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Jagadguru Speaks....

Sankara, the Ocean of Mercy

It is said in the sastras that the Lord is an ocean of mercy. Adi Sankara was an incarnation of Lord Parameswara, the guru of all worlds. So there is no doubt that Sankara was also an ocean of mercy. If we read his life history, it is seen that his heart was filled with compassion for others even from his young age.

Once, when he was a *brahmachari*, he went for alms to the house of a poor brahmin. Finding that the brahmin had no food at home to offer him, Sankara implored Mahalakshmi and blessed him with a lot of wealth.

On another occasion, he showed mercy to one of his disciples, called Giri, who was not very bright, but who had extraordinary devotion. Sankara blessed Giri with the knowledge of sastras, which he acquired instantaneously.

In addition, Adi Sankara composed many works. He traveled across the whole country and preached *Dharma*. He established the four *Amnaya Pithas*.

All these clearly show that he was an ocean of mercy. We should ever worship such a merciful Sankara.

अपार करुणासिन्धुं
अज्ञानध्वान्त भास्करम् ।
नौमि श्रीशङ्कराचार्यं
सर्वलोकैक सद्गुरुम् ॥

I bow down to Sri Sankaracharya, the *sadguru* of all the worlds, a great ocean of mercy, who can dispel ignorance like the sun removes darkness.

From the President and Chairman, SVBF

*G*reetings.

We are completing another important year in the growth of our Foundation. This year was really unique in that we were blessed with the divine opportunity of felicitating several Acharyas and Dharmagurus, who attended the Millennium World Peace Summit of the United Nations and visited our Foundation during our Annual Gayatri Yajnam event. His Holiness Sri Sri Bharati Tirtha Maha Swamiji sent a special message blessing the event and wishing all the Dharmagurus. (Please see News & Events for details) Sri V. R. Gowrishankar, Administrator, Sringeri Sharada Peetham, participated in the UN event and felicitated the Holy guests during the SVBF function at Stroudsburg.

The present Executive Committee completes its term of two years in December 2000. It is the leadership and hard work of all sub-committees that contributed to the success of the Foundation, especially in the early years of its growth. SVBF places on record the appreciation for all sub-committee Chairs, Vice-Chairs and the Committee members and all volunteers for their dedication and commitment in shaping up this Spiritual Organization. Events like, Maha Rudram and Gayatri Yajnam have become annual events to be conducted every year, thanks to all the devotees and patrons for their support !

With the blessings of His Holiness and the Grace of Shri Sharadamba, we will continue to progress in all our endeavors.

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



From the Editorial Board.....

Paramaartha Tattvam will be completing two years with this issue. Yes, time moves at such an alarming rate that we ourselves are not quite ready yet to cope with!

It is all very positive, thanks to several of our dear readers for their support in all ways. We are extremely grateful for that.

We pray to His Holiness and Shri Sharadamba to lead us in the correct path to position Paramaartha Tattvam as a world class spiritual Journal.

This issue includes a special message from His Holiness which was read by Mr. V. R. Gowrishankar on the occasion of the Millennium World Religious Summit organized by the United Nations, in New York.

We apologize to our readers for still being unable to access via email and phone connections. We understand that the Township has given permission for the modifications in the premises that we may be able to be up and running soon. It frustrates all of us. We hope you will bear with us for some more time and we thank you for your patience and understanding.

Since the last issue of the Journal was a combined issue of Vol.2.2 and 2.3, we include in this issue, two units of Sanskrit lessons, so that, our original plan of offering four units of lessons in the year could be fulfilled.

If you would like any one known to you who may be interested in being in our mail list, please let us know.

Jaya Jaya Shankara

Editorial Board

Devi Worship

**(Durga Saptasati / Lalita Trisati -
Navaavarana Puja- Treatise)**

2nd & 4th Saturdays:

3 PM to 5 PM

(Starts 01/13/01)

AND

Upanishad Series:

Taittiriya Upanishad (3rd Ch.)

