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## Jagadguru Speaks....

## ANUGRAHA SANDESA

### Wish Well for All

Man should entertain only noble thoughts always. Never should he harbour the idea of harming others. Anyone bent on harming others will end up inviting danger to himself.

This comes out clearly when we recall Ravana's deeds in the Ramayana. He abducted Rama's virtuous wife Sita and confined her in Lanka. Rama's emissary Hanuman went to Lanka and told Ravana that his best interest lay in restoring Sita to Rama.

Instead of heeding this, Ravana thought of harming the one who had given him the best of counsel and set fire to Hanuman's tail. And that fire, without harming Hanuman in the least, burnt down Lanka!

दिधक्षन्मारुतेर्वालं तमादीप्यद्दशाननः ।  
आत्मीयस्य पुरस्यैव सद्योदहनमन्वभूत ॥

thus have said our forebears.

Therefore, none should harm others.

Sankara Bhagavatpada patiently bore with even those who did him harm. That is the hallmark of the great. The Lord has said in the *Gita*, this very thing:

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।  
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥

that he who does not give room for fear to arise in others, is dear to him.

Who can such a person be? Only he who does not wish harm to befall others. Such a one alone can become a true devotee of God.

In the *Mahabharata*, too, we see Duryodhana inviting ruin on himself in his bid to harm Yudhishtira.

Therefore, knowing this well, may everyone develop a helping nature, without ever thinking of harming others.

## News & Events

### Vyasa Poornima Celebrations

Vyasa Puja was performed on July 5<sup>th</sup> in the traditional manner. On Saturday, July 9<sup>th</sup>, an elaborate event was conducted for the benefit of devotees. Ganapati Homam was performed in the morning which was followed by Rudrabhishekam and a special puja to Bhagavan Veda Vyasa. Ashtotara Archana was performed to the Padukas of His Holiness Sri Sri Bharati Tirtha Mahaswamigal. This was followed by a procession to the Adi Shankara's shrine, with the Padukas and the portrait of Veda Vyasa, with vedic chantings by the devotees including brahamacharis. The puja was concluded with Maha Mangala Arati and prasadam.



**Procession – Vyasa Puja**

In the afternoon, a devotional Harikatha Pravacanam on Guru Mahima, was presented by Sri Sant Sarvottamdasji, who was visiting from Bangalore. The discourse was filled with the rendition of several songs and Bhajans, set to melodious music. Sri Sarvottamdasji was honored in the traditional manner by our priest.



**Harikatha by Sri Sarvottamdasji**

### Annual Gayatri Yajnam

The Annual Gayatri Yajnam was conducted on Sunday, September 2nd (Labor Day Week-end). Ganapati Homam was performed in the morning. Over 100 participants, comprising adults and brahmachari children, participated. All participants performed 1000 Gayatri Japam followed by 100 Gayatri Homam.

### SVBF 's new priest – Sandeep Sastri Kapase

Sri Sastri joined SVBF during mid-September. He is a Sukla Yajurveda Ganapati and a Sanskrit scholar from the state of Maharashtra. He is housed in New Jersey and is available for functions at devotees' home / other places by prior appointment. Please contact (732) 238 1119 OR (732) 821 0575 for his services.

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

Dear friend:

*Greetings.*

*By the Grace of Sri Sharadamba and with the blessings of the Sankaracharya of Sringeri Sharada Peetham, His Holiness Sri Bharati Tirtha Maha Swamiji, the Foundation is able to organize another mile-stone event similar to the Ati Rudram Event of 1997!*

*Yes, SVBF organizes the "Sata Chandi Yajnam 2001" during October 3<sup>d</sup>, Wednesday to October 7<sup>th</sup>, Sunday, at the Sringeri Sadhana Center in Stroudsburg, PA. All the preists required for the Yajnam are very renowned Devi Upasakas, specially selected by His Holiness from India. During a time of high economic, social and spiritual challenges across the globe, we believe that the Grace of the Universal Mother alone can take us all across these testing times. With this motivation, this Yajnam is being organized and, we are sure, that all the devotees around the world will benefit by participating in the event. In addition to the recitation of the 700 slokas of Durga Saptasati, 100 times followed by the sacred Chandi Homam by all Ritwicks in a specially erected tent similar to that of the Ati Rudra Yajnam, several other homams, pujas, laghu rudram, cultural events and lectures are planned during the Yajnam over the five-day period. Such great efforts are made possible by the blessings of His Holiness and the enormous physical and monetary support from the volunteers and well-wishers. If you would like a copy of the program and the brochure, please call the Center at Stroudsburg - (570) 629 7881.*

*SVBF is also planning on a renovation effort of the Shrine and other facilities in Stroudsburg to the tune of ~ \$250,000. We request your generous contribution towards this effort.*

*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**

## From the Editorial Board....

*Greetings.*

*We are pleased to present to our readers the 3<sup>rd</sup> issue of the 3<sup>rd</sup> volume of Paramaartha Tattvam. As was mentioned earlier, our readership continues to increase, both within USA, India and other parts of the world! As always, we look forward to your continued support and suggestions.*

*We introduce a new series of articles titled, "Saints of Maharashtra" starting from this issue. We plan to include similar articles on great saints from other parts of India whose contributions have enabled to strengthen our tradition and faith of sanatana dharma, all through the subcontinent, over the years.*

*Our web-site is getting fine-tuned and updated, with day-to-day events, thanks to the efforts of some of our new volunteers. You may also watch for current events with pictures periodically in the web-site. Shortly, we will bring out the coverage of the Annual Gayatri Yajnam (September 2<sup>nd</sup>) and Sata Chandi Yajnam (October 3<sup>rd</sup> to October 7<sup>th</sup>).*

*Now that our email is stream-lined, you may send email to us. We encourage children to submit essay contributions through email, on topics suggested in the Journal in the "Essay contributions" section .*

*Jaya Jaya Shankara .*

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**Lectures by**

**Dr. S. Yegnasubramanian**

**Devi Maahaatmyam**

**(Stotram and Meaning)**

**2<sup>nd</sup> & 4<sup>th</sup> Saturdays : 3 PM to 4.30 PM**

**New Lecture Series:**

**Introduction to Vaidika  
Samskaras (Vedic Rituals)**

**1<sup>st</sup> & 3<sup>rd</sup> Saturdays: 3 PM - 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)**

# Gurvashtakam

(of Adi Sankara)\*

(Devotion and service to Guru are like the two oars of the boat of sadhana that takes the student across the ocean of samsara. One who has surrendered himself to his Guru and serves him with devotion, will have no grief, no sorrow, no pain or misery. Without the guidance of the Guru, no seeker can have the fruition of his search and longing. One cannot have supreme peace, freedom and knowledge if he does not have absolute devotion to the feet of the Teacher. In these inspiring verses, Sankara stresses the need for cultivating this devotion)\*

शरीरं सुरूपं तथा वा कलत्रं यशश्चारु चित्रं धनं मेरुतुल्यम् ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥१॥

*SarIram surUpam tathA vA kalatram yaSaScAru citram dhanam merutulyam |*

*ManaScenna lagnam gurorangripadme tata: kim tata: kim tata: kim tata: kim ||*

1. The body looks handsome, wife attractive, fame spread far and wide, wealth enormous and stable like mount Meru; but of what consequence are all these, if the mind is not riveted in devotion to the lotus feet of the Guru? Really of what use is all this, what use, what use?

कलत्रं धनं पुत्रपौत्रादि सर्वं गृहं बान्धवाः सर्वमेतद्धि जातम् ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥२॥

*kalatram dhanam putrapoutrAdi sarvam gruham bAndhavA: sarvametaddhi jAtam |*

*ManaScenna lagnam gurorangripadme tata: kim tata: kim tata: kim tata: kim ||*

2. Wife, wealth, son, grandson and the like, house, kith and kin, even if all these are there fate is ensured, of what consequence will one's life be if his mind is not devoted to the lotus feet of the Teacher? Verify, of what real use is any possession, be it a person or thing? Of what use, of what use, of what use indeed?

षडङ्गादिवेदो मुखे शास्त्रविद्या कवित्वादि गद्यं सुपद्यं करोति ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥३॥

*shaDangAivedo mukhe SastravidyA kavitvAdi gadyam supadyam karoti |*

*ManaScenna lagnam gurorangripadme tata: kim tata: kim tata: kim tata: kim ||*

3. All the Vedas are mastered and they are ever present on the lips; likewise the knowledge of other sciences is also well gained. The ability to write prose as well as verse is also present. Even then, of

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\*Ref: Sankara, the Missionary", Central Chinmaya Mission Trust, Bombay, 1978.

what ultimate benefit is all this, if one's mind does not devoutly rest upon the lotus of the Guru, by whose grace alone can one's soul be liberated? Of what use, of what use, of what use indeed?

विदेशेषु मान्यः स्वदेशेषु धन्यः सदाचारवृत्तेषु मत्तो न चान्यः ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥४॥

*videSeshu manya: svadeSeshu dhanya: sadAcAravrutteshu matto na cAnyA: |*  
*ManaScenna lagnam gurorangripadme tata: kim tata: kim tata: kim tata: kim ||*

4. I am honored well even in far off places, held in high esteem in my own locality; in good conduct and noble deeds there is no one to excel me. If one has occasion to think like this, of what avail is it if the mind is not steeped in devotion and humility towards the feet of the Guru from whom alone can flow wisdom and immortality?

क्षमामण्डले भूपभूपालबृन्दैः सदा सेवितं यस्य पादारविन्दम् ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥५॥

*kshamAmaNDale bhUpabhUpAlabrundai: sadA sevitam yasya pAdAravindam |*  
*ManaScenna lagnam gurorangripadme tata: kim tata: kim tata: kim tata: kim ||*

5. Your feet may be worshipped constantly even by the great kings and emperors of the world for reason of your greatness and scholarship; but of what real consequence is that if the mind is not graced by the blessing of unflinching devotion to the Teacher by whose loving 'touch' alone can redemption and peace be realized?

यशो मे गतं दिक्षु दानप्रतापात् जगद्वस्तु सर्वं करे यत्प्रसादात् ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥६॥

*yaSo me gatam dikshu dAnapratApAt jagadvastu sarvam kare yatprasAdAt |*  
*ManaScenna lagnam gurorangripadme tata: kim tata: kim tata: kim tata: kim ||*

6. Of what avail if one has enough of merits to think my fame has already spread in several places due to my unique generosity and a result, all things of the world stand within my easy reach? For, the virtue and quality that count ultimately is only one's unflinching loyalty and devotion towards the Guru whose blessings is the ultimate factor for realization of Truth by a devoted seeker.

न भोगे न योगे न वा वाजिराजौ न कान्तामुखे नैव वित्तेषु चित्तम् ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥७॥

*na bhoge na yoge na vA vAjirAjau na kAntAmukhe naiva vitteshu cittam |  
ManaScenna lagnam gurorangripadme tata: kim tata: kim tata: kim tata: kim ||*

7. The mind may have turned away from external delights through dispassion and from attainments like Yogic concentration, possessions like horses and the like, the enchanting face of the beloved, in short, the entire wealth of the earth; yet it will be of no real merit if the mind is not absorbed in piety and devotion to the lotus feet of the Guru. Bereft of this devotion, of what benefit is anything, of what benefit, of what benefit?

अरण्ये न वा स्वस्य गेहे न कार्ये न देहे मनो वर्तते मे त्वनर्घ्ये ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥८॥

*araNye na vA svasya gehe na kArye na dehe mano vartate me tvanarghye |  
ManaScenna lagnam gurorangripadme tata: kim tata: kim tata: kim tata: kim ||*

8. The mind may have lost its charm to live in forests, and likewise in the house; may have lost all desire to achieve whatever; even the concern for the body's welfare may have been outlived; the most invaluable treasure of the world may not hold any allurements. Even then, of what avail are all these if the supreme devotion to the Teacher is not fostered by the aspirant? Verify of what avail, of what avail?

