



Volume 6 Issue 3-4

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ANUGRAHA SANDESA

Sankara Digvijaya

Adi Sankara, an incarnation of Lord Paramasiva, did immense good to the people. He lived for 32 years. His accomplishments during this short period are incredible.

You can know about his life and works from **Sankara Digvijaya**, authored by Sri Madhava Vidyaranya. Although there are many books on Sankara's life history, the authenticity of Madhava's Sankara Digvijaya is unequalled.

Adi Sankara was born to the blessed couple of Sivaguru and Aryambal. When he was just three years old, his father Sivaguru died. His sacred thread ceremony was performed at the age of five. He had by then mastered Vedas and other Sastras.

Taking sannyas according to the sampradaya of Govinda Bhagavatpada on the banks of Narmada river, Sankara went to Kasi at the guru's bidding and had darshan of Lord Visveswara. He next went to Badri where he wrote the Bhashyas. On return to Kasi, he had the darshan of Vedavyasa and received his blessings. He then traveled to all parts of India, spreading the gospel of Advaita siddhanta.

He appointed his prime disciples-Suresvara, Padmapada, Hastamalaka and Totaka- as heads of the four Mathas established by him in Sringeri, Dwaraka, Puri, and Badri. He adorned the Sarvajna Peetha in Kashmir and went to Kedar. This is the true History of Adi Sankara. This has been extensively narrated in Madhava's Sankara Digvijaya.

It is most desirable that all people should read Madhava's Sankara Digvijaya every year at the time of Sankara Jayanti. They should also understand well Sankara's mission and derive benefits and blessings by asking for his grace.

a _;n;Nt gRnpit n; n;Tmiv « p dW

] ;tUl & ;nB &vdvix%; t;p p;pCymn;nB

mKTV; mñ' v\$iv \$ipnomU toin-ptNI

xM onB ArtI &Unex ± r;c;yRp; .

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

Dear friend:

Greetings

On behalf of all our fellow devotees, SVBF offers their anantakoti 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 Yajna, Deepavali Puja etc. Details of the events are captured under the News and Events column of this issue of Paramaatha Tattvam.

It is with great pleasure that we share with our devotees the good news that the Township of Jackson, PA, has unanimously approved our proposal of building a new temple with priest quarters in our property in Stroudsburg. The architectural and land development plans are with the Township and once we get the clearance, we will start the construction activities. We hope to perform the ground –braking ceremony in early Summer of this year, with the participation of sri. V. R. Gowrishankar, Adminsitrator of Sringeri Mutt, Karnataka and the sthapati. We will share the details with our fellow devotees, once they are finalized.

It is the Sringeri Jagadguru's wish that this temple serves the needs of our devotees around the globe, as we are the first and only international affiliate of our ancient Sri Sharada Peetham, outside of India. With the direction from His Holiness, we seek sponsorhip towards the construction of the temple. We request all our devotees to participate as a temple-builder and bring it to reality. You may find a sponsorship form elsewhere in this Journal, and any donation is extremely well appreciated.

S. Yegnasubramanian
President, SVBF

Ravi Subramanian
Chairman, SVBF

From the Editorial Board....

Greetings.

We are happy to bring to you this issue of Paramaartha Tattvam – Volume 6, Nos.3 & 4. As was noted in previous issues, with the global economy being as it is now, the cost of printing and shipping are significant factors in the choice of merging the issues.

In this volume, the series of articles on the Life and Teachings of the great Maharashtrian Saint Sri Eknath Maharaj is concluded. Saint Eknath's devotional compositions, known as 'abhangs,' are very popular for their bhakti and philosophical content, and are sung by thousands of devotees, across the globe.

In addition, a new series is started on Sri Dakshinmurti Stotram of Sri Adi Sankara, which is considered to be vedanta in a nutshell!

As was mentioned several times earlier, we would like to maintain free subscription to Paramaartha Tattvam and still bring you hard-copies. However, as you can appreciate, this is becoming an increasingly difficult challenge, over time!!!

Jaya Jaya Shankara.

Editorial Board

Opinions expressed by the authors are not necessarily of Paramaartha Tattvam

Lectures by

Dr. S. Yegnasubramanian

Saturdays:

Aitareya-Upanishad

2:30 PM to 3:30 PM

Srimad Bhagavad Gita

3:45 PM to 4:45 PM

Venue:

**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)

ô À:ll il t;öp" rTnmßô

SrI lalitA-pancaratnam

p[t" Sm;im l il t;v d n;riv Nl'
ib Nl;/ r' p q u mi k t k x o & n; s mß
a ;k , B dl` R yn' mi, k u @ ;! ß'
m Nl Smt' n g m d J vl f ;l d e mß

1

*prAta: smarAmi lalitAvadanAravindam
bimbAdharam prithulamauktikaSobhinAsam .
AkarNa- dIrghanayanam maNikuNDaLADhyam
mandasmitam mrigamadojjvalaphAladeSam ||*

At dawn I meditate on the gently smiling lotus face of lalitA, with lips resembling the bimba fruit, nose effulgent with a big pearl, wide eyes stretched up to the ears, adorned with precious eardrops, and forehead decorated with kasturi.

p[t & R;im l il t;ö & j k Lpv Ll l'
r Tn;³ u ly l s d³ u p Ll v ;! ß; mß
mi, Kyö h e vl y;³ d x & m n;'
p e @ a ;pök s r w Old R; n; mß

2

*prAtarbhajAmi lalitA-bhujakalpavallIm
ratnAnguliyalasadangulipallavADhyAm |
mANikya-hemavalayAngadaSobhamAnAm
puNDrekshucApa-kusumeshusriNIrdadhAnAm ||*

At dawn I worship the kalpaka-creeper-like arms of lalitA, with the tender leaf-like fingers luminous with rings set with precious stones, wearing gem-set gold bangles and the shoulder adornment 'angada', bearing the striped sugarcane bow, flower, arrows and goad.

p[t n R;im l il t; c r ; riv Nl'
& Kt e \$ d; ninrt' & vis N p d mß
pí ; s n; idös t n; yk ö p J nly'
pí ;ñ B w ? v j ö s dx Röl ; -z n; ! B mß

3

*prAtarnamAmi lalitAcaraNAravindam
bhakteshTadAraniratam bhavasindhupotam |
padmAsanAdi-suranaAyaka-pUjanIyAm
padmAnkuSadhvaj- sudarSana-LAnchanADhyAm ||*

At dawn, I salute the lotus feet of lalitA, engaged in fulfilling the wishes of devotees, the boat to cross the ocean of samsAra, worthy of worship by Brahma and other gods, decorated by the streaks of lines in the form of lotus, goad, pendant and sudarSana-cakra.

p[ft" Stueprixv;' l il t;' &v;nl'
] YyNtöve iv&v;' k™;nv«;mß
 ivXvSy sE\$ivl yisqitöhe&U'
 ivXv&vrl' ingmv;ññms;itdUmß

4

*prAta: stuve paraSivAm lalitAm bhavANIm
 trayyanta-vedyavibhavAm karuNANavadyAm |
 viSvasa srushTivilayasthiti-hetubhUtAm
 viSveSvarIm nigamavAngmanasAtidUrAm ||*

At dawn I sing the song of praise of the very auspicious lalitA, bhavAni, whose glory is to be known through the Upanishads, who is full of mercy, who is the cause of creation, protection and destruction of the universe, who is the goddess of the universe, who is far beyond comprehension of the scriptures, speech and mind.

p[ftvEiml il tetv pay n;m
 k;m&vrlit km t m&vrlit .
 Àix&vilit j gt;' j nnl prE
 v;Gte t vcs; ij p&vrlit ..

5

*prAtarvadAmi lalite tava puNya nAma
 kAmeSvarIti kamaleti maheSvarIti |
 SrISambhavIti jagatAm jananI pareti
 vAgdevateti vacasA tripureSvarIti ||*

O, lalitA, at dawn, I verbally utter your good names; kAmeSvarI (the goddess of desire), kamalA (beautiful as the lotus), maheSvarI (the goddess of all greatness), SrISambhavI (the consort of Sambhu), jagatAm jananI (the mother of the universe), vAk-devatA (the presiding deity of speech), parA (above all), tripureSvarI (the goddess of the three cities).

y" X & p' k imd' l il t; iNk ;y;"
 s; & Gd' s u il t' p#it p&;te
 tSm&d;it l il t; Zi\$it pE Nñ;
 iv«; ; iÀ;y' ivplu s;wymNk lit Rß

6

*ya: Slokapancakamidam lalitAmbikAyA:
 saubhAgyadam sulalitam paThati prabhAte |
 tasmai dadAti lalitA jhaTiti prasanna
 vidyAm Sriyam vipulasaukhyamanantakIrtim ||*

He who reads at dawn these five melodious and fortune-bestowing verses in praise of mother lalitA, SrI lalitA quickly pleased and grants him knowledge, wealth, abundant happiness, and infinite fame.

ô ^Is Tyn;ry, k q;" ô

Sri satyanArAyaNa Stories

(Translation by Satish Karandikar)

a q c tqR?y;"

Chapter Four

s t v;c ô
 y;] ;' tuk Ov;nBs;/ rbl ;ynpUR;nBô
 b[; ; y /n' dTv; td; tungr' yy* ô1ô
 ik y1egtes;/ * s Tyn;ry, " p&ù ô
 ij _;s;' k Ov;nBs;/ oik miSt tv n'Sqtmbô2ô
 ttomh;j n* mE* hE y; c phSy vvô
 k q' pC is &odl@nBmdl' nEuk imC is ô3ô
 l t;p] ;idk' c w vt Retr, * mm ô
 inl d c vc" ^w; s Ty' &vtutevc" ô4ô
 AvnKv; gt" xl' [d@ tSy smpt" ô
 ik y1ettogTv; iSqt" is' smpt" ô5ô
 gtedl@n s;/ Á k OnTyiÛyStd; ô
 -Tqt;' tr, l' dD ivSmy' prmlyy* ô6ô

Sri Suta said: After praying for a safe voyage, Sadhu started his journey. He gave alms to the Brahmins and then went towards his hometown. When Sadhu had traveled some distance, Lord SatyaNarayana [in the guise of a mendicant] asked him out of curiosity, "O Sadhu! What is in your boat?" Then the two proud gentlemen smiled and replied jokingly, "O Sannyasin! Why do you ask? Do you wish to take money? In my boat there are only creepers, leaves etc!" Having listened to these harsh words, the mendicant said, "May your words come true" and quickly left him. When the mendicant had gone some distance, Sadhu completed his daily duties and stood by the sea. Seeing the risen boat, he was very surprised.

dD, l t;idk' c w mCz RoNypt° iv ô
 l B' s'_ovi, KplSttiÁ t; iNto &vtBô7ô
 td; tudintù k ;tovcn' c emb[ltBô
 ik mRiÛytex&" x;podEÁ dl@n; ô8ô
 xKytet@ svRh k tBc;] n sxy" ô
 a tStCz r, 'y; ih v;lz t;qR&iv-yit ô9ô

And actually seeing creepers etc. in the boat, he fainted and fell on the ground. On regaining consciousness, the sadhu was overcome with worry. Then his daughter's husband spoke the following words - "For what do you grieve? The mendicant has given a curse. He is a mystic, the Lord as appeared in the form of the mendicant. There is no doubt about this. Therefore, surrender to him. Your wish will be fulfilled."

j ;mtuRn' ^w; tTsk;x' gtStd; ô
 dD, c dl@n' &Y ð; nTv; p[;c s;drmbô10ô
 =nSv c;pr;/ 'meydù' tv sinh/ * ô
 Av' pa" panRv; mh;x&;k l u o &vtBô11ô
 p[;c vc'n' d@ ivl pt' ivl &y c ô
 m r@l" xOum>;Ky' mm pJ;bihnB" ô12ô
 mm_y; c dbB el B' dU%' mbaRù ô
 tCz w; &gv>;Ky' Stit' k tBsmat" ô13ô

After listening to the words of his son-in-law, Sadhu approached the mendicant and saw him. He bowed to him with devotion and respectfully said, "Please forgive my offense and the harsh words that I spoke to you."

