

## Jagadguru Speaks: Shankara, the World Teacher



There are many kinds of people in the world. Their life style is formed in accordance with their own *samskaras*. Only the one who can show all of them the way to lead a righteous life can be called a *Jagadguru*. There is no doubt that Adi Sankara was such a *Jagadguru*.

Sankara gave *upadesa* in *jnana* to those who wished to tread the path of knowledge. In his works, he has given extensive advice on *jnana*. For those people who could not go along the *jnana marga*, he taught *karma yoga*.

वेदेनित्यमधीयतां तदुदितं  
कर्मस्वनुष्ठीयतां

His valuable advice to chant the Vedas daily and do the prescribed *karmas* was meant for those following the path of duty. For those who were unable to follow this advice, he prescribed the way of *bhakti*.

गेयं गीता नामसहस्रं  
ध्येयं श्रीपतिरूपमजस्रम् ।

As he said, such people will find it useful to recite the *Gita* and *Vishnusahasranama* and think of Hari at all times.

The paths of *karma*, *bhakti* and *jnana* are thus conducive to man's welfare. Adi Sankara who prescribed these various yogas for all people is indeed worshipful. The very remembrance of him is bound to bestow good to all.

शिष्यचतुष्टय युक्तं शिवमिव  
सनकादि संयुतं सततम् ।  
शङ्कर भगवत्पादं  
शङ्कारहितेन चेतसा वन्दे ॥

With absolutely no doubt in my mind, I bow to Sankara  
Bhagavatpada who, like Lord Siva, was always surrounded by four  
disciples.



## From the President, SVBF

**G**reetings.

*Before we could even realize, we have crossed the first half of 1999 and are advancing towards year 2000! As we move forward, the ideals and aspirations of the Foundation start to make even deeper impressions in our minds. As stated in the very first issue of this Journal, our Foundation stands unique in the West as one that strives to bring about the convergence of our scriptures, rituals and the underlying philosophy, that have been fueling the very advancement of an entire Society over the yugas !*

*We are the first overseas affiliate of the Sankar Mutt. Even though this brings us a unique distinction, it also entrusts us with the responsibility to evolve into a role model Sankar Mutt Organization outside of India. This develops in us a global mind-set and trains us to think much beyond our immediate communities and embrace our fellow devotees with open minds, world over! With this objective, we are in the process of identifying national / inter- national representatives around the globe, who can echo the Foundation's mission and help achieve its goal. We invite volunteer devotees around the world to come forward and join hands with us in this effort. Once we identify the global representatives, we can share our views about roles and responsibilities.*

*The common thread that binds us is the devotion to our Acharya and the underlying philosophy of Adi Sankara. With Sri Maha Ganapati as the meaning of Pranava, Sri Sharadamba as the Goddess of Learning, Sri Adi Sankara as the spiritual teacher, and His Holiness as the guiding light, we are on a strong growth track of reaching much higher dimensions in our spiritual endeavor. We want the Sadhana Center to grow into a world class Center for Vedantic Research, and Vedic Learning. We will strive to work with our youngsters through mutually rewarding educational programs, yoga and other efforts. Adherence and promotion of Vedic practices, and recognition of Vedic Scholarship are fundamental to our mission. As we progress, we plan to establish, a fully equipped library / book center, association with academic institutions to foster research in Adi Sankara's works, scholarships to encourage vedic education, etc. Sri Sharada Shrine and the Sadhana Center, are like the two eyes of SVBF. We invite our philanthropic fellow devotees around the globe to take part in large numbers in this holy kankaryam, blessed and initiated by His Holiness.*

*Our prayers are always for peace and harmony among the world communities at large, and the Grace of the Mother and the blessings of His Holiness will equip us with the knowledge and*

*wisdom to realize our goals.*

***S. Yegnasubramanian***



**Golden Words of His Holiness**  
Sri Chandrasekhara Bharati Mahaswamiji

**Futility of Possessions**

- It is true that in the world of practical life you cannot do without wealth. But do not attach more importance to money than it deserves. Never forget that money is only a means of happiness and not happiness itself.
- Happiness is a state of mind and does not depend on the quality or quantity of external possessions. A person may be the lord of all the three worlds and yet be unhappy. Another may be the poorest of beggars and yet be the happiest man in the world.
- Wealth and happiness are not related to each other as cause and effect. An attempt to secure happiness by securing wealth is as futile as it is absurd.

**Unity of Religions**

- All religious conflicts and quarrels arise because a devotee is unable to disassociate his conception of God from a particular name and form.
- As long as, by a process of analysis, he does not learn to disassociate the name from the thing, the name is the thing for him, and if you deny that name, he will take it that you deny the thing itself. If you realise that all Gods are one and all paths lead to God, you will never waste your precious life in religious quarrels.

**Merits of Dharma**

- Dharma makes man richer than the richest, stronger than the strongest, happier than the happiest.
- Realise the depth of your fall from the true ideal of life and make an honest endeavor to recover it.
- Dharma is the cause of happiness. If today we do not have the mental peace and happiness of our ancestors, it is due to our gross neglect of dharma. When the practice of dharma declined, suffering began.

**Paths to the Goal**

- Seek to correct your bad habits. Regulate your life on pure,

healthy lines – physical, mental and spiritual. Lead a pure and virtuous life. Only then can you experience true lasting peace and bliss.

- The world is an excellent training ground for performing selfless service (or nishkamya karma ) and by the performance of such pure and unselfish action you become free from all impurities and fit for God-realisation.
- We have the ability to learn. Materials for knowledge are available to us. Teachers are available for teaching us. Yet man willingly prefers to live in darkness of ignorance. Within man exists an ocean of bliss. Yet he willingly prefers to live a life full of misery, pain and suffering. This is the tragedy of human life.



## From the Editorial Board ...

Let us first thank all of you for your overwhelming support and feedback on the content and quality of Paramaartha Tattvam! Many of you have specific requests about topics for us to address. Your expectation from us, though makes us a little nervous, gives us great strength and boosts our enthusiasm immensely. We pray to His Holiness and Shri Sharadamba to lead us in the correct path and to position Paramaartha Tattvam as a world class spiritual Journal.

This issue includes several thematic articles on Adi Sankara reproduced from Tattvaloka. We will have more coverage in future issues.

Our Web Master - Prem Ramaswami - 11<sup>th</sup> grader, Somerville High School, NJ - does an excellent job of designing and posting the full Journal in our Web Site :

[www.asanet.com/sringeri](http://www.asanet.com/sringeri)

In addition to opinions / suggestions, we invite specific questions on rituals/Samskaras, and related issues. Even though it may be difficult to include all questions, we will try to address at least a few, which may be of general interest.

Jaya Jaya Shankara .



## ॥ श्री भारतीतीर्थ गुरुराजाष्टकम् ॥

**Sri Bharatitirtha Gururajashtakam**  
**K. K. Sankaran**

श्रीशारदापीठ विराजमान  
जगद्गुरुणां चरणे लसन्तम् ।  
श्रीशङ्कराचार्य नवावतार  
श्रीभारतीतीर्थगुरुं नमामि ॥ १ ॥

SrI SaradApITha virAjamAna  
jagadgurUNAm caraNe lasantam  
SrI SankarAcArya navAvatAra  
SrI bhAratItIrthagurum namAmi.

I prostrate before my preceptor Sri Bharati Tirtha Swami who is ever inclined to worship the lotus feet of the Jagadgurus of Sringeri who adorned the illustrious Sringeri Sarada Peetham, and who is verily hailed as the reincarnation of Adi Shankara Bhagavatpada.

तीर्थाणि सर्वाणि च तीर्थयन्तं  
विद्यासुतीर्थाख्य गुरुं नमन्तम् ।  
श्रीतुङ्गभद्रातटिनी वसन्तं  
श्रीभारतीतीर्थगुरुं नमामि ॥ २ ॥

tIrthANi sarvANi ca tIrthayantam  
vidyAsutIrthAkhya gurum namantam  
SrI TungabhadrAtaTinIm vasantam  
SrI bhAratItIrthagurum namAmi.

May my humble prostrations be acceptable to my Guru Sri Bharati Tirtha Swami, who has sanctified the holy tirthas by his sacred footprints, who always prostrates before his illustrious preceptor Sri Abhinava Vidya Tirtha Mahasannidhanam, and who resides on the banks of the river Tungabhadra.

मीमांसकानां मुदमावहन्तं  
विद्याविनोदेन सुखीभवन्तम् ।  
न्यायादिशास्त्रे परिनिष्ठितं तं  
श्रीभारतीतीर्थगुरुं नमामि ॥ ३ ॥

mImAmsakAnAm mudamAvahantam  
 vidyAvinodena sukhIbhavantam  
 nyAyAdiSastre parinishThitam tam  
 SrI bhAraItIrthagurum namAmi.

I worship my Acharya Sri Bharati Tirtha Swami, who delights the Meemamsakas in the assembly of scholars with his marvelous renditions of Jaimini Sutras, Sabara Bhashya and Kumarila Bhatta's ..... revels in the knowledge of Sastras with immense pleasure being verily a veteran in Sastras – Nyaya, Vyakarana, Meemamsa, Vaisesika, Samkhya and Vedanta and other allied branches of spiritual knowledge.

गुर्वर्षिताज्ञामनुपालयन्तं  
 स्वान्ते नितान्तं स्वगुरुन् ।  
 नित्यं स्मरन्तं परमात्मरूपम्  
 श्रीभारतीतीर्थगुरुं नमामि ॥ ४ ॥

gurvarpitAjnAmanupAlayantam  
 svAnte nitAntam svagurUn  
 nityam smarantam paramAtmarUpam  
 SrI bhAraItIrthagurum namAmi.

I bow down at the sacred feet of the renowned world teacher Sri Bharati Tirtha Mahaswami who strictly abides by the divine command of his guru, and follows in his footsteps diligently, and always meditates on him, and whose mind is ever absorbed in the Paramatman.

राजाधिराजादिसमर्च्यमानं मायां  
 महाजालमयां त्यजन्तम् ।  
 ईशाङ्घ्रिपद्मे सततं रमन्तं  
 श्रीभारतीतीर्थगुरुं नमामि ॥ ५ ॥

rajAdhirAjAdisamarcyamAnam mAyAm  
 mahAjAlamayAm tyajantam  
 IsAnghripadme satatam ramantam  
 Sri BhAraItIrthagurum namAmi.

I seek shelter in the divine sandals of my preceptor Jagadguru Sri Bharati Tirtha Swami, who is worshipped by kings, monarchs and ministers, who has completely cast off the great delusion called Maya and who blissfully enjoys at the sacred feet of Lord Paramasiva.

तुङ्गान्दीतीरविहारचित्तं  
श्रीचन्द्रमौलिं हृदि भावयन्तम् ।  
सर्वं चिदेवेति विलोकयन्तं  
श्रीभारतीतीर्थगुरुं नमामि ॥ ६ ॥

tungAnadItIraVihAracittam  
Sri Chandramoulim hrudi bhAvayantam  
sarvam cideveti vilokayantam  
SrI bhAratItIrtHagurum namAmi.

Sashtanga Pranams at the lotus feet of the exalted Holiness Sri Bharati Tirtha Maharaj who takes immense pleasure in roaming about on the banks of the sacred Tunga river, and who keeps in his heart the form of Lord Chandramouleeswara and who sees the entire universe as the supreme Brahman.

काषायवस्त्रेण करात्तदण्ड  
कमण्डलुभ्यां जपमाल्या च ।  
सूद्राक्षमाल्यैः परिशोभमानं  
श्रीभारतीतीर्थगुरुं नमामि ॥ ७ ॥

kashAyavastreNa karAtta NDa  
kamaNDalubhyAm japamAlayA ca  
rudrAkshamAlyaihi pariSobhamAnam  
Sri BhAratItIrtHagurum namAmi.

May my humble Namaskarams be acceptable to the great Acharya Sri Bharati Tirtha Yatindra, who shines brilliantly with the supreme effulgence of the saffron robe, the holy danda, the water pot, the rosary, and above all, the garland of Rudraksha.

