



Voice of Jagadguru

advaitam paramanandam



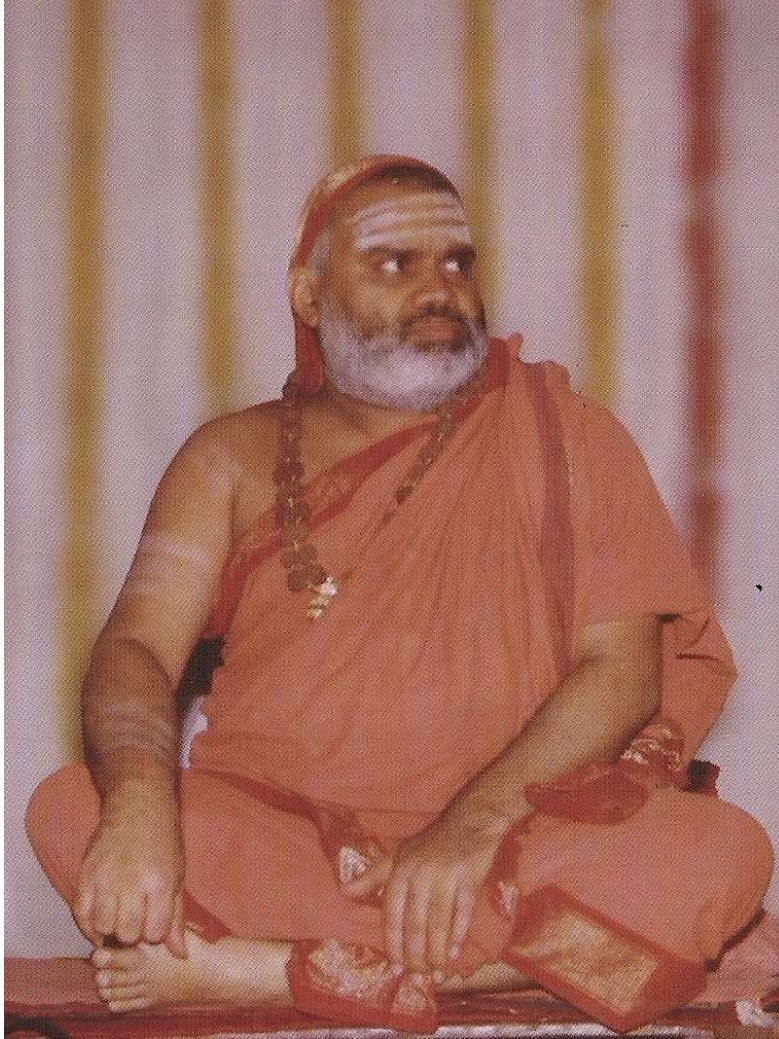
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ANUGRAHA BHASHANAM

Stay in the Right Path

Bhagavan Krishna Paramatma says in the Gita: यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः yadyadācarati śrēṣṭhastattadēvētarō janah



That is, people follow those who are capable of showing the right path to others. Hence, those in high positions should always tread the path of dharma. If they falter even slightly, it will greatly affect others also.

In the Raghuvamsha of Kalidasa, Maharaja Dileepa completed 99 Ashwamedha Yagas and was commencing the hundredth. On its completion, he could attain the status of Indra. But Devendra, who did not want that to happen, captured the yaga-horse.

At this, the crown-prince Raghu, the son of Maharaja Dileepa says to Devendra:

पथः श्रुतेर्दर्शयितार ईश्वरा
मलीमसामाददते न पद्धतिम्
śrutērdarśayitāra īśvarā
malīmasāmādadatē na
pad'dhatim - "Noble people, who have to show the correct way to others, will not themselves indulge in wrong pursuits. Will they?"

Therefore, in whatever position one is, one should follow the dharmic path. On the other hand, one who forgets it and performs wrong deeds thinking that nobody should question him, will not be respected by anybody.

Let everybody understand this truth and, irrespective of one's status, stay in Sanmarga (right path) and attain Shreyas.