Sadhu thus repeatedly saluted him and was overcome with great sorrow. On seeing him lamenting, the mendicant replied as follows, "Do not weep. Listen to my words. You have turned away from worshipping me. O foolish one! By my command, you have repeatedly experienced sorrow." Having listened to the Lord's words, Sadhu set out to praise him -

s;/UV;c ô
 TvNmyy; mñt;" svBb[; < ;i' idv; kvs" ô
 n j ;nit gu;nB p' tv; Á yRñd' p&oô14ô
 mUo h' Tv;' k q' j ;nemñtStv myy; ô
 p&Id pJiy-y;im yq;iv&vivStr'wô15ô
 pã ivÆ c tTsvR] ;ih m' xr, ;gtmBô
 ÀU; &iY yti' v;Ky' pirtUoj n;dR" ô16ô
 vr' c v;iz t' dÆ; t] wtdRehir" ô
 tton;v' sm™.. dÔ ivÆpôdt;mBô17ô
 k py; sTydeSy sf l ' v;iz t' mm ô
 ETyktv; Svj n'ws;/RpJ; k U; yq;ivi/ ô18ô
 hVR c;&vTpURs Tydep&dt" ô
 n;v' sydy ytñ Svde&gm' k OmBô19ô

Sadhu said: "By your Maya [deluding power] all the gods including Brahma cannot comprehend your form completely. O Lord, they do not understand your qualities or this wonderful form of yours. Deluded as I am by your Maya, how can I understand thee? Please be gracious! I shall perform worship in accordance with the extent of my ability. I shall surrender to you. Please protect me and grant me all the wealth as was before." Listening to the words of devotion, the Lord was very pleased. Having granted the desired boon, the Lord Hari instantly disappeared. Sadhu climbed on the boat and saw that it was filled with riches. He said, "By the grace of Lord SatyaNarayana, my wish has been fulfilled." Sadhu, performed the worship properly and was filled with joy by the blessing of Lord SatyaNarayana. He and his son-in-law joyfully sailed homeward.

s;/ju;Rñr' p[h pXy rtñd' mm ô
 dt' c pÆy;ms inj ivÆSy r=k mBô20ô
 dtUo s* ngr' gTv; s;/ &y;Rivl ðy c ô
 pV;c v;iz t' v;Ky' nTv; b, ;j il Std; ô21ô
 ink \$engrSyw j ;m] ; sihtovi, k Bô
 a ;gtob/ ugrivÆv bhi&yR" ô22ô
 ^U; dtm&»;Ky' mh;hVrtl stl ô
 sTyPJ; k U'væ pV;c tnju;' pft ô
 vJ ;im xl' [ngCz s;/ ðdxRy c ô23ô

Sadhu said to his son-in-law: "Look at my Ratnapuri [town made of jewels]!" He sent a messenger, who was the protector of his wealth. This messenger went to the town and seeing Sadhu's wife Lilavati, spoke the following desirable words bowing with folded hands, "Close to the town itself, the businessman [your husband] has come with his son-in-law along with relatives and plenty of riches." Having listened to these words of the messenger, she was overjoyed and spoke to her daughter, "Perform the worship of Lord SatyaNarayana. I am going to see Sadhu. Come quickly!"

Eit mtOc" ^U; vt' k U; smPy c ô
 p& ;d' c pirTyJy gt; s; ip pit' pft ô24ô
 tã Tñ" sTydeo&t;R tr, l' tq; ô
 shTy c /n'ws;/Rj l etSy;vn&ytBô25ô
 tt" kl ;vtl k Ny; n ivl ðy inj 'pitmBô
 x&a nht; t] Tñdtl c;pt° iv ô26ô
 dÔ; tq;iv/;' n;v' k Ny;' c bhdu%t;mBô27ô
 <ta ms; s;/ ð ik mÁ yRñd' &væBô
 icTymn;Á tesv&UStirv;hk ;" ô28ô

Listening to these words of her mother, Kalavati performed and completed the vow [of Lord SatyaNarayana] and she also departed to see her husband without partaking the Prasada [food offered to the Lord.] Angered by this action of hers, Lord SatyaNarayana took away the husband [of Kalavati] as well as the boat

along with the riches and drowned them in the water. Then the daughter Kalavati, not seeing her husband, fell on the ground, crying with great sorrow. Seeing the boat in that condition and his daughter very grieved, Sadhu thought with a frightened mind, "O what a shocking event!" Sadhu was at a loss and did not know what to do.

ttol ll ;vtl k Ny; dD; s; iv+l ; &vtbô
 ivl l ;pitd%æ &t;R cemb[ltbô29ô
 Ed;nl' n'k y; s;/Rk q' so &bl i=t" ô
 n j ;nek Sy deSy hē y; cws; , t; ô30ô
 s TydeSy mh;Tm' _;tlv; k æ xKyteô
 EtykTv; ivl l ;pwttÁ Svj n'wsh ô31ô
 ttol ll ;vtl k Ny; Üæek T; T'fæ h ô32ô
 tt" k l ;vtl k Ny; nī eSvinin dū%t; ô
 gblTv; p;dk etSy;ngt'lc mmod/ eô33ô

Then Lilavati saw her daughter and was disturbed. She lamented with intense sorrow and said the following to her husband, "Presently, how has he [our brother-in-law] disappeared along with the boat? I don't know by which god's whim the boat has been taken away. Who can understand the greatness of Lord SatyaNarayana?" Having said thus, she then lamented along with her people. Then Lilavati took her daughter on her lap and cried. Then the daughter Kalavati, saddened by the loss of her husband, took his sandals and made up her mind to go along with him.

k Ny;y;Á irt' dD; s&;yRs §;novi, k Bô
 a itxæ æ stœÁ ty;ms / nRtBô
 , t' v; s Tydeæ &[to h' s Tymyy; ô34ô
 s TypJ; k ir-y;im yq;iv&vivStr'wô
 Eit s v;Rßsmhy k qiyTv; mœqmbô35ô
 nTv; c d@v° b' s Tyde' pa" pa" ô
 ttSt'ù" s Tydeodln;n; pirp;l k " ô36ô
 j g;d vc'n' VyæÈk py; &ÿ vTsl " ô
 TykTv; pß;d' tek Ny; pit' d[us mgt; ô

a to dDo &vÆSy;" k Nyk ;y;" pit/ ðmbô37ô
 gD gTv; pß;d' c &kTv; s; y;it cæpa" ô
 l B' &] IRst; s;/o&iv-yit n sxy" ô38ô

Seeing the conduct of his daughter, the noble and pious merchant Sadhu along with his wife, was tormented with intense grief and thought as follows, "Has Lord SatyaNarayana taken away [my son-on-law etc?] I am deluded by the power of the Lord. I shall perform the worship of Lord SatyaNarayana as per my ability." Having thought thus, he announced to everybody that he would perform Satyanarayana puja. He prostrated before the Lord repeatedly. Then Lord SatyaNarayana, who is a protector of the downcast and a savior of his devotees, was pleased and stated with compassion the following words from the sky, "Your daughter left behind the Prasada [food offered to the Lord] in her haste to see her husband. So I made him (her husband) and the boat disappear. O Sadhu, if your daughter were to go home and come back again, after accepting the Prasada, she will surely obtain her husband."

k Nyk ; t;d' v;Ky' ^T; ggnmæ ;tBô
 i=p[td; gD gTv; pß;d' c b&φ s; ô39ô
 s; pÁ;tBpar;gTy ddxRSvj n' pitnBô40ô
 tt" k l ;vtl k Ny; j g;d iptr' pft ô
 Ed;nl' c gD y;ih ivl b' k Tææqmbô41ô
 tZ T; k Nyk ;v;Ky' s't'uo &bl, Ks t" ô
 pJn' s TydeSy k T; ivi/iv//;nt" ô42ô
 /næRg, 'ws;/Rj g;m inj mdrmbô
 p*; RßSy;' c sÛ;t* k Ov;nßs TypJnmbô43ô
 Eh l æ es æ' &kTv; c;t'es Typd yy* ô44ô

The daughter, listening to those words coming from the sky, quickly went home and ate the Prasada. After that she came back again and saw her own husband. Then the daughter Kalavati, said to her father, "Go home right now. Why do you delay?" Listening to her words, the businessman Sadhu went home

along with his relatives and his wealth. He performed the worship of Lord SatyaNarayana according to the proper procedure on every full moon and Sankranti [the passage of the sun from one zodiacal sign into another] day. With god's grace, having performed the worship of Lord SatyaNarayana, he enjoyed happiness in this world, and attained salvation.

Eit ^ISk dpa, ere;%@es Tyn;r;y, v[k q;y;
c tq&?y;y" ô4ô

Here ends the fourth chapter of the story on the Sri SatyaNarayana vow, forming part of the RevaKhanda of the SriSkandaPuranam.

a q p" mo ?y;y"

Chapter Five

s t v;c ô
a q;NyCc p[+y;im xOav' nims Æm" ô
a ;sITtg?vj or;j ; p[;p;l nt Tpr" ô1ô
p&;d' s TydeSy TyKtv; dU%mv;p s" ô
Ak d; s vn' gTv; hTv; bhiv / ;nBpx d&ô2ô
a ;gTy v\$mU' c dD, s TySy pJnmBô
gø;" k uR stü; &iÿ yÿ;" sb;/v;" ô3ô
rj ; dD tudpR n gTv; t' nn;ms" ô
ttogøg, ;" sv&ps;d' nps iC/ * ô4ô
s Sq;Ry par;gTy &ktv; sv&yq&tmBô
tt" p&;d' s TyJy rj ; dU%mv;p s" ô5ô

Sri Suta said: O best of sages! Please listen - I shall now narrate another episode. There was a king by name Tungadhvaja who was devoted to protecting his people. He refused the Prasada of Lord SatyaNarayana and underwent a lot of misery.

Once he went to the forest and hunted many kinds of animals. He then came to a fig tree and noticed the worship of Lord SatyaNarayana being performed by cowherds along with their friends and relatives. They had a feeling of contentment and were full of devotion. The king witnessed the Puja but out of pride he did not go there, nor did he salute the Lord. The cowherds placed some Prasada before the king. Then they all came back and ate the Prasada at will. The king did not eat the Prasada and hence experienced unhappiness.

tSy p[ux t' n[/ n/ ;Ny;idk ' c ytBô
s Tyde tTs vRn;ix t' mm iniÁ tmBô6ô
a tSt] wgCz ;im y] deSy pJnmBô
ms; tuiviniÁ Ty yy* gø;l sIn/ * ô7ô
tto s* s TydeSy pJ; gøg, 'wsh ô
&iÿ ^, ;iNto&W; ck ;r ivi/n; nø" ô8ô
s Tydeps;da / n[;iNto &vtBô
Eh l &es &ktv; c ;tes Typrd yy* ô9ô

His hundred sons as well as food, wealth etc were lost. He realized, "Lord SatyaNarayana has destroyed all this of mine. So, I shall go to the place of the Lord's worship." Having made up his mind, he went to the cowherds. Then, endowed with faith and devotion, the king performed the worship of Lord SatyaNarayana, with the cowherds, as per the proper procedure. By the grace of the Lord, he regained his wealth and sons. Having experienced happiness in this world, in the end he attained the abode of Lord SatyaNarayana.

y Ed' k ut es Tyv[' prmlu &mbô
xOat c k q; p[ay; &iÿ yÿ " f l p[;mbô10ô
/ n/ ;Ny;idk ' tSy &v&styp&;dt" ô
dird[pl &teivÆ b, om&y& b/n;tBô11ô
<o&y;t&pr[nytes Tyme n sxy" ô
E& t' c f l ' &ktv; c ;tes Typrd v[&Bô12ô
Eit v" k iqt' ivp[s Tyn;r;y, v[mbô
yTk W; sv&U%eyomü o&vit mnv" ô13ô

One who performs this very precious vow of Lord SatyaNarayana, as also one who listens to this meritorious fruit-bearing story with devotion, shall attain food, riches etc. by the grace of the Lord. A poor man obtains wealth and one who is bound gets liberated. One who is struck with fear shall become fearless. Having enjoyed the desired result, he shall in the end go to the abode of Lord SatyaNarayana. There is no doubt about the truth of this.

O Brahmanas! Thus has been narrated to you the vow of Lord SatyaNarayana, having performed which a man is freed from all sorrows.

ivxw" k il yges Typj; f l pd; ô
 k i t k ; l ' vid-yit s Tmx' t m c ô
 s Tyn;ry, ' k i t s Tyde' tq;preô14ô
 n;n;• p/ro&w; sv&mi s tpô" ô
 &iv-yit kl *s Tyv[• pl sn;tn" ô15ô

y Ed' p#teinty' xOot minsÆm" ô
 s Ty' nXylt p;p;in s Tydep;dt" ô16ô

In the age of Kali, the worship of Lord SatyaNarayana is particularly effective. Some shall call the Lord as Time, as also Lord Satya - some call Him as SatyaNarayana while others invoke Him as SatyaDeva. The Lord takes on many forms and grants the desires of everyone. In the age of Kali, the eternal Lord shall bear the form of the SatyaNarayana vow.

O Best of sages! The Grace of Lord SatyaNarayana shall definitely destroy the sins of one who always reads or listens to this story!

Eit ^lSk bpa, ere;%@es Tyn;ry, v[k q;y;'
 pc mo ?y;y" ô5ô

Here ends the fifth chapter of the story on the Sri SatyaNarayana vow, forming part of the RevaKhanda of the SriSkandaPuranam.

