixing the mind firmly on the Ideal, Brahman, and restraining the external organs in their respective centres; with the body held steady and taking no thought for its maintenance; attaining identity with Brahman and being one with It – always drink joyfully of the Bliss of Brahman in thy own Self, without a break. What is the use of other things which are entirely hollow?

379

अनात्मचिन्तनं त्यक्त्वा कश्मलं दुःखकारणम् ।

चिन्तयात्मानमानन्दरूपं यन्मुक्तिकारणम् ॥ ३७९ ॥

anātmacintanaṃ tyaktvā kaśmalaṃ duḥkhakāraṇam |

cintayātmānamānandarūpaṃ yanmuktikāraṇam ||379||

Giving up the thought of the non-Self which is evil and productive of misery, think of the Self, the Bliss Absolute, which leads to Liberation.

380

एष स्वयंज्योतिरशेषसाक्षी विज्ञानकोशो विलसत्यजस्रम् ।

लक्ष्यं विधायैनमसद्विलक्षणम् अखण्डवृत्त्यात्मतयानुभावय ॥ ३८० ॥

eṣa svayaṃjyotiraśeṣasākṣī vijñānakośo vilasatyajasram |

lakṣyaṃ vidhāyainamasadvilakṣaṇam akhaṇḍavṛttyātmatayānubhāvaya ||380||

Here shines eternally the Ātman, the Self-effulgent Witness of everything, which has the Buddhi for Its seat. Making this Ātman which is distinct from the unreal, the goal, meditate on It as thy own Self, excluding all other thought.

381

एतमच्छीन्नया वृत्त्या प्रत्ययान्तरशून्यया ।

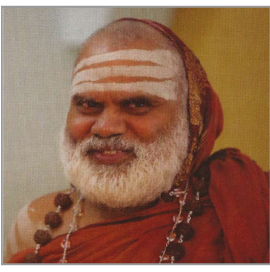
उल्लेखयन्विजानीयात्स्वरूपतया स्फुटम् ॥ ३८१ ॥

etamacchīnnayā vṛttyā pratyayāntaraśūnyayā |

ullekhaṇvījānīyātsvasvarūpatayā sphuṭam ||381||

Reflecting on this Ātman continuously and without any foreign thought intervening, one must distinctly realise It to be one's real Self.

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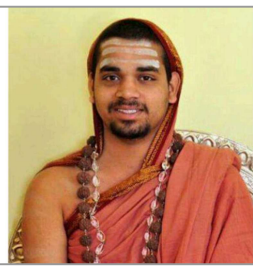


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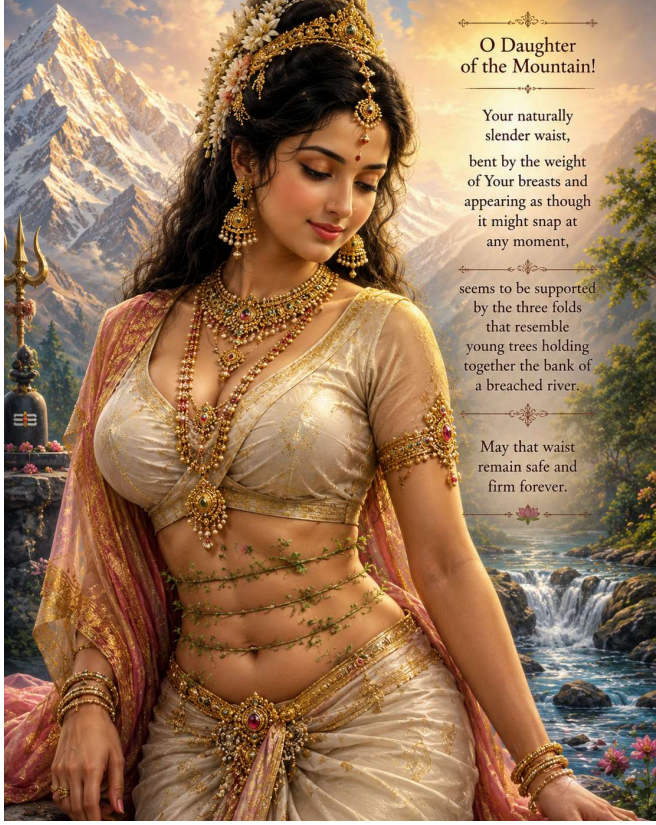
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Saundaryalaharī



