

# Voice of Jagadguru

advaitam paramanandam



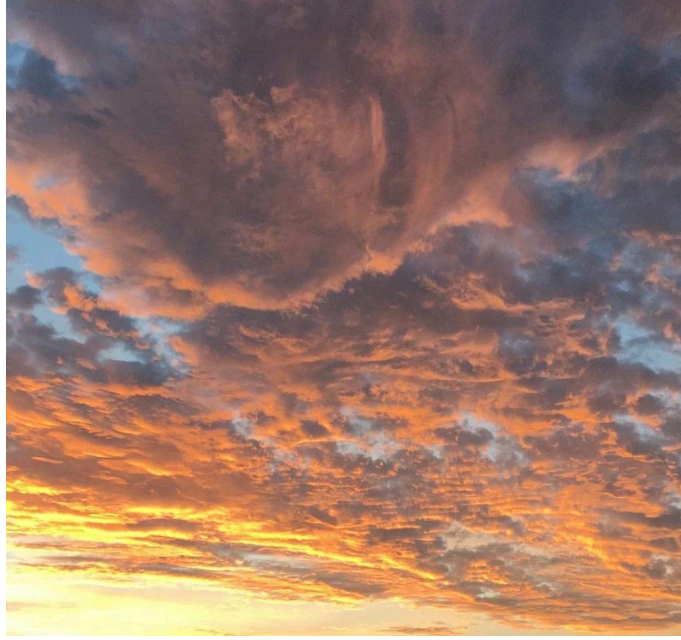
an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Prārthanā



### Prayers

हे पाथोद यथोन्नतं हि भवता दिग् व्यावृता सर्वतो  
 मन्ये धीर! तथा करिष्यसि खलु क्षीराब्धितुल्यं सरः ।  
 किन्त्वेष क्षमते न हि क्षणमपि ग्रीष्मोष्मणा व्याकुलः  
 पाठीनादिगणस्त्वदेकशरणस्तद्वर्ष तावत्कियत् ॥  
 {परोपकारी से आशा (भोजप्रबन्ध/२१४)}

he pāthoda yathonnataṃ hi bhavatā dig vyāvṛtā sarvato  
 manye dhīra! tathā kariṣyasi khalu kṣīrābdhitulyaṃ sarah |  
 kintveṣa kṣamate na hi kṣaṇamapi grīṣmoṣmaṇā vyākulaḥ  
 pāṭhīnādigaṇastvadekaśaraṇastadvarṣa tāvatkiyat ||  
 {paropakārī se āśā (bhojaprabandha/214)}

O cloud! All the directions are covered by your arsing. O full of patience, I think that you must make this tank like a sea with your water. But the fish and all other aquatic creatures are much disturbed with the heat of the summer and are living with great difficulty. Only you are their support. So you must pour some water just now



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### Acharya Sandesham : 1

“धर्मो रक्षति रक्षितः” – Dharma protects one who has protected it. “Protection of Dharma” means “adherence to Dharma”. When one says “Dharma protects”, this means that Dharma leads to



happiness.

It is said “रामो विग्रहवान् धर्मः” – Rama is Dharma personified. Dharma took the form of Rama and moved about in this world. His behaviour with his friends, brothers and even servants and attendants are exemplary. Despite Sri Rama’s displaying such ideals, seldom do people follow his example. Even when his enemy’s brother came to him seeking refuge, Sri Rama said, “I will give refuge even to my enemy if he seeks refuge in me.”

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiiji @ Sathyamangalam, March ,Vijaya Yatra, 2012)

Camp : Sathyamangalam, March 15-16, VijayaYatra 2012

### Acharya Sandesham : 2

The fundamental tenets of Sanatana Dharma regarding the Almighty. The entire Universe has been created by the Lord. It is He who sustains it. It is He who dispenses the fruits of our actions. He accepts offerings made with devotion and graces accordingly. Our life must revolve around this faith.