वेदान्तवाक्यानि सदोच्चरन्तं  
स्वीयानि नामानि यथार्थयन्तम् ।  
अहर्निशं ध्यातपरमात्मरूपम्  
श्रीभारतीतीर्थगुरुं नमामि ॥ ८ ॥

vedAntavAkyAni sadoccarantam  
svIyAni nAmAni yathArthayantam  
aharniSam dhyAtaparamAtmarUpam  
SrI bhAratItIrtHagurum namAmi.

I humbly offer my worship to my guru Sri Bharati Tirtha Sri Sannidhanam, who always utters the Mahavakyas, who justifies his name by his actions, and who constantly meditates on the "Paramatma Tattva" – the supreme reality.

श्रीभारतीतीर्थ-गुरुत्तमस्य  
स्तोत्राष्टकं यः पठेत् मनुष्यः ।  
विद्यां सुखं आयुरनन्तकीर्तिं  
लब्ध्वा स भूयादखिलेशसिद्धिः ॥

SrI bhAratItIrthagurUttamasya  
stotrAshTakam yaha paThet manushyaha  
vidyAm sukham AyuranantakIrtim  
labdhvA sa bhUyAdakhileshTasiddhihi.

May ever lasting happiness, supreme knowledge, long life and world fame, attend constantly on those who recite daily these eight verses of the world preceptor, Sri Bharati Tirtha Swamiji, and let all siddhis attend on the one who meditates on the Jagadguru.

इति श्रीभारतीतीर्थ गुरुराष्टकं  
संपूर्णम् ॥

Iti SrI BhAratItIrtha gururAjAshTakam  
sampUrNam.

This concludes the eight verses on the noblest of gurus, Sri Bharati Tirtha Swamiji.

आचार्यवर्यान् हि दैवमन्यत्  
आचार्यदेवो भव वेदवाक्यम् ।  
तस्मान्ममायं गुरुरेव देवं  
स एव साक्षात् पुरतोऽस्तु नित्यम् ॥

AcAryavaryAnna hi daivamanyad-  
AcAryadevo bhava vedavAkyam  
tasmAnmamAyam gurureva devam  
sa eva sAkshAt puratostu nityam.

There is no God other than the great preceptor Sri Bharati Tirtha Mahaswami. The Vedas proclaim unequivocally, "Treat your preceptor as God." Hence my Acharya and king among ascetics,

Jagadguru Sri Bharati Tirtha Mahaswamiji alone is supreme God to me. May the divine Acharya and preceptor among preceptors, be visible to my naked eye, may the Jagadguru give darshan to me daily.

*K. K. Sankaran, an advanced Sadaka, is an ardent devotee of the Sringeri Jagadgurus. He is well grounded in Sastras and is an eloquent speaker.*



## श्रीगुरुपादुका स्तोत्रम्

**Sri Guru Paduka Stotram**

*Sri Sacchidananda Sivabhinava*

*Narasimha Bharati Maha Swamiji*

*"Translated by Swami Yogananda Saraswati"*

नालीकनीकाशपदादृताभ्यां  
नारीविमोहादिनिवारकाभ्याम् ।  
नमज्जनाभीष्टततिप्रदाभ्यां  
नमो नमः श्रीगुरुपादुकाभ्यां ॥

nAleekaneekAsapadAdrutAbhyAm  
nArIvimOhAdinivArakAbhyAm ।  
namajjanAbheeshtatipradAbhyAm  
namO nama: SrI gurupAdukAbhyAm ॥

Salutation, salutation to the Padukas of the Holy Master which are honored by his lotus-like feet, which remove the delusion beginning with attraction for woman, and which fulfill all the wishes of the bowing devotees.

शमादिषट्कप्रदवैभवाभ्यां  
समाधिदानव्रतदीक्षिताभ्याम् ।  
रमाधवाधिस्थिरभक्तिदाभ्यां  
नमो नमः श्रीगुरुपादुकाभ्यां ॥

SamAdishatkapradavaibhavAbhyAm  
samAdhidAnavratadeekshitAbhyAm ।  
ramAdhavAmgristhirabhaktidAbhyAm  
namO nama: SrI gurupAdukAbhyAm ॥

Salutation, salutation to the Padukas of the Holy Master whose glory grants the six qualities beginning with tranquility, which are consecrated to the vow of imparting perfect concentration (samadhi), and which give steadfast devotion for the Feet of Lord Vishnu.

नृपालिमौलिप्रजरत्नकान्ति  
सरिद्विराजज्जषकन्यकाभ्याम् ।  
नृपत्वदाभ्यां नतलोकपवतेः  
नमो नमः श्रीगुर्यादुकाभ्यां ॥

nrupAlimowlivrajaratnakAnti  
saridvirAjajjhashakanyakAbhyAm ।  
nrupatvadAbhyAm natalOkapanktEr  
namO nama: SrI gurupAdukAbhyAm ॥

Salutation, salutation to the Padukas of the Holy Master which are like two young fishes shining in the river of splendor of the jewels on all the crowns of the row of kings (bowing to them), and which give kingship to all the bowing devotees.

अनन्तसंसारसमुद्रतार  
नौकायिताभ्यां गुरुभक्तिदाभ्याम् ।  
वैराग्यसाम्राज्यदपूजनाभ्यां  
नमो नमः श्रीगुर्यादुकाभ्यां ॥

anantasamsArasamudratAra  
naukAyitAbhyAm gurubhaktidAbhyAm ।  
vairAgyasAmrAjyadapUjanAbhyAm  
namO nama: SrI gurupAdukAbhyAm ॥

Salutation, salutation to the Padukas of the Holy Master which are like two boats for crossing the endless ocean of transmigration (samsara), which give devotion for the Guru, and whose worship grants the sovereignty of dispassion.

पापान्धकारार्कपरंपराभ्यां  
तापत्रयाहीन्द्रखगेश्वराभ्याम् ।  
जाड्याब्धिसंशोषणबाडवाभ्यां  
नमो नमः श्रीगुर्यादुकाभ्यां ॥

pApAndhakArArkparamparAbhyAm  
tApatrayAheendrakhagEsvarAbhyAm ।  
jADyAbdhisamSoshanabAdavAbhyAm  
namO nama: srI gurupAdukAbhyAm ॥

Salutation, salutation to the Padukas of the Holy Master which are

like a multitude of suns for the darkness of sins, which are like an eagle for the great serpent of the three-fold suffering, and which are like the submarine fire drying up the ocean of ignorance.

कवित्ववाराशिनिशाकराभ्यां  
दरिद्र्यदावाम्बुदमालिकाभ्यां ।  
दूरीकृतानम्रविपत्ततिभ्यां  
नमो नमः श्रीगुर्यादुकाभ्यां ॥

kavitvvArAsinisAkrAbhyAm  
dAridryadAvAmbudhimAlikAbhyAm ।  
dUrikrutAnamravipattatibhyAm  
namO nama: SrI gurupAdukAbhyAm ॥

Salutation, salutation to the Padukas of the Holy Master which are like the moon on the ocean of wisdom, which are like a garland of rainy clouds for the fire of poverty, and by which all the afflictions of the bowing devotees are banished.

न्ता ययोः श्रीपतितां समीयुः  
कदाचिदय्याशु दरिद्रवर्याः ।  
मूकश्च वाचस्पतितां हि ताभ्यां  
नमो नमः श्रीगुर्यादुकाभ्यां ॥

natA yayO: srIpatitAm samIyu:  
kadAicitAbhyAsu daridravarya: ।  
mUkascha vAchaspatitAm hi tAbhyAm  
namO nama: srI gurupAdukAbhyAm ॥

Salutation, salutation to the Padukas of the Holy Master, bowing to both of which even the poorest attain quickly one day the status of the Lord of Wealth, and the dumb the status of the Lord of Speech (Brihaspati).

कामादिसर्पव्रजभञ्जकाभ्यां  
विवेकवैराग्यनिधिप्रदाभ्याम् ।  
बोधप्रदाभ्यां दूतमोक्षदाभ्यां  
नमो नमः श्रीगुर्यादुकाभ्यां ॥

kAmAdisarpavrajabhanjakAbhyAm  
vivEkavairAgyanidhipradAbhyAm ।

bOdhapradAbhyAm drutamOkshadAbhyAm  
namO nama: SrI gurupAdukAbhyAm ॥

Salutation, salutation to the Padukas of the Holy Master which destroy the multitude of serpents beginning with desire, which grant the treasure of discrimination and dispassion, which impart knowledge, and which give immediate liberation.

स्वार्चापराणामखिलेष्टदाभ्यां  
स्वाहासहायाक्षधुरंधराभ्याम् ।  
स्वान्ताच्छभावप्रदपूजनाभ्यां  
नमो नमः श्रीगुरुपादुकाभ्यां ॥

svArchAparANAmakhilEshtadAbhyAm  
svAhAsahAyAkshadhurandharAbhyAm ।  
svAntAcchabhAvapradapUjanAbhyAm  
namO nama: srI gurupAdukAbhyAm ॥

Salutation, salutation to the Padukas of the Holy Master which fulfill all the wishes of those who are devoted to their worship, which are greater than Lord Shiva, and whose worship gives purity of heart.

*Sri Sringeri Jagadguru Sri Sacchidaananda Sivaabhinava  
Narasimha Bharati Mahaswamiji was the 33rd Pontiff in the  
unbroken lineage of Jagadgurus of Sri Sringeri Sharada Peetham.*



***Om, Sri Gurubhyo Namaha***  
***The Vedangas (Organs of the Vedas)***  
***Dr. S. Yegnasubramanian***

*The six Vedangas (organs of the Vedas) are glorified as an essential subset of the 14 Vidyasthanas – the abode of true knowledge and wisdom. They help to understand Veda mantras completely and in depth. For the Veda Purusha, the 6 limbs are:*

1. शिक्षा	<i>Siksha</i>	Phonetics	Nose
2. व्याकरणं	<i>Vyakarana</i>	Grammar	Mouth
3. छन्दस्	<i>Chandas</i>	Vedic Meter	Feet
4. निरुक्त	<i>Nirukta</i>	Etymology	Ears
5. ज्योतिष	<i>Jyotisha</i>	Astrology/Astronomy	Eyes
6. कल्प	<i>Kalpa</i>	Vedic action	Arms

1. शिक्षा - *Siksha* lays down the rules of phonetics – pronunciation / sounds / duration of utterance of each syllable – euphony. The goal is to achieve correct pronunciation and articulation through, *akshara suddhi* (syllable purity); *svara suddhi* (tonal / pitch purity – discussed in Vol. 1.2) and *maatras suddhi* (durational purity), *balam* (force of articulation), *samam* (evenness) and *santana:* (continuity). Phonetics are most critical in the case of Vedic language, because, as was discussed in the article of the previous issue of the Journal (Vol. 1.2), we see that a change in sound results in completely different effects. Because of its importance, the first chapter of *Taittiriya Upanishad – siksha valli* - describes these six attributes in its very first section in the following verse:

शिक्षां व्याख्यास्यामः । वर्णस्वरः ।  
मात्रा बलं । साम सन्तानः ।  
इत्युक्त शिक्षाध्यायः ॥

( Refer to Vol. 1.2 for details of this mantra)

That is why sage *Panini* , the grammarian, gives in his "*paanineeeya siksha*", how much care should be exercised when chanting vedas:

व्याघ्री यथा हरेत् पुत्रान्  
दंष्ट्राभ्यां च न पीडयेत्।  
भीत पतनादेताभ्यां  
तद्धत् वर्णान् प्रयोजयेत् ॥

As the mother tiger (cat family) carries its young gripping it by its teeth (firm, so that cub does not fall, but gentle, so that it does not harm), the *mantras* must be chanted lucidly, unblurred, unfaded and not too loud. Neither should they be casually mouthed nor spat in staccato tones !