1st & 3rd Saturdays:

3 PM to 5 PM

(Starts 01/20/01)

Lectures by

Dr. S. Yegnasubramanian

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 the left before next light (Hoes Ln).
2. Rte. 1 to 287 N 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.

The Heart of Aditya

(Aditya-Hridayam)

Swami Yogananda Sarasvati

One can understand how important is Sun worship when remembering that the Lord Rama himself was taught the Aditya Hridaya Stotram by the great sage Agastya in a critical moment. After fighting with Ravana and being severely tried and tired, Sri Rama became anxious on the battlefield. It is then that Bhagavan Agastya appeared to him and taught him the perennial secret through which all foes are conquered. Our constant foes are passion, anger and greed caused by delusion or ignorance.

This hymn of praise to the Sun God is known as the Heart of Aditya. The word heart or hridayam refers to the One (**ayam**) who is shining or dwelling in the heart (hridi). Aditya is derived from “ad” meaning “to enjoy” or to perceive all sense objects like sound, touch, form, taste and smell, after entering the heart. So by the Heart of Aditya is meant the inner and unchanging witness of all thoughts, words and deeds, whose nature is the all-pervading Light of Consciousness. By the repetition of this holy hymn daily, one attains imperishableness, the highest good, all blissfulness, the end of all sins, troubles and sorrows, and a long life. Thus one should worship the rising Sun of divine rays who is hailed as the brilliant Lord of the universe by all devas and asuras.

The Sun God is Universal

He is the Self of all the gods and most effulgent. He is the abode of all the glorious rays of purity and knowledge. It is he who rules and protects the whole universe through his unfailing and penetrating beams. He is the Lord Brahma, Vishnu and Siva, that is Parameshwara or the Supreme Lord who assumes the creation, preservation and dissolution of the world. He is the formless and nameless Godhead who has taken the forms of Skanda, Prajapati, Mahendra, Kubera, Kala, Yama, Soma and Varuna. He is the Pitrus, the Vasus, the Sadhyas, the two Aswins, the Maruts and the lawgiver Manu. He is also Vayu, Agni, all beings, Hiranyagarbha or the Cosmic Prana, the maker of seasons and the light-maker.

His celebrated names are Aditya, Savitar and Soorya, the son of Aditi, the impeller and the creator. He is seen dwelling in the sky outside, and he should be realized as the inner Self seated in the space of the heart inside. For, it is said in the Taittireeya Upanishad, “He who is here in the human being, and he, who is there in the sun, are one and the same.” (sa yas-caayam purushe, yas-caasaavaaditye, sa ekah). Nourishing all beings, he is Pooshan, the nourisher, Possessed of sparkling rays, he shines like gold. Being ever effulgent and golden by nature, it is always daytime for him. He is far away from the darkness of ignorance.

Compassion and Powerfulness

Seven Ray horses draw his chariot, and he is possessed of thousands of fire tongues. His splendor is outshining, and he dispels all darkness. He bestows happiness on his devotees, and he withdraws all beings into himself at the time of cosmic dissolution. Though possessed of parching heat, he is like the cool season for the worshippers who are scorched by sufferings. And as couched in poetical terms by Kalidasa, the Sun God Ravi absorbs water to pour it back a thousand fold (sahasragunam-utsrashtum-aadatte hi rasam ravih). He looks like a shell, and he removes all frost from the mind.

Being the Lord of the sky and the knower of the three vedas, he scatters away the darkness of ignorance. He showers the rain-clouds of virtue and divine grace, as the friend of waters. And he jumps over the skyline easily. He gives heat by his powerful rays. His form is that of an orb. In due time, he is even death for the mortals. Yet his golden luminousness pervades one and all, since he is omniscient, omnipresent and supremely radiant. In fact he is the origin for the existence of all, and the Lord of all planets, constellations and stars. The Light even of lights, he is the creator of all, and the Self of the twelve solar deities presiding over the year. He is both the eastern and the western skylines. He is the ruler of all heavenly bodies and of the day.

