



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ANUGRAHA BHASHANAM

CONTROL SENSES AND ATTAIN WELL-BEING

Indriya Nigraha (control of the senses) is absolutely essential for man's well-being. A person who does not have it confronts hardships, one after another. The eyes yearn for objects they see. The ears develop a liking for things they hear and the tongue longs to taste what it craves for.

What will happen to one who yields to the temptations of each sense faculty?



If one keeps satisfying every longing of each sensory faculty, there will be no end to it nor will any satisfaction ensue. Anxious over attaining the desired object, the mind is agitated by anger and irritation.

. Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji offered worship to Goddess Durgamba on Rathotsava day SRINGERI MARCH 7, 2017

Wherefrom can such a disturbed mind attain peace, asks Bhagavan in the Gita:

अशान्तस्य कुतःकृतः सुखम् | aśāntasya kutaḥkṛtaḥ sukham |

Therefore, control of the senses (i.e. desires) is essential for each person. Sri Shankara Bhagavatpada describes it thus in His Bhashya (commentary):

इन्द्रियाणां हि विषयसेवातृष्णातः निवृत्तिः या तत् सुखम्, न विषयविषया तृष्णा । दुःखं एव हि सा । न तृष्णायां सत्यां सुखस्य गन्धमात्रमपि उपपद्यते |

indriyāṇāṃ hi viṣayasevātrīṣṇātaḥ nivṛttiḥ yā tat sukham, na viṣayaviṣayā trīṣṇā | duḥkham eva hi sā | na trīṣṇāyāṃ satyāṃ sukhasya gandhamātramapi upapadyate |

It means: Real pleasure lies in restraining the senses from straying after objects and not in yielding to insatiable desires, as the latter brings forth only sorrow as a consequence.

If the senses are not kept in check but allowed to follow their fancy, only chaos and misery will result. Not even an iota of joy will be experienced. Hence it is good to convince oneself that gratification of unbridled senses does not give lasting happiness.

We bless all to lead a life of Kartavya Bhava (a sense of duty) that is tempered with the right attitude to work.

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

Kind Courtesy: M/s Tattvaloka Publications (www.tattvaloka.com) Additional Note: All the articles that have appeared in this section for the past four years have been sourced from Tattvaloka



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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 8 akṣara-brahma-yoga:

1, 2 & 3

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

arjuna uvāca |

kiṃ tadbrahma kimadhyātmaṃ

kiṃ karma puruṣottama |

adhibhūtaṃ ca kiṃ

proktamadhidaivaṃ kimucyate || 1

||

adhiyajñaḥ kathaṃ ko'tra

dehe'sminmadhusūdana |

prayāṇakāle ca kathaṃ jñeyo'si

niyatātmabhiḥ || 2||

śrībhagavānuvāca |

akṣaraṃ brahma paramaṃ

svabhāvo'dhyātmamucyate |

bhūtabhāvodbhavakaro visargaḥ

karmasaṃjñitaḥ || 3||



Arjuna said: Purusottama° (Kṛṣṇa)! What is that Brahman? What is centred on the self? What is karma? What is spoken of as centred on beings? And what is said to be centred on gods? Madhusudana (Kṛṣṇa)! How and who is that which is centred on ritual here in this body? At the time of death, how are you known by those whose minds are steady?

Śrī Bhagavan said: What is limitless and not subject to change is Brahman. Its manifestation, centred on the body, is called the jiva. What is known as karma is an offering, which causes the production of bodies for the beings.

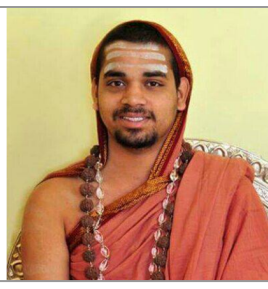


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4, 5 & 6

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियजोऽहमेवात्र देहे देहभृतां वर ॥ ४
॥

