



Volume 2 Issue 2&3

Jagadguru speaks

From the President, SVBF

From the Editorial Board

SRINGERI - Devotional Glimpse

Festivals of Sringeri

Guru Parampara - Sri Sharada Peetam, Sringeri

Branches of Sringeri

The Chariot Analogy

Brahma Sutras

Prasnottara Ratna MALikA Sankara Bhagavatpada & SubhAshitAs

Sharada Dhanvantari Charitable Hospital - Sringeri

SrlcandramoullSwara varnamAIA stuti:

An Introduction to Sanskrit : Unit V

Book Reviews

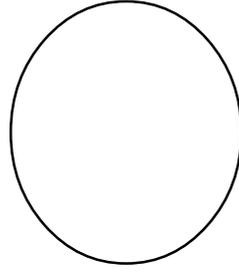
News & Events

Calendar of Events

Support the Foundation

A Gift for Buddha

Essay contributions from our young readers



Every one in this world wishes to live with Happiness, Peace and Prosperity. If this desire has to be fulfilled, then everyone should follow the Path of 'DHARMA' and practice in their daily life. Several thousand years ago, our great Saints, Seers and Wisemen have said,

Dharmo Rakshathi Rakshithaha

धर्मो रक्षति रक्षित :

'If we protect Dharma, Dharma will protect us'

Protection of Dharma does not mean mere adoration of Dharma. It is the effort of placing Principle of Dharma into practice. Every one of us desire, for supreme happiness not only in this birth but also in subsequent births or Janmas. No one will wish to have sufferings and sorrow in any birth.

'Dharma grants happiness and Peace. Adharma makes life miserable with agony and sorrow.' Says our Sasthra.

What is the true meaning or significance of Dharma?

Dharma means Helping the poor and the needy.

Dharma means Worshipping and obeying God.

Dharma means To be in the company of persons with purity and virtues.

Dharma means Listening and understanding matters that reflect divine values and virtues.

Dharma teaches not to be avaricious to possess others' wealth.

Dharma is Ahimsa. It is a merciful nature not to harm any one at any time.

Humanity should always remember and accept one virtue concept.

"Others are like me. Just like I have joy and sorrow, they have also the same. If somebody abuses or hurts me, it pains. It is in the same way the other person will also suffer, if I abuse him. Therefore what I do not wish to happen to me, should not happen to others also".

These values and virtues are universal.

आत्मनः प्रतिकूलानि परेषां न समाचरेत्

(*'Athmana: prathi koolani paresham na samachareth'*)

are the words of guidance from sasthras on these virtues.

"Don't do to others, What is harmful to you" is the meaning of the above verse.

Violence is a great sin. Non violence is the path of Dharma. If we wish to live in Peace, Happiness and Harmony, we should live with Love and Faith.

Peace will not be there, where lust and anger dwell. Only when we drop our lust and anger, we would be able to live with true Happiness and in Peace.

We are all entering into a New Century and into a Millennium. The priority of our life should be to practice Dharma.

For ages, our sacred country India, has been in the task of teaching and preaching the message of 'Peace' or 'Shanthi' to the world.

We should continue the task, with more Commitment in the **New Century** spreading the message of **Love, Peace and Harmony** throughout the world.

We require God's grace in all our thoughts and deeds. Therefore we must pray to God with Devotion, whenever we start any new activity.

Our Ego and Selfishness should be totally dropped as Ego is the root-cause of our evil deeds. Hence, everyone should function totally devoid of Ego or Ahankara.

All the Wisdom, Capabilities, and Power that we possess, are mercifully granted to us by God. Let us take an oath at the dawn of the Millennium to *use all our Wisdom, Capabilities and Power in the service of God and in the service of Humanity.*

I bless one and all to follow Dharma and to Prosper in Life and to Live with Peace, Progress, Prosperity and Happiness.

H.H. Jagadguru

Sri Sri Bharathi Tirtha Maha Swamiji

From the President and Chairman, SVBF

Dear friend:

Greetings.

*By the Grace of Sri Sharadamaba and with the blessings of the Sankaracharya of Sringeri Sharada Peetham, His Holiness Sri Bharati Tirtha Maha Swamiji, the Foundation celebrated another ritually intensive vaidika event , **Maharudram** during May 27, 28 at the Sri Sharada Shrine in Stroudsburg, Pa. ~ 65 ritwiks performed recitation Sri Rudram 1,331 times followed by rudra homam (133 times) in five havan kundams. Even though the Ganacharyas (chief priest for each homa kundam) were professional priests, the ritwiks were well trained non-vaidikas (lowkikas). The event was very well attended by devotees across the USA! The Rudrapatnam brothers – Sri Thyagarajan and Sri. Taranathan – offered a wonderful vocal concert to Sri. Sharadamba at the Shrine during the afternoon. The entire event was a great devotional and cultural feast to all devotees ! The overwhelming support – financial, physical, spiritual – of the devotees for events of this magnitude was the key element to the success of the event. We are grateful to all our Committees and volunteers, for such enthusiastic support. With the blessings of His Holiness, we assure the devotees of more of such high quality functions in future !*

With prayers for the Grace of Sri Sharadamba and the blessings of His Holiness to be with us all, always,

S. Yegnasubramanian
President, SVBF

Ravi Subramanian
Chairman, SVBF



*Youth dialogue : **An Open Forum of Open Minds**
(Ages 13 & above – No Parents Please !!)*

Facilitator: Dr. S. Yegnasubramanian

3rd Sundays : 3 PM - 4:30 PM

Venue: SVBF Office, Piscataway, NJ (Directions: As above)



From the Editorial Board.....

First of all, let us apologize for the delay in the publication of Paramaatha Tattvam for the last couple of issues ! The delay is attributable to several reasons including a temporary relocation of our offices within the building due to remodeling of the premises. We are still not “wired” with respect to email, and phone !

Several readers have sent email to us regarding dead-line for submission of essays by children. Because of email outage due to the temporary relocation, we could not respond to them in time. This is only temporary and we hope to resolve this situation soon. Please continue to send emails to :

subf@silverline.com

This issue includes several articles about Sringeri and its traditions. Most of the material is borrowed from a recent Millennium 2000 calendar published by the Sringeri Trust at Madras, with the kind permission of Sri. V. R. Gowrishankar.

Since we are behind in the publication cycle, we plan to merge issues 2.2 and 2.3, so that we will be able to resume normal publication cycle from Volume 3 No.1.

Jaya Jaya Shankara.

Editorial Board

Lectures by

Dr. S. Yegnasubramanian

Soundarya Lahari

(Stotram and Meaning)

2nd & 4th Saturdays :

3 PM to 4:30 PM

(resumes 07/22/00)

Upanishad Series:

Taittiriya Upanishad

1st & 3rd Saturdays :

3 PM to 4:30 PM

(resumes 08/05/00)

Venue for Lectures :

**SVBF Office,
Silverline Plaza , Piscataway, NJ**

Directions to SVBF Office:

1. 287 S from Somerville to Exit 8. Pass one light; Complex is on left before next light (Hoes Ln)
2. Rte. 1 to 287N to S. Randolphville road exit; turn right at exit and left at T; pass Centennial Ave. At next light turn right to Knightsbridge Road. 1st building on right.

SRINGERI - Devotional Glimpse

Introduction

Sri Dhakshinamnaya Sharada Peetam, Sringeri is a serene, divine and glorious abode of Gods, Goddess Sri Sharadamba, and Great Acharyas, who have been born to propagate the values of Sanadhana Dharma. This sacred place is in South India, in Karnataka State, in Chikmagalur District. The present Acharya of the Peetam, the **36th Pontiff** of the Guru Parampara, is His Holiness Jagadguru **Sri Sri Bharathi Tirtha Maha Swamiji**.

This divine Peetam is founded by the great Advaita Acharya **Sri Adi Shankara Baghavat Pada** on the banks of **Tunga** river, in the midst of beautiful Sringa Giri hills of the Western ghats range. The Temple of **Sri Sharadamba** and the Temple of **Vidya Shankara** are the main shrines that stand Divine on one bank of Tunga, surrounded by number of small shrines, including the shrine of the founder Acharya, Sri Adi Shankara Bagavat Pada, the Adhishtanams of Sri Sri Sureshwara Acharya and a few Gurus of the Guru Parampara. On the other bank, in the Narasimha Vanam, the Ashram of the Acharya and the Adhishtanams of the previous three gurus are located.

The Sharada Peetam today has about 125 branches all over India and a few in certain countries abroad.

The Mission of Sri Sharada Peetam Sringeri and its Branches, following the footsteps of the Guru Parampara, is dedicated to the cause of protecting the Sanadhana Dharma.

Deep devotion to God, Respect and obedience to Guru, Commitment to the principles of Dharma and Service to Humanity are the main objectives for which the Acharya, the Dharmadhikaris of the Branches and the devotees of Sringeri Sharada Peetam are sincerely working.

Let us have the advantage of looking back and tracing the mythological and historical glory of the Sringeri Sharada Peetam.

Mythological Significance

Sringeri or Sringa Giri has its reference in our Hindu mythology and Epics. In Thretha Yuga, during the time of the events of Ramayana, there lived a great Saint, with a special feature of two horns of a deer in his head. He was known as **Rishya Sringer**. He had stayed and did penance in the Sringeri hills. He was the son of the great Maharishi Vibhandaka.

During the reign of Dasaratha in Ayodhya, a neighbouring country known as Angadesha had a disastrous famine. There was no rain for years.

The king Roma Pada was advised by Maharishis that if he could invite the great Rishi 'Rishya Sringer' from Sringeri Hills to his country, it will rain in his kingdom. The king did so. When Rishya Sringer's holy feet touched Angadesha, the God of rains 'Varuna' showered on the soil with heavy rains. Peace and Prosperity was restored in the country. The king showed his gratitude to the Rishi, offering his daughter Shanta Devi as his wife.

King Dasaratha had also the blessings of Rishya Sringer, who performed the Puthra Kameshti yaga. Dasaratha was then blessed with four sons.

Rishya Sringer, the Maharishi of divine powers, stayed for many long years in Sringeri Hills and thus the soil of Sringeri even today reflects Divinity with his name added to the place as Sringeri.

Historic Glory

The history of Sringeri refers to a very significant event in eighth century, about the visit of **Sri Adi Shankara Bagavat Pada** to the land. Acharya Adi Shankara is the Avatar of **Lord Shiva**, who incarnated on the earth for the revival of Sanadhana Dharma, while in India Hindu religion and Sanadhana Dharma were undergoing a testing period with lack of faith, disrespect to Dharma and the influence of other evil events dominated the entire country.

Sri Adi Shankara took over the Mission of reviving Hindu Dharma and guiding people on the Right path.

He established the **Ishta Deiva system of worship**, by streamlining Hinduism, into six basic classification namely "**Shanmadham**".

They are

Ganapathyam	(worship of Ganesha)
Saivam	(worship of Shiva)
Vaishnavam	(worship of Vishnu)
Shaktam	(worship of goddess)
Gowmaram	(worship of Kumara or Subrahmanya)
Sowram	(worship of Surya)

He was thus known as the "Shanmadha Sthapaka".

Foundation of Sri Sharada Peetam

As Adi Shankara was travelling through the length and breadth of our great country, he once stepped on the Sringeri hills. It was a very hot day in summer. Sri Shankara was on the banks of Tunga river. A strange sight on the banks of Tunga made him wonderstruck. A cobra was spreading out its hood to provide shade, protecting a frog which was undergoing labour pains, to lay eggs. He understood that the place had a sanctity to make even janthus with enmity to live in harmony.

As per God's will, he established a Math with a mission in this place which is the present Sharada Peetam. He established four Maths in India for protection of Sanadhana Dharma. The first and foremost One is the Sringeri Math.

Sri Adi Shankara's precious earthly life was only for 32 years, out of which he spent 12 long years in Sringeri and made Sringeri Divine for ever.

H.H. Sri.Sri. Sureshwaracharya

Sri Adi Shankara identified his successor to this great mission from the great Magadh Samrajya. **Mandana Misra** and his wife **Ubaya Bharathi** who lived in a place called Magishmathi in Magadh, surrendered themselves, to the Vedic knowledge and Divinity of Adi Shankara and became his disciples.

They came along with Adi Shankara to Sringeri. Ubaya Bharathi was an Avatar of Goddess Saraswathi. As per her wish and the divine Sankalpa of God, Sri Adi Shankara established the Sharada Peetam at Sringeri, on the banks of Tunga River. He blessed Mandana Misra as his successor Acharya to the Peetam and named him as **Sri Sri Sureshwaracharya**. The Peetam was known as Dakshinamnaya Sri Sharada Peetam and the Mission of the establishment of Sanadhana Dharma continued after Adi Shankara by His Holiness Jagadguru Sureshwaracharya, the Second Pontiff of the Guru Parampara.

Vidya Shankar Temple

The 12th Pontiff of Sri Sharada Peetam was His Holiness Vidyaranya Maha Swamiji.

Significant events happened in his time. The great Vijaya Nagara Samrajya was founded with His grace and blessings. It was proved that the blessing of a great Guru is more important for a kingdom for its prosperity. It was in his time the most magnificent temple in Sringeri was built as a great honour to his Guru, His Holiness Sri Sri Vidya Shankar.

