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**Jagadguru
Speaks....**



**ANUGRAHA
SANDESA**

Have faith in Sastras: Desist from Sin

The Sastras say that we should do virtuous deeds alone and desist from sinful ones. Yet man is given to more sinning than doing acts of virtue.

Man will turn away from sin once the conviction dawns on him that sinful deeds bring in their train sufferings that are very difficult to endure. To have such a conviction, one should have faith in the Sastras. The Sastras call this faith Sraddha.

Even in our day-to-day life, if we have to accept another's view, we should have faith in his words. In the same way, only if we have faith in the Sastras, we can veer away from sin.

It is indeed wrong to insist that we will not believe in anything we have not

personally seen. In fact, we do many things in this world by reposing trust in the words of others.

The injunctions of Sastras are for our good and never to beguile us. Maharshis who can see the past, present and future, tell us with certainty what is right and what is wrong. We should not entertain any doubt about their words.

We see many people coming to great grief in this world as a result of indulging in sinful deeds. If, without reposing our faith in the Sastras, we commit sins, we invite great misery to ourselves.

Hence, it is man's foremost duty to keep away from sin and lead his life by pinning his faith in the words of the Sastras which warn us against sin.

News & Events

Sata Chandi Yajnam

The Sata Chandi Mahayajnam was performed by SVBF at Stroudsburg, PA between October 3 and 7, 2001 with all reverence and adherence to strict protocols of Sri Devi Upasana. Preparations started in August immediately after receiving the permission and blessings of the Jagadguru Sri Sri Bharati Teertha Mahaswami of Sringeri Sharada Peetham to undertake the Yajnam. The key tasks were to obtain visas for the Ritwiks to travel to the US, raising funds, publicizing the event, publication of a souvenir and local arrangements for the Yajna - yagasala preparation, acquiring materials for puja and food preparation, parking and other logistics. Obtaining the visas was complicated by the recent terrorist incidents, but the obstacle was removed at the last minute by a miracle of the Goddess! The other arrangements proceeded smoothly. Shri V. R. Gowrishankar, Administrator, Sri Sharada Peetham, Sringeri, led the delegation of 15 priests and spear-headed the entire yajnam in the most traditional manner.

The Yajnam started in the morning of Wednesday, October 3, 2001 with Guruvandanam (salutations to the Gurus,) followed by Gopuja (cow worship.)



Gopuja on the first day of Yajnam

Everyday began with Guruvandanam, Sri Mahaganapati Homam and Sri Durga Saptasati recitation (700 verses that extol the glory of the Devi.) Ten priests participated in the recitation, prefaced by the Purvabhaga or the introductory rites and purification. At the conclusion of the recitation, worship was offered to the text . A recitation took about 70 minutes and the number of recitations were one on the first day, two on the second, three on the third and four on the fourth day, for a total of 10 recitations by each priest or a total of 100 recitations for the whole yajnam.



Chandi Parayanam by Ritwiks

The evening program consisted of Navakshari mantra japam, Sri Lalita Sahasranama archana, mahamangalarati and ahstavadhana seva. The same ten priests did the Navakshari mantra japam in a decreasing order - 4000 on the first day, 3000 on the 2nd, 2000 on the 3rd and 1000 on the 4th day. Thus each priest did 10,000 japams for a total of one lakh by the ten priests. . During the ahstavadhana seva, the chants are sonorous and captivating. One of the priests from Sukla Yajurveda, recited 5 of the 8 vikrutis of recitation which was a delight to hear!



Dampati Puja

The 5th day of the Yajnam was the culmination of the event with Chandi Homam. A special large homakundam was specially built for this event. Navakshari homam was done. At the end of each chapter special offerings of fruits, Vastram etc. were made. At the conclusion of all 13 chapters poornahuti and Vasordhara were performed. One of the more unique events of this day was the worship of a pious couple (dampati puja), several married ladies (suvasini puja) and several young unmarried girls (kanya puja) who personified the various forms of the Devi. Devi worship and the honoring of women as the visible Devi attests to the importance given to women by our Dharma.



Poornahuti

During the course of the yajnam, other homams were offered to the navagrahas, Sri Lalita, Sri Devi, Rudra, Mrtyunjaya, Sudarshana etc. The 4th day included the Sri Rudra Abhisekam with chanting of Sri Rudram 121 times, followed by Rudra homam 12.1 times. The chanting of Sri

Rudram 121 times was accomplished by about 30 ritwiks each chanting the mantras 4 times.

Other events included a talk by Dr. Yegnasubramanian on Sata Chandi Yajnam, its methodology as well as the substance and background of Devi Mahatmyam or the glory of Devi. Devotional music was rendered by children's and adult groups on Saturday and Sunday.



Devotional music by children and adults



Shri V. R. Gowrishankar was honored

The Ritwiks were suitably honored in the traditional way on the final day. Shri V. R. Gowrishankar released a specially prepared souvenir on the concluding day. Visit www.svbf.org for details of the Yajnam, more pictures and the full souvenir . The Yajnam was organized praying for peace for the victims of the recent unfortunate events in the USA, for their families and for the entire country for advancement in all fronts., at a time when the world is going through such economic, social and spiritual challenges. We believe that the Grace of the Devi alone can carry us forward and bring us prosperity and peace.

Memorial Service for the victims of the World Trade Center Tragedy.

There was a memorial service at Liberty Park on October 28, 2001 for the victims of the World Trade Center tragedy of September 11, 2001. The function was organized by the State of New Jersey. SVBF priest, Sri Sandeep Kapase was invited to represent the Hindu faith at the services. He took the occasion to narrate a few slokas from Bhagwad Gita, Chapter 2-Samkhya Yoga- the yoga of knowledge (verses from 18 to 25). It was well received and they appreciated SVBF for sending our priest to the event.



Shri Kapase with the (acting) Governor of New Jersey and other delegates at the Memorial Service for the victims of the September 11 Tragedy

Chaturveda Parayana Sammelan

A two-day *Chaturveda Parayana Sammelan* was organised at the Varanasi Sringeri Mutt, on November 19 and 20. As many as 100 *Vedic scholars* of nine *Shakhas* of the four *Vedas* participated in the *Sammelan*.

The *Sammelan* was by Sri V. R. Gowrishankar, Administrator, Sri Sringeri Mutt and its properties. S. Yegnasubramanian, President, Sri Sringeri Vidya Bharati Foundation, USA, was an

honoured guest.

Prof. V. Venkatachalam, former Vice-Chancellor, Sampurnanand Sanskrit University, Varanasi, garlanded the portrait of His Holiness Sri Bharati Tirtha Mahaswamiji and welcomed the gathering. He spoke on the *Vedas* and the Indian culture. Pandit Chella Lakshman Sastry, the Varanasi representative of Sri Sringeri Math, extolled the *guru-parampara* of Sri Sringeri Mutt.

On November 20, the U. P. Governor, Sri Vishnukant Shastry, honoured the *Vedic* scholars who attended the *Sammelan*. The Governor praised the organisers and said the *Sammelan* was a sort of bridge between north and south.

Sri V. R. Gowrishankar welcomed the Governor with a *purnakumbha*, garlands and presented a shawl, a silver plate and an idol of Sri Sharadamba to the Governor. Sri Anant Narayan Singh, Maharaja of Kasi, also attended the function.



V. R. Gowrishankar honouring the U. P. Governor Sri Vishnukant Shastry at the Chaturveda Parayana Sammelan at Varanasi Sringeri Mutt.



S. Yegnasubramanian, President, SVBF, USA, lighting the lamp at the Sammelan.

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

Dear friend:

Greetings.

On behalf of SVBF, let us wish you all a healthy, happy , prosperous and peaceful New Year 2002. It is the grace of Shri Sharadamba and the blessings of His Holiness that shouldered us across the globally challenged times of 2001. Now that is behind us, let us look ahead with renewed vigor and enthusiasm and welcome the year 2002. The compassion of the Mother and the Acharya will always protect us and guide us in the right direction.

Year 2001 was spiritually a very eventful year at SVBF. In spite of a highly nebulous economy, spiritual and social challenges across the globe, SVBF could organize and conduct a spectacular Sata Chandi Yajnam in Stroudsburg . All the 15 priests who performed the Yajnam were renowned devi upasakas from India, led by Shri. V. R. Gowrishankar, Administrator , Sri Sharada Peetham, Sringeri. In terms of magnitude, this event was second to only the Ati Rudra Yajnam of 1997 conducted by the Foundation!

During 2002, SVBF is planning to set up an endowment as part of the Board's efforts to sustain the Sharada Temple and the Sadhana Center, in the long run. We will be mailing a separate contribution form to all our fellow devotees soon. You may also find the same elsewhere in this issue of Paramaartha Tattvam. We request you to consider being a part of the long-term sustenance of the Foundation. For every sincere droplet of our devotion offered to the Mother, She showers Her Grace with no limits!

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

We sincerely thank all our donors, volunteers and their families for their continued support. May the Grace of Sri Sharadamba and the blessings of His Holiness be with us, as always.

S. Yegnasubramanian
President, SVBF

Ravi Subramanian
Chairman, SVBF

From the Editorial Board....

Greetings.

Life and Teachings of Sri Sannidhanam - Bharati Teertha Mahaswamiji (as adopted from Tattvaloka) under the caption "Inspiring Saint", concludes with this issue of Paramaartha Tattvam. As announced earlier, we plan to dedicate Volume 4 (2002) to Sri Maha Sannidhanam - Sri Abhinava Vidya Teertha Mahaswamiji (also from Tattvaloka), which is scheduled to start from the next issue.

SVBF released a souvenir at the conclusion of the Sata Chandi Yajnam 2001, conducted in October. All articles of the souvenir are available at the SVBF website www.svbf.org. You may sponsor any issue of Paramaartha Tattvam (\$5,000), either alone or as a group. We will dedicate a page including details of the sponsor(s) as desired.

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

Happy New Year 2002 to all.

Jaya Jaya Shankara.

Editorial Board

Lectures by

Dr. S. Yegnasubramanian

Devi Maahaatmyam

(Stotram and Meaning)

2nd & 4th Saturdays : 3 PM to 4.30 PM

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Vaidika Samskaras

1st & 3rd 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)

UMAMAHESVARA STOTRAM

(उमामहेश्वरस्तोत्रम्)

This hymn of praise is devoted to Lord Mahesvara who is the inseparable companion of Uma who represents his sakti. The non-difference between the sakti and saktiman is given an anthropomorphic form in the half male half female Ardhanarisvara in temples. These two otherwise called Parvati and Paramesvara by Kalidasa in his song of invocation in Raghuvamsa are rightly compared by him to that eternally inseparable pair the word and sense, vak and artha, a truth which Katyayana, the grammarian states in his first varttika viz. 'Siddhe sabdarthasam bandhe..' (When word, it's meaning and their relation are learnt to be eternal...). The beginning of every verse is marked by the pancaksra.

