



Volume 4 Issue 1

Jagadguru speaks

News & Events

From the President, SVBF

From the Editorial Board

Brahma JnAnAvalee

Life and Teachings of His Holiness Jagadguru Sri Abhinava Vidyateertha Mahaswamigal

The Mahasannidhanam

Vaidika Samskaras

Saints of Maharashtra - III

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

An Introduction to Sanskrit : Unit XII

Prasnottara Ratna MAIikA

Essay contributions from our young readers

Ganapati

Calendar of Events

Nitya Kainkaryam Program

**Jagadguru
Speaks....**



**ANUGRAHA
SANDESA**

Faith Begets Wisdom

The Sastras declare that different actions bear different fruits. In the present day, because a lot of people do not realize the fruits of their *yajnas* (*karmas*), they begin to doubt the validity of the Sastras. Lord Krishna says in the Gita:

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

According to Him, action without *sraddha* (faith) will not give the desired result. Therefore, if you do not get the result of your specified action, it only means that the action was not performed with faith.

Just because an act is performed without faith where faith is required, and the result is not there, it is wrong to blame the Sastras. In fact, the Sastras are infallible at all times. It, therefore, follows that people should always act with faith.

What, then, is *sraddha*?

शास्त्रस्य गुरुवाक्यस्य सत्यबुध्याऽवधारणा ।
सा श्रद्धा कथिता सद्भिः ।

Bhagavatpada Sankara says here that one must have unshakable faith in the Sastras and the guru's words. Acts performed with this firm conviction will definitely bear fruit.

In the *Puranas*, we have heard about Dakshaprajapati who performed a *yajna* with no faith. Not only was the *yajna* unsuccessful, worse, it ended in a disaster.

Similarly, only the one who takes the guru's initiation with complete faith will attain *jnana* (wisdom). Lord Krishna says:

श्रद्धावान् लभते ज्ञानम् – The man with *sraddha* or faith gets wisdom.

Thus, in man's life *Sraddha* is most important. Based on this, may everyone start acting with faith and be blessed.

News & Events

Maha Sivaratri

Maha Sivaratri was celebrated at Stroudsburg on Tuesday, March 12, 2002. This is a unique function in the sense that Sivabhishekam is being done every year to the only Sivalingam outside of India for which Ati Rudra abhishekam was conducted (1997) ! The temple was kept open for the full night as usual.

The program started with Ganapati Homam in the morning followed by Sri Rudra Homam and other poorvanga pujas. The evening pujas were started at 6.30 pm with Mahanyasa Parayanam. The first phase Ekadasa rudra abhishekam started at 7.30 pm followed by Rudra Trisati archana. This phase concluded at 10.30 pm.



Maha Sivaratri Puja

The second phase puja and abhishekam was immediately started followed by bilva ashtotra archana. The third phase puja and abhishekam started at 1 am followed by Sri Rudra kramarchana. The fourth phase puja and abhishekam started at 3 am followed by Sri Siva

ashtotra archana. Sri Lalita Sahasranamam, Siva kavacham etc. were recited and the puja culminated with Sri Nandikeswara abhishekam at 6 am on Wednesday, March 13.



Maha Sivaratri Puja

Several devotees participated in the function and stayed through the entire night.

As always, SVBF prayed for the grace of Lord Siva to be with the entire community in all its noble endeavors.

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

Dear friend:

Greetings.

We are already at the end of the first quarter of 2002 !

With the global economy being what it is now, almost every non-profit organization faces an enormous financial challenge. SVBF is no exception. With this in mind, as was indicated in the last issue of Paramaartha Tattvam, SVBF 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 mailed to all those in our mail list, a separate contribution form . 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 unlimited Grace throughout the life!

As was also mentioned earlier, we 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.

This year's Maharudram function is being planned on May 25-26 (Memorial Day weekend). You may find the program on our web-site.

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.

We are glad to bring the first issue of the fourth volume of Paramaartha Tattvam. Yes, this is the 4th year of publication of the Journal! As announced earlier, we dedicate this volume to Sri Maha Sannidhanam - Sri Abhinava Vidya Teertha Mahaswamiji. We include the Life and Teachings of Sri Maha Sannidhanam (Book condensation from Tattvaloka 1998), starting with this issue and will be published in four parts.

During this economically challenging time, for us to continue to provide the Journal free, we need the support of our readers at large. Readers 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. Please share the Journal with your friends and family. If you would like to add any one to our mail list, please send the details to us and we will gladly include them in the distribution.

We wish all our readers Happy Ugadi and New Year Chitra Bhanu. May the Grace of Sharadamba be with us always.

Jaya Jaya Shankara.

Editorial Board

Opinions expressed by the authors are not necessarily of *Paramaartha Tattvam*

Uddhava Gita

**The last message of
Sri Krishna to
Uddhava**

from

**Srimad Bhagavatam
11th Section**

Lecture by

Dr. S. Yegnasubramanian

**Saturdays:
3 PM to 4:30 PM**

Please contact

**(732) 238 1119 /
(609) 530 0299**

**for Venue
&
Directions**

*** Admission Free**

Brahma JnAnAvalee

(In the Hour of Meditation)

During meditation, when one has reached the silent moment of peace, one can, before entertaining any other thought, either chant or bring to mind the purport of any of the following verses, losing oneself ultimately into its significance. Written by Sankara, these verses are known as Brahma JnanAvalee, the song of Supreme Knowledge.

ब्रह्मज्ञानावली

brahmajnAnAvalee

असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥१॥

asangOham asangOham asangOham puna: puna: |
saccidAnandaroopOhamahamevAhamavyaya: || 1 ||

1. Unattached, unattached, unattached am I, again and again; of the nature eternal Existence-Knowledge-Bliss am I: I am That. That am I, which is the irreducible, immortal, endless factor.

नित्यशुद्धविमुक्तोऽहं निराकारोऽहमव्ययः ।
भूमानन्दस्वरूपोऽहमहमेवाहमव्ययः ॥२॥

nityaSuddhavimuktOham nirAkArOhamavyaya: |
bhoomAnandaswaroopOhamahamevAhamavyaya: || 2 ||

2. Eternal, ever pure, ever liberated am I, formlessness my only form; of nature I am all pervading, homogeneous mass of 'Ananda' (Bliss) am I: That am I, which is the irreducible, immortal, endless factor.

नित्योऽहं निरवद्योऽहं निराकारोऽहमच्युतः ।
परमानन्दरूपोऽहमहमेवाहमव्ययः ॥३॥

nityOham niravadyOham nirAkArOhamacyuta: |
paramAnandaroopOhamahamevAhamavyaya: || 3 ||

3. Eternal, flawless, formless, irreducible am I, of nature Supreme Bliss am I: I am That. That am I, which is the irreducible, immortal, endless factor.

शुद्धचैतन्यरूपोऽहमात्मारामोऽहमेव च ।
अखण्डानन्दरूपोऽहमहमेवाहमव्ययः ॥४॥

SuddhacaitanyaroopOhamAtmArAmOhamaeva ca |
akhaNDAandaroopOhamahamevAhamavyaya: || 4 ||

4. I am of the nature of pure Consciousness and I revel in my own Self; I am by nature of unbroken 'Ananada': I am That. That am I, which is the irreducible, immortal, endless factor.

प्रत्यक्चैतन्यरूपोऽहं शान्तोऽहं प्रकृतेः परः ।
शाश्वतानन्दरूपोऽहमहमेवाहमव्ययः ॥५॥

pratyakcaitanyaroopOham SAntOham prakrutae: para: |
SASvtAnandaroopOhamahamevAhamavyaya: || 5 ||

5. I am of the nature of innermost light of intelligence; I am the peace that lies beyond nature; I am of nature ever abiding 'Ananda': I am That. That am I, which is the irreducible, immortal, endless factor.

तत्त्वातीतः परात्माऽहं मायातीतः परः शिवः ।
मायातीतः परं ज्योतिरहमेवाहमव्ययः ॥६॥

tattvAteeta: parATmAham madhyAteeta: para: Siva: |
mAyAteeta: param jyOtirahamahamevAhamavyaya: || 6 ||

6. I am the Supreme Truth that lies beyond all other truths. I am the Supreme Siva, ever across the frontiers of delusion (maya: that which is not); I am the Supreme Light: I am That. That am I, which is the irreducible, immortal, endless factor.

नानारूपव्यतीतोऽहं चिदाकारोहमच्युतः ।
सुखरूपस्वरूपोऽहमहमेवाहमव्ययः ॥७॥

nAnAroopavyateetOham cidAkArOhamacyuta: |
sukharoopasvaroopOhamahamevAhamavyaya: || 7 ||

7. I am different from the multiple names and forms: pure knowledge alone is my form; I am the imperishable; I am of nature joyous: I am That. That am I, which is the irreducible, immortal, endless factor.

मायातत्कार्यदेहादि मम नास्त्येव सर्वदा ।
स्वप्रकाशैकरूपोऽहमहमेवाहमव्ययः ॥८॥

mAyAtatkAryadaehAdi mama nAstyaeva sarvadA |
svaprakASaikaropOhamahamevAhamavyaya: || 8 ||

8. Never, never have I the delusion or the delusion-produced stuffs, such as body, etc; I am of the form of self-effulgence: I am That. That am I, which is the irreducible, immortal, endless factor.

गुणत्रयव्यतीतोऽहं ब्रह्मादीनां च साक्ष्यहम् ।
अनन्तानन्दरूपोऽहमहमेवाहमव्ययः ॥९॥

guNatravyateetOham brahmAdeenAm ca sAkshyaham |
anantAnandaropOhamahamevAhamavyaya: || 9 ||

9. I am without the three (gunas), mortal qualities (sAtvic, rAjasic, tAmasic qualities); I am a Witness of the very Creator (and the Trinity); I am the form of endless 'Ananda': I am That. That am I, which is the irreducible, immortal, endless factor.

अन्तर्यामिस्वरूपोऽहं कूटस्थः सर्वगोऽस्म्यहम् ।
सर्वसाक्षिस्वरूपोऽहमहमेवाहमव्ययः ॥१०॥

anatyAmisvaroopOham kooTasth: sarvagOsmyaham |
sarvasAkshisvaroopOhamahamevAhamavyaya: || 10 ||

10. I am of the form of the Inner Ruler; anvil like, changeless and all-pervading. I am the Witness of everything. I am in my real nature (none other than the Supreme Self). I am That. That am I, which is the irreducible, immortal, endless factor.

द्वन्द्वादि-साक्षिरूपोऽहमचलोऽहं सनातनः ।
सर्वसाक्षिस्वरूपोऽहमहमेवाहमव्ययः ॥११॥

dvandvAdi sAkshiroopOhamacalOham sanAtana: |
sarvasAkshisvaroopOhamahamevAhamavyaya: || 11 ||

11. I am of the nature a Witness of all pairs of opposites; motionless, permanent, in my form. I am the Eternal Witness of everything. I am That. That am I, which is the irreducible, immortal, eternal factor.

प्रज्ञानघन एवाहं विज्ञानघन एव च ।
अकर्ताहमभोक्ताऽहमहमेवाहमव्ययः ॥१२॥

pranjnAnaghana aevAham vijnAnaghana aeva ca |
akartAhamabhOktAhamahamevAhamavyaya: || 12 ||

12. I am a dense mass of Consciousness; I am a dense mass of knowledge too; I am (ever) a non-doer; I am a non-enjoyer I am That. That am I, which is the irreducible, immortal, eternal factor.

निराधारस्वरूपोऽहं सर्वाधारोऽहमेव च ।
आप्तकामस्वरूपोऽहमहमेवाहमव्ययः ॥१३॥

nirAdhArasvaroopOham sarvArOhamaeva ca |
aAptakAmasvaroopOhamahamevAhamavyaya: || 13 ||

13. In my real nature, I need no other foundation or support or substratum, but at once I am the foundation, support or substratum for all things and beings (all names and forms); I am of nature self-contented, self-sufficient (in that I have in me all my desires fulfilled): I am That. That am I, which is the irreducible, immortal, eternal factor.

तापत्रयविनिर्मुक्तो देहत्रयविलक्षणः ।
अवस्थात्रयसाक्ष्यस्मि अहमेवाहमव्ययः ॥१४॥

tApatrayavinirmuktO daehatrayavilakshaNa: |
avasthAtrayasAkshyasmi ahamevAhamavyaya: || 14 ||

14. I am beyond the three agonies (subjective, phenomenal and cosmic); I am different from the three bodies (the gross, the subtle and the causal); I am the witness of the three states (the walking, the dreaming, and the sleeping): I am That. That am I, which is the irreducible, immortal, eternal factor.