निसर्गक्षीणस्य स्तनतटभरेण क्लमजुषो
 नमन्मूर्तेर्नारीतिलक शनकैस्तुट्यत इव ।
 चिरं ते मध्यस्य त्रुटिततटिनीतीरतरुणा
 समावस्थास्थेमनो भवतु कुशलं शैलतनये ॥
 ७९ ॥

nisargakṣīṇasya stanataṭabhareṇa
 klamajuṣo

namanmūrternārītilaka śanakaistruṭyata
 iva ।

ciraṃ te madhyasya
 truṭitataṭinītirataruṇā

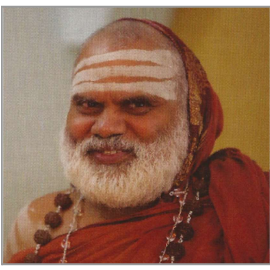
samāvasthāsthemno bhavatu kuśalaṃ
 śailatanaye ॥79॥

निसर्ग-क्षीणस्य (nisarga-kṣīṇasya) =
 naturally slender; thin by nature;
 स्तन-तट-भरेण (stana-taṭa-bhareṇa) = by
 the weight of the breasts; क्लम-जुषः

(klamajuṣaḥ) = experiencing fatigue; suffering strain; नमन्-मूर्तेः (naman-mūrteḥ) = of the form that
 is bending; of the body bent forward; नारी-तिलक (nārī-tilaka) = O ornament among women; O
 crest-jewel of women; शनकैः (śanakaiḥ) = slowly; gradually; तुट्यत इव (truṭyata iva) = as though
 breaking; as if about to snap; चिरम् (ciraṃ) = for a long time; ते (te) = your; मध्यस्य (madhyasya) =
 of the waist; middle portion; त्रुटित-तटिनी-तीर-तरुणा (truṭita-taṭinī-tīra-taruṇā) = by the young trees
 standing on the banks of a river that has been breached (a poetic comparison referring to the three
 folds on the waist appearing like trees supporting a crumbling riverbank); समावस्था-स्थेमनः
 (samāvasthā-sthemnaḥ) = for the stability of its proper condition; for maintaining its firmness; भवतु
 (bhavatu) = may there be; कुशलम् (kuśalam) = welfare; safety; well-being; शैल-तनये (śaila-tanaye)
 = O daughter of the mountain (Pārvatī)!

"O Daughter of the Mountain! Your naturally slender waist, bent by the weight of Your breasts and
 appearing as though it might snap at any moment, seems to be supported by the three folds that
 resemble young trees holding together the bank of a breached river. May that waist remain safe
 and firm forever."

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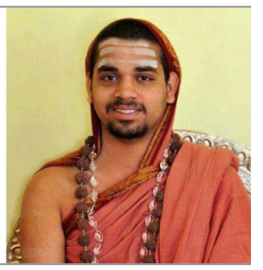


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MADHAVEEYA SHANKARA DIG VIJAYAM

THE MEETING WITH VYASA

Controversy with Maṇḍana

Towards Mahiśmati to Meet Maṇḍana

Bhagavān Śankara now left Prayāga, and travelling through the skies, reached the splendid city of Mahiśmati which had gained great reputation as the residence of Maṇḍana. Admiring the beauty and splendour of the numerous buildings of the city, he descended from the skies even like the sun at the close of