The temple is known as **Vidya Shankar Temple**. The great Sculptor Jagganna was the architect of this temple. The temple is constructed in the form of Srichakra. The most significant aspect of the temple is that, there are twelve decorated pillars with the symbol of the twelve zodiac signs. Every month the sun's rays fall on the respective pillar, indicating the zodiac in which the sun enters that month.

Sri Sharada Temple

The main shrine of Sri Sharada Peetam has also a historic significance and events of gradual growth. When Adi Shankara Bagavatpada founded the Sri Sharada Peetam, he carved an image of Sharada and Srichakra in a Sandal wood and worshipped. During the time of His Holiness Vidyaranya, a golden idol of Sri Sharadamba was installed and a temple was constructed. With the efforts of the great Gurus who were later successors, the temple has been structurally developed.

With devoted day to day Pujas and Seva by devotees, the temple grew day by day, attracting thousands of pilgrims and devotees.

Other Shrines and Sannidhis

The Sharadambha Prakaram has a Shrine for Sri Adi Shankara Bhagavat Pada. The plank on which Sri Adi Shankara sat and wrote the great Grantha and Bashyams is kept in the Shrine and is worshipped as a seat of Gnana. The plank is covered with a silver plate on which the image of Saraswathi is carved. The shrines for Bhuvaneshwari and Shakthi Ganapathy are by the side of the temple.

There is a Ganesha carved on the top portion of a door, where normally mango leaves are hung as Thoranam. This Ganesha is worshipped as **Thorana Ganapathy**. It is the custom of Acharyas to have Darshan of the Thorana Ganapathi before they leave Sringeri.

There is also a Shrine of 'Janardhana' a small temple of Lord Krishna. Except one day in a year, all the other days, the deity is covered with sandal paste.

Vidya Tirtha Sethu

A Tunnel Bridge called Vidya Tirtha Sethu, connects the two banks of Tunga River. This bridge was built by His Holiness Abhinava Vidya Tirtha Maha Swamiji. This bridge links the temple bank and the Ashram of the Acharya situated amidst greenery.

The place is called **Narasimha Vanam**. The Adhistanams of three previous Gurus are located by the side of the Ashram as shrines of inspiration.

The Acharyas stay in the Ashram, do penance and puja and give darshan to all the devotees and pilgrims everyday, blessing them.

Chandra Mouleeswara

People who visit Sringeri, will be blessed with a unique opportunity of seeing the puja of Chandramouleeswara. Everyday Chandra mouleeswara - Spatika Linga Abhisekam and Puja is done in the morning by the Archaka, and in the evening they are performed by the Jagadguru.

It is said that this lingam was worshipped by Adi Shankara and was given to His Holiness Sureshwaracharya, his successor. Since then the lingam is worshipped with respect by the Acharyas of the Guru Parampara. This puja is everyday attended by a number of devotees.

Other Temples in Sringeri

The Sringeri hills and valleys are also surrounded by many other historic temples, which are very ancient. One such is the **Malahanikareswara temple** with the lingam of Lord **Malahanikareswara** and Goddess **Bhavani**.

Inside the temple, is the Sthamba Ganapathy. There is a significant event in the origin of the deity. Once, an earlier Guru of the Peetam **Sri Sri Abhinava Narasimha Bharathi** was doing a penance here. He drew the image of Ganesha on a pillar (Sthamba) and worshipped it. People say that sthamba has grown bigger and bigger through years.

There is also a temple for the great sage Rishya Sringer at a place called **Kigga**. People worship in this temple praying for rains. Sometimes when there is excess rain then also they pray in this temple to stop the rain. Whenever the Acharyas go to this temple and pray for rain, people have seen the rain fall by the time the Acharyas return from the temple.

On all the four prime directions of Sringeri, there are four important shrines. In the East, there is one for **KalaBhairava**, and in the West is one for **Hanuman**.

In the South there is a temple for **Durga** and in the North one for **Kali**.

On the banks of Tunga The 35th pontiff His Holiness **Sri Sri Abhinava Vidya Tirtha Maha Swamiji** has installed the deity of **Sri Bala Subrahmanya** known as the **Kaliyuga Varadha**.

Thus today's Sringeri is a place of Scenic beauty with cloud covered mountains, green valleys, and crystal clear waters of Tunga, surrounded by many Temples and Shrines along with the Ashram of the Jagadguru.

There is a deer park amidst the greenery in Narasimha Vanam, where His Holiness spends time feeding the deer. *Is it not appropriate to have deer in a place which belonged to a Maharishi Rishya Sringer who had the horns of a deer on his head?*

***His Holiness Jagadguru
Sri Sri Bharathi Tirtha Maha Swamiji
36th Pontiff***

His Holiness Jagadguru Sri Sri Bharathi Tirtha Maha Swamiji is a great Guru Bhaktha. He is a very scholarly person, with true knowledge of our Vedas, Upanishads, Shastras and Puranas. His Dharshan is always a ray of hope, and blissful joy to the devotees. Following the footsteps of his great Guru, His Holiness Sri Sri Bharathi Tirtha Maha Swamiji undertook Vijaya Yathra all over India. He knows several Indian Languages and English. He is a very good orator and a powerful conversationalist. He is a Sanyasin of a very high Paramahansa order. He is a humble Saint with the ocean of knowledge.

He has an unlimited aspiration for service to God and Service to Humanity.

He was Born in Narasaraopet in Guntur District in Andhra Pradesh in 1951. He was named Sitarama Anjaneyulu by his parents. When he was nine years old and was studying in his village school, he had the opportunity of chanting a prayer sloka, before his great Guru Sri Sri Abhinava Vidya Tirtha Maha Swamiji who visited the place. He was again fortunate to make a decision to join the path of Sanyasa Dharma which made him to meet his guru at Ujjain, when he was fifteen years old. Sri Abhinava Vidya Tirtha found in this young boy all the qualities to become an Acharya of Sri Sharada peetam and he willingly accepted him as his Disciple in his Gurukulam.

With eight years of Gurukulam dedicated Sadhana, concentrated learning, and Guruseva, Sitarama Anjaneyulu became a Master of all Vedas, Upanishads, Shastras and Puranas. By the grace of God and Guru he entered into Sanyasa Dharma in 1974. He was sanctified by his Guru as **Sri Sri Bharathi Tirtha**.

He followed his Guru, by travelling through the length and breadth of the country and in close interaction with him. He understood his roles and responsibilities to become a pontiff of the Divine Sharada Peetam. Every moment was a moment of enlightenment for him by his Guru's grace.

On October 19th of 1989 he had his coronation as the Jagadguru of Sri Sharada Peetam.

Since then he is showering his love, affection and grace on all those who come to him. His prayers are always for the welfare of the Humanity and the Peace of the world.

He is a guiding torch for thousands of his devotees to follow the path of Dharma. His Mission mainly stands for the establishment of Sanadhana Dharma, protection of Shastras and Culture, service to the poor and the needy and spreading the message of Peace, Love and Harmony.

Once somebody asked Sri Adi Sankara Bhagavatpada "Are you the Jagadguru?" Adi Shankara replied "No, I am considering the Jagad (The Universe) as my Guru". Our present Acharya believes in this philosophy.

Welfare Activities

Based on the objectives and aspirations of the Guru Parampara, Sri Sharada Peetam is doing a lot of service for welfare activities. The Sharada Peetam is running Vedapatashalas in Sringeri, Kaladi and in a few other places, where there are Branches. The Vedapatashala of Sringeri has produced a number of Vedic scholars who are propagating the Vedic Dharma in different parts of the world.

The Jagadguru is also promoting the cause of good education and hence a few Primary schools, High schools, colleges and management Institutions are founded under the Mission. Character building and Value oriented education are the goals of these Institutions.

With great importance to Arogya or better health, Sringeri Sharada Peetam is running a hospital at Sringeri rendering free medical services to the rural poor.

In Sringeri Sharada Peetam, every pilgrim or devotee who comes to have darshan of Goddess Sharada or the Acharya is treated with hospitality, and offered Bhojan during mid day and late evening everyday. This activity is increasing with increased numbers of pilgrims and devotees day by day. A Large Bhojana Shala is recently constructed. 3000 pilgrims or devotees can have their bhojan at a time, in this large hall. This building also marks the celebration of the 25th year of the Sanyasa Sweekara of the present Acharya.

His Holiness has always a great concern for the comforts and facilities of pilgrims who visit Sringeri. So a number of Guest Houses & Rest Houses are built to provide simple, but comfortable accomodation to pilgrims at Sringeri. In many pilgrim centres like Tirumala, Varanasi, Gaya, Haridwar and Rameswaram, the Sharada Peetam is providing accommodation through its branches founded in those places.

Vision and Mission

The Guruseva Dhurina Sri V.R. Gowri Shankar, the Administrator of the Sringeri Sharada Peetam has highlighted the 'Vision and Mission' of the Sharada Peetam for the new millennium in the following words.

The Vision and Mission of Sri Sharada Peetam Sringeri is very clear while we are entering in a new century.

The coming century will see the barrier of distances and differences being broken and people of the world coming together with the concept of a Global village.

True knowledge will play a significant role in the survival, protection, and development of human resources. Sri Sharada peetam of Sringeri has been doing this task of dissemination of true knowledge for several centuries.

Under the guidance of the Jagadguru the mission will focus a major role in the Millenium

wherein, the seekers of the true knowledge will be guided in the right path for achieving the all pervading happiness which every individual normally wishes for.

Conclusion

Everyone should pray God to have Sringeri Darshan and to get the blessings of Goddess Sharadamba and the **Jagadguru.**

- **Dr. T.S. Narayana Swamy**

Location of Sringeri - Pilgrims Guide

Sringeri is situated in Chikmagalur District of Karnataka State. There are many routes for reaching Sringeri. However, we are indicating three comfortable journey routes and mode of travel, to reach the holy Sharada Peetam Sringeri.

- 1) **Mangalore**, in Karnataka in the western coast can be reached by Air, Train, or Road. Sringeri is at a distance of 110 k.m. from Mangalore and reachable by Bus or Car.
- 2) Sringeri can be reached from **Bangalore** the capital of Karnataka. The distance between Bangalore and Sringeri is approximately 330 kms. The travel mode can be public transport, Bus or Car.
- 3) From **Bangalore** there is also a Train route to reach Sringeri. One has to take a train from Bangalore Railway Station and reach **Shimoga**, Railway Station. From Shimoga Sringeri is at a distance of 110 kms. This can be covered by Bus or Car.

Anna Dhanam at Sringeri

Daily **Anna Dhanam** is a significant Feature of Sri Sharadha Peetam Sringeri. Every Devotee or Pilgrim who visits Sringeri is given Bhojan.

You can also participate in this charitable cause.

By paying a donation of Rupees **one Lakh (1,00, 000)** once in your life you will be a permanent Patron of this scheme.

Your donation is kept as an Annadhanam corpus fund. The Annual interest of your donation is used for the Anna Dhanam expenditure.

Atleast Five Hundred persons will receive the Bhojan as Prasadam one day in a year from Sri Sharada Peetam with the help of your corpus fund. Your Donation is exempted under Income Tax Act, India.

Festivals of Sringeri

Many functions and festivals are celebrated with grandeur and elegance at Sringeri every year. The important functions and festivals are indicated herein.

Sharada Sharan Navarathri

The most important festival is the Sharada Sharan Navarathri. During the nine days of Navarathri, the entire Temple complex is decorated. Every day there is an Alankar for the Goddess. Homas & Laksharchanas are performed. His Holiness gives dharshan in his Durbar costumes only during these days. During the Durbar, His Holiness will be seated in a special Simhasana. It is a divine peetam where His Holiness sits and represents goddess Sri Sharadambha.

Sri Sharadambha is an embodiment of Goddess Saraswathi, the Goddess of learning and knowledge. The main Mission of Sringeri is to spread True Knowledge with values and virtues. So Navarathri and Saraswathi Puja are celebrated with grandeur with the participation of thousands of devotees.

Shivarathri

Sri Adi Sankara is an Avatar of Shiva himself and hence the Peetam founded by him is governed by the powers of Shiva.

The Acharyas also worship everyday the spatika lingam of Sri Chandra Mouleswara.

Sivarathri day is dedicated to the prayer of Lord Shiva. It is celebrated in Sringeri with special Abishekam to Sri Chandra Mouliswara and Puja throughout the Night.

Rathothsavam

Rathothsavam during festivals is a significant feature in Sringeri.

Recently while celebrating the 25th year of Sannyasa of His Holiness, a Golden Chariot was made, with excellent and architectural beauty. Goddess Sharadambha is taken in procession in this golden chariot when devotees undertake the Seva on Friday. It is also taken out in procession along the temple prahara on special festival days. It is a glorious sight to see the decorated and illuminated chariot, glittering with gold with the dazzling power of the deity of **Sri Sharadambha** seated in the Chariot.

Request to Pilgrims and Devotees

Pilgrims and devotees who wish to visit Sringeri on ordinary days or festival days are requested to write to the Administrator, if they require accommodation for stay.

