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**ANUGRAHA  
SANDESA**

## **Sri Abhinava Vidyatirtha Mahaswamigal**

Jagadguru Sri Abhinava Vidyatirtha Mahaswamigal who was the 35th Acharya of Dakshinamnaya Sringeri Sharada Peetham for 35 years, shone as a jnani and yogi.

Although he was the head of a great samsthana, such as the Sri Sharada Peetham, he had the special quality of being very kind to every one with not a little trace of ego or ahankar.

Notwithstanding his extraordinary knowledge and proficiency in Sastras, he was not merely able to talk freely with the common man but also convey to him lucidly the import of tattvas or truth.

Throughout his life he adopted the principle that before

preaching to anyone he should practice the precept himself. It was his settled conviction that wherever anything good happened, it should be recognized and given due credit.

He was a great pandit among pandits; a great yogi among yogis; a great jnani among jnanis. There is no doubt at all that Sri Abhinava Vidyatirtha was a great mahapurush of recent times. Just by remembering the great saint, we will be able to get rid of all sins, and all prosperity and welfare will come to us.

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# News & Events

The annual Gayatri Yajnam was conducted on Saturday, August 31st (Labor Day weekend).

Nitya puja to the deities was performed by our NJ based priest Shri.Sandeep Sastri Kapase. About 80 Ritwiks for the Gayatri Yajnam assembled around 9:00 am. A good number of Brahmachari's took part in the yajnam. New yajnopaveetams (sacred thread) were given to the ritwiks while chanting of Vedas continued. The priest conducted Yajnopaveeta Dharanam followed by Maha Sankalpam to perform 1008 Gayatri japa and 100 Gayatri homams.



Gayatri yajnam

While the ritwiks were doing the Gayatri japa, Ganapati homam was performed in the Yajna Sala. On completion of Gayatri japam, the ritwiks assembled in the Yajna Sala to perform Gayatri homam. The priest led the Gayatri homam followed by Avahanti homam and Purnahuti.

A procession was taken around the temple with Vedic chants. The function concluded with Maha Deeparadhana and Prasadam distribution. The Annapoorni's (ladies volunteers) as usual did an excellent and silent job of feeding every one with lunch.



Gayatri Yajnam - Procession



Gayatri Yajnam - Procession

## Navaratri Celebrations

SVBF celebrated Navaratri in the traditional manner with the recitation of Durga Saptasati on all days.

The annual Chandi Homam was conducted on Sunday, October 13th, 2002, which happened to be Durgashtami. Around 9:00 am, in the Yajnasala, the priest performed Ganapati puja, Kalasa sthapana, Varuna puja and commenced the Chandi Homam with recitation of Sri Durga Saptasati. The homam concluded with Purnahuti.



Devotees attending Chandi Homam

SVBF chairman Shri.Ravi Subramanian and Smt. Ramaa Subramanian did Kanya puja and Dampati puja. The function concluded with Maha Deeparadhana and Prasadam distribution. A large number of devotees attended the function. The Annapoorni's (lady volunteers) as usual did an excellent and silent job of feeding every one with lunch.

Later in the afternoon, Smt.Bhavani Prakash with her group rendered Dikshitar's Navavarana kritis.

#### Deepavali Celebrations

SVBF celebrated Deepavali on Saturday, November 9. The puja started at 10:30 am. Pairs of ladies were seated on either side of several lamps and were provided with all the items required for performing the puja, including 16 silver flowers. The priest conducted the puja with the recitation of Sri Lalita Sahasranamavali followed by Sri Lakshmi ashtotram. The puja was very colorful and peaceful.



Chandi Homam - Poonahuti



Deepavali Puja

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## From the President and Chairman, SVBF.....

Dear friend:

**G**reetings.

On behalf of all our fellow devotees, SVBF offers their New Year 2003 namaskarams at the lotus feet of His Holiness Sri Sri Bharati Teertha Mahaswamigal. May the grace of Sri Sharadamba and the blessings of His Holiness be with us always and guide us in the right direction.

SVBF celebrated several events during the last several months, such as the Annual Gayatri Yajnam, Deepavali Puja etc. As in the previous years, Gayatri Yajnam was celebrated with the participation of several youths and children. Details of the event are captured under the News and Events column of this issue of Paramaatha Tattvam.

We have introduced a new program called "Nitya Kainkaryam" program to sponsor any day's expenses of SVBF. The entire day's programs will be done in the name of the sponsor and prasadam will be mailed to the sponsor's home. The response has been really encouraging. We have received support for 190 days and we need support for 175 days to fulfill an year's sponsorship. Please send in your sponsorship and support the Foundation.

As was also mentioned earlier, we appeal to our devotees to write their first check of every month for any token amount to Shri Sharadamaba payable to SVBF. Every dollar contributed with devotion by several thousands of devotees will take us all a long way. We suggest a monthly minimum contribution of \$11 towards this initiative.

We wish all our readers a peaceful, healthy and prosperous New Year 2003!

***S. Yegnasubramanian***  
President, SVBF

***Ravi Subramanian***  
Chairman, SVBF

From the Editorial Board....

Greetings.

First of all, let us apologize for the delay in the publication of Paramaartha Tattvam. We received several emails from regular readers regarding this delay across the globe! Since we are behind in the publication cycle, we merge issues 4.3 and 4.4 so that we will be able to resume normal publication cycle from Volume 5 No.1.

The series of articles on the Life and Teachings of Sri Mahasannidhanam Jagadguru Sri Abhinava Viydateertha Mahaswamigal, concludes with this volume. We plan to publish the Life and Teachings of Jagadguru Sri Chandrasekara Bharati Mahaswamigal in Volume 5, starting from January 2003.

You may sponsor any issue of Paramaartha Tattvam (\$5,000), either alone or as a group. We will dedicate a page including details of the sponsor(s) as desired.

As was mentioned several times earlier, we would like to maintain free subscription to Paramaartha Tattvam. However, as you can appreciate, this will become increasingly difficult, if sufficient support is not received from the readership!!! We are sure that we can count on you!

Happy New Year 2003 to all.

Editorial Board

Opinions expressed by the authors are not necessarily of Paramaartha Tattvam

Lectures by

Dr. S. Yegnasubramanian

**Srimad Bhagavad Gita**

Saturdays:

3 PM to 4:30 PM

(Starts January 18, 2003)

Venue for Lectures :

Arsha Bodha Center  
84 Cortelyou Lane,  
Somerset, NJ 08873 (732-940-4008)

Directions from US 287

1. Easton Ave exit towards New Brunswick
2. After 2 miles, right on JFK Blvd.
3. After 2.5 miles, road bends left
4. After 1 mile, right on to Hwy 27 (s)
5. After two miles, right on Cortelyou Lane
6. After 3/4 mile, right at 84 Cortelyou (Arsha Bodha Center)

Directions from NJ Tpk

1. Take exit 9 of the tpk (routes 1 and 18)
2. Take route 18 towards New Brunswick south on to route 1 (south)
3. After 5 miles on route 1 south, take right onto Cozzens's Lane
4. After 1 mile on Cozzens Lane, make left onto Route 27 south.
5. After 1 mile on route 27, make right onto Cortelyou Lane
6. After 3/4 miles make right into 84 Cortelyou (Arsha Bodha Center)



rAmacandra raghunAyaka dEva  
 deenanAtha duritakshayakArin |  
 yAdavEndra yadubhooshaNa yajna  
 SreepatE Samaya du:khamaSEsham ||3||

3. Oh Ramachandra, Scion of Raghu's family, the almighty, the one God approached by all the poor and destitute, the Lord who eradicates sins, the supreme Monarch and beautiful adornment of Yadu's race, the embodiment of Yajna, Lord Sripati, may you ward off all our sufferings and pains.

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dEvakeetanaya du:khadavAgnE  
 rAdhikAramaNa ramyasumoortE |  
 du:khamOcana dayArNava nAtha  
 SreepatE Samaya du:khamaSEsham ||4||

4. Oh, the son of Devaki, the forest fire that devours (all our) miseries, the endearing Lord of Goddess Radha, the God of enchanting and bewitching form, the destroyer of agonies, the ocean of mercy, the overlord, Sripati, may you ward off all our sufferings and pains.

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gOpikAvadanacandracakOra  
 nitya nirguNa niranjana jishNO |  
 poorNaroopa jaya Sankara sarva  
 SreepatE Samaya du:khamaSEsham ||5||

5. Oh, Lord Sripati, the eternal being, the one above all limiting characteristics, the unstained, imperishable and undiminishing Lord, the victorious sovereign, the embodiment of victory, the well wisher of all, the all supporting and all cognising Lord, Oh Chakora bird (in relation) to moon-like faces of Gopikas, may you ward off all our sufferings and pains.

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gOkulESa giridhAraNa dheera  
 yAmunAcchataTakhElana veera |  
 nAradAdimunivanditapAda  
 SreepatE Samaya du:khamaSEsham ||6||

6. Oh, the one Lord of Gokula, the one who lifted the Govardhana hill, the courageous Lord, the valourous warrior who sported on the pure banks of the river Yamuna, the Lord Sripati whose feet are adored by great sages like Narada, may you ward off all our sufferings and pains.

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dwArakAdhipa durantaguNAbdhE  
 prANanAtha paripoorNa bhavArE |  
 jnAnagamyā guNasAgara brahman  
 SreepatE Samaya du:khamaSEsham ||7||

7. Oh, the Emperor of Dvaraka, the repository of all merits in abundance like the unfathomable ocean, the sole Lord of all selfs, the only one who is ever complete and full, the destroyer of samsara, the Lord who is attainable only through jnana (supreme wisdom), the ocean of virtues, the supreme Brahman, Lord Sripati, may you ward off all our sufferings and pains.