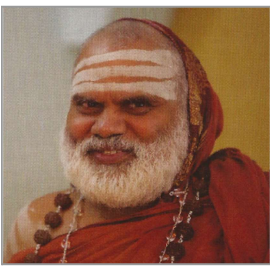


the day, in a lovely wooded park of that place. There his physical exhaustion was assuaged by a gentle breeze coming through palm groves, carrying the cool water particles from the extensive sheets of lotus-flowers that covered its lakes. Finishing his morning rites and after resting a while, he started for Maṇḍana's place along the road before it was noon. On the way he met a number of maidservants going to fetch water in pots for use at Maṇḍana's house. When he asked them for directions to find out Mandana's house, these women, wonder-struck at the sight of the imposing personality of Sankara, replied very respectfully:

'You will find nearby a house at whose gate there are a number of parrots in cages, discussing topics like this, "Has the Veda self-validity, or does it depend on some external authority for its validity? Are karmas capable of yielding their fruits directly, or do they require the intervention of God to do so? Is the world eternal, or is it a mere appearance?" Where you find the strange phenomenon of caged parrots discussing such abstruse philosophical problems, know that to be the gate of Mandana's house.'

Śankara with his disciples spotted the house, but found its gates closed. So he dropped into the compound from the sky. There he had a total view of the famous scholar's residence which, with its mansions and gardens, resembled the heavenly abode of Indra himself. Entering a towering mansion, he got into the hall where Mandana was seated-Mandana, famous for his learning and noble qualities, and imposing in appearance like Brahmā himself. He saw the scholar washing the feet of the great sages Vyāsa and Jaimini, whom he had brought there by the power of his tapas to grace the occasion of a śrāddhā ceremony he was performing that day. On seeing the two great sages, Sankara greeted them, and they too wished him in turn.

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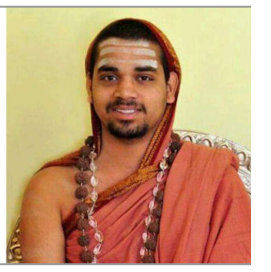


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॥ब्रह्मज्ञानावलीमाला॥

॥brahmajñānāvalīmālā॥

नित्योऽहं निरवद्योऽहं निराकारोऽहमुच्यते ।

परमानन्दरूपोऽहमहमेवाहमव्ययः ॥ ४ ॥

nityo'haṁ niravadyo'haṁ nirākāro'hamucyate ।

paramānandarūpo'hamahamevāhamavyayaḥ ॥4॥

"I am eternal. I am free from all defects and blemishes. I am formless, and I am declared to be so. I am of the very nature of supreme bliss. I alone am that (Supreme Self). I am imperishable, undecaying, and immutable." [This verse is an Ātma-vākya (declaration of the Self), where the realized seeker speaks from the standpoint of the Ātman/Brahman, affirming that the true Self is eternal, flawless, formless, of the nature of supreme bliss, and beyond all change or decay.]

शुद्धचैतन्यरूपोऽहमात्मारामोऽहमेव च ।

अखण्डानन्दरूपोऽहमहमेवाहमव्ययः ॥ ५ ॥

śuddhacaitanyarūpo'hamātmārāmo'hameva ca ।

akhaṇḍānandarūpo'hamahamevāhamavyayaḥ ॥5॥

"I am of the very nature of pure Consciousness. I delight in the Self alone, for I alone am that Self. I am of the nature of indivisible, infinite Bliss. I alone am the imperishable, eternal Self." [I am pure Consciousness itself, untouched by impurity or limitation. My joy is found entirely in the Self, independent of all external objects. I am the embodiment of indivisible and limitless Bliss, and I am the eternal, immutable, and imperishable Self that never undergoes change or decay. This is my true nature.]

