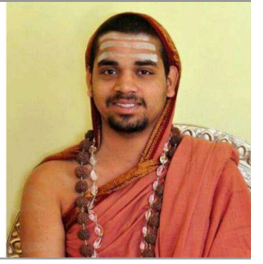


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ANUGRAHA BHASHANAM

ALTRUISM IS PERSONALLY REWARDING TOO (TATTVALOKA JAN, 2016)



स्वस्त्यस्तु विश्वस्य खलः
प्रसीदतां ध्यायन्तु भूतानि
शिवं मिथो धिया ।

मनश्च भद्रं भजतादधोक्षजे
आवेश्यतां नो
मतिरप्यहैतुकी ॥

svastyastu viśvasya
khalah prasīdatāṃ
dhyāyantu bhūtāni
śivaṃ mitho dhiyā |

manaśca bhadraṃ
bhajatādadhokṣaje
āveśyatāṃ no
matirapyahaitukī ||

(Jagadguru Shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati Tirtha Mahaswamigal inaugurated the newly constructed "Vidyatirtha Kripa" - the Office of the Private Secretary of His Holiness Jagadguru Shankaracharya of Dakshinamnaya Sri Sharada Peetham - at Narasimha Vanam. The CEO and Administrator of Sringeri Math, Guru Seva Nirata Sri P. A. Murali, at Sringeri July 9, 2026)

"May the world flourish. May the wicked give up wickedness. May all creatures wish for mutual welfare. May the mind attain peace. May our intellect turn towards God without any expectation."

Such a prayer comes from a pure mind. If man leads his life ideally with this noble attitude, he will attain sreyaṣa. God will accept his prayer and suitably reward him, while bestowing his grace. If at all, such a person faces any difficulty, everybody will come to his help.

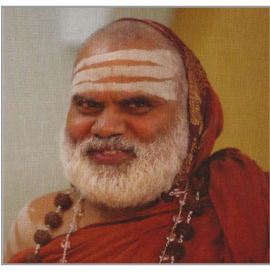
We see examples of this in the Ramayana. Though just a bird, Jatayu tried to block Ravana's path to save Sita. The squirrel, a tiny creature, helped Rama as much as it could. And one cannot just forget the service of the vanara sena (army of monkeys).

What we learn from this is that the prayers and activities of a pure hearted person praying for public welfare will be effortlessly crowned with personal rewards, too. Even persons with malice towards him will quickly reform themselves. This is indeed the special significance of a pure-hearted prayer.

We bless all to develop such a sattvic attitude.

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

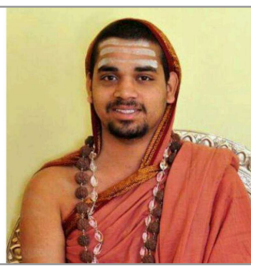


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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 11 विश्वरूपदर्शनयोगः viśvarūpadarśanayogaḥ

13

अर्जुन उवाच ।

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ||13||

tatraikasthaṁ jagatkṛtsnaṁ pravibhaktamanekadhā |

apaśyaddevadevasya śarīre pāṇḍavastadā ||13||

There, in the body of the Lord of lords, Arjuna saw, at that time, the entire universe with its manifold divisions placed together.



14

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ||14||

tataḥ sa vismayāviṣṭo hṛṣṭaromā dhanañjayah |

praṇamya śirasā devaṁ kṛtāñjalirabhāṣata ||14||

Then, that Arjuna who was wonderstruck and thrilled, saluted the Lord with his head and spoke with joint palms.

15

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान्

।

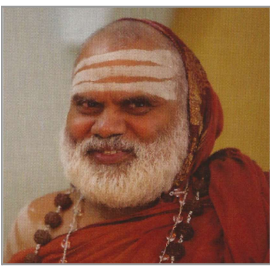
ब्रह्माणमीशं कमलासनस्थ-मृषींश्च सर्वानुरगांश्च दिव्यान् ||15||

arjuna uvāca |

paśyāmi devāṁstava deva dehe sarvāṁstathā bhūtaviśeṣasaṅghān |

brahmāṇamīśaṁ kamalāsanastha-mṛṣīṁśca sarvānuragāṁśca divyān ||15||

Arjuna said: "O Supreme Lord, In your body I see all the gods as well as hosts of various beings, Lord Brahmā who is seated on the lotus, all the sages, and celestial serpents.

