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Speaks....**



**ANUGRAHA
SANDESA**

The Ganga

Many great rivers criss-cross our land. A great river means one which starts from the high mountains and reaches the sea.

गिरिप्रभवा समुद्रगामिनी महानदी ।

Of those great rivers, this holy river Ganga is supreme. The origin of Ganga has been vividly described in the Ramayana. It is said that Bhagirata brought the Ganga to earth to redeem his ancestors.

The SAstras say that all sins are washed off by bathing in the Ganges. To do abhisheka (pouring water) to the Lord with Ganga water is an act of great merit.

It is also considered meritorious to visit pilgrim centers on the banks of the Ganga. Besides, one who drinks its water need not fear the travails of death.

To treat Ganga not merely as a river but as Devi in the substratum is even superior.

Our ancestors have said that even if we are unable to bathe in the river, we must invoke Ganga in water, wherever we are, before taking bath.

Since the Ganga is able to ward off sins of all the worlds, we must, with devotion, worship Devi Ganga.

भगवति तव तीरे नीरमात्राशनोऽहं
विगतविषयतृष्णः कृष्णमाराधयामि ।
सकलकलुषभङ्गे स्वर्गसोपानसङ्गे
तरलतरतरङ्गे देवि गङ्गे प्रसीद ॥

O Bhagavati, bereft of sensual thirst by simply sipping your water, I worship Lord Krishna on your banks.

You are the destroyer of all evils, who will enable me to ascend the steps to heaven.

O Devi Ganga, with very vibrant waves, be gracious unto me.

News & Events

Vardhanti / Sankara Jayanti Celebrations

Vardhanti celebrations of His Holiness Sri Sri Bharati Teertha Mahaswamigal were conducted in a traditional manner on April 18, 2002. Special homams, abhishekam and paduka pujas were performed.

Sankara Jayanti was celebrated on Friday May 17th starting with Maha Ganapati pooja and Adi Sankara abhishekam followed by Avahanti homam and Poornahuti.

On Saturday May 18th, the celebrations were continued on a grand scale. Sri Venugopal started the function with Maha Ganapati pooja followed by Avahanti homam and Ashtavadhana seva to Sri Adi Sankara.



Sankara Jayanti Celebrations

A procession was taken around the temple with the chanting of Upanishad followed by Arati, prasadam distribution and lunch. In the afternoon, a Bharata Natyam performance was rendered by the students of Smt. Bala Devi of New Jersey.

Annual Mahaarudram

The annual Mahaarudram was conducted during the Memorial Day weekend, as a two-day event on May 25th and 26th.

The event started on Saturday, May 25th, with Maha Ganapati pooja and Ganapati homam conducted by the SVBF chief priest Sri Venugopal. Deeksha vastrams were presented to the ritwiks by Sri Yegnasubramanian.

Recitation of Guru Vandanam and Swasti Vachanam of Sringeri Acharyas was led by Sri Venugopal and repeated by all the ritwiks. He then administered the maha sankalpam which was followed by mahanyasa parayanam. Abhishekam to Lord Rudra was performed amidst chanting of Srirudram and Chamakam by the ritwiks. The first day pooja concluded with mantra pushpam and arati, followed by prasadam distribution.

On the second day abhishekam to Lord Rudra continued with the ritwiks chanting Srirudram and Chamakam to complete the count of 1331 times. Srirudra homam was then performed by the ritwiks (133 times) followed by vasordhara and poornahuti. Finally kalasabhishekam was done to Lord Rudra, followed by mantra pushpam, ashtavadhana seva, mangala arati and prasadam distribution.



Smt Akka graced the occasion with her presence and talk. The lady volunteers did a great job cooking and serving food to all who attended. The function was very well attended. Ritwiks from many neighboring states participated in the event. Many school going youngsters participated as ritwiks, which was really spectacular!

Vyasa Poornima Celebrations

Vyasa puja was performed on July 24th in the traditional manner with Ganapati homam, Avahanti homam, puja to Bhagavan Vyasacharya and Guru Padukas. On Saturday July 27th, Vyasa Puja was celebrated in a grand scale. Ganapati homam was performed in the morning followed by

Avahanti homam, Rudrabhisekam, Trisati and a special puja to Bhagavan Shri. Veda Vyasa. Ashtotara archana was performed to the Padukas of His Holiness Sri Sri Bharati Tirtha Mahaswamigal. A procession was taken to the Adi Shankara's shrine, with the Padukas and the portrait of Shri. Veda Vyasa, surrounded by vedic chants.



Procession - Vyasa Puja

In the afternoon, a Harikatha Pravacanam "Sri Veda Vyasa Katha", was rendered by Sri Sant Sarvottamdasji, visiting from Bangalore. The Pravacanam was filled with the rendition of several songs and bhajans and was well attended by the devotees.



Vyasa Poornima - Avahanti homam

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

Dear friend:

Greetings.

On behalf of all our fellow devotees, SVBF offers their pranams at the lotus feet of His Holiness Sri Sri Bharati Teertha Mahaswamigal on the occasion of Vyasa Pournima and Chaaturmaasya vratam. Let the grace of Sri Sharadamba and the blessings of His Holiness be with us always and guide us in the right direction.

SVBF celebrated several important events during the last several months, such as Acharya's vardhanti, Sankara Jayanti, Maharudram and Vyasa Pournima. As in the previous years, Maharudram was celebrated with the participation of ritwiks for two days. Details of the event are captured under the News and Events column of this issue of Paramaartha Tattvam.

We have introduced a new program called "Nitya Kainkaryam" program to sponsor any day's expenses of SVBF. The entire day's programs will be done in the name of the sponsor and prasadam will be mailed to the sponsor's home. The response has been really encouraging. We have received support for 170 days and we need support for 195 days more to fulfill an year's sponsorship. Please send in your sponsorship and support the Foundation.

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 Gayatri Yajnam is being planned on August 31st, Saturday. (Labor Day week-end). You may find the program in 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.

As we have been mentioning in all several of our previous issues of Paramaartha Tattvam, we are trying to maintain the contents of the Journal more focused on devotion and our scriptures and tradition. It is the intent of the Journal to facilitate the appreciation of our vedic tradition by as many readers as possible. In that regard, your views and suggestions are greatly encouraged.

As was mentioned several times earlier, we would like to maintain free subscription to Paramaartha Tattvam.. However, as you can appreciate, this will become increasingly difficult, if sufficient support is not received from the readership!!! We are sure that we can count on you. You may sponsor any issue of Paramaartha Tattvam (\$5,000), either alone or as a group. We will dedicate a page including details of the sponsor(s) as desired. If you can help us to obtain support from any organization / corporation, that will be a great service to the cause of the Journal. As we go forward, we will be dedicating a good portion of the Journal to children / youth.

Happy New Year 2002 to all.

Jaya Jaya Shankara.

Editorial Board

Opinions expressed by the authors are not necessarily of Paramaartha Tattvam

Lectures by

Dr. S. Yegnasubramanian

Uddhava Gita

**(from the 11th skandham of
Srimad Bhagavatam)**

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

Venue for Lectures :

**Arsha Bodha Center
84 Cortelyou Lane,
Somerset, NJ 08873 (732-940-4008)**

Directions from US 287

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

Directions from NJ Tpk

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

॥ साधन पञ्चकम् ॥

sAdhanapancakam

Instructions to seekers

Adi Sankaracharya

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां
तेनेशस्य विधीयताम् अपचितिः काम्ये मतिस्त्यज्यताम् ।
पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयताम्
आत्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥ १ ॥

vedO nityamadheeyatAm taduditam karma svanushTheeyatAm
tEnESasya vidheeyatAm apaciti: kAmyE matistyaajyatAm |
pApaugha: paridhooyatAm bhavasukhE dOshOnusandheeyatAm
AtmEcchA vyavaseeyatAm nijagruhAttoorNam vinirgamyatAm || 1 ||

1. Study the scriptures (Vedas and Upanishads) always. Perform well the duties enjoined in them. By that let God be worshipped. Take your mind off the actions for material prosperity. Strive against the call of sins. Consider worldly happiness as leading to sorrow. Develop love for your own Self. Get out of (attachment to) your home as quickly as possible.

सङ्गः सत्सु विधीयतां भगवतो भक्तिर्दृढाधीयतां
शान्त्यादिः परिचीयतां दृढतरं कर्माशु सन्त्यज्यताम् ।
सद्विद्वानुपसर्प्यतां प्रतिदिनं तत्पादुका सेव्यताम्
ब्रह्मैकाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समाकर्ण्यताम् ॥ २ ॥

sanga: satsu vidheeyatAm bhagavatO bhaktirdruDhAdheeyatAm
SAntyAdi: pariceeyatAm druDhataram karmASu santyaajyatAm |
sadvidvAnupasarpayatAm pratidinam tatpAduka sEvyatAm
brahmaikAksharamarthyatAm SrutiSirOvAkyam samAkarNyatAm || 2 ||

2. Seek the company of the pious. Develop strong faith in God. Acquire with determination, peace and such other divine qualities. Give up (selfish) actions as early as possible. Approach the pious who is learned in the scriptures. Worship his sandals daily. Pray for the knowledge of Brahman, which is the one-letter 'AUM'. Listen to the philosophic declarations of the Upanishads.

वाक्यार्थश्च विचार्यतां श्रुतिशिरःपक्षः समाश्रीयतां
दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसन्धीयताम् ।
ब्रह्मास्मीति विभाव्यतां अहरहर्गर्वः परित्यज्यतां
ब्रह्मेऽहम्मतिरुज्झ्यतां बुधजनैर्वादः परित्यज्यताम् ॥ ३ ॥

vAkyArthaSca vicAryatAm SrutiSirapaksha: samASreeyatAm
dustakArtsuviramyatAm SrutimatastarkOnusandheeyatAm |
brahmAsmeeti vibhAvyatAm aharahahargarva: parityajyatAm
dEhEhammatirujytAm bhudhajanairvAda: parityajyatAm || 3 ||

3. Explore the meanings of Vedanta mantras. Take refuge yourself in the views of life extolled by the Vedas. Keep yourself clear of useless discussions. Think over the logical conclusion accepted by the Vedas. Often assume the attitude: 'I am Brahman!' Give up pride totally. Abandon thinking of the body as the Self. Do not argue with the learned.

क्षुद्र्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां
स्वाद्वन्नं न तु याच्यतां विधिवशात् प्राप्तेन सन्तुष्यताम् ।
शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यतां
औदासीन्यमभीप्स्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥४॥

kshudvyAdhiSca cikitsyatAm pratidinam bhikshaushadham bhujyatAm
svAdvannam na tu yAcyatAm vidhivaSAat prAptEna santushyatAm |
SeetOshNAdi vishahyatAm na tu vruthA vAkyam samuccAryatAm
audAseenyamabheepsyatAm janakrupAnaishThuryamutsrujyatAm ||4||

4. Cure the disease of hunger; swallow daily the medicine which is in the form of alms. Do not beg for tasty food. Be satisfied with what you get by destiny. Endure cold and heat and such other pairs of opposites. Do not indulge in useless talk. Develop indifference. Overlook the kindness as well as the cruelty meted out to you by the public.

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्विहितं दृश्यताम् ।
प्राक्कर्म प्रविलाप्यतां चित्बलान्नाप्युत्तरैः श्लिष्यतां
प्रारब्धं त्विह भुज्यतां अथ परब्रह्मात्मना स्थीयताम् ॥५॥

EkantE sukhamAsyatAm paratarE cEta: samAdeeyatAm
poorNAtmA susameekshyatAm jagadidam tadbAdhitam druSyatAm |
prAkkarma pravilApyatAm citibalAnnApyuttarai: ShlihyatAam
prArabdham tviha bhujyatAm atha parabrahmAatmanA stheeyatAm ||5||

5. Stay happily in solitude. Concentrate your mind upon the Highest Brahman. Perceive everywhere the all-pervading Self. See this world as falsified by it. Let your past actions be done away with. On the strength of knowledge, don't be associated with the actions being done. Experience here itself the fruits of the Prarabdha karmas (karmas that have started to yield their fruits). Afterwards, identify the Self in you with the Parabrahman and stay in that state.

LIFE AND TEACHINGS OF SRI MAHA SANNIDHANAM - JAGADGURU SRI ABHINAVA VIDHYATEERTHA MAHASWAMIGAL (contd.)

(From Tattvaloka, volume XX No. 5 (1988))

PART 4. UNPARALLELED GURU BHAKTI

Numerous were the differences between the Paramacharya and the Acharya. The Paramacharya never laughed and only smiled while the Acharya always had a smiling face and laughed freely. The Paramacharya was never interested in non-Sastraic matters while the Acharya had a variety of interests and was full of life. The Paramacharya attained perfection by treading the path of Vichara while our master did it by ascending the heights of Yoga.

Such temperamental differences, however, posed no bar to their intimacy produced by mutual love. The bond between the Paramacharya and our Guru was beyond comparison. The Acharya was ever ready to serve his Guru and never stood on any form of prestige.

Since 1923, the Paramacharya began periodically to enter into a state, frequently referred to as Antarmukha Avastha. During these periods his behavior was unpredictable. This change in all his actions and habits was disconcerting to the common people. Though he remained without food or sleep days together, these never affected him. He was ever beaming with spiritual lustre. However, the body showed signs of emaciation.

Exemplary Care

During such moods the Paramacharya had to be attended on with particular care. Sometimes he used to go away into the riverbank and people feared he might drown himself or move away into the forest. Acharya used to bring back his

Guru to the safe interior of Sacchidananda Vilas. The Acharya's exemplary care of his master is itself sufficient testimony to his boundless devotion to the Guru.

