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Jagadguru Speaks....

Contentment is absolutely indispensable for a happy life. It is common knowledge that any amount of wealth or prosperity cannot bring happiness to a man who is basically discontented.

If one desires objects of enjoyment, he has to work hard to get them. And that is no joy. Then he has to struggle hard to keep them. Then also there is no joy. If for some reason, he is deprived of the possessions painstakingly acquired, he not merely loses whatever joy he had, but gets agony in the end.

Therefore, it is in our interest not to harbor any desire for possessions.

In olden times, *rishis* in the forest owned nothing, but were they not happy? They were really so because of one thing - contentment

The puranas describe Lord Paramasiva as riding an old bull, clad

Contentment – Hallmark of Happiness

in tiger skin, his body smeared with *vibhuti*. The symbolic meaning of this is to wean our mind away from sensual pleasures. However prosperous we are, we should lead a simple life. Then alone, we can have happiness.

If wealth comes of itself, use it to perform good or *dharmic* deeds and try to keep up the even tenor of life.

If you ask, "who in this world is rich, or who is poor"? the answer is that he alone is rich who is rid of desires, and whose heart is full of contentment. Lacking this quality, the others are indeed poor.

वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः
सम इह परितोषो निर्विशेषो विशेषः।
सहि भवति दरिद्रो यस्य तृष्णा विशाला
मनसि च परितुष्टे को धनि को दरिद्रः॥

It is best therefore to uphold the ideal of contentment and lead a happy and prosperous life.

From the President and Chairman, SVBF

Dear friend:

Greetings.

By the Grace of Sri Sharadamaba and with the blessings of the Sankaracharya of Sringeri Sharada Peetham, His Holiness Sri Bharati Tirtha Maha Swamiji, the Foundation enters in to the 21st Century. At Their Sannidhanam, we pray for continuous growth of the Foundation to be of service to our communities all over the world! We are preparing ourselves for another spiritually rewarding year!

SVBF is deeply pained by the loss of thousands of valuable lives and materials due to the recent earthquake in Gujarat, India. Special pujas were conducted at the Shrine for peace of the departed and their families and friends. A special appeal was sent to all those in our mail-list seeking contributions for onward transmission to the victims through Sringeri. SVBF thanks all those who have already sent their contributions, and requests others for their support to such a very worthy cause.

Coinciding with the Vardhanti celebrations, Sringeri plans to organize special events such as Ati Rudram, Sahasra Chandi Yajnam, Koti Archana etc, at Sringeri. **For the welfare of all our devotees, SVBF will be sponsoring the Sahasra Chandi Yajnam at Sringeri, during this celebration in March, 2001 (March 25 -30).** Due to the complexity of this Yajnam from several angles (unlike the Ati Rudram of 1997), it could not be conducted here, and this came as a golden opportunity for us to avail! We will share details of the programs in Sringeri to our readers in the next issue of our Journal.

The Foundation plans to offer several categories of sponsorships to meet the day-to-day financial needs of the Sharada Shrine at Stroudsburg, as suggested by several devotees. Details of these sponsorships are given elsewhere in the Journal. Your sponsorships may be tax-deductible.

With prayers for the Grace of Sri Sharadamba and the blessings of His Holiness to be with us all, always,

S. Yegnasubramanian
President, SVBF

Ravi Subramanian
Chairman, SVBF



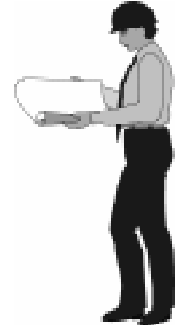
Youth dialogue: An Open Forum of Open Minds

(Ages 13 & above – No Parents Please !!)

Facilitator: Dr. S. Yegnasubramanian

3rd Sundays : 3 PM - 4:30 PM

Venue: SVBF Office, Piscataway, NJ (Directions: As above)



From the Editorial Board.....

Welcome to Volume 3 of Paramaartha Tattvam. This also is the first issue of the 21st Century! We bring this issue with the blessings of His Holiness Jagadguru Sri Sri Bharati Teertha Mahaswamiji and the Grace of Sri Sharadamba!

We dedicate Volume 3 to Sri Sannidhanam and include a series of articles on the Life and Teachings of Sri Sannidhanam - Bharati Teertha Swamigal. We plan to dedicate Volume 4 (2002) to Sri Maha Sannidhanam - Sri Abhinava Vidya Teertha Mahaswamiji - Volume 5 (2003) to Sri Chandrasekhara Bharati Mahaswamiji- and include Their Life and Teachings in the respective volumes. These are condensed versions of the biographies, as published in Tattvaloka.

Circulation of Paramaartha Tattvam seems to be on a rapid increase! We are happy to keep it complimentary and your voluntary contributions are gratefully appreciated. Please also help us in securing advertisements and/or page sponsorship. You may also sponsor an entire issue (\$5,000), either alone or as a group. We will dedicate a page including details of the sponsor(s) as desired. For information, this issue is sponsored by a devotee who likes to be anonymous!

Jaya Jaya Shankara

Editorial Board

Lectures by

Dr. S. Yegnasubramanian

Devi Maahaatmyam

(Stotram, Meaning)

**2nd & 4th Saturdays:
3 PM to 4:30 PM**

Upanishad Series:

**Taittiriya
Upanishad**

(Brighu Valli)

**1st & 3rd Saturdays:
3 PM to 4:30 PM**

**Venue for Lectures :
Arsha Bodha Center
84 Cortelyou Lane,**

Somerset, NJ 08873 (732-940-4008)

Directions from US 287

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

Directions from NJ Tpk

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

॥ लिंगाष्टकम् ॥ LingAshTakam

ब्रह्ममुरारिसुरार्चितलिंगम्
निर्मलभाषितशोभितलिंगम् ।
जन्मजदुःखविनाशकलिंगम्
तत् प्रणमामि सदाशिवलिंगम् ॥१॥

*brahmamurArisurArchitalingam
nirmalabAshitasSObitalingam |
janmajadukkavinASakalingam
tat praNamAmi sadASivalingam ||*

1. I bow before that Sadashivalinga, which is adored by Brahma, Vishnu, and other gods; which is hailed by pure words and which destroys the cycle of birth and death.

देवमुनिप्रवरार्चितलिंगम्
कामदहं करुणाकर लिंगम् ।
रावणदर्पविनाशनलिंगम्
तत् प्रणमामि सदाशिवलिंगम् ॥२॥

*devamunipravarArcitalingam
kAmadaham karuNAkaralingam |
rAvaNadarpavinASanalingam
tat praNamAmi sadASivalingam ||*

2. I bow before that Sadashivalinga worshipped by the gods and sages; that form (of Shiva) which burnt Cupid, and subdued the ego of Ravana, and of infinite compassion.

सर्वसुगन्धिसुलेपितलिंगम्
बुद्धिविवर्धनकारणलिंगम् ।
सिद्धसुरासुरवन्दितलिंगम्
तत् प्रणमामि सदाशिवलिंगम् ॥३॥

*sarvasugandhisulepitalingam
buddhivivardhanakAraNalingam |*

*siddhasurAsuravanditalingam
tat praNamAmi sadASivalingam ||*

3. I bow before that Sadashivalinga, smeared with various perfumes, which uplifts the intellect, and which is worshipped by the Siddhas, the Devas, and the Asuras.

कनकमहामणिभूषितलिंगम्
फणिपतिवेष्टित शोभितलिंगम् ।
दक्षसुयज्ञ विनाशन लिंगम्
तत् प्रणमामि सदाशिवलिंगम् ॥४॥

*kanakamahAmaNibhooshitalingam
phaNipativeshtita SObhitalingam |
dakshasuyajna vinASana lingam
tat praNamAmi sadASivalingam ||*

4. I bow before that Sadashivalinga, decorated with various ornaments, studded with varieties of gems and rubies, and glows with the lord of snakes coiled around, and of the form of the destroyer of Daksha's sacrifice.

कुंकुमचंदनलेपितलिंगम्
पंकजहारसुशोभितलिंगम् ।
संचितपापविनाशनलिंगम्
तत् प्रणमामि सदाशिवलिंगम् ॥५॥

*kumkumacandanalepitalingam
pankajahArasuSObhitalingam |
sancitapApavinASanalingam
tat praNamAmi sadSivalingam ||*

5. I bow before that Sadashivalinga, decorated with saffron and sandal-paste, which is adorned with lotus garlands, and which destroys all accumulated sins (over several births)

देवगणार्चित सेवितलिंगम्
 भावैर्भक्तिभिरेव च लिंगम् ।
 दिनकरकोटिप्रभाकरलिंगम्
 तत् प्रणमामि सदाशिवलिंगम् ॥६॥

*devagaNArcita sevitalingam
 bhavairbhaktibhireva ca lingam |
 dinakarakOTiprabhAkaralingam
 tat praNamAmi sadASivalingam ||*

सुरगुरुसुरवरपूजितलिंगम्
 सुरवनपुष्पसदार्चितलिंगम् ।
 परात्परं परमात्मकलिंगम्
 तत् प्रणमामि सदाशिवलिंगम् ॥८॥

*sugurusuravarapUjitalingam
 suravanapushpasadArcitalingam |
 parAtparam paramAtmakalingam
 tat praNamAmi sadASivalingam ||*

6. I bow before that Sadashivalinga, worshipped by gods with sincere devotion, and whose brilliance is like that of crores of suns.