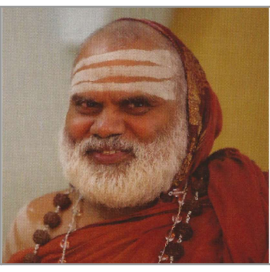
प्रत्यक्चैतन्यरूपोऽहं शान्तोऽहं प्रकृतेः परः ।

शाश्वतानन्दरूपोऽहमहमेवाहमव्ययः ॥ ६ ॥

pratyakcaitanyarūpo'haṁ śānto'haṁ prakṛteḥ paraḥ ।

śāśvatānandarūpo'hamahamevāhamavyayaḥ ॥6॥

"I am of the nature of the innermost Consciousness. I am ever peaceful and am beyond Prakṛti (material nature). I am of the nature of eternal Bliss. I alone am the imperishable, immutable Self" [I am the innermost Self, whose very nature is pure Consciousness. Ever serene and undisturbed, I transcend Prakṛti—the realm of matter, mind, and all phenomenal existence. My true nature is eternal, unchanging Bliss. I alone am the imperishable and immutable Self, untouched by birth, change, or destruction.]

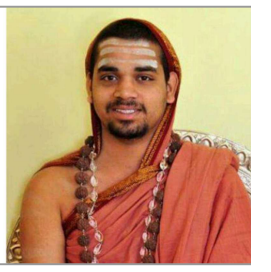


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Aparokṣānubhūti

कार्यकारणता नित्यमास्ते घटमृदोर्यथा।

तथैव श्रुतियुक्तिभ्यां प्रपञ्चब्रह्मणोरिह॥66॥

kāryakāraṇatā nityamāste ghaṭamṛdoryathā |

tathaiva śrutiyuktibhyāṃ prapañcabrahmaṇoriha ||66||

Just as there ever exist the relation of cause and effect between earth and a jar, so does the same relation exist between Brahman and the phenomenal world; this has been established here on the strength of scriptural texts and reasoning.

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal at Chennai, July 27-Sep30, 2012 Vijayayatra)

गृह्यमाणे घटे यद्वन्मृत्तिका भाति वै बलात्।

वीक्ष्यमाणे प्रपञ्चेऽपि ब्रह्मैवाभाति भासुरम्॥67॥

सदैवात्मा विशुद्धोऽपि ह्यशुद्धो भाति वै सदा।

यथैव द्विविधा रज्जुर्ज्ञानिनोऽज्ञानिनोऽनिशम्॥68॥

gr̥hyamāṇe ghaṭe yadvanmṛttikā bhāti vai balāt.

vīkṣyamāṇe prapañce'pi brahmaivābhāti bhāsuram ||67||

sadaivātmā viśuddho'pi hyaśuddho bhāti vai sadā |

yathaiva dvividhā rajjurjñānino'jñānino'niśam ||68||

Just as (the consciousness of) earth forces itself upon our mind while thinking of a jar, so also does (the idea of) ever-shining Brahman flash on us while contemplating on the phenomenal world. Atman, though ever pure (to a wise man), always appears to be impure (to an ignorant one), just as a rope always appears in two different ways to a knowing person and an ignorant one.

यथैव मृन्मयः कुम्भस्तद्वद्देहोऽपि चिन्मयः।

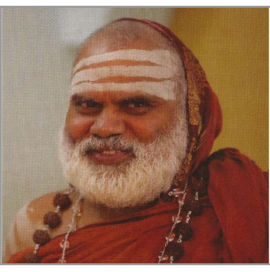
आत्मानात्मविभागोऽयं मुधैव क्रियते बुधैः॥69॥

yathaiva mṛṇmayah kumbhastadvaddeho'pi cinmayah |

ātmānātmavibhāgo'yaṃ mudhaiva kriyate budhaiḥ ||69||

Just as a jar is all earth, so also is the body all consciousness. The division, therefore, into the Self and non-Self is made by the ignorant to no purpose.

