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Jagadguru Speaks....



ANUGRAHA SANDESA

Charity is praiseworthy, but it should be done without any self-publicity. The *Sastra* says that in proclaiming one's charity, the *punya*, or merit of the deed, will be lost. धर्म: क्षरति कीर्तनात्।

Likewise, we should welcome our guests with love. The Sastra says, अतिथि देवो भव। If a great man comes to our house without any invitation, we should deem it a great blessing. It is said, अभ्यागत: स्वयं विष्णु:।

Thus, doing good and without taking any credit, we should learn to remain modest.

Again if anyone has ever helped us, we should never forget that. It is a great sin not to remember the good done to us by others. There is no atonement for that sin. कृताच्नो नास्ति निष्कृति: says the *Sastra*. Therefore, one should always remain grateful.

It is God's grace that brings us prosperity (aiswarya). It would be most appropriate to use it in the service of God and for doing good to others. On the contrary, it will be folly to develop pride and misuse our wealth. However rich one may be, one should avoid the feeling of pride and conduct oneself in the right way.

Never should we harm others. We should avoid making derogatory remarks about others. If we speak ill of others, it will hurt them. And that is not good for us. Hence we should ever speak well of others, never ill.

One intent on leading a good life would do well to conduct oneself in the ways shown to us.

News & Events

Vyasa Poornima and Temple Anniversary Celebrations

Vyasa puja was celebrated in the traditional manner on Sunday, July 13th, 2003. Temple Anniversary was also celebrated on the same day. Our priest Shri. Venugopal performed Ganapati homam in the morning followed by Avahanti homam, Rudrabhisekam and a special puja to Bhagavan Shri. Veda Vyasa.



Ashtotara archana was performed to the holy Padukas of Jagadguru Sri Sri Bharati Tirtha Mahaswamigal. In the afternoon, a special Satyanarayana puja for the welfare of the whole community was performed.



The puja was concluded with Maha Deeparadhana and teertha prasadam distribution. Large number of devotees attended the function. Lunch was served to all the devotees by the lady volunteers.

Gayatri Yajnam

The annual Gayatri Yajnam was conducted on Saturday, August 23rd. About 80 participants for the Gayatri Yajnam assembled around 9:00 am. A good number of Brahmacharis took part in the yajnam. The priest conducted yajnopaveeta dharaNam followed by mahA sankalpam to perform 1008 Gayatri japa and 100 Gayatri homams. While the participants were doing the Gayatri japa, Ganapati homam and Varuna puja were performed by the priest in the Yajna Sala. On completion of Gayatri japam, the participants assembled in the Yajna Sala to perform Gayatri homam. The priest led the Gayatri homam followed by Avahanti homam and Purnahuti. The portrait of Devi Gayatri was taken on a procession around the temple with Vedic chants. The function concluded with Maha Deeparadhana and Prasadam distribution. The Annapoorani's (lady volunteers) as usual did an excellent and silent job of feeding every one with lunch prasadam.



Chandi Homam

The annual Chandi Homam was conducted on Sunday, September 28th, 2003 as part of the Navaratri celebrations. Around 9:00 am, in the Yajnasala, the priest performed Ganapati puja, Kalasa sthapana, Varuna puja and commenced the Chandi Homam with recitation of Sri Durga Sapthasati.

The homam concluded with Purnahuti. Kanya puja and Dampati puja. The function concluded with Maha Deeparadhana and Prasadam distribution. A large number of devotees attended the function. Lunch prasadam was served to all the devotees by the lady volunteers. Later in the afternoon, Smt.Bhavani Prakash with her group rendered Dikshitar's Navavarna kritis.

Deepavali Celebrations

Deepavali was celebrated at SVBF on Saturday, Oct 25th, 2003. Ganapati puja, Rudrabhisekam, Archana and Arathi was done by the priest as part of the Nitya puja. Ladies gathered around 10:00 am and started preparing for the Deepa

puja by setting up the lamps and other puja items



Pairs of ladies were seated in rows on either side of several lamps. Around 75 ladies took part in the puja. Devi Suktams were chanted by the priest and the religious volunteers during the preparations. At 10:30 am the priest led the puja with Maha Ganapatii prathana, recitation of Sri Lalitha Sahasranamavali followed by Sri Lakshmi ashtotram and concluded with Maha Deeparadhana. All the ladies were offered Ambal's prasadams. It was a very colorful event. Lunch prasadam was served to all the devotees.

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:

Teacher is god

(Achaarya devo bhava)

(Length: Max. 250 words)

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Youth Writers!

(Age: 13-19)

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

Theme for next issue:

'Hinduism our way of life every moment'

(Length: 400 words)

Each selected entry will be published in the Journal.

Dead-line for submission of articles

April 1, 2004

Mail to: SVBF, 5 Yates Drive E. Brunswick, NJ 08816

OR

email to

svbf@svbf.org

Calendar of Events

March 1 to June 30, 2004

Maich i t		to june 30, 2004
Dat	e Day	Event
MARCH		
04	Thursday	Pradosham
05	Friday	Satyanaryana Pooja, 7:00 PM*
06	Saturday	Holi
09	_	Sankatahara Chathurthi
13		Karadayar Nombu
14	Sunday	Panguni Masam Begins
	-	Meena Sankramanam
16	Tuesday	Jayanti of Jagadguru
		Sachidanandashivabhinava
		Bharati Mahaswamigal
17	Wednesday	Pradosham
20	Saturday	Amavasya
21	Sunday	Ugadi, Tarananama Samvatsaram,
	_	Telugu, Kannada, Marathi,
		Konkani New Year*
22	Monday	Aradhana of Sri
		Sachidanandashivabhinava
		Bharati Mahaswamigal
26	Friday	Vardhanti of Sri Jagadguru
	_	Bharati Tirtha Mahaswamigal*
29	Monday	Sri Rama Navami
	_	APRIL
02	Friday	Pradosham
03	Saturday	Sani Trayodasi
04	Sunday	Panguni Uttaram
	_	Satyanaryana Pooja 7:00 PM*
08	Thursday	Sankathara Chathurthi
13	Tuesday	Chittrai Masam, Tamil,
		Kerala New Year
		Tarana Nama Samvatsaram*
16	Friday	Pradosham
19	Monday	Amavasya
20	Tuesday	Vaisakhi Masam Begins
24	4	Sankara Jayanti*
25	Sunday	Ramanuja Jayanti
		MAy
02	Sunday	Pradosham
03	Monday	Satyanarayana Pooja 7:00 PM*
04	Tuesday	Chitra Poornima
07	Friday	Sankathara Chathurthi
09	4	Mother's Day
13	•	Hanuman Jayanti
14	Friday	Vaiskasi Masam Begins
		Vrushabha Sankramanam
16		Pradosham
18	1	Amavasya
19		Jyestha Masam Begins
31	Monday	Pradosham
		JUNE
01	4	Vaikasi Visakham
02	. 4	Satyanarayana Puja7:00 PM*
05	1	Sankatahara Chaturthi
14	Monday	Mithuna Sankramanam,
		Pradosham
18	4	Ashadha Masam begins
28	2	Toli/Sayana Ekadasi
29	1	Pradosham
* See SVBF web site for details		

Regular Temple Events:

8.30 AM : Ganapati Puja to : Rudrabhishekam 10.30 AM : Arati, Prasadam 6.00 PM : Lalita Sahasranama

to : Archana

8.00 PM : Ashtotram, Arati, Prasadam

Fridays : Chandi Parayanam 10 AM : (Devi Mahatmyam)

Other Services - By appointment only.

Upanayanam, Vivaham, 60th/80th Birthdays, Seemantham, Ayushya Homam, Hiranya Sraddham, Satyanarayana Puja, Aksharabhyasam, Chandi Homam, Ganapati Homam etc., either at the temple or at devotee's home. Please contact for details.

Priest Services contact numbers: **570-629-7881**; & **732-238-1119**

Other unique services* at your place by volunteers

. . . .

- Ekadasa Vara Rudram by 11 ritwiks.
- 2. No.1 with Mahanyasam
- 3. No.2 with Arunam or Udaka Shanti
- * Available weekends in NJ and parts of PA & NY; For devotees from other areas and other details, please contact us.

The Jagadguru has sent specially blessed Silver Padukas of

Sri Sharada

&

Sri Sankara

to our Shrine at Stroudsburg.

Available for Pujas
at the temple for devotees.

Please contact for details.

DIRECTIONS

From 1-80 in Pennsylvania, take exit 299 (Tannersville) to 715 S. After - 3 miles, turn right on to Mountain Spring Road (Christine's Inn on left). At stop sign turn left on to Cays Road. Temple on right within - 50 feet.

Additional Contacts: (908) 281 0607; 732-560-7302 (908) 3691644; (609) 8902182 (732) 238 1119 & (732) 634 3130

Support the Foundation: Community Schemes

Scheme 1 : Sankara Seva:

A normal day's kainkaryam will be performed in your name on a day of your choice; also, archana will be performed at Sringeri and prasadams will be mailed to your home directly from both places.

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

* : upto 10 payments in two years.

Scheme 2: Sharada Seva:

Same as (1) but with four normal day's kainkaryam. Also, one day Biksha Vandanam will be done for Jagadguru at Sringeri.

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

* : upto 10 payments in two years;

+ Also, we will perform ekadasa rudram with 11 ritwiks in your place, if you live within NJ and parts of NY/PA on a mutually convenient week end, For others, we will perform it on your behalf & send prasadam by mail.

To sponsor any of the schemes, send us your day(s) of choice, gotram, name(s) of family member(s) and star(s), along with payment, payable to SVBF.

Sringeri Vidya Bharati Foundation Inc.

5, Yates Drive, East Brunswick, NJ 08816 Contact for Details

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

Dear friend:

Greetings and Happy New Year to you and your families.

On behalf of all our fellow devotees, SVBF offers their profound namaskarams at the lotus feet of His Holiness Sri Sri Bharati Teertha Mahaswamigal on the commencement of the New Year 2004. May the grace of Sri Sharadamba and the blessings of His Holiness be with us always and guide us in the right direction.

It gives us great pleasure to share with our fellow devotees a happy and a very important information. His Holiness has blessed SVBF with the noble task of building a traditional Sharada-Chandramauliswara temple in Stroudsburg within the existing property. This will be the first Sharada-Chandramauliswara temple outside of India. We consider ourselves extremely fortunate to get a such a blessing from His Holiness at the onset of the New Year. We have started discussions with the architect, township engineers etc. so that we will be able to accomplish this goal as soon as possible. With the grace of Sri Sharadamba and the blessings of His Holiness, we are sure to succeed in our efforts and make our dreams, a reality. We will periodically update our devotees on the progress of this great endeavor and we seek your generous support. A separate account has been established for this purpose. Devotees can send their tax-deductible contributions to SVBF -Temple Construction Account. At present, the total budget for this project is estimated to be 2 million US dollars. We will share more details as we progress.

As you might have noticed, SVBF published this year's calendar with the timings of all events normalized to the Eastern Standard Time of USA. As was noted in the calendar, we have been contemplating on this change for a few years and finally we could find a scholarly astrologer to help us with this change.

On behalf of the SVBF Board of Trustees, we would like to thank all the editorial consultants and associates of our Journal, Paramaartha Tattvam for their excellent service in bringing out this highly informative Journal, for the past five years. The Board will configure a new set of editorial consultants and associates starting from Volume 6 in consultation with the Editor and Publisher.

S. Yegnasubramanian President, SVBF Ravi Subramanian Chairman, SVBF

From the Editorial Board....

Greetings.

We are happy to bring to you this issue of Paramaartha Tattvam - Volume 5, Nos. 3 & 4. As was noted in the previous issue, with the global economy being as it is now, the cost of printing and shipping are significant factors in merging the issues.

With this volume, the series of articles on the Life and Teachings of Jagadguru Sri Chandrasekara Bharati Mahaswamigal is concluded. In addition, the series of articles on Tattvabodha is also concluded with this volume. We will start with two new series of articles in place of these two from the next issue.

The present editorial board has served the Journal for five years from its inception. We take the opportunity to thank our readers for all their support during our maiden effort. Starting from Volume 6, the Board of Trustees will configure a new set of editorial associates and consultants.

As was mentioned several times earlier, we would like to maintain free subscription to Paramaartha Tattvam and still bring you hard-copies. However, as you can appreciate, this is becoming an increasingly difficult challenge, over time!!!

Happy New Year 2004 to all.

Jaya Jaya Shankara .

Editorial Board

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

Lectures by

Dr. S. Yegnasubramanian

Srimad Bhagavad Gita

Saturdays: 3 PM to 4:30 PM

(If not a regular participant, please call (908) 281 0607 for any last minute changes)

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)

॥ श्री गोविन्दाष्टकम् ॥

GovindAshTakam

सत्यं ज्ञानमनन्तं नित्यमनाकाशं परमाकाशं गोष्ठप्राङ्गणरिङ्खणलोलमनायासं परमायासम्। मायाकित्पतनानाकारमनाकारं भुवनाकारं क्षमामानाथमनाथं प्रणमत गोविन्दं परमानन्दम् ॥१॥

satyam jnAnamanantam nityamanAkASam paramAkASam goshThaprAngaNarinkhaNalolamanAyAsam paramAyAsam | mAyAkalpitanAnAkAramanAkAram bhuvanAkAram kshamAmAnAthamanAtham praNamata govindam paramAnandam | |

1. Worship Govinda who is supreme bliss, real, knowledge, infinite, and eternal, who is free from *AkASa* (and other *upAdhis*), who is the highest light, who was eager as a child to crawl in the cowpen, who is really free from difficulties, but who appears to be in difficulties (or who is the abode of *mAyA*), who appears as the world, who is the Lord of the earth and *Sri*, and who has no Lord to control him.

मृत्स्नामत्सीहेति यशोदाताडनशैशवसन्त्रासं व्यादितवक्त्रालोकितलोकालोकचतुर्दशलोकालिम्। लोकत्रयपुरमूलस्तम्भं लोकालोकमनालोकं लोकेशं परमेशं प्रणमत गोविन्दं परमानन्दम् ॥२॥

mritsnAmatsIheti yaSodAtADanaSaiSavasntrAsam vyAditavaktralokitlokAlokacaturdaSalokAlim | loktrapuramUlstambham lokAlokamanAlokam lokeSam parameSam praNamata govindam paramAnandam ||

2. Worship Govinda who is supreme bliss, who showed the fear of a child when beaten by Yasoda saying, "You are eating earth", and in whose opened mouth was seen the row of fourteen worlds, visible and invisible, who is the support of the three worlds (vis., svarga, prithvI, pAtAla), who is in the form of the worlds, visible and invisible, who cannot be seen, who is the controller of the universe and who is the supreme Lord.

त्रैविष्टपरिपुवीरघ्नं क्षिति भारघ्नं भवरोगघ्नं कैवल्यं नवनीताहारमनाहारं भुवनाहारम्। वैमल्यस्फुटचेतोवृत्तिविशेषाभासमनाभासं शैवं केवलशान्तं प्रणमत गोविन्दं परमानन्दम् ॥३॥

traivishTaparipuvIraghnam kshiti bhAraghnam bhavarogaghnam kaivalyam nanItAhAramanAhAram bhuvanAhAram | vaimalyasphuTacetovrittiviSeshAbhAsmanAbhAsam Saivam kevalaSAntam praNamata govindam paramAnandam | |

3. Worship Govinda who is supreme bliss, who killed the mighty enemies of the *Devas* and reduced the weight of the world, who removes the disease of birth (from his devotees), who is one, who had butter for his food, though not requiring food at all, who swallowed the world (during *praLaya*),

who shines brilliantly in the pure and clear mental mode, who cannot be revealed by anything else, who adores Siva, and who is wholly auspicious.

गोपालं भूलीलाविग्रहगोपालं कुलगोपालं गोपीखेलनगोवर्धनधृतिलीलालालितगोपालम्। गोभिर्निगदितगोविन्दस्फुटनामानं बहुनामानं गोधीगोचरदूरं प्रणमत गोविन्दं परमानन्दम् ॥४॥

gopAlam bhUlIlvigrahagopAlam kulagopAlam gopIkhelanagovardhandhritilIlAlalitagopAlam gobhirnirgatagovindasphuTanAmAnam bahunAmAnam godhIgocaradUram praNamata govindam paramAnandam ||

4. Worship Govinda who is supreme bliss, who is the protector of the world, who made his advent in the world as Gopala through his *IIlA*, who is the protector of the race (of *YAdavas*) and of cows, who made the cowherds happy by lifting up through his lila the Govardhana mountain where the *gopIs* used to play, whose name "Govinda" is uttered clearly by the cows (or scriptures), who has many names, and who is beyond the reach of the ignorant.

