

Voice of Jagadguru

advaitam paramanandam



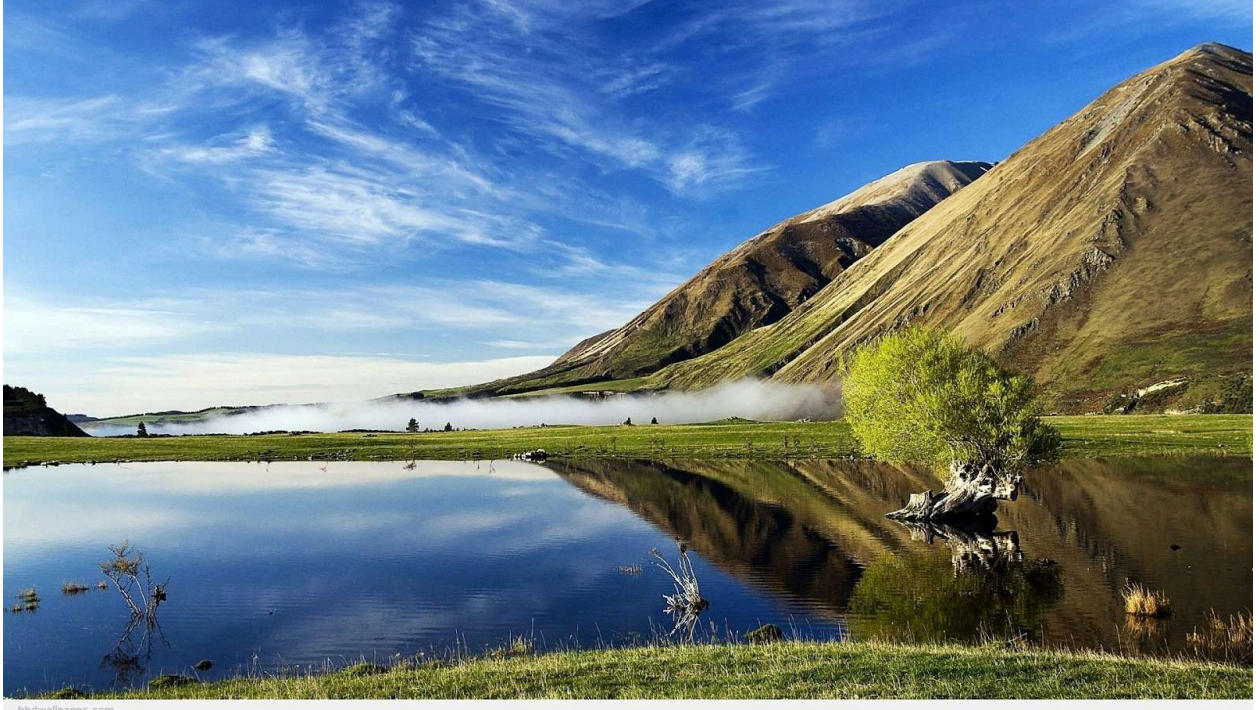
an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Prārthanā



Prayers

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयंस्याम पतयो रयीणाम् ॥

prajāpatē na tvadētān'yan'yō viśvā jātāni pari tā babhūva |
yatkāmāstē juhūmastannō astu vayansyāma patayō rayīṇām ||

Mahānarayana Upanishad : 45 anuvāha

Oh Ishvara! All visible and invisible matter are none other than you (everything is Ishvara). We are surrendering at you by realising the truth. Grace us to enjoy everything in right path. We will serve to this society, with proper knowledge and character with the leadership quality by your grace .



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Acharya Sandeshah : 1

Short Messages from Sringeri Jagadgurus - Sringeri Jagadguru on the Greatness of Jaganmatha - The Divine Mother:



The Jagadguru said that in times of difficulty, it is natural for anyone to remember his or her mother for no one desires a child's good more than the mother. Even if her child has fallen into evil ways, the mother will always desire only good for her child. Such is the greatness of the mother.

Bhagavatpada has said – कुपुत्रो जायेत कचिदपि कुमाता न भवति. Emphasizing the greatness of the Divine Mother, our ancestors have said – आपदि किं करणीयम् ? स्मरणीयं चरणयुगलम् अम्बायाः । तस्मरणं किं कुरुते ? ब्रह्मादीनपि किङ्करी कुरुते ।

What does one need to do in times of danger? One has to remember the Lotus Feet of the Goddess. What does such remembrance bring about? It helps overcome all miseries and leads to fulfillment in life.