दृग्दृश्यौ द्वौ पदार्थौ स्तः परस्परविलक्षणौ ।
दुग्ब्रह्म दुश्यं मायेति सर्ववेदान्तडिण्डिमः ॥१५॥

dugduSyau dvau padArthA sta: parsparavilakshaNau |
dugbrahma duSyam mAyaeti sarvavaedAntaDiNDima: || 15 ||

15. There are only two things in the whole world (all things in the universe can be brought under these two headings); the 'subject' and the object (the enjoyer and the enjoyed, or the experiencer and the experienced, or the seer and the seen) and they are among themselves the most contrary. Of them the 'subject' (brahman) is the enjoyer or the experiencer or the seer and the "object" is mere delusion; thus roars Vedanta.

अहं साक्षीति यो विद्याद्विविच्यैवं पुनः पुनः ।
स एव मुक्तः सो विद्वानिति वेदान्तडिण्डिमः ॥१६॥

aham sAksheeti yO vidyAdvivicyaivam puna: puna: |
sa aeva mukta: sO vidvAniti vaedAntaDiNdima || 16 ||

16. Through knowledge and repeated discrimination one comes to realize that one is but a 'Witness'. Such a one, established in the 'I am the witness consciousness' is the liberated wise man, so roars Vedanta.

घटकुड्यादिकं सर्वं मृत्तिकामात्रमेव च ।
तद्वद्ब्रह्म जगत्सर्वमिति वेदान्तडिण्डिमः ॥१७॥

ghaTakuDyAdikam sarvam mruttikAmAtramaeva ca |
tadvadbrahma jagatsarvamiti vaedAntaDiNdima: || 17 ||

17. Pots, mud wall, etc., are in essence nothing but the mud in which they have been shaped! So too, the entire world of phenomenal objects is nothing but the Supreme Truth, so roars Vedanta.

ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।
अनेन वेद्यं सच्छास्त्रमिति वेदान्तडिण्डिमः ॥१८॥

brahma satyam jaganmithyA jeevO brahmaiva nApara: |
anaena vaedyam sacchAstramiti vaedAntaDiNdima: || 18 ||

18. Brahman is Truth, the world of objects and beings is false, and the egocentric sense of separateness (jeeva) is itself in fact nothing other than Brahman. That by which this Truth is known is the truest science, the Science of sciences, thus roars Vedanta.

अन्तर्ज्योतिर्बहिर्ज्योतिः प्रत्यक्ज्योतिः परात्परः ।
ज्योर्तिज्योतिः स्वयंज्योतिः आत्मज्योतिः शिवोऽस्म्यहम् ॥१९॥

antarjyoti: bahirjyoti: pratyakjyoti: parApara: |
jyotirjyoti: svayamjyoti: aAtmajyoti: SivOsmayaham || 19 ||

19. Within am I Light, without am I Light, deep within the depths of myself am I Light, beyond the Eternal...Beyond! Light of lights, the self-effulgent Light, the Self's own Light...Siva am I... Auspiciousness am I (as there is me none of the sorrows or limitations or tears of life). I am That: I am That.

Life and Teachings of His Holiness Jagadguru Sri Abhinava Vidyateertha Mahaswamigal

In our land the Guru tradition has been very long and it is an unbroken line of succession of great teachers. They have left behind their valuable teachings for us to study, assimilate and be benefited.

The accounts of their lives and many anecdotes connected with them are extremely valuable to us, for they are not only interesting but also inspire and encourage us to emulate them, with all humility, and thereby rise in the ladder of spirituality step by step.

Sri Abhinava Vidyateertha Mahaswamigal (Srinivasan, before taking up sannyas) was a rare sage, who was born in a middle class family, which valued the scriptures more than the material wealth. Even at a very young age, the desire for worldly possessions and passion was innately absent in him.

Providence took him to a very great Mahatma, Sri Chandrasekhara Bharati Mahaswamigal, the 34th Pontiff of Sringeri Sharada Peetham when he was a young boy. He renounced the world before completing 14 years of age. Sri Abhinava Vidyateertha Mahaswamigal was a scholar par excellence in Tarka and Vedanta. He adorned the sacred Sringeri Sharada Peetham and brought glory to it during the 35 years of His pontificate as its 35th Jagadguru Shankaracharya. The very embodiment of compassion, the Acharya graced innumerable devotees in myriads of ways. He had the knack of expounding the intricacies of the scriptures in an accurate and yet clearly-comprehensible manner. His Holiness attained Mahasamadhi on September 21, 1989.

Volume 4 of Paramaatha Tattvam is dedicated to H. H. Sri Sri Abhinava Vidyateertha Mahaswamigal and will expound the life and teachings of this great Jagadguru.

विवेकिनं महाप्रज्ञं धैर्यौदार्यक्षमानिधिम् ।
सदाऽभिनवपूर्वं तं विःतीर्थगुरुं भजे ॥

"I ever worship my Guru Sri Abhinava Vidyateertha, endowed with discrimination and great wisdom, and a repository of courage, generosity and forgiveness."

— H. H. Bharati Teertha Mahaswamigal,
the Jagadguru Shankaracharya of Sri Sringeri Sharada Peetham.

THE MAHASANNIDHANAM

(This article is taken from the Tattvaloka issue of January 1998 (Volume XX No 5). The Tattvaloka article was abstracted from the book "Personification of Perfection", life and teachings of His Holiness Jagadguru Sri Abhinava Vidyatheertha Mahaswamigal, by Sri V. Jayashankar. He has a doctorate in the engineering field. The book presents the life story of this eminent Acharya in a simple language to the younger generation. The book is published by the Sri Vidyatheerhta Foundation, 5 Brindavan Street, Mylapore, Chennai 600004)

1. The Acharya—a Perfect Jivanmukta

Darkness was quickly stealing over the region around the tank creating an eerie feeling. Nobody dared approach the tank as it was believed to be haunted by ghosts. It was an Amavasya evening, and at a comfortable distance a group of boys was eagerly waiting to see if the challenge would be accepted.

Suddenly, a frail lad from the group walked boldly towards the tank, washed his hands and feet and returned. The lad was clearly not one to be frightened by mere ghosts. He had accepted the challenge of walking up to the haunted tank but pray, who was he?

As is their wont, the boys loved playing games. On many occasions, a boy named "Gundu" (fat one) would spoil their games. One day, one of the boys decided to put an end to "Gundu's" mischief. Although of a smaller build, he quickly caught hold of "Gundu". The other boys, who were quietly watching, were sure that "Gundu" would win the fight.

After some wrestling between the contestants, "Gundu" found himself flat on the ground with his vanquisher on top of him. The winner then asked that a paper be brought and made "Gundu" write on it that henceforth he would not disturb the boys. The loser complied and the victor had shown that he was no coward. Who could he be?

The lad was studying in the eight standard in a primary school in Bangalore. He was a very good student and would often help younger students

in their studies. His father, Rama Sastry, was a primary schoolteacher. One day, under mistaken notion that his son was not studying properly, he ordered him to stretch out his hand. And repeatedly struck it with a cane. The boy took this harsh treatment without murmur. He even stretched out his other hand to receive further strokes.

Early Prediction

Venkatarama Sastry, an astrologer, and a tenant of Rama Sastry, was watching the sad scene. He came forward and stopped the canning. He held the young lad's hand to gauge the extent of injury.

The lines of the palms of the boy astonished him and he told Rama Sastry, "You are fortunate. This boy is very different from your other children. He is destined to be a dispassionate one, adept at Yoga. It will not be surprising if the Jagadguru of Sringeri nominates him as the successor to the Peetham. Do not beat him, for it is likely that you may have to prostrate before him."

The predictions of the astrologer turned out to be true, for, the young boy, then known as Srinivasan, later became none other than His Holiness Sri Abhinava Vidyatheertha Mahaswami, the 35th Jagadguru of the Sringeri Sharada Peetham. The qualities of courage and forbearance, evidenced from these incidents of his childhood were carried to their utmost limits and he became a jivanmukta (one liberated while alive).

The scriptures abound in descriptions of a Jivanmukta's state and it is repeatedly emphasized that the attainment of the state of a Jivanmukta is the greatest of all achievements. This is because he is one whose mind is undistressed in calamity, from whom all longing for pleasures has departed and who is free from attachment, fear and anger. Further, his lineage is purified, his mother becomes fulfilled and the earth becomes meritorious on account of him.

Signs of a Perfect Sage

The Acharya's life was a living testimony to the scriptural declarations regarding a perfect sage. He belonged to the sacred line of preceptors which began with Sankara Bhagavatpada. His Guru was the great sage, Sri Chandrasekhara Bharati Mahaswami, a universally renowned jivanmukta.

The term 'Acharya' refers to one who has understood the meaning of the scriptures, himself practices what is stipulated there and induces others to follow suit. This definition is perfectly applicable to our Acharya. Ever since he became a disciple of his Guru, Acharya had the habit of reading the *Atmavidya Vilasam*. One of the verses in it is as follows:

"The chief of recluses does not relinquish what has come to him, nor does he desire at any time for what has not come to him. He lays himself down enjoying the internal bliss of the Self."

The Acharya had an immense regard for this work and to appreciate this one only has to hear the words uttered by him during the celebrations of his 61st Jayanti at Madras.

On that occasion he said, "It is incumbent upon a king performing the Rajasuya Yoga to hear his praise for some time. I am no monarch but an ascetic. There is no obligation on a sannyasi to hear his own praise and, in fact, it is not advisable. Further, I am not in the least

interested in being eulogized. But here I am sitting in a Sabha wherein people are praising me. You are all deriving pleasure by glorifying me and are keen that I should be present. I have nothing to gain by praise or lose by criticism. Hence I am not raising any objections to the celebrations and am present as a witness."

The Acharya's realization of the Supreme was so strong that even when given an injection of morphine during a cardiac illness, he continued to lisp in a semi-conscious mind words indicative of absolute heights. If, having obtained the rewarding vision of such a Guru, one were to hear the truth from him, cogitate on it and fix one's mind on it with concentration, then one's gain will be limitless and he may even obtain the very realization of the Self from him.

Some of his disciples, the recipients of his grace, have explicitly stated that they have a sense of total satisfaction. They feel that they have accomplished all that needs to be done and are permanently in a state from which they cannot be shaken by any sorrow. Therefore, a recounting of the divine life of our Guru in his human form will confer unlimited benefits to us.

2. Treasure House of Divine Qualities

"The river of tendencies flows along the auspicious and inauspicious paths. By manly effort it must be led to the auspicious path."

Such is the advice given to an immortal like Sri Rama in the *Yoga Vasishtha*. In the case of Srinivasan, due to the fullness of the incarnation, divine tendencies were innate.

Srinivasan was born to Venkatalakhmi Ammal on November 13, 1917 (the day being Diwali). He had his primary education in the Municipal Primary School and then studied up to the eight standard at the Arya Vidyasala at Bangalore.

Maharishi Gautama has spoken of eight Atma Gunas or personal qualities that every individual should cultivate. He has listed them as: compassion towards all beings, forbearance, purity, absence of stinginess and freedom from burden, jealousy, laziness and attachment. Many incidents in the life of the Acharya amply illustrate the fact that he possessed all the *Atma Gunas*.

Srinivasan's intention was never to cause pain to another. When he saw suffering, be it man or beast, his heart melted and he would try to set things right.

Heartfelt Concern

Once Srinivasan's friend did not fare well in the examinations. The boy's father resolved to punish his ward. So he ordered his son to bend and he placed a big stone on the lad's back. The boy required correction but this was unjustifiable. Unable to bear the load, the boy began weeping.

Srinivasan heard the piteous cries and arrived at the spot. Addressing the father, he said: You are older than me and wiser, too. Your son is writhing in pain. Please let him rest for a while. You may place the stone on my back instead and I shall support it from him.

The father was moved by Srinivasan's heartfelt concern and relieved his son of the burden. Such was Srinivasan's compassion that he was ready to take other's sufferings onto himself. It also shows his respect towards elders.

Even as a young boy, Srinivasan was extremely considerate. While other children of his age were playing, he would be helping his mother, performing various domestic chores, such as cleaning vessels.

Srinivasan was patience personified. There are many who seek to derive pleasure from tormenting others. So it was that some boys

sought to examine his forbearance, and they brought a stick and began to rain blows on him, one after another. He bore the onslaught without a murmur. Soon the boys stopped, aghast at the extent of the injury they had inflicted. He won the hearts with kind words.

As a joke some boys challenged Srinivasan to consume a handful of chilies, which he proceeded to do without any discomfiture. The boys were astounded. He thus showed them it is possible to be content with what food one gets. Freedom from attachment was thus innate in him.

The Acharya possessed the eight "atma gunas" in full measure and then some more. His treasure house of divine virtues included ahimsa and a strong belief in god. Even in those days, he showed a remarkable trait in his aversion to man's interference in nature's delicately balanced ecology.

Faith in God

He was an expert exponent of Puranic stories. He used to narrate these to his friends, highlighting the moral aspects in them. Thus, even at a young age, not only did Srinivasan possess unshakable faith in god, but also induced it in others.