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dushTanirdalana dEva dayAIO  
 padmanAbha dharaNeedhara dharmin |  
 rAvaNantaka ramESa murAraE  
 SreepatE Samaya du:khamaSEsham ||8||

8. Oh, Lord Sripati, the vanquisher of the wicked, the supreme being of great splendour, the merciful Lord, the one from whose Lotus-navel (sprang up Brhma), the Lord who lifted the earth (through his avatara as the great Boar), the embodiment of Dharma, the slayer of Ravana, Lord of Goddess Rama the foe of Mura, may you ward off all our sufferings and pains

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acyutAshTakamidam ramaNeeyam  
 nirmitambhavabhayam vinihantum |  
 ya: paTEdvishayavruttinivruti-  
 rjanmadu:khamakhilam sa jahaAti ||

This beautiful *acyutAshtakam* is composed for the removal of the fear of *samsAra*. Whoever reads this hymn, with (a mind) detached from worldly objects, will relieve himself from all the afflictions of birth (and death).

# LIFE AND TEACHINGS OF SRI MAHA SANNIDHANAM - JAGADGURU SRI ABHINAVA VIDHYATEERTHA MAHASWAMIGAL (contd.)

(From Tattvaloka, volume XX No. 5 (1988))

## PART 7: PEERLESS PRECEPTOR

Various types of people whom Lord Krishna classifies as the distressed, the seeker of knowledge or of wealth, and the man of wisdom, all these came to the Acharya for guidance and succour. Those suffering from various ailments would have him play the role of a divine doctor; persons with problems would seek the Acharya's guidance and sacred intervention. People desirous of progressing in the spiritual path as also those who have attained realization sought his guidance.

The Acharya would respond to each of them in an appropriate manner. The Acharya always went out of his way to make himself accessible to his devotees. He made no distinction of caste, creed or status as far as sincere aspirants were concerned.

### **Extreme Concern**

A certain Muslim instrumentalist once visited Sringeri, and was seen by the Acharya playing his instrument in front of the Samadhi temple of the Parmacharya. The Acharya then sent word to the unsuspecting man to come and play his instrument at the time of the night puja. Usually musicians are allowed to perform only during the intervals in the chanting of the mantras in the puja. However, the already surprised musician was in for a greater surprise when the Acharya ordered that the loud Vedic chanting be stopped to facilitate the musician to play his instrument through the entire length of the puja while the Acharya chanted mantras mentally.

The Acharya accorded very high priority to

spiritual aspirants. On a certain day he was not doing well and visitors had been highly restricted. A spiritual aspirant in his twenties had traveled a long distance to see the Acharya and was to leave the next day. When this was made known to the Acharya, he called for the person, patiently heard him and gave inimitable spiritual advice.

The Acharya did not confine himself to just initiating a disciple into a mantra. He would willingly give clarifications when asked. For instance, a person approached him and requested him to explain the Dhyana Sloka of a particular mantra. The Acharya closed his eyes and gave such a lucid description that it seemed as if he were seeing a form in front of him and describing it.

The surprised devotee remarked, "The Acharya's explanation is so excellent that I can virtually see the form in front of me." Candidly the Acharya replied, "Of what use will my clarification be if I merely confined myself to mechanically translating the Dhyana Sloka? I was indeed visualizing the form described therein. That was the reason why I was speaking slowly, focusing my attention on the various parts of the divine form before describing what I was observing."

### **Inexplicable Compassion**

His compassion was something that can only be wondered and not explained.

Some years ago an Ayurvedic physician brought the Acharya a rare preparation whose

composition he kept secret. The doctor said that the lotion he had prepared would heal any wound. The quantity supplied was very small and so was precious.

One day Acharya saw a badly wounded dog. He noticed that someone had hurt it with a knife and that the wound was very deep. The poor creature whimpered in agony. The Acharya was moved. Immediately, he ordered that the lotion be applied on the dog. Who indeed would have thought that such a rare medicine meant for the future use of the pontiff himself, would be given to treat a dog?

The application of the ointment was continued for a couple of days. It was surprising to note that the wound healed well beyond expectations and that too in a remarkably short period of time. The dog became completely normal.

Even when traveling he would notice persons or situations needing help. Once, as the Acharya's car sped through a city lane he saw a beggar lying prostrate on the ground and having fits. He ordered the driver to halt the car so that the man's welfare could be looked into. The driver replied that such sights were common and more often than not were mere pretences put up by beggars to earn the sympathy of passers-by and get alms from them. The Acharya refused to budge from his stance and said, "It matters little whether the man is a fraud or not. I am going to help him." Accordingly, the driver halted the car. The Acharya realized that the man had stopped having fits and was feeling thirsty. So, without a moments thought he picked up his own vessel and asked for the water to be taken to that man.

In the meantime, another car had stopped and its driver rushed with water to the sick man and gave it to him before the water vessel sent by the Acharya reached the spot.

When the Acharya resumed his journey he remarked, "How fortunate the other car driver was to be able to render help! I was not lucky enough to avail of the chance to help the suffering one."

### Importance of Gratitude

One of the things that we learn from the Acharya's life is the importance of gratitude. The Paramacharya had engaged the scholar Sri Ramachandra Sastry to teach Tarka to our Guru. The studies were completed during the Paramacharya's time itself. After the Acharya's coronation as the pontiff, he could have treated Sri Ramachandra Sastry as a mere Asthana Vidvan, though of a very high caliber. This, however, he did not choose to do. In his own hand he wrote letters to Sastry and even addressed the latter as his Upadhyaya or teacher.

The Acharya would reveal his perfection even in mundane matters. He used to have a handkerchief with him, which he would use during the course of the day. As such, it would naturally be a crumpled piece of clothe after a while.

When giving darshan, for example, he would sometimes be seen folding this handkerchief. At the end of the exercise the folded piece of cloth would look as if it had been ironed—the edges of the cloth would coincide so perfectly that it would be hard for a person who had not noticed him folding it to believe that it had been done merely with the hands.

It was not that he did it with conscious intent but quite casually like anybody else folding a crumpled piece of cloth. Only in his case the result would always be perfect.

While peeling an apple, the Acharya would invariably do so in such a way that not even a thinnest slice of the flesh was peeled away. The skin alone would be neatly peeled off, and all this done in a most casual way.

Sometimes the Acharya would cut an apple and distribute the pieces among his attendants. All the pieces would be symmetrically cut, of the same size.

The Acharya never believed in keeping to himself what he had learnt. Hence he had trained many in Tarka. He was even more keen on expounding the Vedantic texts. He would welcome doubts and would not hesitate to send for numerous reference texts. He would permit interested people to attend his classes for he held that "even the mere hearing of the Sastras is beneficial. Thus, supposing 20 persons came for the lessons, maybe atleast one or two would listen intently and interestedly and thereby derive special benefit from hearing the Sastras."

#### Stamp of Realization

Quite often his Upanyasams clearly bore the stamp of realization. Since he regarded only a genuine practitioner as competent to preach, he was meticulous in his Anushtanams (religious practices). He would get up before sunrise, bathe and proceed for his morning Anushtanam which would go on till 9a.m. Only after that he would give audience. In the afternoon, after giving Tirtha prasadam and finishing his duties, he would go for his afternoon bath followed by Anushtanam and only then take Bhiksha. He would bathe, without fail, in the evening and perform Anushtanam for the third time. Thus, there was perfect consonance between his practice and preaching.

The Acharya's instructions also were unique and the method adopted was particularly suited to the disciple. A young devotee (in his twenties) was working in a management concern. He often had to take his assistants (some of them being old enough to be his father) to task. He felt that he was being rude and was disgusted with himself. He met the Acharya at Sringeri.

When they were together the same afternoon, the Acharya suddenly got up and proceeded at a great speed, beckoning the devotee to follow him. They quickly reached the Sharada Devi temple where a new gopuram was being built. Some workers were found to be idling, instead of attending to their tasks. The Acharya climbed the scaffolding with great agility and proceeded to reprimand them in no uncertain terms.

He then climbed down rapidly and walked back towards the bridge. His face bore a delightful smile directed towards the devotee. The devotee was amazed that the Acharya was seemingly angry a moment back but was so peaceful immediately afterwards. The devotee learnt a permanent lesson in the manner of handling official duties without a word having been exchanged.

Another young disciple was to appear for an honours elective exam during his engineering studies. He suddenly felt that the result of passing the exam would be a few worthless additional alphabets to an already worthless certificate. When he requested the Acharya's permission to immediately proceed to Sringeri, it was not granted.

The Acharya later clarified to him as follows: "I had told you not to come earlier because I did not want you to miss your examinations. A task undertaken should be accomplished whether one considers it important or otherwise."

The Acharya never forgot any good turn done to him even if the favour was meagre. During a camp at Chennai, a devoted lady yearned that the Acharya visit her house when he would be in the vicinity. Though it was not in his schedule, the Acharya graced her house and blessed her and her family members.

Wanting to express her gratitude at least in a small measure, the lady later went to the Acharya

and submitted a small silver glass filled with sugar. The Acharya accepted it and told the lady that he was pleased with her devotion and would have visited her even without such an offering. When she subsequently went to Sringeri, he remarked to the assembled devotees that the lady had given a big silver vessel to the Mutt just because he visited her house. This happened on her next visit too when he again expansively commented on her generosity. Having a crystal like pure heart, the Acharya also, like Yuddhishtira, was able to see only the good in others.