Guru's Guidance

Anger – Temper

Anger is the greatest obstacle to spiritual Sadhana. Bhagavan Sri Krishna refers anger as one of the gates to Hell. When a person is angry he loses his mental balance and behaves erratically. To be strict and disciplined is different than to get angry. One should follow rules and regulations to perform his/her duty perfectly. But if things go wrong one should not lose the temper and behave rudely and angrily, hurting the feelings of others. Your logical and rational thinking vanishes, when you are angry. Your words are crude and your temperament is shaky. Anger leads to the feeling of jealousy and vengeance which are greater sins. We have read in our puranas that our Gods and Rishis who have shown their anger emotionally were not respected. Anger should be kept in control by spiritual and mental power, if you want to lead a life of peace & prosperity.

H. H. Sri Sri Abhinava Vidya Theertha Mahaswamiji

Saints of Maharashtra – VIII

Shankar Karandikar

Algyonm'

The reader may recall that in this series on the Saints of Maharashtra we have so far looked briefly at the work of Jnaneshwara Maharaj, Ekanatha Maharaj and Tukrama Maharaj, particularly from the standpoint of Bhakti.

In the current issue we will turn our attention to Samartha Ramadasa, who lived in the 17th century and was a contemporary of Shivaji Maharaj. In addition to contributing to the spiritual revival in Maharashtra, Samartha Ramadas also played an important part in advising Shivaji Maharaj as his Guru, at a time when India was being overrun by the Muslim invasion.

Even though well versed in Sanskrit, Samartha Ramadas wrote in Marathi so that the masses would understand his teachings. His greatest work is called "Dasabodha" which is considered one of the four main Marathi religious texts. Presently we shall take a look at some verses from another composition of his called "Manache Sloka" which contains the essence of the message contained in the "Dasabodha."

As the name indicates, "Manache Sloka" is a collection of prayers addressed to the mind. Just as Lord Sri Krishna used Arjuna as a means to teach the whole world through the Bhagawad Geeta, so also Samartha Ramadas uses the mind as a means of preaching to the people. As the reader will experience, these verses, when recited with devotion, have the power to elevate the mind to the divine plane.

At the outset, Samartha Ramadas implores the mind to take to the path of

devotion as the best means of gaining the grace of the Lord:

m; sJj n; &iY pqtē j ;vè
trl Àlhr! p;ivj tōSv&vè
j nl' ink tēs vR s@h « ;vè
j nl' v« tēs vR&vèk r;vè.

"Oh wise mind! Follow the path of devotion alone and Lord Shri Hari will be attained as a natural course. For this, you must not only follow the recommended practices with full faith and sincerity, but also particularly avoid any actions that are condemned as harmful."

The morning time is the most potent time of the day, when the mind is fresh and very receptive. If one can get into the habit of chanting the Name of the Lord at dawn, it will go a long way in making the whole day a success. Chanting also paves the way to developing good habits and avoiding vices:

p&;teml' r;m ic tlt j ;v;
puev wrl r;ma ;/l' vd;v; .
sdc;r h; qσ s@h yeto
j nl' t@ tomnvl' /Ny hdo..

"Early morning, one should contemplate on whatever is heard or read about Lord Rama and then repeat his Name audibly. Only the one, who never compromises righteous living, is blessed in life."

Devotees who constantly adore the Lord are immune to worldly sorrows and welcome whatever comes to their lot with a positive attitude:

sd; svā p[rit r;m' /r;vī
 dū;cī Sv'yēs;|@ j lvi' k r;vī.
 dbedū hēs Ū mnt j ;vē
 ivvē ēsd; SvSv• pl' &r;vē.

"One should make it a practice to remember lovingly Lord Rama all the time, which relieves one from all painful memories. By discrimination, remember that pain and pleasure relate to body only, and always be aware of your true being, Atma, which is not at all affected by these."

Samartha Ramadas advises the mind not to be carried away with worldly ambitions, but instead be steadfast in attaining the greatest goal of life, which is the Lord. Everything else will then fall in place:

m; r; vā, a;x; nk ore
 m; mnv;cī nk ok lit Rt Ure
 j y; vi, Rī vā x; ēpā, ē
 ty; vi, R' svRī Ā ;-yv; ē.

"Oh mind! Don't struggle for attaining fame in this world, nor covet anything other than Lord Rama. Any talk about Him, whom all Vedas, Shastras and Puranas extol (Lord Rama, who is none other than Parabrahma), is all praiseworthy."

The agony of Samsara - being born repeatedly in this world - can only be removed by the Grace of the Lord. Recognizing that worldly pleasures don't lead to real happiness, one should instead strive to end this misery of rebirth:

m; v;s n; c k vī' yēz; r;
 m; k ;m; s;|@ redy;d; r;
 m; y;tn; qō heg&R;sl'
 m; sJj n; &svl' r; v;sl..

"To avoid cycles of rebirth and death, give up desires and stop hankering after wealth

and sex. Oh wise mind! Knowing that pangs of rebirth are horrible, take refuge in Lord Rama."

Again and again, Samartha Ramadas advises the mind to hold on firmly to the feet of the Lord. The best example to emulate is that of the greatest devotee of Lord Rama, namely Sri Hanumana:

m; sJj n; hlt mZēk r;vē
 r` b;yk; ;! icāi' /r;vē
 m; r; j tōSv;im v;yēū;c;
 j n; , rl n;q l &]y;c;..

"Oh wise mind! Please listen to my only one advice. Firmly hold on to Lord Rama in your heart, in the same manner as the great Hunamana held Him as his Master all the time, knowing that He alone is the protector of all the three worlds and uplifts people."

In today's day and age, there are a lot of advances in telecommunication like cell phones etc, but we tend to forget that none of them can connect us to the Lord. For that all we have to do is to use the tongue to chant His glories alone. Particularly at the time of death, we should remember none other than the Lord:

n bō ēm; r; vā, k ;hl'
 j nī' v; gēbō t; s Ū n;hl'
 ` @nē @ k ;{ a ;yū nēo
 dā;tī' tū; k q s @Up;to.

"Oh mind! Do not speak about anything other than Lord Rama, because talking loose is of no benefit. The god of death is snatching away hour after hour from the period of everybody's lifetime. At the end, who else, other than Lord Rama, would save you?"

r` b;yk; vī, v;y; 'is, ;vē
 j n;s; ir%ēyqRk; 'vs, ;vē
 sd; svā n; mnv;cēvsōde
 a ht; ml' p;ip, l tensōde.

"Doing anything, other than for Lord Rama, is exhausting one's energy for nothing. What is the good of prattling like ignorant people? Instead, all the time, only Lord's name should be uttered. The mind should be completely free from self-esteem, which is a sin itself."

Man makes endless efforts for the comfort and protection of the perishable body without paying any attention to the most important problem, which is that of continuous birth and death. Why not practice devotion and solve that problem once and for all?

dāe= ;k ;r; 'eyTn k ē ;
 prl xē\$'l' k ;{ ` ē in gē ;.
 k r'l' rem; &iY y; r; v;cl
 puēa trl' sō@ ic t; &v;cl .

"One may do any amount of effort to protect the body, but still, at the end, death takes it away. Instead, Oh mind, engage yourself in devotion to Lord Rama and then stop worrying about this worldly life."

In the next few verses, Samartha Ramadas emphasizes the fact that the Lord never fails to come to His devotee's rescue - as Sri Krishna promises in the BhagawadGeeta, "n me&Kt" p[Xyit. " - "My devotee is never lost."

&v;Cy; &yek ;y < I @
 /rl' rem; /lr /;k ;is s;@!
 r` b;yk ;s;ir%; Sv;im xrl'
 npeI k d; k φLy; d@/ ;rl .

"Oh feeble mind, why are you frightened about this worldly life? Take courage and don't be afraid, when a Master, like the best among the Raghawas, is with you. Even when the god of death is enraged with you, He will not let you down."

Even Yama, the god of death, trembles when he encounters the Lord. That being the case, what is the fear for the devotee?

idn;n;q h; r;m k @@/ ;rl
 puēd@t; 'k ;{ p\$'l' qr;rl.
 j n; v;Ky nēst hēs Ty mnl'
 npeI k d; r;m d;s ;i&mnl . .

"On seeing Lord Rama, wielding his bow and arrow, even the god of death trembles with fear. Take as absolute truth that the Lord Rama never lets down in difficulty His devotee, who prides himself as being His servant."

The devotee doesn't need any other insurance, because the Lord himself guarantees his safety both here and hereafter:

pdl' r; ` v;cesd; b[d g;j e
 b{ b&Y rlp@rl' k ;lb v;j e
 pdl v;ihl l svRj pēivmnl'
 npeI k d; r;m d;s ;i&mnl . .

"It is a well-known, unchanging and avowed nature of Lord Raghawa that his bow bangs with a force on the head of the enemy of his devotee, who has taken refuge at His feet. He, who could even carry all the people in Ayodhya Puri, to Vaikuatha, along with him, in an airplane, never lets down in difficulty His devotee who takes pride in being His servant."

The next verse is a very famous verse chanted at dawn by many devotees to give courage and fearlessness:

smq;Ry; sēk ; vU p;he
 a s; svR&h@ l' k φ a ;he+.
 j y;cl il { ; vi, Rl l & tInhl
 npeI k d; r;m d;s ;i&mnl . .

"Since Lord Rama wields such incontestable power, who in the entire world

can dare look with a malignant eye at his servant? Lord Rama, whose glory is extolled by people in all the three worlds, never lets down in difficulty His devotee, who takes pride in being His servant."

Even Lord Shiva himself, who is always absorbed in eternal bliss, chooses to chant the Name of Lord Rama. Then, why should we not do the same?

mh;sk \$l' sô@' êdê j êb
 pf;peb{ 'ea ;g{ ; svêJê.
 j y;têSmexlwj ; xÛp; l
 npe l k d; r;m d;s;i& mnl. .

"Lord Rama, who relieved gods from a calamity (at the hands of demon Ravana), with his supreme power and strength and who is constantly contemplated upon by even Shiva and ParvatiAmba, never lets down in difficulty his devotee, who takes pride in being His servant."

No matter how terrible a situation one may be in, the Lord is capable of providing solace instantly. The story of Ahalya from the Ramayanam testifies to this:

a hLy; ix{ ; r; vèñ k ê l
 pdl' l ;gt;' idVy hõ in gè l.

j y; vi, R' s l, l l vèdv; l
 npe l k d; r;m d;s;i& mnl. .

"Lord Rama, (with his divine power and compassion), redeemed Ahalya, who had been turned into a stone like inert condition due to a curse of her husband (the great sage Gautama), by just a touch of his foot. Even Vedas have not been able to fathom the greatness of his glory. Such a powerful Lord Rama never lets down in difficulty His devotee, who takes pride in being His servant."

True to his name, Samartha Ramadas was a steadfast devotee of Lord Rama. By his own example and also by his writings and discourses, he strove all his life to lead people to the path of devotion. We hope that we have been able to give the reader a flavor of his teachings. In the next issue we will discuss some more verses from "Manache Sloka."

As always, we would like to end this write-up with our humble prostration to the Saints as well to all the devotees. We pray for their forgiveness in whatever may be incorrect or deficient in this article.

Hr" a ôttßtß

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1. "ManoBodha", by Sri Laxman RamaChandra Pangarkar, Kesava Bhikaji Dhawale, Mumbai.

Guru's Guidance

Truth – Lie

It is ordained that one must always speak the Truth. Therefore, one should be careful before conveying a message to another. If the message is true, but is going to cause anguish to the listener, some caution must be adopted.

At the same time, we must not utter lies just to please a person. A pleasant untruth might make him happy, but his joy would only be short-lived. He will feel upset when he learns of the truth. So we must never tell a lie even if it is harmless and gives momentary pleasure.

H. H. Sri Sri Abhinava Vidya Theertha Mahaswamiji

Sanskrit & -;:; pirc y"

An Introduction to Sanskrit : Unit – XVIII

M. R. Dwarakanath

ô Àlb,, &l ivric t;y;' k ;dNrlk q;y;' xbk v, RmBô

We shall now get a glimpse of Sanskrit prose ùg« ú literature. In secular Sanskrit prose, the name of Bana-bhatta reigns supreme. He lived in the court of king Harsha-varadhana in the 7th century A.D. He is the author of Harsha-Carita - the exploits of king Harsha, Kadambari, Candi-satakam, Parvati-parinaya etc. Kadambari is a magnum opus that runs into several hundred pages with stories woven inside stories. The story begins with a description of king Sudraka. The work is noted not only for the story line but also for style and the literary heights achieved. A single sentence can run into pages and a single word can run into many lines as we shall presently see. Here are just a few sentences from Bana's Kadambari.