8. I bow before that Sadashivalinga, which is worshipped by the devas and their gurus with flowers from the divine gardens; which is the Transcendent Being and the Supreme Self.

अष्टदलोपरिवेष्टितलिंगम्
 सर्वसमुद्भवकारणलिंगम् ।
 अष्टदरिद्रविनाशनलिंगम्
 तत् प्रणमामि सदाशिवलिंगम् ॥७॥

*ashTadalOpariveshTitalingam
 sarvasamudbhavakarNalingam |
 ashTadaridravinaASakalingam
 tat praNamAmi sadASivalingam ||*

लिंगाष्टकमिदं पुण्यं
 यः पठेत् शिवसन्निधौ ।
 शिवलोकमवाप्नोति
 शिवेन सह मोदते ॥९॥

*lingAshTakamidam puNyam
 ya: paThaet Sivasannidhau |
 SivalOkamavApnOti
 Sivena saha mOdatae||*

7. I bow before that Sadashivalinga, which stands on the eight petals; which is the cause of all creation; and which can destroy the eight aspects of poverty.

Whoever recites these eight slokas, in praise of the Shivalinga with the presence of Lord Shiva, attains that Supreme abode of Shiva and enjoys everlasting bliss with Him!

Fate and Free Will

☼ *Fate is invisible. The past is past and is beyond our vision and unseen. Do not worry about fate or the past. The present is before you and by the exercise of your free will, you can shape the future and this is what you should do, instead of wasting your time or energy bothering about the past and fate.*

Inspiring Saint

Life and Teachings of His Holiness Jagadguru Sri Bharati Tirtha Mahaswamigal

(Book Condensation from Tattvaloka Vol. XXI No. 2 July 1998,
to be published as a serial starting from Volume 3.1 of Paramaartha Tattvam – Editor)

ABOUT THE BOOK AND THE AUTHOR

Inspiring Saint is an account of the life and teachings of His Holiness Jagadguru Sri Bharati Tirtha Mahaswamigal, the reigning Pontiff of Sringeri Sharada Peetham and 36th in unbroken succession from the founder, Sankara Bhagawadpada.

Adi Sankara in the eighth century A.D. founded four monasteries, one in each of the four corners of India, to foster and perpetuate Sanatana Dharma in the country. The chief of the monasteries is the Sharada Peetham at Sringeri, Karnataka, which has been adorned by a galaxy of saints of great wisdom and scholarship.

Tracing the life of the present Jagadguru from his poorvashrama days—even then he was pious and devout—the book details the young Brahmachari's momentous meeting with Sri Mahasannidhanam, the former Jagadguru of the Sharada Peetham, who took Sri Sitarama Anjaneyalu under his wings, groomed him to administer the Math, and then, initiated him into sannyasa and Peethadhipatya.

This mantle which Sri Bharati Tirtha, popularly called Sri Sannidhanam, has donned so admirably not only to cover himself with glory but also to dazzle the world with his brilliancy in learning and leadership.

The book brings out Sri Sannidhanam's passion for Dharma, his amazing Guru-bhakti, his unmatched scholarship in Vedas and Sastras, his astounding oratorical skills in several languages, his unbounded compassion for one and all, and his innate ability to lead and inspire.

In these days of social debasement, it is essential that the people get an opportunity to read and benefit by the exemplary life-story and teachings of such great jivanmuktas as Sri Sannidhanam. It is also hoped that this condensation will lead them to read the original book, seek the source, and become fortunate to receive his blessings in person.

The author, K. Suresh Chandar, an ardent devotee of the Acharya, has spared no pains to research, collect and collate information, no doubt authenticated by his personal interviews of the saint as well as his living parents and other intimate devotees of the Math.

Inspiring Saint was published by Sri Vidyatheertha Foundation, 5 Brindavan Street, Mylapore, Chennai 600004, India. The 221-page paperback edition appeared in 1995 and is priced at Rs.50.

Tattvaloka Vol. XXI No. 2 July 1998

The Advent of Divinity

A divine sage, characterized by astonishing spiritual attainments, an incisive intellect, utter simplicity, innate compassion, winsome manners and undeviating dedication to *Dharma*, lives amidst us as a spring of grace where all can slake their thirst for peace and abiding joy. He is Sri Bharathi Theertha Mahaswamigal, the 36th Jagadguru Sankaracharya of the Sringeri Sharada Peetham.

Sri Venkateswara Avadhani, a Telugu Brahmin of Andhra Pradesh was steeped in orthodoxy but untarnished by bigotry. As a youth, he turned his back on the temptations of modern living and took to scriptural studies. Then he became a *purohit*.

Avadhani married Ananthalakshamma, daughter of Vedamurthy Koti Brahmayya Sastry of Mennakallu village in Andhra Pradesh. Alugumallepadu, where the couple lived, is a quiet village on the bank of river Naguleru.

Near the river is the temple of Bhavani Sankara. Avadhani went to this sacred abode and entreated Lord Shiva to grace him with a son. To secure the Lord's favor, he resolved to worship the Siva Linga there with *Mahanyasa-Purassara-Rudra-Abhishekam* everyday for a year. The scriptures declare that Siva is easily pleased and that he becomes especially propitious to the devotee who performs *Abhishekam* while chanting the potent *Sri Rudram*.

Subsequently, Avadhani shifted his residence to Manchilipattinam. There, he celebrated Rama Navaratrotsava with devotional fervor. Beseeking Lord Rama to

fulfill his desire, Avadhani averred that he would name his son 'Sitarama.' For her part, Anantalakshamma sought Lord Anjaneya's favor and promised to name the male child born to her 'Anjaneyalu.'

Three Mangoes

One early morning, she dreamt of Sri Anjaneya appearing before her, gracing her with three mangoes and vanishing. Whatever may have been the purport of the enigmatic dream of vision, the fact is that shortly after the experience Ananthalakshamma conceived.

On April 11, 1951, which corresponds to *Chaitra Shukla Shasti* of the year Khara, the Lord manifested as the child of Avadhani and Anantalakshamma. In accordance with their vows, the parents named their baby 'Sitarama Anjaneyalu.' When the child was three months old, Avadhani shifted his family from Manchilipattinam to Narasaraopet.

The lively child mesmerized one and all with his charming smiles, and Anantalakshamma had literally to re-enact the role of the divine mother Yashoda, constantly running after the neighbors who would take the child away.

When the child was not even three, the parents were astonished to find devotion inherent in him. One day, the child started crying and it drew the attention of almost everyone in the family as well as in the neighborhood. Neither the parents nor anyone else could pacify the child. The parents then took him to the temple. To their utter surprise, he stopped crying the moment they entered the temple.

Anjaneyalu started gazing at the idol of the Lord with an indescribable involvement, his lips melodiously uttering Sambho Siva Siva, Samba Siva Siva. Since then, visiting the temple with Anjaneyalu became a feature in the life of Anantalakshamma.

Fluent in Sanskrit

His elder sister, Srilakshmi, started teaching him Sanskrit. To her great surprise, he picked it up much faster than any other child of his age. Later, one Sri Pratapagiri undertook the task of teaching him Sanskrit. Before he was seven years old, Anjaneyalu had acquired remarkable fluency in Sanskrit.

When Anjaneyalu turned seven, Avadhani performed his *upanayanam*. This gave Anjaneyalu the scriptural licence to taste the nectar of the Vedas and Sastras. *Upanayanam* brought about a lot of changes in his behavior and personal appearance. He meticulously implemented the Sastraic dictates meant for a *Brahmachari*. He maintained a tuft. His forehead smeared with sacred ash added grace to his venerable appearance.

He started wearing a simple dhoti; he meticulously learnt all the *anushtana mantras*. He sincerely performed his *Sandhyavandana*, *Samidadhana* and *Brahmayajna* right from the day of his *upanayanam*. He found great joy in chanting the *Gayatri Mantra*. His knowledge of Sanskrit aided him to get at the import of this most potent *mantra*, and he could involve himself in the contemplation of its meaning.

Father, the Guru

Avadhani, besides being a dutiful father was also a Vedic scholar of repute. Anjaneyalu found in him a perfect *Vidya Guru* and started learning *Veda Mantras* from him. Teaching his son was a pleasant experience for Avadhani. Anjaneyalu exhibited an extraordinary power of grasping. He was an *Ekasanta grahi* (ability to grasp anything taught just once). He gradually attained mastery over *Samhita*, *Brahmana* and *Aranyaka* of the *Krishna Yajur Veda*.