The Sanskrit language has 51 letters, called *Maatruka* ( मातृका ). *Maatru* is the cosmic Mother and the 51 letters are in Her image. The *Siksha Sastra* says that these 51 letters represent the various parts of Her body and even define which one represents which part !

2. **व्याकरणं** - *Vyakaranam* – The most important exposition of Grammar is that of sage *Panini* which is in the form of sutras or aphorisms. It is known as *ashtaadhyayi*, because it has 8 chapters. There is an interesting story relating to the origin of the *Panini Sutras*. At the end of the Cosmic Dance, Lord *Nataraja (Siva)* clicked his *damaru* 9 times and 5 times (14 times). The dance was witnessed by *Sanaka* and other rishis. Sage *Panini*, also witnessed the dance through his "*divya dhruшти*". With the 14 sounds produced from His *damaru*, Lord *Siva* gave birth to the *vyakarana sutras* or *Mahesvara surtras* Refer Sanskrit Lesson of Vol. 1.1) . They are recited during the observance of *Upakarma* on *Sravana Poornima*.

The commentary on the *Vyakarana* is called *Maha Bhashya* written by Sage *Patanjali*. The other commentary was written by *Vararuchi*. These three - the *Vyakarana* and the two commentaries - are important texts in *Vyakarana Sastra*. *Vyakarana* propounds the *Sabda Brahma Vaada* – that Sound and *Brahman* are One - which is the basis of *Nada Brahma Upasana* ( Vol. 1.2) – Music !

3. **छन्दसः** - *Chandas* : Though the word *chandas* also means vedas themselves, the meaning here refers to the meter of vedic poetry. *Rig* and *Sama* vedas are fully in the form of verses, whereas, *Yajur Veda* has prose and poetry. A sloka or veda mantra is generally a quartet with four quarters or *paada* ( पाद ). Depending on the number of syllables in each of the *paadas*, we have different meters

– *anushtup* (8 syllables), *brihati* (9), *pankti* (10), *trishtup* (11), *ushnik* (4 *paadas* of 7 syllable each = 28 syllables) – like that up to even 26 syllables to a *paada*. (Any meter beyond 26 syllables to a *paada*, is called *dandakam*.) The well known *Gayatri Mantra* has three *paadas* of 8 syllables each; the meter itself is known as *gayatri* since it has 24 syllables; however, when people perform *japa*, they recite it only as a 23 syllabled meter ( **वरे ण्यम्** instead of **वरे णियम्** ), and so is called *nicrut gayatri chandas*.

*Chandas* helps us to ensure the form of the Mantra (by meter count). No alteration to this can be attempted since it would disturb the spiritual significance of the mantra itself!

Each mantra is dedicated to a *Devata*, has a specific *chandas* and has a *Rishi* who brought it to the world. That is the reason why we touch our head as we recite the name of the *Rishi* (symbolically placing his feet on our head), touch the nose when we recite the *chandas* (the guardian for the mantra is meter and so there is no life of the mantra without it; in the same way, there is no life without breath); touch our heart when reciting the name of the *devata* (to meditate upon the deity in our heart)

4. **निरुक्त** - *Nirukta* is generally known as vedic dictionary or *kosa* ( **कोश** ). *Amara Kosa* is one of the popular sanskrit dictionaries. Dictionary is also called *nighandu*. *Kosa* is actually the etymology where each word is split into syllables and gives the root from which the word is derived with meaning. The root of a word is called *dhaatu* ( **धातु** ). In Sanskrit all words have roots.

5. **ज्योतिष** -*Jyotisha* deals with vedic astrology / astronomy. It was mainly designed to help in arriving at the most favorable time for the performance of vedic rituals; this is to indicate the measure of success or lack of it when vedic rituals are performed under the influence of a particular *graha*, *nakshatra*, *tithi* etc. It involves precise mathematical calculations concerning the transit of planets etc., and so mathematics ( **गणित** ) is an integral part of it. *Jyotisha sastra* has three parts - *skandha trayaatmakam* ( **स्कन्ध त्रयात्मकम्** ). (the word *skandha* means main branch from the trunk of a tree ) They are,

1. *siddhanta skandham* ( **सिद्धान्त स्कन्धम्** ): deals with trigonometry / arithmetic / algebra / geometry etc.

2. *hora skandham* ( होरा स्कन्धम् ): deals with the movement of planets and their effect on people etc.

3. *samhita skandham* ( संहिता स्कन्धम् ) deals with aspects like, the location of underground waters, designing and building houses, of omens, etc.

*Jyotisha sastra* covers principles of gravitation, rotation of earth etc. Famous astronomers like *Arya Bhatta*, *Varahamihira* and others have given beautiful discussions on these and other concepts.

The origin of creation is also calculated using astronomical principles; the *samkalpam* which we perform before doing any ritual is based on such calculations. (Details of these and similar concepts will be discussed in a future article).

6. कल्प - *Kalpa* deals with the aspects inducing a person into vedic action. The mastery in the other 5 *vedangas* mentioned so far is aimed to perform the actions mentioned in *kalpa* successfully. In a way, it is like a manual which will give details like a) how a ritual should be done; b) what are the functions of *brahmacharis*, *grihastas*, *sannyasis* etc. c) what ritual involves which mantra, devata, materials d) how many priests should perform a given ritual, e) what vessel of what shape, size to be used etc.

*Kalpa sastra (sutra)* has been compiled by many sages like, *Apasthamba*, *Bhodayana*, *Vaikhanasa*, and others. In each of the veda recensions, there are two kinds of *kalpa sutras* – the *srouta* (named after *sruti* which means veda) *sutra* and the *grihya sutra*. They outline the forty rituals (*garbhadana*, *pumsavana*, *seemantha*, etc. – details of which will be covered in a future issue) to be performed from the time of formation of the embryo in the womb to the time of cremation of the body ! They also outline the eight *Atma gunas* (virtues like, compassion, tolerance, cleanliness etc.) Among the two *sutras*, *srouta sutras* describe the major sacrifices and the *Grihya sutras* describe the domestic rites. When we do *abhivadanam* to elders, we state what *sutra* we follow – *Apasthamba*, *Bodhayana* etc. These refer to *Srouta sutras*. In ancient times, the *Srouta karmas* were given greater importance than *grihya karmas*. In addition, there are other texts called, *sulpa sutras*, *dharma sutras* etc. Among the four *vedas*, the *kalpa sutras* of *Atharva Veda* (which itself is very very less in practice), are not readily available.

As mentioned earlier, these six *sastras* are known as *vedangas* or the organs (limbs) of the *vedas*. Our *Rishis* have done a very great service to humanity through such analytical and sophisticated approach to enable the understanding of the *veda mantras*. It is

really sad that whatever little scholarship remains today in these subjects is fast deteriorating due to lack of adequate appreciation and encouragement. Let us all commit to change this trend for the better as a token of our gratitude to *veda mata*!

Ref: "The Vedas", Bharatiya Vidya Bhavan, Bombay, 1991.

**Feature article of next issue**  
**The Upangas**  
**(Subsidiary Organs of the Vedas)**



## Sri Sankara Bhagavatpada Commentator *Par Excellence*

### JAGADGURU SRI BHARATI TIRTHA MAHASWAMIGAL

*The Acharya's bhashya on the Brahmasutras is the fruit of the austerities of all scholars. Those who taste this elixir will know no birth, no death.*

Sri Sankara Bhagavatpada, famous for his profound knowledge in all branches of learning, has been acclaimed by all men of letters as the commentator *par excellence* of *Prasthan Traya*. This consists of the *Upanishads*, *Brahma Sutras* and the *Bhagavad Gita*. The Bhagavatpada's commentaries, which deal with matters of deep import, shine as examples of a majestic and magnificent work.

#### **Karma-cum-Jnana**

Sri Bhagavatpada has categorically established in his commentary that liberation is attained only through knowledge of the Self, and not by a combination of *karma* and *jnana*. Even inconsistencies apparent in some of the passages in the *Brahma Sutras*, *Upanishads* and the *Bhagavad Gita* have been cleared by the Bhagavatpada by his deep and thorough elucidation.

In the *Bhagavad Gita*, we have passages, such as *Karamanyevadhikaraste ma phaleshu kadachana, kuru karmaiva tasmad tvam*, which emphasize the importance of *karma* for mankind. We also have other verses which declare *Yad jnatva amrutamasnute*, and *Tato mam tatvato jnatva*. These uphold the path of *jnana* as the means to liberation. Hence some people may wonder whether it is not the Lord's intention that only a combination of *karma* and *jnana* will lead to liberation.

These inconsistencies were explained away by the Bhagavatpada who said that the two paths, namely the path of *karma* and the path of *jnana*, apply to persons of different categories. He wrote in his commentary on the *Gita*: "The path of *karma* concerns the unenlightened, while the path of *jnana* is preceded by the abandonment of all *karmas* for the enlightened."

In the same way, he corrected the wrong impressions based on a superficial reading of some passages in the *Isavasyopanishad*. In his commentary, he argued that the two paths are not advocated for all desirous of liberation. Indeed, the applicability of each path depends on the individual qualification. Thus he said there was no inconsistency in the text.

#### **Individual Soul and Brahman**

The Bhagavatpada held that in reality the individual soul and the universal Brahman are not different. Non-dualism was criticized by some people relying on passages in the *Brahma Sutras* which appeared to suggest duality as, for example,  
*Bedavyapadesacchanya, Adhikamtu bheda nirdesat,  
 Netaronupapatteh.*

Here the Bhagavatpada said that the duality is fictitious. In his *sutra bhashya*, he argued: "The supreme self (Brahman) conditioned by the adjuncts, such as the body, sense organs, mind and intellect, is viewed by the immature as an embodied soul."

When the oneness of Brahman is grasped, as the *Mahavakya Tatvamasi* proclaims, the distinctions of the doer and the deed, as commonly understood, is negated. Similarly, once the identity of *jiva* and Brahman is experienced, liberation ensues putting an end to all activities.

Bhagavan Badarayana upheld that the entire manifested world is nothing but the Supreme Self (Brahman). This view is challenged by many people who argue: "If Brahman is accepted as the sole reality, all arguments or proofs leading to direct knowledge in the world of duality are meaningless. Even the scriptures dealing with do's and don'ts become redundant. So too the *Moksha Sastra*. Similarly, if everything other than Brahman is unreal, the *Srutis* are unreal. Then how can one support the truth propounded by the *Srutis* that Atman alone is real?"

The Bhagavatpada has fully answered these objections. All empirical activities, the prescriptions and prohibitions of the *Upanishads* to attain liberation are relevant only till the dawn of non-dual experience. Is it not true that the experiences of the dream state become illusory on waking?

In the same way, the experiences before illumination are true until we attain oneness with the Brahman.

The argument that *Srutis* are illusory and therefore cannot lead one to liberation is unfounded. In the pre-awakened state, the illusory nature of the *Srutis* does not arise at all. They are real then, and there is no incongruity in this.

If it is argued that the Vedas, in fact, are illusory, even then what harm is there? Do we not come across deaths due to grief which is nothing but illusion?

Similarly, does not one get the knowledge of having become rich through a dream which is entirely an illusion?

In this context, there is a *Sruti pramana* which says that if, during

the performance of the rites for desired results, the agent sees a woman in a dream, he should know that those rites will be fruitful because of the vision.

The experience of the dreamer is real in that state, as even an illusory means of knowledge can produce that experience. The state of acquired wealth is an illusion brought by a dream which is also an illusion. There is therefore nothing wrong in the exposition of *jiva-Brahman* identity.

### Canonical Interpretations

The Bhagavatpada's *Sutra bhashya* follows in several places the commentary by Sabaraswami in the first part of the Vedas, the *Karmakanda*. All scholars say that Sabaraswami's commentary is authentic. Similarly, none will doubt the authenticity of Bhagavatpada's commentary.