नमः शिवाभ्यां नवयौवनाभ्यां
परस्पराश्लिष्टवपुर्धराभ्याम् ।
नगेन्द्रकन्यावृषकेतनाभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥ १ ॥

nama: SivAbhyAm navayauvanAbhyAm
parasparAshlishTa-vapurddharAbhyAm |
nagaendrakanyaA-vrushakaetanAbhyAm
namO nama: SankarapArvateebhyAm || 1 ||

1. Obeisance to Siva and SivA (Uma) the eternally young pair who hold each other's body in mutual embrace. I offer again and again my obeisance to Sankara and Parvati, the one with the bull for his banner and the other, the beloved daughter of the king of mountains (Himavan).

नमः शिवाभ्यां सरसोत्सवाभ्यां
नमस्कृताभीष्टवरप्रदाभ्याम् ।
नारायणेनार्चितपादुकाभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥ २ ॥

nama: SivAbhyAm sarasotsavAbhyAm
namaskrutAbheeshTa-varapradAbhyAm |
nArAyaNenArcita-pAdukAbhyAm
namO nama: SankarapArvateebhyAm || 2 ||

2. Obeisance to Siva and SivA (Uma) to whom joyous festivals are performed, who grant the things desired by the suppliants and whose feet are worshipped by Narayana. Obeisance to Sankara and Parvati ever and anon.

नमः शिवाभ्यां वृषवाहनाभ्यां
विरिञ्चिविष्ण्वन्द्रसुपूजिताभ्याम् ।
विभूतिपाटीरविलेपनाभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥ ३ ॥

nama: SivAbhyAm vrushavAhanAbhyam
virinchivishNvindra-supoojitAbhyAm |
vibhooti-pATeera-vilepanAbhyam
namO nama: SankarapArvateebhyAm || 3 ||

3. Obeisance to Siva and SivA (Uma) who are mounted on the sacred bull are worshipped with devotion by Brahma, Vishnu and Indra. Again and agian obeisance to Sankara and Parvati who are smeared with holy ash and sandal.

नमः शिवाभ्यां जगदीश्वराभ्यां
जगत्पतिभ्यां जयविग्रहाभ्याम् ।
जम्भारिमुख्यैरभिवन्दिताभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥ ४ ॥

nama: SivAbhyAm jagadeeSvarAbhyAm
jagatpatibhyAm jayavigrahAbhyAm |
jambhArimukhairabhivanditAbhyAm
namO nama: SankarapArvateebhyAm || 4 ||

4. Obeisance to Siva and His consort, the God and Goddess of the Universe, the overlords of the worlds, the embodiment of success. Obeisance forever to Sankara and Parvati who are saluted by Indra and others.

नमः शिवाभ्यां परमौषधाभ्यां
पञ्चाक्षरीपञ्जररञ्जिताभ्याम् ।
प्रपञ्चसृष्टिस्थितिसंहताभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥ ५ ॥

nama: SivAbhyAm parmaushadhAbhyAm
pancAkshareepanjararanjitAbhyAm |
prapancasrushTi-sthiti-samhrutAbhyAm
namO nama: SankarapArvateebhyAm || 5 ||

5. Obeisance to Siva and His consort, than whom there is no other medicine (to cure the ills of the spirit). They delight in the cage of the pentad of holy syllables (namah:SivAya). They are the authors of the cosmic deeds of creation, sustenance and dissolution of the universe. To them I offer my repeated salutations.

नमः शिवाभ्यामतिसुन्दराभ्यां
अत्यन्तमासक्तहृदम्बुजाभ्याम् ।
अशेषलोकैकहितङ्कराभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥ ६ ॥

nama: SivAbhyAmatisundarAbhyAM
atyantamAsakta-hrudambujAbhyAm |
aSaeshalOkaihitanakarAbhyAm
namO nama: SankarapArvateebhyAm || 6 ||

6. Obeisance to Siva and His consort in whom one finds the acme of beauty, and whose lotus-like hearts are closely drawn to each other. I salute ever and anon Sankara and Parvati who ever do good to all the worlds.

नमः शिवाभ्यां कलिनाशनाभ्यां
कङ्कालकल्याणवपुर्धराभ्यां ।
कैलासशैलस्थितदेवताभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥ ७ ॥

nama: SivAbhyAm kalinASanAbhyAm
kankAla-kalyANa-vapurdharAbhyAm |
kailAsaSailasthita-daevatAbhyAm
namO nama: SankarapArvateebhyAm || 7 ||

7. Obeisance to Siva and SivA (Uma) who destroy the evils of this Dark Age. They assume a form marked by a (garland of) skulls, and auspiciousness. I offer repeated salutations to the divine pair, the denizens of Kailasa.

नमः शिवाभ्यामशुभापहाभ्यां
अशेषलोकैकविशेषिताभ्याम् ।
अकुण्ठिताभ्यां स्मृतिसंभृताभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥ ८ ॥

nama: SivAbhyAmaSubhApahAbhyAm
aSaeshalOkaika-viSaeshitAbhyAm |
akuNTitAbhyAm smrutisambhurutAbhyAm
namO nama: SankarapArvateebhyAm || 8 ||

8. Obeisance to Siva and His consort who dispel all evils, who constitute the supreme being of all the worlds, whose power is unimpeded and who are reached by following the Smritis. I offer my salutations to Sankara and Parvati.

नमः शिवाभ्यां रथवाहनाभ्यां
रवीन्दुवैश्वानरलोचनाभ्याम् ।
राकाशशाङ्गाभमुखाम्बुजाभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥ ९ ॥

nama: SivAbhyAm rathavAhanAbhyAm
raveenduvaiSvAnaralOcanAbhyAm |
rAkASaSAnkAmbha-mukhAmbujAbhyAm
namO nama: SankarapArvateebhyAm || 9 ||

9. Obeisance to Siva and his spouse mounted on the chariot; they have the sun, moon and fire for their eyes; their lotus-like face resembles the full moon. Let me offer my stream of salutations to Sankara and Parvati.

नमः शिवाभ्यां जटिलन्धराभ्यां
जरामृतिभ्यां च विवर्जिताभ्याम् ।
जनार्दनाब्जोद्भवपूजिताभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥ १० ॥

nama: SivAbhyAm jaTiladharAbhyAm
jarAmrutibhyAm ca vivarjitAbhyAm |
janArdanAbjOdbhavapoojitAbhyAm
namO nama: SankarapArvateebhyAm || 10 ||

10. Obeisance to Siva and His Consort who have matted locks of hair. They are free from old age and mortality. I salute incessantly Sankara and Parvati who are worshipped by Janardana and the Lotus-born creator.

नमः शिवाभ्यां विषमेक्षणाभ्यां
बिल्वच्छदामल्लिकदामभृद्भ्याम् ।
शोभावतीशान्तवतीश्वराभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥ ११ ॥

nama: SivAbhyAm vishamaekshaNAbhyAm
bilvacchadA-mallikadAmabhrudbhyAm |
SobhAvatee-SAntavateeshvarAbhyAm
namO nama: SankarapArvateebhyAm || 11 ||

11. Obeisance to Siva and His spouse with three eyes and who wear a garland wreathed with 'bilva' and jasmine. I offer again and again salutation to Sankara and Parvati, the Divine pair marked by beauty and serenity.

नमः शिवाभ्यां पशुपालकाभ्यां
जगत्त्रयीरक्षणबद्धहृद्भ्याम् ।
समस्तदेवासुरपूजिताभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥ १२ ॥

nama: SivAbhyAm paSupAlakAbhyAm
jagattrayeerakshaNabaddhahrudbhyAm |
samastadaevasurapoojitAbhyAm
namO nama: SankarapArvateebhyAm || 12 ||

12. Obeisance to Siva and His Consort who protect the souls. Their heart is ever set in protecting all the three worlds. My obeisance goes to them for ever, Sankara and Parvati who are adored by all the gods and demons alike.

स्तोत्रं त्रिसन्ध्यं शिवपार्वतीभ्यां
भक्त्या पठेद्द्वादशकं नरो यः ।
स सर्वसौभाग्यफलानि भुङ्क्ते
शतायुरन्ते शिवलोकमेति ॥ १३ ॥

stotram trisandhyam SivapArvateebhyAm
bhaktyA pataeddvAdaSakam narO ya: |
sa sarvasaubhAgyaphalAni bhunktae
SatAyurantae SivalOkamaeti || 13 ||

13. One who recites with devotion this hymn of praise of twelve verses on Siva and Parvati in the morning, noon and evening, shall enjoy the fruits of prosperity in full, lives for a hundred years and finally reach Sivaloka.

Inspiring Saint

Part 9 — Poetic Genius

Sri Sannidhanam is not only a linguist but also a poet. Even before he was nine, he exhibited mastery over the art of poetry. His sources of inspiration were almost everything the infinite grace of God, the microscopic finitude of man, the irresistible beauty of nature, etc. and he could find in each of them a note of melodious sweetness that prompted his mind to compose stunning verses.

Sanskrit served as an impressive as well as flexible tool with which he could build his chateau of poetic excellence and decorate its walls of superfine verses with spontaneous ideas magnificently mixed in a remarkable style.

His Guru *Bhakti* served as the basis for his composing two elegant pieces, *Sri Gurdhyanam* and *Sri Abhinava Vidyatirtha Akshara Mala Stotram*. (The eight verses of the latter are featured here.)

Sri Abhinava Vidyatirtha Aksharamala Stotram

अखिलानन्दसंदायिमनोज्ञमुखपंकजम् ।
जगद्गुरुं जगत्पूज्यं विःतीर्थमहमाश्रये ॥१॥

akhilAnandasamdAyimanOjnamukhapankajam |
jagadgurum jagatpujyam vidyAtirthamahamAShraye || 1 ||

1. I take refuge in Sri Vidyatirtha Swamigal, the world preceptor, who makes everyone happy, who has a lotus like face and who is adored by one and all.

भिद्यते हृदयग्रन्थिर्दृष्टे यस्मिन्निति श्रुतिः ।
जगौ परावरं शान्तं तं विद्यातीर्थमाश्रये ॥२॥

bhidyate hrudayagranTirdrashte yasminnitishruti: |
jagau parAvaram SANtham tam vidyAtIrthamAShrayae || 2 ||

2. I take refuge in that tranquil Vidyatirtha who is the Supreme. One, about whom the Veda says, "On seeing him, the knot of the heart (the host of impressions of ignorance in the form of desires that hang on the intelligence) is rent asunder."