Anjaneyalu was of great help to his father, assisting him during puja at home, and some times in Avadhani's absence performing the pujas. In 1960, Anjaneyalu completed nine years packed with numerous events that had fascinated the people around. Perhaps the time for him to get fascinated was due and it did come in that year. Sri Abhinava Vidyatheertha Mahaswamigal, the 35th pontiff of the Sringeri Sri Sharada Peetham, graced Narasaraopet by paying a visit to this small town.

On beholding the Jagadguru, Anjaneyalu was mesmerized by that divine, graceful and bewitching smile. Anjaneyalu could not take his eyes off the mahatma. Sri Mahasannidhanam started the puja and the pandits started chanting the *mantras*. Anjaneyalu too started chanting the *mantras*. His pronunciation was clear, impressive and rhythmic. His Holiness was naturally attracted towards Anjaneyalu.

After the puja, the mahatma beckoned Sri Anjaneyalu, and initiated a brief conversation with him in Sanskrit. Anjaneyalu replied in chaste Sanskrit with humility and devotion that pleased Sri Mahasannidhanam.

Dispassion Awakened

The second, and the awakening, meeting was not too far off. In the meantime, the spirit of dispassion started gaining momentum in Anjaneyalu's mind. However, neither his parents nor his friends could realize the intensifying dispassion in his mind. Anjaneyalu's burning desire to behold Sri Mahasannidhanam again was fulfilled soon.

In 1961, the Mahasannidhanam visited Vijayawada. Anjaneyalu's teacher took his students to Vijayawada to pay respects to His Holiness. There he asked Anjaneyalu to deliver a speech in Sanskrit before the great Guru. The enchanting articulation unequivocally presented the ideas of the ingenious mind of the speaker to one and all who had assembled there. The impressive way in which Anjaneyalu spoke struck a responsive chord in Sri Mahasannidhanam.

The speech was over and Anjaneyalu turned to the Guru. The Guru smiled at him and the next moment the inner volcano of spiritual thirst inside Anjaneyalu's heart erupted, spurting out the flames of dispassion. The disciple in him was awakened and Anjaneyalu realized, "Here is my guru, my Lord and my savior!"

The jewel of yogis signaled to his disciple to come near him. The Acharya spoke a few words of appreciation and blessed him with a shawl. Submerged in the ocean of mercy and grace, Anjaneyalu could not speak out his feelings and just prostrated at the feet of the Master. Bearing the Acharya's divine form and his words in his thoughts, Anjaneyalu returned to Narasaraopet.

Excellent Student

Anjaneyalu entered the local school in the VIII standard ('Third Form,' as it was called in those days) and had his studies in Telugu medium. He was punctual in attending classes. He was an attentive student. Mathematics was his favorite though he was good in all the subjects too. His proficiency in English was admired by one and all.

He was a perfect student, and so bright that the headmaster paid special attention to him. In the IX standard, the medium of instruction was changed from Telugu to English. This caused a lot of students to leave school. The headmaster was, however, not willing to let Anjaneyalu leave the school. He was confident that Anjaneyalu would fare well even in the English medium. And Anjaneyalu did not disappoint.

For Anjaneyalu, time was precious! He never wasted even single minute. He always engaged himself in some useful work. Procrastination and fear were some of the qualities, which were not known to him at all! Being a very strict observer of *Brahmacharya*, he totally avoided the company of women. Temple visits, Veda and Sanskrit learning, and going to school were his only activities!

The scriptures declare that "a *Brahmachari* should take up the study of *sastras* along with his *Vedadhyayana*. He should also study the *Dharma sastra*, *Vyakarana*, *Mimamsam*, *Tarka*, *Puranas* and the life histories of great men." These words had a strong effect on Anjaneyalu.

Unable to control his burning desires to learn the *sastras*, he expressed his intention thus to Avadhani: "I want to undertake *Sastraic*

studies in the traditional manner. I do not want to take up this divine work casually." Avadhani, though very happy at his son's desire, said: "What you ask for is very good. Still, you must await the right time and proper guidance to fulfill your wish. Everything will take place according to *Isvara's* will. Let us wait and see."

This state of affairs continued for quite some time. In 1966, the appropriate time for the fulfillment of Anjaneyalu's wish arrived. Sri Mahasannidhanam was observing his *Chaturmasya vrata* at Ujjain. One Swami Vidyananya Bharati, who had formed an association under name, Sujana Seva Samajam at Narasaropet, proposed a trip to Ujjain and many devotees joined. Anjaneyalu too wanted to join them.

Guru, the magnet

The thought of the Acharya attracted him powerfully. He expressed his desire to Sri Vidyananya but the latter did not take him

seriously. After constant persuasion, he said that Anjaneyalu could accompany the party till Vijayawada and if he was still interested, his case would be considered, Anjaneyalu at once accepted this offer.

Anjaneyalu was well aware of the immense affection his parents had for him, so he made it a point not to inform them of his plans, out of fear of being prevented from reaching his Guru. When *Mahapurushas* plan an action, surroundings and circumstances alter themselves to favor its execution. Even in Anjaneyalu's case, it so happened that his parents were not at home when he set out with the party to Vijayawada.

Anjaneyalu's firm determination was intensifying every minute and Sri Vidyananya was surprised at this because he had thought that the lad would surely become homesick and hence rush back to Narasaraopet. Now, he had no other option but to take Anjaneyalu to Ujjain.

(to be continued.....)

Student Extraordinary

What fascinated his (presently Sri Sannidhanam's) teachers was his remarkable ability to think independently, logically, and critically and to apply his knowledge. There were many of his age who moved with him, but with regard to knowledge, he was miles ahead of them. He used to listen to the teachers with extraordinary sincerity and concentration. This helped him to instantly grasp the essence of the topics taught and to retain it permanently.

ओम्
श्री गुरुभ्यो नमः
Acharya's Jayanti

DR. S. YEGNASUBRAMANIAN

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुदेवो महेश्वरः
गुरुस्साक्षात् परं ब्रह्म तस्मै श्री गुरवे नमः

gururbrahma gururvishnNu:
gururdevo mahesvara:
gurussaakshAt param brahma
tasmai Sri gurave nama:

Our scriptures proclaim that our *Achaaryas* are even superior to the Lord Himself and the devotion to the *Guru* is even superior than that to the Lord! This *guru bhakti* is one of the many unique features of *Sanaatana Dharma* ! None of us, submerged in the locomotion of our day-to-day lives, has seen the Lord! But with the Grace of the Lord, we can see, during the span of our lives, the Lord-in-human-form, the *Achaarya*! The above *sloka* declares that the *guru* is the personification of *Brahma*, *Vishnu*, *Shiva* and is verily the Supreme Absolute! Scriptures talk about *Veda Vyasa* (also known as *bAdarAyaNa*), as *Brahma* without four heads, as *Hari* with two hands and *Shiva* without the third eye !

अचतुर्वदनो ब्रह्मा द्विबाहुरपरो हरिः
अफाललोचनः शंभुः भगवान् बादरायणः
(acaturvadano brahma dwibAhuraparo hari:
aphAlalocana: Sambhu: bhagavAn
bAdarAyaNa:)

If we can be the recipient of the *sampoorna anugraha* of such a *guru*, who devotes his entire life for only the welfare of the world, we can be content that our purpose in this *janma* is fulfilled. *Mahaa Naarayana Upanishad* says that these *Achaaryas* attained immortality, not by work, nor progeny, nor by wealth but by only giving up (*tyaaga*) of all these for the well being of the world !

न कर्मणा न प्रजया धनेन
त्यागेनैके अमृतत्वमानशुः

(na karmaNA na prajayA dhanena
tyAgenaike amrutatvamAnaSu:)

How this *Achaarya* got this *sampoorna jnaana* that he can be considered as the personification of the Lord Himself ? It is because of the *anugraha* of the Lord Himself that the *Achaarya* obtained this *jnaana* and the same *anugraha* also took the deserving devotee to this *Achaarya* as implied in the following *sloka*!

दुर्लभं त्रयमेवैतत् दैवानुग्रहहेतुकं ।
मणुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥

(durlabham trayamevaitat
daivAnugrahahetukam |
manushyatvam mumukshutvam
mahApurusha samSraya: ||)

Our scriptures also say that the Lord Himself is the first Guru for all, all the time!,

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥;

(sa poorveshaamapi guru:
kAlenAnavacchedAt)

and Lord Krishna is the *jagad guru* !