Both parts of *Mimamsa*, namely the first part relating to the Vedas dealing with *karmas* and the second dealing with the Brahman, generally take sentences from the Vedas and attempt to establish the correct meaning. There is no doubt in this respect among the learned men. But in dealing with each *adhikarana* (section) and particular *Veda vakyas*, the Acharya's *bhashya* alone should be the authority. In canonical interpretations, the Bhagavatpada's intellectual acumen is unparalleled.

In the section on *Anandamaya*, there is a sentence, *Anyontara atmanandamayah*. Here is the word *Anandamayah*. Does it refer to *jiva* or Brahman? Many scholars conclude that it refers to Brahman. The Bhagavatpada, too, while initially pointing out to this view, dismisses it as incorrect on the basis of *Sruti pramana*, *Brahma puccham pratishtha*. He asked whether the word *Brahma* in this passage was a part of *Anandamaya*, or its independent state as Brahman, the substratum.

He concluded in favor of the latter, namely the independent plenary Brahman.

The *sutra*, *Atah eva pranah* was introduced to explain the meaning of *prana* occurring in the Vedas. There is no dispute about this. But doubts have been raised about the meaning of *prana* in the *sutra*. Some people think that this *prana* in the *sutra* refers to *Sruti* texts, such as *Prana bandhanam hi saumya manah*, *Pranasya pranam* (O amiable One, the mind is tethered to *prana*, vital force of the vital force), but this is not a graceful interpretation of Badarayana *sutra*.

A *sutra* is required only when doubt arises about the meaning of a word in the *Sruti*. In regard to *Pranasya pranam*, there is no doubt,

as not only the word, but the chapter is different. In the *Udgita* section, we find a sentence, *Katama sa devateti, Pranah iti ho vacha*. Here the Bhagavatpada says that the *sutra* on *prana* was introduced to clarify and confirm that this word refers to Brahman in the text.

Next the *sutra*, *Kampanath* (because of vibration) is taken up to decide which *sruti* text is under reference. But no such text occurs with the word *kampana*. Therefore the Bhagavatpada said that *sutra* is introduced to deal with that *Sruti* in which a word with an equal meaning has been used, namely: *Yadidam kimcha jagat sarvam prana ejati nisrutam, Mahadbhayam vajramudyatam ya etat viduramrutaste bhavanti*. (Whatever universe there is, it has emerged and vibrates because of *prana* that is a great terror like an uplifted thunderbolt. Those who know this become immortal.)

### View and Counter-View

It is the general practice that when a point is discussed under any section, the question is posed first, followed by an answer. In some cases the conclusion is stated, assuming that the opposition has been ruled out. But in the fourth chapter in the third *pada* (part), called *Karyadhikarana*, an entirely different order has been followed.

Here the final view comes first, and then the opponent's view. Taken on face value, it would appear that what is stated first is the opposition and what follows is the conclusion. But the Bhagavatpada has explained clearly and at great length that the general practice has not been followed in this instance.

Despite all these intricacies, Sri Madhavacharya in his *Sankara Digvijaya* has paid high tribute to the Bhagavatpada's commentary as being so lucid and valuable that one can overcome the birth and death cycle by learning it. He says: "The Acharya's *bhashya* is the fruit of the austerities of all scholars. It is a bunch of flowers that adorns the tresses of *Vedamata*. It is the immeasurable merit of the *Brahma Sutras*. It is the treasure house of Vagdevi designed for her own delight. Those who taste this elixir will know no birth, no death."

**- Jagadguru Sri Bharati Tirtha Mahaswamigal,**  
*the present Peethadhipati of Sringeri Sarada Peetha and*  
*36<sup>th</sup> in the line of succession from Sri Sankara Bhagavatpada*  
*wrote this article for TATTVALOKA April 1988 issue.*  
*This article has been reproduced as translated by*  
**K. N. Vedanarayanan and M. V. B. S. Sarma, Bombay.**



## Adi Sankara, the Spiritual Leader

### SWAMI YOGANANDA SARASVATI

*Sankara's leadership is still alive today. He excelled in various ways-as Avatara, a teacher, an author, a founder of Shanmata, a refuter and a redeemer.*

Unlike the leadership of the average men which is tainted with worldliness and other defects, Sankara's spiritual leadership is unique in the sphere of knowledge. His is the image of purity and genuineness. His life is filled with mercy and dispassion. His words are most accurate. His reasoning baked in *Sanatana Dharma* stands the test of truth and everlastingness. His genius is so great and powerful that it shines by itself. His wisdom is of a self-imposing nature. Verily, it cannot and need not be discussed or put into light. For, being self-luminous, his spiritual greatness speaks well for itself.

To become convinced of the rightness of Sankara's teachings, one needs only to be open-minded and attentive. That's all. But that is not easy for those whose mind is self-assertive, and who are always engrossed in worldliness. As long as one cherishes false values and gets satisfied with ordinary thinking, one cannot really understand lofty teachings like Sankara's.

### Versatile Avatara

The leadership of Sankara extends itself in fields as various and enriching as worship, poetry, hymnology, teaching, authorship, commentary, refutation, reconciliation, integration, establishment of *Mathas*, consecration of divine murtis, and spreading of *dharma*. The Acharya was also leading in grammar, etymology, scriptural lore, wisdom, yoga, enlightenment and highest *samadhi*. All the great spiritual qualities are harmoniously blended in this full *avatara* of Lord Siva. There is none greater than Sri Sankara Bhagavatpada. Therefore Sri Suresvaracharya praised him as follows, "*Not finding anyone superior to whom all superlative affixes are excluded, to that greatest Guru, salutation, to him who cuts the knot of ignorance.*" (*Alabdhvaatisayam yasmaad vyaavrittaas-tamab-aadayah, gareeyase namas-tasmai avidyaa-granthibhedine*).

Had Sankara not appeared on the world scene and played this leading part for the enlightenment of one and all, the *Sanatana Dharma* would have sunk into abysmal darkness, exposed to the direct dangers as it was. There is a saying traced back to the Acharya wherein he declares that Brahma was the world teacher for *Kritayuga*, Rsi Vasishtha for *Tretayuga*, Vyasa for *Dvaparayuga*, and he himself is the Jagadguru for *Kaliyuga* (*Krite Viswagurur-*

*Brahmaa, Tretayaam-Rishisattamah, Dwaapare Vyasa eva syaat, Kalaav'atra bhavaamy'aham*). Therefore, knowing that the path has been cleared and lighted by Adi Sankara for a safe journey, one should have no fear whatsoever of missing the goal of life even in this age of darkness. There should be complete faith in his great leadership. "*Having faith, one attains knowledge and thereby supreme peace*", is the saying of the Bhagavad Gita (IV 39).

### **The Leading Teacher**

Gifted with an unflinching power of insight into the human heart, the Acharya knew how to tackle all the doubts and intricacies of the seeker's mind. Being himself free from narrow-mindedness and other blemishes, he could root out easily all defects that lurk in the lower nature. This proficiency of Sankara can be seen in all of his works which have adopted the peculiar style of *guru-sishya-samvada* (dialogue between *guru* and disciple). Therein the master excelled. This shows his deep concern for the upliftment of spiritual seekers, by imparting true knowledge to them. And this is not confined to his own time only, but is still alive to the present day, and will continue to work in the future.

Sankara did not leave a single doubt uncleared, nor any wrong view uncorrected. Qualities of both *guru* and *sishya* have been specified by him thoroughly and in accordance with scriptural tradition. His moral level and his elucidating power are astonishing. Among many other great features, this is what marks him out as a brilliant, unsurpassed leader. In him, the art of the teacher shines at its best.

### **Author of Brilliant Works**

By his stupendous commentaries on the *Sruti* and the *Smriti*, Sankara raised the Hindu scriptures to a lofty level. However, since all seekers could not follow this high and difficult trend, he composed a number of works of easier accessibility. The truth of the Self was thus conveyed wonderfully by the Acharya in all his writings which are famous for their clarity and depth. Great transcendental truths are thus brought home through his flowing pen and his powerful words. And this is enriched with his peerless, direct experience of truth.

As an inspired teacher and a gifted writer, Sankara knows exactly which word is fitting for imparting firm conviction to the hearer or the reader. His powerful arguments and his cogent reasoning do remain unflinching, even 12 centuries after his advent. If one studies his brilliant works sincerely, one cannot but follow his teachings, giving up one's old ways of thinking for ever. This is far from blind belief, but is the result of faith based on right understanding.

The gift of pure knowledge is what makes Sankara's leadership

prevail in various fields. Among his many abilities, what reveals him best is the masterly way in which he links every subject he treats with the highest truth known as *Brahman*. What constitutes the warp and woof of everything is never out of his sight, even for the shortest moment or for the slightest reason.

### **Establishment of Shanmata**

To him, one truth is that which sages have proclaimed in many ways (*Ekam sad vipraa bahudhaavadanti*). This is how he established the *Shanmata* or six alternate ways of worshipping the Divine Self, through the forms of Lord Vishnu, Lord Siva, Sakti, Surya, Ganapati and Kumara. These are the main murtis of the formless and nameless Godhead.

This made Sankara a leading worshipper also, though not a sectarian of the narrow-minded type. As a knower of the all encompassing *Satchidananda Brahman*, it was easy for him to conceive the Supreme Lord in any form whatsoever (*saguna*) or even without any form or attribute (*nirguna*).

### **"No-self" is a Nonsense**

Again, formlessness or attributelessness does not mean the "void" as propounded by the Buddhas. For, neither Sankara nor his great predecessors and his successors have accepted this view. To them, either the void exist, and then it becomes something, or it is itself nothing, and therefore it does not exist at all. Moreover, who is it that speaks about the "void" (*sunyam*) or the "non-self" (*nairatmya*)? None but a self. That being so, how can the non-self be maintained? The mere fact of someone speaking about the non-self, disproves that which is spoken of.

So Sankara concludes by saying that *sunyavada* is contradicted by every means of knowledge, and therefore no effort is needed for its refutation (*sunyavaadipaksheas-tu, sarvapramaana -vipratishiddha iti, tanniraakaranaaya na aadarah kriyate*). In another place he says the theory of Sugata or Buddha should be completely ignored by those who desire the highest good (*sarvathaapi anaadaraneeyo'yam Sugata-samayah sreyas-kaamaih*). Thus, out of his great compassion, Sankara leads the seekers of truth on the right path of *Vedanta*.

Negation is also a part of *Vedantic* teachings, but that relates to limiting adjuncts of the Self, not to the Self itself. *Neti Nety-Atma*, Atma says the *Sruti*, "The Self is not this, not this". Not that there is no Self, as advanced by nihilists, but the Self is beyond all limitations. Thus, there is not the least comparison between *Vedantic* negation of limiting adjuncts, and *Budhistic* negation of the very Self.

## Plenitude of Brahman

Even comparative existence could not come from non-existence, but from an Absolute Being called "Sat". From nothingness, nothing can be produced, even by illusion. But from the plenitude of *Brahman* associated with its power of *Maya*, everything and anything can be explained. *Brahman* is well known by the scriptures as being the cause of all. That means it is both the efficient cause (*Nimitta karana*) and the material cause (*Upadana karana*), in other words, the one who wills creation and the one who assumes its shape. All this becomes possible only in the case of some all-pervading, all-knowing and all-powerful Being.

Any other explanation, whether it be chance, time, nature, big bang, or void is simply the outcome of some "clever intellect" clouded by pride and delusion. None is satisfactory and in harmony with scriptures. Therefore, *sastras* are the only source of right knowledge regarding transcendental matters. And according to Sankara, even one who is well-versed in scriptures should not seek after the knowledge of *Brahman* independently. (*Saastranjnopi svaatantrayena brahmajnaanaan-veshanam na kuryaat*). The guidance and the grace of an enlightened teacher are of utmost importance for the acquirement of right understanding and for the fruition of that knowledge.

By serving the *guru* with humility, faith and devotion, the mind is rendered pure. In such a mind alone, can knowledge take place. "*In this beginningless samsara*" says Sankara, "*it is verily the guru who imparts knowledge*". But without his grace, there cannot be direct realization of truth. Therefore, pride, delusion and past sins should be removed by obedience to the *guru*'s orders, and by devout service at his feet. Acquiring knowledge of Self in this way, and putting an end to one's identification with the body and the world, one remains verily by oneself as the absolute plenitude, and nothing else (*purnah svayam-eva sishyate, na anyat*).