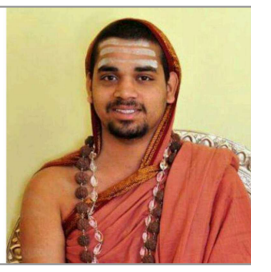


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16

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥16॥

anekabāhūdaravaktranetraṃ paśyāmi tvāṃ sarvato'nantarūpaṃ |

nāntaṃ na madhyaṃ na
punastavādiṃ paśyāmi viśveśvara
viśvarūpa ॥16॥

I see you everywhere with
countless forms, with many arms,
abdomens, mouths and eyes. I see
neither Your beginning nor the
middle, nor the end, Oh Lord of the
universe! Oh Lord with universal
form!



17

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥17॥

kirīṭinaṃ gadinam cakriṇam ca tejorāśiṃ sarvato dīptimantam |

paśyāmi tvāṃ durnirīkṣyaṃ samantād dīptānalārkadyutimaprameyam ॥17॥

I see You as a mass of effulgence shining everywhere with crown, mace and disc. (I see You)
all around, radiant like the blazing fire and sun, blinding (and) immeasurable.

18

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे

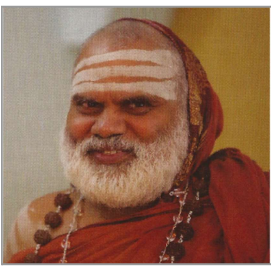
tvamakṣaram paramaṃ veditavyaṃ tvamasya viśvasya paraṃ nidhānam |

tvamavyayaḥ śāśvatadharmagoptā sanātanastvaṃ puruṣo mato me ॥18॥

You are the supreme imperishable one to be known. You are the ultimate support of this
universe. You are the eternal protector of the eternal dharma. I regard You as the eternal Puruṣa.

(Will Continue...)

(Sṛī Ādi Śankara Bhāṣya for Śrīmad Bhagavad Gita is given separately in the slokas link of Voice
of Jagadguru) For free e magazines: Our Website link : <https://voiceofjagadguru.com/voj/>

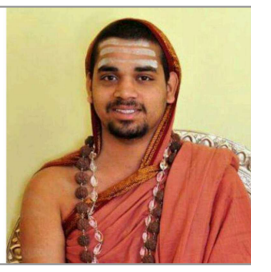


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Vivekacūḍāmaṇi

382

अत्रात्मत्वं दृढीकुर्वन्नहमादिषु संत्यजन् ।

उदासीनतया तेषु तिष्ठेत्स्फुटघटादिवत् ॥ ३८२ ॥

atrātmatvaṃ dṛḍhīkurvannahamādiṣu saṁtyajan |

udāsīnatayā teṣu tiṣṭhetsyphuṭaghaṭādivat || 382 ||



Strengthening one's identification with This, and giving up that with egoism and the rest, one must live without any concern for them, as if they were trifling things, like a cracked jar or the like.

(On July 25th, in the morning, Jagadguru Shankaracharya His Holiness Sri Sri Vidhushekhara Bharati Sannidhanam Performs Vishesha Puja at Historic Sri Rajagopala Krishna Swami Temple, Sringeri. It may be recalled that the Kumbhabhisheka of the historic Sri Rajagopala Krishna Swami Temple was performed by Jagadguru Shankaracharya His Holiness Sri Sri Bharati Tirtha Mahasannidhanam on May 22, 2015.)