कृष्णं वन्दे जगत् गुरुं ॥

(krishNam vande jagatgurum)

When we approach this *Achaarya* in absolute surrender, He awakens our intellect and opens our eyes to the path of Divine experience. What stands between us and the Lord is only our ego ! We fail to realize that what we have or what we believe that we have achieved, all belong to Him. In the more popular Aarati song “जय जगदीश हरे”, the devotee says, “*tera tujko arpaN*” (तेरा तुज्को अर्पण्), meaning , what is Yours (Lord's) is offered to You! Adi Sankara, after offering 100 *slokas* of *Soundaryalahari* laden with the highest of splendor to the *Devi*, wrote the following, last *sloka*:

प्रदीपज्वालाभिर्दिवसकरनीराजनविधिः
सुधासूतेश्चन्द्रोपलजललवैरर्घ्यरचना ।
स्वकीयैरम्भोभिः सलिलनिधिसौहित्यकरणं
त्वदीयाभिर्वाग्भिस्तव जननि वाचां स्तुतिरियम् ।

(pradeepajvaalaabhirdivasakara
neeraajanavidhi:

sudhAsutescandropalajalalavairargyaranA
svakeeyairambhobhi:

salilanidhisouhityakaraNam

tvadeeyaabhirvAgbhistava janani vacAm
stutiriyam)

meaning, Oh Devi, all these *slokas* that I offer to you, it appears as showing the camphor light before Sun with infinite splendor or the moon-stone offering the rays of the moon to the Moon or the offering of the few drops of waters of the ocean to do puja to the Ocean! We wonder, how humble was *Sri Sankara* even after doing such great works like *Soundaryalahari* and others!! *Sri Sankaracharya*, *Sri Ramanujacharya*, *Sri Madhvacharya* and the other great traditional *Achaaryas* are all exemplified as *brahma jnaani*' s or those who have the Knowledge of the Absolute. In spite of such a Divine Knowledge, they all had lived in total surrender at the feet of the Lord. Even for very small things, we are not able to get over our ego. By celebrating the *Jayantis* (birth day) of these *aacharyas*, we remind ourselves of the mission for which they gave up everything in their lives, and of our *sanaatana dharma* itself; we remind ourselves of their many teachings to take us along in the path of devotion; of their simple but very purposeful life, guided only by Divinity, to help direct our lives in the right path; of their untiring quest for True Knowledge to awaken our inner spirits to think, speak and act nobly at all instances in our lives and to liberate ourselves from the fetters of our own ego! Scriptures describe Sri Rama and Sri Krishna as the personification of *dharma itself*:

रामो विग्रहवान् धर्मः ॥

rAmo vighrahavAn dharmā: ॥

कृष्णं धर्मं सनातनं ॥

krishNam dharmam sanAtanam ॥

and as we understand that our *aacharyas* are the personification of the Lord Himself; They are the personification of *dharma* itself !

We all have accomplished lot of things in our personal and professional lives about which we can be very proud of, especially in a different environment where we had to first establish our identity and then strive to rise. We receive praise and accolades for our achievements ! Some become famous even worldwide! As we take pride in our accomplishments, we have to spend a few seconds to reflect that all these could not have been at all possible without the Grace of God! It is God's compassion on us that we ran into

opportunities to exemplify ourselves and it is again God's Grace that led us to put the right kind of efforts and finally to reap the fruits of these efforts too!

SVBF celebrates the *vardhanti* of our *Achaarya*, His Holiness Sri Bharati Tirtha Mahaswamigal on Friday, March 30th and Sri Sankara Jayanti on Monday, April 28th, 2001. At the *sannidhi* of these *Achaaryas*, we will leave all our egos in total surrender and pray for Their *anugraha*. At the same time we pray to the entire line of *Achaaryas*, from Sri Dakshinamurthy and Sri Krishna to those *Achaaryas* of our present time, who are the only medium through whom we can successfully approach the Divinity, for peace and harmony in all our communities.

ओं शान्तिः शान्तिः शान्तिः ॥

Fate and Free Will

- ❁ *If we do not succeed in the first few attempts, it means that in the past we have exercised our free will just in opposite direction. So our present effort must be proportionate to that past activity to eliminate its effects. Thus the obstacles which we face in life are just the gauge by which we have to guide our present activities.*
- ❁ *If you do not succeed even after your best effort, do not despair, for fate being a product of your free will, can never be stronger than free will. Your failure only means that your present exercise of free will is not sufficient to counteract the result of the past exercise of it. But if you keep on trying you are bound to succeed.*

प्रश्नोत्तर रत्न मालिका
Prasnottara Ratna MALikA
Sankara Bhagavatpada

(The Gem-Garland of
Questions and Answers)

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

Q. को अन्धः ?

(kO andha: ?) Who is blind?

A. यो अकार्यतः। (yO akAryata:)
One who enjoys wrong doing.

Q. को बधिरः ?

(kO badhira: ?) Who is deaf?

A. यो हितानि न श्रुणोति।
(yO hitAni na shruNOti)
One who does not heed the good advice.

Q. को मूकः ?

kO mUka: ? Who is dumb?

A. यः काले प्रियाणि वक्तुं न जानाति।
(ya: kAle priyANi vaktum na jAnAti)
One who does not know how to speak the kind words at the right moment.

Q. किं दानम् ? (kim dAnam ?)

What is charity?

A. अनाकाक्षम् ।
(anAkAksham.) Expecting no return.

Q. किं मित्रम् ?

(kim mitram ?) Who is a friend?

A. यो निवारयति पापात्।
(yO nivArayati pApAt |)
One who saves from sin.

Q. को अलंकारः ?

(kO alankara:?) What is decoration?

A. शीलम् ।

(Seelam |) Character.

Q. किं वाचां मण्डनम् ?

(kim vAcAm maNDanam?)

What is embellishment for speech?

A. सत्यम् ।

(Satyam |) Truthfulness.

सुभाषितानि
SubhAshitAs

हस्तस्य भूषणं दानं सत्यं कंठस्य भूषणम्।
श्रोतस्य भूषणं शास्त्रं नेत्रस्य समदर्शिता ॥

*hastasya bhooshaNam dAnam
satyam kanThasya bhooshaNam |
Shrotasya bhooshaNam SAstram netrasya
samadarSitA ||*

The beauty (ornament) of the hands is in giving. The beauty of the voice is in speaking Truth. The beauty of the ears is in listening to the scriptures and words of knowledge. The beauty of the eyes is in seeing everyone equally.

We invite advertisements
in the SVBF Journal.

Full Page: (Black & White)	\$200.00
Full Page: (Color)	\$500.00
Half page (Black & White)	\$100.00
Half-Page (Color)	\$250.00

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

Essay Contributions:

Ages upto 12

"Why Should I also know how to speak my Mother Tongue?"

Amrutha Renganathan (11)

My mother tongue is Tamil, comes from Madras, Tamil Nadu. I can speak pretty well. If you can speak your mother tongue then great, if you cannot then here is my perspective on why you should know it.

It helps you understand your culture and religion. Many customs and religious activities are very unique to certain languages. Some of my grandparents are not fluent with English and it helps me to get close with them. Most of my relatives are in India and most of them do not know English but some do. When you go to your place where your relatives are living, you do not feel left out. When I am part of a gathering, I feel comfortable because I can understand well and not interrupt the conversation, which happens occasionally when I cannot understand few words. I would have felt very unhappy if I could not be part of fun along with everyone.

Big thing for me is entertainment. I love watching Tamil movies. I can also talk with my cousins about movies and that is fun. I can also listen and understand songs like movie songs and songs about God, which is also fun. I wish I could read Tamil jokes and magazines, because when I ask someone to read the Tamil magazines to me I really like them.

Amrutha Renganathan is a 6th Grader in Haynes Bridge Middle School, Alpharetta, GA. Her hobbies are Tae-Kwando, piano, art, basketball and singing.

Jyothi Manohar (11)

There are many different languages in the world, but to me the most important one is my mother tongue - Tamil. It is important to me because that is one way of maintaining our culture and heritage. After all I am only the second generation. If I speak Tamil then in the future I can teach it to my children, so they can pass it on to their children.

Speaking Tamil will also help me communicate with my relatives who only speak Tamil. If I can speak Tamil fluently I will be able to learn more about them and play games with them.

I learn Carnatic music and many songs in Carnatic music are written in Tamil. The next time I learn a Tamil song I can understand the meaning and sing with more devotion. Bharatha Natyam songs are also written in Tamil so if I understand the meaning of the song, I can dance with more bhavam (expression).

If every kid whose mother tongue is Tamil speaks it or wants to learn it, then it increases the chance of Tamil being taught in schools. This way kids from different backgrounds have a chance to learn an Indian language. After all there are more Indians moving to the U.S.A.

I have discussed a few reasons for why I should speak my mother tongue. There are many more. The main one is that language helps maintain our culture and heritage.

Jyothi is a honor-roll 6th grader at John Adams Middle School in Edison, NJ. She learns Carnatic Music and Bharatha Natyam. She enjoys drawing and likes to learn the Piano. Jyothi would like to grow up to be Pediatrician.

Essay Contributions: Ages 13-19

What will I do if I win a million dollars?

Vikram Kumar (15)

When presented with the topic of what to do with a million dollars, I was honestly bewildered. As much as I have disparaged the way others have used it in the past, I seldom took the time to think about how I would deal with it. However, like all else the question presented a new challenge, and required me to think deeply about how I would spend my "newly found money."