The Divine Mother can relieve one from all kinds of troubles. Even if one is on the verge of insolvency, or faces impending arrest, or even faces the death penalty, prayers towards the Goddess will bring about one's welfare.

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji in Durbar attire presiding over the Suvarna Ratha Dindi Utsava and CEO & Administrator Sri V R Gowrishankar @ OCTOBER 10, 2009 , Sringeri)

बन्धे वधे महति मृत्युभये प्रसक्ते वित्तक्षये च विविधे महोपतापे ।



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यत्पादपूजनमिह प्रतिकारमाहुः सा मे समस्तजननी शरणं भवानी ॥

Many people complain that they have undertaken various efforts to alleviate their suffering but they continue to suffer. They blame the Shastras but do not realize that they have little faith in the efficacy of these solutions provided by the Shastras. They undertake the efforts with a lack of Shraddha. Sri Adi Shankaracharya has explained Shraddha as the acceptance of truth in the statements of the Shastras and the Guru – शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्याऽवधारणा । सा श्रद्धा कथिता सद्भिः । Hence one must pray to the Divine Mother with Shraddha.

It is also essential to remember that the same Goddess sports different names and forms at different places. She is Meenakshi in Madurai, Sharada in Sringeri, Annapoorna in Kashi, Mookambika in Kollur, Mahalakshmi in Kolhapur etc. When we do Sahasranama Archana to the Goddess, are we chanting the names of 1000 different Goddesses? Hence it is the same Goddess who resides in all these Kshetras. The Jagadguru then said it is the same Goddess who resides in Kodimangalam under the names of Seetalakshmi and Bala Tripura Sundari. One must obtain Shreyas by worshipping Her with intense devotion. That intensity is very essential to getting benefitted. Puja must not be mechanical or for mere exhibition. Even if you only worship for a short time, focus the mind completely on God.

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

Video: https://youtu.be/PIXYqvY_Qns

Source: <http://vijayayatra.sringeri.net/archiveyatra/kodimangalam-may-20-21-2012/>

Acharya Sandeshah : 2

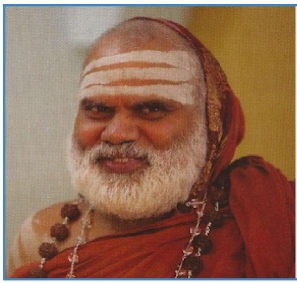
Short Messages from Sringeri Jagadgurus:

Sringeri Jagadguru on We must All Chant 'Hare Rama Hare Krishna' for atleast 10 Minutes Everyday (Tamil):

"Let everyone chant the Divine Names. May you all repeat after Me..

Hare Rama Hare Rama
Rama Rama Hare Hare
Hare Krishna Hare Krishna
Krishna Krishna Hare Hare

Hare Rama Hare Rama
Rama Rama Hare Hare
Hare Krishna Hare Krishna

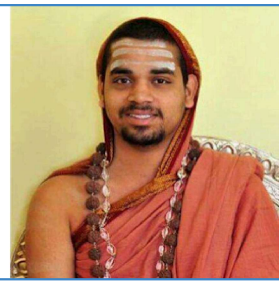


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Krishna Krishna Hare Hare

Hare Rama Hare Rama

Rama Rama Hare Hare

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare

The Shastras have given great importance to these Names. All the sins committed by us will be erased when we chant these Names. The chanting of the Divine Names is the only way to dispel our sins. By chanting these Names, our sins will be dispelled and our welfare will be ensued.

May everyone understand this truth and sit in the presence of Bhagavan for at least for 10 minutes for every day and chant these Divine Names.

I bless that you attain all kinds of welfare.

Hara NamaH Parvati-Pataye! Hara Hara Mahadeva!"