Those who need any information or those who want to perform Special Sevas are also requested to write in advance to :

**Administrator,
SRINGERI SRI SHARADA PEETAM,
Sringeri-577 139,
Chikmagalur District, Karnataka.**

Guru Parampara - Sri Sharada Peetam, Sringeri

Divine Group	Semi-divine group	15. Sri Purushottama Bharati - I	1408-1448
Lord Sadasiva	Vasishta Maharishi	16. Sri Sankara Bharati	1448-1455
Lord Narayana	Sakti Maharishi	17. Sri Chandrasekhara Bharati - II	1455-1464
Lord Brahma	Parasara Maharishi	18. Sri Narasimha Bharati - II	1464-1479
	Veda Vyasa	19. Sri Purushottama Bharati -II	1479-1517
	Sri Suka Acharya	20. Sri Ramachandra Bharati	1517-1560
	Sri Gaudapada Acharya	21. Sri Narasimha Bharati - III	1560-1573
	Sri Govinda Bhagavatpada	22. Sri Narasimha Bharati - IV	1573-1576
	Sri Sankara Bhagavatpada	23. Sri Narasimha Bharati - V	1576-1600
<u>Jagadgurus</u>	<u>Period of Reign</u>	24. Sri Abhinava Narasimha Bharati	1600-1623
1. Sri Shankara	A.D. 820	25. Sri Sacchidananda Bharati - 1	1623-1663
Bhagavatpada	(Videha-mukti)	26. Sri Narasimha Bharati -VI	1663-1706
2. Sri Suresvaracharya	820-834	27. Sri Sacchidananda Bharati - II	1706-1741
3. Sri Nityabodaghana	834-848	28. Sri Abhinava Sacchidananda	
4. Sri Jnanaghana	848-910	Bharati - I	1741-1767
5. Sri Jnanottama	910-954	29. Sri Narasimha Bharati - VII	1767-1770
6. Sri Jnanagiri	954-1038	30. Sri Sacchidananda Bharati - III	1770-1814
7. Sri Simhagiri	1038-1098	31. Sri Abhinava Sacchidananda	
8. Sri Iswara Tirtha	1098-1146	Bharati -II	1814-1817
9. Sri Narasimha Tirtha	1146-1229	32. Sri Narasimha Bharati - VIII	1817-1879
10. Sri Vidya Sankara Tirtha	1229-1333	33. Sri Sacchidananda Sivabhinava	
11. Sri Bharatikrishna Tirtha	1333-1380	Narasimha Bharati	1879-1912
12. Sri Vidyaranya	1380-1386	34. Sri Chandrasekhara Bharati - III	1912-1954
13. Sri Chandrasekhara Bharati - I	1386-1389	35. Sri Abhinava Vidya Tirtha	1954-1989
14. Sri Narasimha Bharati - I	1389-1408	36. Sri Bharati Tirtha	1989-



Sringeri Sharada Peetam - Seva Details

2000

<i>At Sri Sharada Temple</i>		<i>Rs. Ps.</i>
1	Ashtottara Kumkumarchana	5-00
2	Trishathi - do	10-00
3	Sahasranama - do	15-00
4	Sahasranama - do- with Naivedya	30-00
5	Aksharabyasa	100-00
6	Suvasini Pooja	150-00
7	Sapthashathi Parayana	150-00
8	Bellidindi Utsava with Suvasini Pooja	750-00
9	Udayastamana Pooja	1000-00
10	Laksharchana	2500-00
11	Golden Chariot Seva (Only on Friday)	5000-00
<i>At other Sannidhis</i>		
1	Ashtottara Archana	5-00
2	Trishathi Archana	10-00
3	Sahasranama Archana	15-00
4	Panchamritha Abhisheka	40-00
5	Ekavara Rudrabhisheka with Panchamritha	50-00
6	Ekavara Rudrabhisheka with Kavachadharana at Sri Subrahmanyaswamy	75-00
7	Ekadashavara Rudrabhisheka	200-00
8	Shata Rudrabhisheka	1000-00
9	Thailabhishekam at sri Shani Bhagawan	10-00
10	Betal Leaves Pooja at Anjaneya	150-00
11	Vadesara at Anjaneyaswamy	75-00
12	Vadesara at Kalabhairavaswamy	75-00
13	Panchakajjaya Naivedya	15-00
14	Tulabhara Kanikkai at Sri Durgamba	10-00
15	21 Modaka Naivedya	60-00
16	108 Modaka Naivedya	175-00
17	1008 Modaka Naivedya	1000-00
18	Dadhyanna at Brahma	10-00
19	SriChakra Navavarana Pooja	200-00
20	Navagraha Pooja	100-00
21	Dhanurmasa Pooja (Pongal Naivedyam)	100-00

One day prior notice is required for offering special Sevas.

*Note : For further details please contact Administrator,
Sri Sringeri Math & Its Properties, Sringeri - 577 139.*

Branches all over India.

*Sri Sharada Peetam - Sringeri, has **Branches** all over India and in some countries abroad. Some Branches have **Temples** with Shrines. Certain Branches have a **Prayer Hall** or **Pravachana Hall**, Religious **Library** and **Veda Padashala** are also run by few Branches. In important pilgrim centres **Accommodation** is also available. Certain Branches have **Kalyana Mandapam**. There are a few Branches where all these facilities are available.*

A list of the Branches of Sri Sharada Peetam-Sringeri (Statewise) is furnished here. The available facilities are marked with alphabet signs as indicated below.

A - Temple

B - Prayer/ Pravachana Hall

C - Veda Padasala

D - Library

E - Accommodation

F - Kalyana Mandapam.

Some Branches are recently started and they are in the process of building the infrastructure. They are denoted by the alphabet symbol 'G' in this list.

We hope that the list will be useful to Devotees, Pilgrims and to the Branches.

Guruseva Dhurina, V.R.Gowri Shankar (Administrator)

1. Sri Shankara Vidya Kendra,
Pashchimi Marg, Vasantha Vihar,
Delhi, 110057. (A)

2. Sri Sringeri Sharada Institute
of Management
SRL SHANKARA VIDYA KENDRA,
Paschimi Marg, Vasanth Vihar,
NEW DELHI- 57. (G)

3. Sri Sringeri Shankaracharya Math,
Bhimgoda Road,
Hardwar 249401. Harkipairi. (A, E)

4. Sri Sringeri Shankaracharya Math,
Draganj, Prayag,
Allahabad-211 006, (C, E)

5. Sri Sringeri Shankaracharya Math,
B/1 4/1 1 1, Kedar Chat,
Varanasi-221 001. (A, C, E)

6. Panchagangeswar Math,
Panchaganga Ghat, Varanasi-271 001 (A, E)

7. Sri Sringeri Math,
Gopal Vihar Palace,
B, 38/2, Burdwan Kothi,
Mahamoor Ganj, Varanasi. (A, C, E)

8. Sri Sringeri Shankar Math,
UJJAIN. U.P. (G)

9. Sri Sringeri Shankar Math,
171-A, Rajpur Road,
Kishanpur, DEHRADUN, U.P. (E)

10. Sri Sringeri Shankaracharya Math,
Deva ghat, Gaya-523 001. (A, E)

11. Sri Sharada Peetam, Shankara Hall,
93, Southern Avenue, Calcutta-700 029.
Telephone : 41-1717 (A, C, E)

12. Sri Hanuman Temple,
Pimpalgaon, Rahori Taluk,
Ahmednagar District MHR. (A)
13. Sri Sringeri Shanker Math,
Juna Hanuman Mandir Grounds,
5th Road, Chembur,
MUMBAI 400 071. (A, B, C, D)
14. Sri Sringeri Shankar Math,
Near Kothrud Bus Depot,
Paud Road, PUNE 29.
Maharashtra. (A, E)
15. Sri Sringeri Shankar Math, DOMBIVLI,
Maharashtra. (School)
16. Sri Sringeri Sankaracharya Math,
Properties,
Kalaram Temple Road,
Panchavati, Nasik-422 003. (A, E)
17. Sri Sringeri Shanker Math,
NOIDA, M.P. (School)
18. Sri Sringeri Shankar Math,
Ashok Nagar, HYDERABAD. (A)
19. Sri Sringeri Shankar Math,
Indirapark, HYDERABAD. (A)
20. Sri Sringeri Shankar Math,
R.T.C.X. Road,
HYDERABAD. A.P. (A)
21. Sri Sringeri Shankar Math,
Malkajgiri,
HYDERABAD. (E)
22. Sri Sringeri Jagadguru Shankara Math,
University Road, Nallakunta,
Hyderabad-500044. (A, C, E, F)
23. Sri Sringeri Shankar Math,
Motinagar, HYDERABAD. (A, E)
24. Sri Sringeri Shankar Math,
Sharada Nagar, ANANTAPUR,
A. P. (A, B, D)
25. Sri Sringeri Shankar Math,
Sabhpathi Street,
BELLARY. Karnataka. (A)
26. Sri Sringeri Shankar Math,
VARANGAL. A.P. (A)
27. Sri Sringeri Shanker Math,
VEMULWADA.
Karimnagara Dist, A.P. (A)
28. Sri Sringeri Shankar Math,
(Amba Sathram),
BHADRACHALAM. A.P. (A, E)
29. Paduka Kshetram,
Sathyanarayanapuram,
VIJAYAWADA-11. A. P. (A, B)
30. Vadalamannativari Sathram,
VIJAYAWADA, A.P. (E, F)
31. Sri Sringeri Shankara Math,
near the footsteps of
Kanakadurga Temple,
Vijayavada-520 001. (A, C, E)
32. Sri Sringeri Shankara Math,
Pinapadu, Tenali-522 201. (A, E)
33. Sri Sringeri Shankara Vidyalayam,
Kunchavaram, Guntur Dist. (A, E)
34. Veda Shastra Gurukulam,
RAJAHMUNDRY. A.P. (C)
35. Sringeri Jagadguru Shankaracharya
Mahasamsthanam,
Sri Sharadapeetam,
Godavari Ghat,
Rajahmundry-533 101. (A, C, E)

36. Sri Sringeri Veda Sastra Gurukulam,
Ramakrishnapet,
Rajahmundry. (C, D, E)
37. Sri Sringeri Shanker Math,
Vishakhapatnam, A.P. (G)
38. Sri Sringeri Shankar Math,
All Banker's Colony,
ADONI. A.P. (A)
39. Sri Sringeri Shankar Math,
REPALLE.
A.P. (A, F)
40. Sri Sringeri Shankara Math,
Parvathipuram,
Guntur-522 001 (A, E)
41. Sri Sringeri Jagadguru
Mahasamasthanam,
Sharada Peetam, Shankara Math,
Srisailam - 51 8 401. (A, E)
42. Sri Sringeri Shankar Math,
NARASARAOPET 522 601.
Guntur Dist. (A, C, F)
43. Sri Sringeri Shankara Math,
Narasimha Theertham,
Tirupathi-517 501. (A)
44. Sri Sringeri Shankar Math,
NAGALAPADA. Guntur Dist. A.P. (A,E)
45. Sri Sringeri Shankara Math,
R.N. Mada Street,
Tirupathi. (E, F)
46. Sri Sringeri Shankara Math,
North Mada Street,
Thirumalai-517 504. (G)
47. Sri Sringeri Math Complex,
Ring Road,
Tirumala. (A)
48. Sri Sringeri Shankara Math,
Properties,Uravakonda,
Ananthapur District. (A)
49. JNANODAYA SCHOOL,
Sri Sringeri Shankar Math Compound,
Shankarapuram, BANGALORE. (School)
50. Shankara Rotary Library,
Shankarapuram,
BANGALORE - 4. (D)
51. Sri Shankara Math, Shankarapur,
Bangalore-560 004.
Grams : Jagadguru. (A, B, C, D, E, F)
52. Sri Shankara School of Culture 1 1 1,
Bull Temple Road,
Basavangudi, Bangalore-560 004. (C, E)
53. Sri Sringeri Shankara Math,
101, 6th Main, 9th Cross,
Malleswaram, Bangalore-560 003. (A, C, E)
54. Sri Sringeri Shankaracharya Math,
Kasi Visweswaraswami Temple Road,
Sultanpet, Bangalore-560 053. (A, E, F)
55. Sri Sringeri Shanker Math,
Girinagar, BANGALORE. (A, F)
56. Sri Sringeri Shanker Math,
Hennur Road,
Lingarajapuram,
BANGALORE. (A)
57. Sri Sringeri Shankar Math,
Kalkere,
Bangalore Dist. (A)
58. Sri Sringeri Shankar Math,
Kuata Road, SIDDAPURA.
Karnataka. (A, B, C, D, E)
59. Sri Sringeri Shankar Math,
SAGARA, Shimoga Dist., Karnataka. (A)