---Jagadguru Śaṅkarachārya His Holiness Mahasannidhanam Śrī Śrī Śrī Bhārati Tīrtha Mahaswamiji

We submit our efforts at the Lotus feet of Mahasannidhanam Jagadguru Sri Sri Bharathi Tirtha Mahaswamiji and Sannidhanam Jagadguru Sri Sri Vidhushekhara Bharathi Mahaswamiji



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ŚRĪMAD BHAGAVAD GĪTA

Srī Ādi Śaṅkara Bhāṣya

द्वितीयोऽध्यायः

साङ्ख्ययोगः

संजय उवाच-

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१॥

(अन्वयः) तथा कृपया आविष्टम् अश्रुपूर्णाकुलेक्षणं विषीदन्तं तं मधुसूदनः इदं वाक्यम् उवाच।

dvitīyōdhyāyaḥ

sāṅkhyayōgaḥ

sañjaya uvāca-

taṁ tathā kṛpayāviṣṭamaśrupūrṇākulēkṣaṇam |

viṣīdantamidaṁ vākyaṁuvāca madhusūdanaḥ ||1||

(anvayaḥ) tathā kṛpayā āviṣṭam aśrupūrṇākulēkṣaṇaṁ viṣīdantaṁ taṁ madhusūdana:
idaṁ vākyaṁ uvāca|

---Sañjaya said - Madhusūdana spoke these words to the grieving Arjuna, who was thus overpowered by attachment and whose eyes were tearful and blurred.

श्रीभगवानुवाच-

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥२॥

(अन्वयः) अर्जुन! विषमे कुतः इदम् अनार्यजुष्टम् अस्वर्ग्यम् अकीर्तिकरं कश्मलं त्वा समुपस्थितम्?

śrībhagavānuvāca-

kutastvā kaśmalamidaṁ viṣamē samupasthitam |

anāryajuṣṭamasvargyamakīrtikaramarjuna ||2||

(anvayaḥ) arjuna! viṣamē kutaḥ idam anāryajuṣṭam asvargyam akīrtikaraṁ kaśmalaṁ
tvā samupasthitam?

---Lord Kṛṣṇa said – Oh! Arjuna! From where did this dejection which is not entertained by noble people, which will not lead to heaven, and which will lead to ill frame come to you at this juncture?

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥३॥

(अन्वयः) (हे) पार्थ! क्लैब्यं मा स्म गमः एतत् त्वति न उपपद्यते परन्तप क्षुद्रं हृदयदौर्बल्यं त्यक्त्वा उत्तिष्ठ!

klaibyaṁ mā sma gama: pārtha naitattvayyupapadyatē |

kṣudraṁ hṛdayadaurbalyaṁ tyaktvōttiṣṭha parantapa ||3||



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(anvayaḥ) (hē) pārtha! klaibyaṁ mā sma gamaḥ ētat tvati na upapadyatē parantapa
kṣudraṁ hrudayadaurbalyaṁ tyaktvā uttiṣṭha!



---Oh! Arjuna! Do not take this unmanliness. This does not befit you. Oh! Arjuna (makes his enemies to struggle)! Get up by giving away this faint heartedness.

अर्जुन उवाच -

कथं भीष्ममहं सङ्ख्ये द्रोणं च
मधुसूदन ।

इषुभिः प्रति योत्स्यामि
पूजार्हावरिसूदन ॥४॥

(अन्वयः)(हे) अरिसूदन! (हे)मधुसूदन!
अहं सङ्ख्ये पूजार्हो द्रोणं, भीष्मं च
इषुभिः कथं प्रतितोत्स्यामि?

arjuna uvāca -

kathaṁ bhīṣmamahaṁ saṅkhyē
drōṇaṁ ca madhusūdana |

iṣubhiḥ prati yōtsyāmi
pūjār'hāvarisūdana ||4||

(anvayaḥ)(hē) arisūdana!

(hē)madhusūdana! ahaṁ saṅkhyē
pūjār'hau drōṇaṁ, bhīṣmaṁ ca
iṣubhiḥ kathaṁ pratitōtsyāmi?

---Arjuna asked – Oh!

Madhusūdana (who destroy the

enemies)! How I can fight against adorable Bhīṣma and Droṇa in the battle field with my arrows O! Kṛṣṇa?

