



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ANUGRAHA BHASHANAM

### SURRENDER TO GOD IS THE CURE FOR ALL ILLS

It is correct for man to always aspire for securing his own welfare and to undertake efforts accordingly. However, because whenever something that is not to his liking happens, man suffers mentally.



Most people nowadays call this depression, anxiety, hypertension and so on. If we just analyze it, we can realize that there is no real cause for such suffering. This world, the activities engaged in it, and their results - none of these are lasting. Joy & suffering come and go, and are not permanent. Birth, death, production, destruction, suffering and loss - all are only fleeting.

In this context, Bhagavan alone is eternal. We can have permanent peace only by surrendering to Him. This conviction must always be there. This certainty alone is the panacea for many ills.

दीर्घसंसाररोगस्य विचारो हि महौषधम् ।

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji 2012 Vijaya Yatra

No sorrow will taint such a man of discrimination. That mature person, with ardent devotion to God, knowing that nothing other than God is real, views this world as a magical illusion. Realising the shortcomings in it, he does not care a jot for joy or sorrow. He just laughs it away.

गन्धर्वपत्तने किञ्चिन्नेन्द्रजालविनिर्मितम् । जानन् कामयते किन्तु जिहासति हसन्निद्रम् ॥

आपातरमणीयेषु भोगेष्वेवं विचारवान् । नानुरज्जति किन्त्वेतान् दोषदृष्ट्या जिहासति ॥

Affected by neither sorrow nor happiness, the self-confidence of a person matured in devotion to God will get strengthened by inquiry into Truth. Steeped in God, let all understand this well, engage in self-inquiry and lead a purposeful life.

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

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

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

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



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## Śrīmad Bhagavad Gita

### Srī Ādi Śankara Bhāṣya

#### Chapter 6 - Dhyānayogaḥ

22

य लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिंस्थितो न दुःखेन गुरुणापि वचाल्यते ॥२२॥

ya labdhvā cāparaṃ lābhaṃ manyate nādhikaṃ tataḥ |

yasmimsthito na duḥkhena guruṇāpi vacālyate ||22||

One should know that to be samādhi attaining which one does not consider any other attainment to be superior to that and remaining in which one is shaken even by great calamity.



23

तं विद्याद् दुःखसंयोग-वियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यः योगोऽनिर्विण्णचेतसा ॥२३॥

taṃ vidyād duḥkhasaṃyoga-viyogaṃ  
yogasamjñitam |

sa niścayena yuktavyaḥ yogo'nirviṇṇacetasā ||23||

One should know that (state) which is dissociation from association with sorrow to be known as samādhi. Dhyānayoga leading to that should be practiced with firmness and with a tireless mind.

24

सङ्कल्पप्रभवान्कामान् त्यक्त्वा सर्वानशेषतः ।

नमसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

saṅkalpaprabhavāṅkāmaṅ tyaktvā sarvānaśeṣataḥ |

namaśaivendriyagrāmaṃ viniyamya samantataḥ ||24||

Having completely given up all desires born out of fancies, one should restrain the group of sense organs from all directions by the mind.

25

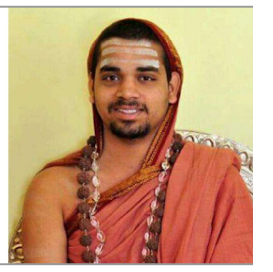


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शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

śanaiḥ śanairupamed buddhyā dhṛtigrhītayā |

ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayet ||25||

One should withdraw the mind gradually by the intellect which is endowed with will. Having made the mind abide in the Ātmā, one should not think of anything else.

26

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।  
ततस्ततो नियम्यैतद् आत्मन्येव वशं नयेत् ॥२६॥

yato yato niścarati manaścañcalamasthiram |

tatastato niyamyaitad ātmanyeva vaśaṁ nayet ||26||

One should bring back this fickle unsteady mind under the control of oneself by restraining from those objects due to which the mind goes out.

27

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।  
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

praśāntamanasaṁ hyenaṁ yoginaṁ sukhamuttamam |

upaiti śāntarajasaṁ brahmabhūtamakalmaṣam ||27||

Supreme ānanda comes indeed to this yogī who is free from impurities, whose agitations have subsided, whose mind is totally tranquil and who has become Brahman.