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Quoting the Upanishads – “त्वं जातो भवसि विश्वतोमुखः” – the Jagadguru said that Our Sanatana Dharma clearly states that there is one Lord who assumes various names and forms. Never see differences in them. It is a great sin to ask questions such as “Who is greater? Vishnu or Shiva?” Remember that Shiva, Vishnu, Amba, Ganapati, Murugan, Ayyappan are all forms of the one Supreme Lord.

The Jagadguru said it is essential to direct the faculties of one's body towards God. Has not Bhagavatpada Shankaracharya said,  
सा रसना ते नयने तावेव करौ स एव कृतकृत्यः ।



या ये यौ यो भर्गं वदतीक्षते सदार्चतः स्मरति ॥

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji @ Erode, 2012 Vijaya Yatra.)

“Only that which sings the Lord's glories can be called a tongue, only those that relies on the Lord's form can be called eyes, only those that worship the Lord are hands, and only he who always remembers Him can be said to have fulfilment in life.” The Jagadguru said it is wrong to seek the Lord's grace to harm others. Even if you sit for 10 minutes in meditation, prayer or japa, do that with full concentration. Stay away from all disturbances during this time. That includes switching off your mobile phones.

Camp :Erode, March 16-17, Vijaya Yatra, 2012.

Source : [www.vijayayatra.com](http://www.vijayayatra.com)



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### The Path of Dharma Śāstra

In this portion we are going to see "The Path of Dharma Śāstra" in Question and Answer form. For our doubts regarding "Dharma Śāstra" Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni will guide us according to Vedic Scriptures.

The recorded teachings, Q and A sections by Swami Omkaranada Saraswati.



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, Vedapuri, Theni ,2017 Vijaya Yatra

**Question :** Why should we do danam/ give charity?

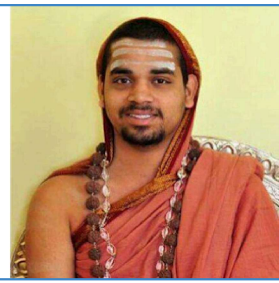


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**Swamiji :** We should understand that the recipient is Bhagavan and that we will become richer by giving because giving earns punyam which helps us in this birth and can also be carried over to the next. We are born and are sustained in this world with the support of many others – known and unknown. There are so many dependencies right from our food to all other needs. What is given is only a giveback.

We are sure to benefit by giving and so would the society/ receiver benefit. For instance, if we share our knowledge by teaching some good that we have learnt, the subject becomes clearer to us while it benefits another also.



**The Jagadgurus greeted by  
Swami Omkarananda of Theni**

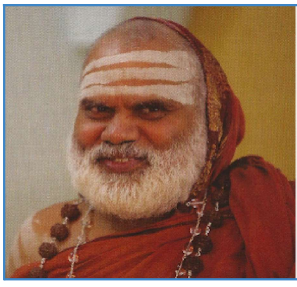
**Question :** What qualifies as sattvic danam?

**Swamiji :**

- We should give with happiness
- without expectation of any publicity or anything in return
- Danam done in places such as Prayag, Maha maham and other punyakshetram give anantakoti phalan (multifold benefits).
- We should offer sandal paste, Kumkum, akshatha and namaskaram to the recipient. Danam (charity of gift) should be given with dakshina. Articles such as Gita book, shiv ling, salagramam, rudraksham, salt, oil, vastram, footwear, umbrella, tirtha patram, vibhuti, hand fan, drinking water, food. There are separate slokas for each danam.
- Giving during auspicious times like Grahana kaala, pournima, Amavasya, Akshaya tritiyai, etc. Every month there are different danams that can be given- like salt,

urad dal- depending upon the season.

- how much we give should be based on the recipient's skills and capacity
- Giver should stand and the receiver should sit. The recipient should be facing the East or the North (not South).
- There is no thought, even about punya in sattvika daanam. The only aim there is chitta shuddhi for jnana for moksha, not even to secure a good next birth.

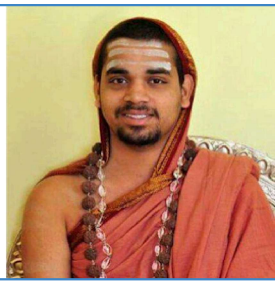


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**Question :** What becomes rajasic danam?