With the passage of time, Srinivasan began to regularly express to his friends his desire to renounce the world. At first his friends found his longing ridiculous but soon realized that he was firmly resolved. One boy asked him, "What is the use of becoming a *sannyasi*? By becoming a king one attains a very high position."

"Do not think thus," Srinivasan replied, "What undecaying use is there in becoming a king? An emperor can enjoy only when he is at the helm of power. This state must come to an end sooner or later. If, however, I become a *sannyasi*, I can continually meditate and be without any worries.

There will be a wonderful opportunity to behold God and I shall remain ever protected by him." Are we not reminded of Nachiketa, the young lad who went to Yama himself?

3. The Ideal Disciple

Srinivasan's mother often found it difficult to feed her family due to the extreme poverty. "Let my Upanayanam be performed," said Srinivasan, "I will fetch you what I get from Bhikhsa and with that your food problems will be solved." The mother, although touched by Srinivasan's deep concern, could not accept the offer. Providence willed otherwise.

His Holiness Chandrasekhara Bharati Mahaswami (Paramacharya) who was then the Jagadguru of Sringeri Sharada Peetham wished to spend more time in penance, and hence felt the need to hand over the pontifical duties to a successor. He had made known this intention to Srikanta Sastry (the Sringeri Mutt agent) who initiated a search for boys with a natural inclination for the sannyasa order.

Srikanta Sastry consulted various astrologers of whom Venkatarama Sastry was one. Venkatarama Sastry immediately handed over Srinivasan's horoscope. On hearing that Srinivasan's Upanayanam had not been performed, Srikanta Sastry took a decision to perform it at Sringeri at the Mutt's expense.

This was a Godsend! Rama Sastry readily agreed and the family reached Sringeri in the midst of the Sankara Jayanti celebrations. Srinivasan's Upanayanam was fixed for May 4, 1930. It was to be at Sharada Devi's temple and the time of the sacred Brahmopadesam coincided with the pealing of the temple bell.

Wonderful Drama

After performing the religious observances connected with the Upanayanam ceremony, Rama Sastry and the members of his family went to pay their respects to the Paramacharya at

Narasimhavanam. (this is on the opposite bank of the river Tunga, where the sacred abode of the Jagadguru is situated). The austere eyes of the Jagadguru fell compassionately on Srinivasan. A wonderful drama, whose essence was completely missed by the others, was then enacted between the Guru and the disciple.

In the ensuing conversation the Paramacharya was pleased that Srinivasan was not interested in further schooling, to equip himself for a job, but that he preferred to stay in the Mutt and study Sanskrit.

The Paramacharya continued his questioning pertaining to Srinivasan's school studies and asked him about one moral that he thought was most important.

Srinivasan's reply that it was to keep good company and avoid evil associations satisfied the Paramacharya who then asked, "Will you study here?"

Without a moment's hesitation, Srinivasan answered in the affirmative. Turning to his parents he said, "You can go home, for I wish to be student here."

Srinivasan developed the habit of waking up at around 4:30 a.m.. Then, after a wash and a bath, he used to perform his ordained duties with meticulous care. After a light breakfast he studied till noon. In the afternoons, after his Madhyahnika (noon prayers), he used to go for a meal which had been arranged at Narasimhavanam itself. He was not in the habit of sleeping in the afternoons and was constantly engaged in studies. It used to be 10:30 at night before he retired for the day.

Qualities of a Sishya

In an Upanyasam (speech) delivered at Madurai in 1958, the Acharya listed the qualities of a true disciple. He said:

"The disciple must be of pure mind, a server of the holy, of proper conduct, desirous of knowing the truth, intent on service to the Guru, free from vanity, eager to offer prostration's, one awaiting an opportune moment to pose queries, of restrained mind and regulated senses, free from envy, surrendered unto the Guru, possessed of faith in the Sastras, successful in tests and one who shows gratitude. Such a dear disciple is worthy of being imparted with knowledge."

These qualities were abundantly present in the Acharya. Paramacharya used to regularly keep track of the progress of the many students at Narasimhavanam. He invariably found Srinivasan head and shoulders above the others in all subjects, be they basic texts or literature. He also created situations which drew Srinivasan to give very appropriate replies. One such instance arose when Parmacharya composed a verse whose simple meaning is as follows:

"Siva, in his manifestation as Dakshinamurti indicated through his silence and chinmudra that the Atma is without a second, is of the nature of consciousness, and is all-pervading. Therefore the book, snake, and flame (in his hands) support the truth."

Many of the scholars from the Mutt gave the usual meaning, one of them emphasizing that the book stood for Advaita, the serpent for knowledge, and the fire for all-pervasiveness. Although the leaves of the book are separate, there is unity in the book. This indicates Advaita or non-duality in the midst of the appearance of variety. The example of the snake is common and shows that knowledge dawns when illusion disappears. Fire naturally represents all-pervasion. Just as the whole world is pervaded by the heat of the fire, so the Atman is omnipresent.

This explanation, however, did not seem to meet with Parmacharya's full approval. Srinivasan

remarked that the three examples indicated scripture, reasoning and experience. The Parmacharya was pleased to note that Srinivasan was indifferent to the food served for the students, but accepted it with reverence, as the 'prasadam' of the Acharaya.

One day while playing with a deer in the garden, Srinivasan fell down butted by the animal. That night he developed fever which did not abate with Ayurvedic medicines. The Parmacharya, when informed of this, did not show undue concern.

Touch of Guru's Hand

Next day, when no one was around where the boy was resting, he entered the hut. Srinivasan abruptly got up and prostrated in a manner that he came in contact with the Parmacharya's sacred feet. The Parmacharya lifted up the lad and placed his hand on the head. He then softly queried, "Have you still got fever? Do not worry." He continued, "Go and lie down."

The touch of the guru's hand instantly freed Srinivasan from sickness and thereafter he was quite normal. The incident introduced a major change in Srinivasan. He became more serious and seldom indulged in idle conversation.

The Parmacharya used to instill very often the importance of dispassion by initiating the chanting of Antakshari Slokas. One such verse was:

Who indeed knows when the death will overtake any person? Life is transient. Even when young, one should practice righteousness. In childhood, one does not have discriminative insight. While a youth, one is engrossed in sensual pleasures. Later, on the manifestation of old age, if discrimination were to dawn what can one achieve?

In the same vein the Parmacharya had often stated the importance of Brahmacharya and

sannyasa. He said that marriage is compulsory only for a person who wants to enjoy sensual pleasures. It is not obligatory on one who has strong dispassion towards leading a householder's life. Further, there is no Vedic injunction that a dispassionate one should get married.

A man can become an ascetic regardless of whether he is a celibate or a householder or a forest dweller. These points were driven home on many occasions and Parmacharaya was able to gauge from Srinivasan's face that the advice was having the desired effect. Undoubtedly, these words would have been like nectar to him whose longing for asceticism was intense and innate.

Choice of Successor

The Parmacharaya did not explicitly reveal his intention to choose Srinivasan as his successor to the Peetham. However, his intention became apparent when, at the end of his daily puja to Sri Chandramoulisvara, he began to pray, *"O beloved of Siva, quickly make Srinivasan omniscient and a disciple to me."*

Subsequently, the Parmacharaya resolved that Srinivasan should be his successor. That night he dreamt that his Guru also gave total consent to his choice. The Parmacharaya felt intensely happy. The next day he informed the Mutt agent, Srikanta Sastry. At Banaglore, Venkatalaksmi Ammal readily consented to her son taking up sannyasa.

The sacred initiation ceremony was to be held on May 22, 1931. Rama Sastry and his family had arrived from Banagalore to witness the function. Srinivasan was convinced that the Peetham conferred upon one the great grace of Goddess Sharada but it was upto one to utilize that grace to strive and gradually attain the highest. Else it was wasted on the recipient.

Since as a renouncee, Srinivasan cannot prostrate to his parents, he did so prior to his initiation and obtained their blessings.

Dream Augury

Srinivasan had earlier had a dream which augured well for his future greatness. He dreamt that he had gone to the temple to have *darsan* of Sri Sharada Devi. Waiting amongst a crowd of thousands of devotees, his Guru beckoned him to enter the sanctum sanctorum. The door then closed.

The Goddess took him on her lap and said, "Your good times are ahead. Kings will pay obeisance to you. Do not become proud. Continue to worship me and do not be separated from your Guru even for a moment. Wear this crystal necklace in my remembrance."

So saying she placed the necklace on his neck. Thereafter as the diparadhana was taking place, the necklace disappeared. "Why have I lost it," wondered Srinivasan. The dream ended there. Perhaps for a person of Srinivasan's stature there was absolutely no need for an external remembrancer.

The Acharaya narrated another incident relating to his sannyasa. While he was walking in the Narasimhavanam a cobra crossed his path and remained with its hood upraised directly above the Acharaya's feet. He stood motionless admiring the snake and not in the least fearful of it. The snake, for its part, remained without moving for a while and then lowered its hood and moved on.

As far as the Acharaya was concerned the significance of the incident was as follows: He said, "It was not as though the snake did not fear me because I believed in Ahimsa. All I can say is that I derived great joy because I regarded it as a good omen."

(Rest of the article to continue in future issues)

Vaidika Samskaras

Dr. S. Yegnasubramanian

1. Introduction

Over the ages, humankind has always strived to reach perfection and to explore the ultimate Truth. In this quest, every religion has some unique features. Some of the unique features characteristic of the Hindu Faith or *sanAtana dharma* are:

- The concept of God as the very creation itself. For example we come across passages like,

भूःपादौ यस्य नाभिः ।
त्रिभुवनवपुषं विष्णुमीशं नमामि ।
and

आपाताळ-नभः स्थलान्त-भुवन-ब्रह्माण्डं
आविस्फुरत् ।

in the *dhyAna slokas* of *Vishnu Sahasranamam* and *Sri Rudram* respectively.

- One's birth according to one's *karma*. The entire chapter of *karma yoga* in *Bhagavad Gita* deals with this aspect in great detail.
- The idea of liberation, *mukti*, even when one is alive - *jeevanmukti*:. For example, we have in the in *Bhagavad Gita*:

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन्
स्वपन् श्वशन् आत्मनेव आत्मना तुष्टा ।

- The manifestation of the Divine through innumerable *avatAras* - ten of them are more popular; *Bhagavatam* mentions 21 avatars, but says that they are countless ! अवताराः असंख्येयः ।
- *varNASrama dharma* - The Lord says, चतुर्वर्ण्यं मया सृष्टम् in the Gita.

All these features are found in various texts and derive their basis from the *Vedas*. However, these are not given in a clear and concise format in the *Vedas*. For the Vedic

teachings to be useful to humankind, our Rishis, through their inquiry, extracted the vedic wisdom, like extracting a precious metal from the ore! Consequently, a new family of literature known as *Sootras* (cryptic statements) - emerged, such as, the *Strouta sutras*, *grihya sootras*, *dharma sootras* etc. Since the *sootras* themselves were abstract, commentaries on these *sootras* were given by Rishis in the form of *smritis*, such as, *YAjnavalkhya smriti*, *ParAsara smriti*, etc. The term *smriti* refers to a 'remembered idea' (from the vedas). Later, *itihAsas* (*RaAmAyanNa* and *MahAbhArata*) and *purANas* (*BhAgavatam* *SkAndam* etc.) were written in the form of personified stories, to make these concepts understandable to common people.

2. Inner Virtues (*Atma Guna's*)

The scriptures have expounded the Truth in absolute terms in all the *Upanishads*. The Hindu Faith aims at enabling every human being to the realization of this Absolute Truth or the Self, and proclaims that, this realization is the only goal for every one to reach. The scriptures say that this realization could be achieved through the development of *Atma GuNa's*, or certain inner virtues. Eight virtues have been mentioned in particular, and they are:

1. Compassion (*dayA*), consideration and sensitivity for all.
2. Patience or forbearance or the ability to face provoking situations without agitation (*kshamA* or *kshAnti*).
3. Free of jealousy (*anasooyA*).
4. Purity - internal and external (*Soucam*).
5. Keeping cool, free from burden (*anAyAsam*).

6. Not being miserly (*akArpaNyam*).
7. Absence of desire, attachment (*aspruhA*)
8. Auspiciousness, peace (*mangalam, Ananda:*).

When an individual acquires these qualities, he/she becomes eligible to *Atma JnAnam*, and through inquiry, the person realizes the Absolute.

3. Vedic Rituals (*vaidika samskAra's*)

The scriptures proclaim that a total person should be harmonious in thought (*maanasa*), word (*vAcika*), and deed (bodily actions - *kAyikam*). As can be seen, this virtue is far from realization by the vast majority of people, and so has to be evolved right from birth! Instead of just listing the above mentioned *Atma GuNa's* and postulating them as a requirement in the building up of a total person for gaining the eligibility to the inquiry of the Self, our scriptures provide us with a manual as to how to acquire these qualities throughout one's life, through the performance of rituals known as *vaidika samskAra's*, starting from the conception of the child, until death! In addition to some of the unique characteristics of the Hindu Faith mentioned earlier, *vaidika samskAra* is another unique and important feature since it helps the individual to develop into a total person, physically and spiritually.