गोपीमण्डलगोष्ठीभेदं भेदावस्थमभेदाभं शश्वद्रोखुरनिर्धूतोद्भतधूलीधूसरसौभाग्यम्। श्रद्धाभिक्त गृहीतानन्दमचिन्त्यं चिन्तितसद्भावं चिन्तामणिमहिमाणं प्रणमत गोविन्दं परमानन्दम् ॥५॥

gopImanDalagoshThIbhedam bhedAvasthamabhedAbham SaSvadgokhuranirdhUtodgatadhUlIdhUsurasaubhAgyam | Sraddhabhakti grihItAnandamacintyam cintitasadbhAvam CintAmaNimahimANam praNamata govindam paramAnandam ||

5. Worship Govinda who is supreme bliss, who was present in each of the different groups of *gopIs*, who appears in different forms, who is one and non-dual, whose beautiful form was covered by the dust raised always by the hooves of the cows, whose blissful nature is realized by *sraddhA* and *bhakti*, who is unimaginable, whose existence is known to the wise, and whose greatness is like that of the gem *chintAmaNi*.

स्नानव्याकुलयोषिद्वस्त्रमुपादायागमुपारूढं व्यादित्सन्तीरथ दिग्वस्त्रा दातुमुपाकर्षन्तं ता:। निर्धूतद्वयशोकविमोहं बुद्धं बुद्धेरन्त:स्थं सत्तामात्रशरीरं प्रणमत गोविन्दं परमानन्दम् ॥६॥

snAvyAkulayoshidvastramupAdAyAgamupArUDham vyAditsantIratha digvastrA dAtumupAkarshantam tA: | nirdhUtadvyaSokavimoham buddham buddheranta: stham sattAmAtraSarIram praNamata govindam paramAnandam ||

6. Worship Govinda who is supreme bliss, who climbed up the tree carrying the clothes of women busily engaged in their bath and who made them come close to him for the purpose of giving the clothes to them who were naked and who desired to get back their clothes, who is free from duality, grief, delusion, who is wise, who dwells in the intellect, and who is pure-existence.

कान्तं कारणकारणमादिमनादिं कालघनाभासं कालिन्दीगतकालियशिरिस सुनृत्यन्तं मुहुरत्यन्तम्। कालं कालकलातीतं कलिताशेषं कलिदोषघ्नं कालत्रयगतिहेतुं प्रणमत गोविन्दं परमानन्दम् ॥७॥

kAntam kAraNakAraNamAdimanAdi kAlaghanAbhAsam kAlindIgatakAliyaSirasi sunrityantam muhuratyantam | kAlam kAlakalAtItam kalitASesham kalidoshaghnam kAltrayagatihetum praNamata govindam paramAnandam ||

7. Worship Govinda who is supreme bliss, who is beautiful, who is the ultimate cause, who is the source of everything, who is without beginning whose color is like that of the dark cloud, which often danced excessively on the hood of the serpent *KAliya* inhabiting the river *KAlindI* (Yamuna), who manifests as time, who transcends the measures of time, who knows everything, who is the controller of the motion of the three dimensions of time.

बृन्दावनभुवि बृन्दारकगणबृन्दाराधितवन्द्यायां कुन्दाभामलमन्दस्मेरसुधानन्दं सुमहानन्दम्। वन्द्याशेषमहामुनिमानसवन्द्यानन्दपदद्वन्द्वं नन्द्याशेषगुणाब्धिं प्रणमत गोविन्दं परमानन्दम् ॥८॥

brindAvanabhuvi brindArakagaNabrindArAdhitavandyAyAm kundAbhAmalamandasmerasudhAnandam sumahAnandam | vandyASeshamahAmunimAnasavandyAnandapadadvandvam nandyASeshaguNAbdhim praNamata govindam paramAnandam ||

8. Worship Govinda who is supreme bliss, who is in the land of *BrindAvan* which is worshipped and saluted by many groups of Gods, whose nectar-bliss of spotless smile resembles *kunda* flower, who is infinite bliss, whose feet are praised and worshipped by the minds of all great sages adored by all, and who is the ocean of praise worthy qualities.

गोविन्दाष्टकमेतदधीते गोविन्दार्पितचेता यो गोविन्दाच्युत माधव विष्णो गोकुलनायक कृष्णेति । गोविन्दांघ्रिसरोजध्यानमुधाजलधौतसमस्ताघो गोविन्दं परमानन्दामृतमन्तस्थं स तमभ्येति ॥

givindAshTakametadadhIte govindAmpitacetA yo govindAcyuta mAdhava vishNo gokulanAyaka krishNeti govindAdhrisarojadhyAnamudhajaladhautasamastAgho govindam paramAnandAmritamantastham sa tamabhyeti | |

9. He who recites this *GovidAshTakam* by fixing his mind on Govinda and uttering the names of *govinda, acyuta, mAdhava, vishNu, gokulanAyaka* and *krishNa*, and gets all his sins washed off by the nectar of meditation on the lotus-feet of Govinda, attains the indwelling Govinda, the nectar of the supreme bliss.

JAGADGURU SRI CHANDRASEKHARA BHARATI MAHASWAMI MYSTIC AND SEER

(Book condensation from Tattvaloka, July 1999, Volume XXII No. 2) (Continuation from Paramaartha Tattvam Volume 5 Nos. 1&2)

The Unforgettable Digvijayam - VI

The Mahaswami had become the idol of truth seekers, *sadhakas* and devotees. Wherever he went they would throng in their hundreds and thousands to listen to him. Throughout Tamil Nadu he spoke in Tamil to the public and reserved Sanskrit only for the 'Vakyartha Sadas' – conference of the scholars.

In Devakottai, when the devotees had arranged a feast for thousands, there was a tremendous water shortage. The administrator was worried and suggested that the proposed arrangement be cancelled and that they should proceed immediately to the next camp. The Mahaswami, aware as he was about the devotional effort which had gone behind the elaborate arrangement for the feeding of the public, decided to save the situation.

Sri Krishna Sastri, one of the priests in the entourage, was asked to bring Virata Parva of the Mahabharata and instructed to start reading it. The Mahaswami walked up and down doing japa in a low tone. His face was shining brightly. At 2 p.m. the sky became dark with clouds and it started raining heavily from 2:30 p.m. The downpour continued till 4:30 p.m. when the administrator came in running to the Acharya saying, 'Enough, enough'. The priest was instructed to stop and light the camphor. The rain stopped immediately. The citizens conveyed their grateful thanks to the Mahaswami not only for saving their special offering but also for providing enough water for a regular supply for a further period of six months!

When asked later, the Mahaswami said, "I was doing *Varuna japa* at that time. Vyasa has stored the seed-letters of *Varuna mantra* in *Virata Parva*. So, it is possible to bring rains by *parayana* and *japa*of the same."

Being an adept in Agama sastras the Mahaswami would easily spot a defect in a temple and suggest correctives. In a village in Tirunelveli district, the temple of Lord Siva was facing east and that of Goddess Parvati west. After worshipping in the Siva temple, the Mahaswami went to the Parvati temple but stopped just before entering the sanctum sanctorum. He told the temple authorities that the line of sight of the Goddess was being obstructed. He said, "That sight should be straight throughout but the aperture in the outer wall seemed to have been sealed. There must be an aperture in the inner wall also. Please check up." The temple authorities lost no time in rectifying the defect.

Throughout his tour of Tamil Nadu, where he spent three years, the Mahaswami repeatedly focused the attention of the listeners on the importance of being aware that the scriptures alone are *pramana*, means to true knowledge.

Time and again he would also lay emphasis on the devotee following 'swadharma' – one's own dharma as laid down in the scriptures since salvation lays only in it. It was not only the spiritual contents of his speech but also the authority of knowledge with which the Mahaswami delivered the talks which indelibly imprinted on the minds of the hearers the various

tenets embodied in the *Upanishads*, *puranas* and the works of Adi Shankara. These speeches were delivered between 1924 and 1927.

Universality of Approach

In Kanyakumari, a group of Christians desired to have an interview with the Mahaswami but the authorities in charge of the camp refused. Learning about this, the Mahaswami himself came out and met the group and spent some time with them talking freely. After they left, a person in the camp referred to them as 'atheists of the other caste'. The Mahaswami told him, "Atheism is not a caste. It is only an opinion. Opinions can be entertained or discarded according to one's convictions. Merely because someone's opinion does not agree with ours we should not keep them off."

The Mahaswami was of the view that sanatana dharma being the eternal law would include all tenets and religious since it is universally applicable.

At Tiruvananthapuram, the Mahaswami was the guest of the Maharaja who treated him with great reverence. He made excellent arrangements for the Mahaswami's trip to Kaladi. Regarding Kaladi as the holiest of holies, since it was the birth place of Adi Shankara, the Mahaswami stopped his palanquin at the outskirts of the town and walked without his sandals.

The Mahaswami was extremely happy at Kaladi filled as he was with the thoughts of his guru, Sri Narasimha Bharati Mahaswami, who had discovered Kaladi as the birth place of Adi Sankara. The Mahaswami felt it was his duty to complete the tasks left unfulfilled by his guru in 1919.

He started a *Vedanta pathasala*, an institution of higher learning for the Vedic scholars and researchers. A new township was opened for seekers of higher learning. Scholarships were instituted to encourage research. The Mahaswami was delighted to preside over the Sankara Jayanti celebrations in 1927. A vast concourse of scholars and citizens celebrated the jayanti with great eclat, in the Mahaswami's magnetic presence.

During the second half of his *digvijaya* covering Kerala and parts of Karnataka, also in his benedictory address the Mahaswami would stress that only through scriptures that one can grasp correctly the means to happiness and the cause of unhappiness.

The Gathering Tragedy

The digvijaya of Sri Chandrasekhara Bharati was a resounding success from the point of view of the devotees and pious public. They had opportunity of hearing the scintillating benedictory address of the Mahaswami, of clearing their doubts through personal interviews and above all to seeing for themselves the impeccable purity and saintliness of the Mahaswami. The Mahaswami too was happy to be with genuine seekers, to expound the true import of the sciptures to eager ears, to open centers for Vedantic learning like *Vedapathasalas* and to perform Kumbhabhishekam of several temples.

However, the regal paraphernalia of his headship of the Peetha, which was strictly enforced during the tour, irked him to no end. He had always regarded himself, first and foremost as a sannyasi and only incidentally as the Peethadhipati. His state of mind was what is termed avadhoota stithi—total dispassion for the body. In this he was cast in mould of Sadasiva

Brhamendra, whose *Atma Vidya Vilasam* was the Mahaswami's constant handbook. Many would even refer to the Mahaswami as Abhinava Sadasiya Brahmendra.

Doctors have a Field Day

However, the stress of running the administration was heavy and to some extent, affected the Mahaswami's health. Dr. M.V. Govindaswami arrived at Sringeri for a week's stay. None was aware that the purpose of his visit was to examine the Mahaswami and report on his health. He learnt that the Mahaswami was inaccessible, in Narasimha Vana, and he, therefore, left his task of examining the Mahaswami to the end.

Just the day prior to the doctor's departure it was reported that the Mahaswami had come out of his inward state and was his usual self. So all the devotees and public crowded to Narasimha Vana to receive the Mahaswami's blessings.

The doctor joined them. Wishing to be incognito he put on *vibhuti* and dressed like the other devotees. When his turn came, the doctor offered his respects. He was caught unawares when the Mahaswami asked him, "Why are you leaving? Have you completed the task for which you have come?" The doctor was puzzled as to how the Mahaswami could guess.

The purpose of his visit was a closely guarded secret. The doctor thought that the best course would be to remain silent. Continuing, the Mahaswami asked, "Have you completed the assigned task of examining me? Is mine a disease which can be cured by your known methods?" The doctor was flabbergasted. For the first time in his life he realized that there was no limit to the mental powers of the great ones.

Knowing that the doctor would have heard about the restrictions placed on his movements and the general opinion concerning him, the Mahaswami said, "This is my prarabdha, something that has got to be suffered. What can you do about it?"

He issued the government a report mentioning in clear terms that the Swami did not have any of the symptoms of mental illness. He also reported that the state of the Mahaswami was beyond rational comprehension.

It is said that having been in the presence of the authentic greatness of the Mahaswami, the doctor, who was an atheist, turned a new leaf and started studying the scriptures assiduously.

Yet another doctor too seem to have been given a similar assignment – to report on the Mahaswami's mental condition. Fortunately for him the Mahaswami was in his normal state throughout this doctor's stay. But how could he examine the Mahaswami? It would be sacrilegious to even suggest it. Unless he himself permitted it, such an examination was not possible.

Hence, after a few days of futile stay he decided to leave, no wiser than when he came. However, in accordance with the usual practice he sought the Mahaswami's blessings. The Mahaswami gently asked him about his mother's condition. This drove home to the doctor the grave error he had made in presuming that he could diagnose the Mahaswami's condition.

For, some years earlier the Mahaswami had cured his mother of her chronic abdominal ailment by giving her the *vibhuti*.

The doctor's own efforts had failed. He had

been unable to cure his mother for all his knowledge in the medical field while the Mahaswami had done so. The doctor left crestfallen. It was almost as if the Mahaswami was saying, "Physician, heal thyself."

Years of Samadhi - VII

The scriptures have clearly described the state of one who is liberated while in the body. Yet onlookers, particularly those who are close, are puzzled because of the non-observance of the usually accepted codes of conduct. A *jnani* might act perfectly normally or like a mad man. We say 'mad man' for they are intoxicated with the heady wine of Self-bliss, 'on which they are nourished'.

When it happens that the *jnani* is also the head of a illustrious Peetha, the confusion is worse confounded for the administrators, devotees and general public.

Sri Chandrasekahara Bharati's life between 1928 and 1931 has its extraordinary fascination and beauty of the solitary grandeur of his Brahmic state. At the same time, when one considers the hardships resulting from the restrictions placed on his movement in ignorance of his state and the fear of its external manifestation, even the hardest heart is bound to melt.

That he bore the cross for four long years between 1924 and 1927 is evident in retrospect. During this period, he held on to his bahirmukhatva, his contacts with the world. He had accepted an assignment and he had to fulfill it.

But this effort seemed to have taken a heavy toll on him. The constant movement form place to place, the heavy schedule of interviews and benedictory addresses left little time for an inner life whose pull was so strong. Therefore, once he was back in Sringeri, he seems to have decided to call it a day to one aspect of his life – the performing of the duties attached to the Peetha. He did not formally abdicate. He had to wait for the successor, for his Srinivasa.

The first sign of this intense inwardness was seen during the regular pooja at night. Sometimes the Mahaswami would hold the flower for a long time instead of offering it, keep looking at the flame, continue *abhishekam* without sense of time, keep putting *kumkuma* even after the contents in the bowl were over and so on. His mind was evidently not on the act of worship but on the God worshipped on the Supreme whose presence was being invoked.

Gradually, the Mahaswami lost all sense of body consciousness. He would chant verses from Sadasiva Brahmendra's *Atma Vidya Vilasam loudly* and appear to be speaking to himself.

The Math authorities could not understand the Mahaswami's super conscious state. They thought that he was perhaps possessed by "evil spirits" and tried to perform the required propitiations. They wanted to ensure that the devotees and the public had no access to the Mahaswami.

Consequently, severe restrictions were placed on the Mahaswami's movements. He was confined to his room in Narasimha Vana. Only the attendants and personal staff had access.

Swami's Real State

What happened inside the closed doors? This only the Mahaswami and the close attendants who had access, knew. Thanks to Annapa Manja, we too can have a peep within. Annapa Manja was a personal assistant to the Mahaswami and he looked after his physical needs. Manja, who was sleeping outside the Mahaswami's room one particular night, when

it was midnight, heard enchanting music emanating from inside the room.