अन्तकाले च मामेव स्मरन्मुक्त्वा
कलेवरम् ।

यः प्रयाति स मदभावं याति नास्त्यत्र
संशयः ॥ ५ ॥

यं यं वापि स्मरन्भावं त्यजत्यन्ते
कलेवरम् ।

तं तमेवैति कौन्तेय सदा
तद्भावभावितः ॥ ६ ॥

adhibhūtaṃ kṣaro bhāvaḥ
puruṣaścādhidaivatam |

adhiyajño'hamevātra dehe
dehabhṛtām vara ॥ 4 ॥

antakāle ca māmēva
smaranmuktṡvā kalevaram |

yaḥ prayāti sa madbhāvaṃ yāti
nāstyatra saṃśayaḥ ॥ 5 ॥

yaṃ yaṃ vāpi smaranbhāvaṃ
tyajatyante kalevaram |

taṃ tamevaiti kaunteya sadā
tadbhāvabhāvitah ॥ 6 ॥



Arjuna, the most exalted among the embodied! What is centred on beings is that which is subject to decline. What is centred on devatās is hiranyagarbha. Here in this body, I alone am what is centred on ritual. At the time of death, the one who departs giving up the body, remembering Me alone, he gains My nature. Regarding this, there is no doubt. Kaunteya (Arjuna)! At the time of death, remembering whatever thing one gives up the physical body, having thought about it always, one reaches that alone.

(Will Continue...)

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

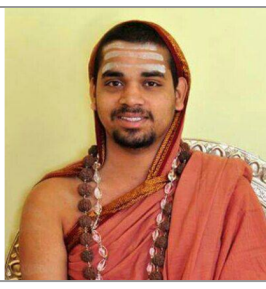


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Vivekacūḍāmaṇi

BRAHMAN AND THE UNIVERSE

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अनात्मवासनाजालैस्तिरोभूतात्मवासना ।
नित्यात्मनिष्ठया तेषां नाशे भाति स्वयं स्फुटा ॥ २७६ ॥

anātmavāsanājālaistirobhūtātmaavāsanaḥ |

nityātmaniṣṭhayā teṣāṃ nāśe bhāti svayaṃ sphuṭā || 276 ||

The vasana of the Self, hidden by the multitudes of the vasanas of Not-Self, shines clearly of its



own accord when they are destroyed by constant steadfastness in the Self.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Śrī Sannidhanam Śrī Śrī Vidhushekhara Bhārati Mahāswāmiji in the entrance of did Adhishtanam of Sri Sadashiva Brahmendra, Nerur: May 6-7,2017 Vijaya Yatra.)

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यथा यथा प्रत्यगवस्थितं मनस्तथा तथा मुंचति बाह्यवासनाः ।
निश्शेषमोक्षे सति वासनानामात्मानुभूतिः प्रतिबन्धशून्या ॥ २७७ ॥

yathā yathā pratyagavasthitaṃ manastathā tathā muṃcati bāhyavāsanaḥ |



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niśśeṣamokṣe sati vāsanānāmātmānubhūtiḥ pratibandhaśūnyā || 277||

When the mind is concentrated in the Self, it really ceases to function as an instrument of knowing any outside thing and this necessarily results in the elimination of the vasanas.

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स्वात्मन्येव सदा स्थित्या मनो नश्यति योगिनः ।

वासनानां क्षयश्चातः स्वाध्यासापनयं कुरु ॥ २७८ ॥

svātmanyeva sadā sthityā mano naśyati yoginaḥ |

vāsanānām kṣayaścātaḥ svādhyāsāpanayaṁ kuru || 278 ||

The mind of the yogi (earnest striver) disappears by staying always in one's Self only, the elimination of vasanas also (results), therefore bring about the eradication of your adhyasa.

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तमो द्वाभ्यां रजःसत्त्वात्सत्त्वं शुद्धेन नश्यति ।

तस्मात् सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥ २७९ ॥

tamo dvābhyāṁ rajaḥsattvātsattvaṁ śuddhena naśyati |

tasmāt sattvamavaṣṭabhya svādhyāsāpanayaṁ kuru || 279 ||

Tamas dies by both (Rajas and Sathva); Rajas dies by Sathva; Sathva dies by the pure (which transcends all gunas). Therefore taking hold of Sathva, bring about the eradication of your Adhyasa.