As a truly realized Advaitin the Paramacharya had equal vision, but nevertheless did not hesitate to exhibit his regard for the Acharya openly. He had also told the Acharya directly that he regarded him as his Guru remanifest.

As the Acharya's studies in Tarka (logic) progressed, Paramacharya insisted that his disciple speak regularly in the annual Vidvat Sadas (assembly of scholars) held during the Chaturmasyam. The Acharya used to rehearse on a chosen topic and would be assisted by the Paramacharya, whenever necessary. But with the passage of time, the need for prior rehearsal ceased.

In 1936, it was decided that the Acharya proceed to Bangalore and stay there for some time, concentrating on his studies under Sri Ramachandra Sastri. The separation between the Acharya and Paramacharya lasted two years. However, they communicated with each other frequently through letters. After Acharya's return to Sringeri in 1938, Paramacharya had to leave on a tour without him. The interchange of soul stirring letters continued.

Scholarship in Tarka

The following incident testifies to the Paramacharya's great confidence in the Acharya's scholarship. The Acharya's studies in Tarka were as yet incomplete when a Tarka scholar from North India happened to come to

Sringeri to seek some clarifications from the Paramacharya. The Paramacharya directed the pundit to our Guru but the scholar was hesitant and sought help from the Paramacharya himself, but was told, "Let him give the necessary explanation. If your doubts still persist, I shall clarify."

The scholar reluctantly agreed but was completely taken aback when he heard a torrential flow of intricate points from the Acharya, which completely cleared his doubts. He realized his folly in underestimating the Acharya's genius and duly apologized.

During one Vidvat Sadas, when the Acharya advanced an original approach to a complex problem in Nyaya, the Paramacharya's face broke into a delightful smile and soon he was all smiles and his eyes sparkled with joy. In fact on that day, he was so pleased that he did not allow the Acharya to leave his presence.

Mutual Concern

The Acharya desired to follow the scriptural injunction that the sishya should not eat before his Guru does. The Paramacharya took his Bhiksha rather late in the afternoon and so the Acharya always waited for him to begin. In fact, he did this though for a time a separate kitchen had been arranged for him, so that it would not be obligatory for the Bhiksha times of the Guru and sishya to coincide. On hearing of the Acharya's late Bhiksha, the Paramacharya, out of concern for the Acharya's health, cancelled the extra kitchen and himself started going for Bhiksha earlier than before.

Our Guru wished to imbibe the good qualities of his master. The Paramacharya's mother used to have his darsan only once a fortnight because he shunned bondage due to attachment to relatives. On hearing this, the Acharya wished to emulate the same and told Venkatalakshmi Ammal of the above.

The Paramacharya was in the habit of walking slowly unlike the Acharya who was brisk to the extent that his attendants had virtually to run to keep pace with him. Still, in his master's presence, he never overstepped his master and reverentially walked and stood behind him.

The fact that the Acharya adored his Guru did not imply that he aped all of Paramacharya's views, for that would never have met with Paramacharya's approval. If they commented on something from different points of view it did not imply that the Acharya did not take the Paramacharya's views seriously.

In fact, it was the Paramacharya who himself encouraged the Acharya to take a free and independent line of thinking in such matters in keeping with the need to cater to a changing and less orthodox society.

To the Acharya, his Guru's words always had an import, which would be understood sometime, or the other. So great was his maturity that even when he was young, he felt that it would be some years before he would fully appreciate some specific statements of the Paramacharya.

Mastery of Swimming

When the Acharya came to Sringeri he did not know swimming but gradually mastered it. He swam with the grace of a fish. The more torrential the current, the greater was his affinity to the flow. And he did not hesitate to take risks.

For instance during his all-India tour when he was ferried to the region where the whitish waters of the Ganga and the dark Yamuna meet at Prayag, unmindful of the strong undercurrent, he dived in. He felt the strong force of the undercurrent but held his own and climbed into the boat.

Knowing, however, that it would be a problem for less experienced swimmers, he

advised those who had accompanied him to refrain from trying their hand in those waters. He however never missed any chance to dive into the various rivers and oceans that he came across on his travels.

Full of life, the Acharya used to wander into the forests and along the banks of the river Tunga. The Paramacharya had such an intense love for his disciple that he used at times to accompany the Acharya to a Madapam nearby and wait for his return.

If it became late, the Guru would then become visibly restless and shortly thereafter, would send a man with a lamp to fetch the Acharya. He never reprimanded the Acharya for coming late, though he advised him not to stay out well after dark.

The Acharya had told a disciple, "Barring three things, I do not remember having done, even in a dream, on even one occasion, anything that did not meet my Guru's approval. The three things were swimming, climbing trees and going freely for a walk in the forests."

Taking Full Responsibility

The Paramacharya wished to be absolved of the responsibilities and pontifical duties and decided that the Acharya should shoulder them. The true disciple that he was, the Acharya did not squirm or shirk, though his innate longing for penance was overwhelming, to say the least. The Parmacharya soon handed over the performance of the Chandramoulisvara Puja completely to the Acharya and contented himself with hearing the praises he heard of the Acharya's concentration and devout performance of the Puja.

With the pontifical functions being handled by him, the Acharya need not have continuously sought Paramacharya's permission regarding the same. However, his loyalty to his Guru forced

him to do so. He would approach the Pramacharya and say, "Will the Acharya be coming for the function?" The Paramacharya would reply in the negative and the Acharya would ask, "If I can be of some help to the Acharya in this regard, I am ready" and the Paramacharya would ask him to conduct the function as usual.

On occasions when he agreed to participate in a function, Acharya would be ready far ahead of the scheduled time, eagerly awaiting his Guru. Paramacharya even started asking the Acharya to go in the palanquin to the Durgamba temple while he himself chose to walk.

Paramacharya had conveyed to the government that the Acharya's views may be taken as his own. Though this meant that the Acharya could freely take decisions within the framework of government control, he chose to always consult the Paramacharya in major matters even when the latter chose to remain in seclusion.

When Acharya took a decision, he did it so well that not only was the Paramacharya saved from problems, but was fully satisfied. The ideal disciple must not stand on formalities nor allow his ego to obstruct his implicit obedience to the Guru. Acharya never felt even slightly dissatisfied with any decision the Paramacharya took. He had perfect empathy with his master. Numerous were the occasions that would have upset any disciple of lower mettle. However, Acharya's devotion to the Guru was total and unflinching.

PART 5. THE JAGADGURU

The sage Yajnavalkya declares: "Realization of the Atman by means of Yoga is indeed the highest Dharma."

The Acharya was temperamentally inclined to the royal path of Yoga.

Maharshi Patanjali lists eight steps leading to the acme of Yoga. He aphorizes: Yama (restraint), Niyama (observance of rules), Asana (posture), Pranayama (regulation of breath), Pratyahara (abstraction), Dharana (concentration), Dhyana (contemplation) and Samadhi (trance) are the eight limbs of Yoga.

Early Attainments

The Paramacharya initiated the Acharya into the process of meditative contemplation when our Guru was hardly 15 years of age. As a result, by the time he was 16, the deep contemplation of the Self became natural.

A few hints from the Paramacharya regarding meditation were sufficient for the Acharya, who practiced meditation and soon began to attain Savikalpa Samadhi (attained by concentrating on the Supreme as possessed of attributes). He went on to perfect Nirvikalpa Samadhi (attained by concentration on the attributeless Supreme). He was a Jivanmukta before he was 20.

At each stage of his progress, the Acharya had been reporting to the Paramacharya who had expressed his great satisfaction. Even after attaining perfection in Yoga, the Acharya for the fun of it tried out various experiments with meditative techniques.

His experiments made him an ideal Guru who could speak authoritatively on any aspect of meditation and understand the experiences of his devotees within his own framework.

The Acharya's formal lessons in the Vedanta began after he was 30 years of age, whereas he had attained realization before he was 20. To the Acharya the study merely served to confirm what he already knew by direct experience.

Guru's Jala Samadhi

In 1954, the Paramacharya began to give hints that he no longer wished to retain his body since he felt that his work had been completed.

However, the indications were rather subtle and not taken seriously. On September 26th, in the early hours of the morning, he entered the water of the Tunga and voluntarily cast off his body.

The Acharya who was in the Northern bank of the river for the forthcoming Navaratri celebrations rushed to the other side. On seeing the Paramacharya's motionless frame he was shocked and rushing to the body rubbed it with great affection. It was clear that the sage had given up his body voluntarily.

In spite of being a Yogi, the Acharya was unable to contain his emotions paced up and down. With a heart-rendering cry "Amba (Mother)" he sank down to his knees and remained so. But immediately he collected himself and set about to execute the final rites, according to the Mutt traditions.

The events of September 26 are best described in the words of the Acharya. His voice, choked with emotion, though nearly 25 years had elapsed, he said, "Paramacharya had been occasionally saying that he had accomplished what he had set out to do and that he did not wish to hold his body much longer. However, none of us thought that he had decided to cast off his mortal coil. On the Mahalaya Amavasya day he went to the river for a bath. He had decided to shed his body and so proceeded to perform Pranayama in the Padmasana posture and allowed his body to be carried downstream."

"How I wished my Guru was physically present to guide us continually. That was not to be, and the great Jivanmukta had shed his mortal form. How can I ever describe the grace and affection he had showered on me? He had brought me up as his own child. The sadness was intense but that did not mean that I would sit down for days on end, lost in grief. That was not what he would have wanted me to do. I resolved that the structure to be built there

should be identical to the one he had erected for his Guru. Everyday I worshipped at his samadhi and also attended to my duties. I knew that his grace would always be on me."

Acharya's Coronation

The Acharya's formal coronation as the 35th Jagadguru Sankaracharya of the Sringeri Sharada Peetham took place on October 16, 1954. A large and distinguished gathering witnessed the installation ceremony and invoked the blessings of the new Jagadguru.

After his coronation, which was formally completed on October 17, the Acharya rendered a brief speech. He said that he was in need of the Paramacharya's grace to carry out his duties as a pontiff. He then said that he would pray for such blessings from his Guru.

As regards the pomp with which he had to be associated on account of the peetham, the Acharya held firmly that all pomp related to the Mutt and not to him as a person.

As part of his duties, the Acharya would attend to a huge pile of letters from his devotees both from India and abroad. It was a treat to watch him. He could read one letter, write something and dictate a reply to a second letter read out to him earlier and also nod permission for some person to sit - at the same time! The Acharya also had the knack of grasping the essence of a letter even when a portion of it was read out to him. Small wonder that the crown of Jagadguru sat easily on him.

PART 6. THE MASTER AT WORK

The tasks awaiting the new Jagadguru were enormous. For example, the Mutt administration, which lay in government hands, was far from satisfactory, and the financial status was precarious. Facilities for the stay of devotees were very poor and extensive renovations were absolutely necessary. Further, devotees all over

the country were eagerly looking forward to the Acharya gracing their cities. The Acharya set about solving these problems in his characteristic and inimitable style.

The call of the devotees was his first priority and so he set out in 1956 on his first south India tour. Village by village, he went and graced devotees by the thousands. In many places facilities for stay were inadequate but he did not mind.

On one occasion, he was scheduled to camp at a place called Lanka. River Godavari had to be crossed. However due to incessant rain, there was a flood. It became imperative to make a halt. Notice was too short to make the necessary arrangements. Much space was not available at the halting place and all that could be managed was a moderate hut. The camp was set up and puja performed.

The Acharya was requested to sleep in that small chamber. It was raining cats and dogs outside. The Acharya immediately realized that if he were to sleep within, the others would be inconvenienced. So he ordered the Mutt staff to occupy the hut, and he himself spent the night sitting in the car. This is also a pointer to the fact that the Acharya was more concerned with the comforts of others than his own.

Dharmic Ideals

Relentlessly he drove himself to inculcate Dharmic ideals and spiritual values in the hearts of those who saw or heard him. In his tours he gave Upanyasa (speech) by the thousands. In fact, on his tours it was customary for him to give at least one Anugraha Bhashana at every halt. His discourses covered a variety of topics. The main feature of these speeches was that it went straight to the heart of the listener with its Dharmic content, couched in simple language.

He had an unusually open mind. Wherever

he traveled he would be keenly observant. Whatever he thought could be put to use to the advantage of the Mutt, he would learn and assimilate the techniques, be it agriculture or building construction.

Thus, when in 1959, the Government handed over the administration of the Mutt to him, immediately he initiated the construction of a new guesthouse at Sringeri. He repositioned some of the smaller temples to make best use of the available land in the temple complex and renovated the Devi and Ganapati shrines in the Malahanikaesvara temple.

Varied Reforms

Deciding to put the available land to the best possible use, he converted a bamboo forest into cultivable land. In the face of extreme skepticism, he ordered the planting of coconut saplings. His instructions were exactly carried out and Sringeri had its first coconut grove. Soon vast stretches of Narasimhavanam and Narasimhapura were beautified with coconut trees that gave fruits beyond expectations. The Acharya also set about gathering information regarding pesticides and the care of crops and groves.

Irrigation being vital, the Acharya took special care in planning canals for appropriately channeling the flow of water. He designed an extremely ingenious water supply system for Narasimhapur.

While planning a building, the Acharya gave importance to user convenience, non-wastage of space, fulfillment of multiple objectives, and provision for expansion and cost minimization.

The Acharya's developmental efforts were not confined to engineering tasks alone but he also renovated the Pathasala at Sringeri and made numerous conveniences for the teachers and students. He also encouraged secular education. With his blessings and under his directions, a girls' school was started at Sringeri. He was also

the patron of the Sankara College at Kaladi. He planned and directed the construction of the Sarada Dhavantari hospital at Sringeri. All these show that the Acharya was responsible for the all round development of the institutions with which he was associated.