Being most powerful, he is victorious over all beings and highly auspicious. He is a

source of fear for the ignorant, and the gold jewel of the wise. By his radiance, the lotus is made to blossom. The Lord Brahma, Vishnu and Siva, he is the wisest. Most brightful, he is the supreme glory of the solar deities. Having an impetuous bodily form, he consumes everything. He destroys all darkness and makes the snow melt. He defeats evil forces, and his nature is boundless. He inspires gratefulness as the divine ruler of all luminaries. His divine nature is such that he sports in creation, he wishes to conquer the enemies of gods, he functions in all beings, he shines as the Self, he is praised by the most praiseworthy and he resides everywhere.

The immutable Witness

His brilliance is like that of refined gold warding off the recurring circle of birth and death along with its cause ignorance, as well as all sins, he is one with the Lord Hari. As the agent of all acts, as the world creator possessed of wonderful powers of creation, and as the celestial architect, he is known as Viswakarma. Unlike the individual soul who becomes self-identified with worldly and other - worldly objects, he is free from all kinds of nescience, and he is the glorious witness of the worlds. That means he cognizes everything directly by his own awareness without help of any sense organs. Yet, due to the limiting adjuncts body, senses and mind, and as their indwelling Self, it seems as if he were the agent of acts, but truly speaking he is mere onlooker, not being involved in actions.

This is taught in Mundaka Upanishad through the simile of two birds, viz. The jivatma and paramatma : “Two birds that are ever associated and have similar names, cling to the same tree (the body). Of these, one eats the fruit of divergent tastes, and the other looks on without eating. On the same tree, the individual soul remains drowned as it were, and so it moans, being worried by its impotence. When it sees thus the other, the adored Lord, and his glory, then it becomes liberated from sorrow. When the enlightened seer sees the Purusha, the golden-hued, creator, lord and the source of the inferior Brahman, then that sage completely shakes off both virtue and vice, becomes taintless and attains supreme equality.” So the eyewitness of the worlds is the immutable consciousness permeating the three states of waking, dream and deep sleep, which are ever changeful. The Sun God who is unchanging is known as “the fourth” (caturtha) in the Mandookya Upanishad, and as “the witness” (saakshin) or “the onlooker” (upadrashta) in the Bhagavadgita. His glory is eternal.

As the supreme Lord, being both the efficient and material cause of the universe, he first creates the world, then he protects it, and at last he withdraws everything into himself. By some powerful rays he gives heat during eight months, and by some other rays he showers water during the rainy season. As the everlasting witness even of deep sleep state, he keeps awake in beings asleep, as

taught to Janaka by the sage Yajnavalkya: “That it does not know in that state is because, though knowing then, it does not know; for the knower’s function of knowing can never be lost, because it is imperishable. But there is not that second thing separate from it which it can know.” To summarize, all the sacrifices along with their fruits, as will as all the gods, and also all the religious duties of people, are nothing but the Sun God.

Self-Control

Remembering and praising him in difficult or painful situations, and in the midst of wilderness or in times of danger, one does not sink in disheartenment. With concentration and devotion, one should worship the God of gods who is the great Lord of the universe. Reciting this hymn known as the Holy Heart of Aditya, and enshrining the Sun God in one’s heart, one will become victorious in the battlefield of life. Just as Sri Rama vanquished the ten-headed Ravana, one can conquer the ten sensory and motor organs by worshipping the glorious Sun of wisdom. Regaining one’s innate strength and dispelling the clouds of sorrow, one becomes self-controlled and very happy. That is being so, the Sun of Self-knowledge shines forth in the heart, spreading its warm rays of pure bliss.

Swami Yogananda Sarasvati is Director of Kaivalya Ashrama, France.

Corrections in the article “The Chariot Analogy” of Volume 2-2&3 - 1) page 20, 2nd column, second para: “or according to Acharya Shankara, **none** can transcend or change one’s own nature”; 2) page 21, 1st column, third para : “There is nothing more wonderful and **desirable** than having ...”; 3) page 19, 1st column, third para : “...as the supreme Self **or** Brahman”; 4) page 21, 2nd column, last para : “supreme Self **or** Brahman”; 5) page 20, last para : “..with an unbridled mind **lacking** in concentration”.