3.1 The word *samskAra*

The seed for the *samskAra's* is the *Vedas*, and, the word *samskAra*, the *mantras* and the arrangement are given in the *grihya sootra's*. (For an overview of our vedic scriptures please refer to Vol. 1 No. 1 of ParamaArtha Tattvam.) In the *vedas*, the process of purification is denoted by the term *samskuryAt*. If any object is to be offered to the Lord, that object has to be purified first, both at the physical level and at the spiritual (subtle) level. After such purification, a new quality is believed to be born in the object,

which then becomes eligible to be offered to the Lord.

विधिक्रियाजन्यः अतिशय विशेषः ।

(Vedic rites, when formed, certain special qualities are born)

All through, the *vedas* teach that the ultimate goal of life is liberation (*moksha:*) and if one has to achieve this goal, one has to become qualified (*yogya:*). This eligibility comes by offering oneself to the Lord (*Atma samarpaNam*) and before such offering, the individual has to go through -almost a life-long - purification process. The entire life-style is designed to be a process of *samskAra*, and in this life-style, every stage is indicated by a particular ritual. All these rituals are given in the scriptures. It can be interpreted then, that, those special qualities, which are born by performing certain vedic rituals that make one fit for the True Knowledge of liberation, are *samskAra's*. In course of time, the rituals themselves, which led to these special qualities, came to be known as *samskAra's*. So, two meanings are primarily given for *samskAra's*

- a) characteristic/special quality - *atiSaya viSesha:* and
- b) the very ritual or ceremony.

In addition, a third definition also is given to the word, which means, mental impression or *vAsana*. The Rishis acknowledged the fact that a person's mind can be influenced by so many factors all through the life based on one's own actions and through actions of others. The *samskaras* are supposed to accomplish two things to an individual:

दोष अपनयनेन वा गुणाधानेन वा ।

- 1) दोष अपनयनम् *dosha apnayanam* - elimination of physical and mental impurities (*dosha*) and
- 2) गुणाधानम् *guNAdhAnam* - adding special virtues or *Atma guNa's*. As mentioned in the *Bhagavad Gita* (13-7):

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥

(humility, unpretentiousness, non-violence, patience, uprightness, service to the teacher, purity, steadiness and self-control)

It is interesting to note that, even though the *samskAras* were meant to purify an individual to become eligible for *moksha*, the Rishis have formulated them in such a manner that the individual also attains other benefits - *dharma, artha and kAma*.

They involve the purification of the total personality - *mAnasam, vAcikam* and *kAyikam* - since one is likely to have sinned through all these three instruments !

Samskaras contribute to the overall growth of the individual, such as:

a) The physical discipline during and after the ritual - for example, *prANAyAmam* helps to regulate the blood circulation, etc. Also, several do's and don'ts are prescribed for the *brahmacAri* such as:

ajanavAdaSila: अजनवादशीलः - no gossip;

adhivA svApI अधिवा स्वापी / मा सुषुप्त्वा - no sleeping during day time;

strIbhi: *yAvatharta sambhAshI* स्त्रीभिः यावथर्त संभाषी - speak only what is required to ladies, etc.

(More details will be seen during the discussion on *upanayanam* later).

b) The mental growth - again, *prANAyAmam* helps to sharpen the mind; improves *medha Sakti*; for example, prayers such as,

*SraddhAm medhAm yaSa: prajnam Sriyam
Ayushyam teja Arogyam dehime
havyavAhana ।*

Also, *sraddhAvAn labhate jnAnam* etc.

c) Imparting of values, ethics and morality - for example: *kAmo kArshIt manyuh kArishIt* - *japa* to overcome greed and anger.

d) Creation of awareness of the stage of life - after *upanayanam*, *brahmacarya ASrama*; after *vivAham*, *grihasta ASrama*. Development of sanctity for life itself.

e) Sensitivity to elements of nature - for example, all divinities are water - सर्वा देवता आपः ; similarly fire is Divinity and so on.

f) The respect that the entire creation is something to be worshipped - is *brahman - sarvam brahma mayam jagat*.

g) The awareness that the individual is part of Nature and not separate from it.

h) The concept of social / family life - all rituals involve relatives, friends etc.

So, the *vaidika samskaras* have been designed by the Rishis to contribute to the overall growth of the individual.

3.2 How many *samskaras* are given in the scriptures?

As was mentioned earlier, the *sootra's* give a comprehensive account of various *samskAra's* and, among the *sootra's*, the *grihya sootra's* give the most elaborate account. The *grihya sootra's* themselves are many, which deal with all aspects of domestic life like marriage, etc. Since these *samskAra's* are basically derived from the *vedas*, various numbers are given in these *grihya sootra's*. Most popularly, forty one *samskAra's* are enumerated, which we can broadly classify in to nine groups. We will discuss in detail, each of the forty one *samskaras* - starting from conception of the baby, till the final cremation - in subsequent issues of Paramartha Tattvam.

Source Material:

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Saints of Maharashtra – III

Shankar Karandikar

श्री गुरुभ्यो नमः

The reader may recall that in the last article in this series on the "Saints of Maharashtra," we introduced the topic of Ekanatha Maharaj's Marathi commentary on the 11th Canto of the Srimad Bhagawatam, which is popularly known as the 'Ekanathi Bhagawata.' In the present essay, we will look at some further points contained in this great work.

Considering the fact that in the present decadent age, men are generally devoid of Vedic Samskaras and have not studied the Veda in the traditional manner, Ekanatha Maharaj prescribes the path of Bhakti (devotion) as most suited for the current times:

माझिये प्राप्तीलागुनी । भक्तिज्ञानमार्ग दोन्ही ।
ज्ञान अत्यंत कठिणपणीं ।
भक्ति निर्विघ्नीं पाववी मज॥
संसार तरावयालागीं । अनेक साधनें अनेगीं ।
बोलिलीं तीं जाण वाडगीं ।
उत्तम प्रयोगीं मद्भक्तीं॥
उपायामाजीं अतिप्रांजळ ।
निर्विघ्न आणि नित्यनिर्मळ ।
माझा भक्तिमार्ग केवळ ।
ज्ञान तें विकळ मध्यपातीं॥

"There are two ways to reach Me (Sri Krishna) – one is by way of knowledge and the other is by devotion. The path of knowledge is very difficult, but on the other hand one can reach Me through the path of devotion without any obstacles. Many methods have been suggested for crossing beyond Samsara; but know them all to be worthless. Devotion to Me alone is the best to practice. Of all the means (of reaching Me), devotion alone is the most straightforward, free from obstacles and always pure. On the path of knowledge one may be stranded halfway."

Ekanatha Maharaj makes it amply clear that Bhakti is the central message of the Srimad

Bhagawatam. Though well-versed in the Sastras and a great Sanskrit scholar himself, he realized that for the common man the easiest road to salvation lay in simply chanting the glories of the Lord. Ekanatha Maharaj describes the glory of Nama Sankirtana as follows:

ऐसी ज्ञानमार्गींची गती । नाना परींचीं विघ्नें येती ।
विकल्पें नासल्या व्युत्पत्ती ।
माझी निजप्राप्ती तेथें नाहीं॥
तैसी नव्हे माझी भक्ती । नाममात्रें मज पावती ।
नामें उद्धरले नेणों क्तिती ।
हेचि भागवतीं बोलिलें॥
माझे करितां गुणवर्णन । कां हरिकथा नामसंकीर्तन ।
तेथें रिघों न शके विघ्न । गडगर्जन हरिनामें॥
जेथें हरिनामाचे पवाडे । तेथें विघ्न कैचें बापुडें ।
विघ्न पळे मद्भक्तांपुढें । उघडती कवाडें मोक्षाचीं॥
माझे भक्त अतिनिराश । न धरिती मोक्षाची आस ।
यालागीं मी हृषीकेश । त्यांच्या भावार्थास भूललों॥
एवं निर्विघ्न मजमाजीं सरता ।
मार्ग नाहीं भक्तिपरता ।
त्रिसत्य सत्य गा सर्वथा । भक्ति तत्वतां मज पढिये॥

"Such is the state of the path of knowledge – many obstacles stand in the way. Reasoning fails due to doubts. In that situation, one cannot reach Me. In the case of devotion to Me, this problem does not arise. Just by chanting My Names one can reach Me. Countless devotees have been uplifted by chanting My name. This is what has been described in the Srimad Bhagawatam. When the devotees sing My glories or narrate My pastimes or chant My

names, no obstacle can stand in the way. The loud chanting of Sri Hari's names protects like a fort. Where there is the singing of Sri Hari's names, what can the powerless obstacles do? Difficulties run away from my devotee and the doors of liberation open up. My devotees do not wish for anything. They do not long for liberation. That is the reason why, I, Sri Krishna, am won over by their inner feeling of devotion. Therefore, there is no better way than devotion to reach me without difficulty. This fact is absolutely true. I am truly fond of devotion."

मुख्य भक्तीचें कारण। हरीचें जन्मकर्मगुण।
पूर्ण श्रद्धा करावे श्रवण। हरिकीर्तन स्वानंदें॥
हरिकीर्तनाचिया जोडी। सकळसाधनें केलीं बापुडीं।
अद्भुत कर्म हरीचीं गाढीं।
गातां अतिआवडी उल्हासे॥

"One should listen with full faith to the narration of the divine births, actions and qualities of Sri Hari. One should also joyfully engage in singing His glories. This is the principal means of attaining devotion. In comparison to singing the glories of Sri Hari, all other methods fade away. The pastimes of Sri Hari are entirely wonderful. When one narrates them, there is an exuberance of joy."

Now, one may ask, why doesn't everybody resort to this easy path? Ekanatha Maharaj remarks that for pure devotion to take hold in one's heart, one has to have a store of great merit (Punya). Or if by good fortune, one comes in contact with the Saints, then by their Grace, the aspirant can get a quick entry on to the highway of Bhakti:

ऐशी तुझी सुलभ भक्ती।
तरी अवघेचि भक्ति कां न करिती।
देवो म्हणे भाग्येवीण माझी भक्ति।
न घडे निश्चितीं उद्धवा॥
कोटि जन्मांची पुण्यसंपत्ती।
जरी गांठीं असेल आइती।

तैं जोडे माझ्या संतांची संगती।
सत्संगें भक्ती उल्हासे॥
सत्संगें भक्तीची प्राप्ती। उद्धवा जाण तू निश्चितीं।
संतांपाशीं माझी भक्ती। वास पाहती उभी असे॥

Uddhava questioned, "Thus devotion to you being so easy to practice - then why don't one and all resort of this method?" Sri Krishna replied, "It is certain that without good fortune, devotion does not take hold. If one has the merit earned in the course of a crore of births then one gets the association of pious souls. In their company, devotion flourishes. O Uddhava, know for certain that in the company of saints, devotion is obtained. My devotion stands in waiting in front of the saints."

Ekanatha Maharaj remarks that the best of devotees is the one whose mind never stirs from the lotus feet of the Lord:

निमिषार्ध त्रुटी लव क्षण। जे न सोडिती हरिचरण।
ते वैष्णवांमाजीं अग्रगण। राया ते जाण उत्तमभक्त॥

"Those who do not leave the feet of Sri Hari for even a split second, they are the foremost of the Vaishnavas. O Janaka, know them to be the best of devotees."

In contrast, the man who has no liking to hear the wonderful glories of the Lord is truly unfortunate:

ऐकूनि रहस्य हरिकथा। द्रव नुपजे ज्याचिया चित्ता।
तो पाषाण जाण सर्वथा। जळीं असतां कोरडा॥

"One whose heart does not melt on listening to the profound pastimes of Sri Hari is as good as a stone, which stays in water but still remains dry."

The Ekanathi Bhagawata contains a rich collection of instructions for the devotee, by the help of which he or she may attain success in spiritual life. Ekanatha Maharaj also removes some misconceptions, which may creep into the mind of the student. An example of this is the

following opinion regarding the auspicious occasion of Siva Ratri:

वैष्णवांसी शिवरात्री विरुद्ध।

हे बोलणे अतिअबद्ध।

सकळ पुराणीं अविरुद्ध। व्यास विशुद्ध बोलिला॥

"To say that the observance of Siva Ratri is contrary to the Vaishnava practices, is not proper at all. Sri VedaVyasa has clearly stated that none of the Puranas stand against the observance of Siva Ratri."