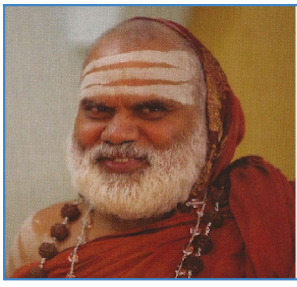
Video: https://youtu.be/uphe_8bm3NA

Copyright: Dakshinamnaya Sri Sharada Peetham, Sringeri

Original video courtesy:
<https://www.youtube.com/watch?v=MIbeyPTI8kU>

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji, Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhūsekharā Bhārati

Mahāswāmiji and CEO & Administrator Sri V R Gowrishankar @ 2015 Navratri celebratin at Sringeri)

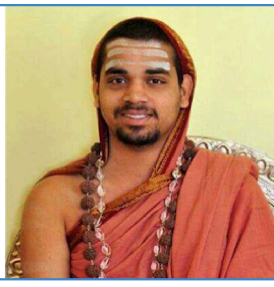


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The Path of Dharma Śāstra

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.

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śri Swami Chidbhavananda Ashram, having Darshan at the temple for Goddess Bhuvaneshwari, Pudukkottai May 13-14, 2017 (Vijaya Yatra)

Q : During Navratri we are doing a lot of Parayanams. Is there any specific Parayanam that we should do without any excuse?

Swamiji : There are many Ambal stotram such as Abhirami Antaadi by Sri Abhirami Bhattar, Saraswati Antaadi by Sri Kambar in Tamil, Soundarya lahari in Sanskrit, etc. which are good to recite.

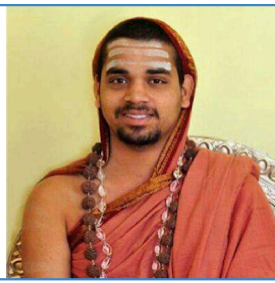


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It is good to also recite Durga stotram for the first three days, Lakshmi stotras for the next three days and Saraswati stotram during the last three days. Sri Lalita sahasranamam parayanam is good. Devi Mahatmya parayanam can only be done by those who have taken navakshari mantra diksha. Of all these, Devi Mahatmyam stotra parayanam is the best. This should not be compromised.

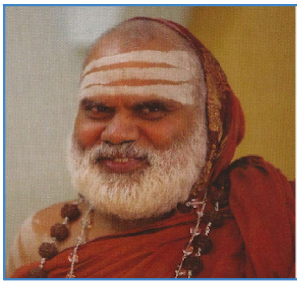
Q : Normally any function we celebrate for one day. Krishna Jayanti, Rāma Navami, Shivarathiri etc., but we are celebrating 10 days as Dasara. Kindly tell us the significance of Navaratri.



Bhuvanewari Avadhoota Vidya Peetham, Pudukkotai

Swamiji : Post the harvest season, a short period of inactivity follows in the farm-fields. This becomes the ideal time to dedicate to prayers and celebration. Celebration of Navaratri is an expression of gratitude and rejuvenates the mind in preparation for the next season of activity.

Q : During Navaratri what should be done and should not be done.

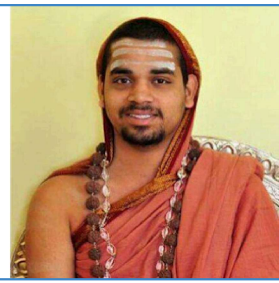


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Swamiji : It is important to observe food control and thought control. We should be very focussed on dharmic activities including prayers, puja, meditation and keep away from laukika activities - that is, material and sense pleasure activities.

We can teach children slokas and perform kanya puja, invite women home to honour them and perform sumangali puja, engage in devotional music, satsang, etc. Such get-togethers and community prayers are part of the celebration.

Q : Many have an opinion that Navaratri is for ladies and Devi Upasakas. Is this true? Or can all do Devi Pooja and celebrate.

Swamiji : Anyone can perform Devi puja and it is good for everyone to be involved in Navratri puja and celebration, while ladies and Devi Upasakas are usually more active. Also, there are both male and female Devi Upasakas. Couples can do the puja and that is the best. If not, atleast women should perform the puja as guided by the priests.

Q : Swamiji if all the forms of God are one, why are we celebrating three different forms of Devi Maa for three days each in elaborate ways during Navratri. What is the reason?

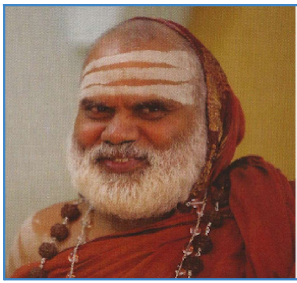
Swamiji : Devi Maa is depicted in various forms each epitomizing or symbolizing a particular value to help us focus on each aspect and improve our overall state of wellness.