ô xbk v, RmBô

a ;sldxWrpitixrSsm-yic R;x;n" p;k x;s n Ev;pr" c tÜdi/ml ;n&l ;y; &uo&t;RpI;p;nag;vnts nSt s;nTcÜ" cÜvitR=, øe" cÜ/r Ev krk ml ø l +ym, x² cÜl ; -z n" hr Ev ij tmNrq" gb Ev; pft htöxiY " k ml yänirv ivmnlk Ö;j hSm&l " j l i/irv l +mIpSÜ" g³ ;pI;h Ev &glrqppIÖ" rivrv pftidvsøj ;ymnøly" n&lv skl øj Iymn p;Dz ;y" idGj Ev;nvrt pIÖd;n;d[k Ök r" k t;R mh;Á y;R;nBā ;hTt;Ü t;Bā ;dx RsvR;~ ; ; ;nB TPI k l ;n;nBk u &vn' gu;n;nBā ;gm' k ;Y;mÖrs;n;nB

~ dyxIwoim] m&l Sy~ T;tk eahjtj nSy pI;Tt;T; gô lbN ;n;nBā ;Áy;orisk ;n;nBpI;D&o/nent;nB / rø" s;hisk;n;nBā g[liv&G ;n;nBvntø Ev ivnt; nNij nn" vIy Ev c;pk dSsmTs ;irts kl ;ritk u ;cl o rj ; xbk on;m.

a ;sItBā xWrpitixrSsm-yic R;x;n" ö p;k x;s n" Eva pr" c tÜdi/ml ;n&l ;y; &u" &t;RpI;p;nag;vnt smSts;nTcÜ" cÜvitR=, øe" ö cÜ/r" Ev krk ml ø l +ym, x² cÜl ; -z n" ö hr" Ev ij tmNrq" ö gb" Ev a pfthtxiY " ö k ml yän" Ev ivmnlk Ö rj hSm&l " ö j l i/" Ev l +mIpSÜ" ö g³ ;pI;h" Ev &glrqppIÖ" ö riv" Ev pftidvsøj ;ymnøly" ö n&lv Ev skl øj Iymn;p;Dz ;y" ö idGj " Ev a nvrt pIÖd;n;d[k Ök r" k t;Rmh;Á y;R;nBā ;hTt;R Ü t;Bā ;dx RsvR;~ ; ; ;nB TPI k l ;n;nBk u &vn' gu;n;nBā ;gm' k ;Y;mÖrs;n;nB dyxIw' im] m&l Sy ~ T;tk eÜ a ihtj nSy pI;Tt;T; gô lbN ;n;nBā ;Áy" risk ;n;nBpI;D&" / nent;nB/ rø" s;hisk;n;nBā g[l" ivdG ;n;nBvntø" Ev ö ivnt;nNij nn" vIy" Ev ö c;pk dSsmTs ;irts kl ;ritk u ;cl " rj ; xbk " n;m.

Thus begins the Kadambari of Bana. Although, the sentence may seem forbidding and long, it does not have to be forbidding and is not especially long for the text! We shall analyze this sentence by dissecting it into more manageable chunks. First, we pick the noun and the predicate. The rest are mostly adjectives. The underlying sentence is:

xḅḅ " n;mrj ; a ;slḅḅ A king [m,N,s] by name[I] Sudraka[m,N,s] lived[pT,3p,s.] Now we tackle the adjectives.

a xḅḅ nrpitixr"ös m>yic Röx;s'n" . This word is a compound of nöxḅḅ nrpitöixr"ös m>yic Röx;s'n" He whose edicts were respectfully accepted by kings without exception. Note the compound is not terminated by ixr" because the p[itt]pik m̄s is ixrsḅ

p k x ;s'n" Ev a pr" c tḅḅ di/öml ;önr̄l ;y;" &u" &t;R̄p̄:pöa nḅgöa vntös nstös;n̄öcÜ" cÜvitR öl =, ȫpe" cÜö/r" Ev . p k x ;s'n" ö p k ' x ;ist v;nḅhtv;nḅ p k x ;s'n" v; ENḅ .

Like [I] ùEvú another [m,N,s] ùa pr"ú Indra [m,N,s] ùp k x ;s'n"ú the lord [m,N,s] ù&t;ḅ of the world [f,G,s] ù&u"ú girded by the row of four oceans [f,G,s] ùc tḅḅ di/öml ;önr̄l ;y;"ú the king to whom all the neighboring princes are respectful to his valor and love [m,N,s] ùp̄:pöa nḅgöa vntös nstös;n̄öcÜ"ú endowed with the sign of an emperor [m,N,s] ùcÜvitR̄l =, ȫpe"ú . Like[I] ùEvú the god Vishnu [m,N,s] ùcÜö/r"ú who bears the signs of the conch and discuss in his lotus-like hands [m,N,s] ùk rök m̄ ȫpl +ym, öx² öcÜöl ;-z n'ú . Like[I] ùEvú the god Shiva [m,N,s] ùhr"ú the conqueror of Manmatha [m,N,s] ùj t̄m̄ḅḅ"ú . Like [I] ùEvú the god Kartikeya [m,N,s] ùḅḅ"ú whose power is not blunted [n,N,s] ùa p[itt]htxiÿ"ú . Like [I] ùEvú the god Brahma [m,N,s] ùk m̄ yān"ú who has made the orb of swan-like kings his vehicle [m,N,s] ùivm̄nk̄ ḅ̄j h̄s m̄@ "ú . Like [I] ùEvú the ocean [m,N,s] ùj l i/"ú the creator of wealth [f,N,s] ùl +m̄p̄ḅḅ"ú . Like[I] ùEvú the flood of Ganga [m,N,s] ùg³ ;p̄/h"ú which follows the path of Bhagiratha [m,N,s] ù&glrqp̄p̄ḅḅ"ú .

Like [I] ùEvú the sun [m,N,s] ùriv"ú whose wealth grew day by day [m,N,s] ùp̄t̄idvs̄p̄j ;ym̄öy"ú . Like [I] ùEvú the mount Meru [m,N,s] ùm̄ḅḅ"ú provider of shade to all its denizens [m,N,s] ùsk l ȫpj lym̄nöp;d̄z ;y"ú . Like [I] ùEvú the elephant Airavata [m,N,s] ùid̄ḅj "ú whose trunk is always wet due to constantly giving (charity with water) [m,N,s] ùa nvt̄öp̄ḅḅd̄n̄öa ;d̄k̄ ḅ̄k r"ú . The doer [m,N,s] ùk t̄R̄ of wondrous deeds [n,G,pl] ùm̄h̄Áy;R;n̄ḅ . The offerer [m,N,s] ùa ;ht̄R̄ of sacrifices [m,G,pl] ùÛt̄t̄n̄ḅ . The mirror [m,N,s] ùa ;dx̄R̄ of all the scriptures [n,G,pl] ùsv̄R̄ ; ; n̄ḅ . The progenitor [f,N,s] ù̄t̄p̄it̄"ú of the arts [f,G,pl] ùk l ;n̄n̄ḅ . The ancestral home [n,N,s] ùk l u &v̄n̄ḅ of virtues [m,G,pl] ùgu;n̄n̄ḅ . The origin [m,N,s] ùa ;gm̄"ú of the moods of the nectar of poetry [m,G,pl] ùk ;y;n̄ḅs;n̄n̄ḅ . The eastern mountain (place of esteem) [m,N,s] ù̄dyx̄w"ú of the orb of friends [n,G,s] ùim̄ m̄@ Syú . The harbinger of doom [m,N,s] ù̄t̄p̄tk̄ ḅ̄lú of ill wishers [m,G,s] ùa ihtj n̄Syú . The booster [m,N,s] ùp̄t̄p̄t̄"ú of assemblies of sweet story tellers [m,G,pl] ùḡö lb̄N ;n̄n̄ḅ . The shelter [m,N,s] ùa ;y"ú of people of taste (in the arts etc.) [m,G,pl] ùrisk ;n̄n̄ḅ . The bearer of the yoke [m,N,s] ù/̄ḅ"ú of the adventurous [m,G,pl] ùs ;hisk ;n̄n̄ḅ . The repeller [m,N,s] ùp̄ly;d̄x̄"ú of gifted archers [m,G,pl] ù/n̄nt̄n̄ḅ . The leader [m,N,s] ùa g[l "ú of scholars [m,G,pl] ùivd̄G ;n̄n̄ḅ . Like [I] ùEvú Garuda [m,N,s] ùv̄m̄ḅḅ"ú the generator of happiness to Vinata [m,N,s] ùivnt̄;öa ;n̄ḅöj n̄n̄"ú Like [I] ùEvú the son of Vena [m,N,s] ùv̄w̄"ú who defeated with his innumerable archers enemies arrayed as a family like mountain [m,N,s] ùc ;pök d̄ḅös n̄ḅ ;irt̄ös k l öa ;r;it̄ök l u öa c l "ú . r j ; xḅḅ " n;ma ;slḅḅ

What we have seen is mere v;Ky;qR or word meaning. Each phrase carries an a l ±;r" or a figure of speech. To illustrate, consider: ctÜdi/ml ;n&l ;y;" &u" &t;R The four oceans signify the four corners or directions. The oceans ringing the earth like a belt stands for the whole earth. In the Airavata analogy, the king is praised as one who is constantly giving. His hand was always wet from giving (accompanied with water) just like the elephant's trunk is always wet! This is a metaphor or a ;rϕ .

n;n̄v yoini&R;rit, dyoivric tnrish• p;@Nrmß
 Ak ivÜmÜ;Nskl &untl oivÜm] y;y;is t&un] y'
 j h;s v;s d&emß

n;n̄E Av y" ini&R;rit, dy" ivric tnrish• p;@Nrmß
 Ak ivÜmÜ;Nskl " ivÜm] y;y;is t&un] y'
 j h;s Ev v;s d&emß

Who [m,N,s] üy"ú by his name [n,I,s] ün;M;ú alone [I] ùAvú causes fear in the hearts of enemies [m,N,s] ùini&R;a r;itö, dy"ú who subjugated the whole earth with unmatched valor [m,N,s] ùAk öivÜmöa ;Ü;Nöskl ö&unötl "ú laughed [pt,3p,s] üj h;sú, as it were [I] ùEvú at Vishnu [m,A,s] ùv;s d&elú who put on the show of Narasimha [m,A,s] ùivric tönrishö• pöa ;@Nru who conquered the three worlds with three strides [m,A,s] ùivÜmö] yöa ;y;is tö&unö] yú.

Here, Bana uses hyperbole ùa itxyöü to describe the King as excelling even Vishnu!

a iticrk ;l I GmitÜ;Nk apitsh- spk Rl ±imv
 =;l yNl ySy ivm ek ð, /;rj l eicrmu;s
 rj l +m" .

a iticrk ;l I Gmßa itÜ;Nk apitsh- spk Rl ±mß
 Ev =;l yNl ySy ivm ek ð, /;rj l eicrmß v;s
 rj l +m" .

Like [I] ùEvú the nation's fortune [f,N,s] ü;rj l +m"ú who washes [f,N,s] ù=;l yNlú the stain of association with thousands of overstepping, wicked kings [n,A,s] ùa itÜ;Nö k apitösh- öspk Rkl ±mß over a long period of time [n,A,s] ùa iticrök ;l öl Gmß in whose [m,G,s] üySyú pure [n,L,s] ùivm é flowing water compared to the sharp edge of a sword [n,L,s] ük ð, ö/;r;öj l é lived [pt,3p,s] ùv;sú long [I] üicrmß .

s bNtpk r, nß" Declension

We will now take up the declension of the Nouns and Adjectives. Every noun has a definite gender while the adjectives can take on any of the 3 genders to agree with the noun it modifies. Although most nouns have a natural gender, the gender of a noun is a given. A noun signifying the same entity may take on different genders as for example: the word wife - pTnlú &y;éj ;y; ǖ lúÚdr; ùplú v; kl] mßünplú .

The form a word takes, when declined in one of the 7 (8) cases, depends on the gender, number and case as well as the root word üp[itpidk nß itself. The case endings are called s p" . This name is deriv16d from the Panini s p

Sv] sm\$Bí ;&y;&s B ey;>y s B is >y;>y s B s &ñ ðo
 Ss pß This may be decomposed into triplets as follows:

s öa öj sß a mßa \$Bxsß \$ö>y;mßi&sß ñö>
 y;mß>yß ñisö>y;mß>yß ñsßa &ßa;mß ñö
 a &ßs pßö

These 21 syllables contain the affixes along with a possible marker called Etß After removing the markers, we are left with the case endings as follows:

	Ak	ib	bhu
ṣṣm̄sú	sß	a *	a sß
ib̄tly;	a nß	a *	a sß
t̄ly;	;	>y;nß	i&sß
ctqIR	A	>y;nß	>ysß
p̄ m̄	a sß	>y;nß	>ysß
W̄I	a sß	a sß	a;nß
s̄R̄m̄	E	a sß	su

Notice that there are two types of affixes - beginning with a vowel or a consonant. These affixes are added to the root nominal, ṣṣm̄sú. However, many changes occur depending on the gender and the final letter of the noun. The following rules-of-thumb should help to **identify** the iv&iŸ .

1. The first 5 boxes with a heavy border undergo complex changes in masculine and feminine genders, and will be addressed separately.
2. If either the final of the ṣṣm̄sú or the initial of the affix is a consonant, the affix is added in a relatively straight forward manner **most** of the time.
3. The affixes in the shaded boxes are fairly straightforward. Only s̄iŸ rules have to be obeyed. Final nß of ṣṣm̄sú is dropped. However, a hnßö a ho>y;nß r;m̄ ö r;m>y;nßö r̄m̄ey" .