### **PART 8: MAHASAMADHI**

From 1954, the Acharya had set a hectic pace for himself as the Jagadguru. During this time he packed his life with achievements of no mean order. For example, he had traversed the entire length of the country from Kashmir to Kanyakumari twice, in addition to numerous short tours. One effect of these tours was that many religious leaders became close to him, attracted as they were by his winning personality. These religious leaders included Advaitins as well as those belonging to other sects and religions.

#### **Appointing Successor**

On November 11 1974, he initiated a successor designate. The Acharya named his successor as 'Bharati Tirtha.' The Guru and his disciple made a number of visits together. Speaking about His Holiness Sri Bharati Tirtha, the Acharya once said, "When I was in Delhi (in 1982) my disciple was with me. He conducted himself the way a disciple should. On the occasion of Vidvat Sadas, he showed that he was more scholarly than the most erudite of the scholars who came." The Acharya had also mentioned in the speech that the tradition of the Sringeri Sarada Peetham is transferred from Guru to sishya just as a lamp lights another lamp. He thus indicated that the lighted lamp becomes as bright as the one that lit it.

One of the projects that he initiated in the eighties was the construction of a bridge across the Tunga. He was very involved in the work and was once having a discussion with the director of a leading firm in India. During the conversation he recounted the main features of all the important bridges in the country and then went on to talk about the salient features of world famous bridges in the UK, France, the USA and Australia. After this, he even asked an attendant to bring a small photo album in which he had collected, with necessary statistics, photographs of world famous bridges over the years. This shows how perfectly thorough he was.

With the passage of time the Acharya began to hint that his work in a mortal frame was nearing completion. He remarked to his personal assistant, "If I am there until 1992. A lot of activities, such as a bridge across the Tunga, can be accomplished for the Mutt. I may or may not live to see the latter."

#### **Row of Samadhis**

One day the Acharya and H.H. Sri Bharati Tirtha were standing in the Adhishtanam of our Parameshti Acharya. The Acharya then said, "After my life is over, you need not have to wonder where to have my Samadhi. It can be built here (pointing to the southern side of the Parameshti Acharya's Adhishtanam)."

Unable to bear such words, H.H. Sri Bharati Tirtha said, "Why should the Acharya talk about such matters now?" To this he replied "I am not just talking about my Samadhi. For you too it must be constructed on the southern side of my Samadhi. You know that Vidvat Sadas is being held in the Mandapam in front of the samadhis. If my Samadhi is also constructed adjoining the existing samadhis more people can be comfortably accommodated."

## Premonition of End

The Acharya's speeches also subtly reflected the recognition that the time to relinquish the mortal coil was nearing. For instance, in 1986 at Chennai he said, "Brahman shines in the form of consciousness. If one were to get the direct realization of this entity one will fulfill the purpose of a human birth. This is what the scriptures say. Experience is also like that. The more absorbed we become in Brahman the more we realize all that is happening in the universe is merely an illusory sport."

Again, in Bangalore in July 1989, his benedictory discourse was spoken from the standpoint of a knower of Truth. Uncommonly, he even commented on this holy address to a disciple at Sringeri, in August 1989.

He said, "I remember that, while at Bangalore, I went one day to Bharatiya Vidya Bhavan. That morning, I had been in Nirvikalpa Samadhi for a long period of time. Though I engaged in my normal activities, my mind was particularly indrawn that day. Perhaps, that is why I spoke about the viewpoint of a knower of Truth and about Samadhi. I now get a feeling that I shall not be discoursing on those lines again."

## Final Days

From the second week of September 1989, he was not well. During this time, he asked his secretary to read to him, texts like Mohamudgara, Siva Maanasapuja Stotram and Brahmanuchintanam. He said, "Instead of mourning and wailing when one is sick, one can read holy works, such as these. This is what my Guru has taught me. But now I not able to read, and so you read them out to me."

In the early hours of the morning of September 21, 1989, he experienced chest pain and uttered "Narayana." His assistant came running. The Acharya's first reaction was, "Have I spoken so loudly that I woke you up?" The

characteristic of extreme compassion never deserted him even then. During the latter half of the morning he shed his mortal coil.

The Acharya did not live to see the bridge across the Tunga completed. Small matter though, for is he not, himself, the ultimate bridge enabling his disciples to cross the ocean of transmigratory existence?

## **PART 9: TEACHINGS OF THE JAGADGURU**

1. It is a pity that when many of us are asked, "who are you?" The first thought that arises is "I am a Keralite," or "I am a Punjabi." If people feel that they are Indians, only then the nation will have great prosperity and the divisive forces will not be operative as they are today.
2. Our nation and its culture have a hoary past and we should all be proud of it. Mere aping of the West is not beneficial for us. For example, care of the aged parents has come down to us traditionally and we must never neglect this duty by imbibing concepts of some free societies, wherein concern for one's own parents is at low ebb.
3. By God's grace, we have obtained a human birth, the power of discrimination and someone to teach us about ultimate truth. If we still remain lazy, we will be wasting a marvelous opportunity.
4. Tendencies develop, regardless of the characteristics of the action performed. Hence, he who wishes to lead a proper life will do well to avoid evil deeds and repeatedly perform virtuous deeds.
5. An ideal disciple will indeed act as per the Guru's instructions and not give place to thoughts, such as 'Is it possible for me to do as he says? Shall I try something else?' If we follow our Guru's instructions, it does not mean that we are unintelligent. It only

- implies that we have surrendered for our own good to a power superior to us.
6. The light of a lamp falls on its surroundings. One may study Sastras in that light, while another may, paying no attention to it, spend time sleeping. Similarly, great souls are always showering their grace. Each one can derive benefit depending on one's mentality.
  7. The best disciple directly understands what his guru desires him to do even without the preceptor actually telling him anything. By devotion to the preceptor one attains the highest goal. If one has single-minded devotion to one's preceptor like Ekalavya (who attained magnificent proficiency in archery by virtue of his faith in Dronacharya even without the latter actually teaching him anything), one need not have any fear regarding one's spiritual progress.
  8. When tendencies nurtured in the previous birth are the same as those in the present birth, then obstacles to a course of action are negligible. On the other hand, when past and present trends are at variance, the course of action is decided by the one which is the stronger. If one tries hard enough, one can certainly overcome the past tendencies. How hard one must try cannot be determined beforehand. Only when obstacles arise one must try hard till one succeeds.
  9. It is ridiculous to suppose that Prarabdha can be more powerful than one's will. The reason for this is that Prarabdha itself is a result of one's will. What one performed guided by one's will in the previous births, is what is now appearing as fate. What one has brought about due to exercise of will power in the present birth can certainly be overcome, provided one makes adequate effort.
  10. Let us suppose that a student takes an examination. He would be very involved with it mentally. If he does not fare well in a particular subject, he gets worried and for that reason will not perform well on the next day also. He who is calm after dedicating the result to God prepares whole heartedly. Such a student will prepare well for both the examinations. As he is without worry, he will perform better.
  11. There is no reason whatsoever to despair about one's spiritual progress. If one tries hard enough, one will certainly make much progress. After all, prarabdha has been compared by Brahma to a seed. What one gets out of the field is determined not only by the seed but also by the effort one makes to till the land. By proper manuring and the like, the result can be very much improved. It is meaningless if a man just sits quiet and expects fate to lead him on in the spiritual path.
  12. The greatest impediment to Bhakti is the ego which repeatedly asserts itself and prevents self-surrender. Thus a man can truly surrender himself to Isvara only if he annihilates his ego. Repeatedly thinking of Isvara and practicing spiritual discipline precisely in the manner indicated by the Guru, go a long way in effacing the ego and engendering devotion.
  13. One must never doubt the wisdom of God and must never feel that attempts to reach Isvara are not noticed by the Lord who is an ocean of mercy. The Lord grasps the inner feeling and is not concerned with mere externals and so prayer must be done with utmost sincerity. Even if one accidentally makes mistakes while praying, one need not be unduly concerned.
  14. When praying to Isvara it is best not to ask

for anything. Asking Isvara for worldly things is not a good practice at all. Isvara knows what is best and one should leave everything to him. One should love Isvara purely for the sake of love. By keeping the company of sages one develops pure devotion. Everything which one does should be completely dedicated to Isvara. One should act for his sake and offer the fruits of all actions to him.

15. The need for mind control is quite obvious. Only he who has control over his mind can be successful in worldly pursuits and be happy. Such being the case, what need be said about the need for mind control in the case of spiritual aspirants? To study, to work, and even to play well, the mind must be concentrated on the task in hand and this is possible only if one has control over the mind.
16. The source of bliss is not something external but is one's own true nature, the Atman. Not realizing this, man devoid of discrimination seeks happiness in external objects. It is because of the mistaken feeling

that happiness can be obtained from things external that the mind goes outward.

17. People are often devoid of dispassion. The reason for this is the lack of discrimination. Dispassion may dawn due to some calamity but that dispassion is only temporary. The dispassion which results from discrimination is lasting. The importance of burning dispassion can never be overemphasized. It would not be wrong to say that much of the trouble which people encounter in controlling the mind is due to want of vairagya.
18. Desire, anger and greed are described by Sri Krishna as the triple gates to hell. These are man's worst enemies and one must never succumb to them. Desire can be overcome by dispassion. Anger is a result of frustration of desire. Thus, by conquering desire completely one can conquer anger. An attempt must be made to control greed by impressing upon the mind that in reality everything belongs to Isvara alone and that one is but an instrument in the hands of Isvara.