28

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।  
सुखेन ब्रह्मसंस्पर्शम् अत्यन्तं सुखमश्नुते ॥२८॥

praśāntamanasaṁ hyenaṁ yoginaṁ sukhamuttamam |

upaiti śāntarajasaṁ brahmabhūtamakalmaṣam ||28||

Thus constantly engaging the mind in meditation, the purified yogī effortlessly attains ānanda which belongs to Brahman.

(Will Continue...) (Śrī 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

The Acrya now explains how Brahman is second-less by showing that the Universe has no existence independent of Brahman and that the individual Soul is in its essential nature not different from Brahman.

227



सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतस्सिद्धम् ।  
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥२२७॥  
satyaṃ jñānamanantaṃ brahma viśuddhaṃ paraṃ  
svatassiddham |  
nityānandaikarasaṃ pratyagabhinnaṃ nirantaraṃ  
jayati ||227||

Brahman is absolute existence and knowledge. It is infinite, pure, supreme, self-established, non-different for the inner ātman, compacted of eternal bliss, and remains absolutely without parts.

(Jagadguru Śankarācārya His Holiness Jeṣṭha Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidya Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Mahāsannidhanam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmij with Sri Shivakumara Swamiji(Siddaganga Shree),. File Picture)

228

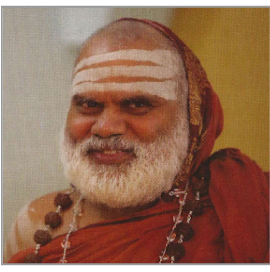
सदिदं परमाद्वैतं स्वस्मादन्यस्य वस्तुनोऽभावात् ।  
न ह्यन्यदस्ति किञ्चित् सम्यक् परतत्त्वबोधसुदशायाम् ॥२२८॥  
sadidaṃ paramādvaitaṃ svasmādanyasya vastuno'bhāvāt |  
na hyanyadasti kiṃcīt samyak paratattvabodhasudaśāyām ||228||

This is true, supreme and second-less as there is nothing other than itself. In the high state of realization of the true nature of the Supreme Truth, there is really nothing else.

229

यदिदं सकलं विश्वं नानारूपं प्रतीतमज्ञानात् ।  
तत्सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोषम् ॥२२९॥  
yadidaṃ sakalaṃ viśvaṃ nānārūpaṃ pratītamajñānāt |  
tatsarvaṃ brahmaiva pratyastāśeṣabhāvanādoṣam ||229||

All that is this entire universe of various forms seen due to ignorance is Brahman itself rid of the defect of imaginings.



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Acharya explains this statement in the next 9 verses with concrete illustrations.

(Jagadguru Śankarācārya His Holiness Jeṣṭha Mahāsannidhānam Śrī Śrī Śrī Abhinava Vidya Tīrtha Mahāswāmiji File Photo)

230

मृत्कार्यभूतोऽपि मृदो न भिन्नः कुम्भोऽस्ति  
सर्वत्र तु मृत्स्वरूपात् ।

न कुम्भरूपं पृथगस्ति कुम्भः कुतो मृषा  
कल्पितनाममात्रः ॥२३०॥

mṛtkāryabhūto'pi mṛdo na bhinnah  
kumbho'sti sarvatra tu mṛtsvarūpāt |

na kumbharūpaṃ pṛthagasti kumbhaḥ

kuto mṛṣā kalpitanāmamātraḥ ||230||

Though a creation of clay, there is no pot distinct from clay as it is everywhere of the nature of clay; there is no form of pot distinct from clay. Where does the pot come from? It is untrue, being a mere attribute name.

231

केनापि मृद्भिन्नतया स्वरूपं घटस्य संदर्शयितुं न शक्यते ।

अतो घटः कल्पित एव मोहान्मृदेव सत्यं परमार्थभूतम् ॥२३१॥

kenāpi mṛdbhinnatayā svarūpaṃ ghaṭasya saṃdarśayituṃ na śakyate |

ato ghaṭa: kalpita eva mohānmṛdeva satyaṃ paramārthabhūtam ||231||

It is not possible from anybody, even Brahma to point out the nature of the pot as distinct from clay. Therefore, the pot is only a creation due to delusion. The clay alone is true and really existing.