In all honesty, the first thing that struck my mind was that I would keep some for myself. On the other hand, I knew that I would neither want, nor keep the entire sum. With that in mind, I would definitely delegate at least a sizable amount to charitable causes. Whether it be for the sickly, the elderly, or the homeless, my first act with the money would be to aid those who need assistance. If I would ever receive one million dollars, I would be a truly blessed individual. Thus, it would be my responsibility to give back to those who aren't as fortunate as I am. (I might also benefit from the impending tax write off)

In addition to aiding those who are less fortunate, I would also donate a portion of the

money to other important organizations. One of the first places I would turn to would be the temple. Throughout my life, the temple has given me many of the morals and beliefs that I stand for today. Therefore, I feel it is only fitting that I give back to the organization that has given so much to me. The final part of the "donation" money would probably go to miscellaneous bodies, that serve of particular interest to me.

Last, but definitely not the least, I would probably keep half the money to myself. I would store most of it in the bank, and use the rest to just have some fun. I firmly believe that with all the stress teenagers these days endure, that it would be a good idea to take a little money and have some fun. So in short, I'd rather not think of what to do with a million dollars. However, if that time ever came I would probably use it to improve the lives of as many people as I can, while still preserving the most important element of all: FUN!!!

Vikram is a sophomore at John P. Stevens High School in Edison, New Jersey. He likes to debate, and is currently in Model United Nations. He enjoys writing for the school newspaper, playing piano and tennis.

Rajiv Venkatraman (15)

The diamond Rolex on your right wrist flashes that it's time for you to retire for the day and go home. You're sporting a new Armani suit, and strut out of your office and ride the elevator down to the parking lot. Your Platinum Mercedes glimmers as you hop into it. A pungent odor of new leather engulfs you

as you close the door. You breathe in deeply, start the car, and make your way to your house. After parking your car in the three-car garage, you enter your 8-bedroom house through the kitchen. Grabbing a bacardi, you plop down on a large sofa, and turn on your big screen TV.

"This is the life," you're grinning and thinking, and go back to watching news.

For most teens, winning a million dollars is the biggest event that could ever happen to them. There are so many things one can do with so much mula! The short story is a typical reverie a teenager may go through when thinking about winning the big bucks. Then, on the other side of the spectrum, you have the idealistic teens, who desire to give their money to charity and any productive and unselfish organization. Both of these sides, in my humble opinion, are way too extreme. I couldn't picture myself throwing money away like water, buying cars and houses every time I felt like it. But, I never could picture myself giving away all my money to donation either. As the great Buddha once said, "Pull the strings too tight, and the sitar strings will break. Leave

them too loose, and the sitar will not play. But, fix it just right, and it will make beautiful music." This quote tells us how everything should be done in moderation. Anything in excess or extremity will harm you. Temperance is the key to success and happiness. If I was handed a million dollars, I would use moderation as my medium, and act accordingly. I would spend some cash, save some cash, and whole-heartedly give some away. Remember, having desires and wanting pleasure is part of being human. One can't ignore these desires, for they would be denying their existence as a human. But, letting your desires take over you will lead to your demise. Hence, in conclusion, I propose that if I win a million bucks, I would quench the thirst of some of my desires, save some for the future, and consider being an oasis of financial help to people whose lives are parched of the benefit of money.

Rajiv is a 9th grader in Passaic Valley High School, New Jersey. His interests include Carnatic and Hindustani music, basketball, tennis, and EATING.

Fate and Free Will

- ❁ *Fate is nothing but the sum total of the results of your past actions. By exercising your free will in the past, you brought on the resultant fate (i.e. present). By exercising your free will in the present, wipe out the past record and work for a better future. Whether for acquiring more happiness or for reducing misery, you have to exercise your free will in the present.*

Contributions for next issue !!

Children Writers ! (Ages: Upto 12)

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

Theme for next issue of Journal:

"Three things I will do, if I were a grown-up, to make this world a better place."

(Length: Max. 250 words)

Youth Writers ! (Age: 13-19)

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

Theme for next issue:

*Profession of My Choice,
and reasons why...*

(Length: 400 words)

Each selected entry will be published in the Journal.
Deadline for submission of articles

April 30, 2001

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

OR
email to
svbf@silverline.com

Calendar of Events

February 1 to April 30, 2001

Feb 6	Tue	Pradosham
Feb 8	Thu	Poornima
Feb 11	Sun	Sankatahara Chaturthi
Feb 12	Mon	Kumba Sankramanam Maasi
Feb 20	Tue	Pradosham
Feb 21	Wed	MAHA SIVARATRI
Feb 22	Thu	Amavasya
Mar 7	Wed	Pradosham
Mar 8	Thu	Masi Magham
Mar 9	Fri	Poornima
Mar 12	Mon	Sankatahara Chaturthi
Mar 14	Wed	Meena Sankramanam Panguni, Karadayar Nonbu (suggested time 12:00 noon)
Mar 22	Thu	Pradosham
Mar 23	Fri	Masa Sivaratri
Mar 24	Sat	Amavasya
Mar 25	Sun	Ugadi - Vrusha Nama Samvatsaram - Chaitram
Mar 27	Tue	HH Sri Sacchidananda Shivabhinava Nrisimha Bharati Aradhana
Mar 30	Fri	Vardhanti of H H Sri Bharati Tirtha Mahaswamiji
Apr 02	Mon	Sri Rama Navami
Apr 05	Thu	Pradosham
Apr 06	Fri	Panguni Uttiram
Apr 08	Sun	Poornima
Apr 11	Wed	Sankatahara Chaturthi
Apr 13	Fri	Chittirai Vishu - Tamil/ Kerala New Year Vrusha Nama Samvatsaram
Apr 21	Sat	Sani Pradosham
Apr 23	Mon	Amavasya
Apr 24	Tue	Vaisakham
Apr 28	Sat	Sri Sankara Jayanti

The Cult of the nose-less ones

RAMAA SUBRAMANIAN

Once, a mendicant who became a dacoit was captured and brought before the king. The punishment was mutilation of the nose. When his nose was cut off the mendicant began to shout, " I CAN SEE GOD! I CAN SEE GOD !". He began to roam the countryside shouting on this way. When people asked him why they could not see god too, he replied, "You cannot see him because your nose comes in the way. Cut off your nose and you too will see him".

One man, desperate for a vision of god, cut off his nose. "Now can you see god?" asked the mendicant. "Yes, Yes, I can see god." Replied the man. Thereupon several others cut off their noses too.

The cult of the Nose-less grew by leaps and bounds. Soon their number had crossed several thousand. The king heard of the cult and had the leader, the former mendicant to the palace.

The king asked the mendicant, "CAN YOU REALLY SEE GOD?".

"Yes", said the mendicant.

"If I cut off my nose, will I see him too?", asked the king.

"Undoubtedly", answered the mendicant.

When the mendicant had gone, the king confided to his chief minister that his desire to see God was so great that he would not mind joining the cult of the Nose-less.

The minister was aghast. "One should not act hastily," he advised. "The eyes are situated above the nose. I cannot understand how it could obstruct one's vision. The man is a fraud."

"What about his followers?" asked the king? "They too claim they can see God", the king questioned.

"They do not want to admit they were fooled," said the minister. "So they too keep

chanting: I can see God, I can see God."

The king was not convinced. The minister took him to the royal prison and asked the warden to bring out a certain dacoit who



had recently been imprisoned there. When the man was brought before them the king saw that he was nose-less.

"Did your life change when your nose was cut off?" asked the king.

"Yes," said the dacoit. "I can breathe easier, now. No more stuffy nose."

"But can you see God?" asked the minister incredulously.

"My king is my god." said the prisoner, unctuously. "Only he can save me from this awful prison."

The king shouted at him, "CAN YOU REALLY SEE GOD?"

The mendicant shook his head.

The king now became convinced that the mendicant was a fraud. He was furious and sent his men to fetch him. When the man saw the soldiers coming, he realized that the game was over.

"Better to be nose-less than headless!" was his last message to his followers, shouted as he fled from the back door. He was never seen or heard of again.

संस्कृत भाषा परिचयः

An Introduction to Sanskrit : Unit – VIII

M. R. DWARAKANATH

१) श्लोक (Sloka)

बालार्कप्रतिमेवाप्सु वीचिभिन्ना पतिष्यतः ।
रराज रक्षःकायस्य कण्ठच्छेदपरम्परा ॥

पदच्छेद (Word decomposition)

बालार्क प्रतिमा इव अप्सु वीचिभिन्ना पतिष्यतः ।
रराज रक्षःकायस्य कण्ठच्छेद परम्परा ॥

अर्थ (Meaning)

The succession (परम्परा) of severed necks (कण्ठच्छेद) of the Rakshasa's body (रक्षःकायस्य) that was due to fall (पतिष्यतः) shone (रराज) like the (इव) reflections (प्रतिमा) of the young sun (बालार्क) in the water (अप्सु) that is broken (भिन्ना) by waves (वीचि) ।

व्याकरण प्रकरणम् (Grammar)

The word रराज is past tense of the root - राज् - to shine. It is akin to अराजत् (लङ्) । In Sanskrit there are 3 different past tenses! पतिष्यतः is a future participle which expresses future action but used as an adjective.