- Sri Durga is worshipped for physical power, good health and long life
- Sri Lakshmi is worshipped for financial prosperity to secure one's needs and to help others
- Sri Saraswati bestows the intelligence to deploy the physical and financial strength.

We need to acquire material knowledge to lead a comfortable worldly life, undergo religious studies for emotional strength, mental purity and further spiritual pursuits, which is the purpose of life.

Vijaya dasami signifies inner victory over internal enemies. 'Mahisha' means buffalo which indicates laziness, carelessness, lack of clarity of purpose, being aimless and indiscipline. Discipline in handling health, financial discipline and discipline in knowledge are important. Proper listening, proper learning, proper thinking, proper communication – all these are vital for emotional and intellectual strength. This helps conquer the ups and downs of life with a balanced mind.

In short, Navratri is an annual refresher course designed by the sastras for our holistic well-being. It is a time for introspection on what is our life's goal, the status of our current activities and a time for re-engineering our inner thought process.

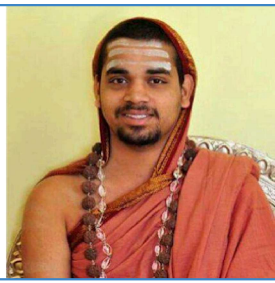


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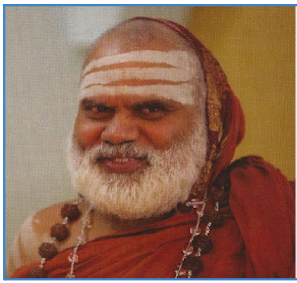
Q : For ladies due to natural changes in body, they can't do Pooja on those days. In that absence how to perform the Navaratri Pooja and finish their Parayanam?

Swamiji : The auspicious time extends from Amavasya upto Panchami, in case of natural inconveniences in setting up the golu or starting the parayanam and can be done upto Pournami (Purnima), or if desired, it can even be done in the next month. A small golu may be arranged and more focus given to parayanam and meditation along with a simple puja. One should avoid the quarantine time owing to natural changes in the body.



Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji performing a special Puja to Goddess Bhuvaneshwari and Pujyasri Swami Omkarananda Saraswati, Founder Acharya, Śrī Swami Chidbhavananda Ashram @ Pudukkottai May 13 -14,2017 (Vijaya Yatra)

Q : We are celebrating Brahmotsavam for Lord Venkatachalapthy in Tirupati during Navratri. What is Brahmotsavam? Kindly explain to us about Brahmotsavam.

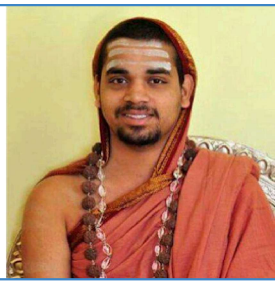


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Swamiji : Utsavam means celebration. Brahma means grand. Brahmotsavam, a celebration for nine days (in the Tamil month of Puratasi) was instituted when the temple was consecrated and generally coincides with Navaratri. This celebration of Bhagavan aims at uniting people together for dharma. Communal unity was meant for worshipping together and not for driving anyone's personal agenda or self-glorification.

The Utsav murti at Tirupathy is decorated in unique and astonishing ways and taken in procession on different vahanas including sesha vahana, hamsa vahana, garuda vahana, simha vahana, ashwa vahana, etc.

It starts with the Dwajaroohanam, raising of the Garuda flag as an announcement of the festival.

On the fifth day, Sri Venkateswara is dressed to present Mohini avataram. Every year, the Tirupati Venkateswara garland is sent to the Srivilliputtur Andal Temple for the marriage festival of Andal.

On the sixth day morning, Sri Venkateswara and Sri Hanuman are taken in procession.

The Sudarshana Chakra is bathed in the temple tank with the devotees. The Chakra is then placed on a high platform, and the devotees walk under it and are blessed with its dripping water. The festival ends with Dwajavarohanam, the lowering of the Garuda flag. It is believed that anyone who witnesses the processions of the Lord or takes a dip in the holy water of Pushkarini simultaneously with the Sudarshan Chakra, is absolved of all sins.