अनर्घ्याणि रत्नानि मुक्तानि सम्यक् समालिङ्गता कामिनी यामिनीषु ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥९॥

*anarghyaANi ratnAni muktAni samyak samAlingata kAminI yAminIshu |  
ManaScenna lagnam gurorangripadme tata: kim tata: kim tata: kim tata: kim ||*

9. Even if I find in my possession precious stones or pearls and well decorated and dressed, lovable bride, yet if my mind is not absorbed in devotion to the lotus feet of the Guru, of what avails is any other possession?

गुरोरष्टकं यः पठेत्पुण्यदेही यतिर्भूपतिर्ब्रह्मचारी च गेही ।  
लभेद्वाञ्छितार्थं पदं ब्रह्मसंज्ञं गुरोरुक्तवाक्ये मनो यस्य लग्नम् ॥१०॥

*gurorashTakam ya: paThetpuNyadehI yatirbhUpatirbrahmacArI ca gehI |  
labhedvAnchitArtham padam brahmasamjnam guroruktavAkye mano yasya lagnam ||*

10. Whoever reads, studies and recites this Ashtaka on Guru and remains devoted and attentive to the sayings of the Guru, he, no matter if he is a holy person, an ascetic, king, neophyte, or householder, attains his coveted object, namely the supreme abode of Brahman, the unassailable seat of immortality.

# **Golden Words - Nature of Happiness**

**H.H. Sri Chandrasekhara Bharati - 34<sup>th</sup> Pontiff of Sringeri**

Ordinarily speaking, we say that we are happy when we get the thing we are longing for. At the time when we desire something, our mind is in a state of unrest; but when we get that thing, the state of unrest is replaced by a sense of peace.

Similarly, we say we are happy when we get rid of a thing, which we loathed. At the time when we loathe something, our mind is restless; but when we get rid of the thing, our mind becomes calm. Therefore, happiness follows when a preceding state of unrest is ended.

Happiness is identical with the feeling of rest or peace. Only he who knows mental peace experiences true happiness. And to still the mind (i.e., remove all thoughts) is the aim of all spiritual practices.

The health which is not preceded by a sickness is more natural, perfect and permanent than the one which comes into being on the cessation of a sickness. Similarly, the happiness which is not preceded by a mental disturbance, will be more natural, perfect and enduring than the one which follows a mental disturbance.

The feeling of peace, contentment and happiness is inborn and ingrained in every one of us. If we neglect our inner happiness and seek for happiness in the outside world, we are seriously impairing our chances of getting it again in the next birth, for God will be quite justified in withholding a gift which the donee does not appreciate at its proper value when he has it with him.

Never let go your birthright of peace, contentment and happiness and never neglect to do your duty.

Make an honest and sincere attempt to regain and retain your inner peace and happiness.

It is not within our power to obtain all the things desired by us or to get rid of all the things which trouble us. So if we depend in the external world for happiness we will only be slaves of circumstances. Our mind will always be in a state of unrest and true lasting happiness can never be experienced by us.

The number of things in the world that awaken desire is infinite. If a man gets a particular thing, the mental unrest caused by the longing for that thing may cease; but it will be replaced by restlessness caused by desire for another object. The process will go on forever as there is no end to desire.

Similarly, the number of things that are undesirable is also infinite. If you get rid of a particular undesirable object, no doubt you get mental peace for the moment; but the next moment you will become restless because another thing will start troubling you. The process will go indefinitely as the things which give us trouble in the world are countless.

If, therefore, we seek to remove our mental unrest by trying to secure all the things which the mind asks for or to get rid of all the things which disturb it, our search for peace and happiness will never be attained by us.

True peace and happiness is within you. Search within.

Spend your life in such a way that you do not in any way disturb your mental equilibrium or anybody else's equilibrium. Do not hurt yourself and do not hurt others.

# Inspiring Saint

## Part 4 — Ideal Pontiff

In keeping with the Math traditions, on October 19, 1989, Sri Sannidhanam formally ascended the throne of transcendental wisdom as the 36<sup>th</sup> *Peethadhipathi* of Sri Sharada Peetham.

On the occasion, Sri Sannidhanam said in an unpretentious tone:

"We pray with profound *bhakti* at the lotus feet of our Guruvarya of revered memory to inhibit our heart and lead us step by step in our duty. We also pray repeatedly that the *Acharya Parampara*, our Guru, Sri Chandramouleesvara who is our *Araadhya daiva* and Sri Sharada Paramesvari, the Mother of the Universe, lead us on the correct path and also give us the proper bent of mind to discharge with meaningful competence, the responsibility, imposed on us."

### Bridge on the Tunga

For the convenience of the increasingly large number of devotees and pilgrims coming to Sringeri, Sri Mahasannidhanam decided in the mid-1980's to construct a bridge across the river Tunga to link the Math complex on the northern bank with Narasimhavana on the southern bank.

By his grace, considerable progress was made by the time he attained *mahasamadhi*, in September 1989. Actively interested in the quick completion of the noble task commenced by his Guru, Sri Sannidhanam finally inaugurated the bridge on May 21, 1990.

The Sharada-Dhanavantri Charitable hospital run by the Math at Sringeri is the brainchild of Sri Mahasannidhanam, who strongly felt that the residents of Sringeri and the neighboring areas should be given proper medical facilities. The 100-bed hospital

received constant attention from Sri Mahasannidhanam who took all steps to modernize it in all respects.

Since 1990, additional wards and specialty wings have been built and dedicated to the people. Establishing a diagnostic and treatment center, especially for the cancer patients of Malnad districts for Karnataka, was a dream of Sri Mahasannidhanam. Sri Sannidhanam saw to it that this was also fulfilled. A Photo Gamma Isotope scanner was installed at the hospital in November 1992.

Sri Mahasannidhanam always gave priority to the needs of Vedic scholars. He was firmly of the view that to protect the Vedas, we must protect the scholars.

### Protection of Vedas

Following Sri Mahasannidhanam's magnanimity, Sri Sannidhanam has announced a lifetime allowance of Rs. 1,000 per month to the deserving sastra pandits. His Holiness announced this at the concluding session of the Ganapati Vakyaartha Mahasabha held at Sringeri in September 1990, in the presence of the pandits who took part in the 11 day Vidvat Sadas. The stipend is given to those who have studied one of the four sastras—Vyakarana, Nyaya, Mimamsa and Vedanta—in the traditional way under a competent vidvan.

The candidates have to pass an examination conducted by the Math at Sringeri. They should dedicate their life to teaching and propagating the *sastra* they are proficient in. Sri Sannidhanam said that this decision was taken mainly because many bright youngsters who had the urge to tread this noble path discontinued their pursuit due to lack of adequate encouragement.

Paying a fitting tribute to Sri Mahasannidhanam, Sri Sannidhanam had a beautiful and a majestic granite *Adhishthanam* (*Samadhi temple*) built at Narasimhavana. It is similar to the ones already there for the Paramacharya and Parameshti Acharya. An exquisitely carved life size replica of Sri Mahasannidhanam in superfine marble from Jaipur was brought to Sringeri to be installed inside the *Adhishthanam*.

Before the consecration, the statue was taken in a procession led by Sri Sannidhanam through the main roads of Sringeri and was then installed inside the *Adhishthanam*. The *Kumbhabhisheka* of the *Adhishthanam* was performed by Sri Sannidhanam on May 12, 1993. Thousands of devotees thronged Sringeri during the celebrations.

### **Math Administration**

When it comes to the administration of Math affairs, one can find in Sri Sannidhanam the perfect combination of a thorough professional with excellent motivational skills and astounding ability to implement various welfare programs.

In fact, Sri Mahasannidhanam could detect these inborn leadership qualities even when Sri Sannidhanam was under his tutelage. The fact that Sri Mahasannidhanam asked Anjaneyalu to assist him in the Math affairs soon after the demise of Sri Upadhyaya is pointer to this.

Functioning as the *Peethadhipati* is no ordinary task. It requires extraordinary caliber and competence. The activities of the Peetham are not restricted to Sringeri alone. There are over 120 branch Maths all over the country right from Dehra Dun in the North to Nagercoil in the South. Hundreds of staff are employed

both in the Math at Sringeri and in the branch Maths. Their welfare has to be taken care of. This implies that the *Peethadhipati* has to be an excellent manager.

The major income for the Math is from the donations offered by devotees and pilgrims in cash and kind. Other sources of income include annuity, rentals, garden and proceeds and the interest on various endowments and accruals. All these things need to be properly accounted and put to appropriate use. This necessitates a sound knowledge in financial affairs. Therefore, the *Peethadhipati* should invariably be well versed in financial management, too.

### **Last Word for Devotees**

Above all, the Math enjoys the patronage of millions of devotees who seek the divine guidance and counseling of the in almost all their problems. As his words are Vedas to them, it goes without saying that the *Peethadhipati* should be an adept in areas, such as sociology and human psychology too.

That Sri Sannidhanam is endowed with all these qualifications is confirmed by the very statement of Sri Mahasannidhanam who once exclaimed on perceiving the inborn skills of his disciple: "It seems to me as if God has specially created our Swamigal for *Peethadhipatya*."

When we consider the financial aspect of the Math administration, the accounts are maintained with striking accuracy. His Holiness is apprised of the financial position income and expenditure periodically. Based on the funds position, His Holiness implements through the administrator various welfare schemes, such as monthly allowance to Vedic scholars, conduct of various *yajnas*, presentation of cash awards to deserving pandits and improvements to *Pathasalas* and temples.

## High Standard Veda Pathasalas

Under the directions of His Holiness, a lot of improvements has been made in the *Veda Pathasalas*. Most competent and erudite scholars have been appointed. Free food, textbooks and comfortable accommodation are provided to the students. Sri Sannidhanam personally evaluates the students. The *Veda Pathasala* has been producing competent scholars who settle down in various parts of the country and serve as pandits or *purohits*.

As for performances of *Homams* and *yajnas*, Sri Sannidhanam personally supervises them so that the scriptural injunctions are implemented to the last letter. The Math conducts *Sata Chandi*, *Sahasra Chandi*, *Ati Rudra Homam* and the like for the welfare of the world.

The Sringeri Jagadguru has been considered as the life-activating force by millions of devotees who have emotional link with the Peetham and the Jagadguru. They periodically visit Sringeri, stay for some time, enjoy to their hearts' content the bliss they derive from the *darshan* of the Jagadguru and of all the deities.

During Sri Mahasannidhanam's period, guesthouses were constructed. Sri Sannidhanam, being aware of the increasing inflow of pilgrims and devotees, has had new guesthouses built.

Sri Sannidhanam is accessible to the devotees twice a day, during the *Theertha Prasadam* distribution in the morning, and in the evening. He accepts *Bhiksha*, and witnesses the *Pada Puja*, which the devotees perform, to his Guru and to Goddess Sharada.

## Daily Schedule

Sri Sannidhanam's daily schedule is tight and methodical; His Holiness gets up at 4 a.m., recites *Pratasmarana slokas* and takes his bath. He performs his morning *Anushtanam* till 8 a.m.

Then he undertakes *Gitabhashya Parayanam* and *Brahma Sutra Parayanam*. After this, His Holiness performs *Guru Padukavandanam* and then has *darshan* of Sri Chandramouleesvara.

He then conducts classes for *vidyarthi*s and attends to the Math affairs. Around 10 a.m., he comes out to distribute *Theertha Prasadam*. Devotees offer *Pada Puja* and *Bhiksha* to His Holiness. This goes on till noon. He then retires for his bath and *Anushtanam* after which he visits the *Adhishtanams* for *darshan*. After this, he takes his *Bhiksha* and then comes out to distribute *Bhiksha Prasadam* to the devotees who had offered *Bhiksha Kanika*. Then, he conducts classes in Tarka, etc., till 4:30 p.m.