गुरूनहत्वा हि महानुभावञ्छ्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥५॥

(अन्वयः) महानुभावान् गुरून् अहत्वा इह लोके भैक्ष्यम् अपि भोक्तुं श्रेयः हि तु गुरून् हत्वा
रुधिरप्रदिग्धान् अर्थकामान् भोगान् इह एव भुञ्जीय ।

urūnahatvā hi mahānubhāvañchrēyō bhōktuṁ bhaikṣyamapīha lōkē |

hatvārthakāmānstu gurūnihaiva bhuñjīya bhōgānrudhirapradigdhān ||5||

(anvayaḥ) mahānubhāvān gurūn ahatvā iha lōkē bhaikṣyam api bhōktuṁ śrēyaḥ hi tu
gurūn hatvā rudhirapradigdhān arthakāmān bhōgān iha ēva bhuñjīya .

---In this world even to live on alms is indeed better than killing the noble gurus. By killing the gurus, however, I will enjoy here only the blood-stained pleasures of wealth and sense-objects.



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VIVEKACHUDAMANI

From the 98th sloka we are going to see in this issue. In Vivekacūḍāmaṇi we are seeing what is the sūkṣma śarīra (subtle body)

वागादिपन्च श्रवणादिपन्च प्राणादिपन्चाभ्रमुखाणि पन्च ।
बुध्याद्यविद्यापि च कामकर्मणी पुर्यष्टके सुक्ष्मशरीरमाहुः ॥९८॥
āgādīpanca śravaṇādīpanca prāṇādīpancābhramukhāṇi panca |

budhyādyavidyāpi ca kāmakarmanī puryaṣṭakam sukṣmaśarīramāhuḥ ||98||

---It is said that the subtle body consists of eight groups : 1. The five karmendriyas (organs of action) are Vāk, Pāṇi, Pāda, Pāyu and Upastha; 2. The five jñānedriyas (organs of knowledge) are Srotam, Tvak, Cakṣu, Rasanā and Ghrāṇa; 3. The five prāṇas (life currents) are Prāṇa, Apāna, Samāna, Vyāna and Udāna; 4. The five subtle elements are Ākāśā, Vāyu, Tejas, Appu and Pṛthvi; 5. The antaḥkaraṇam (four-fold inner organ) are Manaḥ, Buddhi, Cittam and Ahaṅkāra; 6. Avidya; 7. Kāmaḥ and 8. Karma. The Vedāntins call the combination of all this eight-fold aggregate of these things as the sūkṣmaśarīra.

I. vāgādīpañcakam : karmendriyas (organs of action)

- : vāk (mouth) – the organ of speech, whose function is to speak.
- : pāṇi (hands) – the organ which does varieties of action like carrying, lifting, etc...
- : pāda (legs) – the organ which helps our movement from one place to another.
- : pāyu (organ to excretion) – the organ which removes wastes from the body.
- : Upastha (organ of reproduction) – the organ which helps in the propagation of the species.

2. śravaṇādīpañcakam : jñānedriyas (organs of knowledge)

- : srotam (ear) – the sense organ that perceives the sound.
- : tavk (skin) – the organ that perceives the touch.
- : cakṣu (eye) – the organ which sees colours and forms.
- : rasanā (tongue) – the organ which perceives the taste.
- : ghrāṇa (nose) – the organ which perceives the smell.

3. prāṇapañcakam : the five-fold breath(we have seen in brief in the previous issue)

4. bhutapañcakam : the five subtle elements

5. buddhyādicatuṣṭayam : antaḥkaraṇam (four-fold inner organ)

: manaḥ – the mind, which is associated with emotion, desire and doubt. It is the emotional faculty.

: buddhi – the intellect, which is associated with the analysis, judgment, conclusion etc. It is the rational faculty or the intellectual faculty.

: cittam – the memory faculty, which stores all the informations acquired.



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: ahaṅkāra – the ego which is associated with self-identification.

6. avidyā : adhyāsa, super-impostion, the primal ignorance.

7. kāmaḥ : desire, consequent on avidyā.

8. karma : action of the nature of dharma and adharma.