नटते मुखरङ्गे हि यस्य साक्षात्सरस्वती ।
नार्तिशमने दक्षं तं विद्यातीर्थमाश्रये ॥३॥

naTate mukharange hi yasya sAkshAtsarasvatI |
natArtiSamane daksham tam vidyAtIrthamAShraye || 3 ||

3. The Goddess of learning Herself dances on the stage of his mouth. To that Sri Vidyatirtha Swamigal who is most competent to destroy the miseries of those seeking refuge in him, I bow.

वटमूलं परित्यज्य शृङ्गाद्रौ निवसन् हि यः ।
तत्त्वं बोधयते भक्तान् दक्षिणास्यं तमाश्रये ॥४॥

vaTamUlam parityajya shrungAdrau nivasan hi ya: |
tattvam bhOdhayate bhaktAn dakshiNAsyam tamAShraye || 4 ||

4. Residing at the Sringeri hills after abandoning the foot of the banyan tree, he expounds the Truth to devotees. I salute him, the south facing Lord (Sri Dakshinamurthy).

विषयाशां परित्यज्य वैराग्यं परमं श्रिताः ।
मुनयो यत्कृपाभाजः तं विद्यातीर्थमाश्रये ॥५॥

vishayASAm parityajya vairAgyam paramam ShritA: |
munayO yatkrupAbhAja: tam vidyAtIrthamAShraye || 5 ||

5. Renouncing all worldly desires and practicing extreme dispassion, great holy men have sought out Sri Vidyatirtha and received his blessings. To him, I offer my salutations.

द्यावाभूमी हि जनयन् देव एक इति श्रुतिः ।
यं वर्णयति सर्वेशं तं विद्यातीर्थमाश्रये ॥६॥

dyAvAbhoomI hi janayan deva yeka iti Shruti: |
yam varNayati sarveSam tam vidyAtIrthmAShraye || 6 ||

6. The Vedas declare that the Lord who has created heaven and earth is one. I take refuge in Him, who is verily Sri Vidyatirtha.

तीरे तुंगातटिन्या यः तत्त्वं शिष्यान्प्रबोधयन् ।
आस्ते देशिकराजं तं विद्यातीर्थं समाश्रये ॥७॥

tIre tungAtaTinyA ya: tattvam SishyAnprabodhayan |
aAste deSikarAjam tam vidyAtIrtham samAShraye || 7 ||

7. I take refuge in Sri Vidyatirtha Swamigal, who teaches the *Tattva* (Truth) to his disciples on the bank of the Tunga river and who is the king of preceptors.

(अ)र्थमपूर्वं श्रुतेर्यस्तु यथावदवबोधयन् ।
शिष्यान् धर्मपथासक्तान् कुरुते तमहं आश्रये ॥८॥

(a)rthamapoorvam Shruteryastu yathAvadavabhOdhayan |
SishyAn dharmapathAsaktAn kurute tamaham AShraye || 8 ||

8. By elucidating *Dharma* in accordance with the Vedic texts, he helps disciples tread the path of righteousness. And he, Sri Vidyatirtha Swamigal, is my refuge.

Part 10 - Teachings

Guru Essential

In Indian tradition, a very high position has been accorded to the Guru. Without the grace of the Guru, no one can attain fulfillment of the purpose of life. We all desire *moksha*, and the sole means to its attainment is *jnana* (knowledge). The Veda says: "It is only by knowing the Supreme *Brahman* that one attains immortality. There is no other path."

How can that knowledge be obtained by us? Can it be got by perusal of texts? No, this knowledge can be obtained only from a Guru. In the Upanishads, we hear of holy ones going to gurus who are well versed in the scriptures and established in the Supreme, and making a request of the form, "O Guru! Please impart knowledge to me."

Only that knowledge which is obtained from the guru is potent. Sans a guru, no matter how many texts we may delve into, we cannot attain that knowledge. There is a hoary tradition everywhere which can be learnt only from the guru.

Who is Fit to be a Guru?

Bhagavan Sankara raises the issue and answers: "There are two characteristics of a guru. The first is, he is aware of the teachings of the *sastras*, is familiar with tradition and has self-realization. The second characteristics is, he constantly strives for the upliftment of his disciple.

Adi Shankara was possessed of all the characteristics of a true Guru. In his short life span of 32 years, he did so much for the upliftment of *Sanatana Dharma* that cannot be equaled.

In spite of being perfect, the Bhagavatpada sought Sri Govindapada on the banks of the Narmada, as his Guru. Why did he do so? The answer is, "With a view to upholding tradition." If Bhagavatpada had not sought a guru and set an example, we too would not have been inclined to seek a guru.

Worshipping God is a Must

We often hear people say that it was possible to perform rituals and pujas in the olden days, as people had plenty of time. They point out, "The farmers used to supply grains adequately and on time. With no worry for food and shelter and no other avocations, they could concentrate on rituals and worship. However, circumstances are different now."

The people's predicament is understandable, but the claim that they cannot find even a little time for God, is unacceptable. It is true that in cities, people do leave early for work and return home late. But, how is it that you find time for the newspaper, radio and television? Can you not spare little of this time for *Ishvara*? Your attitude only shows that there is a lack of devotion. Shed this attitude and develop devotion.

Chant the Lord's Name

When asked to chant "Hare Rama, Hare Rama, Rama Rama Hare Hare," people sit tightlipped. However, they become rather garrulous when it comes to idle talk. Rather than wasting our time like this, why do we not spend it in chanting the Lord's name? It is towards him that we must develop *Bhakti*. This is the best *dharma* and through it we can achieve the aim of our life. We can attain *Shreyas*.

Dharma alone saves man in this world and in *paraloka*, the other world. *Dharma* alone can give peace and happiness. Many a man does not know what exactly *dharma* is and what "practicing *dharma*" means. *Dharma* gives eternal peace and happiness; all actions which contribute towards that end make up *dharma*.

The happiness we experience today is the result of the *dharma* performed in previous births. *Adharma* leads only to misery and sorrow. This is the eternal law and there should be absolutely no doubt about it. Therefore, practicing *dharma* and giving up *adharma* are the hallmarks of a successful life.

Why this Pride?

A quality which is found in everybody in this world, and which the wise do not care for, is "pride." It is rare to find a person without pride and such a one is indeed wise.

A man may be proud for various reasons. A rich man feels that there is none in the three worlds to equal him. However, he does not

realize that his wealth is not going to stay with him for eternity. For some other people, a healthy body itself becomes the cause of pride. They may think, "I have the strength to do anything."

Though innumerable people of the above-mentioned kind exist in the world, how long is their pride going to last? Are the objects, which make them proud, going to exist always? Certainly not.

The life span of humans as mentioned in the Vedas is a hundred years; If anyone is seen to live for over hundred years, it will only be a very rare case. Time being infinite, a hundred years seems next to nothing. As such, what can we accomplish in this short span of time? For how long will the physical strength that we boast of stay with us throughout the hundred years? No, youth will last only for a very short while. So, being ever strong is not possible. Moreover, for how long can we enjoy the support of another man? He will obey us only until we are able to provide him help.

Two Great Enemies

Man has two enemies, one being *Ahamkara* and the other *Mamakara*. *Ahamkara* causes one to say, "I, I," while *Mamakara* gives rise to the feeling of "mine." Whenever some object is perceived, then the feeling, "This is mine," is due to *Mamakara*. Likewise, when one does something, the feeling, "I did this," is due to *Ahamkara*.

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

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

2. Analysis of the Individual - jIva vicAra: (continued)

In the discussion on the Analysis of the Individual - जीवविचारः-, in the previous issue, it was stated that the Atman is different from the three "bodies" and the five "sheaths", and is the witness of the three states of Consciousness, the Author enters into the explanation of each of the anAtmA aspects, their components and attributes. The section begins with a discussion of the SarIra-traya (three bodies).

2.1 SarIra-traya (three bodies) : sthUla-sUkshma-kAraNa SarIra's

2.1.1 The Gross Body: sthUla SarIra

स्थूलशरीरं किम् ? What is sthUla SarIra ? Gross – sthUlam- means that it can be known by the sense organs for direct perception and is visible to others.

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं
सुखदुःखादिभोगायतनं शरीरं अस्ति जायते
वर्धते विपरिणमते अपक्षीयते विनश्यतीति
षड्विकारवदेतत्स्थूलशरीरं ।

It is composed of the five elements (mahAbhUtas), that have gone through a process of pacIkaraNam; is born as a result of good deeds; is the abode to experience pleasure and pain; is subject to six modifications, is born, it grows, transforms, decays and dies – is the gross body.

a) What is it made of ? पञ्चमहाभूतैः कृतं - of the five great elements – Air (vAyu), fire (agni), earth (prithvi), water (Apah) and space (AkASa) – which are matter, and so body is also matter.

- b) What is the process? पञ्चीकृत - by grossification (pancIkaraNam) of these five elements – volume of the body due to "space", respiration due to "air"; body heat due to "agni"; the make up due to water (fluids) and mineral "earth".
- c) How is this body acquired? (if all bodies are made up of the same material, why there is difference among them – animal body, human body, plant body and even variations among them?) - सत्कर्म जन्यम् - the body is acquired out of sat karma – good deeds in the past).
- d) What is its function? सुखदुःखादिभोगायतनम् - it is the abode for the experience of pleasure, pain etc.
- e) What is its nature? - is subject to six modifications (षड्विकारवत्) as follows:
- शरीरं अस्ति - it exists as potential form in the mother's womb
 - जायते - is born
 - वर्धते - it grows
 - विपरिणमते - it transforms
 - अपक्षीयते - it decays, declines, and
 - विनश्यति - it perishes.

Once we know that the nature of the body is to go through the shadvikAra , we learn to accept it and do not "protest" against it including death. The author declares that this is sthUla SarIram - एतत्स्थूलशरीरम्

2.2 The Subtle Body: sUkshma SarIra

सूक्ष्मशरीरं किम् ? What is sUkshma SarIra?
sUkshmam means subtle – not visible to others.

अपञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं
सुखदुःखादिभोगसाधनं पञ्चज्ञानेन्द्रियाणि पञ्च
कर्मेन्द्रियाणि पञ्चप्राणादयः मनश्चैकं बुद्धिश्चैका
एवं सप्तदशाकलाभिः सह यत्तिष्ठति
तत्सूक्ष्मशरीरम् ।

It is composed of the five elements (mahAbhUtas), before the process of pancIkaraNam; is born out of good deeds; is the instrument for the experience of pleasure and pain; comprises of seventeen items, namely, the five sense organs (jnAnendriyas), five organs of action (karmendriyas), five prANas (prANa, apAna, vyAna, udAna and samAna), the mind and the intellect.