Inertia is overcome by activity and peace, and activity by peacefulness. If a person feels sleepy he can get over it by a little walk. If he feels restless, he may sit down and steady his thoughts. Acharya in his kindness suggests these antidotes to possible hindrances in the path of the earnest striver.

Must he not keep himself active in the world if only to keep alive? Acharya points out that he need not worry himself about it for the Karma which gave him birth will sustain him.

(Will Continue...)

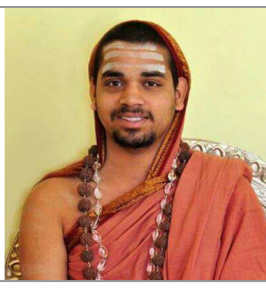


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Saundaryalaharī

स्फुरदण्डाभोग प्रतिफलितताटङ्गयुगलं
 चतुश्चक्रं मन्ये तव मुखमिदं मन्मथस्थम् ।
 यमारा दात्यवनिरथम केन्दुचरणं
 महावीरो मारः प्रमथपतये सज्जितवते ॥७९॥

sphuradāṇḍābhoga pratiphalitatāṭaṅgūyugalaṁ
 catuścakraṁ manye tava mukhamidaṁ manmathastham |
 yamāruā duātyavanirathama kenducaraṇaṁ

mahāvīro māraḥ pramathapataye
 sajjitavate ||79||

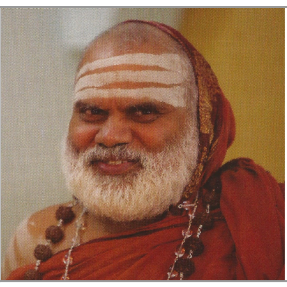


स्फुरत् (sphurat) = shining; गण्डाभोग (gaṇḍābhoga) = cheeks; प्रतिफलित (pratiphalita) = reflected; ताटङ्क युगलं (tāṭaṅka yugalaṁ) = pair of earrings; चतुश्चक्रं (catuścakraṁ) = four wheeled; मन्ये (manye) = I think; तव मुखं इदं (tava mukhaṁ idaṁ) = this your face; मन्मथ रथं (manmatha rathaṁ) = the chariot of Cupid; यम् आरुह्य (yam āruhya) = having mounted which; द्रुह्यति (druhyati) = seeks to assail; अग्नि रथं (avani rathaṁ) = the earth as a chariot; अर्क इन्दु चरणं (arka indu caraṇaṁ) = with the sun and moon for wheels; महावीरः मारः (mahāvīra: māra:) = the great warrior Mara (Cupid); प्रमथपतये (pramathapataye) = the lord of the Pramathas (attendants of Siva); सज्जितवते (sajjitavate) = armed with

{I fancy that Thy face, having two ear-ornaments and their reflection in Thy glistening cheeks, is verily the four-wheeled chariot of manmatha, the god of love who can stir the mind of people to its depth. It is seated in this chariot of Thy face that he became

valorous enough to inflict pangs on the Lord of pramatha's (śiva) poised for fight against the tripuras mounting the earth-chariot having the sun and the moon for its two wheels.}

(Read our Slokas link of Voice of Jagadguru for adhyātma rāmāyaṇa slokas with meaning)

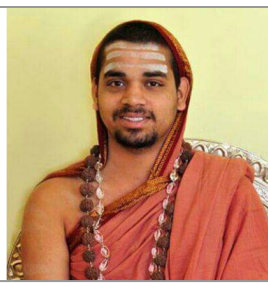


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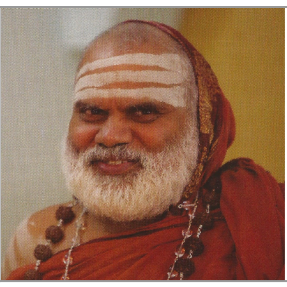
MADHAVEEYA SHANKARA DIG VIJAYAM



May my mind, O great teacher, be ever inclined to do service unto you, which promotes one's good here and hereafter, which destroys all worries and dangers in life, which is the fruit of one's many good deeds in the past, which prompts one to devote oneself to the uplift of the suffering, and which gives one relief from the baneful life of samsara. You are the incarnation of Sadasiva, praised in the Vedas as the best of physicians. Therefore, I, who is suffering from the ailment of samsara, approach you for treatment and relief." To him who pleaded thus, the great sage gave initiation into samnyasa out of his mercy.