(Jagadguru Śaṅkarachārya His Holiness Mahasannidhanam Śrī Śrī Śrī Bhārati Tirtha Mahaswamiji and Jagadguru Śaṅkarachārya His Holiness Sannidhanam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahaswamiji)

इदं सरीरं शृणु सूक्ष्मसंज्ञितं लिङ्गं त्वपञ्चीकृतभूतसंभवम् ।
सवासनं कर्मफलानुभावकं स्वाज्ञानतोऽनादिरुपाधिः ॥९९॥

idaṁ sarīraṁ śṛṇu sūkṣmasañjītaṁ liṅgaṁ tvapañcīkṛtabhūtasambhavam |
savāsanam karmaphalānubhāvakaṁ svājñānatōnādirupādhiraṭmanah ||99||

---Listen ! This subtle body (sūkṣmaśarīra) is also known as liṅga śarīra. It arises from the elements which have not undergone the process of pañcikaraṇa. It carries with the impression of the past deeds and experience the fruits of the actions. It is the beginning-less limitation of the ātman (Self) due to the Self's ignorance of itself.

स्वप्नो भवत्यस्य विभक्त्यवस्था स्वमात्रशेषेण विभाति यत्र ।
स्वप्ने तु बुद्धिः स्वयमेव जाग्रत्कालीनानाविधवासनाभिः ।
कर्त्रादिभावं प्रतिपद्य राजते यत्र स्वयंज्योतिरयं परात्मा ॥१००॥

svapnō bhavatyasya vibhaktavyavasthā svamātraśeṣeṇa vibhāti yatra |
svapnē tu bud'dhiḥ svayamēva jāgratkālīnanānāvidhavāsanābhiḥ |
kartrādibhāvaṁ pratipadya rājatē yatra svayañjyōtirayaṁ parātmā. ||100||

---Dream is the state different from the waking state where the buddhi shines itself by taking the role of the agent etc by the various vāsanās derived from the waking state. In this supreme ātman is self-resplendent.



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SOUNDARYALAHARI

मुखं बिन्दुं कृत्वा कुचयुगमधस्तस्य तदधो
हरार्धं ध्यायेद्यो हरमहिषि ते मन्मथकलाम् ।
स सद्यः संक्षोभं नयति वनिता इत्यतिलघु
त्रिलोकीमप्याशु भ्रमयति रवीन्दुस्तनयुगाम् ॥१९॥

mukhaṁ binduṁ kṛtvā kucayugamadhasasya tadadhō
harārdhaṁ dhyāyēdyō haramahiṣi tē manmathakalām |
sa sadyaḥ saṅkṣōbhaṁ nayati vanitā ityatilaghu
trilōkīmapyāśu bhramayati ravīndustanayugām ||19||

Hey Haramahiṣi ! We have to meditate your face as Bindu, the lower portion of the face, two breasts as the blossomed flowers and the next lower portion to it as the trikona in the arthanāri form of Śiva and Śaktī. One has to meditate the kāmārāja bēja from the Guru, under his proper guidance. Then



he will win the heart of ladies without any obstacles. (Śiva, Ravi and Hamsa tattva is considered here). In this the Trilōka is described in a female form and the Surya and Chandra lokas {Sun and Moon} are described as the two breasts of the female. It shows that nothing is impossible for a Devi Upasaka,

who will win the three lokas very easily with the grace of Devi Maa. (The whole prapanja is described in the form of a female in this meditation sloka). 'Source: Saubhāgyavardhanē and Subramaniya Sastrigal commentary'.



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MADHAVEEYA SHANKARA DIG VIJAYAM

Third sarga (Chapter three)

Marriage of Maṅḍana and Ubhaya Bhārati:

The parents of Viśvarūpa began to ask:

---'Why you are so weak? What happened to you natural sprightliness? There is no reason to be like this as you are down by someone in your education side or there are no symptoms for any disease in you. Such weakness will occur when we are away from our beloved one or when some unexpected calamities happen? (We have to assure that the same questions are asked to Ubhaya Bhārati by her parents).

--- When we think of the possibilities the age for your marriage has not yet passed. You have no lack of learning, nor no one can win you in any argument, you are not suffering from poverty or insults, as there is no reason for that also. To you there is no responsibility of the heavy burden to run our family. Then what will be the reason?

--- Your scholarship is so vast so you win all the scholars without any doubt. From your birth, you are going in the path of dharma. So there is no fear of hell for your sin. Why then should your face lose its brightness day by day?

--- By asking the same questions again and again by the parents at last one day Viśvarūpa with shy replied.