He was also an able administrator. Though in 1959 the government handed back administration of the Mutt to the Acharya, it was stripped of all the Jahagirs earlier in its possession. This was big blow to the income of the Mutt. The Mutt had to be content with an annual compensation of a couple of lakhs of rupees.

When the news was sorrowfully told to the Acharya, he was unperturbed and replied, "The Jahagirs were non-existent in the Bhagavatpada's time. The Mutt had been functioning quite well even before the lands were granted. Likewise, it shall carry on now without them." His stand has been more than vindicated due to the patronage of the devotees.

No Partiality

Power in the Mutt was initially concentrated in the hands of a few in the administrative cadre. This provided scope for bottlenecks. The Acharya effectively implemented the well-known management principle of decentralization. It is common knowledge that favoritism is always detrimental to effective administration. The Acharya gave no room for partiality and the relatives of his former days were no exception.

During one of the Acharya's tours, a relative of his joined camp for a few days to see some pilgrimage spots. The Acharya granted permission, treating it as a normal request. The concerned relative overstayed with a view to going further with the camp. On coming to know that the person had not left, he was firm in not permitting any extension.

Simple living and high thinking characterize Mahatmas. The Acharya insisted on doing his personal work himself. He would take his

attendant's assistance for a talk only if such help was essential or if it were to relate to his pontifical duties. He maintained his things methodically.

A person once came and asked the Acharya, "I would like to do Siva puja. May I have the Lingam I submitted to the Acharya earlier?" The Acharya immediately fetched the required Lingam and handed it over to the devotee with the following comment.

"When you gave it to me, you never told me that you would be needing it. Had you done so, I would have kept it in an appropriate place. Please bear in mind that it is 27 years since you gave the Lingam to me. So there was every chance that I might have given it away to some devotee on request. In future, when you give me something and would like to have it back at a later date please let me know."

Phenomenal Memory

He had a phenomenal memory. Asked about the accuracy of his recollections relating to numerous apparently trivial details, he clarified, "I used to remember details of all works that were carried out in my presence. In fact, I could even recall the exact number of nails used for a particular task as also the number of strokes with which each nail was driven in, provided the task was done in my presence."

His kindness finds manifestation even when punishment had to be meted out to an erring staff. On an occasion an employee of the Mutt was extremely careless and this resulted in a substantial loss. The administrator decided to recover the lost amount from the concerned staff's salary and suitably fixed a recovery rate. When he reported the matter to the Acharya, his heart melted in compassion and he said, "I concede that punishment has to be given but what you have imposed is too much. Care should be taken to ensure that no trouble is caused to his family and himself. You have been recovering some fine until now. That is sufficient. No further recovery is necessary."

Interest in the Environment

The Acharya had special interest in trees, fields, gardens and protection of the environment. On the occasion, the Acharya gave advice about rose plants to the gardener at the Bangalore Mutt. The gardener heeded Acharya's suggestions and was thrilled to find reward soon. Unfortunately for him, the Acharya had left for Sringeri before he could convey the glad tidings to him.

Undeterred, he left for Sringeri in a Mutt lorry. By the time he reached Sringeri, the plant had fully bloomed and he was all the more enthusiastic about showing it to the Acharya. As he approached the Acharya's place of stay, the Acharya was conversing with some disciples.

Upon seeing the gardener with the pot he got up and came rushing down the steps to see the flower. He asked the gardener to place the pot on the ground and bent and lovingly stroked the rose. He called the disciples and explained in detail about the beautiful flower.

A devoted lady once carried a special variety of rose plant that bore flowers with spotted pink petal. She presented it to the Acharya, explaining the difficulties she encountered while growing it. Imagine her surprise during her next visit when she found a number of such roses being offered for night puja! Noticing her, the Acharya presented two of them to her with his bewitching smile.

Many of the Acharya's devotees who have been fortunate to walk with him in the lush green forests of Narasimahavanam, have observed how he used to get delighted at the enchanting scenery nature has gifted to Sringeri. He used to keep his palms joined and utter the ninth verse of Dakshinamurti Stotram. In that verse, nature is spoken of as a constituent of God's form. Is this not a case of one Master appreciating the work of another?

(to be continued)

Vaidika Samskaras

Dr. S. Yegnasubramanian

(Sections and sub-sections are numbered in continuation from the previous article)

In the previous article in Volume 4 No. 1 of ParamaArtha Tattvam, we said that,

- the *samskaaras* are a series of sacraments performed by any one belonging to the vedic tradition, which are meant for the overall purification or overall refinement of the individual.
- by overall refinement, we mean the physical, emotional, intellectual and spiritual development and maturity of the personality at the total level.
- the term *samskaara* has three meanings
 1. the refinement itself
 2. the ritual by which the refinement is achieved, and
 3. the impressions - *vAsanAs* - created by oneself and the environment
- the purpose was not just material prosperity - which was incidental - but the *moksha purushArtha* - based on which the entire *samskaras* were developed. As side benefits, one also gets *dharma, artha* and *kaama purushArthas*.
- before anything is offered to the Lord, the offering should be purified, and our sages took the entire life as the greatest offering of the individual - the *jivaatmA* - to the *paramAtman*:

(*SravaNam keertanam vishnoh: smaraNam pAdasevanam arcanam vandanam dAsyam sakhyam Atmanivedanam*)

- the total life itself is an *yajna*.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥

(Srimad Bhagavadgita 4.25)

(Some yogis perform sacrifices especially to propitiate deities; still others offer the Atman itself as oblation in the fire of brahman)

- in all other offerings, the ego - *ahamkAra* - is present. If one offers oneself to the Lord, one must make sure that he/she is offerable - in a fit condition.
- *samskaara* is that process by which one makes oneself "*samskrita jeevah*:" (refined individual) to be offered to ISwarah: *ISwara-nivedana-arhah*: or *yogyah*: *bhavati* - in the language of devotion, or *AtmajnAnayogya*: *bhavati*, in the language of *vedaanta*.
- Since the impurities are accumulated over innumerable number of births, the purification will take a long cleansing process over the entire life - right from the very conception onwards. If the purification becomes successful, one will be able to attain *moksha* in this life itself.
- If not, the final rites- the cremation etc. rituals - are performed and if one is born as a human being, one can continue the performance of the *samskaaras* to become eligible for *moksha*. As Sri Krishna says:

अनेक-जन्म-संसिद्धिः ततो याति परांगतिम् ।

(*having achieved purity through several births one can attain liberation*)

As was mentioned earlier, there are forty one *samskaaras*, starting from the conception of the baby in the mother's womb, till the cremation. We will discuss each of these forty one *samskaaras* in some detail in a series of articles, starting from this number of the

Journal. The intent is not to give the *mantras* used in the rituals or the actual conduct of the rituals themselves, but to give a glimpse of the significance of the rituals along with some peripheral details.

4. Classification of *samskaaras*

The forty one *samskaaras* can be broadly classified in to nine groups:

1. Pre-natal *samskaaras* (3)
2. Pre-educational *samskaaras* (4)
3. Educational *samskaaras* (6)
4. Marriage
5. Five *mahAyajnas*
6. Seven *pAka yajnas*
7. Seven *havir yajnas*
8. Seven *soma yajnas*
9. Final Rites

The concept is that, by the time a person completes all the forty *samskaaras*, he may become qualified for *jnAnam* - so all through the life, going through each of the *aaSramas* (stages - *brahmacarya aaSrama, grihasthASrama, vAnaprastha aaSrama and sannyaAsa aaSrama*), the person becomes *yogya*: (qualified) to study *vedaanta* so that the knowledge *aham brahmAsmi* will be realized. Once the person gains this knowledge, then there is no need for any further *samskaaras*. However, this realization may not be possible for most because of the thickness of the impurity accumulated over several cycles of birth and so even after death, the individuality continues. The person has to be purified further and so, after death, the final *samskaara*, known as *antyeshTi*: (*the 41st samskaara*), is performed (by one's son or close relative), with the hope that the person will become qualified for a better birth next time!

As a picture becomes clearer and clearer by each stroke that the artist draws, each of the *samskaaras* makes the *jeeva* more and more refined, to become *yogya* for *moksha*.

4.1 Pre-natal *samskaaras* :

There are three pre-natal *samskaaras* which are performed by the father before the birth of the child, and they are:

1. *garbhAdhAnam* - the conception ceremony;
2. *pumsavanam* - prayer for a male child;
3. *seemantam* or *seemantonnayanam* - parting of the hair of the wife.

4.1.1 *garbhAdhAnam* - the conception ceremony:

There are two schools of thought regarding this ceremony.

- Purification of the mother - to make her eligible to conceive the baby through the spiritual cleansing of the womb - क्षेत्र-संस्कारः
- Purification of the seed - बीज-संस्कारः
- How do the interpretations affect the conduct of this *samskaara*? If it is क्षेत्र-संस्कारः, then there is no need to repeat it for every conception. But if it is बीज-संस्कारः, then it has to be performed for each child. Popularly, the latter is accepted even though the ritual itself is performed once only for the first child.

What is *garbhaadhaanam*? The word *garbha*: has two meanings:

- a) the womb of the mother, and
- b) the baby itself - the embryo or fetus - गर्भस्य शिशुः।

- Here we take the second meaning, the *jeeva* and the term *aadhaanam* means the transfer or placement of the *jeeva* in the womb of the mother.

गर्भस्य शिशोः आधानम्- > गर्भाधानम्।

- The *jeeva* is not created afresh; it already exists in the father, and is only transferred to the mother! The *jeeva* (जीवः) is *anaadi* - never created and when present in the

father, it is called *reta:* (रेतः or पुरुष-बीजम्). This *reta:* is called *garbha:* after transfer to the mother.

- From where did the father get this *jeeva*? It is an elaborate process in which the *jeeva* is believed to go through five stages before coming to human form, the last stage being the mother's womb. According to Mundaka Upanishad (II.i.6)

तस्मात् अग्निः समिधो यस्य सूर्यः
सोमात्पर्जन्य ओषधयः पृथिव्याम् ।
पुमान् रेतः सिंचति योषितायां
बह्वीः प्रजाः पुरुषात् संप्रसूताः ॥

(From Him emerges the fire (i.e. heaven) of which the fuel is the Sun. From the moon emerge clouds, and (from clouds) the herbs on the earth. A man sheds the semen in to the woman. From the *Purusha* have originated many creatures.)

What are these five stages?

1. After leaving previous birth, the *jeeva* enters the *pitru loka:* (or द्यु-लोकः)
 2. From there enters the clouds - पर्जन्यः
 3. From clouds, enters the plants - ओषधयः
 4. From plants, enters the father
 5. From the father, enters the mother's womb.
- The transfer of *jeeva* from one stage to the other is considered a *yajna*. In other words, the *jeeva* comes to this world as a result of five *yajnas*! In each of these *yajnas*, the *jeeva* is offered as the oblation.

Thus, the conception is considered as the greatest *yajna*, which brings a human life into existence, and so it is given a lot of importance. The ritual by which the mother conceives the baby is *garbhaadhaanam* (गर्भ संधार्यते येन तत् गर्भाधानम्) ।

This can be viewed from various angles:

- The birth of the child protects one's family lineage - *kula-paramapara*.
- Also, from the spiritual angle, any person is born with three debts - 1) to the devas (*deva-RuNam*), 2) to the Rishis (*Rishi-RuNam*), and 3) to the ancestors (*pitru-RuNam*). Among these, the third debt is removed by getting an offspring. So the son is called *RuNa-mocaka:* (the remover of debt) who can perform *srAddha* etc. rituals.
- It is believed that, even if the father had committed some sins and has to go to *naraka*, called *put-naraka:* (पुत्-नरकः), he will be saved by the performance of *srAddhas*. The name *putra:* for the son came from the statement: पुन्नाम्नः नरकात् त्रायते इति पुत्रः ।
- Getting a child is indirectly perpetuating oneself. The child is nothing but one's own flesh and blood. Aitereya Upanishad says that the father only is reborn as the child; every organ is made of one's own organs etc.

Time of conception:

The scriptures prescribe the time of conception based on various considerations.

- Physical health of the parents: For example, if the parents are not healthy at the time of conception, the child may be affected.
- The mental condition of the parents will influence the child. If the parents are focused on *artha*, *kAma* (material or sensual pleasure) only, the child also will be *artha*, *kAma* oriented. The scriptures prescribe marriage for begetting *dharma-prajA* (righteous offspring) only.
- The astrological time - position of planets, stars etc - is considered very important. Conception during the day- time is never prescribed.

- Several interesting details are given regarding the time/day of conception. Certain ideal time is prescribed, called *RutukAlam* and sixteen days are given. If conceived on even days (2nd, 4th etc. days), the child will be a boy and, if conceived on odd days, will be a girl. (युग्मासु पुत्राः जायन्ते स्त्रियः अयुग्मासु)
- Further differences are also mentioned: for example, a male child born on the
 - 4th day, will be poor and short lived
 - 6th day, will be a mediocre child
 - 8th day, will be prosperous
 - 10th day, will be wise
 - 12th day, will be best all round
 - 14th and 16th days, will be spiritual
- Similarly, a female child born on the
 - 5th day, will give birth to girls only
 - 7th day, will have no children
 - 9th day, will be very auspicious
 - 11th day, will be irreligious
 - 13th day, will be an evil person
 - 15th day will get male children
- For getting children of certain types and qualities, *brihadAraNyaka upanishad* gives several mantras: (Ch. 6, Sec 4: 14-16)

स य इच्छेत्पुत्रो मे शुक्लो जायेत,
वेदमनुब्रवीत, सर्वमायुरियादिति,
क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम्
ईश्वरौ जनयितवै ।

(He who wishes "a son of fair complexion, to be versed in one veda having the full span of life", "should eat rice cooked in milk mixed with ghee, along with his wife." (Then they) would be able to give birth (to such a son)

अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत,
द्वौ वेदावनुब्रवीत, सर्वमायुरियादिति,
दध्योदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम्
ईश्वरौ जनयितवै ।

(And, he who desires a son of tawny or brown complexion, to be versed in two vedas and having the full span of life, should eat rice cooked in curd mixed with ghee, with his wife. (Then they) would be able to give birth (to such a son).

अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत,
त्रीन्वेदानुब्रवीत, सर्वमायुरियादिति,
उदौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम्
ईश्वरौ जनयितवै ।

(And, he who desires a son of dark complexion with red eyes, to be versed in three vedas and having the full span of life, should eat rice boiled in water, mixed with ghee, with his wife. (Then they) would be able to give birth (to such a son).

अथ य इच्छेद्दुहिता मे पण्डिता जायेत,
सर्वमायुरियादिति, तिलौदनं पाचयित्वा
सर्पिष्मन्तमश्नीयाताम्; ईश्वरौ जनयितवै ।

(And he who desires a daughter with learning, to live a full term of life, should eat rice cooked in sesame seeds, mixed with ghee, with his wife. (Then they) would be able to give birth (to such a girl)

- After conception, throughout the course of pregnancy, there was the awareness that the physical and mental conditions of the child are influenced by the environment and a spiritual environment was desired.

4.1.2 *pumsavanam* - ceremony for getting a male off-spring:

The second pre-natal *samskara* is *pumsavanam*. The term पुंस् (*pums*) means "male" and the term सवनम् (*savanam*) refers to the birth. Hence, the birth of a male child is *pumsavanam*. For the sake of the propagation of one's *parampara*, it has been the desire, from the beginning. So the ritual is known as:
पुमान् प्रसूयते येन कर्मणा तत् पुंसवनम् ।

येन कर्मणा - by which rite; पुमान् प्रसूयते - a male

child is given birth.

According to the *sAstras*, the rite is supposed to be performed in the third month after conception. Sushruta, the Ayurveda expert says that the formation of the child takes place only in the third month. According to him, the development of the child happens as follows:

Month	Development
1	still in liquid form; no formation
2	a vague solidified mass
3	sense organs and veins are formed
4	head, hands and legs are formed
5	bones, fingers, hair, and the mind are formed
6	intellect
7	prANa and nervous system
8 & 9	capacity to experience pleasure/pain

Based on the *sAstras*, a time is chosen when the moon is in a male constellation and prayers are offered for the birth of a healthy, fully developed male child. There is also a ritual where the husband pours a drop of the juice from the sprout of the banyan tree and milk, in the right nostril of the wife. This ritual is meant to give birth to a healthy male child.

4.1.3 *seemantam or seemantonnayanam* - parting of the hair of the wife.

The third pre-natal *saskAra* is *seemanta*: which is performed at the 5th or 6th month of pregnancy. The mind and intellect (essentially, the subtle personality) of the baby is supposed to develop around this time. Our *sAstras* clearly acknowledged the fact that,

- a person's superiority is not based on the physical body, but by the *viveka-Sakti*.
- *moksha* has to be attained by the mind alone

and so the mind should be fit for *sAstra-vicAra*, *Atma-jnAna* and so, the *samskAra* is performed right at the time of formation of this faculty.

It is also a symbolic ritual where the husband makes a boundary in the head of the wife by parting the hair. सीमा - boundary; अन्तः - end and so, the limiting line is called *seemanta*: उन्नयनम् - making or parting (of the hair in the head). The purpose of this ritual can be seen from various angles:

- the mind is formed at this time and can be influenced by the subtle forces around - especially negative forces - like *yakshas*, *rAkshasas* etc. The prayers recited during the ritual act as an armor.
- These prayers invoke *mahAlakshmi* in the *seemanta*: line (so *kumkum* is applied there)
- The husband asks *mahAlakshmi* to ward off all evils and make the child pure, and give prosperity.
- Certain warnings were also given to the pregnant mother - do's and don'ts - for a careful conduct of life; movements are restricted; noble and pious thoughts are imparted.
- Husband also takes the responsibility and offers to do everything for her, including dressing her hair (symbolically to show that he will do whatever she needs)

With this, the discussion on the three pre-natal *samskaras* is concluded. We will continue with the post-natal *samskaras* from the next article of this series.

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Saints of Maharashtra – IV

Shankar Karandikar

श्री गुरुभ्यो नमः

In the present essay in the series on the "Saints of Maharashtra," we will continue to look at some important passages from the Ekanathi Bhagawatam, particularly with regard to the central theme of Bhakti.

First, in reference to the issue of overcoming the obstacle of Maya, Ekanatha Maharaj highlights the most effective and simple method, in the following words:

माया वेदशास्त्रां अनावर । ब्रह्मादिकां अतिदुस्तर ।
ते सुखे तरती भगवत्पर । हरिनाममात्र-स्मरणार्थे ॥
हरिनामाच्या गजरापुढे । माया पळे लवडसवडे ।
यालागीं तरणोपावो डे । सुख सुरवाडे हरिभक्तां ॥
परात्परनारायणाची माया । भजतां नारायणाच्या पायां ।
सुखेचि तरिजेगा राया । त्या भजनउपाया सांगितले ॥
मायातरणोपायस्थिति । राया तुवां पुशिली होती ।
तदर्थीं मुख्य भगवद्भक्ति ।
जाण निश्चितीं नृपनाथा ॥
भक्तीपाशीं नित्य तृप्ति । भक्तीपाशीं नित्य मुक्ति ।
भक्तीपाशीं भगवद्प्राप्ति । मायानिवृत्ति हरिभजनें ॥
हरिनामभजनकल्लोळें । माया जीवित्वेऊन पळे ।
भक्त तरती बाळेभोळें । हरिभजनबळे महामाया ॥

"Maya cannot be overcome by the study of the Vedas - it is difficult even for Brahma and others. But those, whose highest goal in life is attaining the state of Sri Hari, easily cross over Maya by only remembering and chanting the Name of Sri Hari. Maya retreats hurriedly from where Sri Hari's Name is being chanted loudly by the devotees, who thereby enjoy total happiness being freed from Maya. Oh king [Janaka], since Paramatma Narayana creates

Maya himself, only one adoring the feet of Narayana can cross over it easily. Therefore, I have told you this remedy of adoration of Narayana. Oh king, since you had inquired about the remedy for getting over Maya, you should know for certain that the primary answer is devotion to Sri Hari. As a result of chanting the Name of Sri Hari, one attains at all times contentment, liberation from Maya as well as the state of Sri Hari. Hearing the loud chanting of Sri Hari's Name, Maya runs away for life and by the power of chanting Sri Hari's Name even simple and uneducated people are able to cross over Maya."

Among the various cadres of devotees, the topmost class is of those who fully recognize the Lord to be of the nature of SatChidAnanda, as described in the Upanisads - SatamGyanamAnantam Brahma. But then is devotion possible even after realizing the ideal of the non-dual reality? Ekanatha Maharaj answers that not only is devotion possible, but in fact that alone is real devotion wherein the deity and devotee are seen as two forms of the same all-pervading Absolute.

सत्यज्ञान अनंत । परब्रह्म मी निश्चित ।

ऐसें जाणूनि मजभजत । उत्तमभागवत ते जाण ॥

शुद्ध झालिया स्वरूपप्राप्ती ।

म्हणशी भजन कैशारीतीं ।

देवभक्त तेचि ते होती ।

मी होऊन भजती मजमाजीं ॥

वाम सव्य दोन भाग । दों नांवीं एकचि अंग ।

तेवीं देवभक्तविभाग । मदरूपीं सांग भासती ॥

"They are the best among Bhagawatas, who adore me, with" They are the best among Bhagawatas, who adore me, with the conviction that I am of the nature of Truth, Consciousness and Infinity. You may ask - how is it possible to adore me after one has attained pure selfhood? The answer is that in that state, one simultaneously plays the roles of God and the devotee and he is thus able to adore me, in myself by becoming one with me. Left and right are two separate parts, but although designated differently, both constitute the same body. Similarly although God and His devotee are both parts of my [Sri Hari's] form, they appear as separate entities."

Of the three fetters of Maya in the form of the three Gunas - Sattva, Rajas and Tamas - the detrimental effect of Rajas and Tamas is comparatively easy to comprehend. Ironically enough, the 'gold chain' of Sattva is sometimes the hardest to cut through! The ego of knowledge - immature or incorrect knowledge - binds the aspirant in a subtle manner. Any amount of worldly knowledge is a handicap if it does not lead one close to the Lord. The most dangerous form of 'knowledge' is that by which one takes a derogatory attitude towards Bhakti. The devotee is actually in a far superior position to people of so-called 'knowledge' simply because the Lord Himself is his support. Ekanatha Maharaj brings out this point beautifully through the analogy of the relationship between a child and its mother:

सर्वभावे सर्वथा । बाळकांसी जेवीं माता ।
तेवीं माझिया भोळ्या भक्तां । मी सर्वथा सर्वस्वे ॥
धांवोनि मिठी लावयासी । हितगुज आलोचासी ।
खाणें जेवणें विश्रांतीसी ।
जेवीं बाळकासी निजजननी ॥

तेवीं माझिया भोळ्या भक्तां ।

मीचि जाण जिवलग माता ।

अर्थ स्वार्थ परमार्थता । जाण तत्वतां मी त्यांसी ॥

"Just as for an infant its mother is all in all for it, so for even a simple-minded devotee of mine, I become all in all for him. For an infant, its mother is always around, to come running to embrace it, to exchange feelings, to see each other, to provide and administer food or to provide rest. In the same manner for even a simple minded devotee of mine, I am indeed like his dearest mother, as well the object of his longing that ensures his well-being in this world and beyond."

तोंडीचें पोटीचें गांठीचें । माता बाळकालागीं वेंचे ।

तेवीं भाविकांलागीं आमुचें ।

सर्वस्व साचें मी वेंची ॥

बाळक न मागतां धांवोनी ।

कळवळोनि माता लावी स्तनीं ।

तेवी भोळ्या भक्तांलागुनी ।

मी अनुसंधानी लाविता ॥

"A mother spares nothing of her own to meet all the needs of her infant child. Similarly I [Lord Hari] go out all the way to meet all the needs of my devotee. Even when not asked by her infant child, a mother rushes with compassion to breastfeed it. In the same manner, I guide my simple minded devotees along the spiritual path."

Another simile that Ekanatha Maharaj uses is the relationship of a father with his two sons - one that is grown up and one that is still an infant:

भोजनीं बैसतां बापासी ।

दूरी बैसवी ज्येष्ठ पुत्रासी ।

अंकी वाऊनि बाळकासी ।
 तृप्ति निजग्रासीं देतुसे ॥
 तेथें जें जें गोड आपणासी । तें तें दे बाळकासी ।
 नेंतां प्रार्थूनि त्यासी । तृप्तीच्या ग्रासीं जेववी ॥
 तेवीं साधनीं शिणतां सज्ञानासी ।
 प्राप्ती होय अतिप्रयासीं ।
 माझिया भोळ्या भक्तांसी ।
 मीच अनायासीं उद्धरीं ॥
 वाट चुकल्या भुयाळासी ।
 फेरा पडे चालों जाणत्यासी ।
 बाळक बापाचे कडियेसी ।
 श्रमू तयासी येवों न शके ॥
 तेवीं साधनी अंगविकळता ।
 ते वाजे सज्ञानाचे माथां ।
 भोळ्या भक्तातें मी उद्धरिता ।
 प्रयास सर्वथा त्या नाहीं ॥

"While taking meals, a father makes his elder son sit at a little distance from him, but he takes his infant child on his lap and satisfies him by feeding with his own hands. Then whatever food he likes most he gives to his infant child, and even if the child rejects it, he still pleadingly offers the food to it to make it happy. Similarly, people of great learning attain me only after a lot of effort and fatigue, but I myself uplift my simple-minded devotees without their having to undergo such hardship. A road guide, even when conversant with a track, has to take a longer route if he loses his way, but a child riding on his father's back never gets tired. Similarly people of great learning have to suffer setbacks from any defects in their efforts to attain me, but since I myself take care of my simple minded devotees, they are free from the risks of any setbacks."

There is no doubt the performance of daily duties like Sandhya Vandanam are important, and if done sincerely they make a person into a better devotee. Given the pressures of life in today's day and age, there may be times when one falls short in terms of his obligations of his NityaKarmas. The best atonement [Prayaschittam] to make up for any lapses is to chant the Name of the Lord with devotion and seek his Grace. Ekanatha Maharaj assures us that the Lord himself takes on the responsibility of His devotee's daily rituals:

माझी करिता सप्रेम भक्ती ।
 भक्तांचीं नित्यकर्में जै राहती ।
 तेतीस कोटी ऋषिमहंतीं ।
 संपूर्ण करिती कर्में त्यांचीं ॥
 एवढें मत्कथेचें महिमान । माझें करितां कीर्तनपूजन ।
 तेथें प्रत्यवायाचें तोंड कोण ।
 संमुख वदन दावूं न शके ॥

"While adoring me with love and devotion, if by chance some daily rituals [NityaKarmas] of a devotee remain unattended, they are taken care of by the thirty-three crore of Gods and sages! Such is the greatness of worshipping me, of chanting my Name and of singing my glories, that no adverse effects of any kind, such as possible effects of inadvertently transgressing any daily rituals, can ever arise."