It is said that he was the first of his disciples, and he came to be known by the name of Sanandana. Thus embarking him on board the ship of samnyasa, the great navigator Sankara took this brahmana youth across the ocean of samsara in an instant. In Vārāṇāsi many others, also of celestial origins, feeling the impulse of renunciation, came to serve Śankara and become his disciples. It is said that even such exalted sages like Vāma Deva, who were free from doubts and had imbibed wisdom from the 'silent discourse' of Dakṣiṇāmurti (Śiva), came to serve Sankara as disciples and help him in his spiritual mission to mankind. Adisesa (as Patanjali) seeks to satisfy aspirants by dealing merely with the science of sounds; the poet-sage Valmiki, by controversial writings full of fancies and poetic exaggerations; and Vyasa, by his long series of aphorisms which are difficult to understand. But Sankara gives satisfaction to men by mere remembrance of him (and of his great commentaries that are noted for their profundity and lucidity). By the service of that great sage who resembled Mahāvisnu Himself by his virtues, the citizens of Varanasi, that great city of liberation, had all the crookedness of their minds corrected.

At Varanasi, the great Acarya, surrounded by his disciples, shone like the disk of the sun amidst his rays, like the heavenly Kalpataru amidst its flowers, and like Indra girdled by his thousand eyes. It was at that time that the following incident took place one summer noon. The rays of the midday sun in the expansive sky, a prototype of the third eye of Śiva on his forehead, were scintillating with sparks of fire, as they struck the granite slabs and scattered round about. The great magician sun was creating here and there pools of water on the parched sands, while simultaneously spreading out carpets of peacock feathers of variegated hues on crystalline pavements. To shield themselves from the heat of the sun, the swans had hidden themselves amidst the cluster of lotuses, the swarms of fish had all migrated to the midstream, and the peacocks had taken themselves to caves, and the other birds to the hollows on trees. On one such noon, the great Acārya, desirous of doing his midday rites, walked with his disciples to the Ganga, whose surface looked discolored by the pollen of lotus flowers. On their way, the party came across a hunter, an outcaste, approaching them with his pack of four dogs. They thereupon ordered him to move away to some distance and give them way. But the hunter raised an issue. (Will Continue...)

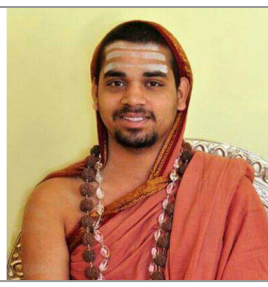


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LIFE HISTORY OF ACHARYAS OF SRINGERI

SRI ABHINAVA VIDYATIRTHA MAHASWAMIJI

BIOGRAPHY OF SRI ABHINAVA VIDYATIRTHA MAHASWAMIJI



Born to Venkatalakshmi Ammal and Rama Sastry, a primary school teacher, on November 13, 1917, the day of Deepavali at Bangalore, He was named Srinivasa. Even as a child, Srinivasa was ardently pious. At school, Srinivasa was an obedient and conscientious student. Several were the instances of His boyhood days when He displayed exceptional qualities of wisdom and farsightedness. From a very young age, He began expressing to His friends a desire to renounce the world and attempt to see God.

Srinivasa's Upanayana (sacred thread ceremony) was performed at the Math's expense at the Sharadamba temple in Sringeri. Ordained by the Gayatri Upadesha, Srinivasa stepped into the stage of brahmacharya, following which He sought to stay back and learn the holy scriptures at the Math.