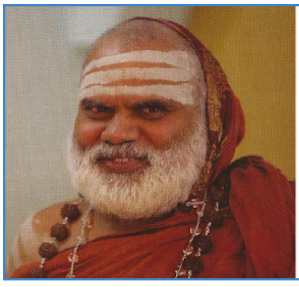
Q : In Devi Bhagavatam we see there are 4 Navaratri in a year. Swamiji kindly explained to us about these 4 Navarathri and how to follow and celebrate it.

Swamiji : **Shardiya Navratri** –Shardiya (Sharada) means autumn and is a crop harvesting season. Shardiya Navratri falls during the months of September-October. This Navratri is also known as Maha Navratri and Sharada Navratri. Navratri marks the victory of Nava Durga over demon Mahishasura. In Treta yuga, Sri Ramachandra murti's victory over Ravana and establishing Rama rajya at Ayodhya are said to have happened during this period.

Chaitra Navratri – It is the second most famous Navratri whose name represents spring. It is observed during Chaitra month, that is March-April. It is also known as Vasant Navratri and Rama Navratri. Rama Navami, the birthday of Lord Rama usually falls on the ninth day during Chaitra Navratri. Most of the rituals and customs are the same as followed during the 'Shardiya Navratri'. All nine days during Navratri are dedicated to nine forms of Goddess Shakti.

Magha Navratri – This is the Navratri which falls in the winter season (January-February). It is more popularly known to people as Vasant Panchami. Holi is celebrated during this period.

Ashada Navratri falls in the month of June-July and comes during the hail of the monsoon. It is believed that we should keep fast and follow the rituals of Navratri, during each Navaratri.



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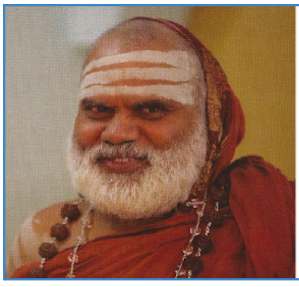
Learn Sanskrit

२. मिलनम् = Meeting

महान् सन्तोषः । = very happy about it.	भवन्तं कुत्रापि दृष्टवान् । = I remember to have seen you somewhere.
तत् तथा न ? = Is it not so ?	भवान् सम्भाषणशिविरं आगतवान् वा? = Have you come to the conversation camp ?
तस्य कः अर्थः ? = What does it mean ?	तर्हि कुत्र दृष्टवान् ? = In that case where have I seen you ?
आं भोः । = Yes, Dear, sir.	एवमेव = Just
अहं देवालयं/कार्यालयं/विपणिं गच्छामि । = I am going to the temple/office/market.	तर्हि तत्रैव दृष्टवान् । = I must have seen you there in that case.
किं चिराद् दर्शनं ? = What is the matter? You are not seen these days.	

३. सरल वाक्यानि = Simple Sentences

तथैव अस्तु । = Let it be so /so be it.	एवमपि अस्ति वा ? = Is it like this ?
जानामि भोः । = I know it.	अथ किम् ? = Then ?
आम, तत् सत्यम् । = Yes, that is right.	नैव किल ! = No.
समीचीना सूचना । = A good suggestion indeed.	भवतु ! = Yes
किञ्चित् एव । = A little.	आगच्छन्तु । = Come in.
किमर्थं तद् न भवति ? = Why can't that be done?	उपविशन्तु । = Please sit down.
भवतु नाम । = Leave it at that.	सर्वथा मास्तु । = Definitely no.
ओहो ! तथा वा ? Oh ! Is that so ?	अस्तु वा? = Can that be so ?



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सुभाषितानि subhāṣitāni

Tradition : Truth and Falsehood

सत्यमत्यन्तमुदितं धर्मशास्त्रेषु धीमताम् ।
 तारणायानृतं तद्वत्पातनायाकृतात्मनाम् ॥
 {संस्कार-संस्कृति (सत्यासत्य) मार्कण्डेयपुराण./८/२०}
 satyamatyantamuditam dharmasāstreṣu dhīmatām |
 tāraṇāyānṛtaṃ tadvatpātanāyākṛtātmanām ||
 {saṃskāra-saṃskṛti (satyāsatyā) mārkāṇḍeyapurāṇa./8/20}

The wise have told us in the Dharmasastras that true behaviour helps individuals get across in life but those who do not reflect and behave falsely, the untruth destroys them.