60. Sri Sringeri Shankar Math,
HEBBASUR.
Chamarajanagar Taluk. (A)
61. Sri Rameswara Devasthanam,
Harakere, Shimoga District. (A, E)
62. Sri Sringeri Sharada Peetam,
Kalasapura Thammaiha Charities,
Belur-573 11 5. (C, D, E, F)
63. Sri Sringeri Sankara Math,
Properties, Saraswath Pur,
Dharwar-580 001. (A, B)
64. Sri Sringeri Jagadguru Math,
Srinivasapura-563 1 35. (A, B, C)
65. Sri Sringeri- Shankar Math,
N.H.17, KOTEKAR,
Mangalore Taluk. (A, E)
66. Sri Sringeri Shankar Math,
Peramannur, MANGALORE. (A)
67. Sri Shankara Math,
B.H. Road, Tumkur-572 101. (A)
68. Sri Sringeri Shankara Math,
K.R. Puram Extension,
Hassan-573 201. (A, C, E, F)
69. Sri Abinava Shankaralaya,
Fort Mohalla,
Mysore-570 001. (A, C, D, E, F)
70. Sri Sringeri Shankara Math,
Nanjangud-571 301. (A, C, E, F)
71. Sri Sringeri Shankara Math,
Properties, Belavadi-571 104. (A, E)
72. Sri Sharada Mandira-Shankara Math,
Shankara Math Road, Basavanahalli,
Chickmagalur-577 101. (A, E)
73. Sri Sringeri Shankara Math,
Properties, B.H. Road,
Tarikere-577 228. (A, F)
74. Sri Sringeri Shankara Math,
Sringeri Math Road,
Shimoga-577 201. (A, B, E)
75. Sri Sringeri Shankaracha,
Properties, Kollur-576 220. (A, E)
76. Sri Sringeri Shankara Math,
Opposite Bhadrakali Temple,
Gokarna-581 326. (A, E, F)
77. Sri Sringeri Sharada Math,
Koti Theertha Road,
Gokarna-581 326. (A, E)
78. Sri Sringeri Shankara Math,
Fatherfekar Road,
Karwar-580 001. (A, E)
79. Sri Sringeri Shankar Math,
Arcot Road, Kodambakkam,
CHENNAI 600 024.T.N. (A)
80. Sringeri Bharati Vidyashram,
1 1, Venkatnarayana Road,
T. Nagar. Chennai - 600 017. (A, B, C)
81. Sri Sringeri Jagadguru,
Pravachana Mandiram,
Sringeri Math Road, R.K. Puram,
Chennai -600 028. (A, C, E)
82. Sri Sringeri Shankara Math,
7, Krishnappan Naicken Agraharam,
George Town,
Chennai-600 001. (A, E, F)
83. Sri Sringeri Sankaracharya Math,
Kripasankari Street,
West Mambalam,
Chennai - 600 0033. (A)

84. Sri Sringeri Shankaracharya Math,
Salai Street, Kancheepuram,
Chingleput Dist. 631 501. (A, E)
85. Sri Shankara Gurukulam,
Acharya Vidya Peetam,
97, Amma Mandapam Street,
Srirangam-620 006. (A, D, E)
86. Sri Sringeri Shankar Math,
Bye-pass Road,
MADURAI - T.N. (A, E, F)
87. Sri Sringeri Shankara Math, Tenkarai,
Sholavandan,
Madurai Dist. (A, D, E)
88. Sri Sringeri Shankara Math,
88, Amman Sannadhi Street,
Madurai- 625 001. (A, D, E)
89. Sri Chandramowliswara Temple,
Thavatharendal,
Madurai Dist. (A)
90. Sri Sringeri,
PERIYAKULAM,
Madurai Dist. TN. (B, F)
91. Sri Sringeri Shankar Math,
MELMANGALAM,
Madurai Dist. T.N. (A)
92. Sri Sringeri Shankara Math,
Sannadhi Street,
Dindigul-620 001. (A, E, F)
93. Sri Sringeri Shankar Math,
Adivaram, Palani-624 601. (G)
94. Sri Sringeri Shankar Math,
Shivaganga, Madurai Dist.(A)
95. Sri Sringeri Shankara Math,
Maanaamadurai-623 606.. (A, E)
96. Sri Sringeri Shankara Math,
Ramanathapuram 623 501. (E)
97. Sri Sringeri Shankara Math,
Devipatnam-623 514. (A, E)
98. Sri Sringeri Jagadguru,
Mahasamsthanam Sri Sharada Peetam,
East Car Street,
Rameswaram-623 526. (A, D, E)
99. Sri Sringeri Shankara Math,
Amman Sannadhi Street,
Tirunelveli - 627 006.
(A, D, E, F)
100. Sri Sringeri Shankar Math,
Papanasam,
Tirunelveli Dist. TN. (E)
101. Sri Sringeri Shankar Math,
TIRUNELVELI JUNCTION, T.N. (A)
102. Sri Sringeri Shanker Math,
PALAYAMKOTTAI. (A, B, E)
103. Sri Sringeri Shankar Math,
Ramachandrapuram Street,
KALLIDAIKURCHI, T.N. (A)
104. Sri Sringeri Shankar Math,
PALAMADAI. T.N. (A)
105. Sri Sankaranarayana Seva-Ashramam,
Sri Sringeri Sharada Peetam,
Krishnapuram,
Kadayanallur-627 751.
(C, D, E)
106. Sri Sringeri Shankara Math,
New Colony,
Tuticorin- 621 003. (E, F)
107. Sri Sringeri Shankara Math,
Srivilliputtur-626 125. (A, E)

108. Sri Sringeri Shankar Math,
Deep Street, Vadiveeswaram,
NAGERCOIL. T.N. (B)
109. Sri Sringeri Shankar Math,
Race Course Road,
COIMBATORE 641 018. T.N. (A)
110. Sri Sringeri Shankaracharya Math,
258, Raja Street,
Coimbatore-641 001. (A, C, D, E, F)
111. Sri Sringeri Shankar Math,
Avinashi Road,
TIRUPUR - 641 603 T.N. (A)
112. Sri Sringeri Shankara Math,
Kamakshi Agraharam,
Sathyamangalam-638 401. (A, E)
113. Sri Sringeri Jagadguru
Shankaracharya Mahasamsthanam,
Sri Sharada Peetam,
9, West Madavilagam Street,
Karur-639 001. (A, D, E)
114. Sri Sringeri Shankara Math,
New Street,
Erode-638 001. (A, D, E)
115. Sri Sringeri Shankaracharya Math,
Properties, Agraharam,
Kodumudi. (A, E)
116. Sri Sringeri Shankara Math,
11 Bhavani st., Bhavani - 638 301. (A, E)
117. Sri Sringeri Shankaracharya Math,
Gabichettipalayam- 638 542. (A, C, D, E, F)
118. Sri Sringeri Shankara Math, Second
Agraharam, Salem - 636 001. (A, C, E, F)
119. Sri Sringeri Shankara Math, Attur,
Salem District. 636 102. (E)
120. Sri Sringeri Shankara Math,
Perur-641 010. (A, E)
121. Sri Sringeri Shankara Math, S. P.
Sannidhi Street,
Viravanallur-627 426. (A, E)
122. Sri Sringeri Shankara Math,
Sannadhi Street, Sundarapandyapuram,
Tinnevelly District. (A, D, E)
123. Sri Sringeri Shankar Math,
Mulyara, TRIVANDRUM. Kerala. (A)
124. Sri Sringeri Shankara Math,
South Street, Fort.
Trivandrum-695 001. (A,D,E)
125. Sri Sringeri Shankaracharya,
Math Properties,
Kalady-683 574. (A, C, D, E, F)

NOTE

Besides the above mentioned Branches, there are many charitable institutions and Trusts which are run by the Shrarada Peedam, Sringeri in various parts of the country. In few places land has been acquired and buildings are under construction to start Branches of the Sharada Peedam.

The present Dharmadhikaris / Managers in charge of various Branches are requested to furnish any additional details along with thier telephone numbers for updating this Directory.

The Charlot Analogy

SWAMI YOGANANDA SARASWATI

The Supreme Self, which is the Absolute Truth, is eternal, pure, conscious and free by nature. Its indivisible essence is the fullness of *Satchidananda* (Truth-Consciousness-Bliss) from which and to which nothing whatsoever can be either subtracted or added. Due to its non-dual and infinite nature, the Absolute cannot be subjected to any change, exception, difference or choice. It is the eternal and indubitable reality of the Self, beyond the range of acquisition and rejection, but within the sole province of knowledge and realisation of that which is One without a second.

Through its unfathomable power of illusion, the Absolute, which is devoid of all diversity, assumes the form of the diversified universe, and permeates that with its Consciousness. Then, reflecting itself on the intellect or the mind stuff, it assumes the form of the individual soul. In mere semblance, the Unconditioned One becomes conditioned. This is how Brahman becomes the doer and the enjoyer, that is to say the individual who acts and who suffers by self-identification with the mind through ignorance.

Bound by the three fetters of ignorance, desire and action, and having the body as vehicle, the individual self transmigrates from one birth to another in the worlds of gods, human beings and animals. And so on, until his mind becomes purified by devotion to God. Then, becoming detached and being in search of knowledge and salvation, he approaches a compassionate and enlightened master who reveals unto him his own unconditioned nature as the supreme Self of Brahman. All his ignorance and its effects vanish. The One without a second abides alone. This is the salvation, which is the eternal and natural state of the Self.

For distinguishing clearly the opposite results of ignorance and knowledge, the Katha Upanishad calls up the analogy of the chariot. This comparison between the individual self and the chariot master, the body and the chariot, the intellect and the charioteer, the mind and the bridle, the senses and the horses, and also between the sense objects and the roads, helps in understanding more easily the nature and the goal of the extended journey of life. It shows also the need for discrimination and self-control, that is to say mind control and sense control.

The Journey of Life

The individual self is the reflection of the supreme Self conditioned by the causal, the subtle and the physical bodies. The causal body consists in the unmanifested ignorance, and it is the seat of the ego. The two other bodies are its effects. The subtle body is comprised of the intellect, the mind, the senses and the vital force. The physical body consists in food, and is sustained by food. At the time of death it perishes forever, while the subtle and causal bodies accompany the individual self throughout his lives, until the final liberation when they are dissolved in the Absolute. Brahman present in these three bodies as the immutable witness of all acts and thoughts is called the Self. That very Self conditioned by the three bodies and becoming self-identified with them is called the individual self. Therefore, the supreme Self and the individual self constitute two selves from the relative standpoint only, and not from the absolute standpoint.

The individual self who partakes of ignorance or of knowledge according as he transmigrates or he gets liberated, is the

indweller of the body and is called as the master of the chariot. Being conducive to the two goals of transmigration and salvation, the physical body is compared to a vehicle, and precisely to a chariot, since it is pulled by the five senses as though by horses.

The intellect, which is characterised by determination, is compared to the charioteer since it directs the body, and since all physical activities are generally governed by that, like the chariot guided by the charioteer. As to the mind, which is characterised by desire, doubt, restlessness, anger, fear and other feelings, it is compared to the bridle. For, the senses become active when held in or urged on by the mind bridle, like horses acting when held in by the reins.

The sages who are versed in the analogy of the chariot compare the senses to the horses, because of the similarity of attracting the body and drawing the chariot. The senses being thus compared with powerful horses, one should know that the sense objects like sound, touch, form, taste and smell are compared with the roads trodden by the senses.

Jiva, the Doer and Enjoyer

Those who are endowed with discrimination call the individual self as the enjoyer, that is to say the transmigrating soul. That he undergoes the cycle of birth and death, and experiences pleasure and pain, is because he is also the doer or the one who becomes self-identified with actions by lack of discrimination. For, none could undergo something without any previous action. Therefore, it is not the supreme Self, which they call as the enjoyer, but his reflection known as the individual self associated with or conditioned by the intellect, mind and senses. For, the true Self which is unconditioned is completely free from

ignorance, desire and action, and therefore without either doerness or enjoyership. That means on account of his eternity and absolute purity, he neither transmigrates, nor is he liberated.

Then what is the liberation of the individual self? It is the realisation or the recognition of his own true nature, which has been veiled by ignorance. Since the reflected image of something has no reality different from that very thing, the attainment of the supreme state of Vishnu as one's own Self is proper. If one were truly different from that, it would be impossible to attain that as one's own Self. For, according to Acharya Shankara, one can transcend or change one's own nature. Our true nature is simply covered over for the time being by ignorance or wrong knowledge, and then it is discovered by means of right knowledge. So bondage and liberation are but the play of ignorance and knowledge. This is how it should be understood that the individual self is the transmigrating soul known as the enjoyer, until the revelation of its true nature as the supreme Self, which is unconditioned and immutable.

Bad and Good Intellects

There is inconvenience in having blemished intellect and mind, which is comparable to the unskillful charioteer. The intellect is deficient when it is lacking in discrimination with regard to engagement and disengagement, just like the charioteer who doesn't know how to drive the chariot properly.

Likewise, if the intellect is always associated with an unbridled mind lacking in concentration, the senses cannot be controlled, just as the charioteer cannot control the unbroken horses. Hence the importance of discrimination and concentration of mind, not only in the spiritual field, but even in daily

life where there is a lot of duties and responsibilities.

Therefore, the benefit of discrimination and concentration of mind is obvious. Unlike the unskillful charioteer, the skillful intellect which is filled with discrimination and which is always endowed with a concentrated mind, can engage or disengage the senses at will, like the charioteer does with the well broken horses.

There is nothing more wonderful and more than having a clear intellect, a concentrated mind and controlled senses. There is no achievement greater than perfect self-control. Even the breaking of a horse or taming of a wild animal is nothing when compared to this spiritual achievement.

Bondage and Liberation

The consequence of the lack of discrimination and concentration is carelessness, which results in constant impurity, whatever efforts are made besides. And even though the mind may be concentrated, if one hankers for the result of concentration, this lack of calmness becomes an obstacle.

Therefore, without discrimination, concentration and calmness, one cannot attain the supreme goal. As long as the mirror of the mind is not cleansed, so long the image of the Self gets distorted, and its realisation is not possible. Not only the goal is not attained, but one remains engrossed in the circle of birth and death, with its usual share of pleasure, pain and delusion. So, for the attainment of the spiritual end, one should be endowed with a sharp intellect, and be possessed of a controlled mind and restrained senses, lest there should occur a downfall.