The errors are regretted - Ed.

**DIVINE MESSAGE OF HIS HOLINESS JAGADGURU SHANKARACHARYA,
DAKSHINAMNAYA SRINGERI SHARADA PEETHAM, SRINGERI,
SRI SRI BHARATHI THEERTHA MAHASWAMIJI,
READ BY HIS SECRETARY & GENERAL POWER OF ATTORNEY HOLDER
V.R. GOWRISHANKAR
(at the Millennium World Religious Summit of the United Nations, New York)**

Blessed Divinities

Namaskaram,

At the outset I wish to thank the organizers of the summit for giving me this opportunity of addressing this August assembly.

In many parts of the world we witness terrible wars, terrorist activity and many other atrocities. It causes great anguish to see many people resorting to violence and causing injury to life. It is a great sin to hurt others in any way. It does not matter if we cannot do good to others but we should never do bad to others. The greatest service one can do to humanity is not hurt anyone by thought, word or action. (This is ahimsa, non-hurt-fullness).

Greed is at the bottom of all the problems of the world. Greed for wealth, greed for power and worst of all greed for name and fame. It is natural for us to (want to) lead a happy, comfortable life. However, we should set a limit to our wants.

Because of the greed of a few individuals, millions of innocent people have been massacred. Contentment is most essential for men. Without it, one cannot be happy even if one gets everything that is in the world. All of us should be content with what god has given. Only then can we live in peace and let others live in peace.

The task before us religious leaders is daunting. We have to educate the people of the need for spirituality and restore their faith in the scriptures and god. We have to teach them what is good and what is bad.

Humanity has moved away from god and spirituality. Hence so many violent and criminal activities are taking place. Spirituality is the need of the hour. By our concentrated efforts we must restore spirituality to its rightful place.

In many parts of the globe we find terrible conflicts taking place due to religious intolerance. All religions worship the same god. All religions have the same goal and that is God-Realization. Just as you can reach the ocean by traveling on any river, you can reach god by following any religion. In God's creation nothing happens without a divine purpose. If only one religion was enough for all, God

would not have created so many diverse religions. The very fact that so many religions coexist implies that all of them are necessary for humanity.

Let us work together to infuse love and tolerance in the hearts of all and remove religious intolerance and hatred.

Poverty is another reason why theft, robbery, arson, murder and other crimes occur. Poverty is a man made problem. God has created plenty for everyone. Look at the animals. Do you see any poor animals? Do you see any animals dying without food, hardly ever? But we see billions of people living in inhuman conditions on streets and dirty slums. Why? Because a few million people have cornered the wealth that belongs to all. So the others suffer.

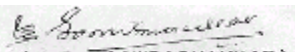
If each affluent person simply helps one poor person to stand on his feet, then we will be able to completely eradicate poverty very quickly. Little drops make the ocean. If all rich people help a bit then poverty can be eliminated soon.

It is meaningless to live only for ourselves. If we live only for our own happiness we would be worse than even animals. A tree does not eat its delicious fruits. It gives it to others. A cow does not drink its milk. It gives it to others. True happiness lies in helping and serving others.

The value of social service is recognized by all religions. All of us here are doing excellent work by running schools, hospitals, orphanages and old age homes for the poor and the needy. But much more remains to be done. Billions are materially poor and are crying for our help. Billions are spiritually poor and are in dire need of our assistance. We must remove both types of poverty. Only then can Mother Earth turn into a heaven of peace and happiness.

The violence, tension, and unrest that we behold in the world around us are actually not the real problem that plagues us. The real problems lies within us. Our minds have become heavily polluted. Worldly desires and attachments damage our minds day and night. Due to ignorance we have lost the ability to distinguish between good and evil. We have lost touch with the god who dwells inside us. The inner turmoil is the root cause of all the evils of this world. Only through inner transformation of each and every human being can we transform Earth into a veritable heaven on a permanent basis. All other measures can only give short-term results.