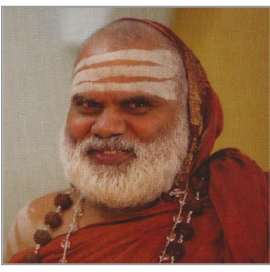
383

विशुद्धमन्तःकरणं स्वरूपे निवेश्य साक्षिण्यवबोधमात्रे ।

शनैः शनैर्निश्चलतामुपानयन् पूर्णं स्वमेवानुविलोकयेत्ततः ॥ ३८३ ॥

viśuddhamantaḥkaraṇaṃ svarūpe niveśya sākṣiṇyavabodhamātre |

śanaiḥ śanairniścalatāmupānayan pūrṇaṃ svamevānuvilokayettataḥ || 383 ||

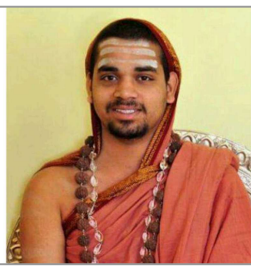


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Fixing the purified mind in the Self, the Witness, the Knowledge Absolute, and slowly making it still, one must then realise one's own infinite Self.

384

देहेन्द्रियप्राणमनोऽहमादिभिः स्वाज्ञानकृप्तैरखिलैरुपाधिभिः ।

विमुक्तमात्मानमखण्डरूपं पूर्णं महाकाशमिवावलोकयेत् ॥ ३८४ ॥

dehendriyaprāṇamano'hamādibhiḥ svājñānakṛptairakhilairupādhibhiḥ |

vimuktamātmānamakhaṇḍarūpaṁ pūrṇaṁ mahākāśamivāvalokayet || 384 ||

One should behold the Ātman, the Indivisible and Infinite, free from all limiting adjuncts such as the body, organs, Prāṇas, Manas and egoism, which are creations of one's own ignorance – like the infinite sky.

385

घटकलशकुसूलसूचिमुखैः गगनमुपाधिशतैर्विमुक्तमेकम् ।

भवति न विविधं तथैव शुद्धं परमहमादिविमुक्तमेकमेव ॥ ३८५ ॥

ghaṭakalaśakusūlasūcimukhyaiḥ gaganamupādhiśatairvimuktamekam |

bhavati na vividhaṁ tathaiva śuddhaṁ paramahamādivimuktamekameva || 385 ||

The sky, divested of the hundreds of limiting adjuncts such as a jar, a pitcher, a receptacle for grains or a needle, is one, and not diverse; exactly in a similar way the pure Brahman, when divested of egoism etc., is verily One.

386

ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधयः ।

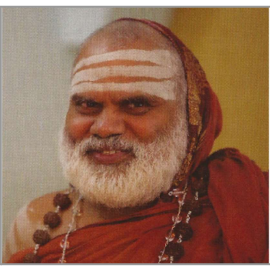
ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥ ३८६ ॥

brahmādistambaparyantā mṛṣāmātrā upādhayaḥ |

tataḥ pūrṇaṁ svamātmānaṁ paśyedeekātmānā sthitam || 386 ||

The limiting adjuncts from Brahma down to a clump of grass are all wholly unreal. Therefore one should realise one's own Infinite Self as the only Principle.

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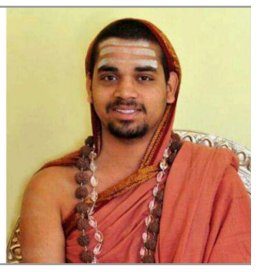


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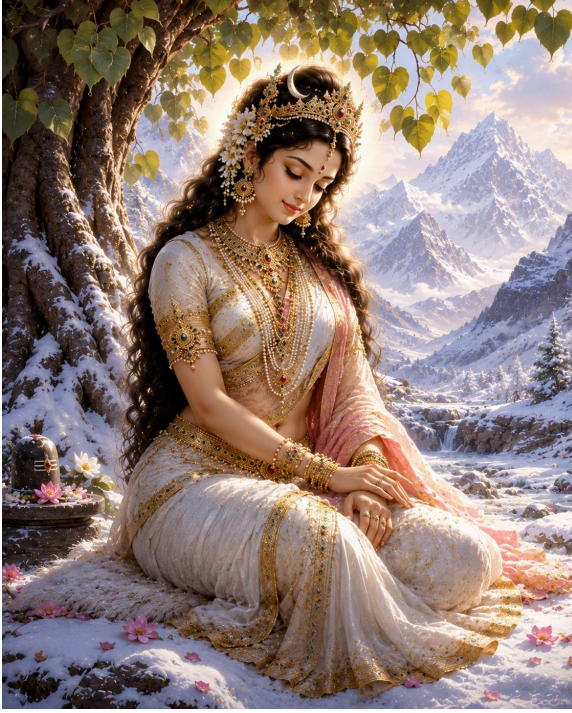
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Saundaryalaharī