**Swamiji :** Danam is given with displeasure and with an expectation of some material return (laukika phalan) or punyam to be happier in this birth or the next (vaidika phalan). Some people think that this society forces one to give such daanam. These are explained as rajasam daanam by learned elders. Such danam is done with rajo guna and will only increase rajasa gunam.

**Question :** What should be avoided in giving danam?

**Swamiji :** Daanam given in an inappropriate place and time to ineligible persons with disrespect in an inappropriate manner is tamasa daanam. It is not in line with the sastras and should be avoided.

Such danam is given in a place which is not holy, where uncultured people reside- Contributions made to the unintelligent, thieves, jesters, etc. Only if danam is done at the right place, it will benefit the society and the next generation.

Daanam given to disrespect or make fun of the recipient questioning his purpose, is Tamasa daanam as per the sastras.

**Question :** What should we bear in mind while giving danam?

**Swamiji :** We should give with a view to contribute, without expecting anything in return, at the right place, at the right time, to the right person, with the right attitude respectfully. This is sattvika daanam. That alone gives purity of mind and thereafter jnana which is the means to moksha.

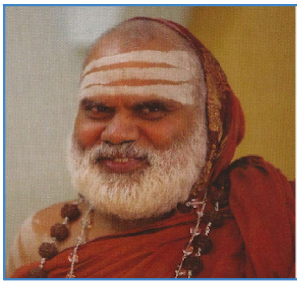
Daanam is a punya karma, but we should remember that doing danam keeping punya as the motive has been called Rajo guna by Bhagavan. The main motive of daanam should be social welfare and the purity of mind that we get by it.

It will help to memorise what Sri Krishna says in Bhagavad Gita:

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।  
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥17.20॥  
यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः।  
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम्॥17.21॥  
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते।  
असत्कृतमवज्ञातं तत्तामसमुदाहृतम्॥17.22॥

**Question :** The next question is, how to deal with vāsanās ?

**Swamiji :** One has to consciously work, in order to handle vāsanās. We have to do self introspection on this. By pratipaksha bhavana, we have to develop healthy attitudes and vāsanā and replace them with unhealthy and negative ones. One should always be in Satsanga, develop healthy attitudes and pray to Bhagavan seeking his grace. One can totally detach

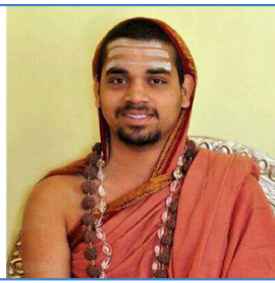


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oneself from vāsanas only by the knowledge of absolute reality, with the help of Guru and Scriptures.

(This question is the continuation of March edition Question and Answer part)

**Question :** Please explain to us about the importance of Sandhya Vandanam.

**Swamiji :** Hindu dharma mandates a daily ritual known as 'Sandhya Vandanam'. Sandhya refers to the kaala or time marking the transitions of the sun at intermittent day breaks –dawn, noon and dusk. Vandanam is placing our obeisance as a humble gesture showing respect. So, Sandhya vandanam is an encapsulated prayer form meant to offer namaskarams to the Sun-God.

Sandhya vandanam consists of a set of activities including arghya pradana (offerings) and

prayers for invoking God, breathing exercises to bring composure, purification of the self, prayer seeking pardon for any known or unknown sins, chanting of Gayatri mantra and restoration of the God to original position.

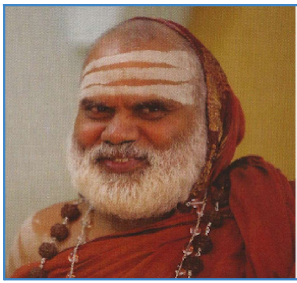


Arghya pradana drives the negative forces from the society. The offering which the Brahmins are required to do has Adrishti sakti

(unseen powers) which bring peace and social welfare born of true love.

