



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. Realizing 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

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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

29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मकि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

sarvabhūtasthamātmānaṃ sarvabhūtāni cātmaki |
īkṣate yogayuktātmā sarvatra samadarśanaḥ ||29||

One whose mind is disciplined through meditation perceives the Ātmā in all beings in the Ātmā. He has the same vision everywhere.

30

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥
yo māṃ paśyati sarvatra sarvaṃ ca mayi paśyati |
tasyāhaṃ na praṇaśyāmi sa ca me na praṇaśyati ||30||

I am not lost to him who sees Me everywhere and sees everything in Me. He also is not lost to Me.

31

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥
sarvabhūtasthitaṃ yo māṃ bhajatyekatvamāsthitaḥ |
sarvathā vartamāno'pi sa yogī mayi vartate ||31||

One who has attained the vision of oneness worships Me who is present in all beings. The Yogī abides in Me, though engaged every way.

32

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥
ātmaupamyena sarvatra samaṃ paśyati yo'rjuna |
sukhaṃ vā yadi vā du:khaṃ sa yogī paramo mataḥ ||32||



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Oh Arjuna! Keeping himself as the standard, that Yogī who sees pleasure and pain alike in all is considered to be the greatest.

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अर्जुन उवाच -

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन।
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥३३॥

arjuna uvāca -

yo'yaṃ yogastvayā proktaḥ sām्यena madhusūdana |
etasyāhaṃ na paśyāmi cañcalatvāt sthitiṃ sthirām ||33||

Arjuna said - Oh Kṛṣṇā! Because of restlessness, I don't see the steady existence of this (yoga) which yoga was imparted by You as the sameness of vision.



34

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥

cañcalaṃ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham |
tasyāhaṃ nigrahaṃ manye vāyoriva suduṣkaram ||34||

Oh Kṛṣṇā! The mind is indeed fickle, turbulent, powerful and firm. I consider its restraint to be very difficult like that of the wind.

35

श्रीभगवानुवाच-

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

śrībhagavānuvāca-

asaṃśayaṃ mahābāho mano durnigrahaṃ calam |
abhyāseṇa tu kaunteya vairāgyeṇa ca gṛhyate ||35||

Lord Kṛṣṇā answered - Oh Arjuna! Undoubtedly, the mind is fickle and difficult to restrain. Oh Arjuna! However, it can be restrained through detachment and practice.

(Will Continue...) (Sṛī Ādi Śankara Bhāṣya for Śrimad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru)

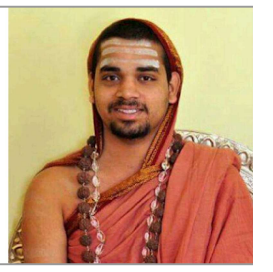


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Vivekacūḍāmaṇi

BRAHMAN AND THE UNIVERSE

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अतः पृथङ्नास्ति जगत्परात्मनः पृथक्प्रतीतिस्तु मृषा गुणाहिवत् ।
आरोपितस्यास्ति किमर्थवत्ताऽधिष्ठानमाभाति तथा भ्रमेण ॥२३७॥

ata: pṛthañnāsti jagtparātmanah pṛthakpratītistu mṛṣā guṇāhivat |
āropitasyāsti kimarthavattā'dhiṣṭhānamābhāti tathā bhrameṇa ||237||

The universe, therefore, is not distinct from the Supreme Self. Its seeming to be distinct is only false as of a snake in a rope. Is any reality possible for a superimposed thing? The substratum itself appears as such by reason of Delusion.

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भ्रान्तस्य यद्यद्भ्रमतः प्रतीतं ब्रह्मैव तत्तद्रजतं हि शुक्तिः ।
इदंतया ब्रह्म सदेव रूप्यते त्वारोपितं ब्रह्मणि नाममात्रम् ॥२३८॥

bhrāntasya yadyadbhramataḥ pratītaṁ brahmaiva tattadrajataṁ hi śuktiḥ |
idaṁtayā brahma sadeva rūpyate tvāropitaṁ brahmaṇi nāmamātram ||238||

Whatever appears to be to a deluded person as the result of delusion is Brahman alone; the silver is certainly the mother of pearl. The Existent Brahman alone is conceived as "This" and what is superimposed of Brahman is only a name.