निसर्गक्षीणस्य स्तनतटभरेण क्लमजुषो

नमन्मूर्तेर्नारीतिलक शनकैस्तुट्यत इव ।

चिरं ते मध्यस्य त्रुटिततटिनीतीरतरुणा

समावस्थास्थेमो भवतु कुशलं शैलतनये ॥ ७९ ॥

nisargakṣīṇasya stanataṭabhareṇa klamajuṣo

namanmūrternārītilaka śanakaistruṭyata iva |

ciraṃ te madhyasya truṭitataṭinītirataruṇā

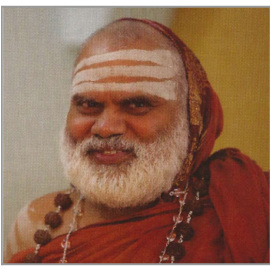
samāvasthāsthemno bhavatu kuśalaṃ
śailatanaye || 79||

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

क्लम-जुषः (klama-juṣaḥ) = experiencing fatigue; afflicted with weariness; नमन-मूर्तेः (naman-mūrteḥ) = of one whose form is bent; of the body that is bending down; नारी-तिलक (nārī-tilaka) = O Ornament of women! O Crest-jewel among women!; शनकैः (śanakaiḥ) = slowly; gradually; तुट्यते (truṭyate) = breaks; snaps; is being torn; इव (iva) = as though; as if; चिरम् (ciraṃ) = for a long time; always; ते (te) = your; मध्यस्य (madhyasya) = of the waist; of the middle portion; त्रुटित-तटिनी-तीर-तरुणा (truṭita-taṭinī-tīra-taruṇā) = by the young tree on the bank of a river whose bank has been broken away; (a poetic simile describing something that remains standing even though its support appears to have been cut away); सम-अवस्था-स्थेमः (samāvasthā-sthemnaḥ) = because of the firmness (sthemnaḥ) of its balanced condition (samāvasthā); due to the stability of its equilibrium; 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! O Crest-jewel among women! May your naturally slender waist, fatigued by the weight of your breasts and appearing as though it is slowly breaking due to your bending posture, remain safe for a long time through the firmness of its perfect balance, like a young tree standing on the bank of a river even after the bank seems to have broken away.

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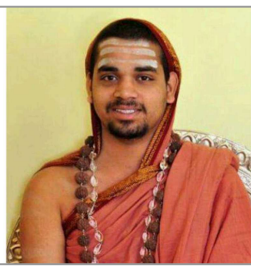


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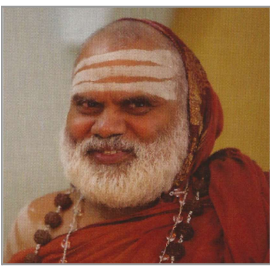
MADHAVEEYA SHANKARA DIG VIJAYAM