Education : The construction of bridges

त्रायन्ते संक्रमास्तत्र परसैन्यागते सति ।

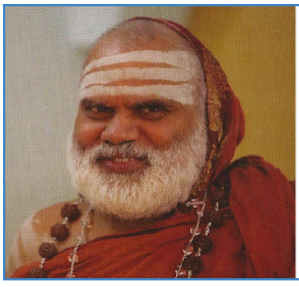


यन्त्रैस्तैरवकीर्यन्ते परिखासु
 समन्ततः ॥
 {शिक्षा (जोड़ों वाले पुलों की
 रचना) वा.रामा./युद्ध
 क./३/१७}
 trāyante saṃkramāstatra
 parasainyāgate sati |
 yantraistairavakīryante
 parikhāsu samantata: ||
 {śikṣā (joḍoṃ vāle puloṃ kī
 racanā) vā.rāmā./yuddha
 ka./3/17}

Hanuman is telling Rama regarding Lanka's defence system. "The moat bridges built all around stand protected by soldiers round

stand protected by soldiers round the clock. If the enemy army tries to enter Lanka they would be immediately brought down with the help of machines." (It means that those bridges could be uplifted and felled down with the help of machines).

Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji blessing Sri Amit shah @ Sringeri on May 1, 2018.



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Nation : Three assemblies to work.



त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ।
{राष्ट्र (कार्य साधने वाली तीर सभाएँ) ऋ ३/३८/६}
trīṇi rājānā vidathe purūṇi pari viśvāni bhūṣatha:
sadāṃsi {rāṣṭra (kārya sādhanē vālī tīra sabhāēṃ) ṛ
3/38/6}

God commands that both King and his people together should constitute three assemblies. These are Vidhan Sabha (Legislative assembly), Dharmārya Sabha or ecclesiastical Assembly and Rajarya sabha or the Advisory Council. Thereafter, with the assistance of these three assemblies the king should govern in all areas like Education, Finance and Defence etc. and make his subjects happy and prosperous.

Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji in Goshala at Nasik on Jan 28th, 2019.

Education : Politics

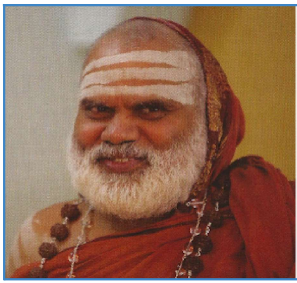
नित्यमुद्यतदण्डः स्यान्नित्यं विवृतपौरुषः ।
अच्छिद्रश्छिद्रदर्शी स्यात् परेषां विवरानुगः ॥
{शिक्षा (राजनीति) महभा./आदिपर्व./१३९/६}
nityamudyatadaṇḍa: syānnityaṃ vivṛtapauruṣa: |
acchidraśchidradarśī syāt pareṣāṃ vivarānuga: ||
{śikṣā (rājanīti) mahabhā./ādiparva./139/6}

It is the duty of the King to be always ready to utilize punishing powers and continuously demonstrate his strength. Keeping himself away from committing error, he must by reaching in the ranks of the enemy, remain watchful of his mistakes.

Time to undertake a new work :

किन्तु कालपरीणामो द्रष्टव्यः साधु पश्यता ।
धर्मश्चार्थश्च कामश्च कालक्रमसमाहिताः ॥
{शिक्षा (साधन-काल) वा. रामा./ किष्किन्धाका./२५/८}
kintu kālaparīṇāmo draṣṭavya: sādhu paśyatā.
dharmaścārthaśca kāmaśca kālakramasamāhitā: ..
{śikṣā (sādhanā-kāla) vā. rāmā./ kiṣkindhākā./25/8}

A thinking individual should weigh the pros and cons first before undertaking work because the success in all endeavours (of Dharma, Artha, Kaam) depend on the appropriateness of Time.