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अतः परं ब्रह्म सदद्वितीयं विशुद्धविज्ञानधनं निरंजनम् ।
प्रशान्तमाद्यंतविहीनमक्रियं निरंतरानन्दरसस्वरूपम् ॥२३९॥

निरस्तमायाकृतसर्वभेदं नित्यं ध्रुवं निष्कलमप्रमेयम् ।
अरूपमव्यक्तमनाख्यमव्ययं ज्योतिः स्वयं किञ्चिदिदं चकास्ति ॥२४०॥

ata: paraṁ brahma sadadvitīyaṁ viśuddhavijñānadhanaṁ niraṁjanam |
praśāntamādyantaḥvihīnamakriyaṁ niraṁtarānandarasasvarūpam ||239||

nirastamāyākṛtasarvabhedaṁ nityaṁ dhruvaṁ niṣkalamaprameyam |
arūpamavyaktamanākhyamavyayaṁ jyotiḥ svayaṁ kiñcididaṁ cakāsti ||240||

Thus as the universe has been shown to have no distinct existence of its own, this resplendent something shines of its own accord; it is the Supreme Brahman, the Existent, the second-less, solid pure consciousness, taintless, completely calm, without beginning or end, actionless and of the nature of un-intermittent essence of bliss, devoid of all differentiation caused by Maya, eternal,

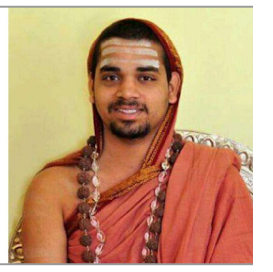


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steadfast, part-less, incapable of being gauged, without form , not manifest, name-less and decay-less.

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ज्ञातृज्ञानज्ञेयशून्यमनन्तं निर्विकल्पकम् ।

केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर्बुधाः ॥२४१॥

jñātrjñānajñeyaśūnyamanantaṃ nirvikalpakaṃ |

kevalākhaṇḍacinmātraṃ paraṃ tattvaṃ vidurbudhāḥ ||241||



The learned is known as the highest Truth that is devoid of the three aspects as Knower, Known and Knowing, which is limitless, which does not admit of alternate conceptions and which is single undivided consciousness

alone.

(Jagadguru Śankarācārya His Holiness Śrī Śrī Sṛī Chandrashekara Bhāratī Mahāswāmij)

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अहेयमनुपादेयं मनोवाचामगोचरम् ।

अप्रमेयमनाद्यन्तं ब्रह्म पूर्णं महन्महः ॥२४२॥

aheyamanupādeyaṃ manovācāmagocaram |

aprameyamanādyantaṃ brahma pūrṇaṃ mahanmahāḥ ||242||

Brahman is a full and great brilliance which cannot be discarded nor taken up, which is beyond the reach of the mind and expression, which is incapable of being known by any means of knowledge and which is without beginning or end.

(Will Continue...)



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Saundaryalaharī



शिवे शृङ्गारार्द्रा तदीतरजने कृत्सनपरा
सरोषा गङ्गायां गिरिशचरिते विस्मयवती ।
हराहिभ्यो भीता सरसिरुहसौभाग्यजयिनी
सखीषु स्मेरा ते मयि जननि दृष्टिः
सकरुणा ॥५१॥

śive śṛṅgārārdṛā tadītarajane
kṛtsanaparā

saroṣā gaṅgāyāṃ giriśacarite
vismayavatī |

harāhibhyo bhītā
sarasiruhasaubhāgyajayinī

sakhīṣu smerā te mayi janani dṛṣṭiḥ
sakarunā ||51||

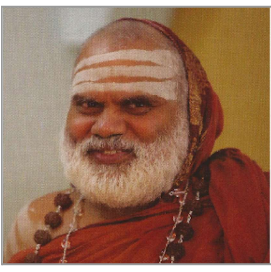
शिवे (śive) = upon Siva; शृङ्गार आर्द्रा (śṛṅgāra ārdṛā) = melts with love (Sringara); तत् इतर जने (tat itara jane) = upon other men; कृत्सनप्रा (kṛtsanaprā) = exceedingly contemptuous (Bibhatsa); सरोषा (saroṣā) = with anger (Raudra); गंगायां (gaṅgāyāṃ) = upon Ganga; गिरिश चरिते (giriśa carite) = at the story of Girisa (Siva); विस्मयवती (vismayavatī) =