The result, which is attained with the help of discrimination and concentration, is salvation. The wise one who is possessed of discrimination as his charioteer, and who has concentration of

mind as the bridle, is always pure for that reason. Fostering neither delusion nor false identification, he is never a prey to lower emotions. Hence, he attains the full realisation of the peaceful and imperishable Self, which is the inner witness of all psycho-sensory activities. Being firmly established in the knowledge of the true Self, one does not fall again into the circle of transmigration, which is within the province of ignorance.

The End of the Road

In conclusion, the means for the attainment of the spiritual goal is recalled, and the Divine State is mentioned specially. The sage who is endowed with discrimination and who holds the bridle of his mind without respite attains the right end, and all his troubles and sufferings come to an end. The circle of *samsara* or transmigration is no more for him. He is liberated from bondage of worldly life. He is simply to endure the current *karma* until it becomes exhausted. The very existence of that *karma* is perceived by others only, and not by the sage who sees nothing but the Self of pure consciousness in all beings and in everything.

This is the state of the Supreme Self-known as Vishnu. The lower non-supreme state is that of the individual self who undergoes transmigration due to ignorance or the lack of discrimination. Therefore, the result of Self-knowledge is salvation or spiritual awakening. This is the Supreme State of Vishnu, which is the Supreme Self of Brahman. "Vishnu" means the one who is all pervading or omnipresent, that is to say the ultimate reality, which is the essence of everything, and which is dwelling in the heart of all beings. This Self of pure consciousness and bliss is the very nature of Vishnu. This boundless ocean of Satchidananda is the highest goal of the spiritual seeker. This is the actual object of realisation of the sage, with which complete oneness is attained.

Brahma Sutras

DR. S. YEGNASUBRAMANIAN

The Brahma Sutras, the Upanishads and the Bhagavad Gita are together known as *prasthaana-traya* of our spiritual tradition. Among these, the upanishads are known as *sruti-prasthaana* as they are the apex of the vedas (the sruti – that is heard); Bhagavad Gita is known as *smriti-prasthaana* as it forms part of the mahaabhaarata which is a smriti (the remembered; a secondary text based on the vedas); Brahma sutras are known as *nyaaya-prasthaana* as they set forth the teachings of *vedaanta* in a logical order.

Brahma sutras are also known as *vedaanta sutra*, as it is the aphoristic text on *vedaanta*; *Saareeraka sutra* since it concerns with the nature and goal of the embodied soul; *bhikshu sutra*, since the most eligible for its study are the sannyasins; *uttara meemaamsa sutra*, since it is an inquiry into the latter portions, the *jnaana kaanda*.

In order to systematize the thought conveyed in the upanishads, Veda Vyaasa composed the brahma sutras which string (as in *mangal sutra*) together to form a garland of the upanishadic flowers (intricate concepts) of *vedaanta*. The term *sutra* also means, an aphorism. Each sutra uses a minimum number of words to project a thought.

There are several *bhaashyas* (commentaries) on brahma sutra from sages of different schools. Adi Sankara's commentary is the most widely followed commentary. It is believed that sage Veda Vyaasa himself verified the accuracy of the

commentary of Adi Sankara! The sutras are divided into four *adhyayas* (chapters); each *adhyaya* contains 4 chapters *paadas* (parts); each paada contains several *adhikaranas* (sections). In all, there are 555 sutras divided into 192 sections!

Brahma sutras address the following three most important subjects :

1. What is *Jiva* (Soul) ?
2. What is *Jagat* (Universe) ?
3. What is root cause (basic principle - *tattvam* - for these ?

The first chapter deals with *samanvaya* – harmony and reconciliation through proper interpretation of passages of the upanishads. It has four parts and 28 sections. In this chapter the Sage shows that the upanishadic texts harmoniously teach of Brahman as the Reality, of the nature of *sat-chit-aananda*, the supreme object of meditation and the ultimate goal. It starts with the *sutra*:

अथातो ब्रह्मजिज्ञासा (I.i.1)

(अथ Now; अतः therefore; ब्रह्मजिज्ञासा the inquiry (into the real nature) of Brahman.)

The second chapter deals with *avirodha* – non-conflict and addresses several objections that may be raised against the *vedaanta* system, especially the *saamkhya* system. It has 4 parts and 22 sections. What is the status of the individual soul? Is it a product of brahman? The soul which is eternal cannot have an origin :

उत्पत्ति असम्भवात् (II.ii.42)

The soul is to brahman as reflection is to original :

आभास एव च (II.iii.50)

(आभासः a reflection; एव only; च and)

The soul is the subject of transmigration, agent of action, enjoyer of the fruits of action, the being that strives for release and eventually attains it.

The third chapter deals with *saadhana* - the spiritual practice as means to release. It has 4 parts and 52 sections. The chapter concludes with a sutra that implies that *Moksha* is not a post-mortem state! It is the eternal nature of the Self, and is realized when ignorance is removed, even in this life !

एहिकमप्यप्रस्तुतप्रतिबन्धे तद्दर्शनात् (III.iv.51)

(एहिकम् in this life; अपि even; अप्रस्तुतप्रतिबन्धे if there is no obstruction to it (the means adopted) तद् दर्शनात् because it is so soon from the scriptures)

The fourth and the last chapter deals with the *phala* - fruit or result. The one who achieves brahman-realization in this life is called a *jivan mukta*. The knower of brahman realizes the absolute non-difference from brahman.

अविभागः वचनात् (IV.ii.16)

अविभागः Non-distinction; वचनात् on account of the statement (of the scriptures)

The Sutra concludes that, when one attains release, there is no more *samsaara* and return to the cycle of birth and death:

अनावृत्तिः शब्दात् अनावृत्तिः शब्दात् (IV.iv.22)

(अनावृत्तिः Non-return; शब्दात् on account of the spiritual declaration)

References :

1. *The Vedas*: Bharatiya Vidya Bhavan, Bombay, 1988
2. *Brahma Sutras*: Swami Vireswarananda, Advaita Ashrama, Calcutta 1993.

Chant the Lord's name !

The Lord has the entire world under His control. He creates, preserves and destroys it; He gives the appropriate results for all our actions. It is towards Him that we must develop Bhakti. If we are unable to do anything else, we can chant the Lord's name. This is the best dharma, and through it we can achieve the aim of our life. We can attain Shreyas.

- His Holiness Sri Bharati Tirtha Maha Swamigal

प्रश्नोत्तर रत्न मालिका
Prasnottara Ratna MALIKA

SANKARA BHAGAVATPADA

(The Gem-Garland of Questions and Answers)

(In this work, Adi Sankara enlightens and clears our doubts about various issues, in the form of simple question-answers. We will include some selections in each issue of the Journal.) - Ed.

Q. को अहर्निशं अनुचिन्त्या ?

ko aharniSam anucintyA?

What is to be reflected on a day and night?

A. संसार असारता न तु प्रमदा ।

Samsaara asaarataa, na tu pramada |

The futility of life; not certainly woman !

Q. का प्रेयसी विधेया ?

KA prEyasI vidhEyA ?

What is to be cultivated with affection?

A. करुणा दीनेषु । सज्जने मैत्री।

KaruNA dInEshu | sajjanE maitrI |

Compassion towards the helpless;

friendship with the good. |

Q. कण्ठगतैरपि असुभिः कस्य हि आत्मा न शक्यते जेतुम्?

kaNda gatairapi asubhi: kasya hi AtmA n SakyatE jEtum?

Whose self can indeed never be chastened even at the cost of life?

A. मूर्खस्य शङ्कितस्य च विषादीनो वा कृतघ्नस्य।

moorkhasya, Sankitasya cha vishAdInO vA krutaghnyasya |

The unintelligent, the doubting, the cheerless and the ungrateful.

सुभाषितानि
SubhAshitAs

नोदन्वानर्थितामेति

सदाम्भोभिः प्रपूर्यते ।

आत्मा तु पात्रतां नेयः

पात्रमायान्ति संपदः ॥

nodanvaanarthitaameti

sadaambhobhih: prapooryate |

aatmaa tu paatrataam neyah:

paatramaayaanti sampadah: ||

The ocean never begs for water; still water naturally flows into the ocean. Similarly, one should build such virtues and character that the wealth should come naturally.

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Sharada Dhanvantari Charitable Hospital – Sringeri

Nestled in a picturesque spot in the plateau of Western ghats, surrounded by charming hills rising on all sides like galleries of a huge amphitheater, and reflected in the crystal-clear water of Thunga River, is Sringeri !! Jagadguru Adi Shankaracharya, fascinated at the peace and tranquility existing in and around Sringeri, founded here the first and foremost of His four Mutts. He spent 12 years of His short span of life of 32 years in Sringeri ! He also consecrated Goddess Sharada, the presiding deity of Sri Sharada Peetham, on Srichakra. Since then Sharamdamba has been bestowing all happiness to devotees, fulfilling the wishes of all those who bow to Her.

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Our present Pontiff Sri Bharathi Theertha Mahaswamigal Sri Jagadguru Shankaracharya Mahasamsthanam, is keen in the developmental activities of the hospital.

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laboratory, and offers round the clock emergency services. Besides the hospital's doctors, specialists for KMC, Manipal, offer consultations on the first Sunday of every month. An eye specialist is available for consultation/operation on Tuesdays. The hospital organizes free health camps in remote villages and coffee estates. The mobile unit of the hospital visits various villages every week, to serve the rural poor at their doors. A well equipped and hygienic canteen supplies free food to the general ward patients. The Pharmacy renders round the clock service. 30 ladies are undergoing training in the clinical laboratory. There are Ayurvedic and Homeopathic wings too. The average number of in-patients and outpatients is 70 and 120 respectively. There are dispensaries at Bangalore (Shankarapuram) and Salem.

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SRI SRINGERI SHARADA PEETAM,
Sringeri, Karnataka - 577 139.

॥ श्रीचन्द्रमौलीश्वरवर्णमालास्तुति : ॥
SrIcandramoullSwara varnamAlA stuti:

H.H. JAGADGURU SRI BHARATI TIRTHA MAHASWAMIJI

Hymn of the Garland of letters of the Moon-Crested Lord
(Translation by Swamy Yogananda Saraswati)

श्रीशात्मभूमुख्यसुरार्चितांघ्रिं श्रीकण्ठशर्वादिपदाभिधेयम् ।
श्रीशंकराचार्यहृदब्जवासं श्रीचन्द्रमौलीशमहं नमामि ॥१॥

SrISAtmabhUmuKyasurArcitAnghrim
SrIkaNTaSarvAdipadAbhidheyam |
SrISankarAcAryahrudaBjavAsam
SrIcandramaulISamaham namAmi ||

1. Him whose feet are worshipped by Gods like Brahma and Vishnu, who is expressible by names such as "Lovely-Throated" and "Destroyer", and who dwells in the heart-lotus of Sri Shankaracharya - I salute that Moon-Crested Lord.

चण्डांशुशीतांशुकृशानुनेत्रं चण्डीशमुख्यप्रमथेड्यपादम् ।
षडास्यनागास्यसुशोभिपार्श्वं श्रीचन्द्रमौलीशमहं नमामि ॥२॥

caNDAmSuSItAmSukruSAnunetram
caNDISmuKyapramaTeDyapAdam |
SaDAsyanAgAsyasuSObhipArSvam
SrIcandramaulISamaham namAmi ||

2. Him whose Eyes are the Sun, the Moon and Fire, whose Feet are praiseworthy by the Pramathas like Chandisha, and who is adorned on both sides by the Elephant-faced God (Ganesha) and the Six-Faced God (Kumara) - I salute that Moon-Crested Lord.

द्रव्यादिसृष्टिथितिनाशहेतुं रव्यादितेजांस्यपि भासयन्तम् ।
पव्यायुधादिस्तुतवैभवं तं श्रीचन्द्रमौलीशमहं नमामि ॥३॥

dravyAdisruStiTitinASahetum
ravyAditejAmsyapi bhAsayantam |
pavyAyudhAdistutavaibhavam tam
SrIcandramaulISamaham namAmi ||

3. Him who is the cause of creation, maintenance and dissolution of the elements and so on, who illuminates even luminaries like the Sun, and whose glory is praised by Gods like Indra - I salute that Moon-Crested Lord.

मौलिस्फुरज्जहसुतासितांशुं व्यालेशसंवेष्टितपाणिपादम् ।
शूलादिनानायुधशोभमानं श्रीचन्द्रमौलीशमहं नमामि ॥४॥

maulisphurajjahnusutAsitAmSum
vyAleSasamveStitapANipAdam |
SULAdinAnAyudhaSObhamAnam
SrIcandramaulISamaham namAmi ||

4. Him who is wearing the white-rayed Moon and the surging Ganges on his head, whose arms and ankles are entwined by the king of serpents, and who is adorned with numerous weapons like the trident - I salute that Moon-Crested Lord.

लीलाविनिर्धूतकृतान्तदर्पं शैलात्मजासंश्रितवामभागम् ।
शूलाग्रनिर्भिन्नसुरारिसंघं श्रीचन्द्रमौलीशमहं नमामि ॥५॥

IIlAvinirdhUtakrutAntadarpam
SaIIAtmajAsamSritavAmabhAgam |
SulAgranirbhinnasurArisamgham
SrIcandramaulISamaham namAmi ||

5. Him who has dispelled the pride of the Death-God playfully, whose left half-body is embraced by the daughter of Himavan, and who has transpierced a number of demons with the head of his trident - I salute that Moon-Crested Lord.