After a while he could not resist his curiosity. He softly pushed the door open a little and looked within. What he saw he couldn't believe. The Mahaswami's body was besmeared with ashes. He was in the dancing pose of Siva as Nataraja. He was standing balanced on his right foot with his left upraised and both his arms stretched out.

The music was continuing. The entire place was dark except the spot where the Mahaswami was standing in the Nataraja pose. Not wishing to be found out, he closed the door most reluctantly. He went back to his bed but not to sleep. How could he? Even though he was an eye-witness to the divine drama, he still found it hard to accept what he had seen.

Next morning, when Manja opened the door, the Mahaswami was awake and his first question was: "Manja, don't you sleep at nights?" The Mahaswami knew what had happened. For his state was one of *sahaja Samadhi* when the bliss of Being is not disturbed by the awareness of the objects.

Actually, the Mahaswami used to move in and out of his *antarmukha* state to his *bahirmukha* state, without any notice. Further, even in his *antarmukha* state, he seemed to be fully conscious of the devotees' problems and would not hesitate to break it to the extent needed to perform the rescue operation.

As he told the Mahaswami of the Nelamvar Math, a disciple of his who had great affection and reverence for him: "Don't worry about this body. You know it is 'deha' upto the stage of growth. Then it is sarira, one which is decaying. The health or ill-health of the body is dependent on the karmic forces. Why attach importance to it? You may resume your tour."

Choosing the Disciple - VIII

After four years' tour of Tamil Nadu, Kerala, at the end of 1927, the Mahaswami had had enough of worldly contacts. Though he had practically given up all connections with the secular affairs of the Math, technically he was in charge. So, he was keen on finding a suitable successor but he had to wait for the divine sanction of Sharadamaba.

In the meantime Srikanta Sastri, went to the extent of pressing for early approval for his retirement form administratorship of the Peetha. His insistent request could no longer be refused. So the Mahaswami gave him the green signal.

Keeping this in mind during his next visit to Bangalore, Sastri enquired from a friend whether he knew anyone who had a sannyasa yoga, according to his horoscope. That person gave him the horoscope of Srinivasa, son of Kapu Rama Sastri, as indicating a definite certainty of sannyasa. On finding that his upanayanam had not yet been performed, Sastri agreed to its being done at Sringeri at Math's expense. This was done in May 1930 in the temple of Sharadamba.

The Mahaswami directed that Srinivasa be lodged in Sidhashrama in Narasimha Vana itself. Srinivasa studied under Vaidyanatha Sastri (later Bhashyam Mahaswami). The Mahaswami kept a close watch on his progress.

Once Srinivasa fell ill. The Mahaswami informed his teacher that all would be well and that no medicine was necessary. On the third day on the way to the river, the Mahaswami looked up Srinivasa and blessed him. The sick boy fell at the Master's feet and in turn the Mahaswami touched the boy on the head, a sure sign of his growing affection as his possible successor. Of course, the touch of the Mahaswami's holy hand had a transforming effect on Srinivasa.

One day Srinivasa was asked to come along to meet the Mahaswami who explained to him the pitfalls in family life and the joys of being a *sannyasi*. The soil had been tilled. In view of the steady progress of Srinivasa in studies and his deep sense of detachment, the Mahaswami decided to nominate him as his successor.

That night the Mahaswami had a dream in which his guru gave unqualified consent to the choice made. The time had come. There was the divine compulsion of Sharadamaba and the blessing of the guru. Srikanta Sastri was asked to contact Srinivasa's mother Venkatalakshmi Amma. She readily gave her consent.

On the auspicious day, May 22, 1931, when Srinivasa walked towards him, the Mahaswami blessed him by calling him, "O. one destined to live long, come here." This has special significance. For, the Mahaswami was specially blessing his successor whose horoscope did not indicate longevity. The blessings of the Mahaswami soaked as he was in the strength of his penance, must have acted as a talisman and cancelled the hand of fate. In another sense too, the Mahaswami has specially blessed Srinivasa. His achievements as head of Sharada Peetha, later, were so stupendous that his name is bound to live long.

The Mahaswami then proceeded to the *Samadhi* temple of Srti Sivabhinava Narasimha Bharati. Here, the Mahaswami initiated the young Mahaswami into the most holy *mantra* of Yajur Veda, "I am Brahman." The Mahaswami chose and gave the *sannyasi* name of Abhinava Vidya Thirtha to his successor. He could foresee that his choice would exceed in his accomplishment the 10th pontiff Vidya Tirtha who was a past master of Lambika Yoga.

From that point the Mahaswami took motherly care of the young successor who was

only 14 years old. The Mahaswami had missed his guru keenly. His guru had attained *Samadhi* before his installation to the Peetha. He wanted his successor to have his guidance in the fullest measure. So he literally poured his heart out on his young disciple.

Resuming the Yatra and the Glorious Years - IX

The years between 1931 and 1938 saw the blossoming of the beautiful relationship between Sri Chandrasekhara Bharati and his disciple Sri Abhinava Vidya Tirtha. Its spiritual fragrance was such that it has always been among the best illustrations of how the relationship between the guru and the disciple should be.

In this period the Mahaswami continued to withdraw into himself and shun company. His external conduct was unpredictable. Fortunately, he had his disciple who looked after him with exemplary devotion and care. He alone could manage the Mahaswami at those turbulent times. This was possible because of the immense love the Mahaswami had for his disciple and the consequent readiness to abide by his wishes.

As it used to happen in the past, suddenly the Mahaswami resumed his normal activities early in 1938. This encouraged a spate of requests from the devotees for the visits by the Mahaswami. He was, as usual, reluctant to meet people and shy of crowds. But at the same time there was a wish to visit places sanctified by his guru. Also, there was an assignment dear to his heart – the Kumbabhishekam of the Sharadamba temple which was under construction at Bangalore.

These reasons weighed with him to give his consent. However, he laid down certain conditions – that the tour was to be limited to only Bangalore, Mysore and Kaladi. Also, the tour

was not to be *digvijaya* but only a *yatra* – pilgrimage. By that he meant that the usual paraphernalia attached to the tours of the head of the Peetha was not to be there.

After his return to Sringeri, though the Mahaswami did not engage himself in the traditional poojas, which he had already delegated to his disciple, he seemed invigorated by his stay at Kaladi. He resumed his classes on Vedanta and wrote thought provoking and erudite articles in *Asthikamathajeevini*, a journal published by the Math. He granted interviews to genuine seekers and gave *darshan* to the public. This easy accessibility lasted for about five to six years when many sought him. It was evident to all that he had reached the pinnacle of all spiritual endeavour.

After 1945, the Mahaswami gradually withdrew from all activities. It was not like the earlier years when he had performed intense penance on the lines of *vichara*, path of introspection and enquiry. His outward behavior was absolutely normal. His fame had spread far and wide. On all who came, be it a scholar or an illiterate, a rich person or a poor one, men in authority or the common man, he looked with an equal eye. His face beamed with the self knowledge he had attained.

Visit by President of India

In August 1954, the first President of India Dr. Rajendra Prasad visited Sringeri to pay his homage to the Jagadguru. The President, a pious man having deep faith in the scriptures, had heard about the Mahaswami and wanted to meet a person who was reputed to be a sthithapragna a person of steady wisdom about whose attributes the President had read in the Bhagawad Gita. He wanted to met one in flesh and blood. In spite of some obstacles the visit materialized.

The meeting between them took place on August 24 in the courtyard of the Sharadamba temple in the forenoon that day. It was the rainy season and there were threatening clouds. But the Mahaswami had predicted that it would be a rain-free day. The subject matter of their talk was dharma and allied subjects.

The Mahaswami spoke in Sanskrit and Sri Abhinava Vidya Tirtha Mahaswami translated the same into chaste Hindi. They met again in the afternoon to discuss some of the points not covered in the forenoon. The president went back a happy man having basked in the company of the Mahaswami.

Universal Compassion

The love of the great ones is universal. Their hearts melt and compassion flows freely when devotees suffer. The actions of *jnanis* like the Jagadguru cannot be explained for they have no volition of their own. They are pure instruments of the divine.

A sadguru's compassion is best seen by his response to the devotees, by his keenness to come to their rescue when they need his help most. Once when the Jagadguru was in the antarmukha state, noticing through the window, Bashya Swami, whose poorvasrama name was Vaidyanatha Sastri, he called him.

He then recited a Sanskrit verse meaning, "Sorrow cannot touch those who worship the lotus feet of ambal. Even when grief comes in the end it would be found to be for the good. This is certain."

After reciting the verse he mentioned the name of an ardent devotee, Mantreshvara Sarma. Then the Sadguru added, "Write it. Write it." As Sastri was writing down the verse, it occurred to him that the Jagadguru might have directed

him to send the verse to Mantreshvara Sarma and he promptly did so. However, Sastri could not understand why the direction was given.

After a couple of months when the Jagadguru came out of his *antarmukha* state, devotees from different parts of the country came to receive his blessings and Mantreshvara Sarma was one among them.

He told Sastri, "I shudder to think of my fate, had I not received the verse from you. At that time I had lost my job and the domestic expenses were mounting.I was in a fix. In my anguish I thought, 'what is the use of worshipping the idol given by the guru with his blessings?' Thinking thus, I slackened the faith with which I worshipped the deity. It was then that the timely message of yours came which restored my faith. I started worshiping with the redoubled vigor. As a result, I got a better job than the one I had lost. I have come here to report this to the Jagadguru."

The Unsolved Enigma - X

The likes of the Mahaswami are very rare indeed. His sense of detachment form the body was complete. The Mahaswami once told his personal assistant Narasimhaiya, "What is the intrinsic worth of this human body? Even though everybody is enamored of it, mother or son, husband or wife hastens to dispose of it off the moment it is dead. Nothing on this earth is as unwanted or feared as the dead body."

The Mahaswami must have decided around the time of the Vyasa Pooja in July 1955 that his time was nearing. How else can we explain his farewell talks with all his assistants regarding their welfare, his showing special affection for the teachers and students of the *pathasala* by being present on all the seven days of Ganesa celebrations, his returning the books to the library and so on. But none knew the implications

of this action.

After his interviews on the 25th evening when the Mahaswami returned to Narasimha Vana, ha did not proceed straight to his room. Instead, between 6:30 p.m. and 8:30 p.m. the Mahaswami stood silently in front of the Samadhi temple of his guru all by himself. He ate just a little, finished his night rituals and retired for the night without taking fruits or milk which were offered to him by the assistant. Since the night assistant Bhima Bhatta did not turn up, Mahabala Bhatta was deeply attached to the Mahaswami and was a simple and artless person. The Mahaswami too had a soft corner for him.

It is said that the Mahaswami spent a sleepless night. Every now and then he stepped out and went round the shrine of his guru and also went to Kala Bhairava temple. It is reported that he chanted several slokas aloud, may be from his favourite work Atma VIdya Vilasam, Mankandeya's Sivastotra and Adi Sankara's Hanuman Stotra which he used to repeat often.

The following day, Sunday, September 26, Mahalaya Amavasya, was to be the day when he decided to cast off his body in the river Tunga. For the great one the "body itself is the disease", which they suffer for the sake of humanity. The Math authorities were eagerly preparing for the forthcoming *navaratri* celebrations. Little could they have known about the impending tragedy.

The Mahaswami got up early about 4 a.m. and told Mahabala Bhatta, "Get ready. Let us go to the river for a bath." The assistant told him that it was chill outside, and that hot water had been prepared for his bath inside. But the Mahaswami refused saying, "Isn't today a sacred day, a punya divasa, let us go to the river for a bath." The Mahaswami started unmindful of a slight drizzle. Bhatta ordered the Mahaswami's personal assistant Ramaswami to bring the Mahaswami's clothes and he hurried with a

lantern, in one hand, and a palm umbrella to cover the guru, on the other.

The Last Dip

By the time Ramaswami reached the river bank, the Mahaswami was descending the river steps. He went slowly into the waters of the river, stood in waist-deep water, had a dip and stood up. It was a dangerous point and so Mahabala cautioned the Mahaswami who assured him that he would not go further.

Ramaswami saw the Mahaswami, climbing back a few steps, assuming *padmasana* posture for the *pranayama*. Mahabala turned his back for washing the Mahaswami's clothes.

Maybe his attention and that of Ramaswami were diverted for a couple of minutes when Mahabala heard a thud and saw a splash of water. He saw the Mahaswami floating in the river in the *padmasana* posture. Immediately, he jumped into the river, after shouting for help, and caught hold of the body, but could not manage the current.

Providence took a hand. One Kesavachari who had just arrived on the other bank dived in and brought them both to the shore. The time was 4:20 a.m. was it an accidental death by drowning or was it a voluntary giving up of the body by a *jnani – icca maranam?* It was only *icca maranam*.

Sri Abhinava Vidya Tirtha Mahaswami maintaining command over his emotions, allowed few selected persons to examine, if water had filled the stomach. And there was not a drop. Not only that, the stomach was altogether empty and almost touching the back. This apart the fingers of the Mahaswami's hand, had assumed the *chinnmudra* pose. The Mahaswami's face was shining with dazzling brilliance.

There was no question of there having been any preceding struggle in the water. The irresistible conclusion can only be that it was icca maranam.

Shock waves spread throughout Sringeri, Karnataka, and the length and breadth of India. Dismay and distress of the many who revered him as a walking God on earth was felt everywhere. How can we be in tune with him? How will he guide us hereafter? Such were the doubts in their minds.

Continuous Presence

One biographer calls him, the 'Tungateera Mahatapasvi', the great renunciate who lived on the banks of the Tunga River. Another, 'Sri Sharada Peetha Manikya', the brighter jewel of the Sringeri Sharada Peetha. Yet another, as the 'Saint of Sringeri'. This biography calls him a 'Mystic and Seer'. Each is trying to give an adjective to this enigmatic spiritual luminary whose greatness is beyond our mental comprehension. He was not understood by his contemporaries. Rather his glorious spiritual state was lost on most of them.

While it is a fact that the guru does transmit his powers and bestow his knowledge on his disciple, the guru's continued presence can be felt by all those who turn to him. This is precisely why the remembrance of Sri Chandrasekhara Bharati Mahaswami, the events of his life, or his role as a guru, would "do the highest good". Otherwise, we would be making the grave injustice of regarding him as an ordinary mortal, just like one of us. That the guru is not the body but the inner presence always guiding a seeker has been stressed by Sri Chandrasekhara Bharati Mahaswami.

Saints of Maharashtra - V

Shankar Karandikar

श्री गुरुभ्यो नमः

In the previous essay in this series, we started to look at some of the teachings of Tukarama Maharaj, who kindled the Bhakti movement in Maharashtra. Presently, we will study some more of his wonderful Abhangas, which engender love for the Lord in the hearts of the readers.

We often wonder what, if anything, should we ask of the Lord when we pray to Him. Tukarama Maharaj repeatedly gives us the answer in several of his verses, some of which are mentioned below:

> अद्वैतीं तों माझें नाहीं समाधान। गोड हे चरण सेवा तुझी।। करूनी उचित देईं हेंचि दान। आवडे कीर्तन नाम तुझें।। देवभक्तपण सुखाचा सोहळा। ठेवृनि निराळा दावीं मझ।।

"O Lord, I do not find contentment in the Advaita [non-dual] state. Sweet is the service of thy feet. I love chanting thy Name, so please grant me that wish alone. Please keep me separate from thee and let me enjoy the happiness in the relationship of a devotee and his Lord."

समचरणदृष्टि विटेवरी साजिरी। तेथें माझी हरी वृत्ति राहो।। आणिक न लगे मायिक पदार्थ। तेथें माझें आर्त नको देवा।। ब्रह्मादिक पदें दु:खाची शिराणी। तेथें चित्त झणीं जडों देसी।। "O Hari, may my thoughts dwell on thy gracious form [the idol at Pandharpur] which shows thy equipoise feet on the brick [pedestal.] O Lord, may I not long for any other useless objects, which are products of Maya. Even the coveted status of Brahma etc is all an abode of sorrow. Please do not let my mind be attached to that."

सदा माझे डोळे जडो तुझे मूर्ती।
रखुमाईच्या पती सोयरिया।।
गोड तुझें रूप गोड तुझें नाम।
देईं मझ प्रेम सर्व काळ।।
विठोमाउलिये हाचि वर देईं।
संचरोनि राहीं हृदयामाजी।।
तुका म्हणे कांहीं न मार्गे आणिक।
तुझे पायीं सुख सर्व आहे।।

"O Consort of Rakhumai! O Lord! Let my gaze always be glued on thy form at all times. Thy form is sweet and thy Name is sweet. Please grant me everlasting love for them. O my Mother! O Lord Vitthala! Please bless me by dwelling in my heart. I don't seek anything else, as all happiness lies in remaining at thy feet."