232

सद्ब्रह्मकार्यं सकलं सदैव सन्मात्रमेतन्न ततोऽन्यदस्ति ।

अस्तीति यो वक्ति न तस्य मोहो विनिर्गतो निद्रितवत्प्रजल्पः ॥२३२॥

sadbhramakāryaṃ sakalaṃ sadaiva sanmātrametanna tato'nyadasti |

astīti yo vakti na tasya moho vinirgato nidritavatprajalpaḥ ||232||

All this being the creation of the existent Brahman is ever only the existent and does not exist as different from it. If anybody says that it exists, it only means that his delusion has not left him; his saying so is the babbling of a sleeping person.

(Will Continue...)

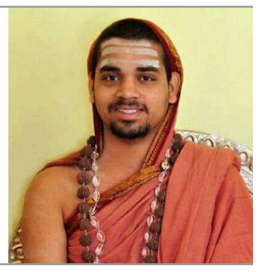


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## Saundaryalaharī

स्फुरद्गण्डाभोग-प्रतिफलित-ताटङ्कयुगलं  
चतुश्चक्रम् मन्ये तव मुखमिदं मन्मथरथम् ।  
यमारुह्य द्रुह्य-त्यवनिरथ-मर्केन्दुचरणं  
महावीरो मारः प्रमथपतये सज्जितवते ॥५०॥

sphuradgaṇḍābhoga-pratiphalita-tāṭaṅkayugalaṃ

catuścakram manye tava mukhamidaṃ manmatharatham |



yamāruhya

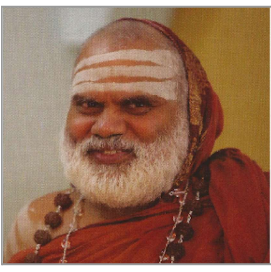
druhya-tyavaniratha-markenducaraṇaṃ

mahāvīro māra: pramathapataye  
sajjitavate ||50||

कवीनां (kavīnāṃ) = of poets; सन्दर्भः (sandarbha:) = composition; स्तबक (stabaka) = flower cluster; मकरन्द (makaranda) = honey (of flowers); एक रसिकं (eka rasikaṃ) = solely relishing; कटाक्ष व्याक्षेप (kaṭākṣa vyākṣepa) = distracted glance; भ्रमर कलभौ (bhramara kalabhau) = young bees; कर्ण युगलं (karṇa yugalaṃ) = pair of ears (listening to the composition); अमुञ्चन्तौ (amuñcantau) = not releasing; दृष्ट्वा (dr̥ṣṭvā) = having seen; तव (tava) = your; नव रस (nava rasa) = nine (poetic) sentiments (Sringara, Raudra, Vira, Bhayanaka, Hasya, Karuna, Adbhuta, Bibhatsa and Santa); आस्वाद तरलौ (āsvāda taralau) = wanton in the relish; असूया (asūyā) = envy; संसर्गात् (saṃsargāt) = by contact with; अलिक नयनं (alika nayanam) = the eye on the forehead; निञ्चित् अरुणम् (niñcit aruṇam) = is a little red

Having seen your distracted glance (resembling) young bees solely relishing the honey of the flower cluster of the composition of poets, wanton in the relish of the nine sentiments (Sringara etc.) not releasing (your) pair of ears, the eye on (your) forehead is a little red by contact with envy.

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

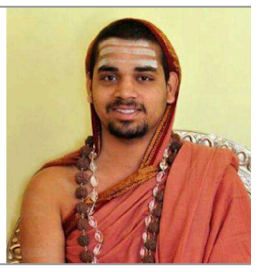


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**MADHAVEEYA SHANKARA DIG VIJAYAM**

**Chapter : 5 “Adopting Sanyāsa”**

**Surrendering His Guru Śrī Govindapāda and Accepting Sannyāsa.**



This samsāra is really a terrific rainy season, having sins as its black clouds and sorrows for its overflowing showers. Having left alone it, Śrī Śankara, the Supreme Swan has gone to the far-off lake constituted of the minds of wisemen and is successful there feeding on tender lotus stems consisting of the fame of proud and powerful opponents.