Spirituality alone can save our beautiful planet. There is absolutely no alternate to spirituality. The darkness of worldliness has enveloped Mother Earth. It is most appropriate that at this critical juncture, the U.N.O. is hosting this historic Millennium World Peace Summit of Religious and Spiritual Leaders. Religion and spirituality alone can bring solace to this world. Very soon the dark night of senseless materialism shall go away. The golden radiant sun of spirituality is about to rise and shower the rays of knowledge, love, peace and happiness on our beloved earth.



(V. R. GOWRISHANKAR)

॥ निर्वाणष्टकम् ॥
NIRVANASHTAKAM
(Rejection and Assertion)

मनोबुद्ध्यहंकार चित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ १ ॥

manOBuddhyahankAra cittAni nAham
na ca SrOtrajihvE na ca ghrANanEtrE |
na ca vyOma bhoomirna tEjO na vAyu:
cidAnandarooPa: ShivOham ShivOham ||

Mind-intellect-thought-ego am I not, Neither have I ears, tongue, nor nostrils, nor eyes; I am not the five great elements; I am Pure Consciousness, Bliss, the Self; I am Auspiciousness, Auspiciousness alone.

न च प्राणसंज्ञो न वै पंचवायुः न वा सप्तधातुः न वा पञ्चकोशः ।
न वाक्पाणिपादं न चोपस्थपायु चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ २ ॥

na ca praNasamjnO na vaI pancavAyu:
na vA saptadhAtu: na vA pancakOSa: |
na vAkpANipAdam na cOpasthapAyu
cidAnandarupa: ShivOham ShivOham ||

The vital-air I am not, Nor have I anything to do with the physiological functions in my body; Nor am I the seven-fold material ¹ that goes into the building up of the body; Nor am I in any way attached to the five sheaths ² of my personality; I have nothing to do with the five organs of action ³ I am Auspiciousness, Auspiciousness alone.

न मे द्वेषरागौ न मे लोभमोहौ मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ३ ॥

na mE dvEsharAgau na mE lObhamOhau
madO naiva mE naiva mAtsaryabhava: |
na dharmO na cArthO na kAmO na mOksha:
cidAnandarupa: ShivOham ShivOham ||

I have neither likes or dislikes, Nor have I covetousness or greed, Nor I have any arrogant vanity nor any competition with anyone; I have not even a need for the four main 'purposes of life'⁴ I am Auspiciousness, Auspiciousness alone .

न पुण्यं न पापं न सौख्यं न दुःखं न मन्त्रो न तीर्थो न वेदा न यज्ञ ।
अहं भोजनं नैव भोज्यं न भोक्ता चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ४ ॥

na puNyam na pApam na saukhyam na duKham
na mantrO na tIrthO na vEdA na yajna |
aham bhOjanam naiva bhOjyam na bhOkTA
cidAnandarupa: ShivOham ShivOham ||

Sin or merit can never touch me, Joy and sorrow cannot contaminate me; I know no mantra, I have no sacred pilgrimage to make, I know no scripture, nor have I anything to gain through rituals; I am neither the experiencer (subject), nor the experienced (object), nor the experiencing; I am Auspiciousness, Auspiciousness alone.

न मे मृत्युशंका न मे जातिभेदः पिता नैव माता नैव न जन्मः ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ५ ॥

na mE mrutyuSankA na mE jAtibEda:
pitA naiva mAtA naiva na janma: |
na bandhur na mitram gururnaiva Sishya:
cidAnandarupa: ShivOham ShivOham ||

I have no death, nor have I any caste or creed distinction; I have neither father nor mother; why! I am never born! I have no kith or kin, I know no guru, nor am I a disciple; I am Auspiciousness, Auspiciousness alone .

अहं निर्विकल्पो निराकार रूपो विभुत्वाच्च सर्वत्र सर्वेन्द्रियाणाम् ।
न चासङ्गत नैव मुक्तिर्न मेयः चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥ ६ ॥

aham nirvikalpO nirAkAra roopO
vibhutvAca sarvatra sarvEndriyaNam |
na cAsangata naiva muktir na mEya:
cidAnandarupa: ShivOham ShivOham ||

Thought-free am I, formless my only form, I am the vitality behind all sense organs of everyone; Neither have I attachment to anything, nor am I free from everything; I am all-inclusive; I am Auspiciousness, Auspiciousness alone.