THE MEETING WITH VYASA

Śri Kumārila Bhatta Accepting Samnyāsa

To the great Bhatta who spoke thus with a face like a partially open lotus, the Acharya said: "I recognise you as an incarnation of Guha born for the eradication of Buddhists. Sin can never affect you, as you are a disinterested worker for the good of the world. You have taken this vow upon yourself only for the world's welfare. I can save you even now from this fire by extinguishing it with water from my waterpot. It would, indeed, be fine if you write your proposed exegesis on my commentary." Addressed in this way by that great knower of Brahman, Kumarila, who was a firm adherent of right conduct, replied: "Great one! However generous and reasonable your suggestion may be, I am not prepared to do something that people would interpret wrongly. I should not set a bad example for them. It is true that by a mere glance of yours, you can restore a person to life even long after his death. It is only child's play for you to save me from the slow fire. Nevertheless, I do not wish to abandon this vow based on Vedic. But, O great teacher, you will be doing me a great service and dictum and, thereby, leave a bad name and a bad example behind. I know your powers very well. You are the one who creates and destroys the worlds. What wonder then if such a person offers to save me! Still I do not wish to escape from this self-imposed Vedic vow, and my decision to die in this slow fire remains firm. giving me the highest satisfaction, if you will initiate Brahma-vidya. If you could manage to defeat Manda among scholars as the greatest exponent of the ritualistic interpretation of the Vedas, your path for the establishment of the doctrines of Advaita as the true Vedic teaching will be clear of all obstacles. His defeat will be equivalent to the defeat of all scholars of this school. He is the champion of the gospel of ritualistic works. and of life in the world. He is ever engaged in the performance of rituals. He is a householder of great wealth, fame and learning. You have got to defeat this great opponent of the path of renunciation, and for this I would advise you to go to his place immediately. His wife Ubhaya-bharati is also a great scholar. It is said that she is Saraswati herself born in a human body because of the curse of sage Durvasas. Mandana is superior even to me in his mastery of the philosophy of work. And among my disciples, he is the one dearest to me. Engaging yourself in debate with him, with Ubhaya-bharati as the umpire, you have to defeat him and make him your disciple. You can then entrust him with the duty of writing annotations on your works. As for myself, I have been able to meet you, who are equal to Siva Himself, at a critical period of my life. I crave you to be gracious enough to impart the knowledge of Brahman to me. Also I beseech you to remain here for a while until I die seeing before my eyes your form, which is the object of meditation for Yogis." Sankara there-fore decided to impart to him the knowledge of Brahman, the knowledge that dispels one's ignorance about oneself and the world perceived outside. Kumarila then heard the words of Sankara imparting the knowledge of Brahman, and by his grace his sense of separate individuality was dispelled and he realised his oneness with the All-pervading Being. Sankara then proceeded to Mandana's place, traversing the sky.

(Will ...Continues...)

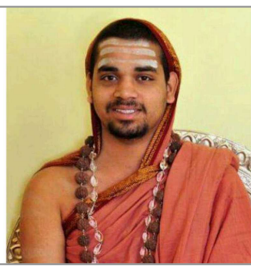


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॥ब्रह्मज्ञानावलीमाला॥

॥brahmajñānāvalīmālā॥

नानारूपव्यतीतोऽहं चिदाकारोऽहमच्युतः ।

सुखरूपस्वरूपोऽहमहमेवाहमव्ययः ॥ ८ ॥

nānārūpavyatīto'haṁ cidākāro'hamacyutaḥ ।

sukharūpasvarūpo'hamahamevāhamavyayaḥ ॥ 8॥



"I am beyond all manifold forms. I am of the nature of Pure Consciousness. I am the Immutable (Acyuta). I am of the very essence of Bliss. I alone am 'I'; I am the Imperishable." [I am beyond all varieties of names and forms. I am Pure Consciousness itself. I am the Immutable, untouched by any change or decay. My essential nature is Bliss. I alone am the

true Self, and I am Imperishable.]

मायातत्कार्यदेहादि मम नास्त्येव सर्वदा ।

स्वप्रकाशैकरूपोऽहमहमेवाहमव्ययः ॥ ९ ॥

māyātatkāryadehādi mama nāstyeva sarvadā ।

svaprakāśaīkarūpo'hamahamevāhamavyayaḥ ॥ 9॥

"Māyā, its effects such as the body and the rest, do not belong to me at any time. I am of the one nature of Self-luminous Consciousness. I alone am 'I'; I am the Imperishable." [Māyā and all its effects, beginning with the body, never belong to me. I am of the one, Self-luminous nature of Pure Consciousness. I alone am the true Self, and I am Imperishable.]