(His Holiness 35th Jagadguru Shankaracharya Sri Abhinavavidya Tirtha Mahaswamiji (file photo))

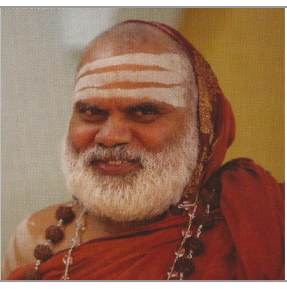
CHOSEN SUCCESSOR

Srinivasa was unquestionably the most brilliant of the students at the Math and came up with thought-provoking interpretations of the Sanskrit verses that He was taught. He slowly caught the eye of the Jagadguru, the great Jivan Mukta, Sri Chandrasekhara Bharati Mahaswamigal.

When the Jagadguru decided to choose His successor, the choice fell rightly on Srinivasa. Necessary arrangements were made. On May 22, 1931, Srinivasa was initiated into the holy order of Sanyasa, even before He had attained the age of 14. The Guru named him as Abhinava Vidyatirtha and taught the sacred Mahavakyas that signify the identity of the individual soul with the ultimate reality. The Guru named His holy successor designate Abhinava Vidyatirtha, perhaps because He foresaw that His illustrious disciple would equal the great Yogi, the 10th Pontiff of the Peetham, Sri Vidya Shankara Tirtha, in Yoga.

Sensing the capability of His disciple, the Jagadguru who was least interested in administrative affairs, wished to be relieved of the responsibilities of pontifical duties. He handed over the running of the Mutt to His disciple and entrusted the performance of the Chandramouliswara Puja.

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

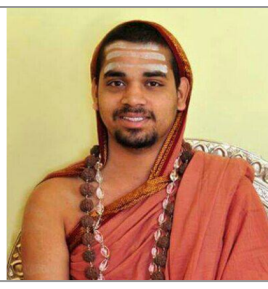


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॥आत्मबोधः॥

॥ātmabodhaः॥

वपुस्तुषादिभिः कोशै- र्युक्तं युक्त्यावघाततः ।

आत्मानमन्तरं शुद्धं विविच्यात्तण्डुलं यथा ॥ १६ ॥

vapustuṣādibhiḥ kośai- ryuktaṁ yuktyāvaghātataḥ ।

ātmānamantaraṁ śuddhaṁ
vivicyāttaṇḍulaṁ yathā ॥ 16 ॥

Through discriminative self-analysis and logical thinking one should separate the Pure Self within from the sheaths as one separates the rice from the husk, bran, etc., that are covering it.

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।

बुद्धावेवावभासेत स्वच्छेषु
प्रतिबिम्बवत् ॥ १७ ॥

sadā sarvagato'pyātmā na
sarvatrāvabhāsete ।

buddhāvevāvabhāseta svaccheṣu
pratibimbavat ॥ 17 ॥

The Atman does not shine in everything although He is pervading

in All. He is manifest only in the inner equipment, the intellect (Buddhi): just as the reflection in a clean mirror.

(Jagadguru Śankarācārya His Holiness Śrī Sannidhanam Śrī Srī Vidhushekhara Bhārati Mahāswāmiji at Sivagangai May 15-16 , 2017, Vijaya Yatra)

देहेन्द्रियमनोबुद्धि- प्रकृतिभ्यो विलक्षणम् ।

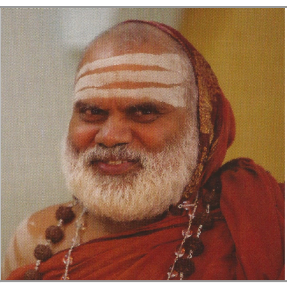
तद्वृत्तिसाक्षिणं विद्या दात्मानं राजवत्सदा ॥ १८ ॥

dehendriyamanobuddhi- prakṛtibhyo vilakṣaṇam ।

tadvṛttisākṣiṇaṁ vidyā dātmānaṁ rājavatsadā ॥ 18 ॥

One should understand that the Atman is always like the King, distinct from the body, senses, mind and intellect, all of which constitute the matter (Prakriti); and is the witness of their functions.

(Will continue....)