After this, he attends to letters and other Math affairs. Around 5:15 p.m. he starts to give *darshan* to the public and continues to do so till 6:30 p.m. Later, he goes for his bath and *Anushtanam*. At around 8:15 p.m., he begins *puja* to Sri Chandramouleesvara. This goes on till 10 p.m.

After this, His Holiness reads scriptural and other texts till 11 p.m. and then retires for the night. This is the normal routine, except during festive seasons, camps and other auspicious days when the schedule is even tighter.

However tight his schedule, His Holiness attends to all his pontifical duties with enthusiasm and sincerity, keeping in mind not only the rich traditional values of the Sringeri *Guru Parampara* but also the great responsibility entrusted to him by Sri Mahasannidhanam.

## Part 5 – Multi-lingual Expertise

True scholars are born and not made. Scholarly traits were innate to Sri Sannidhanam. His prodigious knowledge was evident to one and all. He possessed a natural propensity to learn various things.

His attachment to Sanskrit was such that it seemed as if one could even strip fire of its heat but definitely not Anjaneyalu from Sanskrit! He spoke more in Sanskrit than in Telugu, his mother-tongue. Even before he was nine, he had almost mastered the grammar, the rules of poetry, etc., of this language.

The love for Sanskrit was so innate in Anjaneyalu that he developed a genuine desire to spread Sanskrit even when he was a *Brahmachari*. He used to teach Sanskrit to his friends at Narasaraopet and to *vidyarthi*s of the *pathasala* at Sringeri.

Seeing the striking intimacy between this scholar-*Brahmachari* and the mother of all languages, Sri Mahasannidhanam used to make him take part in the *Vidvat Sadas*. The scholars were spellbound by his mesmerizing arguments in chaste Sanskrit.

The Math runs several centers of Sanskrit learning throughout the country. In addition to these, Sri Sannidhanam was desirous of establishing a Sanskrit University at Kalady. He took earnest steps to see that his wish came true.

If, by looking at the inherent affinity of His Holiness for Sanskrit, anyone concludes that the matchless proficiency of His Holiness is confined only to Sanskrit, one is surely mistaken, for Sri Sannidhanam is multilingual.

### Beyond Sanskrit

Languages seem to come running to this wizard to dance to his intellectual tunes! One can see a perfect coordination between his sublime thoughts and the supporting words. Be it Kannada or Telugu or Tamil or Hindi, Sri Sannidhanam stuns his audience with an awe-inspiring chastity of language and telling eloquence. The most significant fact is that Sri Sannidhanam never learnt any of these languages, except Telugu, under anyone. Besides, his command over English needs special mention. Even though Sri Sannidhanam does not address any assembly of people in this foreign language, he does read letters written to him in English and dictates the replies too!

### A Masterly Debut

An interesting incident is what a huge assemblage of humanity witnessed on the *sishya sveekaranam* day. Sri Mahasannidhanam granted *sannyasrama* to Anjaneyalu and on that very evening the successor-designate was expected to give a speech in Kannada, a language that was neither his mother tongue nor one that he had been taught.

The eagerly awaited evening came and a large crowd gathered to hear the voice of the young Preceptor.

Sri Sannidhanam prostrated before his Guru, obtained his permission and blessings and ascended the dais. There was absolute silence. Sri Sannidhanam, after a brief invocation, started his speech in chaste Kannada. His talk was characterized by impressive fluency, excellent vocabulary and lucid exposition.

An indescribable sense of delight filled the minds of the dignitaries who sat spellbound by this amazing maiden speech of His Holiness.

Mastery over a language does not come to anyone spontaneously. It requires patient learning under an expert or constant association with people who speak that language. The most surprising thing in Sri

Sannidhanam's case is that neither of the two requirements was fulfilled. Throughout the eight years of his Vedic and *Vedantic studies* under Sri Mahasannidhanam, he never diverted his mind towards anything other than these studies, nor did he freely move with other people so as to grasp their language! In spite of this, His Holiness managed to attain mastery over many languages.

## Unfounded Objections

Once His Holiness was inaugurating a course being conducted by the *Hindu Seva Pratishtan* to train teachers in Sanskrit. He made use of this opportunity to quell the doubts regarding Sanskrit learning. He said: "Three objections are raised by people against the study of Sanskrit. The first is, Sanskrit is a dead language. Those who say so deserve to be questioned as to whether they regard Sanskrit as 'dead' because it is not used by all. Then Telugu, Kannada, etc., must also be regarded as 'dead' because all people do not use them. On the other hand, if a language is to be regarded as 'dead' because no one uses it, then Sanskrit cannot be regarded as 'dead' because *pandits* do use Sanskrit even today.

The second objection raised is, 'Sanskrit is meant for a select few.' This is not true. *Panini* speaks of the intonation of the womenfolk of *Saurashtra* who sold curds. If the womenfolk of *Saurashtra* who sold curds were to speak Sanskrit, is it not proof that Sanskrit was commonly spoken in *Panini's* time?

The third objection is, Sanskrit grammar is very tough. This objection is also baseless. This is because 'tough' and 'easy' are relative terms. To one proficient in Sanskrit, Sanskrit grammar is easy. On the other hand, for one who does not know Sanskrit, its grammar is tough. The same rule applies equally well to other languages.

"Hence, we can safely conclude that the objections are unfounded and further conclude that the study of Sanskrit is very beneficial."

## Part 6 – The Treasure Trove of Knowledge

It is said, "The larger the island of knowledge, the longer the shoreline of wisdom." The truth of this statement can be understood by those fortunate enough to hear a talk of Sri Sannidhanam.

Once, in the course of his discourse, Sri Mahasannidhanam pointed out, "On the occasion of the *Vidvat Sadas*, my disciple showed that he was more scholarly than the most erudite of the scholars who came." Learned *pandits* have candidly admitted that Sri Sannidhanam's wisdom is the envy of scholars.

For instance, Sri Subramanya Ghanapatigal, who runs Sri Karpagambal *Veda Patasala* in Madras, recalls how he was mesmerized by Sri Sannidhanam's mastery over the *Vedas*, *sastras* besides the works of Sri Sankara.

With his unparalleled command over Sanskrit, His Holiness would interpret with amazing ease even the most complicated portions of the *Vedas*.

### A Fount of Knowledge

Sri Sannidhanam's unquestionable scriptural knowledge would be evident to one and all who has watched His Holiness during the *Vidvat Sadas* conducted every year for 10 days commencing on the fourth day of the bright fortnight of the lunar month of Bhadrapada.

The *Sadas* is held every evening in the presence of His Holiness. Learned scholars and philosophers, invited from all over India and Nepal, assemble. It is customary for each *vidvan* to choose some text and analyze it in the mornings with other *vidvans* and discuss it in detail in the evenings in the presence of His Holiness.

His Holiness encourages candid communication among the scholars, and intervenes when any issue remains undecided. The most impressive aspect in the *Sadas* is Sri Sannidhanam's off-hand quoting of *Sastraic* passages and his encouragement to young scholars and debutants.

For the past several years, during the *Chaturmasya* period, His Holiness has been conducting classes in *Brahma Sutras* to select sincere devotees. The students invariably assert that they are delighted by the lucid way in which His Holiness makes them understand the text.

His Holiness frequently visits the Math *Pathasala* and personally looks into the performance reports of the *vidyarthi*s. He poses questions to them on various subjects, appreciates those who answer correctly and offers corrections and suggestions for improvement to those who make errors in their replies.

Mahakavi Kalidasa, Sri Sankara, Sri Appayya Dikshitar and Sri Neelakanta Dikshitar are some of the scholars whom Sri Sannidhanam admires and extensively quotes. His Holiness finds in Kalidasa the inborn traits of an *Advantic* poet.

### Ever in Quest

Absence of intellectual pride marks the greatness of a true scholar. Such greatness is very much evident in Sri Sannidhanam.

In spite of his mastery over the scriptures and allied literature, His Holiness makes it a point to sincerely refer to the respective texts before he proceeds to take classes. In any time, a *vidwan* or a devotee refers to any text, which Sri Sannidhanam has not come across; His Holiness shows interest, collects the particulars of the text, arranges to fetch it and reads it.

## Part 7 – The Compassionate Guide

Sages, by their supreme wisdom, set right even the most corrupted minds and elevate them to higher planes of spiritual life. Sri Sringeri Peetham, ever since it was established by Sri Sankara 1,200 years ago, has been offering to the world sages of exceptional wisdom and extraordinary spiritual attainments.

Sri Sannidhanam, the 36<sup>th</sup> Jagadguru Sankaracharya of this great Peetham, is endowed with the same quality as his worshipful and illustrious predecessors.

Possessed of an extraordinary insight into the various dimensions of human problems and limitations, His Holiness offers valuable and appropriate advice keeping in mind the temperament and the competence of the seeker.

What His Holiness emphasizes with everyone, irrespective of their competence, caste and creed, is that they should first cultivate unshakable faith in the Guru, God and the scriptures.

Sri Sannidhanam is always very firm in his view that unconditional surrender at the feet of the Guru will relieve one of all evils and help one achieve the great goal in life – the attainment of *Moksha*. Sri Sannidhanam's supreme devotion causes him to advise his devotees to tread the path of devotion, whenever they seek his guidance for the achievement of their spiritual as well as material aims.

### Cultivate Dispassion

"The root cause of all miseries in this world," asserts Sri Sannidhanam, "is endless desire. He who cultivates dispassion in his mind is sure to escape the pangs of suffering." Sri Sannidhanam, by his life, has shown how pivotal dispassion is to a spiritual aspirant.

Paropakara (*to be of help to others*), says Sri Sannidhanam, is something, which even the Supreme Lord deems His duty.

Sri Sannidhanam point to Lord Vishnu who incarnated ten times only for the purpose of paropakara. Besides preaching the significance of paropakara, Sri Sannidhanam himself serves as the ideal for his disciples. The innumerable dharmic activities that are undertaken by the Math testify to this.

It is said, "The entire object of true education is to make people not merely to do the right things, but enjoy them; not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity."

True to this, the thought provoking advice of Sri Sannidhanam has produced tremendous impact on many a listener. Wherever he goes, a divine influence encompasses the disciple and everyone finds in him his philosopher and guide.

## Part 8 – Power of Grace

Great benefits accrue to those blessed with the company of great soul. Numerous are the devotees of Sri Sannidhanam who harvest the crop of unlimited grace by sowing the most potent seed of Guru *Bhakti* in their devout mind. Sri Sannidhanam's intuitive perception, soothing words of advice, intellectual excellence and, above all, the unlimited compassion make those who seek his support certain that there is a super power to take care of them.

Once gentlemen approached His Holiness and prayed that he be guided in the spiritual path, as he was frustrated with his monetary and business dealings. His Holiness listened to him patiently and then explained to him how the decision he had taken to run away from problems was not proper and why he should not give up his business.

The compassionate Guru explained the ways in which he could get relief from mental

strain and also how he could improve his business. Sri Sannidhanam's guidance instilled a new hope and confidence in him and he returned to his hometown cheerfully.

A poor youngster, who lost his father even before he completed his schooling, was burdened with the responsibility of taking care of his family. He had to discontinue his education and take up temporary jobs. Some of his well-wishers, who were devotees of Sringeri, were once proceeding to Sringeri, and this person requested them to take him too. They consented and he accompanied them. During the journey, he narrated his tale of woe to his well-wishers. They, with genuine sympathy, consoled him by saying that by having the *darshan* of Sri Sannidhanam and Sri Sharadamba, he would very well be able to come out of all his troubles.