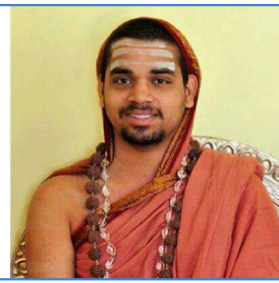


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



CHODANAA

(An Unit of the e magazine Voice of Jagadguru)

Stray Thoughts on Dharma

(by Sri. Jnanananda Bharathi Swamigal)

2. Religious Training

In ordinary parlance, it is said that the Hindu dedicates all his actions to God. But the true Hindu knows that dedication is not in the nature of giving to God, for everything whether given or not is already God's and nothing his own. In his view, it is the recognition of the already existing ownership in God that constitutes the dedication. Further this dedication is of two kinds, the dedication of the action itself and the dedication of the fruits of the action. Neither of these is possible if we ignore the guiding presence of God in all our activities and the omnipresent and all-merciful rewarder of them. The Indian mind, especially the Hindu mind, trained from time immemorial for numberless generations and through countless embodiments on earth in the pursuit of such an ideal attitude of being in and with God always and at all places, cannot but be distinct from the mind of every other group of persons to whom God is a vague theoretical abstraction of the knowing few, is a beneficent King seated on a throne of light somewhere beyond the outskirts of the universe.

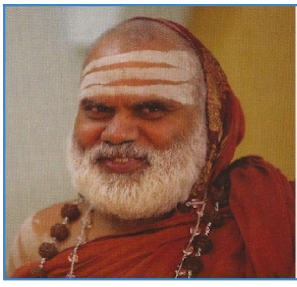


(Sri Jnananda Bharati Mahaswamigal)

The hindu system enunciates that Being, pure undifferentiated existence, is itself the nature of God. To postulate of a thing that it is to postulate that it is God. To deny therefore God in anything is to deny its existence altogether. Such a conception formulated in the Vedanta is not a mere speculation but is practically attainable by every aspirant. And, in fact, the entire field of Hindu religion is intended only to help us on towards the realisation of that conception. In other words, the perfection of the hindu mind along its characteristic method of approach to God-head is the aim of his religion.

3. The Hindu Mind

The peculiar characteristics which distinguish one individual or a group of individuals from another mainly relate to the physical features, the colour of the skin, the mode of dressing or other external things. There is no intrinsic difference between the laugh or cry of a Hindu. Pain and pleasure, hunger and sex, know no limitations of race, creed or language. The method of expression is uniform throughout the world. The Mind, the intangible faculty of sensation, behind all these, must be equally unrelated to and unqualified by any considerations of nationality or other thing which appertains to the body. What then is the justification for speaking of a "Hindu" mind and its peculiar method of approach to Godhead? (Will Continue...)

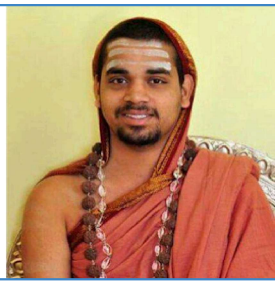


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Golden Sayings of Jagadguru Śrī Ādi Śankarācharya

Sloka : कष्टं हि मातुः कुक्षौ मूत्रपुरीषवातपित्तश्लेष्मादिपूर्णे तदनुलिप्तस्य तदनुलिप्तस्य गर्भस्य उल्बाशुचिपटावृतस्य लोहितरेतोऽशुचिबीजस्य मातुरशितपीतरसानुप्रवेशेन विवर्धमानस्य निरुद्धशक्तिबलवीर्यतेजः प्रज्ञाचेष्टस्य शयनम् ।

Acharyal's commentary : It is pitiable that the foetus, with so much restrained power, vigour, energy, valour, intelligence and action, lies in the mother's womb --- filled with urine, stool, wind, bile, phlegm, etc-- besmeared with them remains and covered with impure membrane within the womb, having for its seed impure blood and semen, and grows by the infiltration of food and drinks of the mother.

--- Ch. U. 5.9.1

Sloka : समानेऽपि हि विद्वदविदुषोः हृदयाग्रप्रद्योतने तत्रकाशितद्वारत्वे च मूर्धस्थानाद् एव विद्वान् निष्क्रामति, स्थानान्तरेऽप्यस्तु इतरे ।

Acharyal's commentary : though the top of the heart becomes illumined both for the man of knowledge and the man of ignorance, and though the door is illumined thereby, yet the man of knowledge departs from the region of the head, whereas the others depart from other regions. ---Brahma-Sūtra4.2.17.

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