# Vaidika Samskaras (contd.,)

Dr. S. Yegnasubramanian

(Sections and sub-sections are numbered in continuation from the previous article)

In the previous article in Volume 4 No. 2 of ParamaArtha Tattvam, we discussed the three pre-natal samskaras, namely, garbhAdAnam, pumsavanam and seemantam. All these are meant for the health and complete growth (physical, psychological and spiritual) of the child, in the womb of the mother. We will now continue the discussion with the post-natal samskaras.

## 4.2 Post-natal samskAras

There are four post-natal samskAras before the Educational samskAras:

1. jaata karma – the birth ceremony
2. naama karaNa – the naming ceremony
3. anna-prASana – Feeding of solid food
4. cUDA karma OR caulam – tonsure ceremony

### 4.2.1 jaata karma – the birth ceremony

The fourth samskAra is the birth ceremony. Before the actual birth of the child, several details are mentioned:

- € Around the time of delivery, the pregnant lady should be taken to a sUtika bhavanam (birthing room) with its door opening in the east or northern side.
- € The room should be able to influence positive thoughts in the mother.
- € The time of entry into the room is chosen astrologically. The lady should enter into the room with vedic chanting, or music on the glory of the Lord .
- € Well experienced ladies in child birth should be asked to assist in the birthing process, as it is a very painful process.

- € Then a special rite is prescribed for comfortable delivery called, sOshyantI karma, derived from the root sU – prasavE.

Then, following the child birth, the ritual performed by the father is jAta karma.

^ hYg]h` L Oa/Ź^ \_ aF^ h\_ aF OR  
^ h^ dQ` »É/ L Oa/Ź^ \_ aF

- € Generally, the time for performance of this ritual has two options:
  - a) Immediately after the birth
  - b) For any reason if it could not be done, can be done on the 11<sup>th</sup> day along with naama karaNam.

This is essentially a purificatory rite. The father has sewn the seed in the kshetram - the womb. The child that comes is not in the pure form and so has to undergo jAta karma to remove the natural dOsha's. These are of two kinds:

- a) Those related to garbha - [ / F -XKaŪ
- b) Those related to the seed - V^ aŪ

Generally the following rites are involved:

- € nAndI srAddham – to propitiate and seek the blessings of the pitrus. The karma is very important during the birth since, it is believed, that all pitrus come to that house during that time. Why? It is a happy affair for the continuation of the paramparA, since a male child is required for pinDa-udaka- kriyA (essentially food-offereing to the pitrus)
- € Then the father keeps the child on the lap and prays for the welfare:



a) For divine purpose - अक्षरानुसंधानम् - there are rules governing the choice of the name. For example, male child will have even letters and female child will have odd letters. There are rules for suffixes etc. The name can be chosen based on several considerations:

- € based on the month of birth – SrAvaNkumAr
- € based on forefather's name
- € based on the kula devatA – family deity
- € based on Rishis
- € based on what the parent's desire: for example, sundaram, kubEra, meenAkshi

This name is not used casually but only during important spiritual occasions such as upanayanam, vivAham etc., and when the boy recites the pravaram.

b) For social / worldly purpose - अक्षरानुसंधानम् - popular name.

- € According to one's varNa, proper suffix is chosen for the name; for example,
  - o Brahmin – SarmA – stands for Ananda
  - o Kshatriya–varmA – an armor to society
  - o Vaisya – guptA – one who protects wealth or deals with secrets
  - o Sudra – dAsa – one who serves.
- € Later, other suffixes are given, such as dIkshita: (one who takes dIkshA for conducting yajna; sAstrI – one who has studied the sAstras etc.

Before the conduct of the next (6<sup>th</sup>) samskArA, another ritual is performed by some people, called, nishkramaNam – first outing. This is generally done during the 3<sup>rd</sup> month. The child is taken out with Vedic chanting etc. for the first time on an auspicious day. The child is shown the Sun and the Moon – sUrya-candra-darSanam – sitting in a decorated place, by the father. Mrutyunjaya mantra is recited for long life.

#### 4.2.3 anna prASanam – First feeding of solid food

This ritual is generally conducted after six months (boy) or seven months (for girls), when the teeth also slowly get formed. The child is fed a combination of ghee, honey, curd and rice mixed with salt and chilli, along with praNava and vyAhruti. A special prayer to all the plants (Oshadhi) and water is recited, essentially to impart respect to nature and for their help and nourishment of the child. At this time, it is believed that the vAsanas get developed for the child and the aptitude of the child can be found – painting, arts, music, tools (motor skills). Even though this ritual is done so early, it is again conducted during upnayanam in a different style (kumArA bhojanam).

#### 4.2.4 cUDA karma – Tonsuring ceremony

The seventh samskArA is Vrk aCOr Vrk / ò\_ aF shaving off the hair keeping the tuft or SikhA. It is generally performed during the third year.

- € Symbolically hair is considered to represent our rAga-dvEshAs – passion and hatred. The reason for using hair and not other organs as a symbol, is because it is countless, and so does our sins, accumulated over several cycles of births. Shaving of the hair symbolizes the removal of sins.
- € The whole body is considered a chariot; the chariot requires a roof, symbolized by the tuft.
- € According to Sushruta (Ayurveda expert), within the head, on the top portion, there is a junction of the blood vessels and the vital part (marma sthAnam) and just below that, the life is stored. If that is damaged, death takes place immediately. And, the SikhA acts like a helmet!

€ From the Sastra point of view, the SikhA is required for many rituals:

॥ १ ढ\ह^\_ aFjb!Z` aU

There are two contexts in which the significance of SikhA is understood:

- a) As part of a japa or puja, anganyAsa, karanyAsa are performed which includes the application of SikhAyai vashaT.
- b) After the daily snAnam, the water in the SikhA is called SikhOdakam which is supposed to be offered to the pitrus. The scriptures say:

` hÔj CKi [ @aKi j hBYdhc aa` - my ancestors are in various places – the creepers, trees etc. hK/U/2mb/eBi - for their welfare, growth 9X UChi ॥ १ x\_aU let this SikhOdakam be an offering.

- € Also, during cUDA karma, the pitrus are supposed to come as in the case of jaata karma since they will receive SikhOdakam then onwards!
- € Similary, vastrOdakam also should be offered. That is why our scriptures say that, at least, minimum clothing should be on the body during bath. Naked bath is not allowed - `jj j gbS`b`Cb/mhU The scriptures say,

5\_ M/CahU\_ i Y^ h/ UdQ/ [ Q^ /aG/

hY[ ÇBhi am' XHj QQ' b!d=4bX\_ aU

j QQ' b!d=4bX\_ aU - when I ring the cloth, let the water be offered to the ancestors.

- € The SikhA is not supposed to be removed under any circumstances. If to be removed for any reason (due to disease etc.) should be substituted with kuSa grass on the ears.
- € Even though this is to be done in the 3<sup>rd</sup> year, it is also done during upanayanam.

€ This can be removed for a sannyAsi through another ritual – ashta- SrAddhas are performed, the ancestors are propitiated; the guru initiates chanting mantras and then the tuft is removed.

- € There are other details mentioned, such as prayers to the barber, to the knife etc. Also, the order in which the sides should be shaven are given – first, the front, then right side, left side etc – with chanting of appropriate mantras –including the disposal of the hair!
- € Then, the hot and cold water are mixed for the bath. The procedure is to mix the hot water with the cold water, for long life of the child.
- € Along with the hair, they cut the kusa grass, keeping a porcupine quill along with the knife (to symbolize sharpness)
- € For each side shaving, there are special mantras; East: health; south – fame; west – longevity; north – intelligence.
- € Then the cut hair is mixed with cow dung and buried under a udumbara tree or thrown far away.
- € Then snAnam is performed!

The next major samskAra is the upanayana samskAra. There are a few incidental rituals, practiced by some before the upanayanam. One is called karNa-vedha. Vidh – to pierce. In this ritual, the ears are pierced and an ear ornament is put.

From the Ayurvedic angle (Sushruta), it is believed that sun's rays give good health, when they pass through the holes of the ear. When a metal like gold is used, it removes diseases like hernia etc. Also, there are special nerve centers (such as between eyebrows, temple etc.) in various parts and they get activated.

Another ritual is vidyArambha or akshara-abhyAsa, where the child is initiated to alphabets. The tradition is to use rice or wheat and practice the child to write on it with a golden pen! After prayers to the various deities, the rice is cooked and offered to them and the prasAdam is given to the child. This ritual is done also on an auspicious day when the planets are in favourable position, and the child will seek the blessings of the elders, the devatas etc.

Source Material:

1. Hindu Samskaras, Rajbali Pandey, Motilal Banarasidass, Delhi, 1998.
2. The Book of Samskaras, Prema Rasa Dasa, Bhakti Vedanta Book Trust International, 1977.
3. Lectures by Swami Paramarthananda, Madras

# Tattva Bodha of Adi Sankaracharya – A Vedantic Primer : Part 2 (contd.)

(Lecture Notes compiled by Venkat Ganesan from the series of  
SVBF Lectures given by Dr. S. YEGNASUBRAMANIAN)

Under the discussion of Creation (Section 3.1), we briefly outlined the evolution of the sattva aspect in the previous article. We will now continue with the discussion of the evolution of the rajas and tamas aspects.