गुणत्रयव्यतीतोऽहं ब्रह्मादीनां च साक्ष्यहम् ।

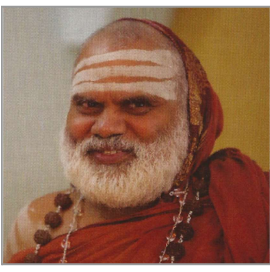
अनन्तानन्तरूपोऽहमहमेवाहमव्ययः ॥ १० ॥

guṇatrayavyatīto'haṁ brahmādīnāṁ ca sākṣyaham ।

anantānantarūpo'hamahamevāhamavyayaḥ ॥ 10॥

"I am beyond the three guṇas (Sattva, Rajas, and Tamas). I am the Witness of Brahmā and all others. I am Infinite and of endless forms. I alone am 'I'; I am the Imperishable." [I am beyond the three guṇas—Sattva, Rajas, and Tamas. I am the Witness of Brahmā and of all beings. I am Infinite, manifesting as endless forms. I alone am the true Self, and I am Imperishable.]

(Will Continue...)

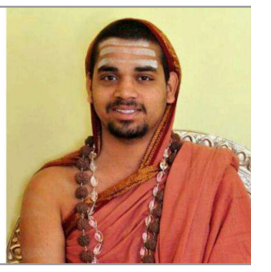


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Aparokṣānubhūti

सर्पत्वेन यथा रज्जू रजतत्वेन शुक्तिका।
विनिर्णीता विमूढेन देहत्वेन तथात्मता॥70॥
sarpātvena yathā rajjū rajatatvena śuktikā|
vinirṇītā vimūḍhena dehatvena tathātmata||70||



Just as a rope is imagined to be a snake and a nacre to be a piece of silver, so is the Atman determined to be the body by an ignorant person.

(A still from Sri Chandramouliswara Puja for Loka Kalyana performed by Jagadguru Shankaracharya Sri Sri Vidhushekhara Bharati Mahaswamiji at Sri Shankara Sadana, Hubballi.)

घटत्वेन यथा पृथ्वी पटत्वेनैव तन्तवः।
विनिर्णीता विमूढेन देहत्वेन तथात्मता॥71॥
ghaṭātvena yathā pṛthvī paṭātvenaiva tantavaḥ|
vinirṇītā vimūḍhena dehatvena tathātmata||71||

Just as earth is thought of as a jar (made of it) and threads as a cloth, so is Atman, etc.,

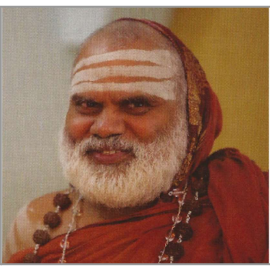
कनकं कुण्डलत्वेन तरङ्गत्वेन वै जलम्।
विनिर्णीता विमूढेन देहत्वेन तथात्मता॥72॥
kanakaṁ kuṇḍalatvena taraṅgatvena vai jalam|
vinirṇītā vimūḍhena dehatvena tathātmata||72||

Just as gold is thought of as an ear-ring and water as waves, so is the Atman, etc.,

पुरुषत्वेन वै स्थाणुर्जलत्वेन मरीचिका।
विनिर्णीता विमूढेन देहत्वेन तथात्मता॥73॥
puruṣātvena vai sthāṇurjalatvena marīcikā|
vinirṇītā vimūḍhena dehatvena tathātmata||73||

Just as the stump of a tree is mistaken for a human figure and a mirage for water, so is the Atman, etc.,

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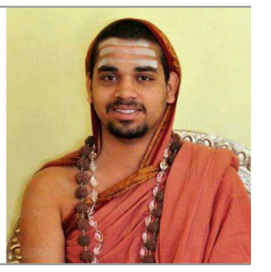