4. Instrumental, plural suffix is i&" except when the nominal ends in a . Then it is Aë . Like r;m̄W̄sv̄R̄.
5. Genitive, plural suffix takes an extra nß when the ṣṣm̄sú ends in a vowel. Also, the vowel is lengthened. iṣṣm̄sú
6. Genitive dual and locative dual have identical forms. For a ending nouns a yßis added. For EÚ ending neuter nouns, nßis added.
7. Accusative plural suffix for simple vowel ending masculine nouns changes to nß with the prior vowel lengthened.
8. Accusative plural suffix for vowel ending, feminine nouns have two main forms. In one case the a of a" is dropped and the vowel lengthened. In the other form, the final long vowel is split into two short vowels and the latter combines with a" . m̄it ö m̄tI" . ~ l ö r̄ y" .
9. Accusative plural suffix for neuter nouns takes many forms. A useful rule for vowel ending nouns is to lengthen the vowel and add in instead of the a sß
10. For neuter nouns the nominative and accusative forms are identical in all numbers.
11. The forms of ablative singular and genitive singular are identical except for a ending nouns.

Sanskrit Crossword #17 (One syllable per box)**Clues Across:**

- 1 िपदेत; उग्नवैकिकृतिवः / र एव
 4 अ३न; व; नवध;
 5 खड्कव, रेणु
 6 दैःन; खल
 8 रानु उ न
 10 अतिलिकित्तियद्व
 11 पृथिव्यः
 12 खल्यैत नु
 13 किर्ति, "

Clues Down:

- 2 इवःकरस्य पृथिव्यः
 3 ित्तः
 4 जःन्यः - क
 6 इन्
 7 म्ति; म्ति;
 8 कृत्
 9 पृथिव्यः

1	2		3		4	
	5					
6		7		8		9
		10				
11				12		
		13				

1. Solution to crossword # 16

- 1 इवः . 4 अ . 5 गजक, र . 6 रजत . 8 अय्य .
 10 नदित . 11 कश्च . 12 खलिन . 13 सम्यो
 2 नःगज . 3 अकद . 4 अकिल्य . 6 रत्नकर .
 7 त्रस . 8 अित्य . 9 यविक ; ०

Guru's Guidance**Work and Worship**

Whatever duties we perform in life, we should consider it as a service to God, or an opportunity to obey the Commands of God. It should be done as a prayer, puja or Anushtana. Have this concept of Puja or Prayer even when you are doing your domestic duties. As a family man or woman when you are serving your parents or children, instead of feeling that it is only a fulfillment of family duty, feel that it is an opportunity given by God. That is why Saints & Seers have said 'Work is Worship'.

H. H. Sri Sri Abhinava Vidya Theertha Mahaswamiji

Essay Contributions from our young readers.....

Ages Up to 13

My Mythological Hero

Sruti Swaminathan(13)

My mythological hero is Lord Hanuman. Hanuman is the son of Anjana, a vanara woman, and Vayu, the wind God. From his father he received the ability to fly. Ever since I was a child, I was fascinated by his heroic accomplishments and his loyal attributes. Here is one of the stories I was told about his childhood. Right after Hanuman's birth, he felt hungry. When he caught site of the Sun, he thought it was a fruit and he jumped after it. The Sun started moving across the sky, and Hanuman chased after it as far as Lord Indra's heaven. When Hanuman entered there, Indra was angered and injured Hanuman's jaw with his thunderbolt. This is how Hanuman's lower half of his face became puffy and inflated like a balloon.

Hanuman's loyalty to Rama is matchless. One day when Hanuman was searching for Rama and Sita in a pearl necklace that Sita gave him, a crowd started teasing him. Hanuman replied that Rama and Sita were everywhere, including in his heart. When the crowd asked him to show Rama and Sita to them, Hanuman ripped open his chest, and there resided an image of Rama and Sita. Another instance of Hanuman's devotion was when Rama, pleased with Hanuman's devotion, gave him any boon he wanted. Hanuman humbly asked to live for as long as people spoke of Rama's greatness. Whenever I am faced with challenges, I think of Hanuman, before I go to bed, I think of Him, and before exams, I say His prayers. I admire

Hanuman's strength, courage, and devotion and he is indeed my mythological hero. Rama Lakshmana Janaki, jai bholo Hanuman ki !

Sruti Janaki Swaminathan is a 7th grader at Barkalow Middle School in Freehold, NJ. She is learning Violin and Carnatic vocal music, and attends Gita classes. Sruti enjoys playing tennis, ping-pong and chess. She volunteers for the Challenger Buddy program in which she helps children with autism and down syndrome to play sports.

Ages 13 - 19

Navaratri – the celebrations and the spiritual significance

Akshay Anantapadmanabhan (16)

Navaratri, the ten day long festival, is celebrated throughout the world among Hindus. Derived from the terms Ratri (night) and Nava (nine), Navaratri literally means nine nights, and so it is celebrated for a period of nine nights. During these nine nights, a Kolu (in South India) usually consisting of an eclectic collection of dolls is usually displayed on five or seven steps and even more. This traditional aspect of keeping a kolu has been part of the Navaratri celebrations for over five hundred years.

The nine nights are dedicated to the worship of Durga, Lakshmi and Saraswati. Each goddess is worshiped for a period of three days. Durga is worshipped for the first three days because she destroys the evils that our minds are susceptible to. She personifies the pure divine power that destroys our negative tendencies and helps us win the

control over our minds. Devi in the form of Durga is thus usually represented in a setting of war winning over evildoers such as the asuras symbolizing the destruction of evil within us.

Lakshmi Devi is worshiped on the next three days to help us stay pure and concentrated without interference from evil thoughts. Lakshmi is the goddess of wealth; not only material wealth but also the true wealth of self-morals and values that we practice daily. The Bhagavad Gita defines these qualities as *daivi-sampat*, or "Divine wealth."

During the final three days of worship to gain the victory of mind we worship Saraswati Devi because she represents the supreme knowledge of self. Saraswati is depicted wearing a pure white sari, which personifies the Supreme Truth. This Supreme Truth is the knowledge of self or the knowledge of knowing and controlling your own mind.

After the nine-night worship to Devi, the next day is also a time of significance. The tenth and final day of the festival is referred to as Vijayadashami. Vijayadashami, also celebrated as Dussera in some parts of India, denotes triumph of good over evil. Vijayadashami is also considered to be an auspicious day to begin new endeavors. Traditionally, students honor their gurus or teachers on this day for the knowledge and guidance they gain from their gurus.

Navaratri is a significant celebration to all Hindus and it is celebrated uniquely in different parts of India. It begins on Amavasya and continues for a nine-night period. In Gujarat women and girls are dressed in finery, and have dances commonly known as garbas

to celebrate this occasion. In the northern regions of India, a burning figure of Ravana, the man of evil with ten heads, is glamorized to depict the victory of good over evil (the victory of Rama over Ravana). In Tamil Nadu and the South, the victory of Durga over the demon Mahishasura is the symbolism of conquest over evil. Durga helps us overcome obstacles; Lakshmi is worshipped to gain peace and prosperity and we pray to goddess Saraswati to help us gain knowledge. Although the festivity and traditions have disparities, the true meaning and the reason we worship Devi or the mother goddess is to help us gain control over our minds, our body and our Self as a whole.

Akshay is a 11th grader in West Windsor - Plainsborough High School in NJ. He plays mridangam and has performed in concerts both in India and in the USA. He learns, Vedas and his interests include playing tennis and table tennis.

Jayant Krishnamurthi (16)

"Nava", in Sanskrit, means nine and "ratri" means night. One of the greatest festivals in India, Navaratri is celebrated over a period of nine days, culminating with Vijaya Dasami on the tenth day. During this auspicious time, the goddesses Durga, Lakshmi, and Saraswati are worshipped as three different embodiments of the Divine energy. This is a period of introspection and spiritual purgation that results in transcendental experience for the individual. Symbolically, Navaratri signifies the ascending journey of a spiritual devotee. The individual must pass through three stages of purification, represented by the three

goddesses, which ultimately leads one to the realization of the Self. The journey from ignorance to enlightenment is reflected in the sequence of worship. During the first three days, goddess Durga is invoked. In the sastras, Durga is described as the supreme force that vanquished all the demons that terrorized the devotees. Similarly, within a person, the negative influences of desire, passion, lust, greed, jealousy etc. have to be relinquished before proceeding to the next step. By invoking Durga, man simply awakens a dormant power within himself that destroys the demons within him. However, this negative approach to spirituality is only temporary. To replace the devilish tendencies and establish positive aspects in one's character, Lakshmi is invoked as the goddess of Aishwarya. She is not to be interpreted in the context of materialistic possessions alone, but also including qualities that the Bhagavad-Gita refers to as *daivi-sampat* or "divine wealth". These include love, kindness, devotion, patience, charity, ahimsa and so on. Thus, a spiritual aspirant who has such a character is fully qualified to seek the knowledge of the Supreme. In accordance to this, the last three days of Navaratri is dedicated to the worship of Saraswati, the goddess of knowledge and wisdom. This is the final stage of the spiritual evolution of man. One can acquire the divinity and harmony of mind and body with the study of the Sastras and peaceful meditation, just as the music and

melody from her *veena*. However, Navaratri is also possesses a significance for those who lead a materialistic life as well. Houses assume the sanctity of a temple. The three forms of divine energy are key ingredients for a healthy and complete worldly life as well. Some practices in households include chanting, fruit and milk fasts, meditation and so on. Navaratri concludes on the tenth day, known as Vijaya Dasami. Goddess Saraswati is invoked in order to shower her blessings on the beginning of an auspicious year. After the worship, a ceremony known as *Vidhyarambham*, or "acquisition of knowledge", is performed by the young and old alike, where alphabets are traced in a plate of rice or sand in the ground. For the young, this is the initiation of learning. It is also a reminder for the learned to keep an open and receptive mind. By doing thus, one conquers ego and cultivates humility in order to experience the bliss of transcendental reality. In northern India, people celebrate Vijaya Dasami as the day in which Rama killed Ravana and established Dharma. They celebrate it as Ram-leela and burn effigies of Ravana.

Jayant is a Senior in John F. Kennedy Memorial High School in Woodbridge, NJ. His interests include, Tennis, Chess, Carnatic Music, learning Vedas, Bhagavad Gita and their meanings
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**prāṭhīrōrṅmīl k ;
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. k o / Ny " ÷ ko dhanya: ?

Who is the blessed ?

A. s Ny ; sI. sannyaAsI |

One who has renounced.

Q. k om Ny " ÷ ko mAnyA: ?

Who is esteemed ?

A. pi < @ " s ; / ù

paNDita: sAdhu: |

One who is wise and good.

Q. k Ss v y " ÷ kassevya: ?

Who is to be worshipped ?

A. yod ; t ; . yo dAtA |

One who gives freely.

Q. k od ; t ; ÷ ko dAtA ?

Who is the giver freely ?

A. y o a iq R D o a ; t n t e

yo arthitriptim Atanute |

One who gives satisfaction to the needy.

Q. ik ' & ; Gy ' dāvt ; mB ÷

kim bhAgyam dehavatAm: ?

What is good fortune for those who have a body ?

A. a ; r o y m B Arogyam |

Health.

Q. k " f l l ÷ ka: phalli ÷

Who is the one that realizes the result ?

A. k D K O B krishikrit |

The tiller.

Q. k Sy n p ; p m B ÷

kasya na pApam ?

For whom there is no sin ?

A. j p t ". japata: |

For one who recites holy syllables.

Q. k " p J R ÷ ka: pUrNa: ?

Who is the complete person ?

A. y " p J ; v ; n B Sy ; t B

ya: prajAvAn syAt |

One who has progeny.

Saint Eknath

(From Tattvaloka Volume XX No. 3 Aug / Sep 1997)

Ekknath's Vision

At the dawn of mystical experience, Eknath saw that the whole world was clothed in radiance.

When the Spiritual Sun arose, he saw that there was neither noon, nor evening, nor morning. There was a constant rise of the Spiritual Sun before him.

As he stepped inside water for bathing, he saw the vision of God even in water. By that vision, even the Ganges became sacred. To whatever place of pilgrimage Eknath went, it was rendered holy by God's presence.

Eknath tells us with warmth that he saw a four-handed vision of God, in dark-blue complexion with a conch and disc in his hands, dressed in a yellow garment and wearing a beautiful necklace.

With one-pointed devotion, wherever the devotee may go, he sees the vision of God. He sees God in his meditation, in sleep, in the world, and in the forest.

Inside and outside, he sees God. Sleeping, waking, or dreaming, he is always enjoying the vision of God. Wherever such a one sees, he finds that God fills all directions and quarters.

As Eknath began to see God, the world began to vanish from him. He did not care now whether his body remained or departed.

The result of such a unitive devotion was that God and devotee became one. God and devotee vanished.