शतैः श्रुतीनां परिगीयमानं यतैर्मुनीन्द्रैः परिसेव्यमानम् ।
नतैः सुरेन्द्रैरभिपूज्यमानं श्रीचन्द्रमौलीशमहं नमामि ॥६॥

Satai: SrutInAm parigIyamAnam
yatairmunIndrai: parisEvyamAnam |
natai: surendrairabhipUjyamAnam
SrIcandramaulISamaham namAmi ||

6. Him who is glorified by hundreds of Vedic texts, who is served by the great self-restrained sages, and who is worshipped by the greatest Gods bowing to him - I salute that Moon-Crested Lord.

मत्तेभकृत्या परिशोभिताङ्गं चित्ते यतीनां सततं वसन्तम् ।
वित्तेशमुख्यैः परिवेष्टितं तं श्रीचन्द्रमौलीशमहं नमामि ॥७॥

mattebhakruttyA pariSObhitAngam
citte yatInAm satatam vasantam |
vitteSamuKyai: pariveStitam tam
SrIcandramaulISamaham namAmi ||

7. Him whose body is embellished with the skin of the mad elephant (Gajasura), who is ever dwelling in the mind of ascetics, and who is surrounded by guardian spirits like Kubera - I salute that Moon-Crested Lord.

हंसोत्तमैश्चेतसि चिन्त्यमानं संसारपाथोनिधिकर्णधारम् ।
तं सामगानप्रियमष्टमूर्तिं श्रीचन्द्रमौलीशमहं नमामि ॥८॥

*hamsOttamaiScetasi cintyamAnam
samsArapATOnidhikarNadhAram |
tam sAmagAnapriyamaStamUrtim
SrIcandramaulISamaham namAmi ||*

8. Him who is contemplated in their mind by the great renunciates, who is the pilot on the ocean of transmigration, who is fond of Samaveda chants, and who has eight forms - I salute that Moon-Crested Lord.

नतागहं नित्यचिदेकरूपं सतां गतिं सत्यसुखस्वरूपम् ।
हतान्धकं हृद्यपराक्रमं तं श्रीचन्द्रमौलीशमहं नमामि ॥९॥

*natAghaham nityacidEkarUpam
satAm gati satyasuKasvrUpam |
hatAndhakam hrudyaparAkramam tam
SrIcandramaulISamaham namAmi ||*

9. Him who dispels the sins of his bowing devotees, whose only nature is Eternal Consciousness, who is the goal of saints, whose own nature is Truth and Bliss, who has destroyed Andhaka the gloomy, and whose deeds are rejoicing - I salute that Moon-Crested Lord.

मायातिगं वीतभयं विनिद्रं मोहापहं मृत्युहरं महेशम् ।
फालानलं नीलगलं कृपालुं श्रीचन्द्रमौलीशमहं नमामि ॥१०॥

*mAyAtigam vItabhayam vinidram
mOhApaham mrutyuharam maheSam |
phAlAnalam nIlagalam krupAlum
SrIcandramaulISamaham namAmi ||*

10. Him who is beyond illusion, who is fearless and sleepless, who removes delusion and death, who is the great Lord, whose frontal eye is fire, whose neck is dark-blue, and who is full of compassion - I salute that Moon-Crested Lord.

मित्रं हि यस्याखिलशेवधीशः पुत्रश्च विघ्नौघविभेददक्षः ।
पात्रं कृपायाश्च समस्तलोकः श्रीचन्द्रमौलीशमहं नमामि ॥११॥

*mitram hi yasyAKilaSevadhIS:
putraSca vighnaughavibhedadaksha |
pAtram krupAyASca samastalOk:
SrIcandramaulISamaham namAmi ||*

11. Him whose friend is Kubera the Lord of all riches, whose son is Ganesha expert in removing all obstacles and whose object of compassion is the whole world - I salute that Moon-Crested Lord.

कैलासनाथं परिशुद्धबोधं वैमल्यदायं परमार्थसत्यम् ।
त्रैलोक्यपालं शिवलिङ्गरूपं कैवल्यशैलं सततं नमामि ॥१२॥

*kailAsanAtham pariSuddhaBOdham
vaimalyadAyam paramArthasatyam |
trailOkyapAlam SivalingarUpam
kaivalyaSailam satatam namAmi ||*

12. I always bow to the Lord of Kailasa who is Pure Consciousness, who gives purity, who is the Supreme Truth, the Protector of the three worlds, whose form is the Auspicious Symbol, and who is the Sacred Mountain of Aloneness.

● ***Ishwara's Grace !***

We must develop faith in Ishwara and strive to win His grace, since that is the greatest wealth. It is, in fact, ridiculous to treat anything else as wealth and falsely believe that it will bring us happiness. Bhagavatpadal, while talking about this lack of discrimination in people, advises, "Just as camphor vanishes will these material objects disappear in the course of time. What you now consider your own will not come to your aid at the time of need. When your body has lost all its strength, when your entire wealth is spent and when the people around you do not listen to you any more, it will be Ishwara's grace alone that can help you. Therefore, what you should earn is only His grace - all else is useless".

● ***Real happiness !***

Real happiness lies in our renouncing sense pleasures. The more we cling to worldly objects, the more will we develop dislike for them. On the other hand, if we desist from sensual pleasures right from the beginning, there would be no cause for any disappointment and final agony. Our ancients have advised us to avoid worldly matters and focus our minds on Ishwara, if we desire untainted bliss. We should never forget the existence of Ishwara - it will be a sin if we do. - His Holiness Sri Bharati Tirtha Maha Swamigal

संस्कृत भाषा परिचयः An Introduction to Sanskrit : Unit – V

M. R. DWARAKANATH

(This unit will review the material covered previously and build on them.)

१) श्लोक (Sloka)

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात् प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥

पदच्छेद (Word decomposition)

अङ्गुष्ठमात्रः पुरुषः अन्तरात्मा सदा जनानां हृदये सन्निविष्टः
तं स्वात् शरीरात् प्रवृहेत् मुञ्जात् इव इषीकां धैर्येण तं विद्यात्
शुक्रं अमृतं तं विद्यात् शुक्रं अमृतं इति ॥

अर्थ (Meaning)

The inner self (अन्तरात्मा), the Purusha (पुरुषः), the size of a thumb (अङ्गुष्ठमात्रः) is ever (सदा) ensconced (सन्निविष्टः) in people's (जनानां) heart (हृदये). One should elicit (प्रवृहेत्) that (तं) with courage (धैर्येण) from one's (स्वात्) body (शरीरात्), like the stalk (इषीकां) from a type of grass (मुञ्जात्). From learning (विद्यात्), that inner self (तं) is to be understood as (इति) pure (शुक्रं) and eternal (अमृतं). The last phrase is repeated for emphasis.

सन्धि प्रकरणम् (Explanation of Sandhi)

पुरुषः अन्तर् आत्मा - पुरुषोऽन्तरात्मा (Visarga sandhi where visarga is preceded and followed by अ । The visarga changes to उ, combines with the preceding अ to become औ। The second अ is suppressed and replaced by the avagraha.) सम् निविष्टः - सन्निविष्टः (AnusvAra sandhi where म् is replaced by न् to correspond to the following dental sound.)

स्वात् शरीरात् - स्वाच्छरीरात् (The श् following a consonant is replaced by छ । Now we have a dental त्, followed by a palatal छ । The dental is replaced by the corresponding palatal च ।
प्रवृहेत् मुञ्जात् - प्रवृहेन्मुञ्जात् (AnunAsika sandhi - the dental consonant त्, followed by म्, is replaced by न् the dental nasal.)

मुञ्जात् इव - मुञ्जादिव (A harsh consonant is followed by a vowel. The harsh consonant is replaced by the corresponding soft consonant)

इव इषीकाः - इवेषीकाः (The vowel इ is preceded by अ । The two vowels coalesce with the strengthening of the vowel, इ by the process of Guna.)

(३) शब्द कोशः (Vocabulary)

३-अ) सुबन्ताः (Nouns, Adjectives, etc.)

अङ्कः	Lap	कपालः	Skull
चिबुकं	Chin	ग्रीवा	Neck
जघनं	Hip	अवयवः	Limb
अहिः	Snake	नकुलः	Mongoose
गण्डकः	Rhino	उष्ट्रः	Camel
कपोतः	Dove	उलूकः	Owl
वमः	Ant	कीटः	Worm
अनलः	Fire	अनिलः	Wind
उर्वी	Earth	रोदस्	Heaven
भिक्षुः	Doctor	ऋत्विज्	Priest
अयस्	Iron	असि	Sword
त्रपु	Tin	सीसं	Lead
यवः	Barley	प्रियङ्गु	Millet
तिक्त	Bitter	तिग्म	Hot

३-इ) तिङन्ताः (Verbs) : The roots and (stems) of more Sanskrit verbs:

नन्द् (नन्द)	rejoice	मुद् (मोद)	rejoice
वस् (वस)	dwel	वृष् (वर्ष)	rain
ऋन्द् (ऋन्द)	cry	ज्वल् (ज्वल)	burn
जृम्भ् (जृम्भ)	yawn	वद् (वद)	speak
कृम् (कृम्य)	tire	ऋध् (ऋध्य)	grow
जू (जीर्य)	age	कृ (किर)	scatter
छद् (छादय)	cover	चुद् (चोदय)	inspire

वच् (वच्)	speak	द्विष् (द्विष्)	hate
विद् (विद्)	know	धा (दधा)	place
भी (बिभि)	fear	आप् (आप्)	obtain
शक् (शक्नु)	be able	अश् (अश्नु)	eat

३-उ) अव्ययपदानि (Indeclinables)

खलु	Indeed	किल	Indeed?
ननु	Surely?	नूनं	Surely
दिवा	By day	नक्तं	By night
प्राक्	Eastern	पत्यक्	Western
यावत्	So long as	तावत्	Until
प्रादुः	Manifest	सूक्ष्मं	Subtle
क्रमशः	Gradually	सहसा	Suddenly

६ सुबन्तप्रकरणम् - Declension

In Unit-IV, we saw how cases are used to relate precisely the various nouns to the verb (action.) We also noted how the Genitive is different in this respect; it does not relate to the verb, but rather to another noun and expresses possession.

The vocative case or संबोधन प्रथमा विभक्ति is used for address where the nominal is asked (requested etc.) to carry out the action. This is subtly different from the nominal being the agent of the action; the nominal may or may not carry out the action! The following example should clarify the usage of the vocative:

क्षमस्व पुरुषोत्तम (हे पुरुषोत्तम क्षमस्व) ।

पुरुषोत्तमः क्षमति ।

The 2nd sentence is a statement that the Lord forgives. In the 1st, the Lord is (addressed) entreated to forgive. When the vocative used the हे is often suppressed; however, पुरुषोत्तम is vocative singular but पुरुषोत्तमः is nominative singular.

In unit-4, we noted that an adjective modifying a noun should agree with that noun in gender number and case so there would

no ambiguity about the modifier and the modified. Let us see how this works with the following examples:

१) मारुतात्मजः कपिकुञ्जरः वीरः मेधावी हनुमान् महतः त्रिकूटस्य लम्बे तटे स्थितां रावणपालितां रम्यां पुरीं लङ्कां अपश्यत् ।

The above sentence appears forbidding for introductory Sanskrit, but it is not; as we shall see. The verb अपश्यत् means saw. Who saw(?) - Hanuman. What did he see(?) - Lanka. The sentence boils down to हनुमान् लङ्कां अपश्यत्. Hanuman saw Lanka. The rest of the words are adjectives that describe Hanuman and Lanka.

Hanuman is the agent of seeing (कर्त्) and as such is in the nominative. All the other words in nominative are adjectives for Hanuman. मारुतात्मजः कपिकुञ्जरः वीरः मेधावी describe him as the son of the wind god, the noblest among monkeys (literally elephant among monkeys,) the valorous and the intelligent. The adjectives are all in masculine, nominative, singular, in agreement with Hanuman.

Lanka is the object (कर्मन्) of Hanuman's seeing and is in the accusative. The other words in accusative are: स्थितां रावणपालितां रम्यां पुरीं It describes Lanka as a beautiful city protected by Ravana and situated (on the tall peak of the great Trikuta mountain.) The words for situated, protected by Ravana, beautiful and city are all in feminine, accusative, singular because Lanka has the same attributes. The word situated is a participle which is used as a noun but has the force of a verb. We learn about participles in a future unit.

The location of Lanka is given by लम्बे तटे । The tall peak of the great Trikuta mountain (महतः त्रिकूटस्य) the words for tall and peak are in locative or सप्तमी विभक्ति । The peak belongs to the great Trikuta range. The words for great and Trikuta are placed in the genitive or षष्ठी विभक्ति ।

२) सः रामार्थसिद्धये सीतान्वेषणाय स्वेन रूपेण धैर्येण तां पुरीं रात्रौ अप्राविशत् ।

In this sentence the verb is - entered. The purpose of entry is given by the two words in dative - to accomplish Rama's task (रामार्थसिद्धये) and to search for Sita (सीतान्वेषणाय) । The means of entry are given by the three words in instrumental - by his own (स्वेन) form (रूपेण) and with courage(धैर्येण). The time of entry is placed in the locative (रात्रौ). The underlying sentence is again He (Hanuman) entered the city - सः पुरीं अप्राविशत् ।

final vowel, the suffix (actually infix for the 7th gana,) exceptions and the number of verbal roots in each gana.