Finally, Ekanatha Maharaj issues a sound warning to those who entertain the notion that sense pleasures are the only goal of life and who spend all their energies only towards that end:

सकळ योनीं विषयासक्ती । सर्वासी आहे निश्चितीं ।
 नरदेहीं तैशीच विषयस्थिती ।
 तै तोंडीं माती पडली कीं ॥
 पावोनि श्रेष्ठ नरशरीर । जो नुतरेचि संसारपार ।
 तो आत्महत्यारा नर । सत्य साचार उद्धवा ॥

"In all the life forms, the urge for sex enjoyment is certainly present. But if having attained human birth, one becomes a prey to such sensual pleasures, it would be disgraceful like being stuffed with mud in one's mouth! [This is a Marathi idiom, which means that one is subject to utter disgrace.] Similarly, O Uddhava! Having attained a priceless human birth, one who does not cross over this ocean of worldly life, know him indeed to be committing suicide!"

A thorough study of the Ekanathi Bhagawatam is a pursuit of a lifetime. We have tried to pick out a few passages from it to give a general idea of the nature of this monumental work. We hope that it will encourage the reader to undertake a deeper study of the SrimadBhagawatam, which is a complete Sadhana in itself.

In the next write-up in this series, we will shift our focus to the teachings of Tukaram

Maharaj, who became a spiritual giant, even though he started from a very humble beginning. His writings are very direct and powerful, and we will attempt to capture their essence.

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

हरि ओ तत् सत्।

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GLIMPSES OF GRACE

Anecdotes about His Holiness Jagadguru Sri Bharati Teertha Mahaswamigal

- *In the course of a vijaya yatra, His Holiness visited a certain town. A public meeting was arranged on the final day of His stay there. The host, who spoke first, submitted to His Holiness the heartfelt gratitude of the townspeople for having graced the place. He then added, "we wish to offer to Your Holiness as guru-kanika, anything that Your Holiness would be gracious enough to specify".*

In the course of His benedictory discourse that day, His Holiness said, " I am indeed very happy at your offer of guru-kanika. Those of you who have not been performing your nityakarma (daily duties) must resolve to commence it from tomorrow; those of you who are competent to learn the vedas but have not done so must resolve to start right away. All of you should take a vow to strictly adhere to svadharma (the duties enjoined on one by the SAstras). To Me, this would be the greatest guru-kanika from you".

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)

(Note: Section Number change in the previous issue: PT 4.1 - In the last article on this series, please change section and sub-section numbers 3, 3.1, 3.2, 3.3, 3.4 and 3.5 to 2.5, 2.5.1, 2.5.2, 2.5.3, 2.5.4 and 2.5.5 respectively. Accordingly, present article will continue with Section 2.6)

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

In the discussion on the Analysis of the Individual -जीवविचारः-, in the previous issue, the Author showed 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. The Author proceeds to explain the qualities or attributes of the Atman, which will be discussed now.

2.6. Atman transcends all five sheaths (*pancakoSAtIta*:)

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च
मदीया बुद्धिर्मदीयं अज्ञानमिति
स्वेनैव ज्ञायते तद्यथा-मदीयत्वेन ज्ञातं
कटककुण्डलगृहादिकं स्वस्माद्भिन्नतथा
पञ्चकोशादिकं स्वस्माद्भिन्नं
मदीयत्वेन ज्ञातमात्मा न भवति ॥

[As bangles, ear-ornaments, homes etc. are known as "mine", but are different from the owner, so also, the five sheaths which are known by the Self as "my body, my mind, my prANas, my mind, my intellect and my ignorance" , are different from the knower and so cannot be the Atman]

यथा - just as

कटककुण्डलगृहादिकं - bangles, ear-ornaments, homes etc.

मदीयत्वेन ज्ञातं - are known as "mine"

स्वस्माद्भिन्नं - and different from the owner

तथा - likewise

पञ्चकोशादिकं - the five sheaths (and three bodies and three avasthAs - which are known by the Self) as

मदीयं शरीरम् - My body- *annamaya*

मदीयाः प्राणाः - My prANas - *prANamaya*

मदीयं मनश्च - My mind (also) - *manomaya*

मदीया बुद्धिः - My intellect - *vijnAnamaya*

मदीयं अज्ञानम् - My Bliss (due to ignorance) - *aanandamaya*

स्वेन एव तत् ज्ञायते - (by oneself - these) are known
स्वस्माद्भिन्नं as different from oneself

आत्मा न भवति - Therefore that does not become the Atman. Why? Because of *mohA* (delusion), they appear to be mine.

Then the question arises, what is Atman?

2.7 Atman

So far, the Author elaborately analyzed what Atman is not, through a series of negations. He concludes that the Atman is neither the five sheaths, nor the three bodies, nor the three states. Now on he proceeds to discuss what Atman is.

तर्हि - Then,

आत्मा कः ? - what is *Atman*?

सच्चिदानन्दस्वरूपः । - It is of the nature of *satchit-Ananda* (existence-knowledge-bliss)

सत्किम् ? - *What is sat (Truth, Reality) ?*

कालत्रयेऽपि तिष्ठतीति सत् । - *sat* is that which remains in all the three periods of time - the past, the present and the future. For example, the *sat* aspect of a ring is gold, which existed before the ring was made, which is in the ring and which will remain even after the destruction of the ring. Similarly, since the world (*jagat*) can also perish (like the ring), it should be the result of a fundamental substance (like the gold), which is the Atman - which was, which is and which will be (like the gold), regardless of the existence of the *jagat*.

चित्किम् ? - *What is cit or caitanyam ?*

ज्ञानस्वरूपम् । - It is of the nature of Knowledge (Absolute) - of Awareness, and is present during all states of experience and during all periods of time, the knowledge of which leads to perfection. That which changes is unreal. If one talks about change, there should be some entity to witness that change (to distinguish between the condition before change and after the change), which (with respect to that change) is a changeless principle, called *sat*. If that principle is changeless, then the question arises as to whether that is inert or conscious. It should be only conscious since it is aware of the change and witnesses the change. So it is described as ज्ञानस्वरूपम् or चित् . Whatever changes is असत् ।

आनन्दः कः ? - *What is Ananda?*

सुखस्वरूपः । - It is of the nature of True Happiness (Bliss).

Sorrow or दुःखम् is an outcome of change - for example, birth, disease, old age etc, are responsible for sorrow. But the Atman has no change and so is free from sorrow or सुखस्वरूपः ।

Also, in the wakeful state, there is association with the gross body (स्थूल-शरीर —> अनात्मा) and so there is sorrow. During dream, there is as-

sociation with the subtle body (सूक्ष्म-शरीर—> अनात्मा), but during deep sleep, association with the body is dropped and so there is no sorrow. In *sushupti*, the association is with the कारण-शरीरम् and one has happiness, *Ananda*. So, *sat* implies the changeless principle; *cit* implies the awareness principle and *Ananda* implies the nature of bliss.

एवं सच्चिदानन्दस्वरूपं स्वात्मानं विजानीयात् ।

Thus one should know oneself to be of the nature of absolute Existence-Knowledge-Bliss.

From another angle, let us examine *sat cit AtmA*. *Atman* is सत् चित् स्वरूपः . What is the size of *Atman*? *SthUla Sareeram* is limited in size and so is *sUkshma Sareeram*. *kAraNa Sareeram* is behind these two and so is limited too. Also, there are as many *Sareeras* as individuals. If *caitanyam* is different from the body, what can be its size? If it is the property of the *Sareeram*, then wherever there is body, there should be Consciousness (*Atman*) and where there is no body, there should be no Consciousness. Also, Consciousness being distinct from the *Sareeram*, it does not have the limitations of the body, mind and intellect and is all pervading. Then, what about the Consciousness within any *Sareeram*? The all-pervading Consciousness is only manifest in that *Sareeram*. According to the scriptures, *Atma caitanyam* is limitless. Looking at it from two angles:

1) When *Atman* is *sat*, it is eternal and not bound by time - कालत्रयेऽपि तिष्ठति . For a similar reason, the *Atman* is not bound by space also. It is अनन्तः - limitless, all-pervading. Also it is पूर्णः - Full. *Sat cit AtmA* is *poorNa* .

Then, let us analyze what are sorrow and joy. Whenever one is unhappy, we ask what is needed or what is lacking? I.e sorrow is because of a limitation - money, health, love etc. Or, we can say that sorrow is an indication or symptom of the disease called limita-

tion. Similarly, joy is an indication of fulfillment or *poorNatvam*. In other words, unfulfillment of a desire leads to sorrow and the fulfillment leads to joy. That means, *Ananda:* is an expression of *poorNatvam* or *anantatvam*. Therefore, *Atman* is *sat cit ananta:* → *poorNa:* → *Ananda:*, and is of the nature of *saccidAnandasvarUpa:*

2) All-pervading principle: *Atman* is also known by another name called *brahman*, both indicating Consciousness. Why then two names? When we refer to an individual body, we call it by the word *Atman*, and when we refer to the total body (of all individual bodies), we call it by the term *brahman* – (*brahmaNatvAt*) which means that which is the biggest, the maximum etc.

In summary, *Atman* is *Sat-Cit-Ananda-svarupa:* *sat* is the existence principle; *cit* is the awareness or knowledge principle and *Ananda:* is the bliss *poorNa* (complete) principle. *Sat* is what remains unchanged during all the three

periods of time - past, present and future. *Atman* is not one of the three bodies but is present in every one of them as a fundamental element and does not ever change. *Cit* is the principle of absolute knowledge or awareness that is present as a witness in all three states of existence. The awareness is again present in all periods of time and of the nature of *sat*. *Ananda:* is the principle which comes from *poorNatvam* or completeness. *Atman* is *poorNa:* or does not lack anything. Since it does not lack anything, there is *Ananda* or bliss. Also, it transcends the mind and intellect (*koSAIta:*) and there are no emotions or expressions of joy in the *Ananda* and so there is the equanimity concept also in the *Ananda* principle.

Thus, after the negation of all *anAtmA* elements, the author asserts what the nature of the *Atman* is and concludes the section of *JivavicaAra:* or analysis of the individual.

Part III: Analysis of Creation

सृष्टिविचारः *srushti vicAra:*

So far the discussion was focused on the analysis from the stand point of the individual, (the *koSAs*, *avasthAs*, *Sareeras* etc). - व्यष्टिः - microcosm. The true nature of the *Atman* has been explained. Then the question arises, 'What is the nature of all the objects seen in this world and what is the relation between oneself and the Universe?' The author subsequently discusses the analysis of creation, next, to answer these questions. So, this section is called *srusti vicAra:* or *srusti prakaraNam*. A new concept is introduced for the analysis namely *brahman-mAyA* couple. The word *brahman* is derived from the root *brh* which means "to grow". The noun, *brahman*, is derived from this root and

is in neuter gender. *Brahman* is the *cetanam* principle or *sat* and It does not undergo any change during the three periods of time. It is limitless and complete and transcends the concept of time and space and It is un-manifested. *mAyA* is of material origin in the causal (*kAraNa*) plane and is the material cause for the entire creation. For any creation, there is an efficient cause (*nimitta kAraNam* - knowledge part) and a material cause (*upAdAna kAraNam* - material part). For example to create a pot, there should be a pot maker, who has the knowledge of a pot and how to make it (*nimitta kAraNam*), and the clay which is of material origin and undergoes changes -

(*upAdAna kAraNam*). The pot is the outcome of the knowledge of the pot maker and has the characteristic(s) (*guNas*) of the material used, namely clay. Similarly, *mAyA* is the material reason for the entire creation which is composed of the three *guNas* (*triguNAtmikA* or *satva-rajas-tamo-guNatmikA*) namely *satva*, *rajas* and *tamas*. A characteristic or attribute (*guNa*) gives rise to an action (*kArya*). *satva* represents knowledge or tranquility; *rajas* represents agility or action, and *tamas* represents ignorance or inertness.

In the frame of analysis, *Isvara* is supposed to be a combination of *brahman* (which is the absolute knowledge and devoid of the three *guNas* or *nirguNa*) and *mAyA* (which is of material origin in causal form and of the three *guNas* in nature - *saguNA*). Both *brahman* and *mAyA* are *anAdi* (beginning less). *Brahman* is *satyam* and does not undergo any change. *mAyA* is *mithyA* and undergoes the process of modifications (*shadvikAra*). Every object in the Universe or creation has a *nAma* (name), *rUpa* (form) and *karma* (function or action). All objects in creation go through the process of modification and are changing. The infinite or limitless *Brahman* should be different from the changing or limited Universe. Universe or creation is supposed to be the manifested form of *mAyA* or the three *guNas*. *Brahman* by Its own desire has created the universe (so *kAmayata, bahusyAm prajAyeyeti* – Taittiriya Upanishad) and is independent. *mAyA* is dependent upon *Brahman* for its existence to create and manifest (*brahmASrayA*). Thus, *Isvara* has the power of creation through *mAyA* and is the manifestation of *Brahman* in all beings (animate and inanimate).

In the following section, the author continues the discussion from the point of view of the total - macrocosm - *समष्टिः* and deals with

topics such as, the Universe, the relationship between the individual and the Universe, etc.

3.1 *Jagat* (The Universe) and creation

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः ।

अथ - Now, *वक्ष्यामः* - we shall explain, *चतुर्विंशतितत्त्वोत्पत्तिप्रकारम्* the method of evolution of the twenty four *tattvas*.

In *vedanta*, twenty four categories are mentioned, called *tattvas*, which when put together are responsible for creation.

What are the twenty four *tattvas* ?