The person, after reaching Sringeri, went to have a *darshan* of Sri Sannidhanam. The very first glimpse of Sri Sannidhanam gave him immense happiness.

Suddenly, as if guided by some invisible force, he approached Sri Sannidhanam and prayed that he be initiated into a *mantra*. Sri Sannidhanam just smiled and kept quiet. Probably His Holiness wanted to test how serious he was in his intention. The devotee came back disappointed but his determination became stronger after that. On the next day also, he went and prayed that he be graced with initiation. This time, Sri Sannidhanam with smile, asked some questions about him and his family.

On knowing his sorrowful background, the ocean of compassion was visibly moved and consented to initiate him the next day. The next day, after the initiation was over, His Holiness taught him the procedures for chanting the *mantra* and blessed him. The devotee, obviously overjoyed, returned to his native place. Much to his surprise, he found good luck smiling on his academic and employment efforts. His Guru Bhakti increased.

## Admirer of Adi Sankara

In Canto 9 (Verses 24-43) of Madhava Vidyanaraya's *Sankara Digvijaya*, we find Viswarupa extolling the Great Guru, Sri Sankara Bhagavatpada thus: "Your teachings, which inculcate all these excellences of spiritual life, become available only to men who have great merit to their credit. Fortunate indeed are those who could dip in the waves of mercy surging on the river of your gracious looks. May true scholars be delighted by the study of your works and attain reputation thereby."

Sri Sannidhanam is the living example of the greatness that accrues to one who develops deep devotion towards Sri Sankara.

Sri Sannidhanam strongly feels that every *Astika* (believer) should be very grateful to Sri Sankara, the Preceptor par excellence. "But for Sri Sankara," asserts Sri Sannidhanam, "the world of *Astikas* would not have been able to taste the nectar of *Advantic* philosophy."

The grand Sankara Jayanti festival organized by the Sringeri Math every year is itself a testimony to the great devotion, Jagadguru has towards the great Guru. In order to pay a fitting tribute to Sri Sankara, Sri Sannidhanam has arranged to install a 32 feet high monolithic granite statue of Sri Sankara on the *Maruti Betta*, a small hillock at Sringeri. The hill has been renamed *Adi Sankara Hill*. The height of 32 feet is because Sri Sankara lived for 32 years.

# Tattva Bodha of Adi Sankaracharya – A Vedantic Primer : Part 1(contd) & Part 2

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

## 1. Introduction (continued)

In continuation of the Introduction section of Tattvabodha discussed in the previous issue of Paramaatha Tattvam, we will now enter into the text of Tattva Bodha. The text begins with a discussion of the four-fold qualifications for a student to be eligible to receive the knowledge of the Self.

साधनचतुष्टयसंपन्नाधिकारिणां

मोक्षसाधनभूतं

तत्त्वविवेकप्रकारं वक्ष्यामः ।

वक्ष्यामः We will explain (now); अधिकारिणां for those endowed with; साधन चतुष्टयसंपन्नः the fourfold qualifications; तत्त्वविवेकप्रकारं the mode of discrimination, मोक्षसाधनभूतं which is the means of liberation.

To realize the Truth, one should follow a process of discriminative inquiry since the Truth can be confused with false. This can lead to success only when the student is qualified and becomes eligible. The student is considered eligible only when he acquires the fourfold qualifications.

### 1.1 Fourfold qualifications (sAdhana catushtaya)

साधनचतुष्टयं किम् ? what are these fourfold qualifications?

They are : *viveka*, *vairAgya*, a group of six virtues starting with *Sama* and the desire for liberation. We will discuss them individually as given by the Author.

- नित्यानित्यवस्तुविवेकः । The ability of discrimination between the eternal and ephemeral.
- इहामुत्रार्थफलभोगविरागः । Detachment from the fruits of action in this life and beyond.

- शमादिषट्कसंपत्तिः । The group of six sub qualifications starting with *Sama*,
- मुमुक्षुत्वं चेति । The craving desire to get liberated.

#### a.1 viveka (Discrimination)

नित्यानित्यवस्तु विवेकः कः ? What is meant by the discrimination between the permanent (eternal) and impermanent (ephemeral)?

#### a.2

नित्यवस्त्वेकं ब्रह्म

तद्व्यतिरिक्तं सर्वमनित्यम् ।

अयमेव नित्यानित्यवस्तुविवेकः ।

Brahman alone is *nitya vastu*; does not change over time and is permanent; everything else - is *anitya* -, changes over time, and are impermanent. This understanding is the discrimination between the eternal and ephemeral.

Tattva Bodha does not tell or explain how to gain this qualification or ability since the topic dealt with here is Vedanta. The entire *Karma Yoga* practice teaches one how to develop *viveka*. Even though *viveka Sakti* is natural to all humans, it can only function when the mind is quiet; *Karma Yoga* (43 slokas of Bhagavad Gita) enables the mind to develop this calmness.

#### b.1 vairAgya (dispassion)

विरागः कः ? What is dispassion?

b.2 इहस्वर्गभोगेषु इच्छाराहित्यम् । It is the absence (*rAhityam*) of desire for enjoyment of the fruits of action in this world and in the world after.

By consistent discrimination of happiness resulting from material pleasures or "dependent" happiness, and realizing that it is not permanent, detachment is gained. Hence,

*vairAgya* is a natural result of *viveka* and so is also an outcome of *Karma Yoga* .

c.1 शमादिसाधनसंपत्तिः का ? What are the six accomplishments starting with *Sama* ?

c.2 शमो दम उपरमस्तितिक्षा श्रद्धा समाधानं च इति

These six virtues are - *Sama*, *dama*, *uparama*, *titikshA*, *SraddhA* and *samAdhAnam*. Then a definition of each of these, is given by the Author.

c.2.1 शमः कः ? What is *Sama* ?

c.2.2 मनो निग्रहः Control of mind.

Mind is one of the *anta:karana's* or *antarindriya's* (inner equipment), and is responsible for oscillations or wavering in the flow of thoughts. Control of mind is *Sama* and is developed by *Bhakti Yoga*, *upAsana*, *tapas* etc.

c.2.3 दमः कः ? What is *dama* ?

c.2.4 चक्षुरादिबाह्येन्द्रियनिग्रहः *Idama* or *Indriya Nigraha* is the control of external sense organs (*bahirindriyas*) which are responsible for perception and action. We do not want the senses to control us but we want us to control them.

c.2.5 उपरमः कः ? What is *uparama* ?

c.2.6 स्वधर्मानुष्ठानमेव । Compliance to one's own *dharma*. *Uparama* or *Uparati* is dutiful to follow one's own *dharma*. There are some universal duties (*sAmAnyA dharma*) which are common for every individual like compassion, *ahimsA*, *satyam*, *dayA* etc. And, there are special duties (*viSesha dharma*); one's own particular duties are called *sva dharma*, for every individual towards himself/herself, the parents, family, neighbors, society etc. These duties will vary between individuals and even between different points in time, for the same individual. *Bhagavad Gita* discusses this elaborately.

c.2.7 तितिक्षा का ? What is *titikshA* ?

c.2.8 शीतोष्णसुखदुःखादिसहिष्णुत्वम् । Endurance of hot and cold, happiness and sorrow etc.

*Titiksha* is acceptance of pairs of opposites - *dvandvA* - and dealing with them in life. Author gives an example of heat and cold, pleasure and pain which explain the concept of accepting pairs of opposites. It does not indicate passive acceptance or not to let emotions taking over the experience of pairs of opposites, but to understand and accept them as nature.

c.2.9 श्रद्धा कीदृशी ? What is *SraddhA* ?

c.2.10 गुरुवेदांतवाक्यादिषु विश्वासः श्रद्धा ।

Faith in the words of the Guru and scriptures is *SraddhA*.

It is the unconditional belief in Guru's words. Guru teaches the same truth as the scriptures say but will supplement or present it in a fashion which is suitable to the level of the student. An equipment (*pramANa*) is required to understand any fact or its nature (*vishaya:*). For example a scale (*paurusheya pramANa*) can be used to measure a *paurusheya* (man made) *vishaya:*. -for instance the length of a wire. Extrapolation of the same leads to the fact that an *apaurusheya pramANa* (non human instrument) is needed to understand an *apureshaya vishaya:*. Our scriptures are *apureshaya* (non human origin) and they are used to understand the Self. Vedas are *dharma pramAnas* and talk about the nature of Self. Guru alone by his vision and experience can make the student understand this knowledge about the Self and so the faith in Guru's words is represented as one of the required qualifications.

c.2.11 समाधानं किम्? What is *samAdhAnam*?

c.2.12 चित्तैकाग्रता । One-pointedness of the mind. *Samadhana* is the concentration or focus of mind on one task. This is the single-pointedness or absorption of mind in that task. Here the task is the enquiry into the Truth or the Knowledge of the Self. The entire *Yoga Shastra* deals with methods to develop concentration.

Thus, the group of six sub-qualifications of the 3<sup>rd</sup> qualification for one to become

eligible, have been discussed by the Author. The fourth qualification of *sAdhana catustaya* is *mumukshutvam* and is discussed now.

#### d. Mumukshutvam

मुमुक्षुत्वं किम् ? What is Mumukshutvam?

मोक्षो मे भूयात् इति इच्छा । The craving that I should attain Moksha (Liberation)

The intense desire for liberation is usually compared to the desire of a person trying to jump into a pond who's hair has caught fire. Mumukshu is one who has only this burning desire for liberation. This is the basic qualification and drives the acquisition of all other qualifications.

एतत् साधनचतुष्टयम् । (The Author concludes) These are the four-fold qualifications.

ततस्तत्त्वविवेकस्याधिकारिणो भवन्ति । Having obtained these four-fold qualifications, they become "adhikaris" (the eligible) for the enquiry into the Truth. This qualification alone matters for one to pursue a discriminative enquiry into the Truth ! Once a person becomes qualified, he/she does not need *bhakti yoga*, *ashtAnga yoga*, *karma yoga* etc., since they are only necessary to make a person qualified !

### 2. Tattva Viveka (Enquiry into the Truth)

So far, the Author has introduced the topic, the role of the teacher and student, and the set of qualifications required for the enquiry into the Truth. Now he comes to the subject matter and constructs the first question (from the student)

तत्त्वविवेकः कः ? What is Tattvaviveka ?

आत्मा सत्यं तदन्यत् सर्वं मिथ्येति । The Atman alone is Real and all others are Unreal.

The answer contains two parts 1. आत्मा The Self (is) सत्यं = Truth or Real and 2) तदन्यत् सर्वं = Everything other than That (is) मिथ्या = unreal; What are *Satyam* or Real and *Mithya* ? *Satyam* that which does not undergo any change over

time. The things which exist but undergo change or modification over time are *mithya*. E.g. the fundamental substance - gold can be made as a chain, bracelet, ring etc. Even though the fundamental substance is the same, each one of the derivatives will have a name-नाम (chain), form -रूप (shape ) and an action -कर्म (function). Here, the substance, gold is *satyam* and all ornaments (with नाम रूप कर्म) are *mithya*. Otherwise, *mithya* (or अनात्मा, *anAtmA*) can change from one condition to another while, the substance, gold remains the same. Also, since *mithya* has no substance, it cannot exist independently of *satyam*. So also, the Self -Atman - is *satyam*, and the rest are *mithya*. In this knowledge alone, one understands that "I am independent, and free" and Moksha is to discover That.

This is the essence of Tattva Bodha, and also the essence of all our scriptures. The student does not know or understand what *Atman* is at this point in time. But, this answer enables the student to proceed further with a lot enquiries to further the topic. Thus, the author provides a platform or forum on which a set of connected enquiries and presents a set of negations in the course of understanding *Atman*.