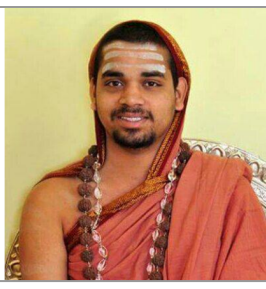


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Aparokṣānubhūti

नित्यमात्मस्वरूपं हि दृश्यं तद्विपरीतगम् ।

एवं यो निश्चयः सम्यग्विवेको वस्तुनः स वै ॥ ५ ॥

nityamātmāsvarūpaṁ hi dṛśyaṁ tadviparītagam |

evaṁ yo niścayaḥ samyagviveko
vastunaḥ sa vai || 5 ||

Atman' (the seer) in itself is alone permanent, the seen (everything other than Atman, such as objects of the senses, the mind (manas) and the buddhi (intellect) is opposed to transient—such a settled conviction is truly known as discrimination.



सदैव वासनात्यागः शमोऽयमिति
शब्दितः ।

निग्रहो बाह्यवृत्तीनां दम
इत्यभिधीयते ॥ ६ ॥

sadaiva vāsanātyāgaḥ
śamo'yamiti śabditaḥ |

nigraho bāhyavṛttīnāṁ dama
ityabhidhīyate || 6 ||

Abandonment of desires at all times is called Shama and self-control of the external functions of the organs is called Dama.

विषयेभ्यः परावृत्तिः परमोपरतिर्हि सा ।

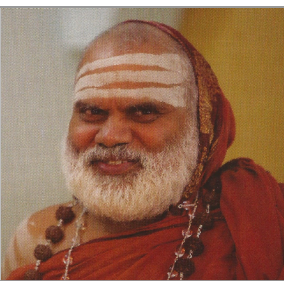
सहनं सर्वदुःखानां तितिक्षा सा शुभा मता ॥ ७ ॥

viṣayebhyaḥ parāvṛttiḥ paramoparatirhi sā |

sahanaṁ sarvaduḥkhānāṁ titikṣā sā śubhā matā || 7 ||

Turning away completely from all sense-objects is the height of Uparati,' and the patient bearing hardship of all sorrow or pain is known as Titiksha which is conducive to happiness.

(Will Continue...)

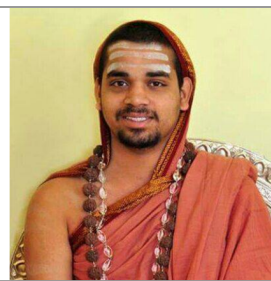


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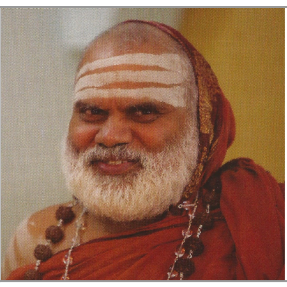


DIVINE STORIES FOR CHILDREN

Dattātreya (DATTA).

The 24 teachers of Dattātreya are:

The 24 teachers from mother nature			
	Guru	Observation	Dattatreya's learning
1.	Earth	Steadfastly productive, does its dharma, gets abused, heals and is steady in giving nourishment.	forbearance, remain undisturbed even if oppressed, keep healing even if others injure you
2.	Wind	Passes through everything and everyone, unchanged, unattached, like Truth; sometimes becomes a gale, disturbs and changes the world, like Truth.	be free like the wind, yet resolute true to your own force
3.	Sky	the highest has no boundaries, no limits, is unaffected even if clouds and thunderstorms come and go	the highest within oneself, the Atman (self, soul) has no limits, it is undifferentiated nondual no matter what, let the clouds of materiality pass, be one with your soul and the Universal Self
4.	Water	serves all without pride, discrimination; is transparent to everyone; purifies and gives life to everyone it touches	a saint discriminates against no one and is never arrogant, lets other give him impurity, yet he always remains pure and cleanses
5.	Fire	purifies and reforms everything it comes in contact with, its energy shapes things	the heat of knowledge reforms everything it comes in contact with, to shape oneself one needs the energy of learning
6.	Moon	waxes and wanes but its oneness doesn't change	birth, death, rebirth and the cycle of existence does not change the oneness of soul, like moon it is a continuous eternal reality
7.	Sun	source of light and gives its gift to all creatures as a sense of duty; in rain puddles it reflects and seems like distinct in each puddle, yet it is the same one Sun	the soul may appear different in different bodies, yet everyone is connected and the soul is same in all; like Sun, one must share one's gifts as a sense of duty
8.	Pigeons	they suffer losses in the hands of violent hunters, warn against	do not be obsessive, don't focus on transient things such as damage or personal loss,