--- 'I hesitate to speak out because of my shy. As you are asking again and again I am bound to answer you what is inside me. In the house of a brāhmaṇa in a village in the banks of Sonā, his only daughter who is noted for her knowledge, beauty, character and learning. It is my desire to marry her and make her as my wife'.

--- Hearing the words of Viśvarūpa, Himamitra father of Viśvarūpa sent two brāhmaṇas to Sonāpura who are noted for their skill in negotiations. After a long journey crossing various countries, they reached the house of Viṣṇumitra, the father of Ubhaya Bhārati. Shortly before the arrival of the messengers from Himamitra, the same questions were put by Viṣṇumitra to Ubhaya Bhārati and the conversation was going between the father and daughter for her failing health.

--- 'In the royal city there is a famous brāhmaṇa, who is very famous for his high knowledge in all śāstras and beauty. His name is 'Śri Viśvarūa'. I wish to marry him. O father, I seek your help and favor in this respect'.





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THE MAHIMA OF GAYATRI JAPA

गायत्री वेदजननी गायत्री ब्रह्मणप्रसूः ।

गातारं त्रायते यस्माद्गायत्री तेन गीयते ॥ (स्कन्दपुराण-काशीकाण्ड ४.१.९.५३)

gāyatrī vēdajanānī gāyatrī brahmaṇaprasūḥ |

gātāraṁ trāyatē yasmādgāyatrī tēna gīyatē || (skandapurāṇa-kāśīkāṇḍa 4.1.9.53)

“Gayatri is the mother of Vedas. She gives birth to Brāhmaṇas. As she protects those who chant her, she is called as ‘Gāyatrī’. Manu says thus

सहस्रकृत्वस्त्वभ्यस्य बहिरेतत्त्रिकं द्विजः ।

महतोऽप्येनसो मासात्त्वचेवाहिर्विमुच्यते ॥ (मनुस्मृति २.१७०)

{ओं, भूर्भुवस्सुवः तत्सवितुर्वरेण्यं, भर्गो देवस्य धीमहि, धियो यो नः प्रचोदयात् ॥}

sahasrakṛtvastvabhyasya bahirētattrikaṁ dvijaḥ |

mahatōpyēnasō māsāttvacēvāhīrvimucyatē || (manusmṛti 2.170)

{ōṁ, bhūrbhuvassuvaḥ tatsaviturvarēṇyaṁ, bhargō dēvasya dhīmahi, dhiyō yō naḥ pracōdayāt .}

(Om) the pranava when join with (bhūrbhuvassuvaḥ) vyaahṛutis and the Gāyatrī mantra when chanted daily thousand times outside house (like river bank, forest, etc.), he will be free from all the sins, like the snake that removes its old skin.

Structure of Gāyatrī:



All the sentences are in the form of grammar or in dialogue form. When akśarās, put in the meaningful way then it is called santas. In that santa, Gāyatrī mantra is also there. In the laukika gāyatrī, there are six akśarās. When we consider 6 for each pāta, then for the 4 pātas, we are getting totally 24(6*4) akśarās in the gāyatrī. In the vaidēga gāyatrī, it is said that there eight akśarās with three pātas. Thus says Kāthyāyana. So in Gāyatrī mantra, totally there are 24 akśarās. The Gāyatrī mantra that we chant is in this category and it has three legs.

(Jagadguru Śāṅkarachārya His Holiness Mahasannidhanam Śrī Śrī Śrī Abhinava Vidya Teertha Mahaswamiiji)

त्रिपदा गायत्री (तैत्तिरीय - आरण्यक २.८)

tripadā gāyatrī (tairīriya - āraṇyaka 2.8)

“For Gāyatrī there are three legs”, thus says veda. Now one doubt arise here

गायत्री चतुर्विंशत्यक्षरा (तैत्तिरीय-आरण्यक १०.३५)

gāyatrī caturviṁśatyakṣarā (tairīriya-āraṇyaka 10.35)

“ Gāyatrī contains 24 akśarās”. But in the gāyatrī that we chant, there is only 23 akśarās. Then how it will be correct as said in the veda.



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LIFE HISTORY OF ACHARYAS OF SRINGERI

Sri Nrisimha Bharati III (1560 – 1573)

सुरसिन्धुलसत्कीर्तिं स्मरसिन्धुघटोद्भवम् ।
नारसिंहार्चकं श्रीमन्नारसिंहयतिं भजे ॥

His fame is like the swelling Ganges-flood; Like Agastya He drinks the desire-sea; He does adore God Nrisimha daily; With love I worship Nrisimha the Saint !