The shaded region, comprising 4 ganas, have their stems ending in अ । The other 6 ganas have their stems ending in any sound other than अ । It can even be आ । In a dictionary, the roots are listed and typically followed by a number (1 to 10) and an alphabet (P, A or U.) The number indicates the gana and the alphabet shows the pada. Many roots belong to more than one gana with differing

ग ण	मध्यह्रस्वस्वर	अन्त्यस्वर	विकरण		संख्या
१	भ्वादि	गुण	गुण	अ	१०७९
४	दिवादि	-	-	य	१४०
६	तुदादि	-	-	अ	१५७
१०	चुरादि	गुण	वृद्धि	अ य	Sometimes medial अ takes वृद्धि ४१०
२	अदादि			लुक्	७२
३	जुहोत्यादि			लुक्	अभ्यास २४
५	स्वादि			नु	३४
७	रुधादि			न	विकरणः धातोः मध्ये आयाति २५
८	तनादि			उ	१०
९	ऋचादि			ना	६१

७ तिङन्तप्रकरणम् Verbs - Conjugation

So far, we have studied two tenses (present and simple past) and two moods (imperative and potential.) These four conjugations (लकारः) belong to a class of tenses and moods called सार्वधातुकाः । The सार्वधातुकाः tenses and moods require that the verbal roots be changed to verbal stems before the characteristic terminations are affixed. The rules for forming the stem from the root depends on the verbal category, called गणाः । There are 10 ganas. The गणाः and the rules for forming the stems from the roots are summarized in the table below. The table lists the gana number and name, the rules for handling the medial short vowel and the

meanings. Some examples of deriving stems from roots:

The root भू belonging to the 1st gana, changes to भो through guna or augmentation of vowel strength. To this is added the suffix अ resulting in भव । Similarly दिव् of the 4th gana becomes दिव्य by simply adding the suffix.

तुद् of the 6th gana becomes तुद । चूर् of the 10th gana becomes चोर्य । Like wise धृ(१) becomes धर । युध्(४) - युध्य । लिख्(६) - लिख । घृष्(१०) - घोषय । The second gana appears the simplest as the terminations are directly attached to the root. However, this gana includes many irregular constructs and a number of very important verbs belong to this gana. We will take up the other ganas later!

Exercises :

You will find a शब्द कोश handy for the following exercise. It is a catalog of declensions and typically arranged by the gender and the final sound of the प्रातिपदिक ।

1. Bring the adjective in agreement with the noun. The adjective is given as a primitive (प्रातिपदिक) and the noun is in a specific case and number. (The primitive of the noun and gender are provided for reference.)

Primitive Adjective		Noun	Primitive Noun, gen.
वृद्ध	aged	राज्ञः	राजन्, पुं
महत्	great	स्नेहेन	स्नेह, पुं
रस्य	juicy	आम्रे	आम्र, नपुं
पाण्डुर	white	भवनेषु	भवन, नपुं
सुरभि	fragrant	पुष्पैः	पुष्प, नपुं
तीक्ष्ण	sharp	शरेण	शर, पुं
तुङ्ग	tall	स्त्रीभ्यः	स्त्री, स्त्री
बृहत्	big	चम्बोः	चमू, स्त्री
द्वि	two	मासौ	मास, पुं
त्रि	three	नदीः	नदी, स्त्री
घन	thick	मधुनी	मधु, नपुं

2. Form the stems from the following roots(gana):

बुध्(१) - डी(१) - क्लप्(१) - धृ(१) - ध्यै
(१) - क्षीव्(१) - कुप्(४) - तृप्(४) - क्षिप्
(६) - लिख्(६) - मार्ग(१०) - पूज्(१०) ।

Sanskrit Crossword #5

(One syllable per box)

Clues Across:

- 1 Creeper
- 4 Speech
- 5 Minister - King's man
- 6 Arithmetician
- 8 Fire
- 10 Bee
- 11 Mongoose

- 12 Gold
- 13 Took away - past tense (लिट्)

Clues Down:

- 2 Constellation
- 3 Ankle ornament
- 4 Present participle of speak
- 6 One with elephant face
- 7 Brahma - Born of lotus
- 8 Snatching, taking away
- 9 Long eared - elephant

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

Solutions to Exercises from Unit -4

1. प्राणः । षन्नवति । जगच्छासक । तस्मिन्नुदकम् । चिन्मयः । उद्धरति । तरुच्छाया । प्राङ्मुखः । अस्मिँल्लोके । जगल्लीला । आकाशाड्डयते । वाग्झरी । वित्तः । वाग्धोता । तद्रूप । अरीञ्जयति । बलांस्ताडयति ।

2. सत्यात् न प्रमदितव्यम् । आकाशात् वायुः । अन्नत् हि एव । यस्मिन् इदं । उत् हरति । तरु ज्ञाया । वाक् मय । तत् श्रुत्वा । तत् जुहोति । अस्मात् लोकात् । षट् विंशति । बहून् शिल्पिनः । सन् लक्ष्मीहीनम् । पितृन् तर्पय । भगवत् गीता ॥

3. Solution to Crossword #4 :

१ क्षिप्र । ४ अद्य । ५ वेङ्कटेश्वर । ६ कनक । ८ चन्दन । १० रक्षतु । ११ लिखित । १२ रहस्य । १३ लवङ्ग ॥

२ प्रवेशन । ३ नटेश । ४ अरविन्द । ६ कपालिन् ।

७ करतल । ८ चतुरङ्ग । ९ नमस्यति ॥

	परस्मै पद				आत्मने पद		
लट्	ति	तः	अन्ति	प्रथम पुरुष	ते	इते , आते	अन्ते , अते
	सि	थः	थ	मध्यम पुरुष	से	इथे , आथे	ध्वे
	मि	वः	मः	उत्तम पुरुष	इ , ए	वहे	महे
लङ्	त्	ताम्	अन्	प्रथम पुरुष	त	इताम् , आताम्	अन्त , अत
	:	तम्	त	मध्यम पुरुष	थाः	इथाम् , आथाम्	ध्वम्
	अम्	व	म	उत्तम पुरुष	इ	वहि	महि
लोट्	तु , तात्	ताम्	अन्तु	प्रथम पुरुष	ताम्	इताम् , आताम्	अन्ताम् , अताम्
	(- ,तात्), हि	तम्	त	मध्यम पुरुष	स्व	इथाम् , आथाम्	ध्वम्
	आनि	आव	आम	उत्तम पुरुष	ए	आवहै	आमहै
लिङ्	ईत् , यात्	ईताम् , याताम्	ईयुः , युः	प्रथम पुरुष	ईत्	ईयाताम्	ईरन्
	ईः , याः	ईतम् , यातम्	ईत , यात	मध्यम पुरुष	ईथाः	ईयाथाम्	ईध्वम्
	ईयम् , याम्	ईव , याव	ईम , याम	उत्तम पुरुष	ईय	ईवहि	ईमहि
	एक	द्वि	बहु		एक	द्वि	बहु

The लङ् terminations include a prefix as well as the suffixes shown. The prefix is always अ in both padas. When multiple terminations are indicated, the 1st termination applies to अ ending stems of the 1st, 4th, 6th and 10th गणाः। The second termination applies to the non अ ending stems of the other 6 गणाः । The shaded boxes indicate strong terminations requiring the strengthening of the vowel(s) through गुण for the non अ ending stems.

BOOK REVIEW

"How to Know God: The Soul's Journey Into the Mystery of Mysteries", Deepak Chopra, Crown Publishing Group (2000).

Einstein once said, "I want to know the face of God. Everything else is detail". The only question that really matters in life, if one really dares to ask, is "how to know the God?" Is this a special gift reserved for the few? Deepak Chopra — the distinguished author of twenty five books, one hundred audio- and videotape series, including five critically acclaimed programs on public television, the man 1999 Time magazine selected as one of the Top 100 Icons and Heroes of the Century, describing him as "the poet-prophet of alternative medicine" — makes the provocative statement that everyone can have the direct experience of Divinity. According to Chopra, the brain is hardwired to know God. In other words, it is not a special privilege of a few. The human nervous system has seven biological responses that correspond to seven levels of divine experience. Prolific author Chopra (The Seven Spiritual Laws of Success, Creating Health, etc.) explores the different ways people apprehend God. Chopra contends that "the brain cannot register a deity outside the list of seven responses. Chopra's seven include: fight or flight (a God who can save us from danger), reactive (a rule-giving God), restful awareness (a God who brings tranquility out of chaos),

intuitive (a good and forgiving God), creative (God as Creator), visionary (God as exalted) and sacred (God as the source of everything). Different personalities envision God differently, says Chopra; someone who has reached stage seven is more in tune with God than someone struggling at stage one. These are shaped not by any one religion (they are shared by all), but by the brain's need to take an infinite, chaotic universe and find meaning in it. "How to Know God" is a great book for skeptics. It presents a scientific and rational way to know/find a universal, almost secular, God. The narration and logical, step-by-step, approach to the most intriguing question ever, makes reading the book easy. As we come to know God better, we gain direct access to healing, love, and miracles. How to Know God is Deepak Chopra's writing at it's very best, an internationally celebrated blend of philosophy and science applied to the greatest subject of all. This is the quest each of us is on, whether we realize it or not. For, as Chopra writes, "God is our highest instinct to know ourselves." This book makes a dramatic and enduring contribution to that knowledge. After reading How to Know God, you'll have a much deeper understanding of who you are and your role in the universe.

Dr. Ravi Subramanyan

NEWS & EVENTS

SVBF celebrates Vardhanti (BirthDay) of the Jagadguru His Holiness Sri Sri Sri Bharati Tirtha Mahaswamigal !

SVBF, celebrated the 51st Jayanti (Vardhanti) celebration of His Holiness Jagadguru Sri Sri Sri Bharati Tirtha Maha Swamigal, the 36th Pontiff of Sri Sringeri Mutt, INDIA, in a grand style at the Sri Sharada Temple in Stroudsburg, PA on April 16. Over 200 devotees from various States attended the function.

Special abhishekams and Homams, were performed by the priest Sri Venugopal of SVBF and by Sri Ganesha Sastrigal of Arsha Vidya Gurukulam, Saylorsburg. After the Homams, the specially decorated Portrait and the HOLY PADUKAS of His Holiness were taken in a procession around the temple, with vedic chanting. Paduka pujas to Shri Sharadamba, Sri Adi Shankara, Sri Sannidhanam (present Jagadguru) and to Sri Maha Sannidhanam, His Holiness Sri Sri Abhinava Vidya Tirtha Maha Swamigal (35th Pontiff and guru to the present Acharya) were performed by devotees.

It was very pleasing to hear ~a dozen children recite veda mantras along with adults, during abhishekam, procession and other occasions of the event !

Special Chitra Poornima Puja to the Devi !

The foundation performed a special Chitra Poornima puja to the Mother on April 18th at Watchung, NJ. Sri Venugopal conducted the Puja with the recitation of Sri Lalita Sahasra Namavali invoking the Devi in the Chitra Poornima Full Moon. (Because of very cold weather and rain, the venue had to be shifted from open grounds to inside!)

Sankara Jayanti / Mother's Day Celebrations

Sankara Jayanti and Mother's Day were celebrated in a grand scale on May 14th at the Foundation. Special pujas and homams were followed by a procession of the portraits of Adi Sankara and His Holiness, with sloka recitation by children. In the afternoon, Ms. Padma Srinivasan and students rendered a special (vocal) concert of Goddess Sharadamba kritis.

SVBF President's visit to Bharatiya Temple, Troy, MI.

SVBF President was invited by the Bharatiya Temple, Troy, MI to deliver the keynote speech on the Life and Works of Adi Sankara during their day-long Sankara Jayanti Celebrations on May 7th.

● Dharma !

The happiness we experience today is the result of the dharma performed in previous births. Adharma leads only to misery and sorrow. This is the eternal law and there should be no doubt about it. Therefore, practicing dharma and giving up adharma are the hallmarks of a successful life. We should follow this edict scrupulously and thereby attain fame, peace and happiness. Do not neglect dharma at any cost. It is for your own good, for your own salvation.