Now, with regard to the Ekadasi vow, Ekanatha Maharaj is full of praise. The importance of fasting and worshipping Lord Vishnu on Ekadasi (the 11th day of the lunar cycle) cannot be over-emphasized. It is like a staircase leading to liberation:

जे पर्वणी प्रिय चक्रपाणी।

जे सकळ कल्याणाची श्रेणी।

उभय पक्षां तारिणी। वैष्णव जननी एकादशी॥

जे शुक्लकृष्णपक्षविधी। भक्त वाऊनियां खादीं।

नेऊनियां सायुज्य सिद्धी। मोक्षपदीं बैसवी॥

करावी शुक्ल एकादशी। त्यजावे कृष्णपक्षासी।

उपडिल्या एका पक्षासी। सायुज्यासी केवीं पावे॥

दों पांखीं उड्डाण पक्ष्यासी।

एकु उपडिल्या नुडवे त्यासी।

तेवीं पां त्यजितां कृष्णपक्षासी।

सायुज्यासी न पविजे॥

"Ekadasi is the special day which pleases the Lord (bearing the discus). It is the abode of all that is auspicious. The Ekadasi of both the bright and the dark fortnight is the means of crossing Samsara. It is verily like a mother of the Vaishnavas. Through the proper observance in both the fortnights, this Ekadasi carries the devotees on her shoulders and places them on the seat of liberation, by giving them Sayujya Siddhi (liberation while living.) If one observes the Ekadasi only in the bright half and ignores the one in the dark half, then one of the wings is

chopped off. How can one then reach Sayujya? A bird can fly only when both wings are intact. It cannot fly when one of the wings is cut off. Similarly, one cannot reach state of Sayujya by ignoring the Ekadasi in the dark half."

जो एकादशीचा व्रतधारी।

मी नित्य नांदें त्याच्या घरीं।

सर्व पर्वकाळांच्या शिरीं। एकादशी खरी पै माझी॥

जो एकादशीचा व्रतीमाझा। तो व्रततपतीर्थाचा राजा।

मज आवडे तो गरुडध्वजा। परिग्रहो माझा तोएकु॥

"I (Sri Krishna) always dwell in the home of the devotee who observes the vow of Ekadasi. My Ekadasi truly resides on the crown of all sacred days (i.e. it is the most important of sacred observances.) The devotee who observes my Ekadasi is the king of all vows, austerities and (pilgrimage to) sacred places. He is dear to Me (the Lord bearing Garuda on his flag.) He alone is a part of My family."

The study of the Ekanathi Bhagawata is a pursuit of a lifetime. It is a great treasure which has inspired many generations of devotees in Maharashtra and elsewhere. In the next article, we will continue to look at a few more topics contained in this monumental work.

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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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, the Author defined all "bodies" and enumerated that they are different from the Atman (स्थूल-सूक्ष्म-कारण-शरीरात्-व्यतिरिक्तः), the Author proceeds to show how the Atman is the witness or illuminator of the three states of experience (*avasthA:*) and is different from the five sheaths (*panca koSA:*) of the body.

2.4 The three states of experience - *avasthA traya*
अवस्थात्रयं किम् ? *What are the three states of
experience ?*

जाग्रत्स्वप्नसुषुप्त्यवस्थाः । (they are) *the wakeful
state, the dream state and the deep-sleep state.*

2.4.1 The Wakeful State

जाग्रदवस्था का ? *What is the wakeful state?*

श्रोत्रादिज्ञानेन्द्रियैः शब्दादिविषयाश्च ज्ञायते इति
यत् सा जाग्रदवस्था ।

Wakeful state is that state of experience where the sense objects (sound etc.) are perceived by the sense organs (ears etc.). (In this state),

स्थूलशरीराभिमानी आत्मा विश्व इत्युच्यते ।

The Self that associates with the gross body is known as "ViSwa".

विषयः Object of experience;

शब्दादिः शब्द -sound; स्पर्श - touch; रूप - form; रस
taste; and गन्धः smell.

What are the instruments for this experience?

श्रोत्रादिः Five varieties of instruments - श्रोत्रम् -

ear; त्वक् - skin; चक्षुः - eye; रसना - tongue, and
घ्राणम्- nose ज्ञानेन्द्रियैः by (five) instruments of
perception.

It should be noted that the शब्दादिविषयाः are common for both the wakeful state and dream state. In dream state also, we see, smell, hear etc., but without the use of sense organs. In the wakeful state, we associate / identify ourselves with the gross body and so is described as स्थूलशरीराभिमानी । The instruments denote अचेतनतत्त्वम् and the experiencer, the चेतनतत्त्वम् and the experiencer in this state - the waker - is described as स्थूलशरीराभिमानी । It should be noted that the स्थूलशरीरम् - the gross body, is inert and the चैतन्यम् (functioning through the gross body in the wakeful state) is given the name विश्वः ।

2.4.2 The Dream State

स्वप्नावस्था केति (कः इति) चेत् ? *If the question
"What is svapnAvasthA ? " is asked (the
answer is)*

जाग्रदवस्थायां यद् दृष्टं यद् श्रुतं तज्जनित वासनया
निद्रासमये यः प्रपञ्चः प्रतीयते सा स्वप्नावस्था ।

The world that is produced (projected) during sleep, based on the impressions generated from whatever has been seen or heard during the wakeful state, is known as dream state.

सूक्ष्मशरीराभिमानी आत्मा तैजस इत्युच्यते ।

The Self that associates with the subtle body is known as "taijasa".

निद्रासमये during sleep; (i.e, withdrawal from the wakeful state or *sthula Sareeram*. Then

identification with the subtle body – the mind – which has lot of events etc. recorded during the wakeful state through the five sense organs. These impressions are generally called *vAsanas* or *samskAras*.)

यः प्रपञ्चः प्रतीयते the world that is projected

तज्जनितवासनया from impressions produced

जाग्रदवस्थायां यद् दृष्टं यद् श्रुतं - based on what is seen or heard during wakeful state सा स्वप्नावस्था । (is called) the dream state.

The mind belongs to the subtle body; in the dream state, we associate ourselves with the subtle body and so is described as सूक्ष्मशरीराभिमानम् and the experiencer in this state – the dreamer - is described as सूक्ष्मशरीराभिमानी । It should be noted that the सूक्ष्म शरीरम् - the subtle body, is inert and the चैतन्यम् (functioning through the subtle body in the dream state) is given the name तैजसः। Between the wakeful state and the dream state, the experience and the instruments of experience are different, but the experiencer is same. (We say, "I dreamt, and I woke up")

2.4.3 The Deep-Sleep State

अतः सुषुप्त्यवस्था का ? Then, what is the deep-sleep state?

अहं किमपि न जानामि सुखेन मया

निद्राऽनुभूयत इति सुषुप्त्यवस्था ।

The deep-deep state is that state of which one says later, "I do not know anything; I experience a nice sleep".

कारणशरीराभिमानी आत्मा प्राज्ञ इत्युच्यते ।

The Self that associates with the causal body (in the deep-sleep state) is known as "prAjna".

In जाग्रदवस्था and स्वप्नावस्था the respective experiencer knows (अहम् जानामि). But in the

सुषुप्त्यवस्था , there is no particular experience and so the absence of any particular experience is the experience in the deep-sleep state.

किमपि न जानामि - I do not know anything.

सुखेन मया निद्रा अनुभूयते - I enjoy a happy (good) sleep.

Here the experiencer cannot associate with either *sthula* or *sukshma Sareeram* and so identifies with the *kAraNa Sareeram*.

The experiencer in this state is described as कारणशरीराभिमानी । Here also, the caitanyam or the illuminator is given a separate name called, prAjna: (prAyeNa ajna: - almost ignorant).

The Self is given different names during each of the states and is identified with one of the three Sareeras in any one state. But the Self is the same and illuminates (is present in) every one of these states . Hence the Self is described as the witness (sAkshI)

3. Panca koSas: The Author then proceeds to discuss the five different sheaths.

पञ्चकोशाः के ? What are the five sheaths (or encasements)

अन्नमयः प्राणमयः मनोमयः विज्ञानमयः

आनन्दमयश्चेति ।

These are, the Food Sheath, the Vital Air Sheath, the Mental Sheath, the Intellectual Sheath and the Bliss Sheath.

(This implies that the Atman is obtained in these five Sheaths as a sword is obtained in the Cover. Atman cannot be covered by any cover since It is all-pervading. Hence the term *koSa* implies the erroneous identification due to ignorance. Earlier the Atman was established as different from the three Sareeras; here the same idea is expressed from another angle, namely, the five Sheaths.)

3.1 The Food Sheath - *annamaya koSa*:

अन्नमयः कः ? What is the Food Sheath ?

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य

अन्नरूपपृथिव्यां यद्विलीयते तदन्नमयः कोशः

स्थूलशरीरं ।

That is *sthula Sareeram*, which is born out of food, having grown by food and merges back to earth in the form of food – This is the Food Sheath.

The suffix मयः in अन्नमयः means modification or विकारः . अन्नमयः means, that which is obtained by the modification of annam – food.

अन्नरसेनैव भूत्वा - Born from the essence of food – srushti kAraNam

अन्नरसेनैव वृद्धिं प्राप्य - having grown from the essence of food – stithi kAraNam

अन्नरूपपृथिव्यां यद्विलीयते - that which goes back to the earth in the form of food – laya kAraNam

This can be understood through our popular example of *swarNamaya AbharaNam* – the ornament is born out of gold, sustained by gold and resolves into gold (when melted).

तदन्नमयः कोशः that is the Food Sheath

स्थूलशरीरं । is the gross body and is called the Food Sheath because of the reasons just discussed.

I, the caitanyam, is different from this gross body, which goes through the modifications.

3.2 The Vital Air Sheath -*prANamaya koSa*:

प्राणमयः कः? *What is the Vital-Air Sheath ?*

प्राणाद्याः पञ्चवायवः वागादीन्द्रियपञ्चकं

प्राणमयः कोशः ।

prANamaya koSa or the Vital Air Sheath comprises of the five physiological functions

such as prANa etc. (prANa, apAna, vyAna, udAna and samAna), along with the five organs of action such as speech etc.

प्राणाद्याः पञ्चवायवः The five physiological functions and the five vital airs responsible for those functions are:

prANa - Respiration

apAna - Evacuation

vyAna - Circulation

udAna - Rejection – Reversal / Throwing up, tears etc; becomes active at the time of death especially.

samAna- Assimilation / Digestion

वागादीन्द्रियपञ्चकम् The five organs of action are speech, hands, legs, anus and the genitals. These were described earlier.

It is part of the subtle body – *sukshma Sareeram*.

3.3 The Mental Sheath – *manomaya koSa*:

मनोमयः कोशः कः? *What is the Mental Sheath ?*

मनश्च ज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति

स मनोमयः कोशः ।

The Mental Sheath is what is formed by the Mind along with the five sense organs.

मनश्च - Along with the mind

ज्ञानेन्द्रियपञ्चकं - five sense organs – organs of touch, sound, form, taste and smell .

मिलित्वा - putting together

यो भवति स मनोमयः कोशः । what is obtained is the Mental Sheath.

The identification of the Self with Mind, being the seat of emotions, together with the five organs of perception gives rise to the "Mental Sheath" (i.e emotional feelings such as , "I am happy, I am angry" etc.)

3.3 The Intellectual Sheath – vijnAnamaya koSa:

विज्ञानमयः कः ? What is the Intellectual Sheath?

बुद्धिश्चज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति

स विज्ञानमयः कोशः ।

The Intellectual Sheath is what is formed by the Intellect along with the five organs of perception.

बुद्धिः - The Intellect

ज्ञानेन्द्रियपञ्चकं - five sense organs - organs of touch, sound, form, taste and smell .

मिलित्वा - putting together

यो भवति स विज्ञानमयः कोशः । what is obtained is the Intellectual Sheath.

The identification of the Self with the Intellect, being the deciding faculty, together with the five organs of perception gives rise to the "Intellectual Sheath" (i.e with the nature of "assertion" - I am the doer, I am the knower etc. - compared to the "Mental Sheath" with the nature of "Vascillation")

3.4 The Bliss Sheath – Anandamaya koSa:

आनन्दमयः कः ? What is the Bliss Sheath ?

एवमेव कारणशरीरभूताविद्यास्थमलिनसत्त्वं

प्रियादिवृत्तिसहितं सत् आनन्दमयः कोशः ॥

The Bliss Sheath is the one established in ignorance, of the form of the Causal Body, and of a sullied form with the modifications like priya etc.

The definition given here is understood based on the experience of deep-sleep. In the Deep-Sleep State, we have two experiences:

1. अहं किं अपि न जानामि - I do not know anything or ignorance is the experience.
2. सुखेनमया निद्रा अनुभूयते - I enjoyed a good (happy) sleep. This is nothing but आनन्दः - happiness .

ie. A) Ignorance of everything including self-ignornace and B) Happiness or joy.