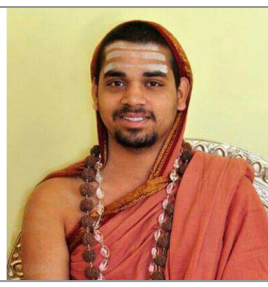


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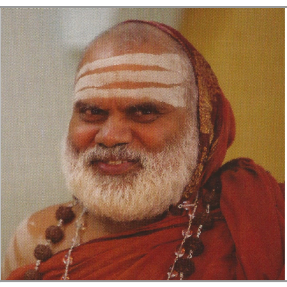
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		obsessive attachments to anyone or to material things in this world	human life is a rare privilege to learn, discover one's soul and reach moksha.
9.	Python	eats whatever comes its way, makes the most from what it consumes	be content with what you have, make the most from life's gifts
10.	Bumblebee	active, works hard to build and create its reserve by directly visiting the flowers, but is selective and uses discretion, harmonious with flowers and never kills or over consumes	be active, go directly to the sources of knowledge, seek wisdom from all sources but choose the nectar, be gentle, live harmoniously and leave others or other ideologies alone when you must
11.	Beekeeper	profits from honeybees	don't crave for material pleasures or in piling up treasures, neither the body nor material wealth ever lasts
12.	Hawk	picks up a large chunk of food, but other birds harass him, when it drops its food other birds leave him alone	take what you need, not more
13.	Ocean	lucid at the surface, but deep and undisturbed within; receives numerous rivers yet remains the same	let rivers of sensory input not bother who you are deep inside, know your depths, seek self-knowledge, be unperturbed by life, equipoise
14.	Moth	is deceived by its senses, it runs to the fire in misunderstanding which kills it	question your senses, question what others are telling you, question what you see, know senses can deceive, seek reason
15.	Elephant	is deceived by his lust, runs after the smell of a possible mate, and falls into a pit made by mahout's then fettered and used	don't lust after something or someone, don't fall into traps of others or of sensory gratification
16.	Deer	is deceived by his fear, by hunters who beat drums and scare him into a waiting net	fear not the noise, and do not succumb to pressure others design for you
17.	Fish	is deceived by bait and so lured to its death	greed not the crumbs someone places before you, there are plenty of healthy opportunities everywhere
18.	Courtesan	exchanges transient pleasure with body, but feels dejected with meaningless life, ultimately moves on	many prostitute their time, self-respect and principles for various reasons but feel dejected with their career and circumstances, seek meaning and spirituality in life, move on to doing things you love to do

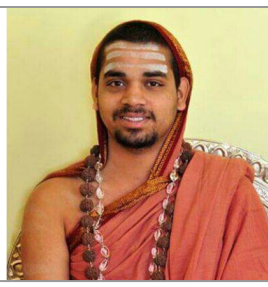


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19.	Child	lives a life of innocent bliss	be a child, curious, innocent, blissful
20.	Maiden	she is poor yet tries her best to feed her family and guest, as she cooks she avoids attracting attention to her kitchen and poverty, by breaking all her bangles except one on each wrist	don't seek attention, a yogi accomplishes and shares more through solitude
21.	Snake	lives in whatever hole that comes his way, willingly leaves bad skin and molts	a yogi can live in any place, must be ready to molt old ideas and body for rebirth of his spirit
22.	Arrowsmith	the best one was so lost in his work that he failed to notice the king's procession that passed his way	concentrate on what you love to do, intense concentration is the way to self-realization
23.	Spider	builds a beautiful web, destroys and abandons the web, then restarts again	don't get entangled by your own web, be ready to abandon it, go with your atman
24.	Caterpillar	starts out closed in a tiny nest but ultimately becomes a wasp	long journeys start small, a disciple starts out as insignificant but ultimately becomes a spiritual master

These are the famous teachings of Dattātreya.

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