- a) What is it made of? पञ्चमहाभूतैः कृतं - of the five great elements – space, air, fire, water and earth, born before the process of pancIkaraNam. They are known as tanmAtras.
- b) How is the subtle body acquired? - सत्कर्मजन्यम् - out of sat karma – good deeds in the past.
- c) What is its function? सुखदुःखादिभोगसाधनं - the instrument for experiencing pleasure, pain etc. (as against gross body which is the house for experiencing) Since there are varieties of experiences, there should be varieties of instruments also!
- d) How many are there? एवं सप्तदशाकलाभिः - seventeen are listed as follows:
- पञ्चज्ञानेन्द्रियाणि - Five sense organs
 - पञ्चकर्मेन्द्रियाणि - Five organs of action

- पञ्चप्राणादयः - the five prANas
- मनः - the mind, and
- बुद्धिः - the intellect.

These are subtle and are known as *indriyas* as supposed to their gross counterparts – known as *goLakas*. (For example the physical ear lobe is the gross version and the power of hearing is the subtle counterpart). The subtle body varies from one jiva to another and so every jiva is unique!

सह यत्तिष्ठति तत्सूक्ष्मशरीरम् । - Alongwith these seventeen, is called sUkshma SarIram.

The following table summarizes the differences between the gross body and the subtle body:

<u>sthUla SarIram</u>	<u>sUkshma SarIram</u>
● Gross	Subtle
● Visible	Not visible
● Is the locus of Experience	Is the instrument of Experience
आयतनम्	साधनम्

The author then proceeds to the discussion of each component of the subtle body.

2.2.1 Organs of Perception (jnAna indriyas)

श्रोत्रं त्वक् चक्षुः रसना घ्राणम् इति
पञ्च ज्ञानेन्द्रियाणि ।

- श्रोत्रं : Ear (hearing)
- त्वक् : Skin (sense of touch)
- चक्षुः : Eye (sight)
- रसना : Tongue (taste)
- घ्राणम् : Nose (smell)

The power of any faculty (hearing etc.) of any individual is only limited, both in quality and quantity. If one has a limited power, then one can infer the possibility of a total power of which he/she is a part.

- So, for each faculty there is a corresponding total power.
- Power itself does not have an independent function unless there is a wielder of that power – for example, seeing power is wielded by the seeing person (*jiva*) and so on. Similarly, for the total power, the scriptures visualized a total power wielder, known as presiding deity for that total power, - the अधिष्ठानदेवता - and the sum-total of the power of all अधिष्ठानदेवता 's, is the power wielded by the Lord, Iswara or Parameswara. The author gives the list of the अधिष्ठानदेवता's and the faculty that each of the devatas presides over.

श्रोत्रस्य दिग्देवता । त्वचो वायुः ।

चक्षुषः सूर्यः । रसनाया वरुणः ।

घ्राणस्य अश्विनौ । इति ज्ञानेन्द्रियदेवताः ।

- श्रोत्रस्य दिग्देवता । The presiding deity of ear (hearing) is "dik devata"- Quarters (Space).
- त्वचो वायुः । Of skin (touch) is Air
- चक्षुषः सूर्यः । Of eye (sight) is Surya
- रसनाया वरुणः । Of tongue (taste) is the Lord of Waters.
- घ्राणस्य अश्विनौ । Of nose (smell) are the two Aswins.
- इति ज्ञानेन्द्रियदेवताः । Thus are the presiding deities of the sense organs.

It should be pointed out that by Waters, Sun etc., we don't mean the gross form of these, but the subtle power behind. Having given the presiding deity over each of the organs of perception, the author gives the list of the functions of each of these jnAnendriyas.

श्रोत्रस्य विषयः शब्दग्रहणम् ।

त्वचो विषयः स्पर्शग्रहणम् ।

चक्षुषो विषयः रूपग्रहणम् ।

रसनाया विषयः रसग्रहणम् ।

घ्राणस्य विषयः गंधग्रहणम् इति ।

- श्रोत्रस्य विषयः शब्दग्रहणम् । The function of ear is grasping of sound
- त्वचो विषयः स्पर्शग्रहणम् । The function of skin is perception of touch.
- चक्षुषो विषयः रूपग्रहणम् । The function of eyes is the perception of forms.
- रसनाया विषयः रसग्रहणम् । The function of tongue is the perception of taste.
- घ्राणस्य विषयः गंधग्रहणम् इति । The function of nose is the perception of smell.

2.2.2 Organs of Action (karmendriyas)

वाक्पाणिपादपायूपस्थानीति पञ्चकर्मेन्द्रियाणि ।

The five organs of action are:

- वाक् : organ of speech
- पाणि : hands
- पाद : feet
- पायु : excretory organ
- उपस्थम् : genitals

वाचो देवता वह्निः । हस्तयोरिन्द्रः ।

पादयोर्विष्णुः । पायोर्मृत्युः ।

उपस्थस्य प्रजापतिः । इति कर्मेन्द्रियदेवताः ।

Similar to the discussion of jnanendriyas, the presiding deity for each of the organs of action are as follows:

- वाचो देवता वह्निः । The presiding deity of speech is Fire
- हस्तयोरिन्द्रः । Of hands, Indra

- पादयोर्विष्णुः । Of legs, Vishnu
- पायोर्मृत्युः । Of excretory organ, Mrityu (Lord of Death)
- उपस्थस्य प्रजापतिः । Of genitals, Prajapati
- इति कर्मेन्द्रियदेवताः । Thus the presiding deities of the organs of action

वाचो विषयः भाषणम् ।
पाण्योर्विषयः वस्तुग्रहणम् ।
पादयोर्विषयः गमनम् ।
पायोर्विषयः मलत्यागः ।
उपस्थस्य विषयः आनन्द इति ।

Then, the function of each of the organs of action is enumerated:

- वाचो विषयः भाषणम् । The function of the organ of speech is to speak
- पाण्योर्विषयः वस्तुग्रहणम् । Of the hands, is to grasp things.
- पादयोर्विषयः गमनम् । Of the feet, is movement
- पायोर्विषयः मलत्यागः । Of the excretory organ, is waste removal
- उपस्थस्य विषयः आनन्द इति । Of the genitals, is pleasure of procreation.

The author concluded with the discussion of only ten of the seventeen subtle bodies. Of the missing seven, two of them, namely, mind and intellect, are discussed as part of the inner equipment (अन्तःकरणानि), and five of them, the *panca prANAs*, as part of the *panca koSas*, later. For the sake of completion of this section, we will briefly outline all these seven. The *panca prANAs* are responsible for the five-fold physiological functions as follows:

प्राणः	Respiration
अपानः	Evacuation / Excretion
व्यानः	Circulation
उदानः	Reaction, Throwing out
समानः	Digestion / Assimilation

Mind and Intellect are names of one and the same instrument, called अन्तःकरणम् (inner equipment) based on the function. When there is indecision and oscillation or doubting, it is called Mind - मनः and is defined later as संकल्प-विकल्पात्मकं मनः ।

When the same equipment does assertion than oscillation, it is known as Intellect -बुद्धिः and is defined as निश्चयात्मिका बुद्धिः । The presiding deity of Mind is Moon and that of Intellect is Brahma.

2.3 Causal Body (kAraNa SarIram)

कारणशरीरं किम् ? What is Causal Body?

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं
सत्स्वरूप-अज्ञानं निर्विकल्पकरूपं
यदस्ति तत्कारणशरीरम् ।

The one that is unexplainable, without beginning, and in the form of ignorance (of Truth), which is the cause for the other two Sareeras, ignorant of its own Nature, which is free from any division (transformation), is the kAraNa SarIram or Causal Body.

The very word - kAraNa SarIram - itself implies that it is a Body, but the question is, for what is it the kAraNam (cause)?

शरीरद्वयस्य कारणमात्रं - it is the cause for the other two bodies - the sthUla and sUkshma SarIras । That means that the other two bodies are the

effect (कार्यम्) and the kAraNa SarIram is the cause. Let us briefly analyze Cause and Effect. For example, the seed is the cause for the tree (effect). What is the difference between them? The seed is the potential, (dormant) unmanifest form, while tree is the manifest form. So, both the kAraNam and the kAryam are essentially the same but different in condition. Similarly, the kAraNa SarIram is only the sthUla SarIram and sUkshma SarIram, but in the dormant condition. Then the question arises, what is dormant? In a seed, the various branches, leaves, etc. are not differentiated and so are imperceptible. But we have to infer that, even though the differences are imperceptible, they must be there, since from a mango seed only a mango tree grows and not an orange tree! In short, kAraNam must contain kAryam. So, in kAryam, differences are perceptible and is called सविकल्पः and in kAraNam, they are not perceptible and so is called निर्विकल्पः। So the kAraNa SarIram is the निर्विकल्पकरूपं . The deep-sleep state is identified with the causal body, since during this state one does not perceive the differences created by the subtle body and the gross body. It is also described as अनिर्वाच्य-अनादि-अविद्या रूपम् . अविद्या means ignorance - अज्ञानं, but in this context it implies मिथ्या. Atman alone is satyam. It is अनिर्वाच्यम् - indescribable, since any mithyA vastu is indescribable. It is अनादि since its beginning cannot be understood (than calling it beginningless). The concept of time is perceivable only through buddhi which is part of the sUkshma SarIram and at the plane of kAraNa SarIram, all concepts of time fails, since buddhi itself is in dormant form.

सत्स्वरूप-अज्ञानं -As intellect is in potential (or dormant) form in kAraNa SarIram, so also is ignorance !! What ignorance? About the true nature of the Self.

यदस्ति तत्कारणशरीरम् । is the kAraNa SarIram or causal body!

Then what is Atman? Not even kAraNa SarIram! Why? sthUla and sUkshma SarIras are different from each other and are not kAraNa SarIram (are only in the dormant / potential form in kAraNa SarIram). If sthUla and sUkshma SarIras are inert matter (as was discussed earlier), kAraNa SarIram also should be matter only - the subtlest plane of matter, to the extent that we can never understand. So all bodies are inert and are anAtmA and different from Atman.

Table 1 gives a summary of the elements discussed in this discussion of three bodies to enable the reader with a quick reference.

Having defined all "bodies" and enumerated that they are different from Atman (स्थूल-सूक्ष्म-कारण-शरीरात्-व्यतिरिक्तः), the author proceeds to show how Atman is different from the five sheaths (*panca koSa:*) of the body and the three states (*avasthas*), which will be discussed next.