## Leading to the Goal

As the teachings of Sankara are perpetuated by a succession of great Acharyas adoring the four *Pithas* established by him, it seems he is leading all seekers from evil to good, from darkness to light, and from death to immortality, thus fulfilling the ancient prayer. (*Asato maa sad gamaya...*).

To remove all the evil thoughts and actions born of inherent tendencies, the Acharya gives the lead towards good thoughts and actions that are prescribed in the *sastras*. This restrains one from lowering oneself, and is conducive to the divine deathless state, by identifying oneself with the means leading to that.

Then, for dispelling the darkness of ignorance and for helping one to go beyond the means, the revered Acharya sheds the light of pure knowledge which liberates one from death. Therefore, Sri Sankara is the one who leads all souls higher and higher, until the limit is reached by realization of immortal self.

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## Sankara, the Jagadguru

**K. SUBBARAYAN**

*Adi Sankara was a Jagadguru in the true sense.  
He belonged to the common man and served him through his  
example and devoted works.*

Adi Sankara Bhagavatpada was compassion incarnate. Yet people are apt to miss this aspect of his character, taking him as only one who was preoccupied with reason. They forget that his concern with reason itself arose out of his compassion!

He saw people hugging misery, mistaking it for pleasure. He saw people mistaking the ephemeral for the eternal and suffering endlessly. Ignorance was what stood in their way and the light of reason was the only way out of the darkness.

By example and precept Acharya Sankara exhorted people to sharpen the sword of knowledge to cut asunder the veil of ignorance and emerge into the realm of abiding joy and peace, their birthright.

The supreme psychologist that he was, the Acharya knew that man grows into reason *via* emotion. Hence he cautioned people against a straight flight to reason. Emotional maturity is essential. *Upasana* and service at the feet of the Guru are the necessary initial steps which would help develop moral virtues and strengthen reason.

The Acharya knew that human temperaments vary and these decide the natural choice of their favourite deity (*ishtha-devata*). Hence in everyone's *Ishta Devata*, Sankara saw the supreme deity. He composed many devotional hymns which, if recited with fervour and understanding, can help raise one from the emotional plane to the plane of reason and thence to liberation. Is this not compassion?

### **Breadth of Vision**

Sankara, the peerless commentator on the *Bhagavad Gita*, follows in letter and spirit, the command of Gitacharya Sri Krishna that the *vidvan*, or the enlightened one, should never disturb the faith of the ignorant but that he himself should go to the level of the seeker and give him an upward push.

It was with this understanding that the Acharya brought under the wide umbrella of Advaita Vedanta more than 70 warring religious sects of his time, each preaching exclusive salvation of its own brand! Was this not an act of compassion on the part of the Acharya who could have as well remained in the bliss of *Brahmajnana* he had attained?

As in the case of Swami Vivekananda of modern times, acceptance was his motto, never condemnation. All places of worship will be naturally acceptable to any true Sankarite. This breadth of vision who else but a compassionate Acharya can bestow on his followers! After banging their heads against the prison walls of exclusive dogmatic faiths, many have found deliverance through Sankara's teachings and then have re-discovered their own faiths.

None can lay exclusive claim on Sankara for, like 'uncle moon', he is the common property of all. He is the Jagadguru. To him there is no North or South, East or West. All world is his kin.

This vision of Sankara's compassion will come if we read works, such as "Sri Sankaracharya" written by Sri P. Seshadri Aiyar, who, besides being a scholar and linguist of great eminence, was a deeply religious man.

Here are some instances of Sankara's compassion based on Sri Seshadri Aiyar's works on Sankara, including the one in Malayalam.

### **Personal Instances**

When Sankara returned home after his studies he was full of the spirit of renunciation. From his deep and thoughtful study of the Upanishads, he had come to the conclusion that the end of human life was to realise Brahman, the supreme reality, the One without a second. This passion for renunciation became more and more pronounced as days passed.

The only consideration, that stood in the way was the thought of his widowed mother, who would be alone and helpless if he left her. Finally, when he got her consent for *sannyas*, he assured her that he would be by her side during her last moments and discharge the religious duties of a son by performing all the necessary rites. The mother was left to the care of the relatives to whom Sankara handed over his ancestral property.

Later, while living the calm and unruffled life of a teacher initiating and instructing his disciple, Sankara suddenly had a premonition of his mother's impending death.

At once he left everything and went in haste to his native place Kaladi, Kerala. The mother's delight knew no bounds when she saw her beloved son, who had been absent from her for such a long time. She had heard of the pure fame of her son, who had become a respected teacher to many and she asked him to do the last duties of a son.

It is said Sankara at first spoke to her of the ultimate reality, the

Nirguna Brahman and the oneness of the Atman and Brahman. She confessed that the teachings were too high and subtle for her.

He grasped the situation at once and like the true master came to her level. He then composed a moving hymn graphically describing the glorious form of Vishnu, listening to which the mother felt intense and ecstatic happiness and passed away in that mood. In the words of the Gita she had the blessed destiny of a Yogi who departs with concentrated mind, full of devotion to the Lord.

Sankara performed all the rites enjoined by the Sastras, though the *sannyasin* is not bound by any such obligations and is even forbidden to do them. The extraordinary filial piety and affection got the better of all such conventional rules.

Sankara went by the spirit of the laws as he knew well their purpose, scope and limitations. Sankara carried out into practice the teaching of the Sruti that the mother should be revered and honoured as God.

The famous saying of Sankara about the unsurpassed unselfishness and pure love of the mother reverberates through the ages: "There may be many bad sons, but not one single bad mother." (*Kuputrojaayete Kvachidapi Kumaataa na bhavati*).

### **Acts of Compassion**

The well-known *Kanakadharastavam*, which literally means "The Hymn on the Rain of Gold", was composed by Adi Sankara as an act of mercy during his tutelage when he had to beg his food according to the rules of Brahmacharya.

One day he went to a house where dwelt a poor woman who could afford to give only a few fruits. Sankara was touched. He prayed earnestly for the relief of her pitiful condition.

Tradition has it that this prayer had the desired effect, the family continuing even now in ease and comfort under the name Swarnathu Mana.

In the course of Sankara's all-India tour during which he worsted many a learned scholar, the Acharya came to a place where Kapalikas were having their sway. A Kapalika chief, Ugrabhairava, who could not defeat Sankara in arguments decided to do away with him by cunning.

One day, when the Acharya was alone, he approached him seeking discipleship. The Acharya gave him refuge. Ugrabhairava soon won the confidence of all by his conduct.

He fell prostrate at the feet of the Acharya one day and began weeping bitterly. The merciful Acharya, full of compassion, assured him that he might speak out his heart fearlessly and that it was the Guru's commitment to remove the sorrow of one who had taken refuge in him.

Ugrabhairava said: "I have been worshipping Siva for several years with the deep desire that I should live in Kailas with my physical body. I have been blessed with the boon that if I offer as sacrifice the head of an all-knowing one or a king, my desire would be fulfilled. I have no doubt that you are a *Sarvajna*, all-knower. Not only that, you are also merciful".

The Acharya then said without least hesitation: "Let it be so. But if my disciples come to know of your plan, it would go awry. Have you any means of carrying out your plan without the knowledge of my disciples?"

Ugrabhairava replied: "There is a place of worship for Bhairava in the nearby thick forest. There I shall make arrangements for the worship and the sacrificial offering of the head. If you would come there at midnight on the next new moon day, there won't be any obstacle. I shall meet you midway and escort you there." The Acharya agreed.

### **Preparation for Sacrifice**

The appointed hour was drawing near. The disciples were fast asleep and the Acharya quietly got up and walked towards the forest. Ugrabhairava was beside himself with joy when he saw the Acharya walking towards him. After prostrating at the feet of the Acharya he led him to the heart of the forest. A dim light lit before the Kalabhairavamurti only served to accentuate the darkness around. In front of the deity of awesome form, the altar was ready, and a few trident-bearing Kapalikas were ready at hand to do the bidding of Ugrabhairava.

With folded palm, Ugrabhairava addressed the Acharya: "Kindly place your head on this altar and I shall offer the sacrifice for doing which I have been waiting all these years." The Acharya said: "Let me first offer my worship to Mahadeva and go into *samadhi*. Then you may carry out your wish."

Time seemed to stand still. Even as the glistening hatchet of Ugrabhairava rose high to come down, there was the paralysing roar of a lion and Ugrabhairava lay dead on the ground!

Padmapada, a beloved disciple of the Acharya, whose favourite deity was Ugranarasimhamurti, the Lord incarnation as man-lion, was the one who had dramatically materialised on the scene.

The compassionate Acharya, when he came out of the *samadhi*, realised that the time for his departure from the world had not yet come. He had pity for Ugrabhairava who had now learned the lesson that the body was not to be identified with *Atman*.

### **Merciful Works**

Apart from these accounts, the Acharya's works themselves give ample evidence of his compassionate nature.

In his celebrated *Brahmasutra Bhashya*, the Acharya cites the examples of Dharmavyadha, Viduran and others who were born with the knowledge of Brahman acquired in previous births. He mentions that the effects cannot be prevented from working on account of their present birth.

The Acharya has stated that the knowledge that arises out of the study of the Vedas could also be had through the Puranas and the Itihasas, which were not esoteric texts but readily within the reach of all.

It is an evidence of his compassion that in addition to his commentaries on the major Upanishads and the *Brahma Sutras*, he wrote three commentaries on works drawn from the Itihasa text, Mahabharata - commentaries on the *Bhagavad Gita*, *Vishnu Sahasranama* and *Sanajsujateeya*.

It may be mentioned that Sankara alone, among the important commentators, has interpreted the sacred scriptures liberally to underscore that the knowledge of Brahman is open to all. He boldly declared: "It has been established that everyone has the right to the knowledge (of Brahman) and that the supreme goal is attained by that knowledge alone."

*Sarveshaam chaadhikaaro vidyaayaam cha sreyaah: kevalayaa vidyaayaa veti sidham*

(*Taittiriopanishad, Skshavalli 2*)

### **Divine Hymns**

If we keep in mind the state of society during the great Acharya's time and the orthodox traditions and associations of his early years, we cannot but marvel at the great spirit of love and compassion the Acharya had for everyone. He was eager to make available the

redeeming wisdom of our scriptures to the people of this sacred land who were, at one time, in danger of losing its value.

Though the Acharya himself was a *Brahmajnani*, he often placed himself in the position of suffering people caught in the thralldom of old age, disease and penury. He composed divine hymns for them to pour out their heart's agony to the Lord. The examples are the stotras, such as the *Devyaparaadhaksha-maapana Stotram*.

In Puri, when the devotees did not know where to look for the missing *murti* of Jagannatha, Acharya Sankara praised the Lord Jagannatha with the stotra, *Jagannatha Swami nayana pathagaami mey*. He had a divine vision of where to look for the *murti* which he discovered and installed in the temple to the great delight of the people and the ruler of the land.

If one studies the works of the Acharya, instances of his compassion can be found strewn throughout.

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## The Work of Sankara

### C. N. Krishnaswami Aiyar

We might take a rapid survey of the chief practical reforms, which Sankara was able to effect either himself directly or through the agency of his successors working on the lines sketched out by him.