1. The seven-fold, material: Marrow, bone, fat, flesh, blood, inner skin, outer skin.
2. The five sheaths: Anatomical structure, physiological structure, mental sheath, intellectual sheath, bliss sheath.
3. The five organs of action: Speech, hands, legs, genital organs, anus.
4. The four purpose of life: Righteousness (dharma), wealth (artha), desire (kama), liberation (moksha).

Journey to the Self in Vedanta

Prof. Lakshmi Mani

In the western tradition, philosophy is an intellectual exercise in knowing about first things, and has concerned itself with theories about being, reality, and truth. Indian philosophy, on the other hand, has a more practical aim. Its goal is to help man realize rather than merely know the highest reality. To quote Heinrich Zimmer, the primary concern of Western philosophy, by and large, has been the purveying of information, while that of Indian philosophy has been transformation.* The Sanskrit word for philosophy is *darsana*, which translates as “vision” or “seeing.” Philosophy, in this conception, is a way of seeing Reality, an instrument of apprehending the Reality in which man has his being. Realization of the Self becomes the primary objective of Indian philosophy. Hence the common goal of all schools of Indian philosophy, however divergent they may be, is “Seeing the Self.” With this pragmatic approach, Indian philosophy seeks to distinguish between the mere mind of man and his true Self. The ego is but a pale reflection of the authentic Self. Man is more than a biological and a psychic being. He is a spiritual being. He must go beyond the psychic plane in order to discover his authentic Self. I shall discuss the concept of Self and the means to its realization in Vedanta, and in the philosophy of Samkara, its greatest exponent.

One of the unique features of the early Indian mind is its preoccupation with an unchanging reality behind the constant flux of the cosmos, and the shifting inner world of man. Something remarkable happened in

the outlook of the Aryans within a very short period of their occupying northern India. From being extroverted, action-oriented, and materialistic, they turned inwards and became reflective and spiritual. They searched for a permanence in the world without and the world within. Their search found expression in a burst of poetic philosophy called the upanishads, the earliest of which may have been composed around 1000 B.C. The upanishads assert that indeed there is an abiding reality underlying the ever-changing objective universe, and the equally turbulent inner world of sensations, emotions, images, and thoughts. The ancient seers of India, the authors of the upanishads, gave the name *Brahman* to the ultimate substratum of the objective universe, and *Atman* to the changeless ground of being within man. One of the earliest statements made in the Upanishads about the objective universe was that it had a spiritual basis. “All this is based upon spirit; spirit is the foundation of the universe; spirit is *Brahman*,” says the Aitareya Upanishad (iii,3). The objective world is a manifestation of Brahman. Out of *Brahman* arise the five elements that constitute the physical world, and from these arises matter. Matter remains inert till it is infused with consciousness and becomes organic life that evolves in a progression from the biological plane to the psychological. In the psychological plane, consciousness evolves from the instinctive level to the self-consciousness of man. Imagination, reasoning, and reflection distinguish man from the animals because he is now a self-conscious

being. In this plane, the knower, knowledge, and its object are differentiated, giving rise to knowledge at the empirical level. But there is another plane of consciousness that is higher than this in which subject, knowledge, and object become fused in a transcendental unity. In this plane of consciousness, *Brahman*, the immortal reality of the objective world, becomes identical with *Atman*, the immortal indwelling spirit of man. The antithesis between matter and spirit breaks down.

There has been speculation from the Vedic period as to the correct definition of the *Atman*. Originally *Atman* referred to the life-breath. In the ongoing enquiry into what constitutes the essence of man, alternative meanings are suggested in the Vedas for *Atman*. The senses and the mind are considered as *Atman* but these meanings are considered unsatisfactory during the upanishadic period. The enquiry reaches a culminating point when all possible meanings given to *Atman*, are discovered as belonging to the empirical world of the senses, the not-self. Self, being a transcendent reality, cannot be grasped intellectually or through the senses. It can only be understood negatively as not this, not this—*neti, neti, atman* (Brihadaranyaka Upanishad). Negative here does not mean “non-entity” but all-inclusive, not just one specific thing.