In *vedAnta*, the mind has been attributed to have three dispositions or conditions, called three *guNas*. Each disposition is responsible for a particular type of experience :

1. तमस् - *tamas* - inertia
2. रजस् - *rajas* - activity, sorrow
3. सत्त्व - *sattva* - knowledge and happiness - tranquility / quietitude

In Deep-Sleep State (*kAraNa Sareeram*), the sleeping person has *Ananda- sukham*; so, *sattva guNa* should be present. So is with Knowledge. But in Deep-Sleep State, the *sattva guNa* is overpowered by *tamas* since there is ignorance and no activity. If *sattvam* alone is present, the person is supposed to be in a state of *samaadhi* as supposed to *sushupti*. Since the *sattvam* is sullied by *tamas*, it is described here as मलिनसत्त्वम् - or impure *sattvam*. The degree of impurity varies and so also the depth or degree of deep-sleep. So, the degree of happiness, *sukham* -should differ based on the degree of मलिनसत्त्वम् - happy, happier, happiest, designated by the term प्रियादिवृत्तिसहितम् । These three conditions are a) प्रियवृत्तिः b) मोदवृत्तिः and c) प्रमोदवृत्तिः ।

- इष्ट-दर्शन-मात्रेण सुखम् → प्रियवृत्तिः - is the joy that one gets by the sheer sight or thought of the object that one likes
- इष्ट-ग्रहण-मात्रेण सुखम् → मोदवृत्तिः - is the joy that one gets by the possession of the object that one likes
- इष्ट-अनुभव-मात्रेण सुखम् → प्रमोदवृत्तिः - is the joy that one gets by experiencing the object that one likes.

एतत्कोशपञ्चकम् । These are the five sheaths.

The five sheaths can be understood to represent the five common universal mistakes arising out of wrong identification of the Self with these. That is, each of the five sheaths apparently (independently) "covers" the Atman which is not perceived in Its true nature due to wrongly associating with the attributes of the corresponding sheaths.

<u>AvasthAtrayam</u>	
jAgrat	Wakeful state - the State of experience when sense objects like sound are perceived through the sense organs like ear. The objective world is available for experience using the organs of perception. The experiences of subtle and causal bodies are also available in this state. Atman is identified with the Sthula Sareera in this state and is termed as 'viSwa'. (complete with the objective world)
svapna	Dream state; the state of experience projected during sleep from the vAsanAs (impressions) created from what was perceived during wakeful state. The impressions generated from wakeful state may be mixed to project new object(s) or new experience(s) in dream state. The dream experience(s) (projections of mind) may not be real from wakeful standpoint. Atman is identified with the Sukshma Sareera in this state and is termed as 'taijasa'. (luminous with projections of thoughts)
sushupti	Deep sleep state - the state of experience which one relates later as, ""I do not know; I had a nice good sleep""; There is no specific experience by the person who experiences. This is the ignorance part. Also, there is no feeling of gross and subtle bodies and that gives rise to a state of happiness. After the state of experience, when the person returns back to the wakeful state, organs of action and impressions are re-gained. Atman is identified with the causal body in this state and is termed as 'prAjna' (nearly ignorant).
<u>KoSa pancakam</u>	
<i>annamaya sthula Sareeram</i>	Food sheath - associated with the gross body which is born of food (consumed by parents), nourishes by food and returns back as food after death as organic matter, to earth.
<i>prANamaya sukshma Sareeram</i>	Air sheath - associated with the subtle body components; panca prANas (five vital air) and karmendriyas (five organs of action). Panca prANas and the associated functions are - <i>prANa</i> (Respiratory), <i>apAna</i> (Circulatory), <i>vyAna</i> (Excretory), <i>udAna</i> (Reversing) and <i>samAna</i> (Digestive).
<i>manomaya - sukshma Sareeram</i>	Mental sheath; associated with the subtle body components; Mind and five organs of perception.
<i>vijnAnamaya - sukshma Sareeram</i>	Intellectual sheath; associated with the subtle body components; Buddhi (Intellect) and five organs of perception; Mind and Buddhi belong to the same faculty but when it oscillates, it is called Mind and when it is decisive, it is called Buddhi. Intellect is also responsible for ahamkAra (<i>aham kartA</i>)
<i>Anandamaya -kAraNa Sareeram</i>	Bliss sheath; associated with causal body. The happiness experienced by a person in deep sleep corresponds to Anandamaya sheath. There is ignorance about the experience and there is no awareness of the gross and subtle bodies; but the experience is filled with Vrittis (modification of thoughts) such as <i>priya</i> (<i>darSanamAtram</i> - getting joyful by looking at a thing one likes, <i>moda</i> - getting joyful by possession of a thing one likes) and <i>pramoda</i> (<i>anubhavamAtram</i> - getting joyful by experiencing a thing one likes).

The author has described the *anAtmA* attributes so far. Atman or the Self is not one of the three bodies, is not one of the three states of experience but is present in every one of those states (*avathA traya SaakshI*) and is not any of the five sheaths discussed, but transcends all of them. (*panca koSA tIta:*). By identifying the Self with one of the sheaths or with one of the states, It becomes limited by that nature or attribute. For example, when we try to identify the Self with *sthula Sareeram*, It is limited by the change or modification (*shadvikAra*); when we identify the Self with *manomaya koSa*, It is limited by the emotions and feelings of the mind . Thus, all the eleven different *anAtmA* elements are identified as originating from a material principle (*jaDa*

vastu - shadvikAra) and they go through a process of change. They are different from the subject (which is Atman or Self) because Atman is *Satyam* or remains unchanged during the three periods of time (past, present and future); is *nirvikAra*, *the Cetanam* etc. Subsequently, author proceeds to explain the qualities or attributes of Atman, which will be discussed in the next issue.

References / Source Material

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Teachings of Jagadguru Sri Chandrasekhara Bharati

- *It is your duty to make all possible efforts to attain the state of moksha or at least to approximate the state to the best of your abilities. Work hard with earnestness, faith and vigour, so that you can escape for ever the need to be reborn. If, in spite of your best efforts, you are unable to escape altogether from the cycle of birth and death within this birth, you would have made yourself spiritually so strong that moksha is assured for you in the next birth*
- *Make the best use of the opportunities available to you now, for there is no guarantee that you may have the same opportunities and facilities in the births to come. Do not delay till tomorrow what can be done today.*
- *Moksha can be attained by all. Never for a moment think yourself incompetent or incapable of attaining moksha.*
- *Every moment of our life is very, very precious. Time passes very quickly. Do not waste even a single second of your life.*
- *Religion is life itself and has to find expression in every aspect of it. The attitude that religion is an interesting side aspect of life must go.*

संस्कृत भाषा परिचयः

An Introduction to Sanskrit : Unit – XII

M. R. DWARAKANATH

॥ श्री भगवद्गीता – सांख्ययोगो नाम द्वितीयोऽध्यायः ॥

As we continue to study the Sri Bhagawat Geeta, please continue to observe the agreement in gender, case, number among the nominals as well as the agreement in person and number between the verb and the nominal.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्यवस्यास्य न कश्चित् कर्तुमर्हति ॥१७॥

येन इदं सर्वं ततं तत् तु अविनाशि – विद्धि ।

अस्य अव्यवस्य विनाशं न कश्चित् कर्तुं अर्हति ॥

Realize! [im, 2p, s] (विद्धि √विद्) - by which [n, I, s] (येन) all [n, A, s] (सर्वं) this [n, A, s] (इदं) (is) pervaded [ppp, n, A, s] (ततं √तन्) indeed [I] (तु) that [n, A, s] (तत्) (is) indestructible [n, A, s] (अविनाशि) । Of this [n, G, s] (अस्य) (eternal) unmade [n, G, s] (अव्यवस्य) not [I] (न) anyone [m, N, s] (कश्चित्) is (capable) deserving [prt, 3p, s] (अर्हति) to do [inf.] (कर्तुं) ।

The addition of चित् or चन to an interrogative pronoun or an indeclinable removes the interrogative but makes the word indefinite. The combined word retains the gender, case and number of the original pronoun. केन – केनचित् : by whom? - by someone, कदा – कदाचित् : When? - at one time, कः – कश्चन : Who? - someone, etc.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥१८॥

इमे देहाः नित्यस्य अनाशिनः अप्रमेयस्य शरीरिणः अन्तवन्तः – उक्ताः । भारत तस्मात् युध्यस्व ॥

These [m, N, p] (इमे) bodies [m, N, p] (देहाः) of eternal [m, G, s] (नित्यस्य) indestructible [m, G, s] (अनाशिनः) immeasurable [m, G, s] (अप्रमेयस्य) embodied souls [m, G, s] (शरीरिणः) (are) perishable [m, N, p] (अन्तवन्तः) । Oh Arjuna [m, V, s] (भारत) therefore [m, Ab, s] (तस्मात्) fight [im, 2p, s] (युध्यस्व) ।

Notice the agreement of the participle - अन्तवन्तः with the subject - इमे देहाः । नित्यस्य अनाशिनः अप्रमेयस्य शरीरिणः is not in agreement with देहाः and refers not to the body but the soul!

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ विजानीतो नायं हन्ति न हन्यते ॥१९॥

यः एनं हन्तारं वेत्ति च यः एनं हतं मन्यते तौ उभौ विजानीतः । अयं न हन्ति न हन्यते ॥

He who [m, N, s] (यः) knows [prt, 3p, s] (वेत्ति √विद्) this (soul) [m, A, s] (एनं) (as) the killer [m, A, s] (हन्तारं) and [I] (च) He who [m, N, s] (यः) thinks [prt, 3p, s] (मन्यते √मन्) this (soul) [m, A, s] (एनं) (as) the killed [m, A, s] (हतं) they [m, N, d] (तौ) both [m, N, d] (उभौ) (are) not [I] (न) knowing [prt, 3p, d] (विजानीतः √ज्ञा) । This [m, N, s] (अयं) (is) nor [I] (न) killed [prt, 3p, s] (हन्यते √हन्) nor [I] (न) he kills [prt, 3p, s] (हन्ति √हन्) ।

न जायते म्रियते वा कदाचित्

नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥२०॥

अयं न जायते वा म्रियते कदाचित् न वा भूत्वा न भूयः भविता । अयं अजः नित्यः शाश्वतः पुराणः । शरीरे हन्यमाने न हन्यते ॥

This (soul) [m, N, s] (अयं) (is) not [I] (न) born [prt, 3p, s] (जायते √जन्) nor [I] (वा) dies [prt, 3p, s] (म्रियते √मृ) at anytime [I] (कदाचित्) । Nor [I] (न वा) being (born) [ger.] (भूत्वा √भू) not [I] (न) again [m, N, s] (भूयः) will become [ft, 3p, s] (भविता) । This (soul) [m, N, s] (अयं) unborn [m, N, s] (अजः) eternal [m, N, s] (नित्यः) everlasting [m, N, s] (शाश्वतः) ancient [m, N, s] (पुराणः) – not [I] (न) killed [prt, 3p, s] (हन्यते) when the body [m, L, s] (शरीरे) is killed [pp, m, L, s] (हन्यमाने) ॥

The use of the locative is a special grammatical construct, which will be discussed further in this unit. Also, भविता is not the future tense we discussed in the last unit. This other future tense is also discussed later in this unit.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥२१॥

पार्थ यः एनं अविनाशिनं नित्यं अजं अव्ययं वेद कथं सः पुरुषः कं घातयति कं हन्ति ॥

Oh Arjuna [m, V, s] (पार्थ) he who [m, N, s] (यः) knows [prt, 3p, s] (वेद) this [m, A, s] (एनं) indestructible [n, A, s] (अविनाशिनं) eternal [n, A, s] (नित्यं) unborn [n, A, s] (अजं) immutable [n, A, s] (अव्ययं) how [I] (कथं) (such a) he [m, N, s] (सः) man [m, N, s] (पुरुषः) whom [m, A, s] (कं) he causes to be killed [prt, 3p, s] (घातयति √हन् - घातय) whom [m, A, s] (कं) he slays [prt, 3p, s] (हन्ति √हन्) ।

घातय is a verbal derivative called causal which we study below under the topic of धातुवृत्ति ।

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णानि
अन्यानि संयाति नवानि देही ॥२२॥

यथा नरः जीर्णानि वासांसि विहाय अपराणि नवानि गृह्णाति तथा देही जीर्णानि शरीराणि विहाय अन्यानि नवानि संयाति ॥

As [I] (यथा) having discarded [ger] (विहाय) worn out [n, A, p] (जीर्णानि) clothes [n, A, p] (वासांसि) he takes [prt, 3p, s] (गृह्णाति √ग्रह्) other [n, A, p] (आपराणि) new (clothes) [n, A, p] (नवानि) likewise [I] (तथा) the embodied (soul) [m, N, s] (देही) having discarded [ger] (विहाय) worn out [n, A, p] (जीर्णानि) bodies [n, A, p] (शरीराणि) he acquires [prt, 3p, s] (संयाति √या) other [n, A, p] (अन्यानि) new (bodies) [n, A, p] (नवानि) ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥

शस्त्राणि एनं न छिन्दन्ति । पावकः एनं न दहति । आपः एनं न क्लेदयन्ति च मारुतः न शोषयति ॥

Weapons [n,N,s] (शस्त्राणि) do not [I] (न) slash [prt, 3p, p] (छिन्दन्ति √छिद्) this (soul) [m, A, p] (एनं) । Fire [m, N, s] (पावकः) does not [I] (न)

burn [prt, 3p, s] (दहति √दह्) this [m, A, p] (एनं) । Water [f, N, p] (आपः) do not [I] (न) wet [prt, 3p, p] (क्लेदयन्ति √क्लिद्) this [m, A, p] (एनं) and [I] (च) the wind [m, N, s] (मारुतः) does not [I] (न) cause it to dry [prt, 3p, s] (शोषयति √शुष्) ।

शोषय च क्लेदय are causative verbs!