Śrī Śankara, the greatest of ascetics, is a real paramahansa, a Supreme Swan. Just as that scared bird is able to separate milk from

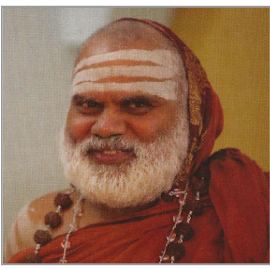
water in spite of their indivisible merngence in each other, so has he been able to do the very difficult task of separating Brahman from the word of Samsāra which seems to have covered Him and hidden His identity. Thus revealing the latent Spirit in the minds of men, he has helped to eliminate from them the polluted waters with which the like of samsāra has attenuated their spiritual identity. All knowledge in the relative world is false, it being a complicated mixture of the true and untrue like that of milk and water, caused by superimposition arising from ignorance.

Even the wisest of men are therefore confused in the search for Truth. But the Great swan Śrī Śankara has been able to extract the milk of Truth from the water of untruth and present the same for the benefit of mankind. Those who will not accept it are really mean creatures like crows which stick to their habit of eating the bitter margosa fruits even when better things are available . It is, indeed, very appropriate that Śrī Śankara shares the name of Paramahansa with the Hansa.

As the sun removes the darkness of night, Śrī Śankara eliminates the darkness of night, Śrī Śankara eliminates the darkness of ignorance from the minds of men. He is again a mitra, a friend, of all like Mitra, the Sun, giving light to the whole world. As the sun gives joy to the nālikas by its light, Śrī Śankara gives joy to the wise with Nālikas (pure Truth with all untruth eliminated)

As the sun by its light removes the suffering of separation of chakras, he removes the accumulated miseries of a wide circle of devotees. As the sun reveals all arthas or objects of the world, Śrī Śankara reveals the Truth of the Spirit for mankind.

(Will Continue...)

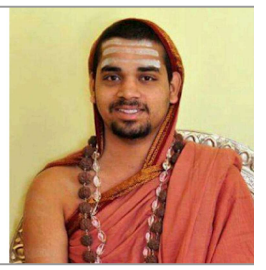


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## Nectar drops from Yogavāsiṣṭha.

### THE DEFINITION OF THE WORD FATE



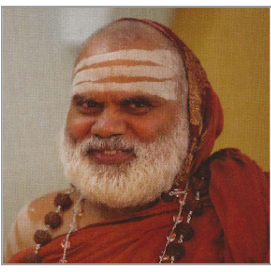
The realization of fortunate or unfortunate things of a result accomplished by fruitful human effort here is described by the word fate. The attainment whether desired or not of objects wished for or not, constantly happening through human effort, is described by the word fate. The result, for which human effort alone is the means and which will surely take place in the future, is described by the word fate among this infinity of men. Fate is considered as fate which is the procurement of the fruits of human effort in this world under the influence of place and time, obtained after a long time or quickly. On the rise of the positive or negative results of polished human effort, the statement that “this was established or inevitable thus” is said to be fate.

Whichever firm action was performed formerly with intense force, that alone is described here by the word fate occasionally. On obtaining the results of one’s own actions, those statements such as “this is so predestinate”, have attained fame by the name “fate”. Under those very circumstances, the firm belief that there is fate, is assumed by the foolish on account of wrong perception, just as a snake is assumed in a rope. There is nothing called fate which has a form other than one’s own former action. The former human effort is indeed described by the word “fate”. As much effort as there is effort, so would there be results quickly. Thus, there is only human effort. That alone could be “fate”.

### THE HUMAN EFFORT

Fate can be overcome here as a child by a very strong man. Two human efforts only already made constituting our fate and other now being made, fight with one another like two rams. Under those circumstances, whichever is strong, that alone wins in a moment. As the bad deed of yesterday attained to goodness by a good deed today, so, through that very effort, conquering former action, became one of ethical deeds. Human effort of this world destroys the effect of former action and former action that of today, against one’s will. Under those circumstances, human action without fear is always the winner. Among the two, explicitly, there can be strength only to the action of today, therefore, fate can be conquered by efforts, as a child by a youth. Resorting to superior human effort, crushing the teeth by teeth, let one conquer the inauspicious former action that has been excited by auspicious ones. “That former act of mine urges me” such an idea should be forcibly subjugated. It is not greater than what is immediate. Until the former bad action is abolished by itself, so long, good human effort should be attempted with diligence. Without doubt, a former fault is abolished by the current good qualities. In this matter, the destruction of yesterday’s disease by today’s good effect of meditation is an example.