नामपाठ मुक्ताफळांच्या ओवणी। हें सुख सगुणीं अभिनव।। तरी आम्ही जालों उदास निर्गुणा। भक्तांचिया मना मोक्ष न ये।।

"A chant of the Names of the Lord is like a garland of pearls. That ever-fresh joy rests with the Saguna form [form with attributes.] Hence we devotees are indifferent to the Nirguna form [form without attributes] and the concern for Moksha [liberation] does not enter our minds."

वारंवार हाचि न पडावा विसर। वसावें अंतर तुमच्या गुणीं।। इच्छेचा ये दाता तूं एक समर्था। अगा कृपावंता मायबापा।।

"Again and again, please let me not forget to focus my mind on thy qualities. O merciful one! Thou art my mother and father! Only thou are capable of granting my above wish!"

> पावलें पावलें तुझें आम्हां सर्व। दुजा नको भाव होऊं देऊं।। जेथें तेथें देखें तुझींच पाउलें। त्रिभुवन संचलें विठ्ठला गा।। तुका म्हणे अणु तुजविण नाहीं। नभाहुनि पाहीं वाढ आहे।।

"O Lord, we have obtained all of thee. Please let us not contemplate anything else. O Lord Vitthala, wherever I look, I see thy lotus feet pervading all the three worlds. Not even an atom is devoid of thee even though thy form is more expansive than the sky."

वाळूनियां जन सांडी मज दूरी। करिसील हरी ऐसें कधीं।। आठवीन पाय धरूनि अनुताप। वाहे जळ झोंप नाहीं डोळां।। नावडती जीवा आणीक प्रकार। आवडी ते फार एकांताची।। तुका म्हणे ऐसी धरितों वासना। होईं नारायणा साह्य मज।।

"O Hari, when will you grant my wish that people keep me away from them as an outcaste and that I shall remember thy feet with fervor without sleep and with tears flowing from my eyes. My self has an intense liking for solitude and I long for it – O Narayana! Please help me!"

होईल तो भोग भोगीन आपुला। न घालीं विठ्ठला भार तुझ।। तुम्हांपासाव हें इच्छीतसें दान। अंतरींचें ध्यान मुखीं नाम।। न यें काकुलती गर्भवासासाठीं। न धरीं हें पोटीं भय कांहीं।। तुका म्हणे मज उदंड एवढें। नाचेन मी पुढें मायबापा।।

"O Lord, I shall face what has come to my lot. I won't burden thee with this matter. I ask thee only one favor that I may sing Thy Name and contemplate on thee. I do not beseech thee with regard to [avoiding] re-birth, as I am not at all afraid of this. O Lord, thou are my mother and father! It is abundant for me that I may dance [out of love] in front of thee."

नाम आठिवतां सद्गदित कंठीं। प्रेम वाढें पोटीं ऐसें करीं।। रोमांच जीवन आनंदाश्रु नेत्रीं। अष्टांगही गात्रीं प्रेम तुझें।। सर्वहीं शरीर वेंचों या कीर्तनीं। गाऊं निशिदिनीं नाम तुझें।।

"Please grant my wish that as I chant thy Name, my voice is choked and there is a swelling of love, my hair stand on end, tears flow from the eyes and all my limbs are filled with thy love. And also grant me that I shall offer my whole body for singing thy glories and for chanting thy Name day and night."

सांवळें सुंदर रूप मनोहर। राहो निरंतर हृदयीं माझे।। आणीक कांहीं इच्छा आम्हां नाहीं चाड। तुझें नाम गोड पांडुरंगे।। जन्मोजन्मीं ऐसें मागितलें तुज। आम्हांसी सहज द्यावें आतां।। तुका म्हणे तुजऐसे दयाळा धृंडितां सकळ नाहीं आम्हां।। "May thy beautiful enchanting dark form always dwell in my heart. O Panduranga, thy Name is sweet. Other than that I don't have any other longing. Birth after birth have I thus begged of thee. At least now, please grant my wish. O Lord, searching everywhere, none is to be found as merciful as thee."

पहा ते पांडव अखंड वनवासी।
पिर त्या देवासी आठविती।।
प्रत्हादासी पिता करितो जाचणी।
पिर तो स्मरे मनीं नारायण।।
सुदामा ब्राह्मण दिर्द्वे पीडिला।
नाहीं विसरला पांडुरंगा।।
तुका म्हणे तुझा न पडावा विसर।
दु:खाचे डोंगर झाले तरी।।

"Consider the case of the Pandavas. They were always dwelling in the forest, but still they constantly remembered the Lord. Prahlada was tortured by his father, but in his mind he remembered Lord Narayana. The Brahmin Sudama was troubled with poverty, but he did not forget Lord Panduranga. O Lord, even if mountains of sorrow were to fall to my lot, please let me not forget thee!"

नाहीं तुज कांहीं मागत संपत्ती। आठवण चित्तीं असों द्यावी।। सरिलया भोग येईन शेवटीं। पायापें या भेटी अनुसंधानें।। आतां मजसाठीं याल आकारास। रोकडी हे आस नाहीं देवा।। तुका म्हणे मुखीं असो तुझें नाम। देईल तो श्रम देवों काळ।।

"O Lord! I do not beg thee for any prosperity, please let me only remember thee always in my mind. After facing my fate, in the end I shall attain thy feet by thus remaining connected constantly with thee. Now I do not make the demand that thou should take a

concrete form for my sake. Please let thy Name always be on my tongue, then let Time afflict me in any way."

नर नारी बाळें अवघा नारायण।
ऐसें माझें मन करीं देवा।।
न यो काम क्रोध द्वेष निंदा द्वंद।
अवघा गोविंद नि:संदेह।।
असावें म्यां सदा विषयीं विरक्त।
काया वाचा चित्त तुझे पायीं।।
करोनियां साह्य पुरवीं मनोरथ।
व्हावें कृपावंत तुका म्हणे।।

"O Lord, please grant me this wish that my mind may see all men, women and children as nothing but Narayana. Let not passion, anger, hate, blame or duality come to me. May I realize without a doubt that everything is Govinda. May I be dispassionate with regard to sense objects and let my body, speech and mind dwell at thy feet. O Lord, please be merciful and help me by granting my wish."

सेवीन उच्छिष्ट लोळेन अंगणीं। वैष्णवांचे न्हाणीं होइन किडा।। ऐसे जन्म आतां मज देईं देवा। आवडी हे जीवा सर्व काळ।। त्यांचे चरणरज येती अंगावरी। वंदीन ते शिरीं जाइन मागे।। तुका म्हणे येथें राहिलासे भाव। सकळही वाव जाणोनियां।।

"O Lord, I shall partake of the left-over food of the Vaishnava saints and roll about in their courtyard. I shall be a worm in their bathing place. This is what I always like, so please give me such a birth, O Lord. I shall follow behind the saints and when the dust of their feet falls on me, I shall carry it on my head, with honor. This is all I long for, since I have realized that all else is useless."

नको मज ताठा नको अभिमान। तुजवीण क्षीण होतो जीव।। दुर्धर हे माया न होय सुटका। वैकुंठनायका सोडवीं मज।। तुका म्हणे तुझें झालिया दर्शन। मग निवारण होईल सर्व।।

"O Lord, without thee, my self gets emaciated. Please let me not have pride or ego. O Lord of Vaikuntha, I am not able to escape your impregnable Maya, please relieve me! When I see thee, then alone all Maya will be warded off."

From the above verses, the reader can get a glimpse of the very exalted state of Bhakti in the heart of Tukarama Maharaj. Casting away all other mundane considerations, this great saint cherished only an intense yearning for God alone.

It is interesting to note that there is no Samadhi shrine for Tukarama Maharaj. The reason for this, as per the legend, is that he attained the Lord's abode while still in the physical body. The Lord reciprocated the outpouring of Tukarama Maharaj's love by

granting him a passage to Vaikuntha even before the fall of the body.

Let us pray that we can be inspired by his teachings and follow his example in our own lives. In the next essay in this series, we will look at some more wonderful verses of Tukarama Maharaj.

As always, we would like to end this writeup 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.

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Golden words of Jagadguru Sri Chandrasekhara Bharati Mahaswamigal

Futility of Possession

• It is true that in the world of practical life, you cannot do without wealth. But do not attach more importance to money than it deserves. Never forget that money is only a means of happiness and not happiness itself.



Vaidika Samskaras (contd..,)

Dr. S. Yegnasubramanian

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

In the previous article in Volume 5 No. 1&2 of Paramaartha Tattvam, we discussed one of the most important samskAras, the upanayana samskAra and the following educational samskAras. We will continue the discussion with the marriage ritual – vivAha samskAra - in this article. All the discussions are based on tradition and scriptures; some of them may not apply to present day situations.

5. Marriage - vivAha

This is the 14th in the list of *samskAras* and represents the entry in to the second *ASrama*, known as *grihasthASrama*.

5.1 Meaning of the term vivAha

The term *vivAha* is used synonymously with several other terms such as, *udvAha*, *kanyakA dAnam*, *kalyANam* etc. The first two terms, namely, *vivAha* and *udvAha* are similar in the following sense:

विशेषेण वहति इति विवाह: (विशेषेण 🛘 special)

So far, the person was a single individual whose main job was to study only. After marriage, his life is not isolated any more, but 'specially' interlinked with another life – 'yoked' with another life (symbolically a 'yoke' is used during the marriage also!)

ऊर्ध्वम् वहति इति उद्घाह: (ऊर्ध्वम् 🛭 lift)

Until marriage, the brahmacArI did not have any right (adhikAritvam) to perform any rituals (brahmacAriNa: karmaNi adhikAra: nAsti); he should perform the sandhyA-vandana-karma alone. But after marriage, he can perform all

other *puNya karma*s also which will lead to *dharmaprApti, puNyaprApti, cittaSuddhi-prApti*, etc.

In addition, after marriage, the person will maintain the *kula dharma*, which has been maintained from time immemorial by the family lineage and will have the ability to hand over to the next generation.

Since the entire life will be lifted by these noble deeds, it is called *udvAha*:.

Since the bride's father is giving away the daughter (*kanyakA*) as a gift (*dAnam*), the ritual is called *kanyakA-dAnam*.

Since the marriage ceremony is a holy, noble and sacred ceremony, because it leads to *dharma* or *puNyam*, it is called *kalyANam*.

From the *vedAntic* perspective also, the *grihasthASrama* is an inevitable *ASrama* for developing *cittaSuddhi*, *maturity*, *patience*, a polished personality etc, which are rather underdeveloped or undeveloped in the case of a *brahmacArI*.

Hence, all the four terms, indicate the glory of *grihasthASrama*. It gives the ideal opportunity to serve all others, which is very unique for the *grihasthASrama*.

यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः तथा गृहस्थमाश्रित्य वर्तन्ते सर्वे आश्रमाः ।

(As all creations live based on the wind-god, in the same way, all *AsramIs* survive based on the *grihastha*).

5.2 Purpose of Marriage

The purpose of the married life can be seen from the point of view of all the four *purushArthas* – namely, *dharma*, *artha*, *kAma* and *moksha*.

Union of male and female follows a natural instinct leading to the fulfillment of a fundamental desire. However, the human system is highly analytical and evolved, and so, the system changes such a *kAma karma* leading to the *kAma purushArtha* in to a very dignified *samskAra*.

The married life involves protection and security for both the partners by way of sharing and caring for each other. It also enables acquisition of wealth, and other riches, thus fulfilling the *artha purushArtha*.

The very samkalpa taken at the time of marriage emphasizes on 'dharma' and 'prajA' as the primary purpose. (धर्मप्रजा अभिवृध्यर्थम्). The samkalpa never emphasized kAma and artha at all! In addition, right from the time of birth, every person has indebtedness, namely, devaRiNa (indebtedness to the devas), RishiRiNa (indebtedness to Rishis) and pitruRiNa. (indebtedness to the ancestors) Among these, the RishiRiNa can be removed in the brahmacarya ASrama also. However, the pitruRiNa is removed by SrAddha. ceremonies etc., and, more importantly, by having good children (प्रुत्रोत्पत्या पितृऋणं), which can be accomplished in the married life only. Also, the devaRiNa is removed through *yajnas*, which also can be performed only by a grihastha. Since the married life alone enables one to pursue these dhArmic endeavors, the marriage fulfills the dharma purushArtha also.

From the moksha purushArtha point of view also, married life plays an important role since, it can lead to cittaSuddhi, viveka, vairAgya, mind and sense control, maturity etc. which are

fundamental qualifications to pursue *jnAnamArga* – which is the only way to attain *moksha*.

5.3 Choice of partner

Choice of a suitable boy or girl, is based on several considerations:

- a. Compatibility cannot be assessed easily because, it is never possible to know the indepth character of an individual. If judgment of compatibility of the boy and girl is based on a few things like character, taste towards things, etc.,- it is subject to change and so is the compatibility. In our tradition, we understood that perfect compatibility is never possible. That means, a marriage should never depend on compatibility; instead, in spite of it, it should continue. The system itself looks for compatibility based on several other means, such as horoscope etc.
- b. The choice should be based only on *dharma*, artha and moksha and never on kAma. The emphasis is on *dharma* and not on physical beauty, wealth etc. Our tradition believed that a poor *dhaarmic* family is better than a rich adhaarmic family.
- c. Also, marriages were arranged between people of the same *varNa*. This is based on, essentially, convenience since each *varNa* follows different traditions and way of life, especially with religious practices.
- d. Marriage between people of the same *gotra* was barred. Even medical findings do not recommend marriage between close relatives. People belonging to the same *gotra* are believed to be from the same lineage.
- e. There was a lot consideration given to age of the partners. The term *kanyakA dAnam* suggests that the girl should be a *kanyakA*.

Girls are referred by their age as follows:

 अष्टवर्षा भवेत् गौरी - Age 8 - GowrI

 नववर्षा तु रोहिणी - Age 9 - RohiNI

 दशवर्षा भवेत् कन्या - Age 10 - kanyA

i.e marriages were performed about 10 years of age for the girl. If one can divide the whole life (100 years) in to four parts, ~ the first quarter of 25 years is spent in *gurukulam*. So one can say that the marriage could be between the ages of 10 to 25. It was recommended that the girl should be younger in age than the boy. According to *Ayurveda*,

बालार्को होमधूमश्च बालस्त्री निर्मलोदकम् रात्रौ क्षीरान्नभुक्तिश्च आयुर्वृद्धिः दिने दिने।। and the opposite being,

वृद्धार्को प्रेतधूमश्च वृद्धस्त्री पल्वलोदकम् रात्रौ दध्यन्नभुक्तिश्च आयु: क्षीणं दिने दिने।।

Also, early marriage enables easier adjustment with the new family.

5.4 Types of Marriages

Our ancestors divided marriage broadly in to eight categories. They are:

- 1. brAhma vivAha
- 2. prAjApatya vivAha
- 3. daiva vivAha
- 4. aarsha vivAha
- 5. gaandharva vivAha
- 6. aasura vivAha
- 7. rAkshasa vivAha
- 8. paiSAca vivAha

Among these, the first four only are accepted by the *Sastras*. Among those that are accepted, *brAhmavivAha* is of the highest priority, which is in practice generally in India, today.

Let us first discuss those types of marriages which are not approved by the *Sastras*.

In this category, the worst is the paiSAca

vivAha. This involves forceful abduction of the girl without the knowledge of parents and without the girl's consent.

In *rAkshasa vivAha:*, the girl is taken without the knowledge of the parents, but with the girl's consent.

In *Asura vivAha:*, the parents agree to give the girl away in marriage in return for money or other wealth with a selfish motive.

In *gAndharva vivAha:*, the boy and girl love each other and marry without the knowledge of the parents (i.e the gift itself walks away!)

All these four kinds of marriages are not allowed by the *Sastras*.

Among the types of marriages that are allowed by the *Sastras, daiva vivAha:* is one where the father gets his daughter married to a priest for performing an *yajna*.