### 3.1.3 Evolution of the rajas Aspect

The second aspect of mAyA (which is triguNAtmika) is rajas and it also appears in the five elements and consequently in the jagat. From the rajo- guNa (action or agility) aspect of the five basic elements, evolved the karmendriyas (organs of action) as follows - speech (Space), hands (Air), legs or locomotion (Fire), genitals (Water) and Anus (Earth). Then, from the total (samashTi) rAjasic aspect of the five basic elements, the panca prANa's (five vital airs) are born.

#### 3.1.3.1 Organs of Action

5hK' dā hĀj b^ a 3mY  
U/ l Gm f^ g l hŪ  
j l Bō g' ha Ū'

From among these five elements, from the rAjasic aspect of AkASa:, the organ of speech evolved.

j mS f^ g l hŪ dō Bō g' ha Ū'

From the rAjasic aspect of vAyu:, the hand evolved.

j wS f^ g l hŪ X Bō g' ha Ū'

From the rAjasic aspect of agni:, the leg evolved.

^ ` Gm f^ g l hŪ dCe Bō g' ha Ū'

From the rAjasic aspect of Water, the genitals evolved.

dē JmS f^ g l hŪ X Bō g' ha Ū'

From the rAjasic aspect of Earth, the anus evolved.

#### 3.1.3.2 Five Vital Airs

5hK' ga j' f^ g l hŪ dō S' g' hS "

From the total rAjasic aspect of these five elements, the five vital airs evolved (comprising of prANa, apAna, vyAna, udAna and samaAna)

Thus, from the rAjasic aspect of the five subtle elements, the prANamaya koSa: ( comprising the panca prANas and the karmendriyas) evolved as given below.

From the rajas aspect of	is formed
AkASa:	Speech
vAyu:	Hands
agni:	Legs
Apah:	Genitals
prithvi	Anus
Total of Five	Five Airs.

Thus, from the sAttvic and rAjasic aspects of the five elements, evolved the sUkshma SarIra and the sUkshma prapanca. This concludes the discussion of the creation of the subtle aspects of the body and the universe.

### 3.1.4 Evolution of the tamasic aspect

The evolution of tamas aspect (inertness or ignorance) is explained by the a process known as pancIkaraNam which can be briefly described as follows: This is the way the five basic subtler elements become grosser elements and make up the gross body (sthUla SarIra) as well as the gross world.

$$\begin{aligned} &5hK^{\wedge} d^{\alpha} hJl / b^{\wedge} h^{\wedge} g^{\wedge} h^{\wedge} \\ d^{\alpha} = &6d^{\alpha} hJl / b^{\wedge} / j \text{ } h^{\wedge} \end{aligned}$$

From the tamas aspect of these five subtle elements, the grossified five elements formed

$$d^{\alpha} = f\check{z}^{\wedge} \_ ea\hat{U}h^{\wedge} W\hat{U}$$

If it is asked, how panCikaraNam (grossification) takes place, (it is as follows).

$$\begin{aligned} &5hK^{\wedge} d^{\alpha} a \setminus / h^{\wedge} b^{\wedge} h^{\wedge} g^{\wedge} \hat{G} < da\hat{U} \\ &5\_ aY^{\wedge} / h^{\wedge} \} \# / j / > m \end{aligned}$$

a) the tamas aspect of each of the five basic elements divides into two equal parts.

$$5\_ aY^{\wedge} a \# Fd\hat{E} \_ \hat{U}h^{\wedge} z^{\wedge} = Jnj \hat{G} \hat{D}n$$

b) One half of each remains in-tact.

$$Udfadfa \# FWh^{\wedge} \# Fj / > m$$

c) The other half of each gets divided into four equal parts. (which is 1/8).

$$\begin{aligned} &G \# \hat{E} a \hat{B} n \hat{K} i \hat{U} \# \hat{K} i \\ G / / \hat{W} h^{\wedge} \sim ng^{\wedge} \hat{n} c^{\wedge} ba\hat{U} \_ / n\hat{E} \hat{U} \end{aligned}$$

d) To the intact-half of each element, a 1/8<sup>th</sup> portion from each of the other four elements gets joined.

$$hX^{\wedge} d^{\alpha} = f\check{z}^{\wedge} / j \text{ } h^{\wedge} \text{ } "$$

e) Then pancIkaraNam is complete.

The process can be summarized as follows:

$$\text{Sky} = \frac{1}{2} S 2 \frac{1}{8} A 2 \frac{1}{8} F 2 \frac{1}{8} W 2 \frac{1}{8} E$$

$$\text{Air} = \frac{1}{2} A 2 \frac{1}{8} S 2 \frac{1}{8} F 2 \frac{1}{8} W 2 \frac{1}{8} E$$

$$\text{Fire} = \frac{1}{2} F 2 \frac{1}{8} S 2 \frac{1}{8} A 2 \frac{1}{8} W 2 \frac{1}{8} E$$

$$\text{Water} = \frac{1}{2} W 2 \frac{1}{8} S 2 \frac{1}{8} F 2 \frac{1}{8} A 2 \frac{1}{8} E$$

$$\text{Earth} = \frac{1}{2} E 2 \frac{1}{8} S 2 \frac{1}{8} F 2 \frac{1}{8} W 2 \frac{1}{8} A$$

This means that every gross element is a mixture of all five where as, every subtle element contains only that element. The subtle element is called tanmAtRA. Even though each of the gross elements is a mixture of five, they are named after the element that is predominant. For example, the gross Air consists of the grossification of the tamas aspects of 1/2 Air, 1/8<sup>th</sup> each of Space, Fire, Water and Earth.

$$\begin{aligned} &5hX^{\wedge} d^{\alpha} = 6d^{\alpha} a \setminus / hX^{\wedge} \\ &GeI \text{ } l \text{ } f^{\wedge} / j \text{ } h^{\wedge} \text{ } " \end{aligned}$$

From these five grossified elements, the gross body is formed.

Thus the five grossified elements and their combinations are responsible for the formation of the gross body and the gross objective world.

$$5j^{\wedge} \text{ } \hat{d}04V\hat{O}/04m\hat{c}Rm\hat{g} / ha\hat{U}$$

Thus, there is the identity between the microcosm (piNDANDa) and the macrocosm (brahmANDa).

The sUkshma Salira (individual level) and sUkshma prapanca (samashTi level or total) have

the same basic elements in nature. Also, the sthula SarIra (individual or vyashTi) and the sthUla prapanca (total) have the same raw material, namely the five elements. The five gross elements are the effect (kAryam) from brahman-mAyA couple. And, the author concludes the section by saying that in creation the individual, piNDa – (the microcosm) and the total, brahmANDa – the macrocosm, are identical in terms of their material nature. Neither of these is part of brahman, which is the fundamental substance from which the entire universe is made. Therefore, everything, sentient and insentient, is made by brahman. Through the attainment of Knowledge, one will be able to

experience the presence of brahman everywhere and will be also able to see the identity between the individual and the universe, or the microcosm and the macrocosm.

This concludes the discussion on creation (srushTi-prakaraNam). We will continue with the discussion of Iswara in the next article.

Om, SAnTi: SAnTi: SAnTi: |

1. Tattvabodha of Sankaracharya, Central Chinmaya Mission Trust, Bombay. 1995.
2. Tattvabodha – Lectures by Swami Paramarthananda, Chennai.



gi XŠ YgaY // / // f ^ m ^ n i o galö \_ Ĥ / n i / n m n G ' h h Š b ' 5 j ^ d d U j d n g ' ð

Having made [ger] ö \_ Ĥ / ö ' equal [n,A,d] ö ga Š pleasure and pain [n,A,d] ö gi XŠ Š ' gain and loss [m,A,d] ö ^ // / // lö ' victory and defeat [m,A,d] ö ^ m ^ n i o join (prepare!) [im,2p,s] ö m n G ' % m i Š for battle [n,D,s] ö m i / n i ' ' ' Thence [I] ö h h Š ' in this manner [I] ö 5 j ö you will incur [ft,2p,s] ö U j d n g ' % U / d i ö no [I] ö bö demerit [n,A,s] ö d d ö "

gi XŠ Š ' // / // i ö ^ m ^ n i ' are . B ' compounds. gi x XŠ x ' gi XŠ Y ' ' // 1/2 U ' // 1/2 ' ' // / // f ' ' ^ m i / 2 U ^ m i / 2 ^ m ^ n i ' ' ' U ' // ' W U ^ m i ' are b ! / Ū h d i K ' compounds!