## PART 2

### Analysis of the Individual ( जीव विचारः)

Having given a precise answer about the Absolute Knowledge, the author presents further dialogue between the student and the teacher about the nature of Atman. Tattva Viveka gives the knowledge of identifying the Self. Due to misconception or ignorance, Self is identified with the body or the mind or the intellect which prevents from understanding the true nature. This is the reason for all problems. In this section, the author first identifies and explains what Atman is not through a series of negations. All those aspects are identified as '*anAtmA*' Finally, the nature of Atman is pointed out. This type of presentation enables one not to develop incorrect notions in understanding. This section can also be called आत्म - अनात्म विचारः *Atma-Anatma*

*vicAara*: Now we will continue with the discussion as the author presents it.

आत्मा कः ? What is AtmA?

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः

सन् अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन्

यस्तिष्ठति स आत्मा ।

The One that is different from the (three) bodies; (शरीराद्व्यतिरिक्तः) - the gross (स्थूल - sthUla), subtle (सूक्ष्म -sUkshma) and causal (कारण - kAraNa); that is beyond the five sheaths (पञ्चकोशातीतः); which is the witness (साक्षी) of the three states of awareness (अवस्थात्रयं) and which is of the nature of sat-cit-Ananda (सच्चिदानन्दस्वरूपः) is AtmA. This passage have fourteen unknown words which has to be explained by the author in subsequent development!

First, let us try to understand the approach of the author. In the view of the common individual, the term "I" generally refers to the "body"; Body is made of mere matter (just a matter bundle); the only difference from other matter like wood etc. is , a living body represents a conscious matter versus an inert body or dead matter. Hence, Consciousness is only a property of the body; in other words, what is a live body now will become a dead body later. So, according to the materialistic चार्वाकः - cArvAka - philosophy, matter is fundamental - body is matter - life is temporary phenomenon. If a study of life is made by human instruments, we will then end up only with a materialistic outlook, since in such a study, only symptoms in matter alone are studied with the premise that body is fundamental and Consciousness is an incidental property.

However, according to the scriptural view, Consciousness is neither matter nor a property of matter; it is only an expression of some other entity, a different entity altogether, and can be manifest in matter and not a property of the matter. For example, light (electricity) is not the property of the bulb, is different from the bulb and can manifest in the bulb. Hence, the Consciousness or *chit* (चित्) or *caitanyam* , is

different from JaDam (जडम्) or matter bundle. So, according the scriptures, "I" am *chit* , the Consciousness, different from matter, the body.

For the sake of convenience , the term "body" is viewed from two angles - as made up of 1) *SarIra trayam* (शरीर त्रयं , the three bodies), and 2) *koSa pancakam* (कोश पञ्चकं , the five sheaths); and declared that the AtmA is different from these, but manifests in these; The author will give subsequently, the definition of each of these bodies or koSas.

Then, the AtmA is stated as the witness of the three states of awareness - *avastha trayam* (अवस्था त्रयं), namely, the wakeful state (जाग्रत्), dream state (स्वप्न) and the deep sleep state (सुषुप्ति); again, the AtmA is different from each of these states (the term witness implies that it is different from what is witnessed) of experiences which are properties of the body and not of Consciousness.

Having given what is not AtmA, the author then defines what AtmA is, as *sat-cit-Ananda* or Existence-Consciousness-Bliss and enumerates the affirmation given earlier - AtmA satyam tadanyat sarvam mithyA.

The basic concept utilized in the analysis is that, the subject is different from the object. In other words, "I" , the knower is different from "this" , the known or "I" am always present and am different from my body - i.e the *AtmA-anAtmA viveka*: To summarize, based on materialism, matter is fundamental; any instrument of human perception can give only materialistic attributes. Based on spirituality, the spirit is fundamental and is understood through the vedic scriptures only, which give *apourusheya jnAnam*. Any of the *pratyaksha pramANa*, *anumAna pramANa* etc. can study only the expression of life and not life itself. The teacher proceeds to explain what each one of these *anAtmA* aspects means, its components and attributes, which will be discussed in subsequent articles of the series.

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## संस्कृत भाषा परिचयः

### An Introduction to Sanskrit : Unit – X

M. R. DWARAKANATH

Beginning with this issue, we will develop our vocabulary through the study of a text rather than words in isolation. We will start with श्री भगवद्गीता chapter II. The study will be limited to the language and not the philosophical or spiritual implications as they are beyond the author and the scope of these units.

The format will include the original verse followed by word decomposition and rearrangement to bring related words together. Compound words will be hyphenated. The meaning and delineation of parts of speech will be given next.

Genders are shown as [m,f,n;] cases as [N,A,I,D,Ab,G,L,V;] numbers as [s,d,p;] persons as [1p,2p,3p;] tenses as [prt,pt,ft;] moods as [im,pm,sm,bm] and participles as [prp,pap,ppp.] The participles are present, past active and past passive. The indeclinables are shown as [I.]

॥ श्री भगवद्गीता – सांख्ययोगो नाम द्वितीयोऽध्यायः ॥

सञ्जय उवाच । सञ्जयः उवाच ।

Sanjaya [m,N,s] (सञ्जयः) spoke[pt]: (उवाच √वच् – द्वित्वा लिट्)

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तं इदं वाक्यमुवाच मधुसूदनः ॥

मधु-सूदनः तथा कृपया आविष्टं अश्रु-पूर्णा-आकुल-ईक्षणं विषीदन्तं तं इदं वाक्यं उवाच ॥

The slayer[m,N,s] (सूदनः) of Madhu, a demon (मधु) spoke[pt] (उवाच √वच्) this[n,N,s] (इदं) speech[n,N,s] (वाक्यं) to him[m,A,s] (तं) who had thus[I] (तथा) become overcome[ppp,m,A,s] (आविष्टं) by compassion[f,I,s] (कृपया) who was despairing[prp,n,A,s] (विषीदन्तं) and whose eyes[n,A,s] (ईक्षणं) were filled[ppp] (पूर्णा) with tears (अश्रु) and were agitated (आकुल) ।

श्री भगवान् उवाच ।

The Lord [m,N,s] (श्री भगवान्) spoke: (उवाच)

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यं अकीर्तिकरमर्जुन ॥

अर्जुन कुतः त्वा कश्मलं इदं विषमे समुपस्थितम् अनार्य-जुष्टं अस्वर्ग्यं अकीर्तिकरं ॥

Oh Arjuna[m,V,s] (अर्जुन) whence[I] (कुतः) this [n,A,s] (इदं) timidity[n,A,s] (कश्मलं) of you[m,A,s] (त्वा) has arisen[ppp,n,A,s] (समुपस्थितं) during difficulty[n,L,s] (विषमे) This is not (न) fit[ppp,n,A,s] (जुष्टं) for a nobelman, (आर्य) does not lead to heaven[n,A,s] (अस्वर्ग्यं) and brings disgrace[n,A,s] (अकीर्तिकरम्)

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥

पार्थ क्लैब्यं मा गमः स्म । एतत् त्वयि न उपपद्यते । परंतप क्षुद्रं हृदय-दौर्बल्यं त्यक्त्वा उत्तिष्ठ ॥

Oh Arjuna[m,V,s] (पार्थ) do not[I] (मा) take the path (गमः स्म) of cowardice[n,A,s] (क्लैब्यं) । This [n,N,s] (एतत्) does not (न) befit [prt,3p,s] (उपपद्यते √उप-पद्) you [L,s] (त्वयि) । Oh destroyer of enemies [m,V,s] (परंतप) having abandoned[gerund] (त्यक्त्वा) this [n,N,s] (एतत्) wretched[n,A,s] (क्षुद्रं) weakness of heart [n,A,s] (हृदयदौर्बल्यं) arise![im,2p,s] (उत्तिष्ठ √उत्-स्था) ॥

अर्जुन उवाच । अर्जुनः उवाच ।

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥

मधु-सूदन अरि-सूदन कथं अहं पूजा-अर्हो भीष्मं च द्रोणं संख्ये इषुभिः प्रतियोत्स्यामि ॥

Oh slayer of Madhu / enemies[n,V,s] (मधुसूदन अरिसूदन) how[I] (कथं) am I[N,s] (अहं) to fight[ft,1p,s] (प्रतियोत्स्यामि √प्रति-युध्) the venerable(deserving of worship)[m,A,d] (पूजार्हो) Bheesma[m,A,s] (भीष्मं) and[I] (च) Drona[m,A,s] (द्रोणं) with arrows[m,I,p] (इषुभिः) in combat[n,L,s] (संख्ये) ॥

गुरूनहत्वा हि महानुभावान्  
श्रेयो भोक्तुं भैक्षमपीह लोके ।  
हत्वार्थकामास्तु गुरूनिहैव  
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥

हि महानुभावान् गुरून् अहत्वा इह लोके भैक्षं अपि भोक्तुं  
श्रेयः । तु गुरून् हत्वा रुधिर-प्रदिग्धान् अर्थ-कामान् भोगान्  
इह एव भुञ्जीय ॥

Indeed[I] (हि) not slaying[ger] (अहत्वा)  
noble[m,A,p] (महानुभावान्) gurus[m,A,p] (गुरून्)  
and even[I] (अपि) to eat[inf] (भोक्तुं) here[I] (इह)  
in this world[m,L,s] (लोके) through  
beggary[n,A,s] (भैक्ष्यं) would be better[] श्रेयः ।  
However[I](तु) having killed[gerund] (हत्वा) the  
gurus[m,A,p] (गुरून्) in this manner[I] (एव)  
bloodsmeared[m,A,p] (रुधिरप्रदिग्धान्) desiring  
wealth[m,A,p] (अर्थकामान्) pleasures[m,A,p]  
(भोगान्) I should enjoy[pm,1p,s](भुञ्जीय √भुज्)  
here[I] (इह) ॥

न चैतद्विद्मः कतरन्नो गरीयो  
यद्वा जयेम यदि वा नो जयेयुः ।  
यानेव हत्वा न जिजीविषामः  
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥

न एतत् विद्मः कतरत् नः गरीयः च यद्वा जयेम यदि नः जयेयुः वा ।  
ते धार्तराष्ट्राः प्रमुखे अवस्थिताः यान् एव हत्वा न जिजीविषामः ॥  
This[n,N,s] (एतत्) we know[prt,1p,p] (विद्मः)  
not[I] (न) which of the two[n,A,d] (कतरत्) is  
better (गरीयः) for us [D,p] (नः) whether  
[I](यद्वा) we should win[pm,1p,p] (जयेम √जि)  
or[I] (वा) if[I] (यदि) they should win[pm,3p,p]  
(जयेयुः √जि) over us[A,p] (नः) । They[m,N,p]  
(ते) sons of Drtarashtra[m,N,p] (धार्तराष्ट्राः)  
standing [ppp,m,N,p] (अवस्थिताः) in front[n,L,s]  
(प्रमुखे) whom[m,A,p] (यान्) indeed[I] (एव)  
having killed[gerund] (हत्वा) we do not (न)  
wish to live[prt,1p,p] (जिजीविषामः) ॥

कार्पण्यदोषोपहतस्वभावः  
पृच्छामि त्वां धर्मसंमूढचेताः ।  
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे  
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

कार्पण्य-दोष-उपहत-स्वभावः धर्म-संमूढ-चेताः त्वां पृच्छामि  
यत् श्रेयः स्यात् तत् मे निश्चितं ब्रूहि अहं ते शिष्यः मां प्रपन्नां त्वां  
शाधि ॥