Arsha vivAha: is one where the father receives materials (land, money, cows etc.) for performing an yajna. Since the father gets some thing in return, it is not considered kanyA dAnam.

In *prAjApatya vivAha:*, conditions related to the rights of the *prajA* (progeny) are demanded (like that of Satyavati's father to Bhishma).

BrAhma vivAha is the ideal one without any conditions and without expecting any material benefit in return.

5.5 How did 'dowry' come in a marriage?

One of the evils of the Hindu marriage system in practice for quite some time, is the problem of 'dowry' where money, material etc. are demanded from the bridegroom's side. What was said in the *SAstras* got mutilated over time and took the shape of this demonic practice.

According to the SAstras, whenever any gift

is given, gold (or money) also should be given along with. Even when some one is fed with a sumptuous meal, the SAstras suggest a bhojanadakshiNA, to be given based on one's affordability. Since the boy is given the dAnam of the girl during marriage, the girl's father gives whatever he can as vara-dakshiNA. Whatever was originally meant to be voluntary according to the affordability of the bride's father - vara dakshiNA - got mutilated to the terrible practice of dowry. In addition, the parents themselves, out of love of their child, give a lot of gifts to the boy and the family, which are called SrIdhanam. What was originally meant to be given out of love, got transformed to the terrible practice of demanding wealth and materials of all kind later, under the name of SrIdhanam!

5.6. Marriage Rituals.

Most of the marriage rituals are centered around the bride. Most of the rituals given here are from a South Indian – Tamil Brahmin wedding. Even though some of the practices may vary in the other parts of India and among other communities, the general spirit underlying a *vedic* wedding is the same.

The majority of the *mantras* recited during a wedding ceremony could be broadly divided in to three groups:

- for purification of the girl (boy's purification ceremony is the *upanayanam*) and to free from problems
- as advice as to the do's and don'ts after marriage
- prayers for future welfare

Why purify the bride? Marriage ceremony for the girl is similar to the *upanayanam* ceremony for the boy. Actually, several of the rituals like *maunjIbandhana*, *asmArOhaNa* etc. are the same

as in the *upanayana* ceremony. In case of marriage, the *guru* is supposed to be the husband himself and the girl is in the place of the student. By now, the boy, who went through the purification rites during his *upanayanam*, should have practiced the austerities of a *brahmacArI* and become eligible to be a *guru* over the years (true in those days, at least!).

When the husband is viewed as *guru*, it is not to be viewed as any superiority or inferiority being portrayed. Each one compliments and supports the other in several ways. That is why the wife is called *sahadharmacAriNI*. Her purification or *citta-Suddhi* results from her support to him in the conduct of the rituals of a *grihastha* and his *citta-Suddhi* results from the sincere performance of the rituals for the welfare of his family. So, both can become eligible to reach the final goal of *AtmajnAnam*.

Among the various rituals, some of them are of vaidika significance (as given in the scriptures) and some of them are of laukika significance (family traditions / practices) which are not given in the scriptures. Actually there is a saying: vivAhe ca smaSAne ca vriddhAnAm strINAm ca vacanam kuryu:, which implies that, in matters of marriage, or death, take to the sayings of the elder ladies of the family. Ceremonies like 'nalangu', breaking of 'appaLam', paccahipodi etc. (popular among tamil marriages), come under the catergory of laukika ceremonies.

The first *laukika* ritual is the engagement ceremony or *niScaya-tAmboolam*. In this ceremony, the *vAk-dAnam* is given regarding the offering of the girl to the boy. The *pravaram* of the boy and the girl are given in an assembly of people of both the families, and *gaNapati pUjA* etc. are performed.

Another *laikika* ceremony is the *jAnuvAsas* ceremony, where the bridegroom is taken in a

ceremonious procession. (There are variations of this practice in various regions)

Now on, we will discuss the actual marriage rituals.

5.6.1 *ankurArpaNam* - seeding - Nine different grains (lentils, pulses, grams etc.) are sown in nine different clay pots with prayers to all deities. It is a symbolic ritual, which implies that, as the seeds grow, so may the marriage relation also grow over the years to come.

5.6.2 *pratisarabandha* - tying of a string around the wrist. In order to protect the boy and girl from the influence of any evil forces, a string made of gold, silver or mostly commonly, cotton thread, is wound around the wrist nine times with the chanting of *mantras*. This also serves to insulate them from any *aSauca* (impurity) that may arise due to a death or birth in the family etc.

5.6.3 *varaprEshaNam* Actually most of the wedding *mantras* are from the *rigveda*. The context in the *rigveda* was the marriage between *suryA*, the daughter of the Sun god and the Moon god, *Soma*. The same *mantras* are chanted today, praying to all the deities for a successful wedding etc.

5.6.4 Exchange of garlands. This is another *laukika* ritual with no *mantras* etc., but has a beautiful significance. The garland of flowers is symbolic of *vAsanA* – and stands close to the heart when worn. So, the boy's garland symbolizes his *vAsanAs* and the girl's, her *vAsanAs*. If they stick to each other's *vAsanAs* only, even after the wedding, there will be no room for adjustment and understanding at all. By the exchange of garlands, each is expressing their willingness to share and adjust so that the marriage stays forever.

5.6.4 The Swing. This is another *laukika* ritual. The boy and the girl sit together on a wooden

plank – symbolic of the married life. The swing goes through ups and downs and so is life. It is to reassure each other that they will be together in any such swing in real life. The chain of the swing is symbolic of *karma*, which alone is responsible for the ups and downs. The plank of life which swings and changes, is connected by the shaft at the top (from which the swing hangs), which remains stationary and does not change. The shaft represents *Brahma* which is the ultimate support.

5.6.5 kanyakAdAnam - offering the girl. This is the first important ritual in a marriage. The receiver, namely the bridegroom, is considered as Lord Vishnu and so, the giver offers the girl with Iswara-arpaNa-buddhi. Because the bridegroom is considered as Lord nArayaNa, the girl's father washes his feet and makes the following statement:

कन्यां कनकसंपन्नां कनकाभरणभूषितां दास्यामि विष्णवे तुभ्यं ब्रह्मलोक जिगीषया

(I offer the girl who is endowed with gold, wearing gold ornaments, to you, the *MahAvishNu*, for me to attain *brahmaloka*). A tinge of selfishness – to attain *brahmaloka* is also exhibited, even though this is a *dAnam*! Also,

विश्वंभरा: सर्वभूता: साक्षिण: सर्वदेवता: इमां कन्यां प्रदास्यामि पितॄणां तारणाय च

I offer this girl with the witness of all the beings and all the deities, so that (through begetting children), the boy's ancestors will be protected.

कन्ये ममाग्रतो भूयाः कन्ये मे देवि पार्श्वतः कन्ये मे सर्वतो भूयाः त्वद्धानात् मोक्षमाप्नुयाम्

O girl, come to my front; to my side; and all around; by offering you, may I attain moksha). So, it was believed that a grihastha also could attain moksha by proper following of the ASrama.

All the above *mantras* are recited by the girl's father and the offering is done symbolically by pouring water, holding a coconut, by the father.

The bridegroom recites a few *mantras* when he receives the *dAnam*, seeking the help of the deities to help him in protecting the bride and to treat her properly. Also, since the father-in-law is elder to him, if he prostrates to the boy, the boy's *puNya* will deteriorate and so, the boy keeps on reciting several prayers. Following this, there is *madhuparka pUjA*. In olden days, a cow *pUjA* was also done to indicate the protection of cows.

5.6.6 vara-eekshaNam The boy will look at the girl and address her with proper attitude. The boy will request the girl to have a kind look; to be nice to his siblings; to be a source of auspiciousness; to perform noble actions together; to beget worthy children etc. Two important prayers will be to engage in noble karma and to beget good / noble children. By getting good children, the indebtedness to ancestors could be removed. The groom will symbolically wipe between her eyebrows to remove any alakshmI, if present.

The girl may cry due to the thought of leaving her parents. Since it is considered inauspicious to cry in such a happy occasion, one *mantra* is chanted, requesting the girl not to cry, to think of positive things in life; to ask for blessings, humility etc.

5.6.7 Plough – Symbolic of two bulls connected by this wooden device, for them to work together, for accomplishing life's task, both the husband and wife should work together. This ritual is based on a story from the *Rig veda*, where a girl named *abalA* had a certain disease and so could not be married. She prayed to *Indra*, who kept the wheel of a chariot on her head and kept the wooden shaft above it. He then poured water over the girl through the shaft and wheel, after

which she got cured. In marriages, this ritual is performed to remove any physical or mental illness. A gold piece is kept in the whole of the shaft for purification, which later is made into *mAngalyam*. Actually, there is no reference to *mAngalyam* in the Vedas. The idea of all these ritualistic prayers is for the girl to be free from any evil influence and to stay healthy.

5.6.8 *nUtana-vastra-dhAraNam* - wearing new clothes. The *mantras* are similar to what are recited during the *upanayana* ceremony. The girl wears new clothes with prayers to *Indra* for health, auspiciousness, noble children, etc.

5.6.9 *mAngalya-dhAraNam* - tying the *mAngalyam* or *mangala sUtram* - This is the second important ritual and not a *vaidika karma*. The following *sloka* (not a *veda mantra*) is recited and a thread containing the gold *mAngalyam*, is tied to the neck of the bride.

मांगल्यतन्तुनानेन मम जीवन-हेतुना । कण्ठे बध्नामि सुभगे त्वं जीव शरदः शतम् ।।

अनेन मांगल्यतन्तुना by this *mAngalya* string मम जीवन—हेतुना which is my life-strength

With that,

कण्ठे बध्नामि I tie on your neck

सुभगे O, sumangali

त्वं जीव शरद: शतम् you live 100 years.

The boy puts a knot; boy's sister and other family members put two more knots, amidst the chanting of *mantras* and the sound of musical instruments.

5.6.10 *maunjee-bandhanam* - tying a belt of munja grass. The next important ritual is to tie a belt made of munja grass around the waist of the bride by the bridegroom. This ritual is similar to the *upanayana* ritual, discussed in a previous article. This is important since, having got purified, the girl is led to the fire for performing

fire related rituals only after this ritual.

5.6.11 *pANigrahaNam* - holding the hand - Leading to the fire, the boy addresses the girl:

गृहान् गच्छ गृहपत्नी (भव) Be my mistress विशनी भव - be one who keeps the family under control

विदथं आवदासि - give suggestions to perform noble *karma*

Reciting the above *mantras*, the boy holds the hand of the girl and leads her to the *agni kuNDa*. This ritual is most important since, this is the first time, that the couple come in physical contact. There are lot of details given as to how to hold the hand etc.

अथास्यै दक्षिणेन नीचा हस्तेन दक्षिणमृत्तानं हस्तं

गृह्णीयात् - By his right hand, the bridegroom should hold the right hand of the girl, facing up, including all her fingers. According to Apasthamba sutra,

यदि कामयेत स्त्रीरेव जनयेयं इति अङ्गुलीरेव

गृभ्ह्णीयात् - if daughters alone are desired, all fingers (except the thumb) should be held, and,

यदि कामयेत पुंस: एव जनयेयं इति अङ्गुष्ठमेव

गृभ्ह्लीयात् - if, male children are desired, then, only the thumb should be held. If children of both genders are desired, all fingers should be held.

At this time, the bridegroom seeks permission from three deities before taking the girl, namely, 1. soma, 2. gandhrava and 3. agni.

According to the *Sastras*, each stage in a girl's growth and development, is presided by a particular deity.

Stage 1: 1 to 4 years -soma. (moon god)

Stage 2: 5-8 years - gandharva

Stage 3: 9-12 years - -agni

There are other prayers also: To goddess saraswatI, for auspiciousness; to the wind-god, vAyu, for love etc.

5.6.11 *saptapadI* (seven steps) This is the most important ritual in the marriage. Even if all other rituals are abridged (as in the case of modern day marriages!), this ritual should not be skipped. According to the *Sastras*

नोदकेन न वाचा वा कन्याया: पतिरुच्यते पाणिग्रहणसंस्कारात् पतित्वं सप्तमे पदे।।

न उदकेन - not by *kanyA dAnam* (giving water) न वाचा वा - or not by *vAgdAnam - niScitArtham* one becomes a husband - पति.

पाणिग्रहण-संस्कारानन्तरम् सप्तमे पदे एव

पतित्वं भवति - But, after pANigrahaNam, only when the 7th step is done, one becomes a husband.

After the 7th step, what happens?

First, the girl's *gotra* goes away. She keeps seven steps along with the husband. Each step has a prayer for ideal marriage. All steps have a common ending expression -

विष्णु: त्वा अन्वेतु। (Let Vishnu come along with you / behind you)

Step 1: एकं इषे – विष्णु: त्वा अन्वेतु - for providing food, let Vishnu be with you.

Step 2: द्वे ऊर्जे – विष्णु: त्वा अन्वेतु - for giving physical and mental energy/ power, let Vishnu be with you.

Step 3: त्रोणि व्रताय – विष्णुः त्वा अन्वेतु - for the sake of performing various austerities, let Vishnu be with you.

Step 4: चत्वारि मायो भवाय-विष्णु: त्वा अन्वेतु - for the sake of happiness/peace of mind, let Vishnu be with you.

Step 5: पञ्च पशुभ्यः – विष्णुः त्वा अन्वेतु - for the sake of cattle, wealth, prosperity etc. let Vishnu be with you.

Step 6: षड् ऋतुभ्यः-विष्णुः त्वा अन्वेतु - for the sake of the six seasons, let Vishnu be with you.

Step 7: सप्त सप्तभ्य:-होत्राभ्य:-विष्णु: त्वा अन्वेतु for the sake of priests to do rituals, let Vishnu be with you.

After *saptapadi* the relationship is made firm; so, holding her hand, the husband addresses her:

- -सखा सप्तपदा भव सखायै सप्तपदा बभूव। From this we have become friends (indicating sharing of pain and pleasure)
- -संख्यं ते गमेयं I am entering in to your friendship.
- -संख्यात् ते मा योषं I will not go away from your friendship.
- -संख्यात् में मायोष्ठाः From my friendship you also do not go away.
- -समयाव संकल्पावहै Let us make all plans together (in life)
- -संप्रियौ let us be loving
- -सुमनस्यमानौ let us have noble thoughts about each other
- -सनौ मनांसि संव्रता let our minds be together to do austerities.

We should be inseparable. Some examples are given:

द्यौरहं पृथिवी त्वं - I am sky, you, the earth रेतोरूहं रेतोभृत् त्वं -I am seed; you, the land. मनोरूहं वाक् त्वं - I am mind; you, word.

सामाहं ऋक् त्वं - I am sAma veda; you, the rig veda.

सूनृते - O, lady of noble words; पुंसे पुत्राय, श्रियै पुत्राय वेत्त वै - let us beget noble / auspicious offsprings This concludes the most important ritual in the marriage, namely *saptapadI*.

5.6.12 *vivAha-homa* - the marriage *havan* - This is another important fire ritual in which several items are prayed for with sixteen mantras, such as, wife's well-being, children, health, freedom from external forces, destruction of all sins, etc. Some are also repetitive. It is also customary to go around the fire. Following are some of the important mantras:

प्र इत: मुंचाति न अमुत: - Let her cut off the relationship from that family; but not from my family

सुबद्धां अमृत: करत् - Let her be firm

मा ते गृहे निशि घोष: - Let there not be any noisy scenes in the house

त्वत् रुदस्य: अन्यत्र संविशन्तु - Lend your crying power to someone else

मा त्वं विकेशी - Let your hair not be untied

- **5.6.13** *asmArOhaNam* stepping on a stone A symbolic ritual, where the bride stands on a stone and the mantras are similar to the ones used in the upanayana ceremony for the boy.
- **5.6.14** *lAja hOma:* havan with puffed rice. This ritual is done by the bride, and the bridegroom recites the mantras on her behalf. Puffed rice is offered through three mantras, and after each, go around the fire and step on the stone, praying for long life, children, beauty, health, destruction of enemies, love for husband's family, harmony etc.
- **5.6.15** *patnI nayanam* taking the bride to the husband's house. The husband makes her feel comfortable, assures her of her role as the queen of the family and all its members. There are prayers for a safe journey to the husband's house. Then upon reaching the house, the husband asks

her to look at all that she brought with her from her house and all that is in his house with an equal sentiment etc.