- Five elements (5)
- Seventeen subtle bodies comprising of the five sense organs, five organs of action, five breaths, mind and intellect (17)
- *citta* (1)
- *ahamkAra* (1)

The author begins the discussion by saying, *ब्रम्हाश्रया सत्वरजस्तमोगुणात्मिका माया अस्ति ।*

ब्रम्हाश्रया - Depending on *brahman* for its existence, *माया अस्ति*- is *mAyA*, (which is) *सत्वरजस्तमोगुणात्मिका* - of the nature of the three qualities, *satva, rajas and tamas*.

Here the term *AtmA* is used in the context of the individual and the term *brahman* is used in the context of the total. *Brahman* is *caitanya*, is all-pervading and so is a part of the creation and not created.

The author introduces another important factor by saying, *mAyA asti*. *mAyA* is the seed or potential form of the entire creation, including the individual, *sthUla prapancam, sUkshma prapancam* and *kAraNa prapancam*. We have seen earlier that *kAraNa Sareeram* and hence *kAraNa prapancam* are without beginning (*anaadi*).

That means all the three *Sareeras* should be

present in *mAyA*. In other words, both *brahman* and *mAyA* existed before creation itself. Similarly, during the time of dissolution – *pralaya* – also, *brahman* and *mAyA* exist.

The author introduces another piece of information also in this section, namely the three *guNas*.

सत्वरजस्तमोगुणात्मिका माया । That means, *mAyA* has three *gunAs*, namely, *satva*, *rajas* and *tamas* and so it is *saguNA*, while *brahman* is *nirguNam*. The entire creation came about from this couple alone.

Because *mAyA* is the cause of creation and is endowed with the three *guNas*, we find the creation also with these three *guNas*. For example, *buddhi*: (intellect), which is a part of the *vijnAnamayakoSa*: is born out of *mAyA* and so also an inert object like a chair – *buddhi* and chair, both being inert. The difference is that *buddhi* is able to manifest Consciousness, while the chair is not. To understand this, we say, that the *sattva* part of *mAyA* is responsible for *buddhi*: while, the *tamas* part of *mAyA* is responsible for the creation of a chair, water etc. In the same way, the active part of creation, like the organs of action (which have no intelligence of their own, but can act), is the outcome of the *rajas* aspect of *mAyA*. In summary,

- Intelligence (knowledge, *jnAna*) part of creation – from *satva* aspect of *mAyA*
- Active part of creation – *kriya* - from *rajas* aspect of *mAyA*.
- Inert part of creation – *jaDa* - from *tamas* aspect of *mAyA*.

Because of the three aspects of creation, *mAyA* is described as *triguNAtmikA* or *sattvatrajastamoguNAtmikA*. Since *mAyA* is dependent on *brahman*, it is also described as *brahmASrayA*.

For a better understanding, let us compare *brahman* and *mAyA*:

Brahman	mAyA
1. <i>anaadi</i>	<i>anaadi</i>
2. <i>cetanam</i>	<i>acetanA</i>
3. <i>nirvikAram</i>	<i>savikArA</i>
4. <i>satyam</i>	<i>mithyA</i>
5. <i>nirguNam</i>	<i>saguNA</i>

3.1.1 Evolution of the five elements

ततः आकाशः संभूतः । From that (*mAyA*) the space (*AkASa*:) is born.

आकाशाद् वायुः । From *AkASa*, *vAyu* (air)

वायोस्तेजः । From *vAyu*, the Fire.

तेजसः आपः । From Fire, Water.

अद्भ्यः पृथिवी । From Water, the Earth.

Of the twenty four *tattvas* mentioned earlier, the creation of the five elements is divided in to subtle (*sUkshma*) and gross (*sthUla*) elements. First, the five subtle elements are born out of the *brahman-mAyA* couple, which will be grossified later by a process called *panceekaraNam*. . The subtle forms are not visible, while the gross forms are visible.

- ततः → ब्रह्मसहितमायायाः → From that *brahman-mAyA* couple, *AkASa*: is born. According to the scriptures, Space has only one attribute, namely, sound (शब्दः). (शब्दगुणकं आकाशम्)
- From the subtle *AkASa*:, subtle *vAyu*: is born, which has two attributes, namely, sound (शब्दः). and touch (स्पर्शः)
- From the subtle Air, subtle Fire is born, which has three attributes, namely, sound (शब्दः), touch (स्पर्शः) and form (रूपः)
- From subtle Fire, subtle Water is born, which has four attributes, namely, sound (शब्दः), touch (स्पर्शः), form (रूपः) and taste (रसः).
- From subtle Water, subtle Earth is born, which has five attributes, namely, sound (शब्दः), touch (स्पर्शः), form (रूपः), taste (रसः) and smell (गन्धः)

Element Attribute(s)

Space	sound
Air	sound, touch
Fire	sound, touch, form
Water	sound, touch, form, taste
Earth	sound, touch, form, taste, smell

Even though all the five are subtle elements, there is still a gradation among them – space being the most subtle with only one attribute, and earth being the least subtle with five attributes of perception. In the scheme of creation, these five *tanmAttras* evolve in the order of their grossness.

Since all these five elements are born out of *mAyA* which has three *guNas*, they should also have three *guNas* because the properties of the cause (*kAraNam*) should pervade the effect (*kAryam*) also. So, within subtle space itself, we have *saatvik AkASa*, *rAjasik AkASa* and *tAmasik AkASa*, etc.

3.1.2 Evolution of the *sattva* aspect

Since all these five elements are born out of *mAyA* which has three *guNas*, they should also have the three *guNas* because the properties of the cause (*kAraNam*) should pervade the effect (*kAryam*) also. So, within the subtle Space itself, we have *saatvik AkASa*, *rAjasik AkASa* and *tAmasik AkAa*., etc.

3.1.2.1 Sense Organs

एतेषां पञ्चतत्त्वानां मध्ये

आकाशस्य सात्विकांशात् श्रोत्रेन्द्रियं संभूतम् ।

From among these five elements, from the saatvic aspect of AkASa:, the organ of hearing, the ear, evolved.

वायोः सात्विकांशात् त्वगिन्द्रियं संभूतम् ।

From the saatvic aspect of vAyu, the organ of touch – the skin – evolved.

अग्नेः सात्विकांशात् चक्षुरिन्द्रियं संभूतम् ।

From the saatvic aspect of Fire, the organ of sight – the eye- evolved.

जलस्य सात्विकांशात् रसनेन्द्रियं संभूतम् ।

From the saatvic aspect of Water, the organ of taste – the tongue – evolved.

पृथिव्याः सात्विकांशात् घ्राणेन्द्रियं संभूतम् ।

From the saatvic aspect of Earth, the organ of smell – the nose – evolved.

The five sense organs evolved from the *sattva* aspect of the five elements. Every element has an essential property (*guNa* – for example, Water-taste) and the corresponding sense organ evolved from it (namely, tongue in this example). Similarly the property of Fire is form and the organ of perception of form is the eye, which evolved from it, and so on.

3.1.2.2 *antahkaraNa* (inner equipment)

एतेषां पञ्चतत्त्वानां समष्टिसात्विकांशात्

मनोबुद्ध्यहंकार चित्तान्तःकरणानि संभूतानि ॥

From the total saatvic aspect of these five elements, the antahkaraNa (inner equipment) comprising of manas, buddhi, ahamkAra and citta, evolved.

Here, two more parts are added to the list of subtle bodies (*sUkshma Sareeram*) mentioned earlier, which are *ahamkAra* and *citta*, thus making a total of 19. That means 19 parts are to be created from the subtle elements out of which five organs of perception and four inner equipment are created out of the *saatvic* aspect, since the sense organs and the inner instruments are related to knowledge. To summarize, the *sattva* aspect is responsible for the creation of the *jnAnendriyas* and the *antahkaraNas*.

From <i>saatvic</i> aspect of	<i>Evolves</i>
AkASa:	Ear
VAyu:	Skin
Agni:	Eye
Apah:	Tongue
Prithivi	Smell
Total of all five	anta:karaNa

Definition of antahkaraNa:

संकल्पविकल्पात्मकं मनः ।

Mind is of the nature of oscillations/doubt

Reflects the indecisive nature of a person when one's mind vacillates between opposite thoughts. Here *samkalpa* refers to positive thoughts and *vikalpa* refers to the opposite thoughts.

निश्चयात्मिका बुद्धिः ।

Intellect is of the nature of decision.

The inner equipment - intellect - is the same as the mind, except that when the equipment functions in a decisive manner, it is called *buddhi*: It is the deciding or cognitive faculty which involves in analysis and enquiry about any problem to arrive at a solution.

अहंकर्ता अहंकारः ।

"I am the doer" - this idea is the ego.

This refers to the the function of *antahkaraNa* which is responsible for the "I" notion in the individual. Also, refers to pride and has the sense of ownership or doer-ship.

चिन्तनकर्तृ चित्तम् ।

The thinking faculty (or the faculty of remembrance) is citta.

This is the function of the *antahkaraNa* responsible for the remembrance of past knowledge and experience (a storehouse of information) to provide guidance to the intellect in decision making.

Among these four inner instruments, *manas*, *buddhi* and *citta* replace each other depending on the situation, while, the ego - *ahamkara* - is present always!

Presiding Deities for the inner equipments:

मनसो देवता चन्द्रमाः ।

The presiding deity of the mind is the Moon.

बुद्धेः ब्रह्मा ।

For the intellect, it is brahma.

अहंकारस्य रुद्रः ।

For the ego, it is rudra.

चित्तस्य वासुदेवः ।

For citta, (the presiding deity is) vAsudeva.

Thus, the *saatvic* nature of all the five *tanmAttras* is responsible for the make-up of *manomaya* and *vijnAnamaya koSAs*, which include the mind, intellect and the five sense organs of perception.

We will continue with the discussion of the evolution of the *raajasic* and *taamasic* aspects in the next article.

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संस्कृत भाषा परिचयः

An Introduction to Sanskrit : Unit – XIII

M. R. DWARAKANATH

॥ श्री भगवद्गीता – सांख्ययोगो नाम द्वितीयोऽध्यायः ॥

अव्यक्तोऽयमचिन्त्योऽयम् अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥२५॥

अयं अव्यक्तः अयं अचिन्त्यः अयं अविकार्यः (इति) उच्यते ।
तस्मात् एनं एवं विदित्वा (त्वं) न अनुशोचितुम् अर्हसि ॥

It is said [prt,3p,s] (उच्यते √वच्) this (soul) [m,N,s] (अयं) (is) un-manifest [ppp,m,N,s] (अव्यक्तः √अञ्ज्) this [m,N,s] (अयं) (is) unimaginable [m,N,s] (अचिन्त्यः) this [m,N,s] (अयं) (is) immutable [m,N,s] (अविकार्यः) ।
Therefore [m,Ab,s] (तस्मात्) having recognized [ger] (विदित्वा √विद्) this [m,A,s] (एनं) as such (thus) [I] (एवं) (you do) not [I] (न) deserve [prt,2p,s] (अर्हसि √अर्ह) to grieve [inf] (अनुशोचितुम् √शुच्) ।

The verbal root अञ्ज् belongs the 7th गण । The passive past participle is अक्त - made clear. The उपसर्ग वि changes the meaning to manifest. Finally the negation through नञ् तत्पुरुषसमास makes it (अव्यक्त) un-manifest!

अथ चैनं नित्यजातं नित्यम् वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥२६॥

अथ च एनं नित्यजातं नित्यं वा मृतं मन्यसे तथा अपि त्वं महाबाहो एवं न शोचितुम् अर्हसि ॥

And [I] (च) further [I] (अथ) (if) you think [prt,2p,s] (मन्यसे √मन्) this [m,A,s] (एनं) (to be a) perpetually born entity [m,A,s] (नित्यजातं) or [I] (वा) to be eternally [I] (नित्यं) dead [ppp,m,A,s] (मृतं √मृ) even so [I] (तथापि) you [N,s] (त्वं) (a great hero) mighty armed one [m,V,s] (महाबाहो) (do) not [I] (न) deserve [prt,2p,s] (अर्हसि √अर्ह) to grieve [inf] (शोचितुम् √शुच्) thus [I] (एवं) ।

Notice the बहुव्रीहि compound - महाबाहु it refers to Arjuna the mighty armed one! The interpretation is context based. This is true in English as well. Observe the following two sentences:

I met a black widow at the church.

I found a black widow under a pile of rocks.

In the 1st sentence we are talking about a widow who happens to be black - तत्पुरुष । In the 2nd sentence we are referring to a type of deadly spider - बहुव्रीहि ।

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥२७॥

मृत्युः जातस्य ध्रुवः हि च जन्म मृतस्य ध्रुवं । तस्मात्
अपरिहार्ये अर्थे त्वं न शोचितुं अर्हसि ॥

Indeed [I] (हि) death [m,N,s] (मृत्युः) is firm [m,N,s] (ध्रुवः) for one who is born [m,G,s] (जातस्य) and [I] (च) birth [n,N,s] (जन्म) is certain [n,N,s] (ध्रुवं) for one who is dead [m,G,s] (मृतस्य) । Therefore [m,Ab,s] (तस्मात्) in pursuit [m,L,s] (अर्थे) of the inevitable [m,L,s] (अपरिहार्ये) you [N,s] (त्वं) (do) not [I] (न) deserve [prt,2p,s] (अर्हसि √अर्ह) to bemoan [Inf] (शोचितुम् √शुच्) ।

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥२८॥

(हे) भारत । भूतानि आदीनि अव्यक्तानि । मध्यानि व्यक्तानि ।
निधनानि अव्यक्तानि एव । तत्र का परिदेवना ॥

Oh Arjuna (scion of Bharatas) [m,V,s] (भारत) beings [n,N,p] (भूतानि) have unmanifest [ppp,n,N,p] (अव्यक्तानि √अञ्ज्) beginnings [n,N,p] (आदीनि) have manifest [ppp,n,N,p] (व्यक्तानि)

middle [n,N,p] (मध्यानि) have unmanifest [ppp,n,N,p] (अव्यक्तानि) endings [n,N,p] (निधनानि) indeed [I] (एव). There (then) [I] (तत्र) what [f,N,s] (का) lament [f,N,s] (परिदेवना √दिव्) । अव्यक्तादीनि च व्यक्तमध्यानि च अव्यक्तनिधनानि are बहुव्रीहि compounds. They were split (विग्रह) for the translation.