astonished (Adbhuta); हर अहिभ्यो (hara ahibhyo) = upon the serpents of Hara (Siva); भीता (bhītā) = frightened (Bhayanaka); सरसिरुह (sarasiruha) = lotuses; सौभाग्य जननी (saubhāgya janani) = producer of beauty (redness), (Vira); सखीषु (sakhīṣu) = upon friends; स्मेरा (smerā) = smiling; ते (te) = your; मयि जननी (mayi janani) = on me Oh Mother!; दृष्टिः (dṛṣṭiḥ) = eye; सकरुणा (sakarunā) = with compassion (Karuna)

[The nine Rasas (sentiments) are i) Śṛṅgāra (love); ii) Bībhatsa (disgust); iii) Raudra (passion); iv) Adbhuta (wonder); v) Bhayānaka (terror); vi) Vīra (heroism); vii) Karuṇa (compassion); viii) Hāsyā (mirth) and ix) Śānta (composure)]

Oh Mother! your eye melts with love (looking) upon Siva, is exceedingly contemptuous (while looking) on other men, is with anger (when looking) upon Ganga, is astonished at the story of Girisa, is frightened (when looking) upon the serpents of Hara, (it) is the producer of beauty in lotuses, smiling (when) looking upon friends and is with compassion (when looking) upon me.

[\(Read our Slokas link of Voice of Jagadguru for adhyātma rāmāyaṇa slokas with meaning\)](#)

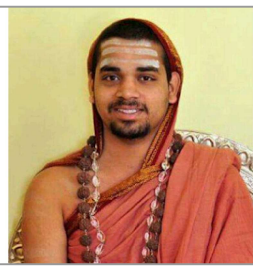


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MADHAVEEYA SHANKARA DIG VIJAYAM

Chapter : 5 “Adapting Sanyāsa”

While Śrī Śankara, after adapting to the āśrama of the paramahamsas, was engaging himself in the deep thought of the Ātman, the rainy season announced its approach by line of lightning, whose momentary glow in the earth’s atmosphere declared, as it were, the dryness seemed to overcast the sun, the husband of lotus flowers, declaring as it were : ‘He not only subjects us to the heartless bliss of his flaming lighting rays, but also deprive, by his adsorbing power, our sweetheart, the earth, of the flowers of moistening rain that we are showering on her!’

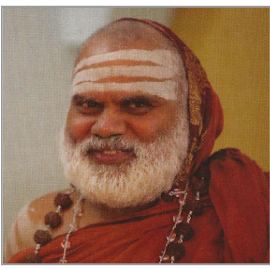


The line of lighting, characterized by momentary flashes and instant disappearance, looked like the fit of temper of philosophic wisdom of gratifying to senses by the scholars, which ends as momentary glow wordy illumination but has no permanent hold or expression in their lives. The resounding thunderous sounds of these clouds, coming afar from the sky, which is understood as Viṣṇupāda , delighted the population of this parched earth, as if they were the disclosure of Brahmic wisdom coming from the real Viṣṇupāda

How is it that these sannyāsins, out of their pride in the knowledge of non-duality, have ceased to offer me, the leader of devas, the tribute of yajñas which all men owe me ? -with the resentment in mind, did God Indra ascend his chariot of clouds and display his weapon of rainbow, The powerful forest winds, conveying the red dust of Kutaja develops mixed with the dark allergen fallen from trees, swayed everything in the landscape, as if they implied the inescapable play of the guṇas of prakṛti in this mighty cosmic manifestation. The cloudy rākṣasas of dark body, equipped with the weapon of the rainbow and fearsome with their bright eyes of flashy lightning and shouts of thunderous outbursts, got ready, as it were, to disturb the dhyāna yajña of the sannyāsins.