This sloka is from Kalidasa's Raghuvamsa. Kalidasa is renowned for his similes - उपमा कालिदासस्य ।

(२) शब्द कोशः (Vocabulary)

२-अ) सुबन्ताः (Nouns, Adjectives, etc.)

लोमन्	Hair	चूडा	Tuft
फुफ्फुस	Lung	अन्त्र	Entrail
लाला	Saliva	वात	Wind
पित्त	Bile	खफ	Phlegm
यामिक	Watchman	धीवर	Fisherman
वणिज्	Merchant	त्वष्टृ	Carpenter
पौत्र	Son's son	पौत्री	Son's daughter
दौहित्र	D's son	दौहित्री	D's daughter
जामातृ	Son-in-law	श्वश्रू	D-in-law
शलभ	G-hopper	श्येन	Hawk
अश्वतर	Mule	बलाक	Crane

इक्षु	Sugarcane	आर्द्रक	Ginger
जम्बीरम्	Lemon	आम्लिका	Tamarind
वतंस्	Ornament	कङ्कण	Bracelet
केयूर	Armlet	नूपुर	Anklet
काञ्ची	Belt	मेखल	Girdle
अङ्कुर	Sprout	अङ्कुश	Goad
अगद	Medicine	अगाध	Abyss
उपहार	Gift	उपहास	Ridicule
पिशित	Flesh	पिशाच	Ogre
आगस्	Sin	अनागस्	Innocent
दम्भ	Deceit	जिह्व	Dishonest
निपुण	Clever	प्रज्ञा	Wisdom
यशस्	Fame	श्रेयस्	Better

२-इ) तिङन्ताः (Verbs) : The roots and (stems) of more Sanskrit verbs:

क्षुभ् (क्षोभ)	agitate	गर्ह (गर्ह)	blame
रञ्ज् (रञ्ज)	color	लस् (लस)	shine
शंस् (शंस)	praise	शङ्कू (शङ्क)	doubt
स्मि (स्मय)	smile	स्रु (स्रव)	flow
ह्वे (ह्वय)	to call	क् (किर)	scatter
क्षम् (क्षम्य)	tolerate	जृ (जीर्य)	age
व्यध् (व्यध्य)	pierce	शप् (शप्य)	curse
घुष् (घोष)	proclaim	छद् (छादय)	cover
मन्त्र् (मन्त्रय)	consult	स्पृह् (स्पृहय)	desire
वच् (वच्)	speak	आस् (आस्)	sit
दुह् (दुह)	milk	धा (दधा)	place
आप् (आप्नु)	obtain	शक् (शक्नु)	be able
तन् (तनु)	spread	पिष् (पिनष्)	grind
हिस् (हिनस्)	kill	रुध् (रुणध्)	oppose
मुष् (मुष्णा)	steal	क्री (क्रीणा)	buy

२-उ) अव्ययपदानि (Indeclinables)

सकृत्	once	असकृत्	often
अतीव	very	अन्योन्यं	Mutually
उपांशु	secretly	एकपदे	suddenly

क्व	where	द्रक्	right away
परोक्षं	unseen	बत	exclamation
भूरि	plenty	नाम	namely
सर्वतः	all around	संप्रति	now
मा	prohibition	सततं	always
शश्वत्	eternally	हन्त	alas

३ अभ्यास - Repetition (Reduplication)

अभ्यास means repetition or a habit. This is an important grammatical construct used in deriving secondary verbs, the लिट् - (another past tense) stem and also in forming the stems of verbal roots in the 3th गण - जुहोत्यादि । The process consists of reduplicating the first syllable (full or part) of a verbal root and prefixing this syllable to the root. The **prefix** is the अभ्यास part and is subject to a number of additional changes. The general rules of अभ्यास are as follows:

1. An initial vowel is reduplicated.
2. An initial consonant is reduplicated along with its immediate vowel.
3. If the consonant is conjunct then only the 1st member of the cluster is duplicated with the immediate vowel.
4. If the (initial) conjunct consonant is formed by a fricative (शर्) followed by a कर्कश, the कर्कश is reduplicated - exception to rule 3!

The अभ्यास syllable undergoes certain changes according to the following rules:

- A. The initial consonant, if महाप्राण is replaced by its अल्पप्राण counterpart.
- B. The initial consonant, if कण्ठ्य is replaced by the corresponding तालव्य ।
- C. The अभ्यास vowel is made ह्रस्व । ऋ is replaced by इ । ॠ is replaced by अ in लिट् ।
- D. सम्प्रसारण - A semivowel is replaced by its corresponding vowel.
- E. Certain initial तालव्य are replaced by कण्ठ्य in the root - not in अभ्यास ।

Examples: The process of going from root to stem with the intermediate steps are shown. The rules applied are in paranthesis.

धा - धाधा - दाधा - दधा (2, A, C)

हु - हुहु - जुहु (2, B)

भृ - भृभृ - बृभृ - बिभृ (2, A, C)

राज् - राराज् - रराज् (2, C)

अट् - अअट् - आट् (1)

उष् - उउष् - ऊष् (1)

वच् - ववच् - उवच् (1, D)

स्था - थास्था - तास्था - तस्था (4, A, C)

स्फुट् - फुस्फुट् - पुस्फुट् (4, A)

स्तु - तुस्तु - तुष्टु - तुष्टु (4, sandhi rules)

जि - जिजि - जिगि - जिगा (2, E)

४ वृत्तयः - Expositions / Glosses

४-१ कृद्वसि - Participles etc.

४-१-१ वर्तमान कृदन्त - Present participle

The present participle is used to express the occurrence of two or more simultaneous actions. This is in contrast to the gerund which is used for successive events.

४-१-२ कतरि वर्तमान कृदन्त - Active pp

The active present participle of परस्मैपद roots is formed by replacing अन्ति (अति) of प्रथम पुरुष, बहुवचन, लट् with अन्त् (अत्). Similarly, for आत्मनेपद roots ते of प्रथम पुरुष एकवचन लट् is replaced by मान (आन) । मान is used for अ ending stems and आन is used for non-अ ending stems. Because the participle is a noun(adjective) it takes gender! Examples (masc., fem., neu.):

गम् - गच्छन्त् - गच्छन्ती - गच्छत् ।

दा - ददत् - ददती - ददत् ।

कृ - कुर्वन्त् - कुर्वती - कुर्वत् ।

कृ - कुर्वाण - कुर्वाणा - कुर्वाण ।

भष् - भाषमान - भाषमाना - भाषमान ।

The masculine, feminine and neuter forms are declined like राम (मस्त्), रमा (नदी) च फल (जगत्) शब्दाः ।

४-१-३ कर्मणि वर्तमान कृदन्त - Passive pp

The passive present participle is formed from the passive root. The passive root is अ ending and is always आत्मनेपद । मान is the suffix. गम् - गम्यमान । दा - दीयमान । कृ - करिष्यमान । भाष् - भाष्यमान ।

रामः वनं गच्छन् मुनेराश्रमं पश्यति ।	Rama, while going to forest, sees the sage's hermitage.
सः याचमानान् बालकान् गर्हति ।	He scolds the begging boys.
हरिः कार्यं कुर्वन् क्रीडति ।	Hari plays while doing work.
आहवन्ती वितन्वाना । कुर्वाणा अचीरं आत्मनः ।	Bringing, extending. Doing without delay for me.

५ तिङन्तप्रकरणम् - Verbs / Conjugation

५-१ गणाः - Verb classes

In unit-V (vol.2, nos. 2/3, pp.32) we saw how the verbal roots are classified into groups called गणाः । To recap, गणाः provide the rules for forming the verbal stems from primitive roots for the सार्वधातुक moods and tenses. There we studied the 4 गणाः that have their stems ending in अ । Now we will take up the other गणाः ।

५-१-१ अदादि

अद् (to eat) is the representative root of this class. Prima facie, this is the simplest - the stem and the root are identical; the terminations are directly applied to the root! However, most of the roots undergo peculiar changes in addition to sandhi modifications. A compendium of conjugations would come in handy!

५-१-२ जुहोत्यादि

हु (to sacrifice) is the representative root. This class uses reduplication for forming the stems. In these two classes, the stem is non - अ ending. With reference to the panoramic table in Unit-V, we have to use the 2nd set of terminations

where there is more than one and have to pay attention to the shading of the boxes. We will illustrate this with two examples:

आस्ते आसाते आसते	जुहोति जुहुतः जुह्वति
आस्से आसाथे आध्वे	जुहोषि जुहुथः जुहुथ
आसे आस्वहे आस्महे	जुहोमि जुहुवः जुहुमः

आस् (to sit) belongs to अदादि - आत्मनेपद । It takes the terminations directly. Notice the terminations are the second entries! There is one exception - आध्वे instead of आस्ध्वे । हु belongs to जुहोत्यादि - परस्मैपद । Here we have only one set of terminations; however, the singular stems are strong and the root vowel takes गुण । हु becomes हो । Note the sandhi changes! In addition, जुह्वन्ति becomes जुह्वति । This is peculiar to the 3rd gana.