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

Table 1. SarIra trayam (शरीर-त्रयम्)

<p>sthUla SarIram</p>	<ul style="list-style-type: none"> • Physical body or the Gross body (including the physical organs of perception or <i>Golakam</i>); • Composed of <i>pancamahAbhutas</i> (five basic elements) namely space, air, fire, water and earth after <i>pancIkaraNam</i> (grossification); • gained by good deeds in the past; • is a tenement to experience pleasure and pain etc. • subject to <i>shad-vikAra</i> (undergoes six types of modifications namely birth, existence, growth, aging, decay and death)
<p>sUkshma SarIram</p>	<ul style="list-style-type: none"> • Subtle body or Astral body; • controls all physiological functions and powers of the organs of perception, action, mind and intellect; • composed of <i>pancamahAbhutas</i> or five basic elements before <i>pancIkaraNam</i>. • Gained by good deeds in the past; • is an instrument to experience pleasure and pain etc.; • composed of seventeen components - <i>jnAnendriyas</i> (five organs of perception), <i>karmendriyas</i> (five organs of action), <i>panca prANas</i> (five different airs), <i>manas</i> (mind) and <i>buddhi</i> (intellect). • Organs of perception or the powers behind them are called <i>jnAnendriyas</i>. They are ears(hearing), skin(touch), eyes(sight or experience of forms), tongue(cognition of taste) and nose (cognition of smell). • It is unique in our scripture and culture to associate a <i>devata</i> (deity) for each one of the organs or the power behind. Presiding deities are: for ear - Space; skin -Air; eyes - Sun; tongue -Varuna; and nose -Aswini Kumaras. • Organ of action are <i>karmendriyas</i>. The organs and presiding deities are as follows - Speech (to speak) - Fire; Hands (to catch or grasp) - Indra; Legs (locomotion) - Vishnu; Anus (excretion) - Mrutyu; and Genital organs(procreation) - Prajapati. • No discussion of the <i>panca prANas</i>, mind and intellect are given at present, but the author discusses them later.
<p>kAraNa SarIram</p>	<ul style="list-style-type: none"> • Causal body; the cause for the other two bodies; • It is not describable (<i>anirvacanIya</i>) ; • it indicates a state of ignorance since mind and intellect are absent and it is neither existing in all periods of time(past, present and future) nor non-existent. • Causal body influences the deep sleep state (which is discussed later); • Ignorance of the true nature of the Self results in misconception and incorrect identification with gross and subtle bodies.

संस्कृत भाषा परिचयः

An Introduction to Sanskrit : Unit – XI

M. R. DWARAKANATH

॥ श्री भगवद्गीता – सांख्ययोगो नाम द्वितीयोऽध्यायः ॥

सञ्जय उवाच । सञ्जयः उवाच ।

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

एवं उक्त्वा हृषीकेशं गुडाकेशः परन्तप ।

न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥८॥

हे परन्तप । गुडाकेशः हृषीकेशं एवं उक्त्वा ह गोविन्दं न योत्स्ये इति उक्त्वा तूष्णीं बभूव ॥

Oh scorcher of enemies[m,V,s] (परन्तप) - the thick haired one[m,N,s] (गुडाकेशः) having spoken [ger.] (उक्त्वा √वच्) thus [I] (एवं) to the horripilating one [m,A,s] (हृषीकेशं) and indeed [I] (ह) having said [ger.] (उक्त्वा) I will not [I] fight [ft,1p,s] (न योत्से) to Govinda [m,A,s] (गोविन्दं) he became [pt,3p,s] (बभूव √भू लिट्) silent [I] (तूष्णीं) । Here परन्तप refers to धृतराष्ट्र । गुडाकेशः is अर्जुनः ।

Here is a new सन्धि rule: (सूत्र – लोपः शाकल्यस्य) The normal rule is when ए, ऐ, ओ वा औ is followed by a vowel, the former is replaced by अय्, आय्, अव्, वा आव् । However, when the former element is the result of a grammatical form (प्रत्यय) the य् वा व् is dropped optionally. Examples:

हरे एहि – हर एहि । योत्स्ये इति – योत्स्य इति । तस्मै इदम् – तस्मा इदम् । No further सन्धि is allowed!

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥१०॥

हे भारत । हृषीकेशः प्रहसन् इव सेनयोः उभयोः मध्ये विषीदन्तं तं इदं वचः उवाच ॥

Oh Bharata [m,V,s] (भारत – धृतराष्ट्र) Hrsikesa [m,N,s] (हृषीकेशः) as if [I] (इव) smiling [prp,m,N,s] (प्रहसन् √हस्) spoke [pt,3p,s] (उवाच) this [n,A,s] (इदं) speech [n,A,s] (वचः) to him [m,A,s] (तं) who was moping [m,A,s] (विषीदन्तं) in the middle [m,L,s] (मध्ये) of the two [f,G,d] (उभयोः) armies [f,G,d] (सेनयोः) ।

श्री भगवान् उवाच ।

अशोच्यानन्वशोचस्तं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूँश्च नानुशोचन्ति पण्डिताः ॥११॥

त्वं अशोच्यान् अन्वशोचः च प्रज्ञा वादान् भाषसे । पण्डिताः गत-असून् च अगत-असून् न अनुशोचन्ति ॥

You [N,s] (त्वं) have grieved [pt,2p,s] (अन्वशोचः √शुच्) for those are not to be grieved [pot.p,m,A,p] (अशोच्यान् √शुच्) and (yet) [I] (च) you speak [prt,2p,s] (भाषसे) words of wisdom [m,A,p] (प्रज्ञावादान्) । The learned [m,N,p] (पण्डिताः) do not [I] (न) grieve after [prt,3p,p] (अनुशोचन्ति √अनु-शुच्) those whose life breath is gone (dead) [m,A,p] (गतासून्) and [I] (च) and whose life breath is not gone (living) [m,A,p] (अगतासून्) ।

न त्वेवाहं जातुनासं न त्वन्नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतःपरम् ॥१२॥

न तु अहं जातु न आसं एव न त्वं न इमे जनाधिपाः । न च एव वयं सर्वे अतः परं न भविष्यामः ॥

Not [I] (न) indeed [I] (तु) I [N,s] (अहं) ever [I] (जातु) not [I] (न) was (existed) [pt,1p,s] (आसं √अस्) likewise [I] (एव) not [I] (न) you [N,s] (त्वं) not [I] (न) these [m,N,p] (इमे) Lords over men [m,N,p] (जनाधिपाः) । And [I] (च) likewise [I] (एव) we [N,p] (वयं) all [m,N,p] (सर्वे) from here onwards (अतःपरम्) not [I] (न) become [ft,1p,p] (भविष्यामः) ॥

This verse and a few more do not lend themselves to word by word translation. The student should consult translations and/or commentaries for the gist of these verses.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

यथा देहिनः अस्मिन् देहे कौमारं यौवनं जरा तथा देहान्तर प्राप्तिः ।
धीरः तत्र न मुह्यति ॥

As [I] (यथा) the jiva's (embodied's) [m,G,s] (देहिनः) in this [m,L,s] (अस्मिन्) body [m,L,s] (देहे) childhood [n,N,s] (कौमारं) youth [m,N,s] (यौवनं) old age [f,N,s] (जरा) likewise [I] (तथा) another body [n,A,s] (देहान्तर) attains [f,N,s] (प्राप्तिः) । There (therefore) [I] (तत्र) the wise person [m,N,s] (धीरः) is not [I] (न) confused [prt,3p,s] (मुह्यति √मुह) ।

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्याः तास्तितीक्ष्णस्व भारत ॥१४॥

कौन्तेय मात्रा-स्पर्शाः तु शीत-उष्ण-सुख-दुःख-दाः ।
आगम-अपायिनः अनित्याः । भारत तान् तितीक्ष्णस्व ॥

Oh, son of Kunti [m,V,s] (कौन्तेय) material contact (influence) [m,N,p] (मात्रा-स्पर्शाः) but [I] (तु) give feelings of cold, heat, happiness and grief [m,N,p] (शीत-उष्ण-सुख-दुःख-दाः) । Their comings and goings [m,N,p] (आगम-अपायिनः) are not permanent [m,N,p] (अनित्याः) । Oh, the scion of Bharata [m,V,s] (भारत) endure [im,2p,s] (तितीक्ष्णस्व √तिज् - तितीक्ष्) them [m,A,p] (तान्) ॥

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥१५॥

पुरुष-ऋषभ यं पुरुषं एते न व्यथयन्ति हि सम-दुःख-सुखं धीरं
सः अमृतत्वाय कल्पते ॥

Oh, bull among men [m,V,s] (पुरुष-ऋषभ) the person [m,A,s] (पुरुषं) whom [m,A,s] (यं) these [m,N,p] (एते) do not [I] (न) afflict sorrow [prt,3p,p] (व्यथयन्ति √व्यथ्) the wise [m,A,s] (धीरं) who is eqanimous to pleasure and pain [m,A,s] (सम-दुःख-सुखं) he [m,N,s] (सः) is fit [prt,3p,s] (कल्पते √कल्प्) for immortality [m,D,s] (अमृतत्वाय) ॥

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥१६॥

असतः भावः न विद्यते । सतः अभावः न विद्यते । तु अनयोः
उभयोः अपि तत्त्व-दर्शिभिः अन्तः दृष्टः ॥

The unreal's [n,G,s] (असतः) becoming [m,N,s]

(भावः) (is) not [I] (न) found [prt,3p,s] (विद्यते √विद्)
। Reality's [n,G,p] (सतः) unbecoming [m,N,s] (अभावः) (is) not [I] (न) found [prt,3p,s] (विद्यते √विद्) । But [I] (तु) even [I] (अपि) these [m,G,d] (अनयोः) two [m,G,d] (उभयोः) is surely [m,N,s] (अन्तः) seen [ppp,n,N,s] (दृष्टः) by the seers of truth [m,I,p] (तत्त्व-दर्शिभिः) ॥

२ वृत्तयः - Expositions / Glosses

२-१ कृद्वृत्ति - Participles etc.

२-१-१ भविष्यत् कृदन्तस्य प्रयोगाः

- Future participle Usage

रक्षःकायस्य पतिष्यतः कण्ठच्छेदपरंपरा - the row of severed necks of the Rakshasa's body that was about to fall....

यक्षमाणौ यजमानौ सन्नतुः - the two masters who were about to start the yajna bathed.

Note the agreement of the participle with the noun it modifies. In the 1st example, it is genitive singular while in the 2nd it is nominative dual.

२-१-४ परोक्षभूत कृदन्तस्य प्रयोगाः

- Past perfect participle usage

जग्मुषीः राज्ञीः दृष्ट्वा - having seen the departing queens ..
राजद्वारे तस्थिवांसं भरतं जनाः अभिननन्दुः । People greeted that Bharata who had camped at the gates of the kingdom.

Note the agreement of the participle, in gender number and case.