आश्चर्यवत्पश्यति कश्चिदेनम्
आश्चर्यवद्ददति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥२९॥

कश्चित् एनं आश्चर्यवत् पश्यति । तथा एव च अन्यः आश्चर्यवत् वदति । अन्यः एनं आश्चर्यवत् शृणोति । श्रुत्वा अपि न कश्चित् एनं वेद ॥

Some (person) [I]* (कश्चित्) sees [prt,3p,s] (पश्यति √दृश्) this [m,A,s] (एनं) with wonder [I] (आश्चर्यवत्) and [I] (च) thus [I] (तथा) also [I] (एव) another [m,N,s] (अन्यः) speaks [prt,3p,s] (वदति √वद्) with wonder [I] (आश्चर्यवत्) and [I] (च) another [m,N,s] (अन्यः) hears [prt,3p,s] (शृणोति √श्रु) this [m,A,s] (एनं) with wonder [I] (आश्चर्यवत्) । And [I] (च) even [I] (अपि) having heard [ger] (श्रुत्वा) this [m,A,s] (एनं) no one [I]* (न कश्चित्) knows (it) [pt,3p,s] (वेद √विद्) indeed [I] (एव) ।

*कश्चित् is कः चित् । The underlying कः is [m,N,s] - the चित् makes कः indefinite.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥३०॥

(हे) भारत । अयं देही सर्वस्य देहे नित्यं अवध्यः । तस्मात् त्वं सर्वाणि भूतानि न शोचितुं अर्हसि ॥

Oh Arjuna (scion of Bharatas) [m,V,s] (भारत) this [m,N,s] (अयं) atman (embodied) [m,N,s] (देही) in the body [m,L,s] (देहे) of everyone [m,G,s] (सर्वस्य) is eternally [I] (नित्यं) indestructible [m,N,s] (अवध्यः) । Therefore [m,Ab,s] (तस्मात्) you [N,s] (त्वं) (do) not [I] (न) deserve [prt,2p,s] (अर्हसि √अर्ह) to bemoan

[Inf] (शोचितुम् √शुच्) all (any) [n,A,p] (सर्वाणि) beings [n,A,p] (भूतानि) ॥

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥३१॥

स्वधर्मं अपि च अवेक्ष्य विकम्पितुं न अर्हसि । क्षत्रियस्य श्रेयः हि धर्म्यात् युद्धात् अन्यत् न विद्यते ॥

Considering [ger] (अवेक्ष्य √ईक्ष्) even [I] (अपि) one's own duty [m,A,s] (स्वधर्म) (you do) not [I] (न) deserve [prt,2p,s] (अर्हसि √अर्ह) to shiver [inf] (विकम्पितुं √कम्प्) । Nothing [I] (न) other [n,N,s] (अन्यत्) better [n,N,s] (श्रेयः) of a Kshatriya [m,G,s] (क्षत्रियस्य) indeed [I] (हि) than (fighting) a just [n,Ab,s] (धर्म्यात्) war [n,Ab,s] (युद्धात्) is known [prt,3p,s] (विद्यते √विद्) ।

In the above verses, the idiomatic "you do not deserve to grieve" etc. means "you should not grieve" etc.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३२॥

(हे) पार्थ यदृच्छया च उपपन्नं स्वर्गद्वारं अपावृतं ईदृशं युद्धं सुखिनः क्षत्रियाः लभन्ते ॥

And [I] (च) Oh Arjuna (son of Prtha) [m,V,s] (पार्थ) । Happy [m,N,p] (सुखिनः) (are the) Kshyatriyas [m,N,p] (क्षत्रियाः) (who) encounter [prt,3p,p] (लभन्ते √लभ्) this type [n,A,s] (ईदृशं) (of) war [n,A,s] (युद्धं) by good fortune [f,I,s] (यदृच्छया) (which is an) outcome [ppp,n,A,s] (उपपन्नं √पद्) (that is) the open [ppp,n,A,s] (अपावृतं √वृत्) gate of heaven [n,A,s] (स्वर्गद्वारं) ॥

अथ चेत् त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

अथ चेत् त्वं इमं धर्म्यं संग्रामं न करिष्यसि ततः स्वधर्मं च कीर्तिं हित्वा पापं अवाप्स्यसि ॥

If [I] (चेत्) then [I] (अथ) you [N,s] (त्वं) will not [I] (न) carry out [ft,2p,s] (करिष्यसि √कृ)

this [m,A,s] (इमं) noble [m,A,s] (धर्म्यं) fight [m,A,s] (संग्रामं) then [I] (ततः) having abandoned [ger] (हित्वा √हा) one's own duty [m,A,s] (स्वधर्मं) and [I] (च) fame [f,A,s] (कीर्तिं) you will incur [ft,2p,s] (अवाप्स्यसि √आप्) sin [n,A,s] (पापं) ॥

Notice the formation of the future tense of कृ - करिष्यसि च अव + आप् - अवाप्स्यसि । the former is इट् while the latter is अनिट् । The tense marker is स्य ।

२ वृत्तयः - Expositions / Glosses

२-२ धातुवृत्तिः - Verbal Derivatives

२-२-२ सन्नन्ताः - Desideratives

Consider the following two sentences:

शिष्यः पुस्तकं पठितुं इच्छति । शिष्यः पुस्तकं पिपठिषति ।

The two sentences mean exactly the same - The student wishes or desires to read the book! In the 1st instance an infinitive is used for the action desired and a finite verb is used to express the desire. In the second sentence the verb is modified to indicate the desire to do the action. This modified verb (verbal derivative) is therefore called desiderative or conveying desire for the action. The पद of the desiderative is the same as that of the original धातु । Desiderative stems are formed for most verbs.

२-२-२-१ सन्नन्तरचना - Desiderative construction

The construction of the Desiderative derivative verbal stem involves reduplication - अभ्यास optional इ (इट् वा वेट्) and the marker स which becomes ष after any vowel other than अ । ष when preceded by क् वा ज् becomes क्ष । In reduplication the vowels mostly change to इ । These are the main rules but we will not delve into all the sub-rules. Here are some examples of verbal roots and desiderative stems:

गम् - जिगमिष । गै - जिगास । त्यज् - तित्यक्ष । पा - पिपास । बुध् - बुबोधिष । स्वप् - सुषुप्स । मुच् - मुमुक्ष । कृ - चिकीर्ष । मन् - मीमांस ॥

You can see the variations! However, the key to identification of the desiderative is reduplication followed by स which changes to ष वा क्ष as dictated by सन्धि rules. तिङ् terminations of लट्, लङ्, लोट् वा लिङ् may be directly added to the stem. The लिट् is always the periphrastic perfect and the future is लृट् (इट्) ।

Nouns are also freely formed from the desiderative stems by adding उ (पुं) or आ (स्त्री) । The sense of the noun then is he/she who is desirous of doing the action. It can also mean who is about to undertake the action.

मुच् - मुमुक्ष - मुमुक्षुः । पा - पिपास - पिपासुः । तिज् - तितिक्ष - तितिक्षा । युध् - युयुत्स - युयुत्सुः ॥

३-२ समासवृत्तिः - Compounds

३-२-३ द्वन्द्व समासः

The द्वन्द्व (उभयपद प्रधान) compound is rather straightforward. Both (or all) members of the compound have equal importance. The closest pseudo-example in English would be sugar 'n spice - meaning sugar and spice. Here the "and" is merely abbreviated, whereas in Sanskrit the "and" is completely lost as well as the विभक्ति प्रत्यय of the former member(s.) Furthermore any number of nouns that would otherwise be connected by the conjunction च may be compounded! Examples:

रामः च लक्ष्मणः च - रामलक्ष्मणौ । रामः च लक्ष्मणः च भरतः च शत्रुघ्नः च - रामलक्ष्मणभरतशत्रुघ्नाः ।

सुखं च दुःखं च - सुखदुःखे ।

माता च पिता च - मातापितरौ वा पितरौ ।

In the above examples, the constituent members are separate (इतरेतर द्वन्द्व) and the

gender of the compound is determined by the gender of the last member. The number is dual or plural depending on the number of members. Occasionally, a compound is abbreviated by retaining only one member (एकशेष) – पितरौ । When the constituent membrs are taken collectively or they denote certain naturally related objects, it is called समाहार द्वन्द्व and the compound is always neuter, singular. Examples:

पाणयश्च पादाश्च पाणिपादम् । सुखं च दुःखं च – सुखदुःखम् । नक्तं च दिवा च – नक्तदिवम् (अलुक्) ।

४ तिङन्तप्रकरणम् - Verbs / Conjugation

४-२ अतिपत्तौ लृङ् Hypothetical

This is rare conjugation and unique to Sanskrit. This describes two dependent events where the non-occurrence of one results in the non-occurrence of the other! An example will suffice:

सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् – सुवृष्टिः चेत् अभविष्यत् तदा सुभिक्षं अभविष्यत् । (Should good rains fail, then a good harvest will fail.) The conjugation of लृङ् completely follows the conjugation लृट् of except the terminations are of लृङ् (including the prefix) rather than that of लृट् । भू – भविष्यति (लृट्) – अभविष्यत् (लृङ्) ।

Exercises:

1. Do समास वा विग्रह । Identify the subclass of the द्वन्द्व ।

प्राणश्च अपानश्च व्यानश्च उदानश्च समानश्च । प्राणापनौ । पार्वतीपरमेश्वरौ । धर्मार्थकाममोक्षाः । पिता च पुत्रश्च (अलुक्) । श्वशूश्च श्वशुरश्च (एकशेष) । पुत्रौ (एकशेष) । शीतं च उष्णं च अनयोः समाहारः । कृताकृतम् । पत्रंपुष्पफलंतोयम् ॥

2. Replace the desiderative with the infinitive plus a finite verb.

भरतः रामं दिदृक्षति । बालः मोदकं चिखादिषति । त्वं चुचोरयिषसि । जनाः देवं तुष्टूषेयुः ॥

3. Identify the underlying धातु ।

तितीर्ष । जिज्ञासा । चुकुपिष । जिांस । बुभुक्षुः ॥

Sanskrit Crossword #13

(One syllable per box)

Clues Across:

- 1 Sound
- 4 Leaf
- 5 The seat at Sringeri
- 6 finger nail (born of the hand)
- 8 3rd person, singular लोट् of जि ।
- 10 Mongoose - A Pandava!
- 11 An assemblage - an ornament
- 12 Skillful or beautiful - fem.
- 13 Subtle as in a type of विद्या ।

Clues Down:

- 2 Night wanderer
- 3 Liberal
- 4 Worth reading - a must read.
- 6 Noise (onomatopoeic word)
- 7 Community - people's place
- 8 Water creature
- 9 Snowy mountain

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

Solutions to Exercises from Unit -12

1. रामलक्ष्मणौ वनं गमिष्यतः । वयं श्वः मोदकान् (मोदकानि) मोदिष्यामहे । त्वं उपहारं दातासि । वृक्षात् फलानि पतितारः । आवां परश्वः चित्रकूटं प्रयास्यावः । कार्यं कर्तास्मि । रामः रावणं हन्ता ॥
2. Solution to crossword # 12
१ कुश । ४ आज्ञा । ५ शङ्कराचार्य । ६ विरह । ८ आश्रम । १० वराह । ११ पद्मिनी । १२ वल्ल । १३ यतन ॥ २ शशधर । ३ मुरारि । ४ आर्यमिश्र । ६ विलेपन । ७ हवनीय । ८ आहवन । ९ महालय ॥

प्रश्नोत्तर-रत्न –मालिका
praSnOttararatnamAlikA
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. का कल्पलता लोके ?
kA kalpalatA lOkE ?
 What is the wish-giving-creeper in the world ?
- A. सच्छिष्याय अर्पिता विद्या ।
sacchishyAya arpitA vidyA |
 Knowledge imparted to the earnest student.
- Q. को अक्षयवटवृक्षस्यात् ?
kO akshayavaTavrukshassyAt ?
 What is the imperishable Banyan tree?
- A. विधिवत् सत्पात्रदत्त-दानं यत् ।
vidhivat satpAtradatta-dAnam yat |
 The gift offered to the deserving recipient according to rules.
- Q. किं शस्त्रं सर्वेषाम् ?
kim Sastram sarvEshAm ?
 What is the weapon for all?
- A. युक्तिः ।
yukti: |
 Reason.
- Q. माता च का ?
mAtA ca kA ?
 And who is the mother?
- A. धेनुः ।
dEnu: |
 Cow.
- Q. किं च बलम् ?
kim ca balam ?
 What indeed is strength ?

- A. यद्धैर्यम् ।
yaddhairyam |
 That which is courage.
- Q. को मृत्युः ?
kO mrutyu: ?
 What is death?
- A. यत् अवधानरहितत्वम् ।
yat avadhAnarahitatvam |
 That which is absence of care.
- Q. कुत्र विषम् ?
kutra visham?
 Where is poison?
- A. दुष्टजने ।
dushTajanE |
 In wicked person.
- Q. किमिह आशौचं भवेत् ?
kimiha ASaucam bhavEt?
 What is defilement here?
- A. ऋणं नृणाम् ।
RuNam nruNAm |
 Indebtness of men.
- Q. किं अभयं इह ?
kim abhayam Iha?
 What is fearlessness here?
- A. वैराग्यम् ।
vairAgyam |
 Non-attachment.