5.6.16 *griha praveSa* - entering in to the house. The bride enters the house placing her right foot first. A particular *homa* called *praveSa homa* is performed. It contains about 13 *mantras* praying for long life, health, happiness, auspiciousness, children, prosperity etc. Then he asks her to take the responsibility of the family.

5.6.17 *dhruva - arundhatI darSanam -* seeing the stars *dhruva* and *arundhatI. druva - arundhatI darSanam.*. This ritual occurs in the night, when she asks him to see the star, *dhruva*, symbolic of steadiness and he asks her to see the star *arundhatI* symbolic of chastity.

Then two more fire rituals known as *AgneyasthAlIpAkam* and *aupAsanam* are performed. These are supposed to be *nitya-karmas* for the *grihastha*.

With this, the rituals to be performed on the first three days of the wedding are concluded. Then, one of the most important fire rituals, known as *Sesha homa* is performed on the fourth day. Until this time, the groom has to observe *brahmacarya* disciplines. This ritual involves a few *mantras*, praying for the removal of sins, enemies etc. At the end the girl addresses the boy thus:

मनसा चेकितानं त्वा अपश्यम् - I am seeing you as a person who will understand my feelings.

तपसो जातं - You are Born out of tapas; तपस: विभूतं - glory of tapas

So, the respect becomes mutual. If he ill-treats her, it is believed that he will be born as a girl for seven births! And says,

प्रजायस्व प्रजया प्रत्र काम - 'May you beget children through me' but puts it in a beautiful way as, "may you be born as my child". The ideas is that,

the husband enters the wife through garbhAdhAnam and is born as the child! Then he prays for three things:

- 1. नौ हृदयानि समंजन्तु Let our hearts become one united.
- 2. प्रजापते-तन्वं मे जुषस्व त्वष्टः देवेभिः सहसामः इन्द्रः । Let the divine carpenter, tvashTa shape the body of the child and let indra give strength.
- 3. शं नो भव द्विपदे शं चतुष्पदे Let my wife have noble relationship with the pipeds and quadrupeds of the house.

garbhAdhAnam is to be done only after this. The husband first prays to soma, gandharva and agni who were guarding her all these days and seeks their permission to assume guardianship of her.

Then a ritual to seek the blessings of the ancestors - *nAndI SrAddham* is performed by them. The ceremonies conclude with gifts to priests and others followed by blessings by the elders etc.

This concludes one of the most important rituals. We will discuss the remaining rituals in the next article.

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

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

The discussion on the mahAvAkya 'tat-tvam-asi' was concluded in the last article of this series (*Paramaartha Tattvam Issues 5.1 & 5.2*). We will continue with the discussion of *jeevanmukta* in this article.

6. Fruit of Self-Knowledge - jnAnaphala

This section enumerates the benefits of the Knowledge of the Self. One who realizes the identity between Jiva and Isvara identifies himself with Brahma or Pure Consciousness. This Knowledge of vedAnta should be imparted by a Guru. Only a Guru can indicate the subtle meaning behind vedAnta and make one realize the Self. The knowledge can be gained in three different ways - pratyaksha, paroksha and aparoksha. Pratyaksha knowledge is direct knowledge which is gained by direct perception of an object by any of the sense organs. The object is 'near' the knower or perceiver. Paroksha knowledge is indirect where the object of knowledge is not in the vicinity of the perceiver but the means of knowledge is through inference - for example, if there is smoke, there should be fire. The third one is aparoksha which is neither direct nor indirect, but immediate.

The immediate knowledge is to realize that the object of knowledge already exists in oneself.

Knowledge of the Self can only qualify such an immediate definition and can only be imparted by a *Guru* by his teachings. When the *jiva* realizes he is *brahma* or *Suddha caitanyam*, he becomes a *jivanmukta* in this birth and *videhamukta* after this human life. So, as a result of this knowledge the *jiva* becomes a *jnaanI* and is liberated. The liberation referred here is from *samsara* or *karma phala*:

एवं च वेदान्तवाक्यैः सद्गुरूपदेशेन च सर्वेष्वपिभूतेषु येषां ब्रह्मबुद्धिरुत्पन्ना ते जीवन्मुक्ताः इत्यर्थः ।

Hence, by the vedAntic teachings (words) imparted by a vedAntic teacher (sadguru), those in whom the Knowledge of Brahmawith respect to all beings is born, they are the jivanmuktas (liberated while living itself)

वेदान्तवाक्यै: by vedAntic teachings

सद्गुरूपदेशेन च With the teachings of a vedAntic (सत् - आत्मा) teacher

सर्वेष्विपभूतेषु येषां ब्रह्मबुद्धिरुत्पन्ना Those in whom the Knowledge of brahma is born with respect to all beings

जीवन्मुक्ताः इत्यर्थः । are known as jivanmuktas – liberated (from samsAra) i.e, the Knowledge that 'I am poorNa'

Then, the student will ask -

ननु जीवन्मुक्तः कः ?

Then, who is a jivanmukta:?

यथा देहोरूहं पुरुषोरूहं ब्राह्मणोरूहं शूद्रोरूहमस्मीति दृढ़निश्चयस्तथा

नाहं ब्राह्मणः न शूद्रः न पुरुषः किन्तु असंगः

सिच्चदानन्द -स्वरूप: प्रकाशरूप: सर्वान्तर्यामी

चिदाकाशरूपोरूस्मीति

दृढ़निश्चय-रूपोरूपरोक्षज्ञानवान् जीवन्मुक्त: ।।

Just as the one who has the firm belief that 'I am the body, a man, a Brahmin, a Sudra'- in the same way, one who has the firm belief (aparoksha jnAna) that 'I am not a Brahmin, not a Sudra, not a man, but am unattached, of the nature of saccidAnanda, effulgent, the inner spirit of all, the formless awareness – is the jivanmukta.

The term अपरोक्षज्ञानम् is the immediate knowledge and is nothing but आत्मज्ञानम् itself.

किन्तु असंगः But free from all associations

सिच्चदानन्द -स्वरूप: Of the nature of sat (existing in all three time domains), cit (of the nature of caitanya) and aananda (of the nature of poorNa)

प्रकाशरूप: Self effulgent

सर्वान्तर्यामी In and through everything in creation.

As कारणम् (cause) is in and through all कार्यम् (effect) – like gold is in all the oranaments . Since 'I am Brahma, the cause, I exist in all' as the अन्तर्यामी - the indweller.

चিदाकाशरूप: 'I am space-like awareness – the Formless Consciousness. (Here *caitanyam* is compared to all pervading space).

Physically there is no visible difference between a *jivanmukta* and others.

Now on, the author elaborates on who a *jivanmukta* is.

ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेन निखिलकर्मबन्ध-

विनिर्मुक्तः स्यात् ।

By the immediate knowledge (aparoksha jnAna) that 'I am brahma' one becomes free from samsAra of all karmas.

ब्रह्मैवाहं-अस्मि-इति-अपरोक्ष-ज्ञानेन By the immediate knowledge that 'I am brahma'

निखिल-कर्मबन्ध-विनिर्मुक्तः स्यात् । one becomes free from bondage (of all actions)

7. Karma

There are three different types of *karma* detailed here – *sancita karma*, *praarabdha karma*

and *AgAmi karma*. Every action done has a result (merits - punyam /demerits - paapam) depending on the motive and gross action. Some results are visible (*drishTa phalam*) and some are not visible (adrishTa phalam) and subtle. These subtle results of action are called karma or karma phalam and that gives rise to cycles of birth and death or samsAra. The subtle elements come into picture as long as the notion of doer-ship is associated with the actions. These subtle elements should be experienced in a form and field of experience. The form and environment will be dictated by the magnitude of merits and demerits together. sancita karma is the component which is a cumulative of merits and demerits on all the births together. prArabdha karma is the component which is the fructifying portion of sancita karma responsible for this birth. PrArabdha can only be exhausted by experience of pleasures (merits) and sufferings (demerits). AgAmi karma is the component which gets accumulated from any moment onwards in this birth; in other words, all the subtle results which contribute to the sancita karma from this moment onwards in this birth. There can be a portion of Agaami karma which may get fructified in this janma (birth) itself.

Jiva, by ignorance (which was basically the reason for this birth) has the notion of doer-ship of actions. The jiva has a firm conviction like 'I am a man', 'I am strong', 'I am the body' etc. So, sancita karma gets accumulated and when the gross body is exhausted with the praarabdha, the jiva takes another birth (field of experience) with the fructified sancita karma and with subsequent actions and sense of doer-ship Agaami continues. Thus, there is no escape from this cycle of samsaara without Self realization. AgAmi karma is prevalent only in the human form because of free will and cognition. Animals and other living beings live based on instincts and there is no ego or the notion of doer-ship and hence there is no AgAmi karma for them.

कर्माणि कतिविधानि सन्तीति चेत् आगामिसञ्चितप्रारब्धभेदेन त्रिविधानि सन्ति ।

If it is asked: How many kinds of karma are there? (the answer is); there are three kinds of karma, namely, AgAmi, sancita and prArabdha.

ज्ञानोत्पत्त्यनंतरं ज्ञानिदेहकृतं पुण्यपापरूपं कर्म यदस्ति तदागामीत्यभिधीयते ।

The results of actions good or bad, performed through the body of the jnAI after the dawn of knowledge is known as AgAmi.

सञ्चितं कर्म किम् ? What is sancita karma ?

अनन्तकोटिजन्मनां बीजभूतं सत् यत्कर्मजातं पूर्वार्जितं तिष्ठितं तत् सिञ्चतं ज्ञेयम् ।

The result of actions performed in (all) the previous births which are in the seed form to give rise to endless crores of births (in future) is called sancita (accumulated) karma.

प्रारब्धं कर्म किमिति चेत् ।

If it is asked: what is prArabdha karma? then:

इदं शरीरमुत्पाद्य इह लोके एवं सुखदुःखादिप्रदं यत्कर्म तत्प्रारब्धं ।

भोगेन नष्टं भवति प्रारब्धकर्मणां भोगादेव क्षय इति ।

Having given birth to this body, the actions which give results in this very world, in the form of happiness or sorrow, and which can be destroyed only by enjoying or suffering them, is called prArabdha karma.

8. Liberation - Freedom from bondage

A Jivanmukta or jnAnI has a strong conviction like 'I am not a man', 'I am not the body', 'I am unattached' and he has the vision of pure Consciousness or Brahma in all beings. He does not differentiate from one being to another and is established in sat-cit-Ananda svarUpam. He does not have any sense of doer-

ship or does not claim result for any of his actions. With the advent of knowldege of Self, his sancita is burnt. He has to live through his prArabdha because prArabdha karma should be exhausted. But, the pleasures and sufferings of his own prArabdha does not affect him because he has no happiness or sorrow. He is always in Ananda or equanimity. Since there is no association from the results of action, AgAmi has no effect on his kAraNa SarIram. But, whatever actions are done by a jivanmukta with their subtle results, are distributed to others since he disowns them. The merits are distributed to those who praise him, adore him or worship him. And, the demerits (if any) are distributed to those who criticize him, abuse him or hurt him. His sUkshma SarIram (subtle body) departs when the prArabdha is exhausted and sthUla SaIiram (gross body) dies. There is no kAraNa SarIram since the sancita karma is burnt and a jivanmukta is also a videhamukta (no gross body) after the prArabdha is exhausted. Thus, the knower of the Self is free from the cycles of birth and death and he is one with the Brahma or Ananda.

सञ्चितं कर्म ब्रह्मैवाहमिति निश्चयात्मकज्ञानेन नश्यति ।

The sancita karma is destroyed by the firm Knowledge 'I am brahma'.

आगामि कर्म अपि ज्ञानेन नश्यति

And the AgAmi karma is also destroyed by Self Knowledge.

किंच आगामि –कर्मणां निलनीदलगतजलवत् ज्ञानिनां सम्बन्धो नास्ति ।

And the jnAnI is not affected by it just as a lotus leaf is not affected by the water on it.

किंच ये ज्ञानिनं स्तुवन्ति भजन्ति अर्चयन्ति तान्प्रति ज्ञानिकृतं आगामि पुण्यं गच्छति ।

In addition, those who praise, worship and adore the jnAnI, the results of the good actions of the jnAnI, go to them.

ये ज्ञानिनं निन्दिन्त द्विषिन्त द:खप्रदानं कुर्वन्ति तान्प्रति ज्ञानिकृतं सर्वमागामि क्रियमाणं यदवाच्यंकर्म पापात्मकं तद्गच्छति ।

Those who abuse, hate or cause sorrow to a jnAnI, the results of the unspeakable future sinful actions of the jnAnI, go to them.

तथा चात्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति ।

Thus, the knower of the Self, having crossed samsAra, attains Supreme Bliss here itself.

The author concludes the *prakaraNam* with a quote from the *Sruti* and *smriti* to affirm the fruit of this Knowledge. *Sruti* says 'one who realizes *Atman* is free from sorrows'.

तरित शोकमात्मवित् इति श्रुते: ।

Thus the Sruti affirms: 'The knower of the Self goes beyond all sorrows'.

Smriti says 'It does not matter if a jnAnI sheds his gross body in a holy place like KaaSi or in a caNDaala's house because he is free from dehAbhimAnam (association with the body or the notion 'I am the body') after Self-realization. It is a belief from religious teachings that one should die in a sacred place. But, for a jnaani it is immaterial because he has no sancita karma to attach with another subtle and gross body.

तनुं त्यजतु वा काश्यां श्वपचस्य गृहेरूथ वा । ज्ञानसंप्राप्तिसमये मुक्तोसौ विगताशय: । इति स्मृतेश्च ।

Let the jnAnI shed his body in kASi (a sacred place) or in the house of a dog-eater (caNDAla), (it is immaterial because), at the time of gaining Knowledge (itself) he is liberated being freed from all results of actions. So asserts the smriti too.

इति तत्त्वबोधप्रकरणं समाप्तम् ।

Thus ends the prakaraNa called tattvabodha.

Source material:

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

Summary:

The discussions could be broadly classified into five topics:

- 1. Introduction
- 2. Analysis of Individual
- 3. Analysis of Creation
- 4. Analysis of the Identity between *jiva* and *Iswara*
- 5. Fruit of Self Knowledge

I. Introduction: उपोद्घातः

After the initial *mangala sloka*, the subject matter is introduced. The author then outlined the four-fold qualifications (*sAdhana-catushTaya-sampatti*) namely,

- a. viveka (discrimination),
- b. vairAgya (Detachment from the non-eternal);
- c. SamAdi-shaTka-sampatti -six-fold attributes for self control: Sama, dama, uparama, titikshA, SraddhA, samAdhAnam
- d. Mumukshutvam strong yearning for liberation

AtmA alone is the Truth and all others are mithyA, is the essence of the whole teaching. The rest of the topics are presented in the form of a discussion between student and teacher.

II. Analysis of Individual: जीवविचार:

The individual is broadly classifed as AtmA and anAtmA. The anAtmA is looked at from three angles:

 SarIratrayam (3) – sthUla, sUkshma, kAraNa SarIras

- 2. avasthAtrayam (3) jAgrat, svapna, sushpti
- 3. koSapancakam (5) annamaya, prANamaya, manomaya, vijnAnamaya, Anandamaya koSas.

AtmA differs from all these eleven.

Following differences are inferred between *AtmA* and *anAtmA*:

AtmA	anAtmA		
Subject - 'I'	Object of Knowledge		
Witness, Changeless, nirvikAra	All 11 subject to change savikAra		
cetana tattvam	Is modified form of matter jaDam		
'I' the AtmA is different from anAtmA			

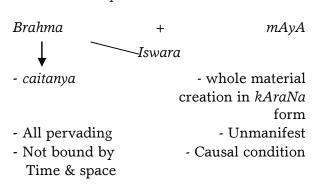
- Q. If 'I' am different from *anAtmA*, then what is 'my' nature?
- A. सिच्चदानन्दस्वरूपः I am of the nature of
 - चित् , being the witness
 - सत् , changeless, existence
 - आनन्द: पूर्ण: not limited by time and space.

एवं सिच्चदानन्दस्वरूपं स्वात्मानं विजानीयात्।

Thus one should know oneself to be of the nature of sat-cit-Ananda-svarUpa.