- i. Prohibition of marking the body with hot metallic designs. The Sri Vaishnavas and Madhvas continue to mark the shoulders and elsewhere with the designs of the conch and disc of Vishnu. Anandagiri makes a great deal of this reform, and Madhva likewise lays much stress on it.
- ii. Sankara had to contend against certain sects which were found to have fallen low in morality among the *Saktas* and the *Bhairavas*. The former are now found but in few localities, Assam being the most prominent of them, and the Coromandel coast showing stray cases. The sect is, as is well-known, 'divided against itself'. However, the right-handed variety has been influenced by a superior moral atmosphere so as to make its once detestable practices comparatively innocent to suit the modern age. No small part of the credit is due to the chastening influence of Sankara's teaching and his earnest endeavor to put immorality down.
- iii. If he used arguments against the *Saktas*, he did not hesitate to evoke force, wherever he could, against the *Bhairavas* or *Kapalikas*. Although we may make large allowances in their favor, the account we have of their ways is so detestable that we can have only praise to offer to Sankara for his labors against these sects.
- iv. He established four *mathas* and organized ten definite orders of *sannyasins* under the name *Dasanamis*, probably in imitation of similar Buddhistic organizations. The continuation of the *mathas* was assured by the institution of a succession of *sannyasin* chiefs, while their safety was entrusted to neighboring rulers.

The *Dasanamis* add at the end of their names any one of the following suffixes, *Saraswati*, *Bharati*, *Puri*, *Giri*, *Tirtha*, *Asrama*, *Vana*, *Parvata* and *Sagara*. This list is seen occasionally in a slightly altered form. Some of the *sannyasins* at the head of the Sringeri *matha* have been *Bharatis* (the present incumbent is also one), and there was at least one *Aranya* in Vidyaranya.

The *Paramahamsa* represents the highest of these grades, and one can attain to this state only by a long course of holy

life and the absorption of Vedantic knowledge. In other words, men rise to be a *Paramahansa* by merit and Sankara's writings invariably have the following colophon: "Thus is this finished which has been composed by Sankara Bhagavatpada, in the tradition of the best of peripatetic teachers of the grade of a *Paramahansa*, and the disciple of Sri Govinda Bhagavatpada."

- v. Profiting by the lessons which the Buddhistic inclusion of women as *parivrajakas* in the body of ordained ascetics had taught, and true to the old ideal of the *Smritis*, Sankara rigorously excluded women from his monasteries. These institutions were meant to serve only as schools of learning, and as asylums for those men who courted poverty and purity, and freedom from the thralldom of the world.

*C. N. Krishnaswami Aiyar in "Three Great Acharyas" Published by  
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## Tithi, Nakshatra, Raashi ...

M. R. Dwarakanath

**THE UNIVERSE:** Our Universe consists of billions of galaxies; each galaxy comprising billions of stars. Our galaxy is called the Milky Way and all the stars we see in the night sky are in our galaxy. Stars in other galaxies are too far to be discerned as individual stars by the naked eye. Our Sun is a star in the Milky Way galaxy and has 9 known planets. Most of the planets have satellites or moons. Our Earth is the 3<sup>rd</sup> inner planet to the sun and the moon orbits the earth. All the objects in this universe are moving relative to each other at great speeds. Although all the astronomical objects are really moving at great speeds, the more distant objects appear to move more slowly and the stars are sufficiently far away that in terms of our time frames, the star field looks fixed in the firmament.

**THE SUN and the EARTH:** The Earth revolves once around the Sun in 365.256 days. Because the sun is also moving around the center of the galaxy, the earth does not return to the exact same spot in space after 365.256 days. The "fixed" background of stars is used as a reference when we say the earth completes one orbit around the sun in 365.256 days. At the end of one year the relative positions of the sun, the earth and the background stars will be the same as at the beginning of the year.

We can look at the sun during a total solar eclipse and find a star that is closest to the sun (better yet, one eclipsed by it) and declare the sun to be located in the direction of that star at that time. We can do this directly only during a total solar eclipse (assuming the sky is clear etc.) but at other times we can infer the location of the sun relative to the background stars. As the sun and earth move, the sun appears to move relative to the fixed stars. The sun traces an apparent path against this backdrop. This path is divided into 12 equal segments called the Zodiac or the Rashis. The brighter stars in the segment form a constellation. The constellations are given names based on their appearance and the imagination of people who named them. On any given day, the sun is in a specific Rashi. Actually, the sun spends one month in a Rashi as there are 12 Rashis and 12 months in a year.

**THE MOON:** The moon is revolving around the earth, the earth revolving around the sun and the sun revolving around the center of the galaxy. We could ignore the motion of the sun in looking at the motion of the earth. However, when we want to look at the motion of the moon, we cannot ignore the motion of the earth because these objects are much closer together. As before, we can look at the moon and pick the star closest to it. About a month later, the moon will once again be very close to the same star. The period

of time for one such revolution is called a sidereal month and is 27.322 days long. At the end of a month, the moon will not return to the exact spot against the stars because of details having to do with the orbital planes of the earth and the moon.

The moon now makes a complete loop against the stellar backdrop in one sidereal month. This path is divided into 27 equal segments and each segment is associated with a Nakshatra. Each Nakshatra is further subdivided into 4 Padas. The location of the moon at the time of a person's birth determines that person's Janma Nakshatra and the pada. A Nakshatra is 4 padas and 27x4 padas are equally distributed among the 12 Rashis. Thus each Rashi includes 9 Padas.

A sidereal month is the time taken by the moon to make one revolution against the stellar backdrop. A second kind of month is the time taken by the moon to make a complete loop with reference to the sun. The sun, earth and moon fall in a line once every fortnight or a Paksha. However, they fall in a line and in the same order once every synodic or lunar month. These bodies will not be in exact alignment every month. When the alignment is close enough, we have eclipses of either the sun or the moon and we know it does not happen every fortnight! The synodic month (Masa) is 29.531 days and has 2 Pakshas – Sukla and Krishna. Each Paksha has 15 days called Tithis. The Tithi is not related to the background stars but instead to the phases of the moon. The Tithis are numbered one through fourteen and the fifteenth day of the fortnight is called Poornima (full moon) or Amavasya (new moon).

During mid Amavasya, the sun and the moon are both generally in the same direction as viewed from the earth and therefore they will be in the same Rashi.

**TIME:** The day we have been referring to is the mean solar day. This is the interval of time taken by the earth to make one rotation on its axis relative to the sun. This time is slightly variable and the average time is the mean solar day. Time can be universal but we are used to local time. Local time attempts to place the sun overhead at noon. The sun rises at different universal times at different points on the earth and at different times of the year. Some events such as Rahukala are related to sunrise and therefore to local time. However, at any given instant (not local time) the Nakshatra is the same independent of where you are! This is because the location of the earth and the moon relative to the stars is nearly the same irrespective of where you are on the earth.

**How to figure your birth star?** Let us say you do not know your birth star and you want to find out. You may consult the almanac of the year of your birth. This may be hard to find. However, if you have any almanac (most likely the current one) you can easily figure it out. Here is how:

Let us say, your date of birth is June 1, 1950 and time of birth – noon. We can calculate the number of days between June 1, 1950 and June 1, 1999. There are 49 years intervening of which 12 are leap years (actually, you have to count the number of February 29s between the two dates). The total number of days =  $365 \times 49 + 12 = 17897$  days.

Divide this number (17897) by the number of days in a sidereal month (27.322).

$$17897/27.322 = 655.0399.$$

The significance of this division is that from June 1, 1950 to June 1, 1999 the moon has completed 655 revolutions. The moon has also made an extra 0.0399 revolutions. The time for this extra fraction of a revolution is  $0.0399 \times 27.322 = 1.09$  days or 1 day and 2 hours. We have to go back 1 day and 2 hours from June 1, 1999 – noon, to find the exact same alignment of the earth, moon and your Nakshatra. It would be May 31 - 10 a.m. You may now look up the almanac for the Nakshatra at 10 a.m. on May 31, 1999!

Determination of Tithi is analogous. Simply use 29.531 in place of 27.322 in the above calculations. The answer is the Tithi at 7 a.m. on May 31, 1999. During this time the moon would have completed 606 lunar months. The fact, these two dates are relatively close is no accident. It can be explained with a simple sketch. This explains why Krishna Janmastami and Rohini Nakshatra either fall on the same day or just a few days apart. However, not all Krishna Paksha Astamis are close to Rohini Nakshatra. They are close in August!

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## An Introduction to Sanskrit : Unit – II

M. R. Dwarakanath

### १) श्लोक (Sloka)

सह नावतु। सह नौ भुनक्तु। सह वीर्यं करवावहै।  
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥

### पदच्छेद (Word decomposition)

सह नौ अवतु। सह नौ भुनक्तु। सह वीर्यम् करवावहै।  
तेजस्वि नौ अधीतम् अस्तु मा विद्विषावहै ॥

### अर्थ (Meaning)

Together ( सह ) let it protect ( अवतु ) the two of us ( नौ ). Together ( सह ) let it bestow enjoyment ( भुनक्तु ) on us two ( नौ ). Together ( सह ) let us two strive ( करवावहै ) valiantly ( वीर्यं ). We two ( नौ ) let become ( अस्तु ) brilliant ( तेजस्वि ) in studies ( अधीतम् ) and never ( मा ) may we two quarrel ( विद्विषावहै ). [All the five verbs in this sloka are in the Imperative mood, which is also used in prayer]

### २) सम्भाषण (Conversation)

स्वागतम्	Welcome
सुप्रभातम्	Good morning
अयं मम पुत्रः	This is my son
इयं मम पुत्री	This is my daughter
कस्मिन् वर्गे पठसि	What grade are you in?
अहम् पञ्चमवर्गे पठामि	I am in the fifth grade
संस्कृतभाषां पठसि किल	I suppose, you study Sanskrit
आम् पठामि	Yes, I study
तव शाला कुत्र अस्ति	Where is your school?
पत्रालयस्य समीपे अस्ति	It is near the post office
कियदूरे अस्ति	How far is it?
अत्रैव अस्ति	It is right here
तदा मे एकं उपकार्यं कुरु	Then, please do me a favor
भोः कथयतु	Please tell
श्वः पत्रालयम् मां निर्देष्टुम् शक्नु वा	Tomorrow, can you show me the post office?
सपाददशवादाने आगच्छामि	I'll arrive at 10:15

### ३) शब्द कोशः (Vocabulary)

#### ३-अ) सुबन्ताः (Nouns, Adjectives, etc.)

#### सर्वनामाः (Pronouns):

एषः, अयं	This (m)	सर्वः	All (m)
एषा, इयं	This (f)	सर्वा	All (f)
एतत्, इदं	This (n)	सर्वम्	All (n)
यः, यौ, ये	Who(m)	कः, कौ, के	Who?(m)
या, ये, याः	Who(f)	का, के, काः	Who?(f)
यत्, ये, यानि	Which(n)	किम्, के, कानि	Which?(n)

The first who/which is not interrogative, as in the sentence "He who laughs, lasts". The second who/which is interrogative. There are 3 forms in each category corresponding to singular, dual and plural numbers respectively.

#### अन्यसुबन्ताः (Other Nouns etc.)

सिंहः	Lion	मकरः	Crocodile
शशः	Hare	मण्डूकः	Frog
सर्पः	Snake	वृश्चिकः	Scorpion
पुत्रः	Son	पुत्री	Daughter
पिता	Father	माता	Mother
शिक्षकः	Teacher	छात्रः	Student
सागरः	Ocean	नदी	River
कासारः	Lake	तडागः	Pond
वनम्	Forest	वृक्षः	Tree
पीतः	Yellow	हरित	Green
शुभ	Good	कुत्सित	Bad
तरुण	Young	जरा	Old

३-इ) तिङन्ताः (Verbs) : The roots and (stems) of a few more Sanskrit verbs are listed below.