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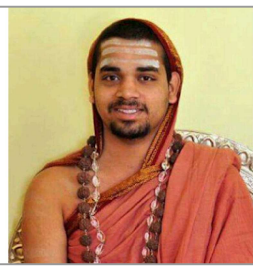


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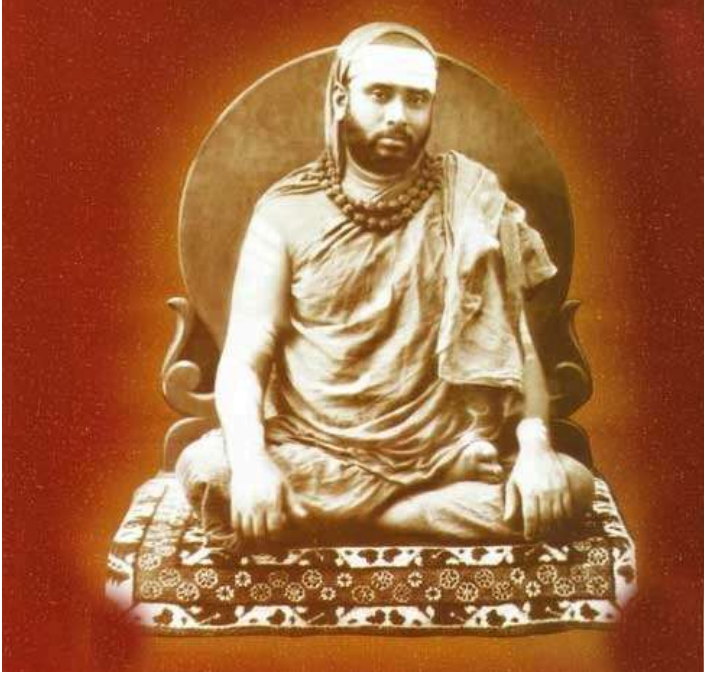


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## LIFE HISTORY OF ACHARYAS OF SRINGERI

### SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI



सदात्मध्याननिरतं विषयेभ्यः पराङ्मुखम् ।  
नौमि शास्त्रेषु निष्णातं चन्द्रशेखरभारतीम् ॥

sadātmadhyānanirataṃ viṣayebhyaḥ  
parāṅmukham |

naumi śāstreṣu niṣṇātaṃ  
candraśekhara bhāratīm ||

Jagadguru Sri Chandrasekhara Bharati Mahaswami Ji as the 34th Acharya of Sringeri Sharada Peetham was both a scholar and saint of outstanding eminence. From His boyhood days, His enthusiasm for dharma and good conduct and His devotion to guru and God were boundless. When I think of His benevolent qualities, I am reminded of a sloka in Vidyaranya's Sankara Vijaya.

द्यूवनान्त इवामरद्रुमा अमरद्रुष्विव पुष्पसञ्चुयाः ।

भ्रमरा इव पुष्प सञ्चुयेषु अतिसंख्याः किल शङ्करे गुणः ॥

dyuvanānta ivāmaradrumā amaradruṣviva puṣpasañuyāḥ |

bhramarā iva puṣpa sañuyēṣu atisaṅkhyāḥ kila śāṅkare guṇaḥ ||

Countless are the trees in the garden of Kalpavriksha and equally so are the flowers on those trees and the bumble bees on those flowers. Similarly, the good qualities of Sankara are also beyond any count.

(His Holiness 34rd Jagadguru Shankaracharya Sri Chandrashekhara Bharati Mahaswami Ji)

From his early years, Sri Chandrasekhara Bharati came under the influence of his guru Sri Sachchidananda Sivabhinava Narasimha Bharati, who took a personal interest in his education. He studied at the pathasalas of Sringeri and Bangalore, and attained extraordinary proficiency in Shastras.

At the age of 20, he became the head of the Sringeri Sharada Peetham and was very efficient in the conduct of its affairs. He was a great saint in the real sense, as he led a simple life without any worldly desires in spite of his exalted position at the prestigious Sringeri Samsthanam.