III. Analysis of Creation - सृष्टिविचार:

Two concepts are introduced namely, *Brahma* and mAyA.



anAdI

- Fundamental matter is beginning less
- Fundamental Consciousness also is beginningless.

So, Iswara also is anAdI.

Differences between Brahma and mAyA

Brahma	mAyA
- cetana - nirvikAra - nirguNa	acetanA savikArA saguNA
- satya (independent existence)	mithyA (dependent)

- Creation is nothing but *mAyA* undergoing modifications and through various stages *mAyA* becomes the full fledged universe.
- Creation is the modification of the unmanifest *mAyA* to become the manifest universe
- In and through all processes, *Brahma* does not do anything or change. In Its presence, *mAyA* is capable of doing every thing.
 - Topic of *srishTi* talked in four stages:
 - 1. panca sUkshma bhUta srishTi
 - 2. sUkshma SarIra and sUkshma prapanca srishTi
 - 3. panca sthUla bhUta srishTi
 - 4. sthUla SarIra and sthUla prapanca srishTi.

No kAraNa prapanca or kAraNa SarIra SrushTi, since they are anAdi.

- *sthUla SarIra* and *sthUla prapanca* are similar since both are matter.
- *sUkshma SarIra* and *sUkshma prapanca* are similar since both are also matter.

I.e, *vyashTi* (individual) and *samashTi* (total) are similar /

पिण्ड ब्रह्माण्डयो: ऐक्यं संभृतम्

Thus is concluded the *srushTi prakriyA* or the analysis of creation.

IV. Analysis of the Identity Between Jiva and Iswara

- The most important topic central theme of *tattvabodha*.
- Identity originally revealed in the *Upanishad*

This is also known as mahAvAkyavicAra

Here, both jiva and Iswara are clearly defined.

Both consist of three aspects:

- 1. All pervading Consciousness sarvagata caitanyam, bimba or sAkshi caitanyam, changeless, nirvikAram
- 2. All pervading Consciousness, reflected or manifested form, *pratibimba caitanyam*
- 3. For reflection, a medium is needed *upAdhi*

i.e Iswara: = bimba caitanya + pratibimba caitanya + samashTi upAdhi

In the case of *jiva*:

 Also has all the three aspects, EXCEPT that the reflecting medium vyashTi upAdhi – individual and not total.

For the sake of convenience, the three are viewed as two, namely:

pratibimba caitanyam + upAdhi □ ahamkAra (ego)
So, "I" is a mixture of sAkshi caitanyam and ahamkAra.

To put it concisely,

Jiva = sAkshi caitanyam + vyashTi ahamkAra

Iswara = sAkshi caitanyam + samashTi ahamkAra

ahamkAra varies from individual to individual because the SarIram and the pratibimba caitanyam are different.

So, all differences of *jivas* are based on *ahamkAra*.

However, the *bimba* or *sAkshi caitanyam* is same in all beings.

When the term "I" is used, there can be two options:

- 1. Identity with the *ahamkAra* portion, OR
- 2. Identity with sAkshi caitanyam portion.

When "I" = > sAkshi, then "I" am the sAkshi in and through all beings, bodies etc – i.e "I" am brahma

When "I" = > ahamkAra, then, "I" am finite, will have birth, death etc. - samsArI

The knowledge should be that "I" can use ahamkAra for my transactions with the world, but "I" am NOT ahamkAra.

To elaborate this, the teacher asks:

- O. "How can 'I' and *Iswara* be identical?
- A. The word 'aham' has a common meaning and a special meaning.

If *aham* □ *ahamkAra* - common meaning, then the *jiva* is limited, etc. and the *iswara* is all – knowing etc. - *saguNa*

But, when the *jnAnI* says *aham*, it has the special, implied meaning of *sAkshi caitanyam* – so also, *Iswara - nirguNa*.

There is no difference between *nirguNa jiva* and *nirguNa Iswara*.

V. Fruit of Knowledge: जीव-इश्वर-ऐक्य-ज्ञान-फलम्

The benefit is *jIvanmukti* (being liberated while living) initially, and *videhamukti*, after death (no more birth).

Even though *jIvanmukti* could be defined in so many ways (like freedom from fear, wants, sorrow, limitations etc.), the author defines it as freedom from *karma*.

Three types of *karma* are defined:

- 1. sancita karma all karma accumulated in the past countless births and in this birth, upto the time of Self Knowledge.
- 2. prArabdha karma the fructifying portion of sancita karma that gives this body, longevity, varieties of experience etc.
- 3. AgAmI karma while prArabda is exhausted, what is added in this human birth.
- Q. what will happen to each of these *karmas*, in the case of a *jnAnI*.
- sancita karma is totally destroyed by Knowledge as karma in dream is destroyed by waking.
- *PrArabda* cannot be avoided; so the body will continue; but, because of detachment, he is not affected by pleasure or pain.
- JnAnI really does not have AgAmi.

Hypothetically, if acquired, will be distributed to praisers and criticizers.

This stage is called *jIvanmukti*

Once *prArabda* is exhausted, the body has no function or need. So, when the body falls, all three *SarIras* will vanish too. So he gets *videhamukti* too.

Whereas, in the case of an *ajnAI*, only the gross body vanishes while the other two remain for rebirth.

The author gives support from *Sruti* and *smriti*.

- Everyone who wants to cross the ocean of samsAra should acquire jnAnam.
- Once a *jnAnI*, it does not matter how he lived or died (shed the body)
- Whether his body falls in an auspicious place or in a *caNDAla's* house, it is immaterial, because he is already *Brahma* and, after the fall of the body also, he is *Brahma*.

With this, the topic of *jnAnaphalam* is concluded.

Om, SAnti: SAnti: SAnti:

संस्कृत भाषा परिचय:

An Introduction to Sanskrit: Unit - XVI

M. R. DWARAKANATH

॥ **श्री भगवद्गीता – सांख्ययोगो नाम द्वितीयोरूध्याय: ॥** अर्जुन उवाच ॥

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव । स्थितधी: किं प्रभाषेत किमासीत व्रजेत किम् ॥५४॥

अर्जुन: उवाच ।

(हे)केशव । समाधिस्थस्य स्थितप्रज्ञस्य भाषा का । स्थितधी: प्रभाषेत किं आसीत किं व्रजेत किम् ॥

Oh Kesava [m,V,s] (केशव) what [f,N,s] (का) (is the nature of) speech [f,N,s] (भाषा) of one seated in deep meditation [m,G,s] (समाधिस्थस्य) of the resolute minded person [m,G,s] (स्थितप्रज्ञस्य) । One with a steady mind [m,N,s] (स्थितप्रज्ञस्य) । One with a steady mind [m,N,s] (स्थितधी:) how [I] (किं) would he speak [pm,3p,s] (प्रभाषेत) how [I] (किं) would he sit [pm,3p,s] (आसीत) how [I] (किं) would he wander [pm,3p,s] (ज्ञजेत [ज्रज्)।

स्थिता प्रज्ञा यस्य सः (वा सा) स्थितप्रज्ञः (वा स्थितप्रज्ञा) । समाधौ स्थितः यः सः समाधिस्थः । स्थिता धीः यस्य सः स्थितधीः । – बहुव्रीहि समासाः ॥

प्रज्ञा च धी: are both feminine nouns. However the gender of the बहुव्रीहि compound depends on what it describes. In this case the compounds are to be regarded as masculine, as otherwise, we would have had स्थितप्रज्ञाया:, समाधिस्थाया:

श्रीभगवानुवाच । प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

श्रीभगवान् उवाच ।

(हे) पार्थ यदा सर्वान् मनोगतान् कामन् प्रजहाति आत्मिन एव आत्मना तुष्टः (भवति) तदा स्थितप्रज्ञः (इति) उच्यते ॥ Oh Arjuna [m,V,s] (पार्थ) when[I] (यदा) one abandons [prt,3p,s] (प्रजहाति िहा) all [m,A,p] (सर्वान्) desires [m,A,p] (कामान्) entering the mind [m,A,p] (मनोगतान्) satisfied [m,N,s](तुष्टः) in the self [m,L,s] (आत्मिन) by the self [m,I,s] (आत्मना) only [I] (एव) then [I](तदा) he is called [prt,3p,s,pass] (उच्यते

□वच्) a resolute minded person [m,N,s] (स्थितप्रज्ञ:) ।

मनोगत – मनिस गत is a तत्पुरुष compound. Note the प्रातिपदिकम् of मनिस is मनस् । Thus the compound is मनोगत and not मनगत ।

दु:खेष्वनुद्धिग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥

(य:) दु:खेषु अनुद्धिग्नमना: सुखेषु विगतस्पृह: वीतरागभयक्रोध: (स:) स्थितधी: मृनि: उच्यते ॥

(He who is) mentally unperturbed [m,N,s] (अनुद्धिग्नमनाः) in misery [n,L,pl] (दुःखेषु) with lost attachment [m,N,s] (विगतस्पृहः) in pleasures [n,L,pl] (सुखेषु) lost attachment, fear and anger [m,N,s] (वीतरागभयक्रोधः) (he) is called [prt,3p,s] (उच्यते [वच्) a firm minded [m,N,s] (स्थितधीः) sage [m,N,s] (मुनिः) ।

अनुद्धिग्नमनाः च विगतस्पृहः च वीतरागभयक्रोधः च स्थितधीः are all बहुब्रीहि compounds meaning a person with those attributes. They are all masculine gender in this context.

अनुद्धिग्नमनस् is declined like वेधस् not मनस् because the latter is neuter while the former is masculine gender!

यः सर्वत्रानभिस्त्रेहस्तत्तत्प्राप्य शुभाशुभम् । नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

यः सर्वत्र अनिभस्नेहः तत् तत् शुभाशुभं प्राप्य न अभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥

He who [m,N,s] (य:) without attachment [m,N,s] (अनिभस्तेह:) everywhere [I] (सर्वत्र) neither [I] (न) enjoys [prt,3p,s] (अभिनन्दित वन्द्) nor [I] (न) hates [prt,3p,s] (द्वेष्टि विद्वष्) respectively [n,A,s] (तत् तत्) the good and the bad [n,A,s] (शुभाशुभं) having happened [ger] (प्राप्य) । His [m,G,s] (तस्य) knowledge [f,N,s] (प्रज्ञा) is resolute [f,N,s] (प्रतिष्ठिता वस्था) ।

शुभञ्च अशुभञ्च शुभाशुभे (इतरेतर द्वन्द्व) । शुभञ्च अशुभञ्च एतयो: समाहार: शुभाशुभम् (समाहार द्वन्द्व) । समाहार द्वन्द्व includes not only the objects mentioned but others of that ilk!

यदा संहरते चायं कूर्मोङ्गानीव सर्वश: । इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

च यदा अयं इन्द्रियाणि इन्द्रियार्थेभ्यः सर्वशः संहरते कूर्मः अङ्गानि इव । तस्य प्रज्ञा प्रतिष्ठिता ।

And [I] (च) when [I] (यदा) this person [m,N,s] (अयं) completely [I] (सर्वशः) withdraws [prt,3p,s] (संहरते िह) the senses [n,A,pl] (इन्द्रियाणि) from the sense objects [m,Ab,pl] (इन्द्रियाणि) from the sense objects [m,N,s](कूर्मः) (withdraws संहरते) its limbs [n,A,pl] (अङ्गानि) । His [m,G,s] (तस्य) knowledge [f,N,s] (प्रज्ञा) is resolute [f,N,s] (प्रतिष्ठिता िस्था)।

यथा कूर्म: अङ्गानि संहरते तथा अयं इन्द्रियाणि संहरते । Notice the समाधिकरणं (कूर्म: – अयं, अङ्गानि – इन्द्रियाणि) in a simile. The objects of comparison on the two sides have to agree in case.

विषया विनिवर्तन्ते निराहारस्य देहिन: । रसवर्जं रसोरूप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

विषया: रसवर्जं निराहारस्य देहिन: विनिवर्तन्ते । रस: अपि परं दृष्टा निवर्तते ॥

Sense objects [m,N,pl] (विषया:) sans taste [I] (रसवर्जं) turn away [prt,3p,pl] (विनिवर्तन्ते [वृत्) from fasting [m,G,s] (निराहारस्य) persons [m,G,s] (देहिन:)। Even [I] (अपि) taste [m,N,s] (रस:) turns away [prt,3p,s] (विनिवर्तते [वृत्) from him [m,G,s] (अस्य) having seen [ger] (दृष्ट्वा) the supreme [n,A,s] (परम्) ॥

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चित: । इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मन: ॥६०॥

कौन्तेय । हि प्रमाथीनि इन्द्रियाणि यततः विपश्चितः पुरुषस्य अपि मनः प्रसभं हरन्ति ॥

Oh son of Kunti [m,V,s] (कौन्तेय) । Because [I] (हि) the agitatin g[n,N,pl] (प्रमाथीनि) senses [n,N,pl] (इन्द्रियाणि) forcibly [I] (प्रसभं) steal

[prt,3p,pl] (हरन्ति []ह) the mind [n,A,s] (मन:) even [I] (अपि) of a striving [prp,m,G,s] (यतत:) learned [m,G,s] (विपश्चित:) person [m,G,s] (पुरुषस्य) ।

तानि सर्वाणि संयम्य युक्त आसीत मत्पर: । वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

तानि सर्वाणि संयम्य मत्पर: युक्त: आसीत हि यस्य वशे इन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

Having restrained [ger] (संयम्य) them [n,A,pl] (तानि) all [n,A,pl] (सर्वाणि) he should sit [pm,3p,s] (आसीत [आस्) engaged [m,N,s] (युक्तः) in me as supreme [m,N,s] (मत्परः) whose [m,G,s] (यस्य) senses [n,N,pl] (इन्द्रियाणि) are in control [m,L,s] (वशे) his [m,G,s] (तस्य) knowledge [f,N,s] (प्रज्ञा) is resolute [f,N,s] (प्रतिष्ठिता [स्था) ।

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते । सङ्गात्सञ्जायते कामः कामात्क्रोधोरूभिजायते ॥६२॥

पुंस: विषयान् ध्यायत: तेषु सङ्ग: उपजायते । सङ्गात् काम: सञ्जायते । कामात् क्रोध: अभिजायते ॥

Man's [m,G,s] (पुंस:) contemplating [prp,m,G,s] (ध्यायत:) on sense objects [m,A,pl] (विषयान्) begets [prt,3p,s] (उपजायते [जन्) attachment [m,N,s] (सङ्गः) in them [m,L,pl] (तेषु) । From attachment [m,Ab,s] (सङ्गात्) desire [m,N,s] (कामः) is born [prt,3p,s] (सञ्जायते [जन्) । From desire [m,Ab,s] (कामात्) anger [m,N,s] (क्रोधः) is produced [prt,3p,s] (अभिजायते [जन्) ॥

उपजायते, सञ्जायते, अभिजायते : This is an instance where the उपसर्गाः do not change the meaning significantly from the root जायते ।

ऋोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः। स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

क्रोधात् संमोहः भवति । संमोहात् स्मृतिविभ्रमः (भवति) । स्मृतिभ्रंशात् बुद्धिनाशः (भवति) । बुद्धिनाशात् प्रणश्यति ॥ From anger [m,Ab,s] (क्रोधात्) arises [prt,3p,s] (भवति []भू) delusion [m,N,s] (संमोहः) । From delusion [m,Ab,s] (संमोहात्) cessation of

intellect [m,N,s] (बुद्धिनाश:) । From lapse of intellect [m,Ab,s] (बुद्धिनाशात्) he perishes [prt,3p,s] (प्रणश्यति √नश्) ॥

२ वृत्तयः – Expositions / Glosses ३–३ तद्धितवृत्ति – Nominal derivatives

We will continue the study of বিদ্ধিব derivatives. বিদ্ধিবা: are affixes added to nominals to generate other nominals, i.e. Nouns or Adjectives. Adverbs are also formed by the বিদ্ধিব process as we shall see in the next unit.

३-३-२ भावार्थवाचका: - State Indicators

This affix changes a given noun to its state of being or to an abstraction of the noun. In English, this is equivalent to adding the suffix -ness, -hood etc. The more common affixes are:

त, त्व, न, स्न, इमन्, य, इत्यादय: ।

Grammatically, these affixes are actually called: तल्, त्व, नञ्, स्नञ्, इमनिच्, ष्यञ्, इत्यादय: ।

The additional sounds often serve to indicate the gender of the new noun and other modifications the noun may undergo - such as বৃদ্ধি of the initial vowel! In particular, ব indicates বৃদ্ধি | Note the affix is not added directly to the noun - there is some elision also!