अद् (अद्)	to eat	अस् (अस्)	to be
अव् (अव्)	protect	उष् (ओष)	burn
क्षम् (क्षम्य)	bear	क्रीड् (क्रीड)	play

गर्ज् (गर्ज)	roar	गुह् (गुह्य)	hide
जीव् (जीव)	live	पा (पिब)	drink
पा (पा)	protect	पुष् (पुष्य)	nourish
प्लु (प्लव)	float	बुध् (बोध)	know
भू (भव)	be	यम् (यच्छ)	control
युध् (युध्य)	fight	राध् (राध्य)	grow
शम् (शाम्य)	calm	लिख् (लिख)	write
विश् (विश)	enter	स्पृश् (स्पृश)	touch
सृ (सर)	move	स्पन्द् (स्पन्द)	throb

### ३-३) अव्ययपदानि (Indeclinables)

अथ	Starting	ततः	Therefore
अधः	Below	ऊर्ध्वं	Above
यदि	If	र्हि	Then
यत्र	Where	तत्र	There
एव	Only	अपि	Also

### ४) सरलानि वाक्यानि (Simple Sentences)

नृपः जयति	The king conquers
नृपः अजयत्	The king conquered
शिष्यः नमति	The pupil salutes
शिष्यः अनमत्	The student saluted
पाणी ग्रहतः	Two hands grasp
पाणी अग्रहताम्	Two hands grasped
जनाः वदन्ति	People speak
जनाः अवदन्	People spoke
अरयः पीडयन्ति	Enemies torment
अरयः अपीडयन्	Enemies tormented
त्वं सीदसि	You sit
त्वं असीदः	You sat
युवां क्रीडथः	You two play
युवां अक्रीडतम्	You two played
यूयं अर्हथ	You (pl) deserve
यूयं आर्हत	You (pl.) deserved
अहम् पठामि	I study
अहम् अपठाम्	I studied
आवाम् दिव्यावः	We two play
आवाम् अदिव्याव	We two played
वयम् लिखामः	We write
वयम् अलिखाम	We wrote

वारि स्यन्दते	Water flows
वारि अस्यन्दत	Water flowed
सैनिकौ त्वरेते	Two soldiers hurry
सैनिकौ अत्वरेताम्	Two soldiers hurried
मन्त्रयः भाषन्ते	Ministers speak
मन्त्रयः अभाषन्त	Ministers spoke
त्वं शङ्कसे	You doubt
त्वं अशङ्कथाः	You doubted
युवां भ्राजेथे	You two shine
युवां अभ्राजेथाम्	You two shone
यूयं कम्पध्वे	You (pl.) tremble
यूयं अकम्पध्वम्	You (pl.) trembled
अहम् भजे	I worship
अहम् अभजे	I worshipped
आवाम् लभावहे	We two benefit
आवाम् अलभावहि	We two benefited
वयम् मोदामहे	We rejoice
वयम् अमोदामहि	We rejoiced

Each of the above sentences has just two words; the first represents the agent of the action (noun) and the second the action (verb). These sentences have been paired to show the usage of the present and past tenses. The sentences cover the 3 persons, the 3 numbers and the 2 padas. The past tense used here is one of 3 past tenses employed in Sanskrit; it is the Imperfect Past tense.

### ५) सन्धिः Sandhi

#### ५-अ) अच् सन्धिः Vowel Sandhi

#### ५-अ-इ) गुण च वृद्धि सन्धी

In unit-1, we discussed the union of two similar vowel sounds. Now we consider two dissimilar vowel sounds coming together. If the 1<sup>st</sup> vowel is अ(आ), we have the following possibilities:

अ(आ) + इ(ई) = ए  
अ(आ) + उ(ऊ) = ओ  
अ(आ) + ऋ(ॠ) = अर्  
अ(आ) + लृ = अल्

The above constitute गुण सन्धि because ए, ओ, अर्, अल् are the गुण of इ, उ, ऋ, लृ respectively. Also,  
 अ(आ) + ए(ऐ) = ऐ  
 अ(आ) + ओ(औ) = औ

The above two rules constitute वृद्धि सन्धि. In all these 3 sandhis the two vowels merge to one, resulting in a new vowel sound. Some examples:  
 स्व इच्छा = स्वेच्छा । गण ईश = गणेश । महा ईश = महेश । लम्ब उदर = लम्बोदर । एक ऊन = एकोन । गङ्गा उदकम् = गङ्गोदकम् । ब्रह्म ऋषि = ब्रह्मर्षि । महा ऋषभः = महर्षभः । अत्र एव = अत्रैव । महा ओषधिः = महौषधिः । च ऐरावतः = चैरावतः । यथा औचित्यम् = यथौचित्यम् ॥

५-अ-उ) यण् सन्धिः

In this group of sandhis the 1<sup>st</sup> vowel is anything other than अ(आ) and the 2<sup>nd</sup> vowel is not similar to the 1<sup>st</sup>. In this case, the 1<sup>st</sup> vowel is replaced by its corresponding semi-vowel and the 2<sup>nd</sup> vowel remains intact.

इ(ई) + dissimilar अच् = य् + dissimilar अच्  
 उ(ऊ) + dissimilar अच् = व् + dissimilar अच्  
 ऋ(ॠ) + dissimilar अच् = र् + dissimilar अच्  
 लृ + dissimilar अच् = ल् + dissimilar अच्.

Some examples:

दधि ओदनम् = दध्योदनम् । इति अस्तु = इत्यस्तु । कर्मणी एव = कर्मण्येव । अस्तु इति = अस्त्विति । अस्तु इति अस्तु = अस्त्वित्यस्तु । मातृ इच्छा = मात्रिच्छा । पितृ अर्जित = पित्रर्जित ।

When the 1<sup>st</sup> vowel is ए, ऐ, ओ, औ and is followed by a dissimilar vowel **other than** अ, the former vowel is replaced by अय्, आय्, अव्, आव् respectively. This follows from the observation अ + इ = ए, अ + ए = ऐ etc. and application of अ + अ = आ.

Some examples:

द्वे इयं - द्वियं । नौ अवतु - नावतु । द्वौ इमौ - द्वाविमौ

५-अ-ऋ) लोप (पूर्वरूप) सन्धि

When ए or औ is followed by अ, the अ is dropped and the symbol ऽ is substituted to

denote the missing अ. It is called the अवग्रह. Some examples:

जने असानि - जनेऽसानि । ते अमुष्मिन् - तेऽमुष्मिन् । विष्णो अव - विष्णोऽव ।

We will conclude the discussion of vowel sandhis at this point. There are additional vowel sandhi rules, to which we will return later.

## ६) तिङन्तप्रकरणम् Verbs - Conjugation

In unit-1, we learned that Sanskrit verbs belong to one of 3 padas - परस्मैपद, आत्मनेपद. or उभयपद. The origin of the padas is in the recipient of the fruit of the action implied by the verb. If the fruit of the action accrues to the agent of the action (कर्तृ) then the root is in आत्मने पद. If it accrues to someone other than the agent of the action, then it is परस्मै पद. If it can accrue to either, then it is उभय पद. However, this subtle distinction is rarely maintained; instead Sanskrit verbal roots are understood to belong to one of the three padas. Indeed, Panini has classified each root as belonging to one of the 3 padas.

### ६-अ) अनद्यतन भूते लङ् - Imperfect Past Tense

This is one of 3 past tenses used in Sanskrit. The Sanskrit term implies the past is not of today. However, this tense is used commonly without adhering to the injunction of not being today. This tense uses both a prefix and a suffix. The prefix is always अ. The terminations of the past tense for परस्मैपद (आत्मनेपद) roots are given below. They do not go directly to the root but to the stem.

परस्मैपद (आत्मनेपद) अनद्यतन भूते लङ् तिङन्ताः

	एक वचन	द्वि वचन	बहु वचन
प्रथम पुरुष	त् (त)	ताम् (इताम्)	अन् (अन्त)
मध्यम पुरुष	स् (थाः)	तम् (इथाम्)	त (ध्वम्)
तृम पुरुष	अम् (इ)	व (वहि)	म (महि)

## Exercises

1. Combine the following according to rules of सन्धि

विश्व ईशः - महा उरगः - वसन्त ऋतु - एक एक - सप्त ऋषयः - गङ्गा ओघः - इति आह - देवी औपासनम् - गुरु आज्ञा - कर्तु इति - अग्रे अस्मि ।

2. Do पदच्छेद for the following words:

उपेन्द्र - महोदधि - ब्रह्मर्षि - चैरावतः - एकदैव - पश्याम्यहम् - भवत्वयमा - पित्रंशः - तेऽयोनियाः ।

Diphthongs and semi-vowels are potential places for पदच्छेद!

3. Change the tense in the following sentences

- present to past or past to present.

स्तेनः अचोरयत्	Thief stole
बालिके स्निह्यतः	Two girls love
वयम् अह्वयाम	We called (invited)
पार्थिवाः अगर्हन्त	Kings censured
यूयम् अवन्दध्वम्	You saluted
त्वम् जायसे	You are born
अध्वर्युः अजुहोत्	A priest offered oblation
ऋषी मञ्चुतः	Two sages let go
आवाम् अयतावहि	We two tried
अहम् पठामि	I read
युवाम् भाषेथे	You two speak

## Sanskrit Crossword #2

(One syllable per box)

### Clues Across:

- 1 You go. Also Cloud
- 4 Elephant
- 5 Naming ceremony
- 6 Modesty, discipline
- 8 Or
- 10 He wins or conquers
- 11 Ultimate, chief (fem.)
- 12 Foot, one line of a stanza
- 13 A town

## Clues Down:

- 2 Vishnu - Exciter of people
- 3 Crocodile
- 4 Lord of the Ganas
- 6 Request
- 7 Head of a house, Vedic sacrificer
- 8 Transgress
- 9 Benares

१	२		३		४	
	५					
६		७		८		९
		१०				
११				१२		
		१३				

## Solutions to Exercises from Unit -1

1. गजानन । गुरुचतुः । ब्रह्मास्त्र । कपीशः । नाहम् । पितृण । मुरारि । वर्णादि ॥
2. ब्रह्म अस्मि । इति इदम् । राम अयन । तेषु उपजायते । गण अधिपति । रजनी ईश । रवि इन्द्र । शम्भु उपासन । गौरी ईशः ॥
3. स्तेनः कम्पति । बालिके नृत्यतः । पार्थिवाः जयन्ति । यूयम् तिष्ठथ । त्वम् नमसि । अध्वर्युः यजति । ऋषी ध्यायतः । आवाम् तिष्ठावः । अहम् पठामि । युवाम् अटथः ॥
4. **Solution to Crossword #1 :**  
१ मास । ४ तिथि । ५ विद्याभारती । ६ नायक । ८ भासित । १० तिमिर । ११ विक्षेप । १२ द्वापर । १३ यमज ॥ २ सविनय । ३ स्वभाव । ४ तृतीर्षसि । ६ नानाविध । ७ कतिपय । ८ भारद्वाज । ९ स्तेनस्य ॥

## Errata:

In Unit-1, page-26: व्याघ्रः - tiger, घुष् (घोष) - to proclaim. क्षिप्रं should read क्षिप्र, and मन्दं should read मन्द Page 27: नासिका जिघ्रति - nose smells.

## Essay contributions from our young readers ...

Ages 7-12:

[\(Click here for 13-19\)](#)

**"Teacher (like) is God"**

**आचार्य देवो भव**

### **Prashant Krishna Swaminathan (11)**

There are many different teachers that teach different subjects, but every teacher's purpose is to make you learn. I have teachers that teach me things from math to basketball, from spelling to swimming, from music to gym, and so forth. My school teacher has made me a very good speller, and my mridangam teacher made me get awards and enables me to participate in programs. Also there is one outstanding teacher for me who teaches me and many other students, both young and adult, vedam and sanskrit. In Indian traditions, teacher is more important than God and people show lot of respect to their teacher. The role of a teacher in a student's life is so important that their entire success in life is on the teacher's shoulders. My teachers give me the knowledge to discriminate between good and bad, right and wrong and ability to succeed in this life. Indeed anyone who plays such a significant role must truly be God and students should show their gratitude and respect to their teachers.