Now, asks Eknath, how would it be possible for him to worship God? All the materials of worship such as scent, incense, light and so on, were all the forms of God, with the result that there was no distinction between worshipper and worshipped.

"Now I became one with Brahman. I became free from all the troubles of existence; free from physical and mental torments; I was left along to myself with the result that all duality was at an end."

Teachings of Eknath

There are only two ways for attainment of spiritual life: one is that we should not get ourselves contaminated with others' wealth; the other is that we should not contaminate ourselves with others' women.

Even musk loses its odor if it is put alongside of asafetida. Similarly, good men lose their virtue if they keep the company of the wicked. Even if he were to feed the roots of the Nimba tree with the manure of sugar, it would not fail to produce bitter fruits.

No Language Barrier

In whatever language we praise God, our praise is equally welcome to him; for God is himself the creator of all languages.

We should never follow what our mind dictates to us. What the mind regards as happiness comes ultimately to be experienced as unhappiness. We should thus always keep our mind imprisoned at God's feet.

Amongst all evanescent things, God's name alone is imperishable. It fulfils all the desires of the mind. He who has no devotion in his heart will regard the pursuit of God as a mere chimera. But he who gets spiritual experience will have the greatest value for it.

People vainly busy themselves in wrangling, without seeing that the name of God leads to the form of God.

If a man does not feel happy at heart at the utterance of God's name, we must take it that he is a sinful man. Even if we put the manure of musk at the base of onion its strong smell cannot be conquered. A man, who has high fever, does not find even fresh milk sweet.

Similarly, a man immersed in worldly life has no belief in the efficacy of the Name.

The name of God gives us the divine happiness. It puts an end to all diseases of body and mind. It enables us to preserve equanimity.

Bhakti is the root, of which dispassion is the flower, and illumination the fruit.

Nama Samkirtana

In the devoted performance of a *Kirtana*, every time a new charm appears. The devotees of God loudly utter the name of God. Even the sky cannot contain the joy of these saints, says Eknath.

With great reverence, we should sing the acts of good men, and should bow to them with all our heart. In the company of the good, we should utter the name of God, and at the time of a kirtana we should nod in joy, sitting beside God. We should never waste our breath and should talk only about devotion and knowledge. Saints perform a kirtana in such a manner that the form of God is firmly set before the minds of men.

There have been various saints who have performed various kinds of Bhakti. Parikshit performed the devotion of the hearing of God's exploits. Suka performed the devotion of Kirtana. Prahlada gave himself over to the uttering of the Name of God. Akura performed the devotion of prostration. Maruti gave himself over to the service of God. Arjuna led a life of friendliness with God. And the great Mahabali performed the devotion of utter self-sacrifice for the sake of God.

Real Saint

One may be able to know the past, the present and the future; one may be able to stop the sun from setting; one may easily cross the ocean; but it is difficult to meet a real saint, says Eknath.

He alone is a real saint who does not allow his peace to be disturbed.

He looks equally upon praise and censure. He always sings the praises of God in the midst of difficulties. In poverty also, he remains equanimous.

Those, on the other hand, are false saints who assume sainthood only in order to fill their belly. They besmear their body with ashes, and tell people that they are source of happiness. They deceive and rob innocent people, ask others to make them their spiritual preceptors, and have no objection to take all kinds of service from their disciples.

Real saints are not like these counterfeit ones. God is at their beck and call, and Eknath implores them to show him the vision of God

but once. He regards it a matter of great joy, when the saints come to visit his house. He feels he should not be separated from them even for a moment.

Saints fulfill all our desires. They turn away the minds of men from empty and insignificant things, and make them worthy of themselves. They rescue them from the clutches of death. The Gods become weary of the evil-doers, but the saints accept them also.

As the sun's light cannot be hidden in the sky, the greatness of a saint cannot be hidden in the world. All the treasures of heaven reside with these saints.

The saints indeed take on a body when the path of religion vanishes, and when irreligion reigns. By the power of God's name the saints come to the succor of the ignorant and the fallen. By the force of their devotion, they destroy heresy and all pseudo-religion.

Mind-control: Easy Way

Has not the mind already leveled to the ground many of the so-called great persons? All *sadhana*s are useless without mind control.

Eknath proposes an easy way of bringing it under control. As a diamond can be cut only by a diamond, so mind can be conquered only by mind. But even that is possible only when the grace of the guru is secured.

This unconquerable mind is, as it were, a maid-servant of the guru and is at his beck and call. If, therefore, it is handed over to the control of the guru, it shall give the aspirant the contentment and bliss which it alone can give.

It is proverbial that the human mind is naturally full of many vices. But it has one saving feature. If it chooses to secure Divine Grace for man, it can certainly do so.

Mind is its own friend or foe, as the bamboo is the cause of both its growth and destruction. The striking and rubbing of one branch of a bamboo against another produces a spark of fire that burns a whole forest of bamboos. Mind may destroy itself similarly, if it so chooses.

The best means for its control is thus to make it our friend through the grace of the guru, who alone can control it.

- Eknath Bhagavata

If we place our burden on God, God shall certainly support us in the midst of difficulties. He serves his devotees, as Krishna served Arjuna by being his charioteer. God released Draupadi from calamities, and relieved Sudama Kuchela of his poverty; protected Parikshit in the womb; ate of the morsels of cowherds, and carried aloft the hill of Govardhana.

God is impersonal, but the devotee is personal. God and devotees are like flower and scent.

Essential Virtues

Ekknath is very elaborate in giving gentle admonitions useful for spiritual life. The *Bhagavata* of Eknath can well be called the best guide to an aspirant who is trying to explore the unknown region of Divine Bliss.

The sine qua non of spiritual life is purity, internal as well as external. The mind becomes impure by contact with evil desires. So long as it is not purified, all talk of spiritual life is useless.

As gold purified in a crucible shines bright, so the constant meditation on the teachings of the guru makes the mind pure, and bright with spiritual lustre. Thus if the mind is purified by the words of the guru, that purity is sure to reveal itself through external activities.

The Atman Unmodified

As the Atman is a changeless witness to the varying states of mind and body, so he is an unmodified witness to the creation, existence, and destruction of the whole universe. What is true in the case of microcosm needs only to be extended to the case of the macrocosm. Atman is not born with the creation of the world, nor does he die with the destruction of the world. The world is born, grows, or is destroyed. Atman is not born, nor does he grow, or die. He remains changeless all the while.

Brahman has been declared by the Vedas to be indivisible. What then has divided it into two? Possibly he divided himself into two, after the fashion of a man looking in a mirror. But what a great contrast do these two selves

present? When a man is before a mirror, his reflection stands before him, and appears to copy him exactly. But really it can be contrasted with the original in every way. For instance, if a man is looking in the eastern direction, his reflection in the mirror looks in the opposite, that is western direction. If so, how can it be regarded as the faithful copy of the original? So, in the case of Atman, Maya produces a wonderful difference. The Universal Self has his vision directed towards himself; while his copy, the individual self, directs his sight towards the world. Hence though it appears that they look at each other, they are entirely opposed to one another.

- Eknath Bhagavata

Mere bodily purity, without the purity of the heart, is absolutely useless. It would be a mere farce, like bathing a donkey. It is an empty show. What is absolutely necessary, therefore, is internal purity of the heart coupled with the external purity of good actions.

True Penance

To emaciate one's body by fasting or some such processes, is not true penance. So long as there are evil passions in man, all external demonstrations are useless. For instance, a man may live in a forest, and to all external appearances may be said to have forsaken the world, but in the mind, all the while, he may be thinking of his own beloved. And then his stay in a forest proves to be absolutely useless. The true meaning of penance, therefore, is constant meditation on God.

Bearing with Others' Defects

Another very important virtue which an aspirant must cultivate is the virtue of bearing with the defects of others. To see the faults or defects in others is the worst of all faults in men. Virtue consists in not observing either the vice or virtue in others.

If Brahman truly transcends the duality of vice and virtue, he who is prone to notice the faults or merits in others can be safely declared not to have attained to a true realization of Brahman.

Divine experience will forsake a man who attends to the vices or virtues in others.

In a total solar eclipse, the stars become visible to the human eye even by day. Similarly, when this duality is visible, it can be safely inferred that the divinity is absent in men. The perception of duality can, therefore, be regarded as the sure sign of the prevalence of ignorance.

Putting up with Slander

For the attainment of the non-perception of this duality of virtue and vice in others, man must cultivate another but closely allied virtue, that of enduring abuse from others.

Why should a man ever think of retaliation or revenge, when a man who slanders is but his own reflex? Suppose a man's teeth were to press against his own tongue. With whom shall he be angry? In a fit of anger, will he root out the teeth, or cut off his tongue? Surely, nothing like this will be done, because a man understands that both the tongue and the teeth are after all a part of himself. He who suffers a fall by a sudden collision with another may easily have reason to be provoked against the latter. But suppose a man walks carefully, and his foot slips and he falls down. In this case with whom will he be angry? A man in such a case simply looks down in shame, and resumes his course.

A true Sadhu, similarly, suffers calmly the slanders of others, because he has realized his oneness with the universe. He will never allow himself to be over-ruled by the passion of anger or revenge.

Vedas Teach Restraint

Eknath says that the Vedas want to preach the gospel, not of enjoyment but of renunciation. His argument may be briefly stated as follows. Men have an instinctive tendency towards sense-gratification. Who is there that does not love the world with all its enticements? Who does not like woman, or wealth, or sweets? Men have in-born tendencies towards flesh-eating, drinking, and sex. So strong is the attachment to these, that all the admonitions of the saints prove absolutely futile in weaning away a man from them.

The existence of the Vedas can be justified only if it be supposed that they preach control or renunciation, rather than unrestrained enjoyment.

That that is the Vedic ideal can be inferred from the two institutions of marriage and sacrifice, which they have introduced.

The Vedic ideal of marriage is established to restrain the sexual instinct, whose unlimited satisfaction may bring down the fall of man. The fact that it has introduced so many restrictions in the case of marriage is in itself a sufficient indication of the underlying motive. Similar is the case of sacrifices. They are introduced to put restraint upon the unbridled instincts of man.

Vedas rightly understand human psychology, and therefore do not preach a wholesale renunciation. The gradual detachment brought by the slow and sure path of control is the ideal which the Vedas place before the world.

But Eknath completely understands the limitations of these injunctions. So long as a mango-tree has fruits on it, it is not simply desirable but even essential that it must have a watchman to guard it. But once the fruits are ripe and removed to the owner's house, the watchman may be safely dispensed with.

Similarly, so long as a man is under the influence of Avidya, it is binding upon him that he should obey the orders of the Vedas. But once a man has transcended body-consciousness, his soul being merged in Brahman, he may be said to have transcended also the limitations of the Vedic order.

Janani and Bhakta

He, who is completely unattached to the objects of enjoyment, either in this world or in the next, is the fittest man to betake himself to the path of knowledge.

On the other hand, he who is attached to sense objects and has never dreamt of non-attachment or renunciation, is the person qualified for the path of action.

The Bhakta occupies a sort of a middle position. Having heard from the lips of the saints the greatness and mercy of God, a strong conviction is produced in him that the true goal of man's life is to secure God's grace.

But unfortunately he has not the courage or strength to free himself from the worldly bonds, and thus betakes himself to a solitary place to meditate on God. He is intellectually convinced of the emptiness of the world. But his attachment towards the world will not allow him to break with it. And he has therefore to stay on in the midst of a life which practically bores him.

Suppose a child is attempting to lift up a heavy stone. When it has just raised it from the ground, suppose the stone slips from its hand and the child finds its hand heavily pressed under the weight of that very stone. The child then finds itself unable to throw off the stone unaided. It is impatient to extricate its hand, but the heavy weight of the stone will not allow it to do so.

As the child in that state simply chafes and frets but is all the while unable to withdraw its hand, similarly the Bhakta finds the weight of the worldly affairs too heavy for him, and wants to get rid of them at once, but has no mental strength to throw them off, and be free at once.

He lives a worldly life, but does not, and cannot enjoy it. In such a state, he prays to God day and night for succour. Such a man, who is neither completely free from desire, nor is completely attached to sense-objects, but is all the while praying to God, may be called a Bhakta. To him, God reveals Himself, pleased by his constant prayer.

One's Duty

Upon one who is attached to worldly objects, nothing can confer greater benefit than the discharge of the duty of the station in which he may be placed. The performance of duty alone has the power to purify the mind. Eknath compares duty to a kind of philosopher's stone, which, if it is selflessly used, will transform the whole world into the gold of Brahman.

Or, he says, it can be called the sun whose unselfish rise has the power to dispel the darkness of ignorance. A man who does not perform his duty is required to suffer the miseries of birth and death. The selfless discharge of one's duty pleases God. It can, therefore, well be called a boat which will help a man to cross the worldly ocean.

When a man's heart is thus purified by the discharge of duty, he becomes qualified for Bhakti.

Saguna Easier

The religion of the Bhagavata takes a special interest in the weak and the ignorant. Not that it neglects the strong and the wise, but it is true that it always puts before itself the many in number, namely, the weak and the ignorant.