One whose self is overcome by the bane of  
pity[m,N,s] (कार्पण्य-दोष-उपहत-स्वभावः) and whose  
mind is confused about Dharma[m,N,s] (ध  
र्मसंमूढचेताः) I ask[prt,1p,s] (पृच्छामि √प्रच्छ्) you[A,s]  
(त्वां) what[n,N,s] (यत्) should be[pm,3p,s] (स्यात्  
√अस्) better (श्रेयः) । Please tell[im,2p,s] (ब्रूहि  
√ब्रू) me[A,s] (मां) that[n,A,s] (तत्) decisively[I]  
(निश्चितं) I[n,s] (अहं) your[G,s] (ते) student[m,N,s]  
(शिष्यः) । Please command[im,2p,s] (शाधि √शास्)  
him who is prostrating[ppp,A,s] (प्रपन्नां) to  
you[A,s](त्वां) ॥

न हि प्रपश्यामि ममापनुद्यात्  
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।  
अवाप्य भूमावसपत्नमृद्धं  
राज्यं सुराणामपि चाधिपत्यम् ॥

हि यत् इन्द्रियाणां उत् शोषणं शोकं मां अपनुद्यात् न पश्यामि ।  
भूमौ असपत्नं ऋद्धं राज्यं च सुराणां आधिपत्यं अपि अवाप्य ॥  
Indeed[I] (हि) this sorrow[m,A,s] (शोकं) which  
dries up[ppp,m,A,s] (उच्छोषणं) my[G,s] (मम)  
senses[m,G,p] (इन्द्रियाणां) I do not[I] (न)  
see[prt,1p,s] (पश्यामि √दृश्) what[n,A,s] (यत्)  
would dispel[pm,3p,s] (अपनुद्यात् √नुद्) even[I]  
(अपि) if having obtained[gerund] (अवाप्य) on  
earth[f,L,s] (भूमौ) unchallenged[n,A,s] (असपत्नं)  
prosperous[n,A,s] (ऋद्धं) kingdom [n,A,s] (राज्यं)  
and lordship[m,A,s] (आधिपत्यं) over the  
gods[m,G,p] (सुराणाम्) ॥

२ वृत्तयः – Expositions / Glosses

२-१ कृद्वृत्ति – Participles etc.

२-१-१ भविष्यत् कृदन्तः – Future participle

The future participle can be either active or  
passive. This participle indicates what is likely  
to happen or what one wants to do in the future.

२-१-२ कर्तरि भविष्यत् कृदन्त रचना– FAP Formation

In परस्मैपद the future active participle is formed  
by dropping the इ of 3<sup>rd</sup> person, singular लट् ।

गम् - (गमिष्यति) गमिष्यत् । पत् - पतिष्यत् । कृ - करिष्यत् ।  
श्रु - श्रोष्यत् ।

The declension follows मरुत्, नदी वा जगत् ।

२-१-३ कर्मणि भविष्यत् कृदन्त रचना - **FPF Formation**

The आत्मनेपद future active/passive participle is formed from the 3<sup>rd</sup> person singular लट् by replacing ते with मान् ।

युध् - योत्स्यमान् । जन् - जनिष्यमान् ।

The declension follows राम, रमा वा फल ।

२-१-४ परोक्षभूत कृदन्तः - **Past perfect participle**

This participle is of relatively rare occurrence. The participle is formed by simply adding वस् (वस्) to the root.

विद् - विद्वांस् - विद्वस्, विदुषी, विद्वस् ।

सद् - सेदिवस्, सेदुषी, सेदिवस् ।

स्था - तस्थिवस्, तस्थुषी, तस्थिवस् ।

३-२ समासः - **Compounds**

समसनं समासः । Throwing (अस्) together or joining together of words is समासः ।

Let us consider the word अश्रुपूर्णाकुलेक्षणम् । This is a compound of 4 words - अश्रु, पूर्ण, आकुलं, ईक्षणम् । The same meaning could have been conveyed by अश्रुणा पूर्ण आकुलं ईक्षणम् । The latter is the decomposition of the compound called: विग्रह (वाक्य) । The principal word, placed at the end, is ईक्षणं and the rest modify this. This compound belongs to the तत्पुरुष (तस्य पुरुषः) category.

३-२-१ तत्पुरुष समासः

This is perhaps the most ubiquitous compound. It has many sub-categories: समानाधिकरण (कर्मधारय), व्यधिकरण, नञ्, प्रादि, उपपद, etc.

३-२-१-१ समानाधिकरण (कर्मधारय)

As the name indicates, this compound links two words that are in case apposition. Because the final word can take any case termination, we will place it in the nominative for convenience.

This implies the other word be also in the nominative. This compound is used for qualification (adjective,) comparison, simile, metaphor etc.

आकुलं ईक्षणं - आकुलेक्षणं । शीतं उदकं - शीतोदकं ।  
उत्तमः पुरुषः - पुरुषोत्तमः । Adj. + noun or noun + adj । शीतं उष्णं - शीतोष्णं । Adj. + adj.

मे इव श्यामः - मेश्यामः । पुरुषः व्याघ्रः इव - पुरुषव्याघ्रः ।  
Simile

विद्या एव धनं - विद्याधनं । शोक एव अग्निः - शोकाग्निः ।  
Metaphor

गङ्गा इति नदी - गङ्गानदी । मेरुः इति पर्वतः - मेरुपर्वतः ।  
Names and objects

३-२-१-२ द्विगुः

This a special case of कर्मधारय where the adjective is a numeral.

द्वयोः गवोः समाहारः - द्विगु । नवानां रात्रीणां समाहारः -  
नवरात्रम् । पञ्चानां पात्राणां समाहारः - पञ्चपात्रम् ।

४ तिङन्तप्रकरणम् - **Verbs / Conjugation**

४-१ उपसर्गः - **Verbal prefixes**

We noted earlier that there are nearly 2000 primitive verbal roots in Sanskrit. This number is greatly increased by the appending of prefixes known as उपसर्गः ।

There are 18 generally accepted उपसर्गः but multiple उपसर्गः may be prefixed to a root. These उपसर्गः can be given a general meaning but the meaning of the combined उपसर्ग + धातु may be algorithmic or can be radically different. Sometimes the उपसर्ग does not alter the meaning significantly. The पद of the compounded root can be different from that of the simple root. The following table illustrates how the meaning changes. (The meanings are representative.)

अति	Beyond	अतिगच्छति	Pass away
अधि	Above	अधिगच्छति	Obtain
अनु	Follow	अनुगच्छति	Follow
अन्तर्	Inter	अन्तर्गच्छति	go between

अप	Away	अपगच्छति	Escape
अभि	Toward	अभिगच्छति	Approach
अव	Down	अवगच्छति	Understand
आ	Back	आगच्छति	Come
उत्	Up	उद्गच्छति	Rise
उप	Near	उपगच्छति	Approach
नि	In	निगच्छति	Attain
निर्	Away	निर्गच्छति	Depart
परा	All round	परागच्छति	Surround
परि	Also	परिगच्छति	Spread
प्र	Forward	प्रहरति	Strike
प्रति	Towards	प्रतिगच्छति	Return to
वि	Anti	विगच्छति	Vanish
सम्	Together	संगच्छति	Encounter

Examples of multiple उपसर्गाः ।

अभ्यागच्छति - approach. अभ्युपगच्छति - agree.  
पर्यागच्छति - complete. समधिगच्छति - study or  
acquire. समुपतिष्ठति - befall or occur. समभिव्याहरति  
- associates with.

Examples of change in पद ।

रम् (आ) - विरम् (प) । जि (प) - विजि (आ) । स्था  
(प) - समवस्था (आ) । दा (उ) - उपादा (आ) ।

### Exercises:

1. Form the समास वा विग्रह ।

महान् राजा । पुण्यं उदकं । चन्द्रः इव वदनं । राजा ऋषि इव ।  
दशरथः इति महान् राजः । महती नदी । पञ्चानां अङ्गानां  
समाहारः । अष्टानां अध्यायानां समाहारः ॥ महालक्ष्मी । षड्वर्गः ।  
विद्याधनम् । नरसिंहः । वटवृक्षः ॥

### Sanskrit Crossword #10

(One syllable per box)

#### Clues Across:

- 1 Quick, fast (adj)
- 4 Without (ind)
- 5 A thousand names
- 6 Tiny, insignificant
- 8 Thief

- 10 Hall, Pavilion
- 11 Easy, simple
- 12 A dark colored horse
- 13 For people (dative)

#### Clues Down:

- 2 Streaming
- 3 Oozing out
- 4 Sad
- 6 A leader
- 7 Brahma- born of lotus
- 8 Gold - purified by heat
- 9 Ocean - abode of gems

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

### Solutions to Exercises from Unit -9

1. तर्जयाञ्चक्रे । गणयामास ॥
2. मया गमनीयम् (गन्तव्यम्, गम्यम् ) । त्वया फलानि  
स्वाद्यानि । राजा सचिवेन स्तोतव्यः । आज्यं अध्वर्यूभिः  
होतव्यम् । तपः ब्राह्मणैः करणीयम् ॥
3. Solution to crossword # 9  
१ कुज । ४ पत्र । ५ महाभारत । ६ अग्निभु । ८ सलिल ।  
१० जङ्गमा । ११ पतङ्ग । १२ चारण । १३ मकर ॥  
२ जमदग्नि । ३ आभास । ४ पतञ्जलि । ६ अतिप्र ।  
७ भुजङ्गम । ८ समाचार । ९ लक्ष्मणस्य ॥

# Be Kind Even To Your Enemy

Ramaa Subramanian

Rajamma was an old and poor woman. Her only daughter was Sita. Sita studied up to the 10th grade. Due to poverty, she gave up her education and started helping her old mother. Rajamma did odd jobs for her livelihood.

One day Rajamma suddenly fell seriously ill. Sita approached Dr. Raju. The doctor wanted 50 rupees for a visit. Sita had no money. She approached her friends for a loan. No one could help her. She lost 3 precious hours. Sita sold away her only cooking vessels and raised the necessary amount. On payment, Dr. Raju visited Sita's house but it was too late, because of the delay and the selfish nature of the Doctor, Rajamma died.

Sita became an orphan. She tried to commit suicide, but Gopal a kind merchant saved her and adopted her as his daughter.

Sita was very intelligent. With the encouragement given by Gopal she went to Medical School and became a doctor. Many years passed. Dr. Raju grew old due to heavy smoking and drinking and fell seriously

ill. He had no money and no one to help him. Lucky for him, an old nurse took pity and called for Dr. Sita's help. Dr. Sita being kind rushed to doctor Raju's house and admitted him in her nursing-home and gave the best treatment.



Dr. Raju recovered well. Dr. Sita recognized Dr. Raju, who once refused to treat her mother in an emergency. The old nurse told Dr. Raju all about Dr. Sita and her mother Rajamma who died due to his negligence. Dr. Raju felt ashamed to recollect the incident. Tears rolled down his cheeks. He begged Dr. Sita for pardon. Dr. Sita was very generous. She smiled and said "Sir do not worry about the past; you are now my patient. I have only done my duty as a doctor". Dr. Raju learnt the lesson of his life.

# Saints of Maharashtra – I

Shankar Karandikar

श्री गुरुभ्यो नमः

*( This is the first article in a series on the lives and teachings of the saints of Maharashtra. Right at the outset I must admit my incompetence in undertaking this effort. It is only the encouragement of the Guru and the compassion of the devotees that has prompted me to attempt this endeavor. If at all this task is completed successfully it will be solely due to the grace of God which is known to work miracles - मूकम् करोति वाचालम्। )*

Though many pious souls have contributed to the spiritual growth of Maharashtra over the centuries, the ones that stand out are Jnaneshwara Maharaj, Santa Namadeva, Ekanatha Maharaj, Santa Tukaram and Samartha Ramdas. In this issue we will take a brief look at the life story of Jnaneshwara Maharaj who was a great pioneer in the field of religion and who laid the foundation for the later saints to build on. Jnaneshwara completely revived the Hindu Dharma in Maharashtra and gave it a hope for the future. It would be quite appropriate to say that he was the Adi Sankara of Maharashtra, and his life in many ways paralleled that of Adi Sankara.