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Gayatri mantra is a powerful mantra to Savitri Devata (Sun God) in Gayatri metre. It seeks the grace of God in bestowing brilliance for intellectual clarity that aids the right choice. It gives the mind both drishta (seen) and adrishta (unseen) powers. It is a prayer in plural, encompassing the people around. If the entire community were to make the right choices, there

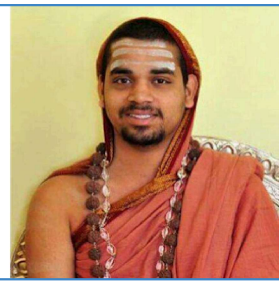


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is enhanced harmony and collective well-being. Also, nowadays the benefits of mantra japa (repeated chanting) as a curative therapy for mental ailments is being widely propagated. The mind needs breaks to prepare to face the challenges of every part of the day, but an idle mind is a devil's workshop. Dissociating the mind from the mundane material world and associating it with the serene moments of prayers fetch far-reaching beneficial effects than what meets the naked eye. It resolves the conflict between knowledge and action, that helps avoid errors and tread on the right path. So, Sandhya vandanam is a perfect formula for physical and mental wellness, as a calm prayerful mind, free of guilt is a sure success story.

**Question :** What is the eligibility for doing Sandhya vandanam?

**Swamiji :** Upanayana samskaram is the eligibility for doing Sandhya Vandanam. There are in all forty samskaras or rituals for a man from birth to death, including Upanayana samskara for adorning of the sacred thread or upaveetham. This marks the eligibility for commencing study of the Vedas, which is the prescribed text of Hindu dharma. Upanayanam is prescribed for the first three varnas under the Varna dharma namely the Brahmins, Kshatriyas and the Vysyas and is generally done for boys between the age of 7 (garbashtamam) and 13, at an odd age. The exceptionally intelligent are qualified by the age of 5. Upanayana samskara is said to be another birth and so the twice-born should perform Sandhya vandanam as a nitya karma or a regular ritual. Having duly acquainted with this simple ritual, the child on the first Avani avittam after the Upanayana samskaram, prepares to start studying the Vedas under a guru (in a gurukul in earlier days).

One continues this ritual until death or formal renunciation by the ritual of sanyas. After sanyas, there is a different set of prayers offered at Sandhya kaala.

**Question :** What are the important dress codes and procedures? Because we are seeing many doing so in a hurry, this Sandhya worships with a single dhoti or even with a towel or shorts. Is that acceptable?

**Swamiji :** The prescribed dress code is a dhoti with a second cloth tied around it. We all agree with the fact that the military man musters his courage and feels his dedication on wearing his uniform. So is it for all of us to be dressed for every occasion. The goodness of this recommended dress is sure to bring along the focus and fervour. Compromises in dress code to handle exceptions of hurried times cannot become the rule. However, continued performance of the ritual with shraddha (faith) increases with time and conditions one to adapt and hence adopt the dress code.



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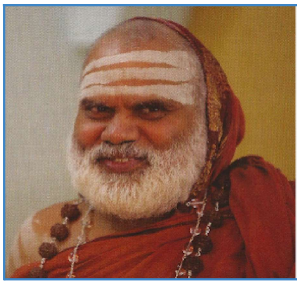