It was during his period that the famous battle of Talikota was fought resulting in the dismembering of the Vijayanagar Empire and in the feudatory chieftains claiming to be independent rulers.

Sri Nrisimha Bharati IV (1573 – 1576)

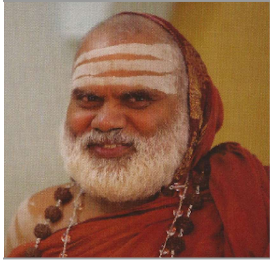
सारासारविवेकज्ञं मारकाननकुञ्जरम् ।
शूरं दाने च निरतं नारसिंहयतिं भजे ॥

His wisdom knows what is worth and what is not His will is a tusker that kills lust He is brave and magnanimous I adore with love, Nrisimha, the Saint of Saints!

The period of about two centuries and a half marks the relations of Sringeri with the Vijayanagar Empire during the years of its prosperity and subsequent decline. The Math acquired possessions outside Sringeri Samsthanam proper, enjoyed full rights over the mineral resources. It enjoyed the rights to cultivate supari (arecanut), grow sandal trees and create new plantations. It was exempted from royal customs and taxes and the requirement to supply labour for royal purposes. Subject to royal control, the authorities of the Samsthanam were empowered to enforce law and order within their jurisdiction. Properties of disciples, who died without heirs, were taken care of by the Samsthanam; imperial sanction was necessary only where the value of the property exceeded a certain limit. In the imperial capital, the Guru was shown all honours pertaining to royalty, including the Adda Pallakki (Palanquin). The blessed message that emanated from the lotus-like face of Sri Shankara Bhagavatpada got diversified a thousand-fold in the expositions of the Acharya who came after him, even as the Ganga stream gets variegated while flowing over different lands. It was the task of Sri Bharati Krishna Tirtha and Sri Vidyaranya to link these variegated streams, and canalize them through several monastic establishments. And their successors added to the number of these monasteries, the heads of which were disciples of Acharyas of the Sringeri or derived inspiration and guidance from them. To these monasteries, as to Sringeri, flocked ascetics and scholars for contemplation, study and the elucidation of the truth of Advaita in its manifold aspects and refutation of the arguments of the rival schools. These Maths had also shrines and facilities for Annadana attached to them. It is no exaggeration to say that for spotless character, saintliness and depth of erudition, the Sringeri Jagadgurus commanded the highest esteem.

The Avani Math

According to tradition the Avani Math was founded by Sri Nrisimha Bharati Swami of Sringeri Math, while he was camping in Kolar, and placed in charge of one of the disciples. The head of the Math is known as Avani Sringeri Swami. (source www.sringeri.net)

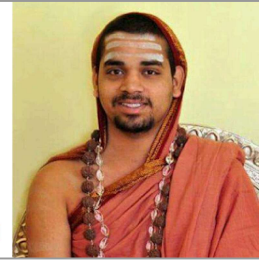


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



STORIES OF DIVINE 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,

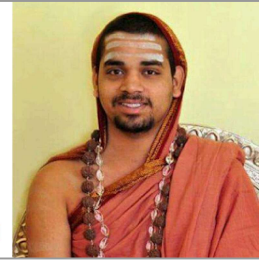


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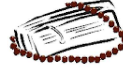


		obsessive attachments to anyone or to material things in this world	human life is a rare privilege to learn, discover one's soul and reach moksha.
9.	Python	eats whatever comes its way, makes the most from what it consumes	be content with what you have, make the most from life's gifts
10.	Bumblebee	active,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

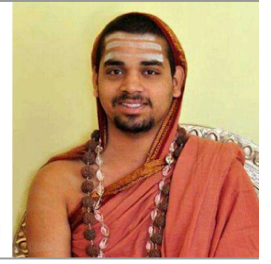


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19.	Child	lives a life of innocent bliss	be a child, curious, innocent, blissful
20.	Maiden	she is poor yet tries her best to feed her family and guest, as she cooks she avoids attracting attention to her kitchen and poverty, by breaking all her bangles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

Upasana devatha article will come in the next issue.

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