- His Holiness Sri Bharati Tirtha Maha Swamigal

CALENDAR OF EVENTS

July - September, 2000

Jul 1	Sat	Amavasya	Sep 1	Fri	Samaveda Upakarma
Jul 13	Thu	Pradosham			Sri Varasiddhi Vinayaka
Jul 16	Sun	Vyasa Poornima			Vrata and Commencement of
		Karkataka Sankramanam			Sri Ganapati Vakyartha
		Dakshinayana Punyakalam	Sep 2	Sat	Ganesh Chaturthi
		Aadi, Vyasa Puja,	Sep 7	Thu	Sri Kedara Vratam
		Chaturmasya Vratarambam	Sep 9	Sat	Vamana Jayanti
Jul 20	Thu	Sankatahara Chaturthi	Sep 10	Sun	Shravana Dwadasi, Onam
Jul 28	Fri	Pradosham	Sep 11	Mon	Pradosham
Jul 29	Sat	Sani Trayodasi	Sep 12	Tue	Ananta Padmanabha
Jul 31	Mon	Amavasya			Umamaheswara Vrata,
Aug 3	Thu	Naga Chaturthi	Sep 13	Wed	Completion of
Aug 4	Fri	Garuda Panchami			Chaturmasya Vrata and
Aug 7	Mon	Sravana Somavara Puja			Sri Ganapati Vakyarta Sabha
Aug 11	Fri	Varalakshmi Vratam	Sep 14	Thu	Mahalaya Paksham
Aug 12	Sat	Pradosham,			Begins
		Sani Trayodasi	Sep 17	Sun	Kanya Sankramanam
Aug 14	Mon	Rigveda Upakarma			Purattasi
		Sravana Somavara Puja	Sep 19	Tue	Sankatahara Chaturthi
Aug 15	Tue	Yajurveda Upakarma			Aradhana of Sri
		Poornima	Sep. 21	Thu	Jagadguru
Aug 17	Thu	Simha Sankramanam	Sep 25	Mon	Abhinava Vidyatirtha
		Aavani, Ragavendra	Sep 27	Wed	Mahaswamigal
		Swami Aradhana			Pradosham
Aug 18	Fri	Sankatahara Chaturthi	Sep 27	Wed	Mahlaya Amavasya
Aug 21	Mon	Sravana Somavara Puja			Aradhana of Sri
Aug 22	Tue	Sri Krishna Jayanti			Jagadguru Chandrasekhara
Aug 23	Wed	Vaishnava Krishna Jayanti	Sep 28	Thu	Bharati and
Aug 27	Sun	Pradosham			Mahabbhishekam to
Aug 28	Mon	Sravana Somavara Puja			Goddess Sharadambal
Aug 29	Tue	Amavasya			Devi Navaratri Begins

Support the Foundation !

COMMUNITY MISSION SCHEMES !!

Scheme 1: Sankara Seva :

A normal day's kankaryam will be performed in your name on a day of your choice; also, archana will be performed at Sringeri and prasadam will be mailed to your home.

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

*: payable in 10 payments in two years

Scheme 2: Sharada Seva :

Four normal day's kankaryam will be performed in your name on any four days of your choice; also, archana will be performed at Sringeri on those four days. In addition, one day Biksha Vandanam will be performed to Sri Jagadguru Sankaracharya, His Holiness Sri Bharati Tirtha Maha Swamiji, and prasadam will be mailed to your home.

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

#: payable in 10 payments in two years; also, we will perform *ekadasa rudram* (11 times recitation) 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 and send prasadam by mail.

**** Please Contact for Details ****

To sponsor any of the above schemes, please send us the completed sponsorship form (attached) along with the check or Money order, payable to SVBF, to

**SVBF
Silverline Plaza
53 Knights Bridge Road,
Piscataway, NJ 08854**

NOTE: You can upgrade any of the annual schemes to Life schemes any time for a full credit of the annual scheme contribution. Contact us for detail.

Regular Temple Events :

8:30 AM Ganapati Puja
to Rudrabhishekam,
10:30 AM Archana,
Arati, Prasadam

6:00 PM Poorvanga Pujas,
to Lalita Sahasranaman &
8:00 PM Ashtotra Archanas,
Arati, Prasadam

Fridays Chandi
10 AM (Devi Mahatmyam)
Parayanam

Sri Jagadguru Sankaracharya
His Holiness Bharati Tirtha
Maha Swamiji has sent
specially blessed

**Silver Padukas of
Sri Sharada &
Sri Sankara**

to our Shrine at Stroudsburg.
The Padukas are available for special
Pujas by devotees.
Please contact for details.

Other Services

(At Temple or at devotee's Place)

By Prior Appointment only

(Call temple for details)

Upanayanam, Vivaham, 60th / 80th
birthday celebrations, Satabhishekam,
Seemantham, Ayushya Homam,
Hiranya Sraddham, Satyanarayana
Vratam, Aksharabhyasam, Chandi
homam, Ganapati homam,
Mrutyunjaya Homam, Navagraha
Homam, Lalita Homam etc., either at
the temple or at devotee's home.
Please call temple for details.

Some of our facilities can be rented for
performing modest functions; special
rates apply for use of kitchen, rooms,
pavilion etc. Use of the facility for
weekend retreats by small groups is also
available. Please contact us for details.

Other unique services*

(at your place, by volunteers for a
contribution to SVBF)

1. Ekadasa vara (11 times) Rudram by
11 ritwiks.
2. Ekadasa vara (11 times) Rudram by 11
ritwiks with **Mahanyasam**
3. Ekadasa vara (11 times) Rudram by 11
ritwiks with **Mahanyasam AND
Arunam (surya namaskaram) or
Udaka Shanti Parayanam**

* Available only on mutually
convenient weekends in NJ and parts of
PA & NY only. For devotees from other
areas, we will perform it on your behalf
on a week-end and send prasadam by
mail. Please contact us for details.

A GIFT FOR BUDDHA

RAMAA SUBRAMANIAN

Buddha stopped at Rajagrha for a day during his wandering. The word went out that the holy man would accept gifts for the spread of faith. There was a competition among the rich and the wealthy to seek Buddha's blessings. They came with land deeds, gold coins, jewels and other valuable gifts. Buddha with his characteristic smile on his lips extended his right hand on the gift. This was his token of acceptance. Princes and merchants, landlords and jewelers felt gratified at the gesture of Buddha.

Then came an old, wise woman, in tatters. She bowed before Buddha. Buddha looked kindly at the lady. The lady said, "Sir, only this morning I heard that you are in town," she submitted almost in whispers. "Had I known of your coming yesterday, I would have saved a full pomegranate for you. I, too, want to contribute to your religious campaign."

Buddha said nothing in reply. The same reassuring smile played on his lips. The old woman took out a half - eaten pomegranate from the fold of her tattered sari. "I have nothing to give you but this half pomegranate. Will you accept it as my gift"?,

She asked with a quivering voice.

As the rich and wealthy of the town looked on, Buddha rose from his seat. He accepted the gift with both hands. A sense of deep gratitude was evident in his gesture.



"Why are you so partial to the old woman, Sir"?, asked one of the affluent donors. "You rather coldly received our offerings, but felt so elated while receiving the half fruit."

"Yes, I did feel the difference in the spirit. You all gave only a fraction of what you have, she gave all that she had", said Buddha.

Moral: " YOU CAN GIVE AWAY ANYTHING TO EARN THE BLESSINGS FROM A SAINT."

ESSAY CONTRIBUTIONS FROM OUR YOUNG READERS.....

Ages: Upto 13: "Who is my role model and Why?"

Aditi Prakash Natarajan (12)

One day, as I was walking down the street, I heard a girl arguing with a boy about which was the most reasonable role model. The girl was persistent that Princess Diana was the most appropriate person for this job but the boy was convinced that Batman was the only suitable person. This set me thinking on the topic- *My Role Model*

First, we must learn the definition of this expression. What is a role model? A role model to me is someone who is not necessarily mesmerizing in their looks but has a warm heart, not only to those known to them but to all irrespective of their religion etc. One who serves as a role model must not be prejudiced against anyone but should try to cease feelings of hatred between people. A person chosen as a role model should not bring misery to people but act as a person who removes all bruises from a person's heart. He/she shouldn't hurl obstacles into one's path to success but eradicate them all. A person as such is not an ordinary being but one who must be looked upto by all.

My role model is Mother Teresa. She has acted as a savior to millions of people. She has not only made herself worthy of the world's love but has helped many others to attain our affection. Our earth's population would be a

lot less if she hadn't rescued all the people that she did. Her holy hands are the cause of survival of innumerable people. We should follow her example and like the branches of a banyan tree, we must give our love to all of our fellow inhabitants of the earth.



Aditi has just finished her 6th grade in the Chettinad Vidyashram in Chennai, India. She has enjoyed the school-going experience in India and being part of the traditional Indian culture. Aside from being passionate about writing and reading, Aditi learns Carnatic vocal music, violin and Western piano.

Vignesh Chandramouli (11)

My favorite role model is Mahatma Gandhi. He was a very determined and caring person. He also believed that all living things deserve to live even if the animal was a scorpion in your house. He was always a person who spoke truth and believed in non-violence, and so he didn't kill a single person, while he was trying to free India from the

Essay Contributions

Ages 13 – 19 :

Non-Violence : In Thought and in Action

British. He also believed that making your own stuff is better than using or buying from someone else. Even though he studied law in England and was an Indian, he went to Africa and freed the blacks as if he was one of them. He also gave up every luxury to free India from the British.

I believe he has set a very good example for everyone in a very good way. I also think we should speak the truth and believe in nonviolence. We should also talk in such a way that it wouldn't harm anybody or make them feel bad. We should also be grateful to him for freeing India from the British rule. We should believe in all his teachings and not group people into different groups due to racism. I also believe all people must be treated equal or in other words, treat people the way you want to be treated!! So even if we are treated badly we should not treat the other person the same way.

I also like to believe in non-violence, because it doesn't harm people and you also are on the save side of things . So that's the reason I consider Mahatma Gandhi as my role model.

Vignesh is a 6th grader in School, in Thomas Jefferson School in Edison, NJ. In addition to academic proficiency, his interests include carnatic vocal music, veda /sloka recitation, drawing, soccer and tennis.

Anand Krishnamoorthy (14)

In today's society the issue of violence has taken the forefront as a result of many close-knit, tragic events. However, this problem has been a persistent threat within society for the past fifty years, and the latest events, such as the shootings at Columbine, are just the accumulation of decades of the promotion of violence all around us. Whether the medium may be television, movies, games or songs, violence has been displayed as if it were an accepted and essential part of society.

In the Hindu religion, violence is generally considered the last resort and its use is reserved for the most pressing occasions. As seen in the Mahabharat, Krishna travels to the Kaurava camp on behalf of the Pandavas and attempts to settle the dispute in a peaceful manner. However, as a last resort, since no other path is available, they choose violence to regain their kingdom. In the Ramayanam, just before the war is to begin, Rama gives Ravana a chance to end the dispute before blood must be shed. In the Hindu scriptures, the *shanti* mantra is chanted as part of most auspicious functions. Here, the

individual asks God for peace in his surroundings, for only when one has such an environment can the individual have a peaceful life. The Hindu religion believes in the ethical principle of *ahimsa*, which states that one must not cause pain to any living being at any time through the actions of one's mind, speech, or body.

Violence in the form of thought is as dangerous as violent actions. In our legal system the plotting of violence itself is a criminal act. This is mandated because such thoughts lead to unforeseen tragedies. Therefore, to prevent the tragedies, the individual must have mature judgment, or these thoughts themselves must be prevented. To prevent such thoughts, the actions which stimulate them must be removed from the surrounding media.

Violence leads to unnecessary destruction, which causes enmity. Throughout history, violence and war have never led to a beneficial situation for any one. In such battles there is no victor, for both sides have lost more than they have gained. In order to make this world a better place for all, every one must fundamentally understand and believe in the concept of *ahimsa* !

Anand Krishnamurthy is a 9th grader in Manalapan High School, NJ. His diversified interests include politics, history, science and sports. In addition to academic excellence, he learns veda recitation and music.

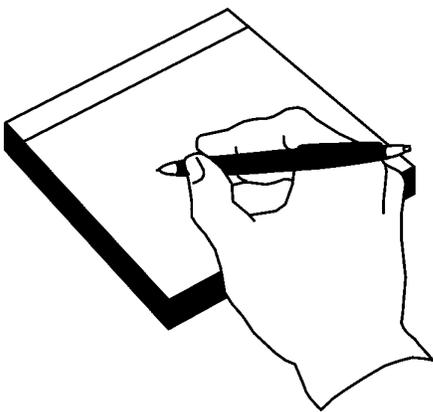
Aditya Sharma (15)

Violence is one of the many dangers in a community. Theft, gun firing, and fighting are part of the violence. One can see the true way of living is by nonviolence. I believe nonviolence sounds very good, but in action it is really hard. You can try to take away the criminal's guns so that they cannot kill any one. Do you think that the criminals will give up and surrender or give their guns to you? No, they will not give their gun and they will do any thing, to keep their gun, even fire at innocent victims. Now, you will be the cause of the violence! There is much action that you and many people take to avoid violence, and some of them do work. For instance, a man is picking on you and you don't like it. You can walk away or you can tell the cops to warn them. This is helping the community because now there is less crime and violence to worry about. Absolute lack of violence is a good thing, but we will never gain it because there

are people who want to kill others, hit others, and hate others. All of that is also part of the violence.

Nonviolence in thought is a good idea but gaining it is hard. If we do gain it, it will be only for a short while because a man will start hating others because they are better than him. What is he going to do? Try to scare or hurt them? Now we will have violence again. When Hitler had the power in the 1940's he killed nearly 6 million Jewish people! In the war, thousands of soldiers died. There are a lot of places and time where violence has taken place, is taking place, and is going to take place. Nonviolence cannot be achieved in life until violence is out of our lives.

Aditya Sharma is a 10th grader at John.P Steven's High School in Edison, NJ. In addition to excellence in academic education, Aditya learns Sanskrit and Veda recitation.



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:

***Be a Friend
to have a Friend***
(Length: Max. 250 words)

Youth Writers ! (Age: 13-19)

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

Theme for next issue:

***Listen with your heart &
Speak with your head***
(Length: 400 words)

Each selected entry will be published in the Journal.

Dead line for submission of articles

August 1, 2000

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