(Will Continue...) For free e magazines : Our Mail ID : Info@voiceofjagadguru.com

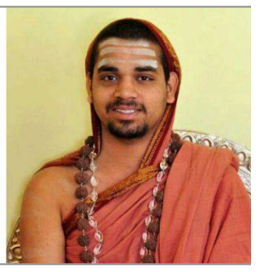


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



प्रबोधसुधाकरः

Adi Sankaracharya's Prabodhasudhākara

NECTAR - OCEAN OF ENLIGHTENMENT

मातृगुरुदरदर्या कफमूत्रपुरीषपूर्णायाम् ।

जठराग्निज्वालाभिर्नवमासं पच्यते जन्तुः ॥ 9 ॥

mātrgurūdaradaryāṃ kaphamūtrapurīṣapūrṇāyām |

jaṭharāgnijvālābhirnavamāsaṃ pacyate jantuḥ ||9||

मातृ (mātr) — mother; गुरु (guru) — heavy; weighty; उदर (udara) — abdomen; belly; womb; दर्याम् (daryām) — in the cavity; in the hollow interior; मातृगुरुदरदर्याम् (mātr-gurūdara-daryām) — in the deep cavity of the mother's heavy womb; कफ (kapha) — phlegm; मूत्र (mūtra) — urine; पुरीष (purīṣa) — excreta; feces; पूर्णायाम् (pūrṇāyām) — filled with; full of; कफमूत्रपुरीषपूर्णायाम् (kapha-mūtra-purīṣa-pūrṇāyām) — filled with phlegm, urine, and excreta; जठर (jaṭhara) — stomach; belly; अग्नि (agni) — fire; ज्वालाभिः (jvālābhiḥ) — by the flames; जठराग्निज्वालाभिः (jaṭharāgni-jvālābhiḥ) — by the flames of the digestive fire; नव (nava) — nine; मासम् (māsam) — months; नवमासम् (nava-māsam) — for nine months; पच्यते (pacyate) — is cooked; is matured; is developed; जन्तुः (jantuḥ) — the living being; the embodied soul

"In the deep cavity of the mother's heavy womb, which is filled with phlegm, urine, and excreta, the living being is cooked, matured, and developed for nine months by the flames of the digestive fire."

दैवात्प्रसूतिसमये शिशुस्तिरश्चीनतां यदा याति ।

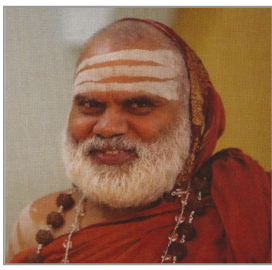
शस्त्रैर्विखण्ड्य स तदा बहिरिह निष्कास्यतेऽतिबलात् ॥ 10 ॥

daivātprasūtisamaye śīśustiraścīnatām yadā yāti |

śastrairvikhaṇḍya sa tadā bahiriha nişkāsyaate'tibalāt ||10||

दैवात् (daivāt) — by fate; by destiny; due to divine will; प्रसूति (prasūti) — childbirth; delivery; समये (samaye) — at the time; during; प्रसूतिसमये (prasūti-samaye) — at the time of childbirth; शिशुः (śīśuḥ) — the infant; the baby; तिरश्चीनताम् (tiraścīnatām) — a transverse position; a sideways posture; यदा (yadā) — when; याति (yāti) — goes; attains; assumes; शस्त्रैः (śastraiḥ) — by surgical instruments; with instruments; विखण्ड्य (vikhaṇḍya) — having cut; having divided into pieces; सः (saḥ) — he; that infant; तदा (tadā) — then; बहिः (bahiḥ) — outside; इह (iha) — here (into this world); निष्कास्यते (nişkāsyaate) — is brought out; is extracted; अतिबलात् (atibalāt) — by great force; forcibly

"When, by destiny, at the time of childbirth, the infant assumes a transverse (sideways) position, then it is cut with surgical instruments and forcibly brought out into this world." (Continues...)

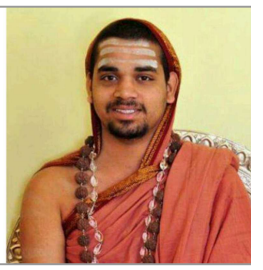


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DIVINE STORIES FOR CHILDREN

(This article will come in our next edition...)

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