Jnaneshwara was born in approximately 1275 AD as the son of Vitthalpanta and was the second among four children. Vitthalpanta was married to Rakhumabai and had no progeny for many years. With a craving for spiritual realization and a temperament geared towards renunciation, Vitthalpanta left home and made his way to Kasi (Varanasi.) There he was initiated as a Sannyasin and lived for some time with his Guru. As destiny would have it, when his Guru was on a pilgrimage to the South, he met Rakhumabai and was moved by her pitiable condition due to the sudden

disappearance of her husband. On returning to Kasi, he instructed Vitthalpanta to re-enter the Grihasthrama and start a family. Accepting the command of his Guru, Vitthalpanta returned to his hometown in Maharashtra and again began the life of a householder. The learned pundits regarded this as a blatant breach of Dharma, because a Sannyasin is never supposed to return to the life of a householder. Accordingly they decided to ostracize the family and subjected them to many hardships. Vitthalpant and Rakhumabai had four children – Nivrattinatha, Jnanadeva, Sopana and Muktabai. They were all extremely illustrious and acquired a mastery of the scriptures at a young age. As a mark of respect for the Sastras, they accepted the hardships imposed upon them by society without any lament or retaliation.

Jnanadeva was actually initiated into spiritual life by his older brother Nivrattinatha at a very young age. By the time he entered his teens Jnanadeva had already reached the pinnacle of spiritual realization and would spend the rest of his very short life uplifting and awakening the masses. It was to this end that he decided to compose the Jnaneshwari, which is a commentary on the Bhagawad Geeta in Marathi. Realizing that for most of

the people at that time, knowledge of Sanskrit and the scriptures was out of reach, Jnaneshwara decided to use the Marathi language to make the Geeta accessible to the common man. The Jnaneshwari is regarded as the first spiritual treatise in Marathi, composed in 1290 AD. It is also one of the first important literary works in Marathi.

In this Marathi commentary on the Geeta, Jnaneshwara closely follows the Bhasya of Adi Sankara, but he supplements it with a style of his own. In many instances he actually uses the same similes as are used by Adi Sankara. If we were to use a single phrase to describe the theme of the Jnaneshwari and well as that of the works of the other great saints of Maharashtra, it is 'Advaita Bhakti.' This is illustrated in the following two beautiful verses of the Jnaneshwari:

मिळोनि मिळतचि असे । समुद्रीं गंगाजळ जैसे ।  
मी होऊनि मज तैसें । सर्वस्वें भजती ॥

"Just like the waters of the Ganges, after meeting the ocean, again constantly keeps meeting it, in the same manner, he who, even after attaining oneness with me (Lord Krishna) still constantly worships me."

जो अनन्य यापरी । मी जाहलाहि माते वरी ।  
तोचि तो मूर्तधारी । ज्ञान पै गा ॥

"He who thus has an one-pointed devotion, that is, even after becoming one with me he worships me, know him to be an embodiment of knowledge."

The knowledge of Vedanta was made available in simple Marathi language and at the same time there was a special emphasis on Bhakti or devotion as the direct means of

realization for the common man. For example, there is the following passage in the Jnaneshwari glorifying the chanting of God's holy names, which is an echo of a similar Sloka found in the Puranas:

तो मी वैकुंठीं नसे ।  
एक वेळ भानुबिंबीही न दिसें ।  
वरी योगियांचीही मानसें । उमरडोनि जाय ॥  
परी तयांपाशीं पांडवा । मी हारपला गिंवसावा ।  
जेथ नामुघोषु बरवा । करिती ते माझे ॥

"It is possible that I (Lord Krishna), may not be in Vaikuntha, I may not even be seen in the orb of the Sun, and furthermore, I may even turn away from the hearts of the Yogis. But, O Arjuna, I am surely to be found in that place where my devotees lovingly chant my names."

In today's decadent age, man's speech has been defiled by the use of slang and obscene language. Study of Sanskrit and the recitation of sacred texts are on the decline. In order to purify ourselves, Jnaneshwara urges us to practice the austerity of speech, which according to him consists in constantly engaging the tongue in chanting the Vedas or in glorifying the names of the Lord:

जरी कोणी करी पुसणें । तरी होआवें एसें बोलणें ।  
नातरी आवर्तवणें । निगमु का नाम ॥  
ऋग्वेदादि तिन्ही । प्रतिष्ठीजतीवाग्भुवनीं ।  
केली जैसी वदनीं । ब्रह्मशाळा ॥  
नातरी एकाधें नांव । तेंचि शैव कां वैष्णव ।  
वाचे वसे तें वाग्भव । तप जाणावें ॥

"One should only speak if one is asked a question, otherwise one should either chant the Vedas or a name of the Lord. In the temple of

speech, the three Vedas – Rig-Veda etc – are established, as if the mouth were a Vedasala. Or some name of God – be it of Lord Siva or Lord Vishnu – dwells on the tongue. This is known as the austerity of speech."

Below is another instance where Jnaneshwara emphasizes the importance of one-pointed devotion and total surrender to the Lord:

एथ पार्था पुढत पुढती । तेचि ते सांगों किती ।  
जरी मियां चाड तरी भक्ती । न विसंबिजे गा ॥  
अगा कुळाचिया चोखटपणा नलगा ।  
आभिजात्य झणीं श्लाघा । व्युत्पत्तिचा वाडगा ।  
सोसु कां वहावा ॥  
कां रूपें वयसा माजा । आथिलेपणें कां गाजा ।  
एक भाव नाही माझा । तरी पाल्हाळ तें ॥

" O Arjuna, how many times should I repeat what I have already told you? If you desire my affection, then be devoted to me without a moment's respite. Listen! Don't be proud of your family's purity and don't get carried away by the praise of your family's superiority and why should one have the empty desire of mastering the Sastras? Why should one's youth or beautiful form intoxicate one? Why should one gloat about one's prosperity? (Because) if one does not have devotion to me (Lord Krishna) then all this (mentioned above) is worthless!"

Jnaneshwara says that the reward for the devotee is the attainment of absolute oneness with the Lord:

जैसा दीपे दीपु लाविजे ।  
तेथे आदील कोण हे नोळखिजे ।  
तैसा सर्वस्वें जो मज भजे । तो मी होऊनि ठाके ॥

"Just as when one lamp is lighted with another, it cannot be determined which one was the first, similarly one who worships me (Lord Krishna) with all his being, he becomes one with me."

Jnaneshwara assures us that even if we do not fully comprehend the meaning of the Geeta, if we just chant the Slokas with sincere devotion, then we will obtain perfection:

घेऊनि गीतार्थ उगाणा । ज्ञानिये जें विचक्षणा ।  
ठाकित्ती तें गाणावाणा । गीतेचा तो लाहे ॥  
गीतापाठकासि असे । फळ अर्थज्ञाचि सरिसें ।  
गीतामाउलिये कीं नसे । जाणेंतान्हे ॥

"O wise Arjuna, that state which is attained by those knowledgeable ones who understand the meaning of the Geeta, is also attained by one who only chants or sings the Geeta. Thus, one who recites the Geeta gets the same fruit as that of one who comprehends its meaning. The Geeta is like a mother, so her love does not distinguish between a mature child and an infant."

Jnaneshwara makes a comparison between the Geeta and the Devi Mahatmyam, each of which contains 700 Slokas:

कीं गीता हे सप्तशती । मंत्रप्रतिपाद्य भगवती ।  
मोहमहिषा मुक्ती । आनंदलीसे ॥  
म्हणौनि मनें कायें वाचा ।  
जो सेवक होईल इयेचा । तो स्वानंदसाम्राज्याचा ।  
चक्रवर्ती करी ॥

"The Geeta is like the Devi whose praises are sung in the Saptashati (Devi Mahatmya). She rejoices after slaying the demon Mahisasura who is the embodiment of delusion. Therefore one who serves Geeta

Devi with his mind, body and speech, will by her grace become the emperor of the kingdom of the joy of the self."

The Jnaneshwari is a very detailed extensive commentary on the Geeta. It is beyond the scope of this article to give a full account of this great work. A few verses have been selected in order to get a glimpse into the mind of Jnaneshwara. The Jnaneshwari along with the Bhagawata of Ekanath Maharaj, the Gatha of Tukaram Maharaj and the Dasabodha of Samartha Ramadas constitute what can be called the "four Vedas of Maharashtra." Even today people do Parayanam of these Granthas, at least on special occasions, if not daily.

In the next issue, we will take a brief look at the Bhagwata of Ekanath Maharaj, which is an exhaustive Marathi commentary on the 11<sup>th</sup> Skanda of the Srimad Bhagawatam. Following the lead of Jnaneshwara, Ekanath Maharaj used the Marathi language to make the Sanskrit Srimad Bhagawatam accessible to the general Marathi-speaking people.

I would like to end this write-up with my humble prostration to the Saints mentioned herein as well to all the devotees. I pray for their forgiveness in whatever may be incorrect or deficient in this article.

हरि ओं तत् सत्।

*Shankar Karandikar, a retired Air India official, was born and raised in Pune, which is the home of Marathi (and also Sanskrit) in Maharashtra. Though not himself an active Varkari, he was associated with the Varkari Sampradaya and is well versed in their principles and methods. He has read all the four sacred books of Maharashtra extensively.*



## Fate and Free Will

- *You are responsible for what you are today. You are responsible for your pain and suffering and misery. You cannot escape your responsibility by blaming fate, for fate is your own making, or by blaming God, for he is but the divine dispenser of fruits in accordance with the merits of your actions. You have none to blame but yourself for your present state of affairs.*
- *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.*



# ESSAY CONTRIBUTIONS FROM OUR YOUNG READERS.....

Ages upto 13 : "Why Mother's Day And Father's Day Are Special"

*Mathangi Chandramouli (10)*

*I think Mother's Day and Father's Day are like their birthdays. When I was born, the first two people I saw were my mom and dad.*

**"mAtA pitA guru daivam"**. My religion says that I have to pay respect to my mother, father, teacher, and to God in that order. Mother is the first because she gave birth to me. Then she took care of me by feeding me and helping me with my various day-to-day cultural and school activities. Next is my father, who guides me in every path of my life. When I need help with my homework or playing games my dad is there. Then my teachers provide me knowledge and the path towards god.

I also want my parents to be happy. The only way I can make them happy is to work hard in school, be good, and polite. Being a good child will make any parent happy. They do a lot of special things for you and Mother's and Father's day are such occasions, where you want do special things for them.

This is a story about the importance of Mother and Father. Once in India there was a poor man who never cared for his parents. One day a saint came to him and said, " If you care for your parents then Krishna will knock on your door and you will get a boon." So the man started taking care of his parents. One day Lord Krishna really did knock on his door and appeared in person. The man opened the door

and saw Lord Krishna. He didn't know where to seat Krishna. He took a brick and requested Krishna to stand on the brick while he went to attend his parents. When he returned, Krishna asked, " What do you want for a boon?" The man requested the Lord to stand on that brick until the world ends so that everyone can have his darshan. Krishna stood on the brick and is still standing on the brick. Everyone can have the darshan of Lord Vittalnath at Pandareepur, (in Maharashtra state). This story shows how even God respects the person who takes care of his parents and I want to be that person and get the blessings of Lord Krishna.

*Mathangi is a 5<sup>th</sup> grader in East Brunswick Frost School. She is good in playing tennis. She learns dance, music, shlokas and is interested in learning about our culture and traditions.*

**Karthik Varadarajan (11)**

Why Mother's and Father's day is special. This isn't a very hard question, is it? After all, our parents do things for us all through our lives! So the least they deserve is one day out of the entire year for us to show them how much they mean to us.