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### Learn Sanskrit

करमुक्तं इति दृष्टवान् । = I just saw that it is tax-free.	कः निर्देशकः ? = Who is the director ?
तर्हि समीचीनं एव स्यात् । = In that case it should be good.	संवादः/कथा समीचीना अस्ति । = The dialogue/story is good.
एतद् द्वितीयवारं पश्यन् अस्ति । = I am seeing it for the second time.	एकमपि चित्रं सम्यक् नास्ति । = Not a single film is good
परह्यः एव दृष्टवान् अहम् । = I saw it the day before yesterday.	केवलं निस्सारं जामिता भवति । = Just bogus, terribly boring.
तर्हि किमर्थं द्रष्टव्यम् ? = Why should you see it then ?	मयापि एकवारं द्रष्टव्यम् । = I must see it once myself.
सर्वे मिलित्वा गतवन्तः वा ? = Did you all go together ?	केवलं धनं व्यर्थम् । = Just waste of money
भवतः वेतनश्रेणी का ? = What is your scale of pay ?	इदानीं सर्वत्र समाना किल ? = Now it is uniform everywhere, isn't it ?
प्राचार्यस्य आदेशं दृष्टवान् वा ? = Have you seen the Principals memo (orders) ?	अहो! तत्तु सामान्यम् । = Oh ! Leave it. It is common.
अधिवेतनं लब्धं वा ? = Got your increment ?	लिपिकं दृष्टवान् वा ? = Have you seen the clerk?
एवं चेत् कथं जीवामः ? = How to live in that case ?	महान् कोलाहलः इति श्रुतवान् । = I heard there was a lot of noise.
पत्रिका पठिता वा ? वेतनं वर्धितम् । = Read the newspaper. Arise in pay is announced.	कदा आरभ्य अन्वयः ? = When does it come into effect?
इदानीं कक्षा अस्ति वा ? = Do you have classes now?	अद्य कक्षां न स्वीकरोमि इति सूचयतु । = Tell them, I am not going to take classes today.
प्राचार्यः आगतः वा ? = Has the Principal come?	अस्मिन् मासे कति विरामः ? = How many holidays are there this month?



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### सुभाषितानि subhāṣitāni

Speak sweet

प्रियमेवाभिधातव्यं नित्यं सत्सु द्विषत्सु वा ।

शिखीव केकां मधुरां वाचं ब्रूते जनप्रियः ॥

{सबसे मीठा बोलो (सुक्रनीति/१/१६८)}

priyamevābhidhātavyaṃ nityaṃ satsu dviṣatsu vā |

śikhīva kekāṃ madhurāṃ vācaṃ brūte janapriyaḥ ||

{sabase mīṭhā bolo (sukranīti/1/168)}

One should always speak sweetly with the good people or the enemies. A popular man always speaks sweet words like the cry of a peacock.



### Means success–Intellect.

शरीरनिरपेक्षस्य दक्षस्य व्यवसायिनः ।

बुद्धिप्रारब्धकार्यस्य नास्ति किञ्चन दुष्करम् ॥

{सफलता का साधन-बुद्धि (भिजप्रबन्ध/८)}

śarīranirapekṣasya dakṣasya vyavasāyinaḥ |

buddhiprārabdhakāryasya nāsti kiñcana

duṣkaram ||

{saphalatā kā sādhana-buddhi

(bhijaprabandha/8)}

For one whose body is healthy and sound, who is an expert, hard worker and who begins his work after thinking by his intellect, nothing remains difficult to be done by him.

The 130th Aradhana of the 32nd Acharya of the Peetham, Brahmibhuta Jagadguru Sri Narasimha Bharati Mahaswamiji was celebrated in Sringeri on May 26th,2009. Jagadguru Sri Bharati Tirtha

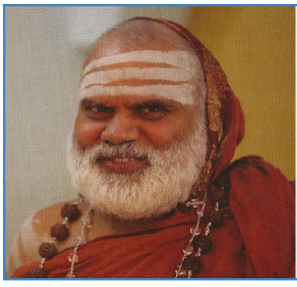
Mahaswamiji offered special worship at the Adhistanam of His Parapara Guru. (file photo)

### Company of men.

हीयते हि मतिस्तात हीनैः सह समागमात् ।

समैश्च समतामेति विशिष्टैश्च विशिष्टताम् ॥

{जैसा संग कैसा रंग (कवितामृतकूप/७)}



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**hīyate hi matistāta hīnaiḥ saha samāgamāt |  
samaiśca samatāmeti viśiṣṭaiśca viśiṣṭatām ||  
{jaisā saṃga kaisā raṃga (kavitāmṛtakūpa/7)}**

A man living in the company of lower people becomes low, and of equal people remains as he is but when he lives in the company of good and wise people, he also becomes like them .