३-२ समासवृत्ति - Compounds

समसनं समासः - समास is the compounding of nominals. व्यास (वि - आस) is the dissolution of a compound and the constituents of dissolution is called विग्रह वाक्य । The great sage व्यास is so called because of his work in classifying or arranging the Vedas!

३-२-१ तत्पुरुष समासः

३-२-१-१ व्यधिकरण (विभक्ति)

- Oblique case compounds

Unlike the कर्मधारय where the two members of a

compound are in case apposition, two members of विभक्ति तत्पुरुष are in oblique cases. Because the final member is placed in the nominative, there are 6 possible compounds belonging to this (oblique) category. The तृतीया and षष्ठी तत्पुरुष are encountered most frequently.

The English word Bluebird is an example of case apposition and can be viewed as a कर्मधारय समास । However, hand-made (made by hand) can be viewed as तृतीया तत्पुरुष । Williamson (William's son) as a षष्ठी तत्पुरुष । Kiln-dried (dried in a kiln) as a सप्तमी तत्पुरुष ।

द्वितीया तत्पुरुष

कालं अतीतः – कालातीतः । समं आश्रितः – समाश्रितः ।
ग्रामं गतः – ग्रामगतः ।

तृतीया तत्पुरुष

शरेण हतः – शरहतः । लोभेन मोहितः – लोभमोहितः । दध्ना
ओदनः – दध्योदनः । प्रज्ञया वाद – प्रज्ञावाद ।

चतुर्थी तत्पुरुष

गवे हितम् – गोहितम् । पादाभ्यां उदकम् – पादोदकम् ।

पञ्चमी तत्पुरुष

चोरात् भयम् – चोरभयम् । वृक्षात् पतितः – वृक्षपतितः ।

षष्ठी तत्पुरुष

दशरथस्य नन्दनः – दशरथनन्दनः । राज्ञः पुरुषः – राजपुरुषः ।
जनानां अधिपः – जनाधिपः । तत्त्वस्य दर्शि – तत्त्वदर्शि ।

सप्तमी तत्पुरुष

कूपे मण्डूकः – कूपमण्डूकः । वाचि पटु – वाक्पटु ।

A general property of compounds is the loss of the case inflexion or विभक्ति प्रत्यय । However, there are exceptions where the case termination is retained. Such compounds are called अलुक् समास - or non-loss of case-endings!

अलुक् समास

ओजसा कृतम् – ओजसाकृतम् न ओजस्कृतम् (तृतीया)-
Done by strength.

परस्मै पद – परस्मैपद न परपद (चतुर्थी) - A verb whose fruit of action accrues to another (non-doer)

दूरात् आगतः – दूरादागतः न दूरागतः (पञ्चमी) - Coming from far

वाचो युक्तिः – वाचोयुक्तिः न वाच्युक्तिः (षष्ठी) - Aptness of speech

युधि स्थिर – युधिष्ठिर न युधिस्थिर (सप्तमी) - One who is firm in battle.

In the above examples, the actual case termination was retained. Some pronouns when compounded changes it's case to पञ्चमी विभक्ति ।

मम पुत्रः – मत्पुत्रः न अस्मत्पुत्रः ।

३-२-१-२ नञ् तत्पुरुष Negation

In Sanskrit the particle न is used for negation and the particle is compounded with the nominal. The न is changed अ to before a consonant अन् and before vowel sound. Again, there are situations where the न is unchanged! This compound is not a strict compound in the sense of losing the case inflection, as the particle is an indeclinable.

न विद्या – अविद्या । न सत् – असत् । न अर्थः – अनर्थः ।
न स्त्री वा पुमान् – नपुंसक । न क्षरति इति – नक्षत्रम् ।

३-२-१-३ उपपद तत्पुरुष

Word prefixed Compound

In this compound the 2nd word is actually a finite verb! The verb reduces to the root and it is also called a reduced word compound.

सर्वं जानाति इति – सर्वज्ञः । खं गच्छति इति – खगः । जलं
मुञ्चति इति – जलमुच् । पादेन पिबति इति – पादपः । प्रियं
वदति इति – प्रियंवदः ।

४ तिङन्तप्रकरणम् – Verbs / Conjugation

४-१ सामान्यभविष्यत्काल (लृट्)

– Ordinary Future tense

There are two future tenses in Sanskrit and both types belong to आर्धधातुकाः । The verbal

terminations are added directly to the root rather than to the stem. However, we recall that इ may be added, optionally added or not added depending on whether the root is सेट्, वेट् वा अनिट् ।

This future tense uses the tense marker स्य and fortunately, the terminations are exactly the same as लट् in परस्मैपद च आत्मनेपद । The algorithm for forming the finite future verb is:

धातु + (इ) + स्य + लट् तिङ् । इ + स्य → ष्य । When स्य is preceded by a consonant, special sandhi rules apply! The following are examples of the 3rd person singular लट् ।

गम् - गमिष्यति (सेट्) । दा - दास्यति (अनिट्) । शप् - शाप्यते (अनिट्) । शक् - शक्यति (अनिट्) । भाष् - भाषिष्यते (सेट्) । मृज् - मार्जिष्यति वा मार्क्ष्यति (वेट्) । धू - धविष्यति वा धविष्यते वा धोष्यति वा धोष्यते (वेट् - उभयपद) ।

सन्धि Rule:

The कण्ठ्य च तालव्य consonants of the root change to क् । The स्य changes to ष्य । क् + ष्य or क्ष्य । Other consonant sandhi rules and a few other changes (गुण, वृद्धि) also occur as can be seen below:

दृश् - द्रक्ष्यति । अद् - अत्स्यति । मन् - मंस्यते । रुध् - रोत्स्यति । त्यज् - त्यक्ष्यति ।

Exercises:

1. Form the समास वा विग्रह । Identify the विभक्ति । शोकेन आकुलः । अश्रुपूर्णः । वनवासः । कङ्कणाय मणिः । काशीपथम् । रविवारः । कूपोदकम् । वटस्य पत्रः । चोरभयम् । वृक्षपतितः । विद्याप्रवीणः । आत्मनेपद । कृष्णं आश्रितः ॥ अनादर । न प्रिय । न अपेयम् । अज्ञः ॥ उरगः । कुम्भकारः । पङ्के जायते इति । रथे तिष्ठति इति । विश्वं पालयति इति ॥

2. Change the tense from present to future or vice versa.

सः धनं ददाति । शिशुः क्रीडिष्यति । ब्राह्मणाः यक्ष्यन्ते । त्वं द्रक्ष्यसे । ग्रामे वसामि । सूर्यः तपस्यति । पुण्यानि लभस्व ।

Sanskrit Crossword #11

(One syllable per box)

Clues Across:

- 1 Brahmana, scholar
- 4 Atom
- 5 Half year from July to January
- 6 Astrologer, Arithmetician
- 8 Path, going
- 10 With bead (Inst.)
- 11 Mongoose
- 12 The sun
- 13 Father, Rama's father-in-law

Clues Down:

- 2 Circumambulation
- 3 Salutation
- 4 Drinkable (double negative!)
- 6 Elephant faced
- 7 Brahma- born of lotus
- 8 Ring (nameless) finger
- 9 Genitive of City

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

Solutions to Exercises from Unit -10

1. महाराजा । पुण्योदकम् । चन्द्रवदन । राजर्षि । दशरथमहाराजः । महानदी । पञ्चाङ्गम् । अष्टाध्यायी ॥ महती लक्ष्मी । षडाणां वर्गाणां समाहारः । विद्या धनं इव । नरः सिंहः इव । वटः वृक्षः ॥

2. Solution to crossword # 10

१ क्षिप्र । ४ विना । ५ सहस्रनाम । ६ अणक । ८ तस्कर । १० मण्डप । ११ सरल । १२ नीरक । १३ जनाय ॥ २ प्रसवण । ३ प्रस्रव । ४ विमनस्क । ६ अतिसर । ७ कमलज । ८ तपनीय । ९ रत्नाकर ॥

Saints of Maharashtra – II

Shankar Karandikar

श्री गुरुभ्यो नमः

In the first essay in this series on the Saints of Maharashtra, we took a brief look at the life and teachings of Maharashtra's first spiritual giant, Jnaneshwara Maharaj. It was noted that Jnaneshwara's teachings, particularly his Marathi commentary on the Bhagawad Geeta, provided the spark for the spiritual awakening of Maharashtra. In the present article, we will shift our focus to the next great Saint who graced the land of Maharashtra, namely Ekanatha Maharaj.

Ekanatha Maharaj was born in Paithana in 1448 AD, in a very pious family. Even as a young boy, Ekanatha loved to read stories from the Puranas and about the lives of the Saints. At the age of twelve, through Divine Grace, he met his Guru, Sri Janardana Swami. After a short span of six years with the Guru, Ekanatha attained God-realization. Upon the instruction of Janardana Swami, he entered the life of a householder. Ekanatha Maharaj demonstrated to the world, how even a householder can cut through the bonds of Samsara if he lives his life according to the scriptural injunctions and devotes his mind to contemplation on God.

Following the footsteps of Jnaneshwara, Ekanatha Maharaj strove to make the knowledge of the scriptures accessible to the common man. With this end in mind, he composed an extensive commentary in Marathi on the 11th Skanda of the Srimad Bhagawatam. The Bhagawatam has been hailed [in the Padma Puranam] to be the essence of the Vedas and the Upanisads:

वेदोपनिषदां साराज्जाता भागवती कथा ।

Within the Bhagawatam, the 11th Skanda occupies a special place, since it contains the Uddhava Geeta, which as the name implies, contains a dialog between Sri Krishna and his devotee Uddhava. This is particularly significant since it occurs on the eve of Sri Krishna's departure from this earth. Similar to the Bhagawad Geeta, the Uddhava Geeta gives the spiritual aspirant all the guidance necessary to reach the goal.

Just as Jnaneshwara Maharaj acknowledged his indebtedness to the GeetaBhasya of Adi Sankara, similarly Ekanatha Maharaj pays a tribute to the great Sanskrit commentary of Sridhara Swami on the Bhagawatam:

भावार्थदीपिका धरोनि हातीं ।

श्रीधरे दवित्तां पदपदार्थीं । निजात्मस्थितीं निवाला ।

"Holding the lamp of the Bhavarthdeepika, Sridhara illuminated the meaning of the Bhagawatam and became content with Self-knowledge."

As for himself, Ekanath Maharaj says that he was just a fly that had the good fortune to feast on the treat of the Bhagawatam:

तेथ देशभाषापदपक्षेसीं । एका जनार्दनकृपेची माशी ।

तुप्त होय अवघ्यांसरशीं । निषेध तिशी असेना ।

"Ekanatha, who was the favorite fly of Janardana Swami, used the two wings of the Marathi language to enjoy the dish [of the Bhagawatam] to its heart's content, without any obstacle." This clearly shows the humility of Ekanatha Maharaj and also his high regard for his Guru Janardana Swami.