५-२ परोक्षभूते लिट् - The Perfect

There are 3 separate past tenses in Sanskrit. They are अनद्यतनेभूते लङ् - the imperfect or simple past tense, अद्यतन भूते लुङ् - the aorist and परोक्षभूते लिट् - the perfect. Perfection refers to completion of the action and लिट् refers to action of distant past. This type of past tense is used in narratives such as the Puranas. The narrator is not an actual witness to the event - परोक्ष । Although, लिट् is conjugated in all 3 persons it is most commonly used in प्रथम पुरुष । There are two varieties of लिट् । द्वित्वा लिट् च अनुप्रयोग लिट् ।

५-१-१ द्वित्वा लिट् - Reduplicate

The verbal stem is formed from the root by the process of अभ्यास described earlier. The following terminations are added to the suffix. There is no prefix in लिट् ।

परस्मैपद (आत्मनेपद) परोक्षभूते लिट् तिङन्ताः

	एक वचन	द्वि वचन	बहु वचन
प्रथम पुरुष	अ,औ (ए)	अतुः (आते)	उः (रे)
मध्यम पुरुष	थ (से)	अथुः (आथे)	अ (ध्वे)
उत्तम पुरुष	अ,औ (ए)	व (वहे)	म (महे)

In लिट्, the singular परस्मैपद stems are strong. All others are weak. When a strong termination is indicated, the root vowel takes गुण । In weak terminations, the root vowel often becomes ultra weak and loses even the original अ ।

गम् – जगम् (जगाम, जग्मतुः, जग्मुः)

कृ – चकृ (चकार, चक्रतुः, चक्रुः)

स्था – तस्था (तस्थौ, तस्थुः, तस्थुः)

The root, the stem and the III person forms only are indicated. Stems ending in आ take औ instead of अ ।

Exercises:

1. Form the stems from the following roots for जुहोत्यादि वा लिट् ।

भी । भृ । हा । भाष् । पत् । कुप् । वस् । यज् । श्रु । स्ना । स्पन्द् । दृश् ॥

2. Replace लङ् with लिट् in the following:

सः मुनिं अपश्यत् । सा गृहं अगच्छत् । रामलक्ष्मणौ वने अवसताम् । शिष्याः अतिष्ठन् । गुरवः अवचन् ॥

3. Change the gerund to a present participle in the following:

गौरी पुस्तकं पठित्वा विद्यालयं गच्छति । जनाः ईश्वरं ध्यात्वा मोक्षं लभन्ते । नृपौ आचार्यान् पूजयित्वा दक्षिणां दत्तः । विप्रः भाषित्वा प्रसादं यच्छति ।

Sanskrit Crossword #8

(One syllable per box)

Clues Across:

- 1 Exclamation
- 4 Rope
- 5 Hanuman, son of the wind god
- 6 Long (vs. broad)
- 8 It drips or falls
- 10 Nourishing
- 11 Exactly, just so
- 12 Pestle
- 13 Silver

Clues Down:

- 2 Gold (purified by heat)
- 3 Without a beginning
- 4 Dusty
- 6 Dwelling
- 7 Penance grove
- 8 Lord of spirits
- 9 Auspicious forehead marks

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

Solutions to Exercises from Unit -6

1. पुत्राभ्यां ग्रामः गम्यते । तथा मायया धनं दीयते । कृषीवलेन क्षेत्रं खन्यते । मुनिः गृहं अत्यजत् । कैकेयी वरौ अवृणोत् । त्वं मुनिं पूजयसि । छात्रैः वेदाः घुष्टाः । ऋषयः वेदान् दृष्टवन्तः । देवी महिषासुरं हतवती । श्रिया धनं दत्तम् । सा कार्यं कृतवती ॥
2. कृष्णेन रथः चरितः । राज्ञा स्तेनाः दण्डिताः । बालकाभ्यां जलं स्यन्नम् । जानकी लवकुशौ पुष्टवती । सूदः तण्डुलं पक्वान् ॥
3. Solution to crossword # 6
१ शनि । ४ हस्त । ५ शारदापीठ । ६ सारस । ८ अगरु । १० हवन । ११ मेनका । १२ पेशणी । १३ रजत ॥
२ निशाचर । ३ इदानीं । ४ हठयोग । ६ सारमेय । ७ सहकार । ८ अनपेत । ९ रुद्रणीषु ॥

Solutions to Exercises from Unit -7

1. शम्भुः भवति । बालकाः क्रीडन्ति । परः (परं) हसति । हयैः हेष्यते । कन्याभ्यां रम्यते । सूर्येण राज्यते । शिष्याः आसनेषु उपविष्टवन्तः । दीपौ ज्वलितवन्तौ । वध्वः उत्थितवत्यः । तरुभ्यां कम्पितम् । तथा गतम् ॥
2. छात्राः पठिष्यन्ति । आवां नमस्यावः । यूयं भषिष्येथे । असुराः नश्यन्ति । त्वं कार्यं करोषि । आवां जुहुवः । यूयं अत्थ ॥
3. सः गृहं गत्वा मातरं नमति । सा मातरं नत्वा देवं पूजयति । मोहनः उपवनेन आगम्य पाठान् पठति । मित्रः मां परिष्वज्य ग्रामाय अपक्रामति ॥
4. Solution to crossword # 7
१ एका । ४ जटा । ५ चतुरानन । ६ अणिमा । ८ प्रदर । १० तारक । ११ सकाम । १२ शतक । १३ हीरक ॥
२ काचमणि । ३ परार्थ । ४ जनपद । ६ अतिसर । ७ मातामही । ८ प्रकाशक । ९ रत्नाकर ॥

Voices / प्रयोगाः

प्रयोगः	कर्तृ	कर्मन्	क्रिया	दृष्टान्तः
कर्तरी	प्रथमा विभक्ति	द्वितीया विभक्ति	कर्तृपदं अनुसरति - पुरुषेण, वचनेन - - - अकर्मक कृदन्ताः - - - कृदन्तः (क्तवतु -वत्) कर्तृपदं अनुसरति - लिङ्गेन, पुरुषेण, वचनेन	उमा पाठान् पठति । जनाः नगरं गच्छन्ति । रमा चित्राणि आलिखत् । हरिः गृहे स्थितः । रामः वनं गतवान् । सीता कार्यं कृतवती ।
कर्मणी	तृतीया विभक्ति	प्रथमा विभक्ति	धातु + य आत्मने पद कर्मपदं अनुसरति - पुरुषेण, वचनेन - - - सकर्मक कृदन्तः (क्त) कर्मपदं अनुसरति - लिङ्गेन, पुरुषेण, वचनेन	रमया काव्यानि लिखन्ते । नृपैः बुधः अपूज्यत । मारुतेन काष्ठानि हतानि । रामेण रावणः हतः । हनुमता लङ्का दृष्टा ।
भावे	तृतीया विभक्ति	-	अकर्मक धातु धातु + य आत्मने पद क्रिया - प्रथम पुरुष एक वचन - - - कृदन्तः - कर्तृपदं अनुसरति -नपुं, प्रथमा विभक्ति एक वचन	शिशुभिः रुद्यते । शिष्येण स्थीयते । हरिणा उत्थितम् । जानक्या हसितम् । पुष्पेण पतितम् ।

Fate and Free Will

- ☼ *Fate places no obstacles in our path. All obstacles are of our own making and it is within our competence to overcome them.*
- ☼ *Start with boundless hopes with the presumption that nothing is impossible for you. If you work with earnestness and persist in your efforts, you can accomplish anything.*

NEWS & EVENTS

SVBF prays for the victims of the massive Earthquake in Gujarat

Sringeri Vidya Bharati Foundation (SVBF), USA conducted a special Puja at the Sri Sharada shrine in Stroudsburg, PA, on Saturday, the 3rd February 2001. Samkalpam for the entire day's worship was done praying for peace for the victims and speedy recovery for those affected, their families and friends, physically and mentally. In addition, the special worship prayed for inner strength, good health and the highest spirit of community service to those who voluntarily extended help in all possible ways, and to the authorities and people as they face the innumerable challenges as a consequence of the earthquake.

In addition, SVBF set up a special account and sent appeals to their entire mail list of devotees across the world, for support. The funds collected will be sent to Sri Sharada Peetham in Sringeri for proper distribution to reach those affected. Response has been very encouraging so far, and SVBF expresses their appreciation and gratitude for all those who responded to the appeal for a great humanitarian cause.

Maha Shivaratri

Maha Shivaratri was conducted on a grand scale on Wednesday, the 21st February, 2001. Ganapati homam and Rudram homam were performed in the morning. Mahanyasa parayanam was performed in the evening followed by Sri Rudrabhishekam during each of the four quarters of the night. Archanas with Rudra trisati, bilva ashtotram, rudra kramam and siva ashtotram were performed in the respective quarters. In addition, devotees participated in bhajans and recitation of slokas. After the final abhishekam at 4th quarter, Lalita Sahasranamam was recited and the puja was concluded around 6 AM.