### Significance of good company.

हिममापत्सतोजिन्यै मोहनीहारमारुतः

|

जयत्येको जगत्यस्मिन् साधुः

साधुसमागमः ॥

{साधु संगति के लाभ  
(सुभाषितावलि)}

himamāpatsatojinyai  
mohanīhāramārutah |

jayatyeko jagatyasmin sādhuḥ  
sādhusamāgamah ||

{sādhu saṃgati ke lābha  
(subhāṣitāvali)}

The company of good persons is like a snowfall for the litus of adversity

and the cold air for the plant of attachment. So it is the company of good persons which is victorious in this world.

Jagadguru Śankaracārya His Holiness Śrī Śrī Śrī Abhinavavidya Tirtha Mahaswamiji and Jagadguru Śankaracārya His Holiness Śrī Śrī Śrī Bharati Tirtha Mahaswamiji

### Power of senses.

मात्रा स्वप्ना दुहित्रा वा न विविक्तासनो भवेत् ।

बलवान् इन्द्रियग्रामो विद्वांसमपि कर्षति ॥

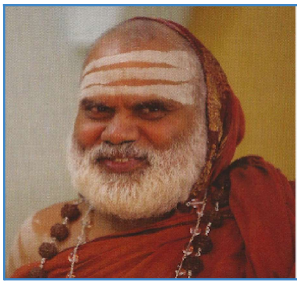
{इन्द्रियों की शक्ति (मनुस्मृति/२/२१५)}

mātrā svasrā duhitrā vā na viviktāsano bhavet |

balavān indriyagrāmo vidvāmsamapi karṣati ||

{indriyoṃ kī śakti (manusmṛti/2/215)}

One should not sit in a lonely place even with his mother, sister or daughter, as the senses are so powerful that they pull towards themselves even a learned man.

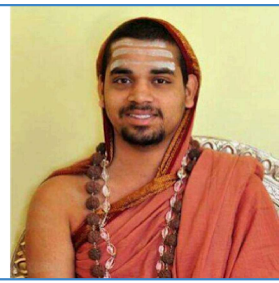


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

### Yaksha Prashna

#### यक्षप्रश्नः

The Story of the Righteous Crane

Mahabharata, Aranya Parva, 311–12

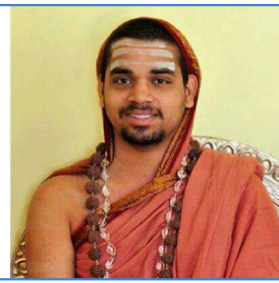
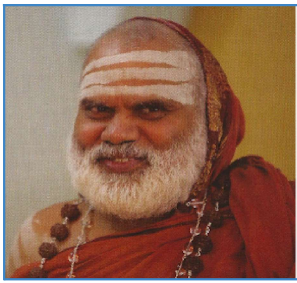
And beholding his brothers sweetly sleeping there as they usually did on mountain slopes, the high souled king, overwhelmed with grief and bathed in sweat, came to a stressful condition. And saying,—“It is even so”, that virtuous lord of men, immersed in an ocean of grief anxiously



proceeded to ascertain the cause of that catastrophe. And that mighty-armed and high-souled one, acquainted with the divisions of time and place, could not settle his course of action. Having thus bewailed much in this strain, the virtuous Yudhishtira, the son of Dharma or Tapu, restrained his soul and began to reflect in his mind as to who had slain those heroes. “There are no strokes of weapons upon these, nor is any one’s foot-print here. The being must be mighty I ween, by whom my brothers have

been slain. Earnestly shall I ponder over this, or, let me first drink the water, and then know all. It may be that the habitually crooked minded Duryodhana hath caused this water to be secretly placed here by the king of the Gandharvas. What man of sense can trust the wicked weight of evil passions with whom good and evil are alike? Or, perhaps, this may be an act of that wicked-souled one through secret messengers of his.” And it was thus that that highly intelligent one gave way to diverse reflections. He did not believe that water to have been tainted with poison, for though dead no corpse-like pallor was on them. “The colour on the faces of these my brothers hath not faded!” And it was thus that Yudhishtira thought. And the king continued, “Each of these foremost of men was like unto a mighty cataract. Who, therefore, save Yama himself who in due time bringeth about the end of all things, could have baffled them thus.” And having concluded this for certain, he began to perform his ablutions in that lake. And while he descended into it, he heard these words from the sky, uttered by the Yaksha,—“I am a crane, living on tiny fish. It is by me that thy younger brothers have been brought under the sway of the lord of departed spirits.