**5K/hY/ \h/ g/ nVi' mFYH/a/l Ēi "**

**Vī ī / nī<sup>m</sup>c nī<sup>m</sup> dēF\_ aV# dOGng ' ð - ð**

hY5K/Vi' Š g/ nU/ \h/" ' h i ö Š ' d e F n q Y 9 a / l Ē i n m / V i ī / n i <sup>m</sup> Š \_ a V # ^ d O G n g ' ð

For you [D,s] ö h Š ' this [f,N,s] ö 5 K ö ' wisdom [f,N,s] ö Vi' Š ' in Samkhya [m,L,s] ö g/ n Š ' has been imparted [ppp,f,N,s] ö U / \ h ö ' ' ' However [I] ö h i ö oh! Arjuna [m,V,s] ö d e Š ' (now) listen [im,2p,s] ö l Ē i % d / ö ' to this [f,A,s] ö 9 a / ö ' Yoga [m,L,s] ö n q Š ' by which [f,I,s] ö m ö ' intellect [f,I,s] ö Vi ī ö endowed [ppp,m,N,s] ö n i <sup>m</sup> Š ' you will be free [ft,2p,s] ö d O G n g ' % d / ö ' from the bondage of Karma [m,A,s] ö \_ a V # ö ' ð

In the above verses, the future tense has been used to express what will likely, happen. The verbs are: \_ e h n i B h Ö a G n B Ö m G n g Ö j X n i B h Ö d n g Ö / Ž n g Ö U j d n g ' W d O G n g ' " Observe the formation of the finite verb # h i ö 9 ö ' G n i h i Ū G m i "

**bY/ Öabl e Ch dĤj / n b ' j Š hY'**

**G @ d a D G n i # a E n i Q / n h Y a \ h c / m h Ū ( Š ö**

9 \ b ' U / Ö a b l Š U G h ' ' ' d Ĥ j / n Š b ' j Š h Y ' U G n i # a E n i G @ d U j d ' a \ h Š / m h Ū Q / n h Y ö

Here [I] ö 9 \ ö ' no [I] ö bö ' loss of effort [m,N,s] ö U / Ö a b l Š ' exists (occurs) [prt,3p,s] ö U G h % U g Ö ' ' ' No [I] ö bö ' obstacle [m,N,s] ö d Ĥ j / n Š materializes [prt,3p,s] ö j Š h Y % j X Ö ' ' ' Even [I] ö U j d ' a little [n,N,s] ö G @ d ö ' of this [m,G,s] ö U G n ö Dharma ('s) [m,G,s] ö # a E n ö ' protects [prt,3p,s] ö Q / n h Y % Q ö ' from great [n,Ab,s] ö a \ h Š ö fear (danger) [n,Ab,s] ö / m h Ö ' "

**Jnj g/nĤā\_ /Vĭ' fY'Y\_ f bBb " "**

**Vl Ā / y bBh/2 Vī nē Jnj g/nb/a Ū ( % ö**

ö \ Š ' \_ f b B b ' ' ' Jnj g/nĤā\_ /Vĭ' Š 9 \ 5\_ / ö U G h ö " ] ' U Jnj g/nb/Vī nē U b B h Š W V l Ā Š ö g B h ö ð Oh Arjuna (darling of Kurus) [m,V,s] ö \_ f b B b ö ' ' ' Here [I] ö 9 \ ö ' (is) a resolute [f,N,s] ö Jnj g/nĤā\_ ö single [f,N,s] ö 5\_ ö mind [f,N,s] ö Vi' Š ' ' ' Indeed [I] ö \ ö ' among the vacillating [m,G,p] ö U Jnj g/nb ö minds [f,N,p] ö Vi nē ' (are) endless [f,N,p] ö U b B h Š ' and [I] ö V ö ' multi-branched [f,N,p] ö V l Ā Š ö ð

**mĤa/ dĤdh/ j W dOXBh j dĤhŠ "**

**j Xj XfhŠ dēFbBhCh= h j XbŠ ö ( & ö**

dēF' U j dĤhŠ m' 9 a / dĤdh/ j W d O X B h j Xj XfhŠ b ' U B h Ū ) Ch ' 9 h j XbŠ ö

Oh! Arjuna [m,V,s] ö d e Š ' ' ' ' The ignorant [m,N,p] ö U j dĤhŠ ' proclaim [prt,3p,p] ö d O X B h ' % j X Ö which [f,A,s] ö m á Ö this [f,A,s] ö 9 a / ö flowery [f,A,s] ö dĤdh ö speech [f,A,s] ö j W ö engaged in Vedic disputations [ppp,m,N,p] ö j Xj XfhŠ ' speakers [m,N,p] ö j XbŠ ' (say) nothing [I] ö bö other [n,N,s] ö U B h Ū exists [prt,3p,s] ö U G h % U g Ö ð

(This verse is to be taken along with the following verse. The speakers are \_ a h a b Š etc.)

**\_ a h a b Š G [ Ĥf/ ^ B a \_ a Z ` d X a Ū**

**Ömj K V V i / / d k n f h ^ d Ö ( ' ö**

\_ a h a b Š G [ Ĥf Š ^ B a \_ a Z ` d X Ö Ömj K V V i / / d k n f h ^ d Ö ð

The desirous selves [m,N,p] ò\_ /aAabSò intent on gaining heaven [m,N,p] òGj [HfSò rebirth, the fruit of actions [f,A,s] ò^Ba\_aE`dXò emphasize much action [f,A,s] òjOmj KLVî ò`aim at [I] òdDò`the path of enjoyment and wealth [f,A,s] ò/ d[KnF]hòð \_ /aŠUAb`nGmgSò` \_ /aAbÜbVj Qò`he who has desire in his self. Gj [HfS` is also` Vj Q` ^Ba\_aE`dX` is a hHf K` compound. \_ aEŠZ` ^ò \_ aE` ^òhHf Kò`" ^Ba`5j` \_ aE` ^ò` ^Ba\_aE` ^ò\_ a#fnò`" ^Ba\_aE` ^dXh` ò` ^Ba\_aE`dX` ò«ddXòhHf Kò`"

**& j Ghñ – Expositions / Glosses**

**&ò& #hj Ghñ ò` Verbal Derivatives**

**&ò&ò` `m` BñS ò` Frequentatives**

The frequentative is used to express an action, which is carried out repeatedly or with extreme force. Once the stem is formed from the root, it may be conjugated in most tenses and moods.

**&ò&ò` ò%`m` BñVb/- Frequentative construction**

The construction of the Frequentative verbal stem involves reduplication - U2mg` optional 9`ò9` Ū / j YÖ` and the marker m`" `However, the marker mis added before U2mg` ò` m` Bñ` ò` bhñi UAbdX` " Alternately, the marker is dropped in which case it is called m` Ū [ Bñ` ò` bhñi dfGakX` " `The` U2mg` root vowel is often strengthened. ` Frequentatives may only be formed` from roots of the 1<sup>st</sup> thru 9th [ žŠ` which are monosyllabic and start with a consonant. Here are some examples of verbal roots and frequentative stems:

/ Iò / Inò` Vç` hi`" ` ÑòÖ`mìò` WÖ`m`" [ aÜb` [ An ò` ^` An` X` ò` X`mìò`XX`m`" ` WÜb` WñFò` Wññfj / Wñ`hfò` òUAbdXò` ò` [ aÜb` ^` a`=" j XÜb` j j X= " j XÜb` j j X=" / Iò` Vç` j = ò` òdfGakXò` ò`

**` ò& ga/gj Ghñ - Compounds**

**` ò&ò( `UJm` / j` ga/gS`**

The UJm` / j` òdj` HXdòbò` compound is adverbial in nature. The compound is formed from an

indeclinable - UJm` ò«dg[ Fj / jOmj l Kž` ò` and a nominal or b/adX` " In the compound the nominal takes bdg` \_` d@a/ò} h=mò` 5\_j Wb` ending. The compound is an UJm` " `The compound typically expresses proximity, ability, similarity, excess, lack-of, towards, beyond, etc. Some examples:

[ žGm`ncnaÜb` Ubj` žaÜ` Užž`Š` dfaÜb` dfcd aÜ` Užž`Š` ga-daÜb` ga1 aÜ` l j`m` Ubj`hÖAmiò` nē / j`m` " `XbyXby9h` ò` dDj`XbaÜ` b[ fGmga-daÜb` «db[ faÜ` " `mj` bGm`UHmŠ` ò` Uj`hmj` baÜ` " ^b/b` / U/ j` Š` ò` j`b` BaÜ` `fŠ` g`»LnaÜb` g`\f` ò`

The following verse from fñ` l` will illustrate the use of this compound.

nē / j` #`h`/b`b`/ nē / \_` /a`Mf`/e`B`aÜ`  
nē /df`/ #`X04`b`/ nē / \_` / dX`j`#`b`aÜb`

nē / j` #`Ö`nē / \_` /a`Ö`nē /df`/ #`Ö`nē / \_` / ` - according to custom, wish/desire, mistakes/crimes, time. These compounds themselves have been compounded further.

**( ` hñ BñdQfž`aÜ` Verbs / Conjugation**

**( ò` `UŠ`hb`/ hY` í` ŪAorist` - Past Tense**

This is the last of the three conjugational past tenses in Sanskrit. To recap, the three past tenses are: Ubš`hb`/ hY` í` ŪÖ`dfcd`/ hY`]` ~ ŪWUŠ`hb`/ hY` í` Ū` While ]` ~ Ū` is primarily used to express actions in the distant past, the ` í` Ū` expresses more recent but completed actions. While the former is used extensively in Puranic narratives, the latter is seldom used in narratives.

Like the ` í` Ū`he` ` í` Ū` also uses the prefix U`" `When it comes to the suffixes, there are as many as 7 varieties of this past tense (times two.) The simplest variety uses exactly the same terminations as ` í` Ū` You may be wondering then, how this is different from ` í` Ū`f` both the prefix and terminations are the same! The key difference is that ` í` Ū` is gj` #`hñ` while ` í` Ū` is U`#`#`hñ` " `The prefix and termination are added directly to the #`hñ` in ` í` Ū` There is no

intermediate step of forming the U- via [ ̣Öj ̣ Ö j \_ fž " ]

U/j hŪvs. U/ hŪ" U[ 7nhŪò · U[ ahŪ" · UhŪh · ò UhŪh · " · UaBh · ò · UaGh · " · U\_ f h · ò · U\_ Ñ · "

The other varieties of ` í Ūse tense markers as in ` CŪöGnö · " · The markers are gŪ gŪ 9KŪW gKŪ" Finally there is a reduplicated ò} Hj ö form! Apart from the tense marker, the terminations are nearly the same as those of ` í Ū" · There are some differences and the gB# rules have to be followed!