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प्रबोधसुधाकरः

Adi Sankaracharya's Prabodhasudhākara

NECTAR - OCEAN OF ENLIGHTENMENT

अथवा यन्त्रच्छिद्राद्यदा तु निःसार्यते प्रबलैः ।

प्रसवसमीरैश्च तदा यः क्लेशः सोऽप्यनिर्वाच्यः ॥ 11 ॥

athavā yantracchidrādyadā tu niḥsāryate prabalaiḥ ।

prasavasamīraiśca tadā yaḥ kleśaḥ so'pyanirvācyaḥ ॥ 11 ॥

अथवा (athavā) = moreover; again; alternatively; यन्त्र (yantra) = an instrument; machine; here, the birth passage (likened to a mechanical aperture); छिद्रात् (chidrāt) = through the opening; through the aperture; यदा (yadā) = when; तु (tu) = indeed; then; निःसार्यते (niḥsāryate) = is driven out; is forced out; प्रबलैः (prabalaiḥ) = by powerful; by strong; प्रसव (prasava) = childbirth; delivery; समीरैः (samīraiḥ) = by the winds; by the expulsive forces (labour contractions); च (ca) = and; तदा (tadā) = then; यः (yaḥ) = which; क्लेशः (kleśaḥ) = pain; suffering; agony; सः (saḥ) = that; अपि (api) = even; अनिर्वाच्यः (anirvācyaḥ) = indescribable; beyond expression

Moreover, when the being is forcibly driven out through the narrow opening (the birth passage) by powerful forces, and by the strong expulsive winds of childbirth, the suffering experienced at that time is truly indescribable. [The verse describes the intense suffering experienced by the embodied being at the time of birth. As the fetus is forcefully expelled through the narrow birth passage by the powerful contractions and expulsive forces of labour, it undergoes agony that cannot be adequately described in words. The verse emphasizes the severe pain associated with entering worldly existence, thereby illustrating the inherent suffering (*duḥkha*) connected with saṃsāra (the cycle of birth and death).]

आधिव्याधिवियोगात्मीयविपत्कलहदीघदारिद्र्यैः ।

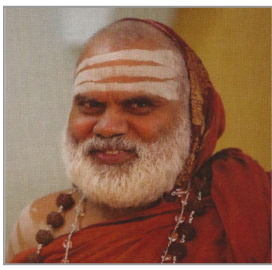
जन्मानन्तरमपि यः क्लेशः किं स शक्यते वक्तुम् ॥ 12 ॥

ādhivyādhiviyogātmīyavipatkalahadīghadāridrayaiḥ ।

janmānantaramapi yaḥ kleśaḥ kiṃ sa śakyate vaktum ॥ 12 ॥

आधि (ādhi) = mental afflictions; mental anguish; व्याधि (vyādhi) = physical diseases; वियोग (viyoga) = separation from loved ones; bereavement; आत्मीय (ātmīya) = one's own relatives, dear ones, or possessions; विपत् (vipat) = calamities; misfortunes; कलह (kalaha) = quarrels; conflicts; दीर्घ (dīrgha) = prolonged; long-lasting; दारिद्र्यैः (dāridrayaiḥ) = by poverty; by destitution; जन्म-अनन्तरम् (janma-anantaram) = after birth; following birth; अपि (api) = even; यः (yaḥ) = which; क्लेशः (kleśaḥ) = suffering; misery; affliction; किम् (kim) = how?; can?; सः (saḥ) = that; शक्यते (śakyate) = is possible; वक्तुम् (vaktum) = to describe; to express

Through mental anguish, physical diseases, separation from loved ones, calamities affecting one's own people, quarrels, and prolonged poverty, the suffering that continues even after

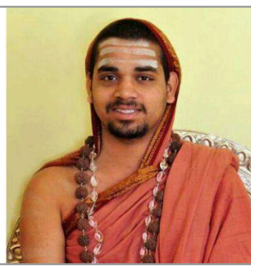


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birth—can that ever be fully described? [Even after taking birth, the embodied being is subjected to countless forms of suffering—mental distress, bodily illness, separation from loved ones, misfortunes affecting oneself and one's family, conflicts, and enduring poverty. The verse declares that the misery experienced throughout worldly life is so immense and varied that it cannot be adequately expressed in words. It underscores the inherent nature of saṃsāra as a realm of continuous suffering, inspiring the seeker to strive for liberation (mokṣa).]

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