(Continues...)



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### Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

#### Chapter V

#### THE DOCTRINE OF CASTE

#### 3. Svadharm

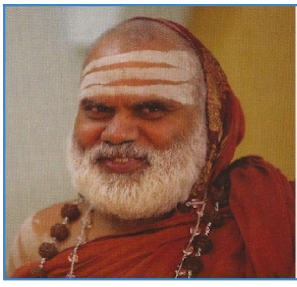
Any sincere student of the Gita who is really anxious to know what it teaches and is not out to seek "authority" in it for his own pet fads will find no difficulty at all in recognising that in the whole of that book, emphasising as it does the doctrine of Sva-dharma, there is not the slightest sanction for any of the modern theories but that it repeatedly and insistently lays emphasis on the doctrine of caste by birth. It is meaningless to say that I believe caste in caste by birth and that at the same time I approve of inter-caste marriages. Such a statement is self contradictory and conveys no sense. But all the same it is made by leaders of modern repute.



Evidently their reputation has been built upon a series of such self-contradictory statements in religion or in politics beyond the capacity of ordinary mortals to understand. "Varna does attach by birth," "Varna is not affected by inter-marriage" and "Hinduism does emphatically discourage inter-marriage" are three statements found in a single article of a particular gentleman. We confess our inability to reconcile them with one another. We prefer to stick to our allegiance to Sri Krishna and Arjuna, Manu and Yajnavalkya, and our own ancestors, whose words are certainly plainer and who view with great concern and horror the prospect of confusion among castes (Gita 1,41-44) and we decline to take our lessons from the modern apostles of caste-confusion.

#### 4. A Meaningless Question

Whenever a question is asked, the ordinary tendency of the human mind is to proceed immediately to answer it one way or the other. As everybody is biased in his own favour, he naturally believes that his answer is the right one and begins to demonstrate that any other answer is wrong. A hot controversy ensues. A lot of ink, paper and brains are wasted. Personal animosities also begin to crop up. Some pious people are content to view both the answers as possible 'schools of thought'. Much of all this fuss and waste of energy could have been obviated if before attempting an answer, care had been taken to consider if the question itself was a proper one and if it needed any answer at all.

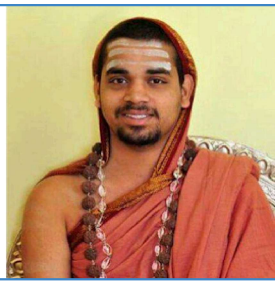


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'Why does a dead fish weight more than the same fish while alive?' is said to have engaged the attention of very many scientists, till somebody had the courage enough to verify the proposition assumed in the question and found that, as a matter of fact, the dead fish did not weigh more than the live one. A veteran educationist of the old days would suddenly ask his students 'Who is the author of Scott's Ivanhoe ?' or 'Who wrote Valmiki Ramayan?' Students were not wanting who would hazard the answers that Lytton or Dickens wrote the former and that Vyasa or Kalidasa the latter.

'Is caste by birth?' is a question quite on a par with the above Jati, the Sanskrit word for caste, is derived from the root jan to be born and therefore means birth. 'Is birth by birth?' is the real purport of the question and it will be evident that such a question is really meaningless. A horse is born as a horse and is therefore a horse only by birth. As pointed before in another context, it continues to be a horse from the moment of its birth. Its horse-ness cannot cease to be if it becomes blind or breaks its leg. Its status as a horse began at its caste -status of any individual, however much may injure it or even disclaim.

(Will Continue...)

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