Presently, the clouds covered the whole sky with a heavy darkness and began to throw forcefully down overflowing rain, while Śrī Śankara sat absorbed in spiritual communion, with all his external senses completely indrawn and ignorant of what was taking place outside. As a very modest young bride, under the gentle believe of her friends, enters the bridal chamber, and then little by little careless disregard for consequences her natural self-consciousness and contacts her husband and finally forgetting herself completely, becomes one with him, so did the great sage Śrī Śankarawithdraw his mind into the inner recesses with the aid of the discriminative process inculcated by the Vedantic teaching and then shedding his ego-sense, sought to contact the Lord and finally at the summit of communion, to lose his identity completely in Him.

(Will Continue...)

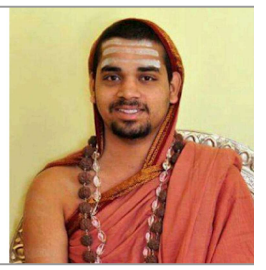


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Nectar drops from Yogavāsiṣṭha.

MARVELOUS HUMAN EFFORT



Human effort is considered twofold, one adequate to scripture or sacred precept and the other governed by scripture. There, the one contrary to scripture is productive of harm and the other, governed by scripture, results in true spiritual knowledge. Therefore, let one cross over the ocean of worldly existence resorting to human effort, having brought his intellect to a state of purity through good scriptures and good associations.

SEVERE CRITICISM OF IDLENESS

If there is no idleness, which is a misfortune, in this world, who would not be very rich or very learned? Because of idleness, this earth with the ocean as its boundary, is full of animals in human form and poor people.

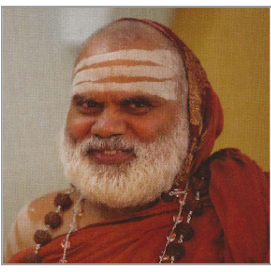
THE QUALITIES OF AN ASPIRER AFTER LIBERATION

When the mind has become tranquil and has given up the desire for enjoyment and when the burning of attachment of the entire group of senses to worldly objects has been accomplished, the pure words of the preceptor rest in the mind of the disciple as drops of water coloured by saffron settle on a pure white cloth. Oh Rāma! When the contaminants in the form of hidden desires are purified, what the Guru says enters within the heart of the disciple like an arrow into the stem of a lotus. Contentment, company of the wise man or ethical, reflection or examination of the Truth and tranquility only these are the means of men in passage over the ocean of birth and death. Even any one of them is the ground for the birth of all these here in this life. Therefore, for the complete attainment of all of them, let one of them with perseverance in carrying out action.

CALMNESS

In a wise person possessed of calmness and friendliness towards all beings, the supreme real nature of the human soul clears up by itself. Supreme good is obtained through calmness. Calmness is indeed the highest state. It is auspicious. It is repose. It is a hold off delusion. He is declared as peaceful who is equal towards all beings and does not desire or avoid what is to happen in the future, having overwhelmed his senses with effort. He is declared as a peaceful person whose mind is clear or relaxed like the sphere of the moon, in death, festivities and war. The person is declared as peaceful, whose affectionate or happy look, lovely or sweet with flowing nectar, extends towards all beings. The wise are declared as peaceful for whom there is no thought of 'I' in the worthless body and the like even in endless calamities and during long periods of universal destruction.

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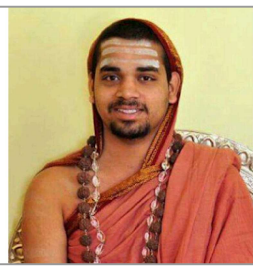


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LIFE HISTORY OF ACHARYAS OF SRINGERI



SRI CHANDRASHEKHARA BHARATI MAHASWAMIJI

He had the rare power to transform, by a mere glance, even the non-believers of God into believers. He was able to explain, with great ease and humility, any subject that his sishyas brought to him. Although he was a very learned man, he did not have the least ego. In the later years he did not take much interest in the affairs of the mutt, but he had an ingenious capacity to set right even the slightest mistake that occurred.