The Aorist is used idiomatically with the prohibitive a/as an injunction against the action. When used thus, the prefix U is dropped.

Some examples of Aorist:

gHraaj /XKaŪò · gHraŪUj /XKaŪòU · + j XŪ+ 9KŪ+ UaŪ · - I have spoken the truth. 'j XŪj ̣ ö · "

hBa/a/j hŪò · hhŪa/aŪUj hŪòU · + Uj Ū+ 9F+ hŪ

That has protected me.

? Bna/Ga · [ aŠ dē Fò · a/òUò [ aŠ òU · + [ aŪ+ %ò - Oh Arjuna, don't go the way of (become) a coward!

a/ /gš Ñ dī K ^ [ hŪò · a/ òUò /gš Ñ ò · U · + /gŪ+ 9Ū · - Do not hurt man or the world!

**Exercises:**

1. Do ga/g · j / j [ ̣ " ]

[ ^ /mš g » l a Ū · l @WŪV · m [ dhŪ · U \ b · U \ b · 9h · " U ] b ^ dŪ · " · j / U / j š ð

2. Identify the underlying #hī "

U/ ahŪ j j š hY · U gG /XÉ · " · U 7n h g hŪ · U XŪ hŪ dhŪnhY · U mm l h · " · U j hÉ · " · d dŪn =h · " · U j /g hŪ g/g š hY · bŪh · " · U GhÉ · ð

2. Change the ` í Ūò ` í Ūand ] ^ Ū

Ud/ hŪ · U/ /KÉ · " · 5M É · " · U /WŪhŪ · U Ūa hŪ U [ /g hŪ · U ^ bÉ · " · U\_ KŪhŪ · U\_ Ñ · " · U d l hŪ U d™ · ð

**Sanskrit Crossword #14 (One syllable per box)**

**Clues Across:**

- % 9BXGmj ^ ̣#Š
- ( d l \_ Š ò l \_ bŠ g/aEnFnjCabŪhŪ
- ) dfaŠ WUgl 9FfŠ
- \* ghŠ

- , [ Ì/
- ;% 9BXŪ hŪò · f j ŪGm U dHh dia bŪ
- %% d- Y^ /mhY9jh
- %& \_ eŪ# hŠ / hY\_ XŪhŠ
- % ŪB\_ Gm

**Clues Down:**

- & \_ j ` ò · dŪd
- ' «a /mŠ 9FŠ
- ( «HŪ · ò · \_ a`
- \* UhdhŪŪ/mhY9jh
- + df/ j · ò · j XŪ
- , \_ ž\_ ò · KÉ= j / j™
- Uh` Öj h` Ögh` ÖòòŪ` h` Ö a\h` ž` dh/

%	&				(	
	)					
*		+		,		-
		%S				
%%				%&		
		%				

**Solutions to Exercises from Unit -13**

1. dŪ/d b j m b c X b g a b Š · " · dŪ ½ U d b ½ · " · d j F = W dfaYf ½ · " · #aF ½ UeF ½ \_ /a ½ ad ½ · " · dh/dŪ · " ¾ fl · " · dŪ ½ dŪ = W · " · l h d ž ^ · " · Ñ ½ U\_ Ñ ½ 5hmŠ ga / f Š · " · dŪ · W d f d · W Z · ^ W hm i W ð
  2. / fhŠ f/a ^ XŪ 97n jh · " · V/ Š aX ^ 1 /Xhī 97n jh · " · H j ^ W f j m hī 97n jg · " · ^ bŠ Xy ^ Gh d hī 97n m Š ð
  3. hā · " · S / · " · \_ dŪ · \ bŪ · / ř Ū ð
  4. Solution to crossword # 13
- % 3 j b · " · ( · dŪ · " ) · l f X d = · " · \* \_ f ^ · " · , ^ m h i · " %S · b \_ i · " · " · %% \_ · d · " · %& W h f / · " · % · X f · ð · & j b l W f · " · " · « X f · " · ( · d \_ b = m · " · \* \_ \_ · " · " · + ^ b d X · " · , ^ ^ W f · " · - · h K f / X Ū ð

praSnOttararatnamAlika

Sankara Bhagavatpada

(The Gem-Garland of Questions and Answers)

(In this work, Adi Sankara enlightens and clears our doubts about various issues, in the form of simple question-answers. We will include some selections in each issue of the Journal.) - Ed.

- Q. \_ / Xi F / bf ž / a Ū  
kA durlabhA naraNAm ?  
What is rare for people to get.
- A. \f / j™  
Haribhakti: |  
Devotion to Hari
- Q. dh\_ fiW \_ a Ū  
pAtakam ca kim ?  
What too, is heinous?
- A. \g /  
himsA |  
Cruelty.
- Q. \_ c \ / [j Hō Gm Ū  
kO hi bhagavatpriya: syAt ?  
Who, verily, is dear to the Lord?
- A. m' UBfb «. Ym Ū b; b"  
ya: anyam na udvejayet anudvigna: |  
One who causes no pain to others and  
is not lost in worries.
- Q. \_ Ga h Ū g] ' ó  
KasmAt siddhi: ?  
Whence is divine power ?
- A. hdg "  
tapasa: | |  
From penance.
- Q. \_ hc V] ' ó  
kutO buddhi: ?  
Whence intelligence ?

- A. j C dgYm"  
vruddhOpasEvaya |  
By serving intimately the elders.
- Q. \_ Yj C / ' ó  
kE vruddhA: ?  
Who are the elderly?
- A. mY#aHj S / " "  
kE dharmatattvajNA: |  
Those who know the duty and the  
truth.
- Q. gf / j hGm afž h Ū ]#\_ fi\_ a Ū  
sambhAvasya maraNAt adhikam kim?  
What is more painful than death to the  
respected?
- A. XnF c / j h " "  
duryaSO bhavati |  
Infamy
- Q. \_ c #a Ū  
KO dharma: ?  
What is righteousness?
- A. UY ahc m' ] E b fi b ^ \_ i b b a Ū  
abhimatO ya: SishTAnAm  
nijakulInAnAm|  
That which has been practiced by the  
virtuous elders of the family.

We invite advertisements  
in the SVBF Journal.

Full Page : (Black & White)	\$300.00
Full Page : (Color)	\$500.00
Half page : (Black & White)	\$200.00
Half-Page : (Color)	\$300.00

Advertisements are another way of contributing to our Foundation. We appreciate this, and will perform archanas in the advertiser's name and send prasadam.

# Essay Contributions from our young readers.....

Ages up to 13:

Is Unselfish Love Possible ?

Swetha Chandrasekar (10)

We live in a world where nothing is appreciated. They do not have the time or inclination to appreciate things. And, we live in a world where, for everything you do, something is always expected in return. For any help that they do, if they help at all, something bigger is expected in return! Even during lunch in school, it's a snack for a snack. Everyday, everything is trading and not truly helping. If almost everyone has time for only their own interest, how can you expect love? Or find out what is unconditional love? And, what is love without a hidden agenda?

First of all, we must define love, and then define unconditional love. What is love?

Love is caring, helping and being affectionate and supportive. Unselfish love is caring for others, expecting nothing in return, helping people in need without their asking, affectionate even to people who do not think love matters, and supporting always without any condition. See the difference!

You probably think there is nobody like this, but I know not just one person, but two people who give their unselfish love to our whole community. Both of them spend so much of their time, teaching to kids and elders alike. Interesting, they give no assignments for grading. In fact, they are equally affectionate to every student - one who learns best as well as the one who is not so good at doing it. Thanks to both of them - one teaching Slokas and the other teaching sanskrit, vedas, and Gita.,- we have all the bases covered!

Swetha Chandrasekar, is a fifth grade student in Princeton Community Park School. Her interests include: reading, writing, music, arts and crafts.

Ages 13 - 19

Science, Religion and Philosophy are integrated in Hinduism

Srikant Srinivasan (15)

Hinduism imparts much knowledge to its followers regarding many aspects of life. The religious scriptures tell how to live life and the principles one must adhere to in order to reach God. Thorough interpretations of the Vedas reveal ideas so sophisticated that they surpass the Western culture's train of thought. Hinduism is laden with highly philosophical and scientific ideas that enlighten a person's mind and soul.

During the 19th century, America experienced a philosophical reform movement called transcendentalism. Reformers led by talented orators such as Henry David Thoreau and Ralph Waldo Emerson believed that everything in the world actually belonged to a larger Whole. People viewed this reform movement as completely new and original. However, transcendentalist ideas were actually deep-rooted beliefs established in India long before. The ancient scriptures of Hinduism asserted that only God existed and nothing else. Essentially, the two concepts overlap. Nonetheless, the scriptures preceded the transcendentalist movement by eons, thus showing the highly philosophical ideas emerging in Hindu culture at early times.

Even the most routine daily ablutions are satiated with scientific reason. Hindus apply Vibhoothi to their foreheads because they believe it offers psychological powers. Scientifically

speaking, the forehead area encompasses an intersection of many nerves. The Vibhoothi strengthens these nerves and provides nourishment. On a philosophical level, it represents the fact that all Hindus regardless of wealth or class result in ashes like Vibhoothi after death, thus emphasizing the equality in death.