अच्छेद्योऽयमदाह्योऽयं अक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥२४॥

अयं अच्छेद्यः एवं अयं अदाह्यः अक्लेद्यः च अशोष्यः अयं नित्यः सर्वगतः स्थाणुः अचलः सनातनः ॥

This (soul) [m, N, s] (अयं) unslashable [m, N, s] (अच्छेद्यः) likewise [I] (एवं) This [m, N, s] (अयं) unburnable [m, N, s] (अदाह्यः) unwettable [m, N, s] (अक्लेद्यः) undryable [m, N, s] (अशोष्यः) । This [m, N, s] (अयं) (is) eternal [m,N,s] (नित्यः) reaching everywhere [m, N, s] (सर्वगतः) steady [m, N, s] (स्थाणुः) unmoving [m, N, s] (अचलः) ancient [m, N, s] (सनातनः) ॥

२ वृत्तयः – Expositions / Glosses

२-२ धातुवृत्ति – Verbal Derivatives

In the earlier units we saw how nouns are derived from verbs. Here we see the derivation of new verbs from verbal roots. The derivative verbs are: the passive, the causal, the desiderative, the intensive and the denominative. We have seen the Passive in unit-VI. The Causal expresses that the action was caused by another agent or event, the Desiderative expresses the desire to do the action and the Intensive/Frequentive conveys the intensity or frequency (repeat) of action and finally the Denominative is a verb derived from a noun!

२-२-१ णिजन्ताः – Causals

Consider the following two sentences:

शिष्यः पुस्तकं पठति । गुरुः शिष्येण पुस्तकं पाठयति ।

The student reads the book.

The teacher causes the book to be read by the student or equivalently, the teacher teaches the student.

Note the difference between the causal and the passive. The passive construct would be :

पुस्तकं शिष्येण पठ्यते । Unlike the passive, which is always आत्मनेपद the causal can be any पद ।

Observe also the कर्तृ of पाठय is गुरुः । कर्तृ of पठ् is शिष्यः । शिष्य is placed in the Instrumental case, reminiscent of passive!

२-२-१-१ णिजन्तरचना - Causal construction

The construction of the Causal derivative verbal stem is very similar to the formation of the stem from the root for the 10th गण – चुरादि । मध्यस्वर (गुण) – अन्त्यस्वर (वृद्धि) – विकरण (अय) । There are some exceptions to this general rule. The most important exception is the addition of प when the root ends in आ ।

गम् – गमय । पठ् – पाठय । स्था – स्थापय । शुष् – शोषय । क्लिद् – क्लेदय । हन् – घातय । गै – गापय । श्रु – श्रावय । वा – वापय । ध्यै – ध्यापय । मृ – मारय ।

The new stem may be conjugated in all the 10 tenses and moods as a चुरादि ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत । स्थापय – लोट् – मध्यम पुरुष एक वचन ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् । स्थापयित्वा – त्वान्त अव्यय ।

३-२ समासवृत्ति - Compounds

३-२-२ बहुव्रीहि समासः

The बहुव्रीहि compound is quite similar to the तत्पुरुष compound; it can be appositional or oblique case. The key difference between तत्पुरुष and बहुव्रीहि is the following:

The तत्पुरुष compounds a substantive with an adjective that modifies it. The substantive is placed as the latter element and the compound is a qualified substantive. However, in a बहुव्रीहि compound the entire word is an adjective qualifying an entirely different substantive! Neither element is important. This type of usage may be seen in the English language also. When we refer to a blue-chip, a cotton-tail, a black-shirt or a yellow-jacket, we may or may not be talking about chips, tails, shirts or jackets. We may be referring to stocks, rabbits, fascists and insects! What is actually meant has to be gleaned from the context. The same is true in Sanskrit however, in Sanskrit other attributes such as the gender of the compound may provide an

additional clue! The word बहुव्रीहिः literally means much rice but it is used as an attribute of a rich person who has much rice! Let us examine some compounds:

समानाधिकरण बहुव्रीहि Appositional compound

महान् च असौ बाहुः – महाबाहुः (तत्पुरुष) great arm
महान्तौ बाहू यस्य सः – महाबाहुः (बहुव्रीहि) One endowed with great arms.

पीतं च असौ अम्बरम् – पीताम्बरम्
पीतं अम्बरं यस्य सः – पीताम्बरः (विष्णु)

कमलं इव आननं – कमलाननम्

कमलं इव आननं यस्याः सा – कमलानना (उपमन-उपमेय)

व्यधिकरण बहुव्रीहि Oblique case compound

शार्ङ्गं धनुः यस्य सः – शार्ङ्गधन्वा (द्वितीया)

नीलं कण्ठे यस्य सः – नीलकण्ठ (सप्तमी)

न पुत्रः विद्यते यस्य सः – अपुत्रः (नञ्)

विगतः धवः यस्याः सा – विधवः (प्रादि)

त्रीणि लोचनानि यस्य सः – त्रिलोचनः (सङ्ख्या)

उरसि लोमानि यस्य सः – उरसिलोमा (अलुक्)

४ तिङन्तप्रकरणम् - Verbs / Conjugation

४-२ अनद्यतन भविष्यत्काले लुट् Periphrastic Future tense

This is the second, less common, type of future tense. It is called the future tense of not today but its use is not necessarily restricted to the distant future. This tense being आर्धधातुक is subject to the rules of सेट्, वेट् वा अनिट् ।

The conjugation proceeds as follows:

First, form the agentive noun from the root with the suffix त् । The medial and ending vowel takes गुण । The 3rd person s/d/p exactly follows the declension of the agentive noun in the nominative case for both परस्मैपद च आत्मनेपद । The 2nd and 1st person terminations are the same as the conjugation of the verbal root अस् (लट्) ।

Examples:

गम् – गन्तु (Agentive noun - Goer)

गन्ता गन्तरौ गन्तारः (Nominative declension!)

गन्तासि गन्तास्थः गन्तास्थ (2nd person)

गन्तास्मि गन्तास्वः गन्तास्मः (1st person)

भू - भवित्
 भविता भवितारौ भवितारः
 भवितासि भवितास्थः भवितास्थ
 भवितास्मि भवितास्वः भवितास्मः
 वृत् - वर्तित्
 वर्तिता वर्तितारौ वर्तितारः
 वर्तितासे वर्तितासाथे वर्तिताध्वे
 वर्तिताहे वर्तितास्वहे वर्तितास्महे

४ - सति सप्तमी च सतः षष्ठी

In Unit-VIII we saw the use of the present participle to express two simultaneous actions carried out by the same agent. The सति सप्तमी च सतः षष्ठी are artificial constructs used to describe two separate simultaneous actions. The सतः षष्ठी is used to describe two separate simultaneous events even though the 1st may seem to preclude the 2nd. It expresses the notion “in spite of” or “notwithstanding.”

The artificial construct is to be recognized by the out-of-place usage of the Locative and Genitive cases for the agent and the participle.

सूर्ये अस्तङ्गते वटुना सन्ध्या क्रियते । Sandhya was performed by the Vatu (when the sun was setting) at sunset.

शरीरे हन्यमाने आत्मा न हन्यते । When the body dies, the soul is not killed.

राजपुरुषस्य पश्यतः स्तेनः अमुष्णत् । The thief stole even as the guard was looking.

In the above examples, the locative and genitive cases should alert one to the special usage.

Exercises:

1. Change the tense from ordinary to periphrastic future or vice versa.

रमलक्ष्मणौ वनं गन्तारौ । वयं श्वः मोदकान् मोदितास्महे । त्वं उपहारं दास्यसि । वृक्षात् फलानि पतिष्यन्ति । आवां परश्वः चित्रकूटं प्रयातास्वः । कार्यं करिष्यामि । रामः रावणं हनिष्यति ॥

Sanskrit Crossword #12

(One syllable per box)

Clues Across:

- 1 Type of holy grass
- 4 Command, permission
- 5 9th century Vedantin

- 6 Separation, parting
- 8 Hermitage
- 10 3rd Avatar
- 11 Lotus plant / pond
- 12 Bheema in disguise
- 13 Exertion, effort

Clues Down:

- 2 The moon
- 3 Slayer of Mura
- 4 Distinguished nobleman
- 6 Anointing, Ointment
- 7 Ghee for oblation
- 8 Sacrifice
- 9 Great house / Temple

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

Solutions to Exercises from Unit -11

1. शोकाकुलः (तृ) । अश्रुणा पूर्णः । वने वासः । कङ्कणमणिः । काश्याः पथम् । रवे वारः । कूपे उदकम् । वटपत्रः । चोरात् भयम् । वृक्षात् पतितः । विद्यायां प्रवीणः । आत्मने पद । कृष्णाश्रितः ॥ न आदर । अप्रिय । अनपेयम् । न जानाति इति अज्ञः । उरे गच्छति इति उरगः । कुम्भं करोति इति कुम्भकारः । पङ्कज । रथस्थ । विश्वपा ॥
2. सः धनं दास्यति । शिशुः क्रीडति । ब्राह्मणाः यजन्ते । त्वं पश्यसि । ग्रामे वत्स्यामि । सूर्यः तपति । पुण्यानि लप्स्यसे ।
3. Solution to crossword # 11
 १ विप्र । ४ अणु । ५ दक्षिणायन । ६ गणक । ८ अयन । १० मणिना । ११ नकुल । १२ मिहिर । १३ जनक ॥ २ प्रदक्षिण । ३ प्रणाम । ४ अनपेय । ६ गजानन । ७ कमलज । ८ अनामिक । ९ नगरस्य ॥

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. किं संपाद्यं मनुजैः ?
Kim sampAdyam manujai: ?
 What is to be earned by people ?
- A. विद्या, वित्तं, बलं, यशः, पुण्यम् ।
vidyA, vittam, balam, yaSa:, puNyam
 Knowledge, wealth, strength, fame, merit
- Q. कः सर्वगुणविनाशी ?
Ka: sarvaguNavinASI?
 Which is the destroyer of all good qualities?
- A. लोभः ।
lobha:/
 Greed.
- Q. शत्रुश्च कः ?
Satrusca ka: ?
 Who is the enemy ?
- A. कामः ।
kAma: /
 Lust.
- Q. का च सभा परिहार्या ?
kA ca sabhA parihAryA ?
 And what assembly is to be shunned?

- A. हीना या वृद्धसचिवेन ।
hInA yA vruddhasacivena /
 That which is devoid of an elder councillor.
- Q. इह कुत्र अवहितः स्यान्मनुजः ?
Iha kutra avahita: syAt manuja: ?
 Here in what should a man be cautious ?
- A. किल, राजसेवायाम् ।
kila, rAjasevAyAm /
 Verily, in the service of the king.
- Q. प्रणादपि को रम्यः ?
PraNAdapi ko ramya: ?
 What is dearer even than life?
- A. कुलधर्मः साधुसङ्गश्च ।
kuladharmA: sAdhusangasca: /
 One's duties followed hereditarily and the company of the virtuous.
- Q. का सुरक्ष्या ?
kA surakshyA ?
 What is to be well protected ?
- A. कीर्तिः पतिव्रता नैजबुद्धिश्च ।
kIrti: pativrata naijabuddhiSca /
 Good name, a devoted wife and discernment.

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Essay Contributions from our young readers.....

Ages Upto 13:

**What do I find common between
Krishna and Jesus ?**

Visvesvaran Subramanian (11)

Even though Krishna and Jesus represent two different religions, they have many similarities. Both grew up in families of cowherds. Jesus was born to Mary and Joseph, both cowherds, and grew up with them. Krishna also grew up with cowherds in the house of Yashoda and Nandagopala. Both performed miracles during their lifetime on Earth. They both came at a time of peril to rid the world of atrocities. Both had a lot of followers of them and their teachings in their respective religions and still continue to. Like the fact that Jesus Christ's teachings are written down in the Bible, most of Krishna's teachings are written down in the Bhagavad Gita. Also, they were both representatives of God in human form. For example, Krishna is a human representative of Vishnu. Jesus Christ is a human representative of the God in Christianity. When each of them was born, there was a great light in the world. Both died with a smile on their face because they both realized that life was transient and the soul was eternal. Both lived the same life as an average human, without a richer and better life or a poorer and worse life than most people. Finally, both of them had exemplary qualities, so that people would follow their example. For example, when someone slapped Jesus Christ, on his cheek, he offered the other cheek for them to slap. Similarly, when someone criticized or hurt Krishna, he took it in stride and merely smiled.