Sri Chandrasekhara Bharati attained a high dispassion in life and wanted to provide more time for his own tapas. At the age of 40, he nominated his successor. It should be said that he incarnated in this world primarily to guide people in dharma.

(His Holiness 34rd Jagadguru Shankaracharya Sri Chandrasekhara Bharati Mahaswamiji)

His method of worshiping the Lord served for all as an example to follow. He was indeed so devoted as to extend, for example, the hours of puja on Narasimha Jayanti day from noon to dusk, which was the time Narasimha avatara actually took place.

सन्तु नमांसि सहस्रं श्रीमद्भ्यश्चन्द्रशेखरगुरुभ्यः ।

येषां हृदये वदने नामनि पूते च भारती लसति ॥

Thousand prostrations to the great saint, Sri Chandrasekhara Bharati, who not only bears the name of Bharati (Sharada), but also bears her in his heart as well as his speech.

H.H. Sri Chandrasekhara Bharati Mahaswamigal adorned the Vyakhyarta Simhasana, Throne Of Transcendental Wisdom from 1912-1954.

(Excerpts from the English translation of Jagadguru Bharati Tirtha Mahaswamiji)

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



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॥ प्रश्नोत्तररत्नमालिका ॥

॥ Praśnōttararatnamālikā ॥

किं मिथ्या यद् विद्यानाशयं तुच्छं तु शशविषाणादि ।

का चानिर्वचनीया माया किं कल्पितं द्वैतम् ॥५८॥

kiṃ mithyā yad vidyānāśyaṃ tuccham tu śaśaviṣāṇādi |

kā cānirvacanīyā māyā kiṃ kalpitaṃ dvaitam ||58||

Q : What is an illusion ?

A : That which can be destroyed by knowledge.

Q : What is hateful ?

A : Futile arguments like disputes about the existence of rabbit's horns.

Q : What cannot be specified ?

A : Delusion (Māyā)



Q : What is imaginary ?

A : The deliberated soul.

किं पारमार्थिकं स्यात् अद्वैतं चाज्ञता कृतो अनादिः ।

वपुषश्च पोषकं किं प्रारब्धं चान्नदायी किं चायुः ॥५९॥

kiṃ pāramāthikaṃ syāt advaitaṃ cājñatā kṛto anādiḥ |

vapuṣaśca poṣakaṃ kiṃ prārabdhaṃ cānnadāyī kiṃ cāyuh ||59||

Q : What is the Absolute Truth ?

A : The non-duality of Jīvātma and Paramātma

Q : When did ignorance arise ?

A : The beginnings of ignorance are incalculable.

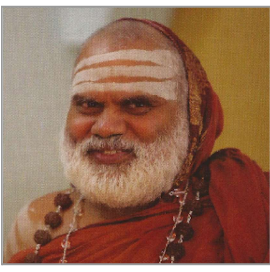
Q : What nourishes the body ?

A : Inheritance of karmic effects from previous births.

Q : What gives food and life to us ?

A : The durability which is determined by the prārabdham

(On December 13, 2021 @ Sringeri, Jagadguru Sri Sannidhanam performing Abhisheka during the Punah Prastishtha Kumbhabhisheka at Rudrapada Vishwamitra Kshetra in Sringeri Sri Vidyashankara Swamy at Rudrapada Vishwamitra Kshetra near Durgamba temple in Sringeri. The previous Kumbhabhisheka had been performed by Sri Mahasannidhanam in 1975. The temple was recently renovated under the Sringeri Math's village adoption scheme set up in 1999 during the silver jubilee of Sannyasa Sweekara of Jagadguru Sri Mahasannidhanam. Sri Sannidhanam also inaugurated a Dharmika Bhavanam at Rudrapada.

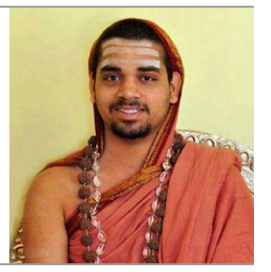


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DIVINE STORIES FOR CHILDREN.

Dattātreya (DATTA).