*Krishna is a 5th grader in the Freehold Public School system He came first in the spelling bee contest at NJ State level and will participate in the National Level in August 99.*

### **Sridhar Yegnasubramanian (11)**

The Vedas teach us that our Teachers are God. I was always taught that God doesn't set our lives but he gives us the opportunity to be good people and to do good things by giving us knowledge and wisdom. With this knowledge, we can find out about ourselves and our culture. With this knowledge we also learn the difference between right and wrong so we can use that to make decisions about our lives. Teachers do the same things. Teachers also give us lots of knowledge, even though a lot of the time we think that the things they teach us are useless. The most important thing that they teach us is how to think and understand, so that we will be able to take that knowledge beyond the classroom and help us be good people. For example, a math teacher can't teach us how to do every problem in the world but with what they teach us we will be able to figure out problems for ourselves. This is also true for all the other things that we learn from teachers, like the dangers of smoking, drinking, and doing drugs. These are the reasons that I think Teachers are god.

*Sridhar is a 5th grader in Lawrence Intermediate School in Lawrenceville, NJ. He learns violin, vedam and sanskrit and is a consistent Honor Roll Student.*

***Vinay Bhupathy (12)***

*Guru Hara Guru Hari Guru Brahma  
Guruve Sakshath Para Brahma*

Teacher is Shiva. Teacher is Vishnu. Teacher is Brahma. Teacher is God. God is our ultimate guide in life. However, we have never seen God directly. We all see our teachers who give us guidance and knowledge. Knowledge is power. Knowledge is wealth. Without teachers, the world would not be complete. They help us lead our lives. A teacher is worshipped as God no matter what a teacher teaches or does to the student. There is a story that models this theme in the grand story of Adi Shankara. Adi Shankara went to Prayaga to have a debate with the great scholar Kumarilla Bhatta. When he got there, Kumarilla Bhatta was preparing to sacrifice himself. Kumarilla Bhatta studied Buddhism even though he was a Hindu. One day his teacher found out about his true religion. His teacher tried to kill him. He survived, but got mad at his guru. Since he believed that a teacher is god, he wanted to sacrifice himself because he had said something bad about his guru. He burned himself while listening to Adi Shankara chanting. I think that Kumarilla Bhatta had great regard for his guru even though his guru tried to kill him. I think that everyone should regard his or her guru as God.

*Vinay is a 6<sup>th</sup> grader in Woodrow Wilson Middle School, Edison, NJ. He learns vedam, carnatic music and is a honor roll student.*

***Akshay Anant (10)***

Our teacher is the one who helps us to begin our life. Our teacher is our Guru. Our teacher is our God. One could experience a teacher in many different forms. Anyone who teaches you is your teacher. God is the one who creates the world. Teacher is the one who creates and builds in his students the right qualities and makes them an honest and intelligent student. A teacher is the one who spreads the bright light of knowledge in one's life. He dispels the darkness of ignorance. Anyone could be a teacher. You, me or anyone, even though they happen to be younger to you, they could still be your teacher, if they teach you something, and you learn something new which you could use to help you in the rest of your life. Lord Muruga taught "OM" to his father Lord Shiva. Our Guru is more than a god, because "Matha Pitha, Guru Deivam" means our teacher has to be respected even before we offer prayers to God! Our teacher or our Guru is a big key to our life, because they open the door to success and knowledge. If you don't have a teacher you will not be able to learn, to read or to write and finally you cannot survive. Indeed Guru, our teacher, is our God and we must treat him/her with respect always.

*Akshay is a 4<sup>th</sup> grader in the Edison Public School, and is a*

*consistent Honor Roll Student. He learns vedam, sanskrit and music.*

### Essay Contributions —Ages 13-19

#### Knowledge Gives Modesty:

**विद्या ददाति विनयम्**

#### ***Vibha Balu***

In life, some people pursue the basic quest of trying to learn as much as they can . In the process some may feel that they have learned more than anyone else and, therefore, even become arrogant. One who is arrogant is not modest. The only way they shall become modest is by obtaining "real" knowledge. Knowledge can be defined as the information one knows. Information can come in two forms- facts and concepts. It is easy to learn straight forward scientific facts like the parts of a car, or the spelling of a word.

However, another kind of knowledge is found in theories and ideas. One such concept is that knowledge gives modesty. One who learns such knowledge knows that

knowing a lot of facts does not make the person knowledgeable.

The more a person knows, the more one realizes how much is still left to be known, and the sheer awareness and appreciation of that fact itself would make a "really" knowledgeable person modest ! In practical life, such a person would blend in with others and derive even more knowledge through interaction with others and not show off at all what they know! The greatness of such a knowledgeable person really lies in his/her modesty!

*Vibha Balu is a 10<sup>th</sup> grader in Edison High School. She is interested in music, dance, and Girl Scouts. She was recently placed ninth in NJ in the National Spanish Exam.*



## INDRA AND AGNI

Ramaa Subramanian

Indra, the king of devas and Agni, the god of fire, once decided to come to earth to test a virtuous and generous king. Agni took the form of a pigeon and Indra, in the form of a hawk, pursued him. When the virtuous king was in his court, the pigeon came flying in and fell in the lap of the king crying, "Oh, merciful king, please save me from this hawk. It was the king's duty to protect all his subjects. At the same time the hawk too came flying by and said, "Oh, dutiful king let me have my prey. I will starve if you take away my god-given food". The king was put in a dilemma; how can he refuse protection to the poor pigeon? On the other hand how could he deny the natural food of the hawk?

The confused king offered an alternative to feed the hawk without taking the life of the pigeon. He said, "Oh, hawk, take as much meat as you want from the royal kitchen and spare the pigeon". The hawk was very stubborn and said, "No, king, this is the food given to me by god for today. I must have it". The king proposed many other ways to make the hawk happy. However, the hawk insisted that he should get back his prey. The king was also not ready to give away the pigeon. At last the hawk said, "Oh King, if you are so keen to withhold my morsel of food, so be it, provided you offer a portion of your own flesh weighing as much as that of the pigeon. The king was immensely relieved upon this proposal of the hawk. He immediately ordered to bring a balance, himself cut off his flesh, and placed it on one scale. On the other scale the pigeon was placed. The scale tilted in favor of the pigeon. The king slashed more flesh from his body and placed on the scale. Yet the pigeon was heavier. Then, the king cheerfully cut off a whole limb.

The hawk could no longer bear the sight of the king parting with his own flesh to save the pigeon. Both the hawk and the pigeon appeared in their true form of Indra and Agni, respectively. They said, "Oh, King, you are very much greater than what we heard of you. The gashes in your body will be healed; they will assume a golden color and emit fragrance to remind your sacrifice ". Thus they blessed the king and left.

**MORAL:** *Charity is the highest form of sacrifice.*

*Smt. Ramaa Subramanian is an artist/painter and is Co-Chair of  
Public Relations of SVBF.*



## Book Reviews

### ***"The Spiritual Tourist"*, Mick Brown (Bloomsbury, 1998)**

Brown takes readers on a soul searching journey from teacher to teacher as he investigates with utmost sincerity and openness spiritual practices around the world. He visits the Dalai Lama in the foothills of the Himalayas, Mother Meera - believed to be 'the Divine Mother' - in Germany, witnesses miracles in the ashram of Sai Baba, wanders the back streets of London in search of the Messiah. The book is clear illustration of a voyage of inner search and illumination. Through his clear and wondrous stories, Brown openly explores the multiple meanings and expressions of spirituality in various cultures. His discussions on reincarnation with the world's most revered spiritual figure, the Dalai Lama, is thought provoking. In Germany he joins the pilgrims who kneel at the feet of the young Indian woman, Mother Meera, believing she is divine. In a tiny backwoods church in Tennessee he examines the 'Crosses of Light' that are held as evidence of Christ's imminent return to earth. Though he reaches no clear-cut decisions about his own faith, he shows that the journey is the thing and not so much the findings. Mick Brown demonstrates a high degree of curiosity balanced by objectivity, and reports with candor, wit and clarity.

### ***"Hinduism An Introduction"*, Shakunthala Jagannathan (Vakils, Feffer and Simons Ltd, Mumbai, India)**

"Hinduism, in view of its free thinking and lack of compulsion (in the form of educational courses in schools), educated Hindus of today, and Hindus living abroad know very little of their religion. There is, therefore, a great need for a simple but comprehensive book on the subject"..... so does the author rationalize her reasons to write this brief 84-page book. The author has a distinguished pedigree — she is the grand daughter of late Sir. C.P. Ramaswami Iyer, and is a graduate of Columbia University. The book is written with clarity, is informative, and is not necessarily intended to be didactic. In the first chapter the author defines what Hinduism is and emphasizes that it is a rare faith with few "do's and don'ts" postulated. She then proceeds to describe various Scriptures and concludes in the last chapter with the Tenets and Beliefs of Hinduism. Of the author's own admission, the book is not comprehensive, nor the final word on the subject; but for a child, student or even a grown-up who would like a bird's eye view of our heritage, this book is a good starting point.

**- Dr. Ravi Subramanyam**



## News & Events

### **Vardhanti of His Holiness Sri Bharati Tirtha Maha Swamiji:**

The Vardhanti of His Holiness was celebrated on March 23, 1999 at Stroudsburg, PA. Ayushya Homam, special abhishekam/pujas and Paduka Puja, were performed as part of the celebrations.

### **Sankara Jayanti Celebrations:**

Special Pujas were performed to Sri Adi Sankara on Tuesday, April 20, '99. In addition, a special program was also arranged on April 25, Sunday. It included Mahanyasa Parayanam, Rudrabhishekam, Kramarchana, Avahanti Homam and a procession of over 100 devotees, with Upanishad Chanting.

### **Lalita Sahasranamam (Stotram, Namavali, Meaning) - lectures concluded**

The series of lecture classes, started on Dec. 12, 1998 and conducted on Saturdays (3-5 PM) by Dr. S. Yegnasubramanian, concluded on May 29, 1999. A special Puja to the Mother, Sri Raja Rajeswari, was performed on the concluding day. The lectures discussed the 1000 names of the Devi, divided into 16 sections, and gave detailed interpretation of the Names, Sri Chakram and other aspects of Devi Worship.

(The next stotram on the Devi that will be discussed in the lecture classes is *Soundarya Lahari* of Sri Adi Sankara, on 2<sup>nd</sup> and 4<sup>th</sup> Saturdays, starting on July 10<sup>th</sup>.)

### **Taittiriya Upanishad Lectures - Chapter 1 - seekshaa valli - concluded:**

The First Chapter, *Seekshaa Valli*, of the Taittiriya Upanishad lecture classes, started on March 7, 1998 and conducted on the first Saturday of every month (10 AM -12 Noon) by Dr. S. Yegnasubramanian, concluded on May 1, 1999. The lectures gave detailed meaning and vedantic interpretation of the Chapter.

(The lecture classes of the second chapter, *Brahamaananda Valli* will start from the first Saturday of July 1999.)

### **Sanskrit Classes Started:**

Sanskrit classes were started in April and are conducted every Sunday at 2PM in the offices of SVBF at Piscataway, NJ. Separate classes are conducted for adults and children.

**Executive Committee Meeting:**

The first meeting of the Executive Committee of SVBF was conducted on Saturday, May 22 with the blessings of His Holiness. Chairman, Sri. Ravi Subramanian, extended a warm welcome to the members of the Committee. Dr. Yegnasubramanian, President, SVBF, outlined the role of the office bearers and the various Sub-Committees. Regular monthly meetings are scheduled on the first Sundays at 3 PM.

**Youth Dialogue**

The Youth Forum of SVBF meets on the 3<sup>rd</sup> Sundays at 3PM. Topics of discussion of common interest among the youth members were identified, which include, cultural, social/community and religious issues. Ms. Vinaya Sermadevi, Ms. Anuradha Yegnasubramanian, Mr. P. Srinivas and Mr. Pavan Mohan act as youth coordinators for the Forum. The meetings are facilitated by Dr. Ravi Subramanyam, Chair, Youth Affairs and Dr. S. Yegnasubramanian.

**Visitor to the Foundation:**

Daivajna Sri K. N. Somayaji, Chief Editor, Kalpatharu Research Academy Publication, Bangalore, India, visited the Foundation on May 9 and offered to donate copies of all of Kalpatharu's Publications (~80) to SVBF.