Navaratri, Diwali

Navaratri was celebrated in a grand scale with the recitation of Devi Mahatmyam on all days. Chandi Homam was performed on Sunday, the 30th October, followed by Suvasini Puja and Kanya Puja.

Smt. Bhavani Rao and Party rendered a special musical concert on Kamalamba Navavarana Kirtanas in the afternoon.

Diwali was celebrated with a special Lalita Sahasranama and Lakshmi Ashtotra Puja performed by over 100 Ladies, seated in pairs on either side of rows of lamps. Prasadams blessed by His Holiness was presented to the participants. The event was concluded with a spectacular aerial display of fire-works for the third year in a row!!

Lectures/Classes - Dr. Yegnasubramanian

Devi Maahaatmyam (Durga Saptasati, Chandi – stotram/meaning) was started on January 27th and are being conducted on 2nd and 4th Saturdays.

A special series of classes on bhakti granthas beginning with the stotram and meaning of Vishnusahasranamam are conducted on Thursdays.

Taittiriya Upanishad lectures are continued with Brighu Valli, and are conducted on 1st and 3rd Saturdays.

Elementary Sanskrit, scriptures and Sanatana Dharma classes for the children are continued on all Sundays.

Sanskrit Classes – Dr. M.R. Dwarakanath

Dr. Dwarakanath continues to teach Sanskrit on all Sundays. He also started a new class for beginners.

Mailing Address

Devotees desirous of receiving Paramaatha Tattvam and other literature from SVBF on an uninterrupted basis, need to keep us informed of their current mailing address, by regular mail or email.

Book Review

VEDIC PHYSICS

Scientific Origin of Hinduism

By

RAJA RAM MOHAN ROY

Golden Egg Publishing, Toronto - 1999

This fascinating book by Dr. Roy makes the case that the Rg Veda is essentially a book on Cosmology and Particle Physics. The Rg Veda has two meanings; one apparent and the other codified or hidden. The apparent meaning is neither profound nor self consistent. Translators and commentators have interpreted a single word with as many as 47 meanings in different contexts! This Dr. Roy finds highly suspicious as the Vedas are, after all, regarded as highly precise mantras where even the slightest deviation can result in disastrous consequences. However, there is a hidden meaning and Dr. Roy sets out to reveal this hidden meaning in his book.

Dr. Roy claims when the Rg Veda is correctly interpreted along with the Brahmanas (primarily the Satapatha,) the entire corpus is self consistent, every word has a unique meaning, and it explains Cosmogogenesis. The Cosmology of the Rg Veda is quite unlike either the Big Bang or the Steady State Cosmologies. Further, it explains away a number of very thorny issues facing Cosmologists today. The book cites

profusely from the Scriptures to make its case.

Dr. Roy interprets ब्रह्माण्ड as expanding egg (Universe,) दशाङ्गुलं (पुरुषसूक्त) as ten dimensions of modern string theory, ग्राम्य and आरण्य are Bosons and Fermions - Bosons tend to herd together like domesticated beasts which are quite unlike the Fermions, the loners of the wild! The rivers of the Veda are actually matter-energy pouring into the Universe at the boundary; which started cold and started to expand as matter-energy poured in 3-times a day. The primordial fluid is सलिल, and आपः is matter-antimatter which when annihilates रुद्र radiation results. You get the idea. The book also uses archeology and numerology to make its case.

Readers of this book may summarily be dismissive, take great pride in the vision of the Vedic seers or regard it a folly to draw parallels between a changeable theory and an eternal truth. All the same, the book makes interesting reading and can be a starting point for further investigation by those who have access to both the Vedas and modern Cosmology.

Dr. M. R. Dwarakanath

Support the Foundation
And
Be a Part of the Day-To-Day
Kainkaryams

*Several of our devotees enquire
about special sponsorships directly related
to the function of the Foundation*

*And
here are a few!*

1. Annadanam to devotees - Monthly	\$ 250
2. Annadanam - Yearly	\$ 3,000
3. Flowers - Monthly	\$ 250
4. Flowers - Yearly	\$ 2,000
5. Each Priest - Yearly	\$ 10,000
6. Routine Puja Supplies - Monthly	\$ 250
7. Routine Puja Supplies - Yearly	\$ 3,000
8. Each Issue of Paramaartha Tattvam	\$ 5,000
9. SVBF Annual Calendar	\$ 5,000

SVBF would like to recognize these sponsors and display their names in the temple at Stroudsburg, unless requested by the devotee to be anonymous.

In addition, the sponsor's and her/his family member's names will be published in an exclusive page of Paramaartha Tattvam, with a sloka from Bhagavad Gita or a quotation from Acharya's Teachings! (Please see such inclusions in this issue from such sponsors!)

Regular Temple Events :

8:30 AM Ganapati Puja
to Rudrabhishekam,
10:30 AM Archana,
Arati, Prasadam

6:00 PM Poorvanga Pujas,
to Lalita Sahasranaman &
8:00 PM Ashtotra Archanas,
Arati, Prasadam

Fridays Chandi
10 AM (Devi Mahatmyam)
Parayanam

**Sri Jagadguru Sankaracharya
His Holiness Bharati Tirtha
Maha Swamiji has sent
specially blessed**

**Silver Padukas of
Sri Sharada &
Sri Sankara**

to our Shrine at Stroudsburg.

The Padukas are available for special
Pujas by devotees.

Please contact for details.

Other Services

(At Temple or at devotee's Place)

By Prior Appointment only

(Call temple for details)

Upanayanam, Vivaham, 60th / 80th
birthday celebrations, Satabhishekam,
Seemantham, Ayushya Homam,
Hiranya Sraddham, Satyanarayana
Vratam, Aksharabhyasam, Chandi
homam, Ganapati homam,
Mrutyunjaya Homam, Navagraha
Homam, Lalita Homam etc., either at
the temple or at devotee's home.
Please call temple for details.

Some of our facilities can be rented for
performing modest functions; special
rates apply for use of kitchen, rooms,
pavilion etc. Use of the facility for week-
end retreats by small groups is also
available. Please contact us for details.

Other unique services*

(at your place, by volunteers for a con-
tribution to SVBF)

1. Ekadasa vara (11 times) Rudram by
11 ritwiks.
2. Ekadasa vara (11 times) Rudram by
11 ritwiks with **Mahanyasam**
3. Ekadasa vara (11 times) Rudram by
11 ritwiks with **Mahanyasam AND
Arunam (surya namaskaram)** or
Udaka Shanti Parayanam

* Available only on mutually
convenient weekends in NJ and parts
of PA & NY only. For devotees from
other areas, we will perform it on your
behalf on a week-end and send
prasadam by mail. Please contact us
for details.

Support the Foundation !

Community Mission Schemes !!

Scheme 1: Sankara Seva:

A normal day's kankaryam will be performed in your name on a day of your choice; also, archana will be performed at Sringeri and prasadam will be mailed to your home.

- a. **Annual Sponsorship: \$ 101.00**
- b. **Life Sponsorship: \$ 1,001.00***

*: payable in 10 payments in two years

Scheme 2: Sharada Seva:

Four normal day's kankaryam will be performed in your name on any four days of your choice; also, archana will be performed at Sringeri on those four days. In addition, one day Biksha Vandanam will be performed to Sri Jagadguru Sankaracharya, His Holiness Sri Bharati Tirtha Maha Swamiji, and prasadam will be mailed to your home.

- a. **Annual Sponsorship: \$ 501.00**
- b. **Life Sponsorship: \$ 5,001.00#**

#: payable in 10 payments in two years; also, we will perform *ekadasa rudram* (11 times recitation) with 11 ritwiks in your place, if you live within NJ and parts of NY/PA on a mutually convenient week end. For others, we will perform it on your behalf and send prasadam by mail.

** Please Contact for Details **

To sponsor any of the schemes, please send us the completed sponsorship form (attached) along with the check or Money order, payable to SVBF, to

SVBF
Silverline Plaza
53 Knights Bridge Road
Piscataway, NJ 08854

NOTE : You can upgrade any of the annual schemes to life schemes any time for a full credit of the annual scheme contribution. Contact us for detail.

Regular Temple Events :

8:30 AM Ganapati Puja
to Rudrabhishekam,
10:30 AM Archana,
Arati, Prasadam

6:00 PM Poorvanga Pujas,
to Lalita Sahasranaman &
8:00 PM Ashtotra Archanas,
Arati, Prasadam

Fridays Chandi
10 AM (Devi Mahatmyam)
Parayanam

**Sri Jagadguru Sankaracharya
His Holiness Bharati Tirtha
Maha Swamiji has sent
specially blessed**

**Silver Padukas of
Sri Sharada &
Sri Sankara**

to our Shrine at Stroudsburg.

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