Visvesvaran is a sixth grader attending Bridgewater-Raritan Regional Middle School. His interests include doing math, playing the violin, basketball, and hockey. He also likes to read.

Ages 13 to 19:

**How does the September 11th incident
affect my view of the world?**

Jayant Krishnamurthy (14)

The attack on September 11th was an utter disgrace to freedom and human values. Social life in the U.S had changed significantly. Before the attack, there was a sense of freedom in all immigrants who lived in the U.S. But after the attack, many Americans began to look at some Asian and Middle East immigrants suspiciously. Threatening phone calls were made to many immigrants in the U.S on the day of the attack. As a result, some immigrants are afraid to even step out of their house in fear of being ill-treated.

I believe that the people responsible for the attacks are some militant Islamic extremists who misinterpret the teachings of Islam, not the immigrants. The face of Islam is not represented by the radical terrorists. Even so, none of the Islamic scholars were forthcoming to correct these extremists. I believe that these scholars should loudly voice the true meaning of Islam. The terrorists have stated that America's support to Israel was the main reason for the attack on the World Trade Center. I believe that the Palestinian -Israeli conflict should be resolved by the world community before the intolerance of Muslims and Jews spreads to other cultures and religions.

In terms of economy, the U.S suffered severely because many people were afraid to travel. Airplane companies are in debt. This also decreased tourism in the nation. As a result, many jobs are lost. I believe this problem can be solved if the government takes more precautions and establishes tight security measures in airplanes and airports.

In conclusion, I believe that the reduction of these *adhArmic* acts of mankind can be achieved through proper understanding of the diverse religions and exchange of scholarly knowledge among religious leaders. This has to be a consistent, worldwide effort, not in just one community or country. There should be an exchange of kindness and compassion which starts from your family, to your neighbors and so on. Only then will there be a noticeable change. This will lead to peaceful co-existence of all mankind as expressed in Sanathana Dharma:

! sarve janAha sukhino bhavantu !

Jayant is a 9th grader at John. F. Kennedy Memorial High School, Woodbridge, NJ. His interests include tennis, chess, learning Vedas and their meanings.

Subhashitas – Moral passages

Rajeev Rajanarayan (15)

धनानि जीवितं चैव परार्थे प्राज्ञ उत्सृजेत् ।

तन्निमित्तं वरं त्यागो विनाशे नियते सति ॥

"A wise man should give up wealth and life for the sake of others. When the destruction of both is sure, it is better to sacrifice them for such a cause."

There are some things in this world which must eventually pass away, and there are other things which are eternal. Despite this fact, we all cling on to our material items from time to time. This *subhAshita* teaches us to relinquish all of the temporary things in order to gain something much more important.

Sooner or later, everyone learns that money can't make them happy forever. When a child receives a new toy, he will be happy for a while, but eventually he will want more toys. Money won't last forever. After all, what good is money to someone who is deceased? Instead, if someone uses his money to help others then only will he feel a lasting sense of happiness.

Along with money, life is another thing which a good person must use generously to benefit others. One's lifetime is a difficult thing to spare, for it comes in a limited supply. In order to have a child, one must make a decision to give his life. For example, instead of relaxing and enjoying his life, a father must stay home and help his son with his homework. Surely, the father resents his decision sometimes, but imagine the satisfaction he gets when he sees his son grow up to be learned and unselfish; someone who doesn't hesitate to make such a sacrifice. It is then, that the father feels an unequalled sense of happiness.

Giving up one's wealth and life is a tough decision to make because initially, it doesn't seem to show any tangible benefits. However, if one thinks about the matter carefully, he will realize that neither wealth nor life will last him forever. The one thing that will last is his good name, which he must acquire through sacrifice. The path of sacrifice is long and difficult, but ultimately rewarding.

Akshay Anantapadmanabhan (13)

काकः कृष्णः पिकः कृष्णः
को भेदः पिककाकयोः।
वसन्तकाले सम्प्राप्ते
काकः काकः पिकः पिकः॥

"The crow is black, so is the cuckoo. There is no difference between the crow and the cuckoo, but when spring arrives, the crow is distinguished as a crow, and the cuckoo as a cuckoo (by their respective voices)."

This Subhashitam states that all people act the same, at times. When a different situation occurs, the person's true color, good or bad, is shown distinguishing them from the others. For example, two students might go to school, go to

the same classes and do not have much of a difference. When they are faced with making a decision, their distinction will be seen. Some decisions can be as big as choosing a college or pursuing other fields of activities. The choice people make will show their difference in society.

The moral also states that everyone is unique in their own way. Sometimes this personality cannot be seen and is hidden away, but when the right time comes, the latent talent is revealed making the person different from the rest of the world. For instance, a person who is a talented poet and another, outstanding at sports- makes them diverse from everyone else.

Every person is the ARCHITECT of his/her individuality.

Teachings of Jagadguru Sri Chandrasekhara Bharati

- *Give your children the education and training our forefathers had highly valued. Make them learn their scriptures; let them perform their daily vedic rites and attend properly to the dictates of the dharma sastras. Make them familiar with our rich and ancient spiritual heritage.*
- *Scientists have discovered that matter is nothing but a manifestation of cosmic energy. So there exists a single cosmic energy or force which is infinite in capacity and takes on the form of matter under certain conditions. Our holy scriptures also make the same assertion.*
- *Dharma is the cause of happiness. If today, we do not have the mental peace and happiness of our ancestors, it is due to our gross neglect of dharma. When the practice of dharma declined, suffering began.*
- *Do not blame the times for your suffering. The so-called bad days are our own making. All our present sufferings are due to our own neglect of dharma. We can, at any moment, put an end to them by reverting to the simple faith and the upright conduct, the religious fervour and the peaceful contentment of our forefathers.*
- *Dharma makes man richer than the richest, stronger than the strongest, happier than the happiest.*

GANAPATI

Ramaa Subramanian

Ganapathi was the son of Lord Shiva. He was a short, fat boy with an elephant's head. He was full of fun and frolic. He troubled people if they took no notice of him. He liked good food and wanted plenty to eat. Everyone tried to please him by offering him fruits and sweets, and other nice things to eat.

Kubera was the lord of riches. He was so rich that nobody could say how much wealth he had. He was very proud of his wealth and thought he was greater than anyone else in the world. He wanted people to know how great he was. He liked them to come begging for his help. Kings, nobles, and other important people went to him at one time or another seeking his help, and he always helped them.

Kubera liked to spend his wealth in every possible way. He built temples, palaces, and organized feasts and festivals. He gave rich gifts to the kings and nobleman. He helped the poor. But, with all his spending his wealth only increased, and he had to find new ways of spending it. He thought long about this and decided to invite the gods for a big feast. Lord Shiva was his favorite god. It was owing to Shiva's blessings that he had become so rich. So Kubera wanted to invite Shiva and his family to the feast.

Kubera went to Kailas, offered his prayers to Shiva and said, "O Lord, I am grateful to you for all your blessings. I am now the richest man in the world. I have helped the rich and the poor alike. Now everybody sings my praises."

"Well, well", said Shiva I have heard all this but what brings you here now? "My Lord, I have come here to invite you and your family and

friends to a feast at my house. I shall call all the important people of the world. They all want to meet you to pay their respects", replied Kubera.

Shiva smiled and said, " I am too old now; I don't like going out to eat".

"My Lord", cried Kubera, "you are breaking my heart. You can't do that to me, your beloved devotee. I came all the way here to invite you. If you feel you cannot come"...

Shiva again smiled and said, "I don't think my wife would like to go out without me, and the children will not go without their mother."

Kubera was very disappointed. He fell at Shiva's feet and said, "My lord, what will people think of me now? I told them that I was coming here to invite you. They all think that you never refuse anything I ask of you."

Shiva said, "I think I can help you in one way. I shall ask my little son Ganapati to attend the feast."

Kubera agreed. He fixed a date for the feast and returned home.

Kubera made arrangements to hold the biggest feast ever held in the world. A huge dining hall was built and new kitchens were set up. Silver vessels and gold plates and dishes were specially made. Foods of all kinds were stored. He engaged hundreds of cooks and other servants. He invited many kings and their families, nobles and their friends and all other important people of the world.

As the day of the feast approached, guests began to arrive - kings, queens, princesses, and

princes came wearing colorful costumes and costly jewels. Kubera received them and put them in splendid guest-houses. On the day of the feast, he and his family wore the finest clothes and the richest ornaments. They waited with the guests for the arrival of Ganapati.

Ganapati arrived at the appointed time. Kubera received him with respect and courtesy. He wanted to introduce him at once to the other guests, but Ganapati said that he was very hungry and wanted his food first.

Kubera took Ganapati to the dining hall, which was beautifully decorated. There were thousands of brightly lit lamps, and a sweet scent arose from sprinkled perfume and burnt incense. There was music, too. In the center of the hall was spread a beautiful and very costly carpet. On one side of it were gold plates, and dishes filled with delicious food and fruits of many kinds.

Ganapati sat down and started eating. He was very hungry and quickly ate up all the food that had been served. The plates were refilled and Ganapati did not take long to empty them again. Once more all the plates and dishes were filled, and Ganapati gobbled up all the food. More and yet more food was brought and it was eaten as soon as it was served.

Kubera ordered quicker service and people started running between the kitchen and the dining hall, bringing in more and more food and quickly removing the empty plates. Ganapati was still so hungry that those who served could not keep pace with his eating. Soon he had eaten all the food prepared for thousands of people, and he was still asking for more.

Kubera ordered more food to be cooked. But Ganapati stood up and said that he was so hungry

he could not wait. Kubera prayed for time but Ganapati was impatient. He went to the kitchen and ate all the food as it was being cooked. He went to the store-room and ate all the foodstuffs kept there. Still he was hungry. He came out and asked Kubera to give him something more to eat. Kubera was helpless.



Ganapati went to Kubera's palace and ate up whatever food he could find there. He went to the rooms where Kubera kept his gold and ate that up. Still he was not satisfied. He turned to Kubera and said, "You wanted me to eat here. Give me some food or I shall have to eat you." Kubera was frightened and started running. Ganapati ran after him. Kubera ran faster and Ganapati was just behind Kubera. They ran and ran for a long time until they reached Kailas. Shiva came out and Kubera fell at his feet.

"What is all this?", asked Shiva.

Ganapati said, "Kubera did not give me enough to eat and I am still hungry."

"You go in and ask your mother to give you something," said Shiva, and Ganapati left.

Shiva looked kindly at Kubera. Kubera begged to be forgiven for being too proud of his riches.

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:

**Eternal Values from the
Story of Lord Rama**

(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:

**Do Hindu Festivals Help
Understand Hinduism?**

(Length: 400 words)

Each selected entry will be published
in the Journal.

Dead-line for submission of articles

July 15, 2002

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

OR

email to

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Calendar of Events

June 1 to Aug. 31, 2002

Jun	05	Wed	Hanuman Jayanti
Jun	08	Sat	Pradosham
Jun	10	Mon	Amavasya
Jun	11	Tue	Jyestha Masam Begins
Jun	15	Sat	Mithuna Sankramanam
Jun	16	Sun	Father's Day
Jun	22	Sat	Pradosham
Jun	28	Fri	Sankatahara Chaturthi
Jul	04	Thu	USA Independence Day
Jul	07	Sun	Pradosham
Jul	10	Wed	Amavasya
Jul	11	Thu	Ashadha Masam Begins
Jul	17	Wed	Dakshinayana Punyakalam Karkataka Sankramanam
Jul	21	Sun	Pradosham
Jul	24	Wed	Vyasa Poornima Vyasa Puja Chaturmasya Vratam
Jul	27	Sat	Sankatahara Chaturthi
Aug	6	Tue	Pradosham
Aug	8	Thu	Amavasya
Aug	9	Fri	Shravana Masam Begins
Aug	12	Mon	Shravana Somavaram
Aug	15	Thu	India Independence Day
Aug	16	Fri	Vara Lakshmi Vratam
Aug	17	Sat	Simha Sankramanam Avani
Aug	19	Mon	Shravana Somavaram
Aug	20	Tue	Pradosham
Aug	21	Wed	Rig Upakarma
Aug	22	Thu	Yajurveda Upakarma
Aug	26	Mon	Shravana Somavaram Sankatahara Chaturthi
Aug	27	Mon	Sri Kedara Vratam
Aug	30	Fri	Sri Krishna Jayanti
Aug	31	Fri	Pradosham Onam

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