Looking to the frailty and instinctive tendency for ease in every man, the Bhagavata always preaches an easy means to reach the Godhead.

In Praise of Guru

Eknath's love for his guru is really great. Eknath has immortalized his teacher Janardana Swami by coupling his name with his own in every abhanga which he has composed.

Eknath tells us that he first prepared a seat for his teacher in his purified mind. Then he burnt the incense of egoism at his feet, lighted the lamp of good emotions, and made over to him an offering of five *pranas*.

The guru swallowed the egoism of his disciple, and showed him the light within himself, which had neither any rising nor any setting.

"Is it not a matter of great wonder that he showed me the God in my heart without my being obliged to undergo any exertions for His attainment?"

The real secret of the grace of the guru is that a man should thereby see the whole world as God. Whatever one sees with his eyes, or hears with his ears, or taste with his tongue, should all be of the nature of God.

Finally, he extols guru by saying that God himself serves him who regards his guru as identical with God.

In several places, Eknath says that the Saguna or the Manifest is easier than the Nirguna or the Unmanifest. The apprehension of the Unmanifest is beyond the grasp of the intellect. Hence with discrimination and love the aspirants concentrate their minds on the Manifest and save themselves easily.

Make a Beginning

A mind can easily think of the visible rather than the invisible. Thus, murti puja is meant for one who cannot realize God's presence in all beings. Let a man begin somewhere, and by gradual steps he may be led to higher stages.

If a man were to reason that he would try for spiritual life after he has gratified his senses, let him remember that death is certain, and no one knows the day and the hour when death will lay its icy hand on us.

As the soldier who has entered into the thick of a fight cannot take a moment's rest so long as he has not conquered his foe, slaying sloth, conquering sleep, let a man watch and pray day and night.

Unity of Jiva and Self

Jiva and Universal Self are the best friends because they are in essence one and the same. Here, there is no room for the smallest degree of difference.

To use the smile of a man looking into a mirror, he appears to double himself: but in reality he is one. The distinctness is only appearance.

The reflection of God in the dull mirror of Avidya is Jiva or the finite self; and reflection in the mirror of Vidya it is the Universal Self. Thus the grandeur of unity remains undefiled, in spite of the appearance of duality.

Benefits of Meditation

Ekknath tells us often that meditation on God is a panacea for all disturbances-physical as well as mental, material as well as spiritual. A single moment spent in meditating upon God can destroy tribulation, disease, obstacles, doubts, sin and egoism. All these things will vanish before the power of meditation. If it be not possible to find out a calm and quiet place, or to secure a good posture and meditate, even the constant repetition of His Name is able to ward off all calamities.

- R. D. Ranade

Guru's Guidance

Land, House, Wealth, Jewels, name and fame are temporary. They are like Camphor. They evaporate or Vanish. Only your values virtues faith in God are permanent. They live with you throughout your life and the benefits follow you even in next birth. All the benefits that we get in our life are granted by the mercy of God. We should never feel proud that we have earned them.

The greatest problem of today is that no body is leading a contented life. Everyone wants high position, more money, more status and more wealth. They are aspiring for something or other and are running behind many things which are temporary & short living. Some have everything in life except peace of mind and so they are not happy.

All of us have, destined duties. We have to perform them. They are our Karma. If we do our duty with contentment and faith in God, we will have peace of mind, which is the greatest wealth.

All the wealth that we possess in life belong to God. We are only a temporary trustee or caretaker for certain wealth temporarily. If you think that every thing is God's, then you may not have a possessive feeling for any thing.

H. H. Sri Sri Abhinava Vidya Theertha Mahaswamiji

DakshiNAmUrti Stotram of Adi Sankara

Part 1. Introduction and *dhyAnaslukas*

S. Yegnasubramanian

Adi SankarAcArya's works can be broadly classified in to three categories:

- 1) *bhAshyagrantha's* - Commentaries
- 2) *prakaraNagrantha's* - Works dealing with the basic concepts of *vedAnta*
- 3) *stotragrantha's* - hymns

bhAshyagrantha's

Adi AcArya wrote commentaries on the three essential scriptures - known as the *prasthAna-trayee*, namely, the *upanishad's* (for 12 of them), the *brahmasutra's* and the *bhagavad-geetA*. The *AcArya's* commentaries serve as a golden key to open the vast treasure-chests of wisdom contained in these scriptures. The content of the *upanishads* cannot be understood by a mere translation since the theme deals with the ultimate Truth, the Infinite, which is beyond direct expression through any language. It requires enormous explanations and commentary to the level of intellectual appreciation by the student. In addition, to these three, the *AcArya* wrote commentaries on *vishNusahasranAma*, *sanat-sujAteeeya* , *lalitA-triSatI* etc.

prakaraNagrantha's

The scriptures deal with the knowledge of the Self and can be studied only when the exact meaning of the various terms and the basic concepts of *vedAnta*, are understood. The *AcArya* composed several *prakaraNagrantha's*, which explain the fundamentals of *vedAnta*.

Atmabodha, *vivekacUDAmaNi*, *tattvabodha* etc. are some of the works in this category.

stotragrantha's

In addition to *bhAshyagrantha's* and *prakaraNagrantha's*, the *AcArya* developed the hearts of the devotees through a vast amount of *bhakti* literature, known as *stotragrantha's*. These *stotras* are composed in praise of all deities and are not exclusively vaishNavite or Saivite. His hymns pray to the Lord to grant the devotee the true light of knowledge and discrimination, and to save him/her from the cycle of *samsAra*. He also took meticulous care to remove false notions and superstitions prevalent at those times.

Thus, through His immortal works, the *AcArya* has been the guiding light at every step for the earnest seeker of Truth, whatever be his disposition. Among these, the *dakshiNAmUrtistrotam* is a unique piece of work with its own sublime characteristics!

The uniqueness of *dakshiNAmUrtistrotam*

Unlike many other *stotras* of Adi Sankara, for which there are no commentaries, there are several commentaries on *dakshiNAmUrti strotam*. This is because, most of the other *stotras* talk generally about the *saguNa* aspect of *Iswara*, where as, the *dakshiNAmUrti strotam* takes us to the depths of *vedAnta*, and in that respect it is classified as a *prakaraNagrantha*, even though it is named as a

stotram. Two of the commentaries are most popular, and are,

1. *tattvasudhA* by Sri svayamprakASayatIndrapAda, and
2. *mAnasollAsa vArtikam* by Sri sureswarAcAryapAda, in the form of verses, with the *tIkA* by Sri rAmatIrthapAda.

dakshiNAMUrTi

Lord *dakshiNAMUrTi* is considered as an aspect of Lord Siva - *sadASiva* - as the *brahmavidyA-guru*, as evident from the following *guru-paramparA* sloka.

s d;ix vs mr&:' x k r;c;yBm?ymnB
a Smd;c;yBpyR;' v NegUprr;mB

vNegUprr;mB salutations to the *guru paramparA* (lineage of *brahmavidyA gurus*)

s d;ix vs mr&:mB - originating from *sadASiva* - Lord *dakshiNAMUrTi*

x k r;c;yBm?ymnB with Adi Sankara in the middle of the *paramparA*

a Smd;c;yBpyR;mB up to my own *guru* who is at the end of my *guru paramparA*

As Lord Siva is the destroyer (*layakartA*) of the universe, Lord *dakshiNAMUrTi*, is the destroyer of *ajnAna* - ignorance. However, the difference between Lord Siva of the Trinity, and Lord *dakshiNAMUrTi* is, when Lord Siva destroys the Universe at the time of *pralaya*, it is not an ultimate destruction, because, the duality (*ajnAna*) still remains, even though in an un-manifest condition. (because Lord

BrahmA creates the universe again and *ajnAna* continues). But Lord *DakshiNAMUrTi* destroys that *ajnAna* and so, when duality (*dvaita-prapanca*) and *ajnAna*, are destroyed, *advitIyam brahma* is permanently established. And the Lord destroys *ajnAna* through wisdom - *jnAna*. All other knowledge can destroy ignorance in those respective areas only, but none of them can destroy *samsAra*, and therefore, the *samsAra*-destroying knowledge is the ultimate knowledge, given by the Lord. Adi Sankara, appreciating this glory of this, *brahmavidyA guru*, wrote ten verses, called *dakshiNAMUrtistotram*.

Why the name *dakshiNAMUrTi* ?

The word *dakshiNAMUrTi* can be understood in two ways:

1. The deity facing the Southern direction. (*dakshiNA* + *mUrTi*) According to the scriptures, Lord Yama (Lord of death) is the directional deity of the South, who destroys everything at the appropriate time, and can be meant to represent mortality or *samsAra*. Lord *dakshiNAMUrTi* who is facing South, is the conquerer of mortality.
2. If the word is split as *dakshiNa* + *amurti*, the word *dakshiNa* would mean, a skilled person, an expert. The Lord is hailed as an expert in communication - of *brahmavidyA* -communicating the non-communicable! The term *amurt:* means, the one who is formless (the form is temporarily given for us to worship only).

The learning experience is intended to take the student through a journey starting from the *brahmavidyA guru* - the *saguNa dakshiNAMUrTi* - to *nriguNam brahma dakshiNAMUrTi!*

Even though these verses are essentially meant for glorification, Sankara presents the entire *vedAnta* – the essence of the *upanishads* ingeniously. And that is why, it is customary to study and understand the *Upanishads* first before entering in to *dakshiNAMUrtistotram* !

Invocation verses (*dhyAnaslokas*) of *dakshiNAMUrtistotram*

Conventionally, there is a practice of reciting some *dhyAnaslokas*, taken from the *vArtikam* of Sri SureswarAcArya and elsewhere. Even though there are various conventions, for the sake of this discussion, we will take up six *dhyAnaslokas*.

dhyAnasloka 1

mny; y;pk i\$tp rb[htÆ' yu;n'
 vV#;Növs dDy, wC b[hrin-#w
 a;c;y[k rk il tic Nrd[nnD• p'
 Sv;Tmr;m mltv dn' di=, ;mRl@e.

di=, ;mRl@e I salute *dakshiNAMUrti*;
 yu;n' - the young (*guru*), who; pk i\$tp - reveals, teaches; rb[htÆ' - the knowledge of *Brahma*;
 mny; y; - through silence; and who is a vC surrounded by; a Növs dDy, wdisciples who are themselves *Rishis*, (who are great thinkers); and who are, vV#; very aged (mature) and b[hrin-#;- who are established in *brahman* (since they are still students in the learning of *brahmavidyA*, they are established in *saguNa Iswara* – or, who are great *bhaktas*. (I salute *dakshiNAMUrti*, who is,) a;c;y[- one who is the foremost of *AcArya*'s (who teaches and lives by what he teaches); k rk il tic Nrd[- whose hand is held in the gesture of

knowledge (*cin-mudrA*); a;nD• p' - who is the embodiment of bliss; Sv;Tmr;m - who revels in bliss (coming from Himself) - mltv dn' - who has a smiling face.

I salute to Lord DakshiNAMUrti, who is young and teaches brahmavidyA through silence, surrounded by disciples who are themselves great mature thinkers ; who is the foremost of teachers, sporting the cinmudrA, whose nature is bliss and who revels ever in His own Self.

Note1. *maunam* can be taken to suggest indirect description, since *brahma* can't be directly described, being without attributes.

Note 2: *cin-mudrA* – a non-verbal communication through a particular type of hand gesture, where the index finger is united with the tip of the thumb, forming a circle, with the other three remaining fingers, held straight. The three fingers imply *sthua*, *sukshma* and *kAraNa Sareeras*; the index finger, the *jivAtmA*- ego, the individual; and the thumb, the *paramAtmA*. Joining the tip of the thumb to form a circle indicates *aikyam* (oneness / *advaitam*), where as, if joined to the root of the thumb, it would imply *SaraNAgati* (surrender).

dhyAnasloka 2

v\$iv\$ips mpe&lr&geinVw, '
 sk l mjm n;n' _;nd;t;rmr;tB
 ij &ungU'x' di=, ;mRl@e
 j nnmr, dU%Z ed=' nmim

di=, ;mRl@e nmim I salute Lord *dakshiNAMUrti*;
 (who is) v\$iv\$ips mpe&lr&geinVw, ' seated at the root of the banyan tree on the ground; ij &ungU'ER' ; the teacher of the three worlds

and omnipotent; j nnmr, dU%Z ed=' adept in destroying the misery of *samsAra* (cycle of birth and death of people); _;nd;t;r' a ;r;tB who imparts *brahmavidyA*, instantly; s k l n;ij n;n;' to all the mature thinkers.