Not only does Mother's and Father's day show your parents that you love them, but it also makes your parents happy to know that whatever they have done for you is being

appreciated by you, and that happiness is a small part of what you give back to them for all the love they give you.

Another reason why Mother's and Father's day is special to me is because I can give my parents a day off and do most of their chores giving them a day of relaxation.

One of the main reasons why Mother's and Father's day are important to me is, for as long as I can remember, my parents were always there for me. Taking care of me when I was sick, making me feel better when I was scared, and helping me with any problems I had, and like I said before showing your parents that you care about them not only makes them happy but deep inside it also makes you happy.

There are many days in a year but out of all of them only one is dedicated to your parents, which I think makes it one of the best days of all. Last but not the least; one-day we will be parents too!! If every child turns out to be way their parents want, then not one day but the entire year (365 days) would be Father's and Mother's day. Isn't it?

*Karthik is a 7<sup>th</sup> grader in the Iselin Middle School. He loves biking, reading and he is good at acting in plays organized by various cultural associations.*

### **Guru Prasad Devdhar (8)**

Parents are special because they are the most important people in my life. Their care, love, kindness and patience will make me as beautiful as a flower in a garden.

Mother is the first teacher. She takes care, she teaches to walk, to read, to write and to do everything to me. My Mother loves me more than anything else!!!!

My father earns money. This money for my education and to buy toys and books. He teaches safety rules and he gives rides. He loves me so much!!!

I feel safe with my parents. I am happy and glad to having wonderful parents. So they are very special people. It is not enough to celebrate their day once in a year. I wish to celebrate their day every day!!!!!!!!!!!!!!

*Guruprasad is a 3<sup>rd</sup> grader in Pocono Elementary School in Stroudsburg;PA. He likes to play basketball and goes for karate classes. He is very interested in learning Mantras and Slokas. He wants to be an astronaut when he grows up!!!*

### **Aprameya Mysore (9)**

Mother's and father's day are special to me because it is a special time of the year to thank my parents and show my appreciation for what they have done for me. Those two days are my present for them. They are thanksgiving days, in honor of my parents.

My parents show their care for me in multiple ways. They leave for work early so that they can take me to my after school activities in the evening. They take me on vacation during the summer and winter. They buy me all the resources that I need to do well in my life. I have a "my time with mom" schedule everyday for doing something special like reading and playing games.

When I do something wrong, my parents discipline me. Even though I may not like it or feel good about it, I know that their intentions are in my best interest. There are too many more positive things they do to list. They love me no matter what.

It is also fun to make cards, gifts, and other things that I give them on mother's day and father's day. It keeps me busy and it is also entertaining. There are a lot of parties on mother's day and father's day. We eat out, go to amusement parks, and celebrate. But I get all the fun instead of my mom and dad. On mother's or father's day I go shopping to buy presents for my parents. We buy clothes, perfume, and other things.

My parents are special because I only have one of each. They are there for me whenever I need help. There are kids in this world that don't have living parents or have ones that do not take good care of them. I feel very fortunate and blessed to have parents that take good care of me.

*Aprameya is a 5<sup>th</sup> Grader in Pattison Elementary School, Houston, Texas. He is interested in drawing, playing on the computer, and basketball. He learns gymnastics and karate.*

## **Subhashitas** – Moral passages

*Jayant Krishnamurthy (14)*

विद्या ददाति विनयं विनयाद् याति पात्रताम् ।  
पात्रत्वाद् धनमाप्नोति धनाद् धर्मं ततः सुखम् ॥

vidyA dadAti vinayam  
vinayAd yAti pAtratAm |  
pAtratvAd dhanam Apnoti  
dhanAd dharmam tata: sukham ||

Learning gives one modesty; by modesty, one gets worthiness; by worthiness, one obtains wealth; With wealth, one can give charity and by charity, one gets happiness. Subhashitas talk about general moral values. Each one is a different moral. This particular subhashitam explains how important education is. A person acquires modesty by learning. Modesty makes that person worthy of being given respect. Such a good regard among people enables one to get money. A person gets happiness by donating money to charitable causes. In order to earn money, he should have a good job and reputation in the community. In order to be eligible for the job, he must be worthy enough. In order to earn that worthiness, he must be modest and that modesty comes from his education or learning.

A Chinese proverb says that learning is a treasure that accompanies its owner everywhere. Thiruvalluvar— the great Tamil poet and saint, says the same thing. Learning which is referred here is learning of the righteous ways of life. Learning without dhArmic thinking is labor lost.

*Bhargav Chandrasekar (13)*

आचार्यात् पादमादत्ते पादं शिष्यः स्वमेधया ।  
पादं स ब्रह्मचारिभ्यः पादं कालक्रमेण च ॥

AcAryAt pAdamAdatte  
pAdam Sishya: svamedhayA |  
pAdam sa brahmacAribhya:  
pAdam kAlakrameNa ca ||

A student gets quarter of his learning from his Teacher. Another quarter, through his own intellect. Another quarter from his peers, and the remaining quarter during the course of time.

A real - life example for me would be my first day at the Veda class that I joined a week ago. My fellow mates helped me and were very friendly. I got used to the environment quickly also because of having taken Veda classes in the U.A.E. This shows that everything does not only happen between the teacher and the student. Life itself is all about Learning! E.g. a student, who has no friends in his school, would have to go to the teacher for everything, and he would not have anybody other than the teacher to work with him.

The teacher is the source of knowledge, the main helper in your quest. In the Veda class, the teacher was very helpful and he initiated me very nicely into the class.

In fact I could write about this verse because of one of my fellow mates who took the time to share his knowledge about this Subhashita and also explain the meaning. It is true that we learn a lot from our peer group.

Since practicing Vedas at home and having previously learned, I felt learning more comfortable. I hope to learn new things as I progress.

The course of time, an essential factor in learning. Time supports the learning it makes you learn new things, gives you an opportunity to practice what you have learnt.

I also will like to add that we are all in the Great journey of Learning -from our experience, people around us. We have other valuable sources of Learning like books, works of Great people etc.



## 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.*



## 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:

"What I like most about visiting India"

OR

"My favorite Religious Holiday is....."

(Length: Max. 250 words)

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### Youth Writers !

(Age: 13-19)

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

Theme for next issue:

"Why is there so much Violence in this World & as an Individual how can I counter It?"

OR

"How best can I explain to my (American) friend what Hinduism really stands for"

(Length: 400 words)

Each selected entry will be published in the Journal.

Dead-line for submission of articles

November 15, 2001

Send articles by email to  
[svbf@silverline.com](mailto:svbf@silverline.com)

OR Mail to:

SVBF, Silverline Plaza,  
53 Knightsbridge Road,  
Piscataway, NJ 08854

## Calendar of Events

Oct. 1 to Dec. 31, 2001

Oct	2	Tue	Poornima
Oct	6	Sat	Sankatahara Chaturthi
Oct	16	Tue	Amavasya Mahabhishekam To Sharadamba
Oct	17	Wed	Navaratri Puja Arambam <b>Tula sankramanam,</b> <b>Aipasi</b>
Oct	24	Wed	<b>Durgashtami</b>
Oct	25	Thu	<b>Maha Navami,</b> <b>Saraswati Puja</b>
Oct	26	Fri	<b>Vijaya Dasami</b>
Oct	27	Sat	Sharadamba Rathotsavam
Oct	29	Mon	Pradosham
Oct	31	Wed	Poornima
Nov	4	Sun	Sankatahara Chaturthi
Nov	6	Tue	Pattabhishekam Day Of Sri Jagadguru Bharati Theertha Mahaswamigal
Nov	11	Sun	Jayanthi of Jagadguru Chandrashekara Bharathi Maha Swamigal
Nov	12	Mon	Pradosham <b>Ksheerabdhi Dwadasi</b>
Nov	14	Wed	<b>Naraka Chaturdasi</b> <b>Deepavali</b> Jayanthi of Jagadguru Abhinava Vidya Theertha Maha Swamigal
Nov	15	Thu	Amavasya
Nov	16	Fri	<b>Vrischika Sankramanam</b> <b>Kartikai, Ayyappa</b> <b>Mandala Puja begins</b>
Nov	19	Mon	Kartika Somavaram
Nov	21	Wed	<b>Skanda Shashti</b>
Nov	23	Fri	Sri Vidyashankara Rathotsavam
Nov	26	Mon	Kartika Somavaram
Nov	27	Tue	Ksheerabdhi Dwadasi
Nov	28	Wed	Pradosham
Nov	30	Fri	Poornima <b>Karthigai Deepam</b>
Dec	3	Mon	Kartika Somavaram
Dec	4	Tue	Sankatahara Chaturthi
Dec	7	Fri	<b>Geeta Jayanthi</b>
Dec	10	Mon	Krithika Somavaram
Dec	12	Wed	Pradosham
Dec	14	Fri	Amavasya
Dec	15	Sat	<b>Dhanus Sankramanam</b> <b>Margazhi</b>
Dec	20	Thu	<b>Sri Subrahmanya</b> <b>Shashti</b>
Dec	26	Wed	<b>Vaikunta Ekadasi</b>
Dec	30	Sun	<b>Arudra Darshanam</b>

## 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. ) - Ed.

- Q. कः कुलकमल-दिनेशः ?  
ka: kula kamala dineSa:?  
Who is the sun making the lotus of family blossom?
- A. सति गुणविभवेऽपि यो नम्रः ।  
sati guNavibhave(a)pi yo namra: |  
One who, though possessed of great qualities, is yet unconceited
- Q. कस्य वशे जगदेतत् ?  
kasya vaSe jagadetat?  
In whose control is this world?
- A. प्रियहित वचनस्य धर्मनिरतस्य ।  
priyahita vacanasya dharmaniratasya |  
In his, whose speech is sweet and soothing, and who is wedded to righteousness.
- Q. विद्वान्मनोहरा का ?  
vidwAn manohara kA ?  
What fascinates the hearts of the wise?
- A. सत्कविता बोधवनिता च ।  
satkavita bodhavanita ca |  
Noble poetry and the lady called knowledge.
- Q. कं न स्पृशति विपत्तिः ?  
kam na spruSati vipatti:?  
Whom does disaster not overtake?
- A. प्रवृद्धवचनानुवर्तिनं दान्तम् ।  
pravruddha vacanAnuvartinam dAntam |  
One who follows the advice of the elders and has controlled his senses
- Q. कस्मै स्पृहयति कमला ?  
kasmai spruhayati kamala ?

Whom does the goddess of wealth love?

- A. तु अनलसचित्ताय नीतिवृत्ताय ।  
tu analasacittAyA neetivruttAyA  
One who is industrious without lethargy and is just in conduct.
- Q. त्यजति च कं सहसा ?  
tyajati ca kam sahasA?  
And whom does she (Goddess of Wealth) desert all at once?
- A. द्विज-गुरु-सुर-निन्दाकरं च सालस्यम्  
dvija-guru-sura-nindAkaram ca sAlasyam  
One who slanders the Brahmana, the Preceptor, and the Gods, and also lazy.
- Q. कुत्र विधेयो वासः ?  
kutra vedeyo vAsa:?  
Where is one to live?
- A. सज्जन निकटे अथवा काश्याम् ।  
sajjana nikaTe athavA kASyAm |  
In the nearness of good people or in Kasi.
- Q. कः परिहार्यो देशः ?  
ka: parihAryo deSa:?  
Which place is to be shunned?
- A. पिशुनयुतो लुब्धभूपश्च ।  
piSunayuto lubdhabhUpaSca |  
One abounding in wicked people and ruled by a greedy king.

### We invite advertisements in the SVBF Journal.

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

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