Dattātreya is the famous hermit in purāṇas. He was born to the couple hermit Atri and Anasūyā. It is believed that Dattatreya was the incarnation of Mahāviṣṇu. In Brahmāṇḍa Purāṇa there is a story how Sri Mahāviṣṇu came to incarnate as Dattātreya. Once there was a hermit called Aṇimāṇḍavya (Māṇḍavya). While he was engaged in silent meditation, one day some robbers passed through him. He was not aware of anything that was going around him. The King's men who were chasing the robbers, came to the hermit and asked about the robbers. As Māṇḍavya did not break his silence, they came to the conclusion that he is the robber's gang head. They took him to the King and the King ordered Māṇḍavya to be killed by piercing his body with a trident (an instrument like trisulā). He was taken by the king's men to the top of a hill and Maṇḍavya was seated in the tip of it. He was suffering with great agony.

At that time Śīlavatī, famous for her conjugal fidelity went to the house of an immoral woman, carrying her husband Ugraśravas on her shoulder. When they passed by the way Ugraśravas scolded Maṇḍavya; getting angry Maṇḍavya cursed Ugraśravas that he would get his head broken and die before the sun-rise. Śīlavatī felt very sorry when she heard about the curse and she cursed that, 'Let the Sun will not rise tomorrow'.

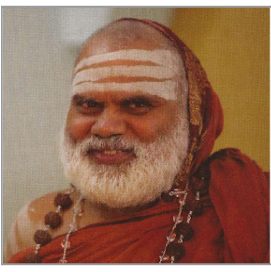
The next day the Sun did not rise and everything in the world was in extreme confusion (chaos).

The devas were flurried. They went to Brahmā. Brahmā went to Śiva with others and Śiva took them to Mahāviṣṇu. The Trimūrtis blessed devas and told the problem will be solved and not to fear.

The Trimūrtis went to Anasūyā wife of Atri to help them in meeting with Śīlavatī and to help them to recall her curse. Anasūyā and Trimūrtis approached Śīlavatī and spoke compassionate and consolatory words and they promised that her husband Ugraśravas will not die when the sun rise. She called back her curse and everything became normal and routine.

The pleased Trimūrtis asked Anasūyā to ask for a boon for her great help. She replied that she did not want any boon except that the Trimūrtis should take birth as her sons. Accordingly Mahāviṣṇu took birth as Dattātreya, Śiva as Durvāsa and Brahmā as Candra in the womb of Anasūyā. Dattātreya did penance from his childhood and became a hermit. The young Dattatreya who



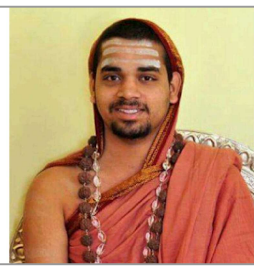


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started with nothing and without teachers, yet reached self-awareness by observing nature during his Sannyasi wanderings, and treating these natural observations as his twenty four teachers. This legend has been emblematic in the Hindu belief, particularly among artists and yogis, that ideas, teachings and practices come from all sources, that self-effort is a means to learning.



When Kārtaviryārjuna became King, Dattātreya became very famous. Kārtaviryārjuna wanted to obtain supernatural powers. So he called the hermit Garga and asked for his advice. Garga advised him that Dattātreya was the incarnation of Mahāviṣṇu and he would grant his wishes. So Kārtaviryārjuna with his wife came to river Narmadā, and taking bath in the river began to worship Dattātreya, who was doing penance close by. Dattātreya was pleased with Kārtaviryārjuna and asked for his wishes. He wished for a thousand hands and to be youth forever and other things. Dattātreya blessed his wishes. From that moment Kārtaviryārjuna would very often go to Dattātreya for his advice. This was seen in Brahma Purāṇa.



From the Vālmīki Rāmāyaṇa {Yuddha Kāṇḍa} we are able to know that Rāvaṇa was cursed by hermit Dattātreya. Once, Rāvaṇa went for darśan of hermit Dattātreya. Dattātreya had placed a water pot purified by reciting spells and magical formulas. Rāvaṇa had stolen that water pot. When Dattātreya came to know about this, he cursed Rāvaṇa "Since the water which was evoked by spells and magical formulas has fallen on your head, Monkeys will pollute your head by treading on it".

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