I salute Lord DakshiNAMUrti who is seated on the ground under the banyan tree, the teacher of the three worlds and is omnipotent; who is adept in destroying the misery of samsAra, who imparts brahmavidyA instantly to all mature thinkers (who are assembled near him)

dhyAnasloka 3

ic] ' v\$trō nB evO;" ix -y; gūyR;
gāStumāVy;; y;n' ix -y;Stuiz Nhs xy;" .

ic] ' strange (is the sight that);
v\$trō nB under the banyan tree;
vO;" is -y; aged (or mature) disciples (are seated around the); gū^m yū; youthful guru;
gā^d tumāVy;; y;n' the teacher taught them in silence; ix -y;" tuiz Nhs xy;" . but the students' doubts were all dispelled.

Strange (is the sight that) aged disciples (are seated around) the youthful teacher. The teacher taught in silence, but the doubts of the students were all dispelled.

Note 1: Teaching in Silence – refer to Note 1 of *dhyAnasloka 1*.

dhyAnasloka 4

in/ yes vR« ;n;' i&Vj e&vrōg, ;mB
gāves vR« ;n;' di=, ;nURnm' . .

di=, ;nURnm' Salutations to Lord *dakshiNAMUrti*; (who is) svR« ;n;' in/ yethe

abode of all knowledge; &vrōg, ;' i&Vj ethe physician to heal those who suffer from the disease of *samsAra*; svR« ;n;' gāvethe teacher of all worlds.

Salutations to Lord dakshiNAMUrti, who is the abode of all knowledge, the physician to heal those suffering from the disease of samsAra and the teacher of all the worlds.

Note1: svR« ; → refers to all branches of knowledge – primarily, *parAvidyA* and *aparAvidyA*. To gain knowledge of *vedAnta*, one requires the knowledge of all the *angavidyA*'s also – which comprise of *SikshA*, *vyAkaraNa*, *nirukta*, *chandasa*, *kalpa* and *vyotisha*. Among these, the *pada Sastram* or *Sabda Sastram* (the language) and the *tarka Sastram* (logical thinking), are very important, especially for communication.

DhyAnasloka 5

a ōnm' p[v;q;R xū _;nkmtURe.
innR;y p[;N;y di=, ;nURnm' . .

di=, ;nURnm' Salutations to Lord *dakshiNAMUrti*; (who is) innR;y free from all impurities; p[;N;y (and) tranquil; xū _;nkmtURe the embodiment of pure knowledge alone; and a ōnm' p[v;q;R the meaning of *praNava*.

Salutations to Lord dakshiNAMUrti, who is free from all impurities, tranquil, the embodiment of pure knowledge alone and who is the meaning of praNava.

Note 1: Free from all impurities - Primary impurity is *ajnAna* - ignorance; the next level of impurity is *ahamkAra* – ego; the next level is *puNya-pApa-karma*; and the next level is *sukha-*

du:kha-phala – all these four are called *mala*. In these, *ahamkAra* includes all other *mala*'s – like *mAnitvam*, *dambhitvam*, *himsA*, *kAma*, *krodha*, *lobha*, *moha*, *mada*, *mAtsarya*.

Note 2: *praNava* consists of two parts: a) the sound part and b) the silence part, called '*amAtrA*' which is in the beginning and at the end (of uttering Om). The sound part corresponds to the *saguNa dakshiNAmUrti* and the silence part corresponds to *nirguNa dakshiNAmUrti*. The sound part has three components, namely, *akAra*, *ukAra* and *makAra* (a, u and m); these three correspond to the three *saguNa* aspects, and are:

akAra → a → *virAT dakshiNAmUrti*

ukAra → u → *hiraNyagarbha dakshiNAmUrti*

makAra → m → *antaryAmi dakshiNAmUrti*

Each corresponds to a particular *guNa*

virAT → *sthUla-guNa* – gross

hiraNyagarbha → *sUkshma-guNa* - subtle

antaryAmi → *kArana-guNa* - causal

dhyAnasloka 6

EXvrogũ;Tm̄ m̄t̄ &div&igne

VyovdBy;R̄ d̄; y di=, ;m̄UR̄enm̄'.

di=, ;m̄UR̄enm̄' Salutations to Lord *dakshiNAmUrti*; (who has) v&igne divided (Himself in to) m̄t̄ &div& different forms (as) E&r" the Lord; gũ" the *guru*; a;Tm̄ the disciple (in this context); Vyovt̄ like the space; (which is) Vy;R̄ all pervading d̄; y nature (or form - literally, body)

Salutations to Lord dakshiNAmUrti, who has divided Himself in to different forms as the Lord, the guru and the disciple, and of all pervading nature like the space.

Note : The Lord is the *prameya*; the *guru* is the *pramANA* and the *jeevAtmA*, the student, is the *pramAtA*. One *dakshiNAmUrti* alone appears in different forms.

Several other *dhyAnaslokas* are also in practice, based on different conventions, but we restricted ourselves to the discussion of only the above six *dhyAnaslokas*. We will continue with the discussion of the actual text of ten *slokas* in the next issue of the Journal.

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2. "Hymn to *Sri dakshiNAmUrti*", Commentary by Swami Chinmayananda. Central Chinmaya Mission Trust, Bombay. 1994.
3. "*dakshiNAmUrtistotra*", Alladi Mahadeva Sastri, Samata Books, Chennai, 2001.
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5. Lectures of Swami Paramarthananda
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Calendar of Events

April, May & June 2005

Date	Day	Event
APRIL		
05	Tuesday	Jayanti of Jagadguru Sri Sachidananda Shivabhivnava Bharati Mahaswamigal (Sringeri Event)
06	Wednesday	Pradosham; Masa Sivaratri
08	Friday	Amavasya
09	Saturday	Ugadi-Parthiva Nama Samvatsara; New Year's Day for Telugu; Kannada, Konkani, Marathi; Chaitra Masam Begins *
10	Sunday	Aradhana of Jagadguru Sri Sachidananda Shivabhivnava Bharati Mahaswamigal (Sringeri Event)
13	Wednesday	Tamil New Year Day- Parthiva Nama Samvatsaram; Vishu Punyakalam, Mesha Sankramanam *
14	Thursday	Vardhanti of Sri Sri Bharathi Theertha Mahaswamigal*
16	Saturday	Swamiji's Vardhanti Celebrations*
17	Sunday	Sri Ram Navami
21	Thursday	Pradosham
23	Saturday	Chitra Poornima; Satyanarayana Pooja 7:00 PM *
27	Wednesday	Sankatahara Chaturthi

MAY

04	Thursday	Pradosham
07	Saturday	Amavasya
08	Sunday	Vaisakha Masam begins—Mother's Day
12	Thursday	Ramanuja Jayanti
13	Friday	Sankara Jayanti*
14	Saturday	Vrushabha Sankramanam Vaikasi Masam Begins
15	Sunday	Sankara Jayanti Celebrations at Sringeri Sadhana Center*
20	Friday	Girija Kalyanam (Sringeri Event)
21	Saturday	Sani Trayodasi; Narasimha Jayanti; Pradosham
22	Sunday	Satyanarayana Pooja at 7:00PM Sringeri Sadhana Center
23	Monday	Poornima; Vaikasi Visakhham
26	Thursday	Sankatahara Chaturthi

JUNE

01	Wednesday	Hanumajja Jayanti
03	Friday	Pradosham
06	Monday	Amavasya
07	Tuesday	Jyestha Masam begins
08	Wednesday	Aradhana of Jagadguru Nrishimha Bharati Mahaswamigal
14	Tuesday	Mithuna Sankramanam;Aani Masam begins
19	Sunday	Pradosham; Father's Day
21	Tuesday	Poornima; Satyanarayana Pooja - 7:00PM at Sringeri Sadhana Center*
24	Friday	Sankatahara Chaturthi

* Events celebrated at Sringeri Sadhana Center

News & Events

Gayatri Yajna

The annual Gayatri Yajna was conducted on Saturday, Sept 4th, 2004. Nitya puja to the deities was performed by our priest Sri.Venugopal Devdhar. About 70 Ritwiks for the Gayatri Yajna assembled around 8:45 am. A good number of Brahmachari's took part in the yajna. New yajnopaveetams (sacred thread) was given to the ritwiks while chanting of Vedas continued.

The priest conducted Yajnopaveeta Dharana followed by Maha Sankalpam to perform 1008 Gayatri japa and Gayatri homa for 1/10th of the count. While the ritwiks were doing the Gayatri japa, Ganapati homa, Varuna puja and Avahanti homa were performed by the priest in the Yajna Sala. On completion of Gayatri japa, the ritwiks assembled in the Yajna Sala to perform Gayatri homa.

The priest led the Gayatri homa followed by Purnahuti. The function concluded with Maha Deeparadhana and Prasada distribution. The ritwiks were served food prasada in the traditional way. The lady volunteers as usual did an excellent and silent job of feeding every one with lunch prasada.

Navaratri / Chandi Homa 2004

The annual Chandi Homam was conducted on Sunday, October 17th, 2004 as part of Navaratri celebrations. Our priest, Shri.Venugopal performed Nitya puja to the deities in the temple. Thereafter around 9:00 am Sri Venugopal performed Ganapati puja, Kalasa sthapana, and Varuna puja and

commenced the Chandi Homa with recitation of Sri Durga Saptasati in the Yajnasala.

The homa concluded with Purnahuti. Kanya puja, Suvasini puja and Dampati puja were performed. The function concluded with Maha Deeparadhana and Prasada distribution. A large number of devotees attended the function. Lunch prasada was served to all the devotees by the lady volunteers. Later in the afternoon, Smt.Bhavani Rao and Sri.Prakash Rao rendered Dikshitar's Navavarna kritis.

Deepavali Celebrations

Deepavali was celebrated at SVBF on Saturday, Nov 13th, 2004. Ganapati puja, Rudrabhiseka, Archana and Arathi was done by the priest as part of the Nitya puja. Ladies gathered around 10:00 am and started preparing for the Deepa puja by setting up the lamps and other puja items. Pairs of ladies were seated in rows on either side of several lamps. Around 70 ladies took part in the puja. Devi Suktams were chanted during the preparations. At 10:31 am the priest led the puja with Maha Ganapathi prathana and recitation of Sri Lalitha Sahasranamavali. The devotees repeated the namavali twice making it a Laksharchana followed by Maha Deeparadhana. All the ladies were offered Sharadambal's prasadas. It was a very colorful event. Lunch prasada was served to all the devotees.

Participate in the construction of Shri Sharada Temple, Stroudsburg, PA

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Item	Description	Amount	Sponsors	Item	Description	Amount	Sponsors
1.	<input type="checkbox"/> ----- Sq. Foot of Temple Space	\$501/Sq. Ft.	Multi	11.	<input type="checkbox"/> Shri. Subrahmanya Sanctum	\$25,000	1
2.	<input type="checkbox"/> Raja Gopuram	\$150,000	1	12.	<input type="checkbox"/> Shri. Hanuman Sanctum	\$25,000	1
3.	<input type="checkbox"/> Shri Sharadamba Vimanam	\$ 75,000	1	13.	<input type="checkbox"/> Main Temple Hall	\$75,000	1
4.	<input type="checkbox"/> Shri Chandramouleeswara Vimanam	\$ 75,000	1	14.	<input type="checkbox"/> Prakaram - Integrated (any wing)	\$25,000	4
5.	<input type="checkbox"/> Shri Adi Sankara Vimanam	\$ 75,000	1	15.	<input type="checkbox"/> Prakaram - Integrated (total)	\$100,000	1
6.	<input type="checkbox"/> Sri Chadramouleeswara Sanctum	\$ 50,000	1	16.	<input type="checkbox"/> Multipurpose hall	\$100,000	1
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8.	<input type="checkbox"/> Shri Adi Sankara Sanctum	\$ 50,000	1	18.	<input type="checkbox"/> Bhojana Sala	\$100,000	1
9.	<input type="checkbox"/> Shri Ambika Sanctum	\$ 25,000	1	19.	<input type="checkbox"/> One Priest House	\$100,000	4
10.	<input type="checkbox"/> Shri. Mahaganapati Sanctum	\$ 25,000	1				

Patronship Categories [Individual(s)/Group(s)/Corporation(s)/Organization(s)/Other(s)]

20. Great Grand Benefactor: \$1,000,000. 21. Grand Benefactor: \$500,000. 22. Benefactor: \$200,000.
 23. Grand Patron: \$100,000. 24. Patron: \$50,000

[Sponsors Can be Individual(s)/Group(s)/Corporation(s)/Organization(s)/Other(s)]

Yes, I/We want to sponsor / patronize the construction of Shri Sharada Temple

Item No. (s) from above _____ Sum Total \$ _____

I / We want to make a general contribution towards the construction of the Sharada temple of \$ _____

Total Contribution \$ _____

Paid as: Lump sum OR (if > \$10,000) Maximum of 36 equal monthly payments of \$ _____

Check Payable to "SVBF"; address 5 Yates Drive East Brunswick, NJ 08816 (Write "Temple Construction" under Memo)

Signature: _____ Name _____ (of Contact Person if not individual)

Address, Phone #, Email _____

All sponsors / donors will be appropriately honored during Kumbhabhishekam. In addition, a decorative plaque, listing the sponsors/donors in order of the size of the contribution will be installed in the Multipurpose hall of the temple.