Some of the contemporary erudite Pandits criticized the use of a non-Sanskrit language for commenting on the sacred Bhagawatam. But, Ekanatha Maharaj defended the use of the Marathi language as follows:

आतां संस्कृता अथवा प्राकृता ।
भाषा झालीजे हरिकथा ।
ते पावनचि तत्वतां । सत्य सर्वथा मानली ॥

"In whatever language one narrates the stories of the Lord Hari - be it Sanskrit or Prakrit [Marathi] - it is essentially sacred and must be always respected."

In keeping with the central theme of the Bhagawatam, Ekanath Maharaj preaches a simple philosophy, namely that the contemplation on God will take care of all difficulties:

माझा लागल्या ध्यानभावो । उपसर्गाचा नुरेचिठावो ।
सकळविघ्नांचा अभावो । विकल्प वावो स्वयें होति ।

"When one lovingly contemplates me [Sri Krishna], then all obstacles vanish and all vagaries of the mind disappear."

In particular, the power of chanting the Name of the Lord is glorified by Ekanatha Maharaj as follows:

रामकृष्णादि नामश्रेणी । अखंड गर्जे ज्याची वाणी ।
त्यांसी तीर्थे येतीलोटांगणी ।
सुरवर चरणीलागती स्वयें ।
बाप नामाचें निजतेज । यम वंदी चरणरज ।
नामापाशीं अधोक्षज । चतुर्भुज स्वयें तिष्ठे ।
नामाचेनि पडिपाडें । कायिसें भवभय बापुडें ।
कळिकाळाचें तोंड कोणीकडे । नामापुढे रिघावया ।
जेवढी नामाची शक्ती । तेवढें पाप नाहीं त्रिजगतीं ।
नामापाशीं चारी मुक्ती । जाण निश्चितीं विदेहा ।
ऐक राया सावधान । नामापरतें सुगम साधन ।
सर्वथा नाहीं नाहीं आन । निश्चय जाण नेमस्त ।

"Holy places come and prostrate at the feet of the one who constantly chants loudly the string of Names "Rama, Krishna" etc. The mighty Gods come and touch his feet of their own accord. The extraordinary power of the Name is such that even Yama [the God of Death] salutes the

dust of his feet. Where the Name is chanted, the four-armed Lord Himself is present. How could the fear of Samsara compare with the power of the Name? The age of Kali dare not show its face in front of one who chants the Name of God. There is so much power in the Name that no sin in all the three worlds can stand up against it. O Janaka, know for certain that all four kinds of liberation reside with the Name. O king, listen attentively to the following: There is definitely no easier means than repeating the Name of God. This is absolutely certain."

The destruction of ignorance naturally follows after love of God has taken hold:

सूर्योदय देखतां दृष्टी ।
सचंद्र नक्षत्रांची मावळे सृष्टी ।
तेवीं माझ्या भक्तिउल्हासापाठीं ।
अविद्या उठाउठीं निमाली ।

"Just as when the sun rises all the stars along with the moon fade away, similarly when there is an exuberance of devotion to Me [Sri Krishna], ignorance vanishes immediately."

What is most important is true longing of the heart. Then it doesn't matter if one is not well-versed in the Sastras:

नेणें वेद शास्त्र पुराण । केवळ भाळाभोळा जाण ।
तेणें करितां प्राकृत स्तवन । मी जनार्दन संतोषें ।

"Even if someone is not familiar with the Vedas, Sastras or Puranas; if he has naïve faith and sings my glories in simple language, then I, Sri Janardana, am pleased."

When chanting the Vedas one has to be very careful about the intonation etc, but no such precaution is necessary if one simply sings the glories of the Lord in simple language:

वेदीं चुकल्या स्वरवर्ण । पाठका दोष बाधी गहन ।
प्राकृत करिता हरीचें स्तवन ।
दोषनिर्दळण तेणें होय ।

"When one mispronounces the words of the Veda, it results in incurring serious harm. On the other hand, praising Lord Sri Hari in simple language, results in destroying any blemish."

Ekanatha Maharaj defines Bhagawata Dharma as directing all of one's senses to the service of God:

मनें करावे हरीचें ध्यान। श्रवणे करावे कीर्तिश्रवण।
जिह्वेनें करावे नामस्मरण। हरिकीर्तन अहर्निशीं।
करीं करावे हरिपूजन। चरणीं देवालयगमन।
घ्राणीं तुलसीआमोदग्रहण। जिहीं हरिचरण पूजिले।
नित्य निर्माल्य मिरवे शिरीं। चरणतीर्थे अभ्यंतरीं।
हरिप्रसाद ज्याचेउदरीं।
त्यादेखोनि दुरी भवभय पळे।

"With one's mind, one should contemplate on Sri Hari; with one's ears one should hear His glories; with one's tongue one should chant His Name. Thus one should be engaged day and night in worshipping Sri Hari. With one's hands one should do Pooja of Sri Hari; with one's feet one should visit His temples; with one's nose one should smell the fragrance of the Tulsi leaves which have been used in worshipping Sri Hari's feet. One who always carries on his head the remains [Nirmalya] of flowers etc used in worship, and in his stomach bears the sacred water [Teertha] used to wash Sri Hari's feet and also His Prasad; from such a person the fear of Samsara runs away."

In contrast to this, Ekanatha Maharaj describes elsewhere, the sorry state of a man drowned in worldliness alone:

नित्य प्रपंचाची कटकट। सदा विषयांची खटपट।
कदा आरायिला चोखट। स्वेच्छा सारीपाठ खेळणे।
नाना विनोद टवाळी। नित्य विषयांची वाचाळी।
त्यासी जपतां रामनामावळी।
पडे दांतखिळी असंभाव्य।
घरा आली कामधेनु। दवडिती न पोसवे म्हणूनु।
तेवीं श्रीरामनाम नुच्चारूनु। नाडला नरू नरदेही।

"Such a man constantly worries about worldly life and always strives for sense pleasures. If he should ever find free time, he wastes it away in playing a game of dice. He engages in various frivolous activities and constantly blabbers about sense enjoyments. But when it comes to chanting the Name of Sri Rama, his jaws are as if stuck together! [i.e. he cannot get himself to chant the Name of Sri Rama.] His case can be compared to that of a man who drove away a wish-fulfilling cow that had come to his home, because he thought he couldn't take care of it! Thus by refusing to chant the Name of Sri Rama, this man ruins himself by wasting this precious human birth."

The exemplary life and works of Ekanatha Maharaj had a very profound effect on the Bhakti movement in Maharashtra. Along with Jnaneshwara Maharaj, he provided the guiding light for the Saints that came after him. Santa Tukarama, in particular, derived great inspiration from Ekanatha Maharaj's commentary on the Bhagavatam.

We have just briefly touched on some of the points in this great and voluminous work. In the next issue we will delve further into the philosophy of Ekanatha's Bhagavatam.

As always, 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।

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KRISHNA AND THE COWBOY

Ramaa Subramanian

Krishna was a very poor boy. He lived with his mother in the village. His father was dead. When Krishna was five year old, his mother sent him to school. The road seemed very long. Krishna thought he had lost his way. He went on and on, till he saw the other village boys going to school. He joined them and at last reached school.

He had a happy time at school. When lessons were over, he played games with the other boys. It was already dark when he set out for home. It was a long way back to home. It grew darker and darker. Krishna was very much afraid. He did not know what to do. So he began to run, and he did not rest till he was in his mother's arms.

Next morning Krishna told his mother that he did not want to go to school. "But," said his mother, "You had a happy time at school yesterday my child, and learnt many beautiful things. You said you loved your lessons. Why do you not wish to go to school today?"

"I love school and my lessons, mother'" replied, "but I am afraid to go alone through the woods. They are thick and dark."

The poor mother stood for a minute, thinking what to say. She was very poor to send anyone with her son to school. At once the name of LORD KRISHNA came to her mind: "You don't know, my child, there lives in these woods another son of mine who is always there near the path. Whenever you are afraid, call out to him, 'O Cowboy Brother, come with me to school.' He will come at once and take care of you and then you will not be afraid."

And Krishna said, "Is it really true, mother that my brother, the cowboy, will come to take care of me on my way to school?"

"Yes, it is true, my boy," said the mother, "He loves you as a brother does, will never fail to come to your help when you call out to him." So Krishna set out like a brave boy. But he had not gone very far when he began to feel afraid. So he called out, "O Brother Cowboy, Brother Cowboy, come and play with me,"

A boy appeared out of the tree, took the child's hand, and led him to school; he parted from him saying:"call me again on your way back to home."

Everyday, Krishna, while going to school and coming back from school would call the cowboy. They would play together all the way. The Cowboy was so kind and good that Krishna came to love him as he had never loved anyone before.



And when, day after day, Krishna told his mother all about him, she was not in the least surprised. She knows it was the Child Krishna who came to her son's help everyday.

So time went on. Then one day the school master said, "tomorrow .. I want to give a feast. All of you, my boys, must bring presents." So Krishna said to his mother that night, "Mother, our noble teacher is going to give a feast tomorrow. What should I take to him?"

The child's words made the mother very sad. She knew she was very poor and could not give anything to her little boy for his teacher. But at the same time she did not want her son to give no present to his Master. So she said to him, "My boy I am too poor to give you anything for your teacher. But while going to school in the morning, ask your brother to give you something." She knew that the child Krishna would help them. So in the morning Krishna said to the Cowboy: "O Brother, my teacher is going to give a feast today. All the boys will be bringing presents. It will look so bad if I give him no present. I am too poor to give anything. Will you give me something for my master?" What can I give you, O brother? What am I but a poor Cowboy? Here is a little bowl of milk. That's all I can give you, Krishna. It is only a poor cowboy's present. But you must give it to your teacher, said the Cowboy.

Krishna went to his master's house with the present. He waited behind a crowd of boys who were handing over what they brought. Krishna waited a long time, but no one saw him. The

poor boy became very sad. At last the teacher happened to look at him. He took the small bowl of milk from his hands and went to empty it, and again the little bowl was full.

All those present there wondered what it meant. Krishna also wondered. He now understood for the first time that Cowboy Brother was no other than the Child Krishna Himself. The teacher asked him, "From where did you get this milk?" Krishna replied, "From my Brother, the Cowboy Brother, who lives in the woods."

"Who is He?" Asked the teacher.

"One who comes and plays with me on my way to school, replied Krishna.

"Can you show me your brother in the woods?"

"Yes, if you come along with me Sir."