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Essay Contributions from our young readers.....

Ages up to 13:

Eternal Values from the Ramayana

Shankara Bharadwaj (10)

Ramayana is one of the famous epics written by Valmiki. It is believed to have been written in the tretA yuga - thousands of years ago. Even though Ramayana was written so long back, the values we learn from that are so relevant even today. Below are some of the eternal values I learnt from the Ramayana.

Ramayana shows how jealousy and listening to bad advice can bring grief and misery to you and your surroundings. Rama was Kaikeyi's beloved son. When Dasharatha announced Rama will be the future king, Kaikeyi was so happy about Rama's pattAbhisheka. But Manthara was jealous about Rama becoming the king and poisoned Kaikeyi's mind by telling Bharata should be the king instead of Rama. The result of listening to Manthara was Dasharatha's death, Rama's banishing, Bharata's, Kaikeyi's and entire Ayodhya's grief.

Ramayana also shows that dharma always wins and adharma always loses. Ravana was a powerful king and thought he could do whatever he wanted to do. Ravana, disguised as a sannyasi, kidnapped Sita, Rama's wife and Ravana wanted Sita to be his queen, which is adharma. Vibhishana, Ravana's brother, advised Ravana to send Sita back to Rama respectfully. At the end, Vibheeshana was blessed by Rama and got the kingdom while Ravana was killed by Rama, thus upholding dharma over adharma.

There are many more values you can learn from the Ramayana like Rama's love to his parents and brothers, Rama's respect to his parents and teachers, Rama's courage, Ravana's death, Sugreeva's and Rama's friendship, and Hanuman's bhakti to Rama.

Shankar is a 5th grader in Cambridge Elementary School, South Brunswick. He likes playing tennis, basketball and swimming. He learns carnatic music. His favorite subjects are math and reading.

Ages 13 - 19

Do Hindu Festivals Help Understand Hinduism?

Srikanth Srinivasan (15)

Hindu festivals play a key role in helping people understand Hinduism. The stories behind festivals reveal rules and regulations that one must perform in order to succeed as a human. These principles model a wise person fit to reach God.

Hindus celebrate Deepavali, a festival of lights, around late October-early November. In the Tamil calendar based on the lunar cycle, Deepavali occurs on chaturdaSI, in the Krishna paksham during the month of Aipasi. Behind the firecrackers, new clothes, and delicious sweets lie different versions of a story about an evil despot named Narakaasura. He tortured the innocent and consequently stirred Lord Krishna to take action. As Narakaasura's final breaths dwindled, he proposed a death wish - a day of festivity when people celebrate by wearing new clothes, distributing sweets, and lighting fireworks. Lord Krishna showed some mercy towards Narakaasura at this point and created Deepavali on the day of Narakaasura's death.

This version of the story shows that mercy is a good quality. However, it does not advise one to express sympathy to everyone.

Initially, Narakaasura ruled his kingdom with wisdom and kindness, but after a severe penance, he received a boon from Lord Brahma

which gave him supernatural powers. The misuse of this privilege caused his demise. This indicates that no human must misuse privileges granted to him by the Lord. If the Lord gave a man a pair of hands, he does not have the right to harm another being with those hands.

Narakaasura showed his ignorance when he confronted the Great Lord Himself, which led to his death. This proves that ignorance is a costly attitude. An ignorant man bars himself from knowledge, the truth, and ultimately, God.

According to another version of the story, Narakaasura asked Brahma to make him invincible unless his own mother, Bhudevi, kills him. Krishna's wife, Satyabhama, turns out to be a reincarnation of Bhudevi. At one point, Satyabhama aimed an arrow at Narakaasura and mortally wounded him. This version points out that when a child acts foolish, the mother must straighten him out and direct him in the right path if possible.

Hinduism revolves around one central purpose-to help humans reach God. One must abide by specific principles of morality and prove his wisdom in order to reach Him. These principles are present in Hindu scriptures. To be one with Lord is the ultimate achievement because the being relieves himself from the cyclical process of birth and reincarnation.

Srikanth Srinivasan is a 15 year old junior at South Brunswick High School. He plays tennis, violin, and learns vedas.

Subhashitas - Moral Passages

Sharath Babu(13)

विद्वत्त्वं च नृपत्वं च नैव तुल्यं कदाचन
स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते

*vidvatvam ca nrupatvam ca
naiva tulyam kadaacana |
svadeSe poojyate raajaa
vidvaan sarvatra poojyate | |*

"Scholarship and Kingship can never be equal to each other. A king is honored only in his country, while a scholar is honored everywhere".

The way I approached this *subhaashitam* is by creating a metaphor. *vidvatvam*, or scholarship can be seen as knowledge and wisdom. *nrupatvam*, or kingship symbolizes power. Power can only be honored by the people a person has power over. Wisdom is honored throughout the universe.

Also, power can be gifted as Duryodhana did by gifting Karna with power in the *Mahaabhaarata*. Knowledge however must be earned. Furthermore, people prefer those with knowledge and wisdom to people with power. For example, a country would appreciate scholars coming to their country to settle, more than kings, from another area. A scholar would be of more use. They could advance in math, science, medicine, and technology with scholars. With a king from a different area, they wouldn't gain anything except, sometimes, based on political considerations.

So, in different terms, this *subhaashitam* indirectly tells one to get an education and learn as much as one can. One should not try to devise ways of gaining power. Gaining power and fame will only hold one back from gaining wisdom. The first priority of every person is to gain knowledge and wisdom. Ultimately, this will lead to honor everywhere one goes.

Sharath is an 8th grader in John Adams Middle School in Edison, NJ. He plays Tennis and the Odyssey of the Mind. He learns Veda recitation, sanskrit and the Bhagavad Gita.

Vignesh Chandramouli (13)

उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये
पयःपानं भुजङ्गानां केवलं विषवर्धनम्

*upadeSo hi moorkhaaNaam
prakopaaya na Saantaye
paya: paanam bhujangaanaam
kevalam vishwardhanam.*

"The advice given to fools will make them angry and does not pacify them. It's like milk given to serpents, which only increases their poison".

Personally, I believe that the *subhaashitam* is very true and that there are many ignorant people in this world, who suffer in life. For example, if you give advice to a foolish rich man about how to make his company prosperous, he will ignore you and pretend that the words out of your mouth never came into existence. This is simply because he is too blind to understand the meaning. His ego will blind him. Later in his life he will suffer, and his anger will develop. His miseries will seem to become larger by the minute and his business might seem to slip away bit by bit just because of one wrong move. But if he had absorbed the advice given to him before by a person more experienced than him, he could have avoided the formation of poison in his mind and the downfall of his company. If he had listened to his friends and workers, then he could have prospered in life rather than ruin many things that were important to him. And then later, this fool will repent his actions and will remember to take everyone's advice, even if he thinks that they cannot help him.

Vignesh is a 9th grader at the South Brunswick High School, NJ. He likes to play basketball, tennis, and draw. He is interested in pursuing the engineering field.

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:

Is Unselfish Love Possible?

(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:

**Science, Religion & Philosophy
are Integrated in Hinduism**

(Length: 400 words)

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KING SOMAKA'S SACRIFICE

Ramaa Subramanian

King Somaka learned that we sometimes have to sacrifice something very dear, which may cause us much pain, in order to achieve something even better. To grow in virtue and wisdom, we must be ready to gladly make whatever sacrifices are required, for this helps us to overcome our selfish nature.

There once lived a pious king named Somaka. He had one hundred wives, and he was very happy with each one of them. However he was very unhappy because he did not have a son from any one of them. One day he was very happy, one of his wives bore him a son, they called him Jantu.

After this all the king's wives would surround the child and offer him playthings for his amusement and delight. One day, while this boy was playing an ant stung him on his hip. The sting was quite painful and the boy cried out loudly. After understanding why he was crying, the wives became disturbed and also began crying loudly.

The king was sitting with his ministers, his family priest beside him. He clearly heard the piercing cries. So he asked an usher to go and find out what was the problem. The usher returned; he explained exactly what had happened.

Somaka rose with his ministers and hurried towards the women's quarters. Seeing his distraught son, the king comforted him. When Jantu stopped crying the king and his ministers returned to where they had been sitting.

The king was very upset, so he explained to his priest, how horrible it is to have one son; I would rather have no son. Human beings are constantly subject to disease and difficulties, and therefore I'm always in anxiety over losing this one son. But if I had many sons then I wouldn't worry so much about one. I married a hundred women to have hundred sons. And see what has happened. Can there be any sorrow greater than mine? Now I am old and so are my wives and our only child is as dear to us as our breath. Is there some ceremony by which I could obtain one hundred sons?

The priest said, "Yes, there is. Would you like me to explain it to you?"

"Please.", the king said.

"Well, you have to offer your present son - into a sacrificial fire."

"What?"

"Yes, your son."

"But-why?"

"In order to offer his fat to the gods."

The king shook his head in anguish.

"And when all your wives smell that smoke, they'll soon give birth to a hundred brave, strong sons."

"One hundred? Are you sure?"

"Yes. And Jantu will be re-born from the same mother he has now."

"But how can we be sure of that?"

"Because he'll have a gold mark on his back."

The king carefully considered the priest's prescription. Realizing it would be good not only for himself but also for the entire kingdom - since many princes would be born from the sacrifice - he anxiously assented.

The priest started the sacrifice in which Jantu was to be offered. As he got ready to feed the boy into the fire, the king's wives could not tolerate the agony of seeing this. The priest's men forcibly grabbed Jantu's hand and pulled him away. Weeping painfully, the wives shouted, "We're ruined!"



As the women screamed in anguish, the priest slaughtered Jantu and duly offered his fat into the blazing fire. The wives smelled the odor of the burning fat. They fainted and fell to the ground.

Very soon, all those wives became pregnant. And after ten months, each of them gave birth to a son. Jantu was born to his former mother and was the oldest. Strangely, all the king's wives loved Jantu even more than their own sons. As

predicted, he had a gold mark on his back, and of all the sons, he had the most spiritual merit.

Years passed, the family priest and king Somaka left this world. As king Somaka was going to heaven, he saw that his priest was in hell. He asked him "Why are you here in hell?"

"Because I officiated at your sacrifice."

The king turned to the god of death and said, "O Yama, Please free my priest. It wasn't his fault. I'm the one who made the request. So I'm the one who should suffer."

But Yama replied, "you can't enjoy or suffer for someone else's deeds" Then he showed him a document. "Here are the results of your deeds."

When King Somaka saw where he was headed, he answered, "No, I don't wish to go to the higher regions without this Brahmin. I want to stay with him in heaven or in hell.

"Then you will have to suffer here as long as he does."

"I don't care."

"But after that, you will go to the higher regions."

When the king and the priest had paid for the sin, they both were released. Because the king was so fond of the priest, he then shared with him all the blessings he had won as a result of his good deeds. Thus they both soared upwards.

The more we sympathize with and share the sorrows of others, the more we grow in virtue and wisdom. These two qualities can bring us the inner peace, abounding joy, and true happiness we desire.

Calendar of Events

August 1 to October 31, 2002

August 6	Tuesday	Pradosham
August 8	Thursday	Amavasya
August 9	Friday	Shravana Masam Begins
August 12	Monday	Shravana Somavaram
August 15	Thursday	India Independence Day
August 16	Friday	Sri Vara Lakshmi Vratam
August 17	Saturday	Simha Sankramanam, Aavani
August 19	Monday	Shravana Somavaram
August 20	Tuesday	Pradosham
August 21	Wednesday	Rig Veda Upakarma
August 22	Thursday	Sravana Poornima, Yajurveda Upakarma Satyanarayana Pooja (evening)
August 23	Friday	Gayatri Japam
August 26	Monday	Shravana Somavaram, Sankatahara Chaturthi
August 30	Friday	Sri Krishna Jayanti
August 31	Saturday	Annual Gayathri Yajnam at Sringeri Sadhana Center
September 2	Monday	Shravana Somavaram
September 4	Wednesday	Pradosham
September 8	Sunday	Bhadrapada Masam Begins
September 9	Monday	Swarana Gowri Vratam; Sama Veda Upakarma
September 10	Tuesday	Sri Ganesh Chaturthi
September 15	Sunday	Sri Kedara Vratam
September 17	Tuesday	Kanya Sankramanam, Purattasi ; Sri Vamana Jayanti
September 18	Wednesday	Pradosham, Sravana Dwadasi
September 20	Friday	Sri Anantha Padmanabha Vratam
September 21	Saturday	Poornima, Satyanarayana Pooja (evening)
September 22	Sunday	Mahalaya Paksha Begins
September 25	Wednesday	Sankatahara Chaturthi
September 27 to September 29	Friday to Sunday	Aradhana of Sri Jagadguru Abhinava Vidya Tirtha Mahaswamigal
October 4	Friday	Pradosham
October 6	Sunday	Mahalaya Amavasya
October 7	Monday	Sri Sharan Devi Navaratri Begins; Aswayuja Masam begins
October 12	Saturday	Saraswati Puja
October 13	Sunday	Durgashtami
October 14	Monday	Mahanavami
October 15	Tuesday	Vijaya Dasami
October 17	Thursday	Tula Sankramanam
October 18	Friday	Pradosham
October 21	Monday	Poornima, Satyanarayana Pooja (evening)
October 24	Thursday	Sankathara Chaturthi
October 26	Saturday	Pattabishekam day of Jagadguru Sri Bharati Theertha Swamigal