The sacred Rudraksha Malai carries a scientific significance along with its religious significance. Upon contact with the body, it absorbs the body's heat, thus ameliorating the adverse effects of sweltering temperatures. The Hindu religion codifies fasting on days such as Shashti and Ekadasi. The fasting removes harmful chemicals that remain from constant food intake, and also offers the digestive organs a period of rest.

Hinduism devotes sections of the Vedas for modern day sciences. Vedic science comprises of simple theories such as the helio-centric view of the solar system, as well as complex ideas that revolve around present-day string theory. Vedic mathematics employs a few mental steps to arrive at topics such as recurring decimals to more involved topics such as integration by partial fractions.

The rich blend of philosophy and science into the Hindu religion illustrates the diversity of the rich culture. The Vedas explain profound ideas of the transcendental movement, suggest methods to improve people's lives, and even aid in a math class. Full respect for the Vedas and the Hindu religion will give one a full understanding of science and philosophy, which many seek in other ways.

Srikanth Srinivasan is a junior at South Brunswick High School, New Jersey. He enjoys playing tennis, and learning Carnatic violin and the Vedas.

Contributions for next issue !!

Children Writers !

(Ages: Upto 12)

This section features contributions from our children. We invite short stories, anecdotes, poems etc. on a given theme.

Theme for next issue of Journal:

If Character is Lost,  
Everything is Lost

(Length: Max. 250 words)

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Youth Writers !

(Age: 13-19)

This section will feature articles from our young adults on a suggested theme.

Theme for next issue:

What it means to me to be a  
Hindu?

(Length: 400 words)

Each selected entry will be published  
in the Journal.

Dead-line for submission of articles

February 15, 2003

Mail to: SVBF,  
53 Knightsbridge Road,  
Piscataway, NJ 08854

OR

email to

svbf@svbf.org

# Krishna Saves The Pandavas

Ramaa Subramanian

It was Queen Draupadi's great faith in Lord Krishna that caused Him to miraculously appear before her and save her and her husbands from being cursed by Yogi Durvasa. By developing such faith in the Supreme Lord, we can easily obtain His valuable grace and thereby increase our wisdom and virtue manifold.

Prince Duryadhana learned that the five Pandava princes and their wife Draupadi were dwelling as happily in the forest as they previously had in the city. But he, along with his sly friend Karna, his brother Dushashana, and others, yearned to make them unhappy by causing them harm. As they were concocting various evil schemes, the righteous and famous yogi Durvasa arrived at Kurukshetra with his ten thousand disciples.

After seeing the quick-tempered ascetic arrive, Duryodhana and his brothers welcomed him with exceeding humility, submissiveness and kindness. Durodhana personally waited on the sage as a servant and provided him with a very respectful reception. He knew that the famous ascetic hurled curses at the slightest offense or provocation. While the sage stayed there for a few days, Duryodhana served him painstakingly both day and night. Sometimes the sage would exclaim, "I'm hungry. Bring me some food quickly!" At other times, when he would go out to take a bath and come back at a late hour, he would vanish from sight. Sometimes he would suddenly appear and demand, "Feed us fast!" At other times he would wake up at midnight and order Duryodhana to give him food and upon receiving it, he would angrily criticize it and refuse to eat it.

After testing Duryodhana in this way for a while and seeing that he was neither incensed nor irritated, the peppery sage became amiably disposed towards him and said, "I have the power to give you three blessings. You may ask for whatever are closest to your heart. May you have good fortune? As I'm pleased with you, you may obtain from me anything that is not antagonistic to religion or morals."

When Duryodhana heard these words, he felt exhilarated with new life. This was because he, Karna and Dushahana had planned beforehand on the type of blessing he would ask for if the sage were happy with his services. Remembering what had been decided earlier, the evil-minded Duryodhana said, "King Yudishthira is the oldest and the best of our generation. That religious man is presently dwelling in the forest with his brothers. I'd like you to be his guest, just as you and your disciples have been mine for a while. If you wish to do me a favor, then I'd like you to visit him right after his fine, lovely wife Draupadi has served food to the Brahmans, her husbands and herself, and has laid down to rest.

"Is that all?"

"Yes, that's all."

Sage Durvasa then departed with his followers.

Duryodhana felt that he had accomplished all his purposes. For he knew that Draupadi could not provide food for Durvasa's ten thousand disciplines after she had taken her

meal. Though the pot she cooked in was given to her by the sun god and mystically produced unlimited quantities of food, it did so only before Draupadi took her meal. But once she ate, the pot would become empty- and stay empty till her next meal. Duryodhana felt certain that when this happened, Durvasa would curse the Pandavas for the offense of not providing him and his disciplines with food.

Holding Karna's hand, Duryodhana displayed intense pleasure. Karna also, in the company of the prince's brothers, joyfully said to Duryodhana, "By a bit of unusual good luck, you've done well and shall fulfill your wishes. Your enemies will be plunged into a treacherous ocean that will be hard to cross. Pandu's sons will now be exposed to Durvasa's anger. Due to their own shortcomings, they have fallen into chasm of darkness".

One day while the Pandavas were relaxing and Draupadi was lying down after having eaten, Yogi Durvasa, with his ten thousand disciples, arrived in that forest area. When the celebrated and honorable King Yudhishtira noted this, he and his brothers proceeded to greet them. He folded his palms, pointed to a fitting and comfortable seat and offered the holy men proper and respectful greetings. Then he said, "Please feel free to go to the stream now, take your bath, and return quickly."

Not knowing how Yudhishtira would adequately feast him and his disciples, the pure sage, along with his followers, proceeded to the river and began bathing.

Princess Draupadi, who was devoted to her husbands, began to worry about how she would provide a feast for the holy men. Because she had already eaten her meal and the mystical pot would thus produce no more food, she would

be unable to. Thus, full of anxiety, Draupadi prayed to Lord Krishna, the killer of the demoniac King Kamsa, "O Krishna, son of Devaki; O Vasudeva, Lord of the universe; Your power is indefatigable and you dissipate the obstacles of persons who bow down to you. You are the Super soul, the creator and deliverer of the distressed. You are the highest of the high, and unlimited Being; O Lord you are always kind, Your complexion resembles the blue lotus, Your reddish eyes resemble the petals of the lily, You wear yellow garments and a shiny kaustubha jewel on your chest; You are the greatest light and the essence of the cosmos. Your face is pointed in every direction; they call you the highest source and the resting place of all opulence's. O lord of the gods, when you protect someone, he is not afraid of evil. As you once protected me from Dushashana, who tried to strip off my garments before an assembly of men, please free me now from this plight."

Lord Krishna, the glorious Supreme Lord, the master of the world, whose movements are mysterious, who is always good-hearted to His dependants, was residing in His capitol, Dwarka, and was in bed with His chief queen, Rukmini, However realizing Draupadi's difficulties, Krishna instantly transported Himself to the forest where the Pandavas were staying.

Seeing Krishna, Draupadi joyfully bowed to Him and told Him about the unexpected visit of the holy men as well as all other things. After hearing Draupadi's problem, Krishna said to her, "I am very hungry"; please give me some food immediately. Then you may attend to your work." Hearing this, Draupadi became bewildered and replied, "the pot that the sun god gave me stays full only until I finish my meal; and since I've finished my meal, there's nothing left."

The lotus-eyed and lovable Krishna said, "Draupadi, this is not the time for joking. I'm suffering from hunger. Go and get the pot quickly and show it to me."

Draupadi returned with the pot, and gave it to Krishna. He gazed into it intently and noticed that there was a particle of rice and vegetable stuck to its rim. He took the morsel between his fingers and ate it, saying "May Lord Hari, the soul of the universe be satisfied with this bit of food"

Krishna who had long arms and who relieved the suffering said to Bhima, "Go quickly and invite the holy men here for dinner!". Bhima immediately proceeded towards the stream where the ascetics were bathing. Meanwhile, the holy men were in the river rubbing their bodies



and looking as though their stomachs were filled. As they came out of the water they looked at one another curiously. Turning to Durvasa, one said, Master, our stomachs feel full. King Yudhishtira has uselessly prepared a meal for us. What's the best thing for us to do now? We'll commit a terrible offence against that royal saint. The Pandavas might glare at us angrily and kill us". Upon this, sage Durvasa said, "my disciples,

I advise you not to return to the Pandavas but to run away quickly!"

When Bhima reached the river, he did not see any one there. He therefore searched all the bathing spots. As he did, he learned from the resident holy men that Durvasa's disciples had run away. Bhima then returned to his camp and told Yudhishtira what had occurred.

Nevertheless, the Pandavas, still expecting the holy men to return, waited for some time. Yudhishtira suspiciously said, "Those ascetics may come back late at night and deceive us. How can we escape from this problem?"

When Krishna saw them thinking in this way, sighing deeply and frequently, He suddenly appeared before them and said, "while I was aware of your danger from that hot tempered sage, Draupadi prayed to me to come here; so I came quickly. But now you have no reason to fear Durvasa. He's scared of your ascetic powers; thus, he's gone away. Righteous men like you never have to worry. Allow me to return home now".

When the Pandavas and Draupadi heard Lord Krishna's words, their minds became relaxed, cured of the fever of anxiety. Yudhishtira said, "Krishna by your help we were freed from this unsolvable difficulty, just as persons drowning in the vast ocean reach the shore safely by means of a boat". Thank you for your help"

The Pandavas roaming from forest to forest, spent their days joyfully with Draupadi. Thus, the scheme of the evil Duryodhana and his brothers was baffled by Draupadi's devotion and Lord Krishna's mercy.