Let us consider one example in some detail - महत्। महतो भावः

महत् + त = महत्त (स्त्री) महत्ता (प्रथमा,एक)। महत् + त्व = महत्व (तपुं) महत्वम् (प्रथमा,एक)। महत् + इमन् = महिमन् (पुं) महिमा (प्रथमा,एक)।

Additional examples without details:

गोर्भाव: गोत्वं वा गोता । गुरोर्भाव: गुरुत्वं गौरवं वा गुरुता । स्त्रिया भाव: स्त्रीत्वं वा स्त्रीता वा स्त्रैणम् । शोतस्य भव: शैत्यं वा शीतिमा । जडस्य भाव: जाड्यं जडत्वं जडता वा जिडमा । Other familiar derivative nouns:

अणिमा, गरिमा, लिघमा इत्यादय: ।

३-३-३ मत्वर्थीयाः वा तस्येदं Possessives

This derivative noun indicates the possessor of the property. तस्य इदम् । This is not to be confused with the Genitive case. Notice the difference:

रामस्य हृदयम् । हृदयस्य स्थानम् । रामः हृदयालुः ।

The 1st two sentences talks about Rama's heart and heart's place while the third talks about Rama possessed of a heart (kindness.)

Here, the more common affixes are:

मत्, वत्, इन्, विन्, मिन्, आलु, इक्, इत, इन् इत्यादयः । श्रियः यस्य सन्ति श्रीमत् (श्रीमान्) । विद्यावत् (विद्यावान्)। गुणिन् (गुणी) । तपस्विन् (तपस्वी) । वाग्मिन् (वाग्मी)। कृपालु (कृपालुः) । सेना – सैनिक । कुसुम – कुसुमित । कश – कशव । पण्डा – पण्डित ॥

४ तिङन्तप्रकरणम् - Verbs / Conjugation

४-४ लेट् Subjunctive mood

This mood is prevalent mainly in Vedic Sanskrit. It is used to express 'will' or 'shall' in contrast to the potential 'would' or 'should.' The terminations are given for reference. The mood marker is 31 1

परस्मैपद लेट् तिङन्ताः

	एक वचन	द्वि वचन	बहु वचन	
प्रथम पुरुष	अति, अत्	अत:	अन्	
मध्यम पुरुष	असि, अ:	अथ:	अथ	
उ्रम पुरुष	आनि	· आव	आम	

आत्मनेपद लेट् तिङन्ताः

	एक वचन	द्वि वचन	बहु वचन	
प्रथम पुरुष	अते, आतै	ऐते	अन्ते, अन्त	
मध्यम पुरुष	असे, आसै	ऐथे	अध्वे,	
	÷		आध्वै	
उ्रम पुरुष	ऐ	अवहै,	आमहै,	
		आवहे	आमहे	

Usage: पश्येम शरदश्शतं जीवेम शरदश्शतं नन्दाम शरदश्शतं मोदाम शरदश्शतं भवाम शरदश्शतं शृणवाम शरदश्शतं प्रब्रवाम शरदश्शतं अजीतास्याम शरदश्शतं ज्योक् च सूर्यं हषे ।

The finite verbs are either potential (पश्येम, जीवेम, अजीतास्याम) or subjunctive. Imperative and subjunctive have the same form in 1st person परस्मे । Another less ambiguous example:

न ता नशन्ति न दभाति तस्कर: । दभाति □दभ् दम्भ् to hurt or to cheat.

Sanskrit Crossword #15

(One syllable per box)

Clues Across:

- १ मङ्गलग्रह
- ४ एनस्, पापम्
- ५ एकोन शतम्
- ६ श्रीरमस्य श्रशुर:
- ८ गृहं वा आयतनम्
- १० यः ददाति सः
- ११ पच् लिटि प्रथम पुरुष एक वचन
- १२ लघोर्भाव:
- १३ नृत् ६ गुण ६ अन (नपुं भावे)

Clues Down:

- २ सीतापहरणदेश:
- ३ वैनतेयस्य माता
- ४ वेलां अतिक्रान्तः
- ६ जननकाले ग्रहस्थानसूचकलेख:
- ७ एकदा वा अन्यदा
- ८ गणनम वा आग्रह
- ९ यज्ञकर्ता

Exercises

1. Do विग्रह ।

सौमित्रिः । काकुत्स्थः । कार्तिकेयः । वैयासिकः । निपुणता । तारुण्यम् । गरुत्मत् । नाविकः । कृषीवलः । हस्तिन् ॥

१	nv		ηγ		₽	
	m					
w		m		m		m
		१३				
११				१३		
		१३				

1. Solution to crossword # 14

१ क्षिप्र । ४ गज । ५ सम्प्रसारण । ६ प्रणव । ८ पतित । १० राधेय । ११ पवन । १२ स्वभाव । १३ नकुल ॥ २ प्रसरण । ३ प्रासाद । ४ गणपति । ६ प्रजापति । ७ वरानन । ८ पयस्वल । ९ तपोवन ॥

Golden words of Jagadguru Sri Chandrasekhara Bharati Mahaswamigal

Futility of Possession

• Happiness is a state of mind and does not depend on the quality or quantity of external possessions. A person may be the lord of all three worlds and yet be unhappy. Another may be the poorest of beggars and yet be the happiest man in the world.





The Monkey's Challenge

Ramaa Subramanian

Arjuna went on a pilgrimage to holy places all over India. A Brahmin accompanied him. When he reached Rameshwaram, the Brahmin said, "Arjuna, this is where Lord Rama and the monkey brigade had built a bridge of arrows to Sri Lanka".

"But why did Lord Rama need the monkey brigade's assistance? Surely Lord Rama was able enough to build such a bridge all by himself," Arjuna asked.

The Brahmin did not reply. He simply walked away from there. A monkey, which had been following Arjuna, laughed and said, "the weight of the monkeys could have broken the bridge". To this Arjuna said, " Even a bridge made by a simple man cannot break under the weight of a monkey; then how could Lord Rama's bridge break?"

"Alright" said the monkey, " I challenge you. I am a small monkey; yet your bridge of arrows will not bear my weight. If the bridge will not damage then I will be your slave for all my life."



"If I lose then I will enter the fire," Arjuna said.

So Arjuna went to the shore. He took out his quiver full of arrows. It was a quiver given by Agnidev. The quiver had limitless number of arrows. Soon the bridge of arrows was ready. Arjuna asked the monkey to walk on it. As soon as the monkey stepped on the bridge, the arrows drowned and the bridge collapsed. Arjuna made the bridge once more and it collapsed once again.



Then on losing the challenge, Arjuna lit a fire and was about to enter it. Just then a young boy came there. He said, "What are you doing sir?" Arjuna and the monkey told him about the challenge. The young boy said, "But there was no witness to what had occurred. I think you must build the bridge of arrows once more. I will see if the monkey can break it."



Again Arjuna created a bridge of arrows. The monkey stepped on it but this time the bridge did not break. Then the monkey jumped high and hard but still the bridge did not break.

In his mind the monkey thought, "What's wrong with me? I feel my strength is ebbing out of me. I must now take the form as I had done when I went to search Sita Mata," so he grew taller and larger. Soon he was huge as a mountain. Now he jumped again but the bridge still remained intact. Arjuna who was observing all this thought to himself, "This young boy is not an ordinary child. In his presence the bridge had not been damaged at all. Surely this must be Lord Krishna himself."

Meanwhile the monkey thought, " All my strength has gone waste. I have not been able to collapse the bridge this time. This child must be Lord Rama in whose presence my powers are nothing.

With those thought both, the monkey who was Hanuman and Arjuna fell at the young boy's feet. The young boy revealed his true self. He was Lord Vishnu indeed. He said, "Arjuna you had forgotten to be humble. You had become too proud of your skill. And Hanuman, you too became boastful of your strength. You used your strength for doing a wrong task. As a punishment, you will have to be on Arjuna's flagstaff all the time.



This is how Arjuna got Hanuman on his flagstaff.

Golden words of Jagadguru Sri Chandrasekhara Bharati Mahaswamigal

Futility of Possession

- Take money and worldly success when it comes and use it. Do not anticipate or hanker after wealth and worldly success. This is the right attitude.
- The happiness obtained by the gratification of sensual pleasures is nothing but a reflection of the inherent bliss of the Self and not true happiness.

Essay Contributions from our young readers......

Ages up to 13: Self help is the best help

Anu Chandramouli (12)

Self Help is the Best Help. Once there was a boxer who was getting beaten up very bad in a bout. His mother was sitting in the front row, watching very worriedly. Sitting next to her was a priest. She asked the priest if he could pray for her son. He replied, "I will pray for him. But God could help if he would throw a punch once in a while." God only helps those who help themselves.

If you help yourself rather than asking others for help, there is a wide variety of advantages. First, you learn to be independent instead of depending on others. For example, if you are saving for a car, you will appreciate it more if you pay for it yourself rather than borrowing money from parents or others. Also, you become more responsible because you feel better about your goal since you accomplished it yourself.

In Hindu religion, it is suggested that a Guru is very important to guide us through the right path to find God. But it is up to each one of us to follow the path shown by our Guru. When we exercise self-discipline and follow the teachings of our Guru, it is said that we will find happiness within ourselves.

There is also a saying that "you can only lead the horse to the water", but you can't make it drink. It is of equal importance that the mother in the story prays for her son as well as the son fighting back. Finally, if one works hard to accomplish one's goal they will like it more than if another person hands it to them in a platter. Hence, Self Help is the Best Help.

Anu is a 7th Grade Student at Hammarskjold Middle School East Brunswick, NJ. Her hobbies include- Reading, Swimming, Classical Music & Dance(Bharatanatyam).

Santosh Balachandar (13)

When we were all very young, we received help from our parents to do many tasks, but when we grew up, we were able to do these tasks ourselves. Some of these tasks include taking a shower, eating food, etc. When we learned how to do these tasks ourselves, we did not require help from our parents anymore. This made us more dependent on ourselves and less dependent on others.

For example: lets say that I have been assigned a project from school. I can very easily receive help from my parents to get a good grade, but in the long run, that strategy will hurt me more than it will help me. Because my parents are helping me, I will not know how to do the project on my own. If I am assigned another project, I will not be able to do it without the help of my parents and this will serve as a huge detriment to me if my parents are not available to help me.

Another reason why I should work alone is that I will develop originality. If someone helps me on the project, I will not develop my own style of thinking, and I will not be able to be creative . If I accomplish the task, I will have the satisfaction of completing the task on my own. I will also develop independence, and motivation.

Life is a learning process. When you do something on your own, it will definitely be hard

at first, mainly because you will encounter many hurdles that will stop your progress. But, eventually your hard work will pay off. Self help is definitely the best help, because you will become more independent and intelligent. This will help you through out life, because you will be able to use skills on your own, and you will not need the help of someone else. Becoming an independent individual may be a difficult journey, but once you reach the end, there is no limit to what you can do with that knowledge.

Santosh is an 8^{sh} grader at John Adams Middle School in Edison, NJ. His interests include Carnatic and Western Violin, Tae Kwon Do (Black Belt), reading, biking and playing video games.

Siddharth Ashok Kumar (12)

"Self help is the best help." This saying really emphasizes the meaning, that you can not feel accomplished unless you learn and achieve your goals by yourself. You feel joyous when you have attained the position. That feeling makes you feel proud that you have got potential of accomplishing many things. Also when you always want other people to help you, they're not always going to be there every time that you need help because they have their own lives to attend to. Help is not a bad thing but you can't expect people to always assist you.

The human being can achieve almost anything if he/she puts his/her mind to it. Whenever they accomplish something by themselves, they have a good feeling that they have achieved something truly effortful with no help. Also they can use this experience to feel how it feels to work without any aid and they can use whatever they have accomplished later. If you always need help and one day you don't get the assistance you were hoping for, you are going to suffer. Dependency always makes you weak in your own abilities.

"I need help!" That cry is very common and who ever uses is only thinking about themselves. Have you ever thought about the person helping you? They also have their own lives. They cannot always help you and they will not be always available. That is why you must learn to achieve, find out, go through difficulties, and use your strengths to help yourself reach the goals you intend to accomplish.

So you see, help is not bad but you can't always find help and the person helping can't help you forever. Here is a small story to emphasize the point. "Two mice were trapped in a bucket of cream. One mouse cried for help. When no one came, he gave up and drowned. The second mouse tried to swim in the cream. His movement churned the butter so after it was hard and solid, he jumped out of the bucket and walked away." In Tamil there is a simple phrase my mother keeps saying all the time 'Your hand is your helper'. You should be the person who helps yourself.

Siddharth is a Honor Roll 7th grader in South Brunswick Middle School, NJ. He learns Western and Carnatic violin, Carnatic vocal, and Bhagavad Gita. His interests include basket ball, tennis, reading and drawing

Ages 13 - 19

Am I Happy?

Mathura Jaya Sridhar (13)

People always wish to be something they aren't: a movie star, a famous singer, the president of the United States. I was always taught that it's okay to have dreams. That is why I am happy to be who I am. I am young and I still have time to catch a dream and fly with it. I am proud to be an achiever. I see so many teenagers who have no aim in life other than-in a manner of speaking-laze it through.

Which brings me to the reason why I feel that God has blessed me with the best life ever. I have been born to great, supportive parents who encourage me to achieve my goals. I get everything that I wish for which, by itself, is a great luxury when you see the children in places like Afghanistan and Iraq. In fact, I have so many worldly possessions that I take them for granted and don't appreciate their full value.

First of all, I have been taught values which I strongly believe in. I can discern between right and wrong. I am encouraged to think for my own. I am free to do what I wish. This sort of freedom allows me to stand on my own feet and find meaning to life.

One thing I greatly appreciate is being born into a great religion, Hinduism. I see so many

religions that do not allow religious tolerance and many other issues as such. I am proud that I am a Hindu and feel privileged to be a drop in the ocean of the people who follow such a great religion. Hinduism teaches great values: non-violence, peace, honesty, and all these values sum up to make what I am brought up to be. I see many others blindly following a religion without knowing its full meaning or value, and I realize how lucky I am that I get to learn about this great religion day by day.

God has also gifted me with the desire to excel in art. Music and dance are godly arts and being gifted with good teachers is also a great privilege. I am blessed to get a good education when so many children in the world do not have this great opportunity. Education is freedom, and freedom leads to innovation and a bright future.

Of course, what is the use of all possessions and qualities if you can't enjoy them with a hale and healthy body? I am fortunate that God has given me a sound mind and good health that one could not ask more of. That is why I feel happy to have such a great life before, and ahead of me.

Mathura is an 8th grader in Albions Middle School in Strongsville, Ohio. She has done arangetram in Bhrata Natyam and Carnatic vocal music. She loves reading and to write poetry.

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 questionanswers. We will include some selections in each issue of the Journal.) - Ed.

- Q. कुत्र अनृतेरूपि अपापम्?
 kutra anrutEpi apApam?
 On what occasions, is even a
 lie sinless?
- A. यच्चोक्तं धर्मरक्षार्थम्।
 yaccoktam
 dharmarakshArtham |
 That which is uttered for the
 sake of protecting righteousness.
- Q. को धर्म? ko dharma? What is righteousness?
- A. अभिमतो यः शिष्टानां निजकुलीनानाम् । abhimatO ya: SishTAnAm nijakulI-nAnAm | That which has been practiced by the virtuous elders of the family.

- Q. साधुबलं किम् ? sAdhubalam kim ? What is the strength of the good ?
- A. दैवम्। daivam | God.
- Q. क: साधु:? ka: sAdhu: ? Who is good ?
- A. सर्वदा तुष्ट:।
 sarvadA tushTa: |.
 One who is always contented.
- Q. दैवं किम्? daivam kim? What is divine?
- A. यत्सुकृतम् । yatsukritam | The good deeds.
- Q. क: सुकृती ?
 ka: sukritI ?
 Who is the doer of good deeds ?
- A. श्लाघ्यते च यः सद्भिः। SlAghyatE ca ya: sadbhi: | One who is praised by the virtuous.