In the evening the teacher and Krishna went together to the place. When they got there, Krishna called: "Cowboy brother, Cowboy Brother Wont you come?" But no cowboy appeared. Krishna called and called but there was no answer.

At last the boy, full of grief, cried, "O Brother Cowboy, if you do not appear, they will think I do not tell the truth.'

Then came a sound as it were from the deep woods, which seemed to say. "No my little brother, I cannot show my face to your master. He still has long way to wait."

Essay Contributions from our young readers.....

Ages Upto 13: What I like the most about visiting India !

Sharath Babu (12)

My favorite place in India is my grandparents' house. My grandparents live in Shimoga. Shimoga is located near Bangalore and Mathur. I love my grandparent's home the most over any other place because of three reasons. These reasons are, my grandparents are my closest relatives that live in India because all my other cousins and uncles are somewhere in America. Also, my grandma makes great food, and the cutest dog in the world lives there.

As I said, my grandma makes great food. She makes all sorts of South-Indian food such as idli, sambar, pulyogre, and rasam. This is only a small portion of the cuisine that my grandma makes. Overall, all of her food tastes great, and because of that, I'm always at the dinner table first before anybody else.

Another reason I love my grandparent's house is because of the dog there. It is a mixed breed of a Pomeranian. Just one glance at it will make you realize why I love it so. Every morning it is there to wake me up. Every night it sleeps at the foot of my bed. Somehow it understands what I say, and it is real fun to play with since it is so easy to trick. Overall, going to my grandparents house is always the majority of my India trip. I just wish, they would move here to New Jersey, so I don't have to wait for the summer to be with them.

Sharath, is a 7th grader in John Adams Middle School in Edison New Jersey. He loves listening to music and playing chess.

Ages 13 to 19:

Why there is so much violence in this world and as an individual how can I counter it?

Srikanth Srinivasan (14)

Violence is present all over the world today and one person alone cannot extinguish it. When one culture comes in contact with another, misunderstandings between cultures occur and this triggers violence. Violence can be reduced if everyone learns more about others and their beliefs.

After the September Eleventh tragedy, many radicals were plotting to kill anyone and everyone with a turban and a beard, namely Sikhs. Those radicals did not know that Sikhs had very little in common with Afghans. Those who knew Sikhs and Afghans had few in common would not have targeted Sikhs. Also, people that really knew the Afghans and their Islamic culture would not have gone after anyone because they would have known that Islam does not promote violence and that the culprits are only some extremists. In order to reduce violence, people have to teach others about their culture and they have to be willing to understand and accept the others' culture. And this has to be a worldwide effort, for only then can there be a noticeable difference. To tell the truth, I

once felt hatred against Muslims for what they did to Hindus in India and for bringing down the World Trade Center, but after my history teacher taught us a bit on Islam, I was willing to accept my mistake. And when she asked the class if a student wanted to talk about his religion in class, my friends and I volunteered and enlightened the class about Hinduism. Then at the end of class, some of my American friends gave me comments such as, "I find it awesome that the Vedas said that the Earth is not the center of our Universe even before complex telescopes and equipment." I walked out of the class that day feeling proud that some people in this world are willing to accept diversity.

Although violence prevails throughout this planet, it can be reduced greatly by teaching others about one's culture and accepting theirs. If someone says to me that Hinduism is peculiar with so many Gods, I will explain to him the significance of all the Gods and Shiva. I find it necessary for mankind to accept diversity among its own kind. Everyone has to realize that a Hindu is a human being, as is a Muslim.

Srikanth Srinivasan (14) is a sophomore at South Brunswick High School at South Brunswick New Jersey. His main interests include learning Vedas and their meanings and playing tennis.

Subhashitas – Moral passages

Krishna Swaminathan (13)

नास्ति विद्यासमं चक्षुः नास्ति सत्यसमं तपः ।
 नास्ति रागसमं दुःखं नास्ति त्यागसमं सुखम् ॥
There is no eye equal to learning; there is no penance equal to truth; there is no grief equal

to attachment; there is no happiness equal to sacrifice.

With these words, an endless amount of truth has been philosophically stated. If applied to real life, it is stunning how precise these words are. I will try to give an explanation of these words.

There is no eye equal to learning. I suppose these words are referring to the seeing ability of your eyes. With your eyes, you can perceive much and gain a great amount of information about the world around you. With knowledge, this amount of perceived information will rocket your understanding to new levels. Let us say that you have just witnessed the sight of a burning car after a car accident. All that your eyes alone will perceive is a something that is flashing strangely with other things flashing around it. This must sound very confusing to you. Using your knowledge, this can be interpreted as a car that is on fire and with police cars around it. This can also lead to further questions like 'Is anyone hurt?' or 'Where is the culprit that did this to the person?' All of this is due to your knowledge from past experiences and learning. Therefore there is no eye equal to learning.

There is no penance equal to truth. This is referring to telling the truth. Penance is probably referring to difficulty and hard work. To say the truth all the time or when really needed, there is doubtlessly nothing as difficult as doing that. Therefore, there is no penance (difficulties) equal to truth.

There is no grief equal to attachment. This is most likely referring to worldly and materialistic objects that we care about so much.

Every material thing in life will never be eternal. If you can picture your favorite object in your mind, picture it being stolen, broken, and other types of destruction falling upon it. You would most likely feel a great amount of grief for your loss. You should try not to get too attached to these things. Therefore, there is no grief equal to attachment.

There is no happiness equal to sacrifice. This refers to the actual sacrifice of something that can never be replaced, something extremely magnanimous. Let me explain this in a medical approach. There is someone that is undergoing a dialysis. They are in desperate need of another kidney. It is known that you only need one kidney to survive, but you are losing half of one of the most important organs in your body. A person willing to make such a great sacrifice will be truly happy. Because they have given up something as important as this to others, they will be truly happy because they gave someone a new lease of life.

This is my interpretation of this subhashita. If this, like all other subhashitas, is understood and followed, one will be eternally perfect.

Sridhar Yegnasubramanian (13)

दुर्जनेन समं सख्यं द्वेषं वापि न कारयेत् ।
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम् ॥

durjanena samam sakhyam
dvesham vApi na kArayet |
ushNo dahati cAngAra:
SIta: krushNAyate karam ||

Do not make either friendship or enmity with wicked persons. If the coal is hot it burns the hand and if it is cold it blackens it.

This is an excellent subhashitam, which helps one to choose the right type of friends. What it is telling us is that you shouldn't make friends with bad people. For if you do, you are sure to get in trouble with the law, get hurt by others, or even worse. Also, it states that if one makes enemies with these bad people they will hurt you. Many schools are a perfect example of this. In many schools there are drug dealers. Even though many people avoid them there are those who get sucked in the trait. For example, every year there are about twenty new children in my school. Of these twenty I can assure you that at least one of these people will either be talked into trying drugs, or helping the business of selling them. Drug dealers are somewhat like quicksand. You might be curious to see what will happen when you get in, but when you finally are in, you realize that you can't get out. For you have been sucked into a bottomless pit of lies and deception. Drug dealers aren't the only example. There are gangs of thieves, and Cults who stand for the same corrupt beliefs. So many people make bad decisions; don't let yourself to join up with bad people and bad crowds. This isn't just focused to children but it is focused on parents as well. I have seen adults make many ill chosen decisions. At the end the only ones to lose are themselves. If not physically, at least mentally.

This Subhshitam is profound and spiritual. It definitely explains why we should choose the right group of friends. Remember don't become friends or foe with bad people, both ways you will either get burned or blackened.

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 do I find common between
Krishna and Christ?

(Length: Max. 250 words)

Youth Writers !

(Age: 13-19)

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

Theme for next issue:

How did September 11, 2001 affect my
view of the world?

(Length: 400 words)

Each selected entry will be published
in the Journal.

Dead-line for submission of articles

February 1, 2002

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

OR

email to

svbf@silverline.com

Calendar of Events

Jan. 1 to Mar. 31, 2002

Jan	2	Wed	Sankatahara Chaturthi
Jan	11	Fri	Pradosham, Masa Sivaratri
Jan	13	Sun	Amavasya
Jan	14	Mon	Uttarayan Punyakalam Makara Sankramanam Makara Sankarati, Thai
Jan	26	Sat	Pradosham
Jan	28	Mon	Poornima, Thai Poosam
Jan	31	Thu	Sankatahara Chaturthi
Feb	9	Sat	Pradosham
Feb	10	Sun	Masa Sivaratri
Feb	12	Tue	Amavasya Kumba Sankramanam Maasi
Feb	19	Tue	Rathasaptami
Feb	25	Mon	Pradosham
Feb	26	Tue	Masi Makam
Feb	27	Wed	Poornima
Mar	2	Sat	Sankatahara Chaturthi
Mar	11	Mon	Pradosham
Mar	12	Tue	MAHA SIVARATRI
Mar	13	Wed	Amavasya
Mar	14	Thu	Meena Sankramanam Panguni, Karadayar Nonbu (suggested time 7:30 PM)
Mar	26	Tue	Pradosham
Mar	28	Thu	Poornima. Holi, Panguni Utthiram

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. केन अशोच्यः पुरुषः ?
Kena aSocya: purusha:?
 By what means can a person be griefless?
- A. प्रणतकलत्रेण धीरविभवेन ।
prNatakalatreNa dhIravibhavana |
 By obedient wife and exalted dignity
- Q. इह भुवने को शोच्यः ?
Iha bhuvane ko Socya:?
 Who is to be grieved over in this world?
- A. सत्यपि विभवे न यो दाता ।
Satyapi vibhave na yo dAtA |
 One who has not given even when there is wealth.
- Q. किं लघुताया मूलम् ?
Kim laghutAyA mUlam ?
 What is the cause of ignominy?
- A. प्राकृतपुरुषेषु याच्ञा ।
prAkruta purusheshu yAcjnA |
 Currying the favour of unregenerate people.

- Q. रामादपि कः शूरः ?
RAmAdapi ka: SUra:?:
 Who is braver than even Rama?
- A. स्मरशरनिहितो न यः चलति ।
smaraSaranihito na ya: calati |
 One who does not waver even when hit by the arrows of Cupid.
- Q. किं अहर्निशं अनुचिन्त्यम् ?
Kim aharniSam anucintyam ?
 What is to be contemplated day and night?
- A. भगवच्चरणम् न संसारः ।
bhavaccaraNam na samsAra: |
 The feet of the Lord; not worldly life.
- Q. चक्षुष्मन्तोऽपि अन्धाः के स्युः ?
Cakshushmanto'pi andhA" ke syu: ?
 Who are blind even when possessed with eyes?
- A. ये नास्तिकाः मनुजाः ।
ye nAstika: manujA: |
 Those people who are unbelievers in Lord.

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.