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



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## ॥ प्रश्नोत्तररत्नमालिका ॥

### ॥ Praśnōttararatnamālikā ॥

कस्य न शोको यः स्यादक्रोधः किं सुखं तुष्टिः ।

को राजा रञ्जनकृत् कश्च श्वाः नीचसेवको यः स्यात् ॥५६॥

kasya na śoko yaḥ syādakrodhaḥ kiṃ sukhaṃ tuṣṭiḥ |



The Jagadguru of Sringeri Sharada Peetham blessing the Kashmir Sharada Sarvajna Peeth Yatra Committee

ko rājā rañjanakṛt kaśca śvāḥ nīcasevako yaḥ syāt ||56||

Q : Who has no grief?

A : One who does not have anger.

Q : What is happiness?

A : Contentment

Q : Who is a King ?

A : One who pleases his subjects.

Q : Who can be compared to a dog ?

A : One who serves mean people.

को मायी परमेश्वरः क इन्द्रजालायते प्रपञ्चोऽयम् ।

कः स्वप्ननिभो जाग्रद्व्यवहारः सत्यमपि च किं ब्रह्म ॥५७॥

ko māyī parameśvaraḥ ka indrajālāyate prapañco'yam |

ka: svapnanibho jāgradvvyavahāraḥ satyamapi ca kiṃ brahma ||57||

Q : Who is delusory ? A : The Supreme Lord ;

Q : What illusory effects projects ?

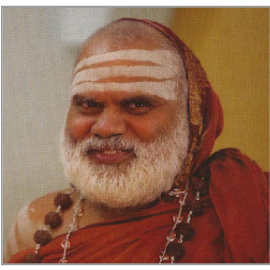
A : This illusory world.

Q : What is comparable to a dream state ?

A : The activities taking place when we are awake.

Q : What is Absolute Truth ? A : Brahman.

(On February 3, 2022 @ Sringeri, Sri Ravinder Pandita of Sharada Yatra ( Sarvajna Peeth) Temple Committee, Kashmir had Darshan of Sringeri Jagadguru Shankaracharya Sri Sri Bharati Tirtha Mahasannidhanam and Jagadguru Sri Vidhushekhara Bharati Sannidhanam, and received blessings for the construction of a new Goddess Sharada temple at the town of Teetwal near the LoC in Kashmir. Teetwal on the banks of the Kishanganga river was traditionally one of the places from which the annual Yatra to the Sarvajna Peetham of Goddess Sharadamba in Kashmir would commence.)

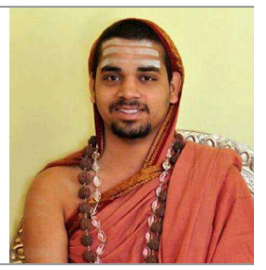


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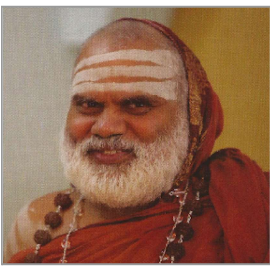


## DIVINE STORIES FOR CHILDREN.

### 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,

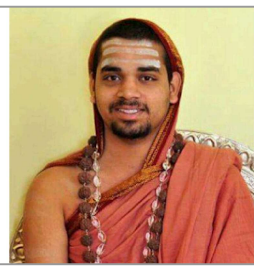


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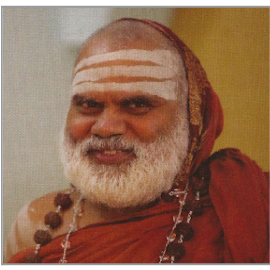
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		obsessive attachments to anyone or to material things in this world	human life is a rare privilege to learn, discover one's soul and reach moksha.
9.	Python	eats whatever comes its way, makes the most from what it consumes	be content with what you 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

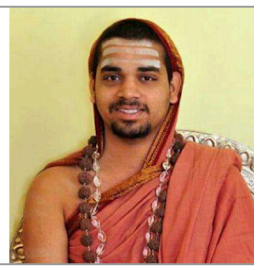


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19.	Child	lives a life of innocent bliss	be a child, curious, innocent, blissful
20.	Maiden	she is poor yet tries her best to feed her family and guest, as she cooks she avoids attracting attention to her kitchen and poverty, by breaking all her bangles 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 Dattāterya.

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