The empirical self resides in the waking, dreaming, and sleeping states of consciousness but the essential Self or *Atman* is beyond these and can be realized only in *turiya* or the mystical fourth state of consciousness. The Chandogya Upanishad illustrates this point through a parable. Indra,

representing the gods, and Virochana, the leader of the demons, once went to Prajapati, the father of the universe, to learn about the Self, since they had heard that this knowledge would give them all that they desired. Prajapati put them through a period of spiritual apprenticeship for thirty two years to qualify for receiving the teachings about the Self. At the end of the period, both pupils came to Prajapati for their lesson. Adopting a heuristic method, he sent them off on their journey of discovery. He told them that the Self was that which was seen in the eye. The two pupils took this to mean their reflection in water or in a mirror. They gazed at their reflection, clad in all their finery. Virochana, being a dumb demon, was quite satisfied with what he saw as his Self, but Indra was not. He realized that in this conception, the Self was affected by whatever happened to the body, and perished when the body perished. In other words, the Self, in this conception, was dependent on the body for its existence. This cannot be. Indra went back to Prajapati who told him that the Self was he who moved about happy in dreams. On examination, Indra was not satisfied with this explanation either. Even though in the dream state, the Self was not affected by the external conditions of the body, this Self was still affected by the images of the body-world which are projected in the dream state. They strike the dreamer, “as if chasing him. He even becomes conscious as it were of pain and sheds tears...” (Chandogya Upanishad, viii.10.2). The lesson so far was that neither the bodily self of the waking state nor the projected self of the dream state can be considered the changeless Self or *Atman*. Indra returned to Prajapati, disappointed, and

was told to seek the Self in the state of dreamless sleep. Indra experienced nothing in this state. A Self freed from bodily and mental experiences seemed to him to be pure fiction. Indra did not realize that in the state of dreamless sleep, though the activity of the body as well as the mind is suspended and one is therefore unaware of either waking or dream experiences, the Self has not disappeared. Prajapati felt that his pupil was now ready for the supreme knowledge of the Self: the body is not the Self though it exists for the Self; the dream experiences are not the Self since they are not self-existent; nor is the Self an abstraction as the non-experience of the dreamless state seems to imply. The Self exists in all three states of consciousness, and yet lies beyond these states. The Self is the substratum of all states of consciousness and is both immanent and transcendent. It is the universal consciousness in which all individual consciousness has its being. The Self is the ultimate Subject, the eternal witness.

Like Indra, one may feel frustrated, and ask, “how then is one to know this elusive entity called the Self?” The upanishads assert that the Self cannot be known through the senses or the intellect. All rational categories are inadequate for a comprehension of the Self. It can only be intuited by mystical insight. The *Mandukya Upanishad* outlines a step-by-step revelation of the Self. In the *vaisvanara* or waking state, the Self is outwardly cognitive, enjoying the gross; in the *taijasa* or dreaming state, the Self is inwardly cognitive, enjoying the exquisite or the subtle; in the state of *prajna*, or dreamless sleep, the Self temporarily enjoys bliss, untrammelled by the experiences of the body or the mind; above

these is the fourth state in which alone the Self can be realized. It is the state of superconsciousness, designated as *turiya*. The upanishads emphasize over and over that man’s surface mentality is not his true self. What is shown by the senses to be real is only a projection of the mind: images on a magic screen that cast further shadows and distort reality.

Let us now look some more at the upanishadic exploration of the Self. Starting from a psychological perspective, the analysis, begins with perception, the basis of all cognition. The *Prasna Upanishad*, the *Brihadaranyaka Upanishad*, and the *Kathopanishad* discuss perception. The five senses of action (speech, grasping, moving, excretion, and generation) and the five senses of knowledge (sight, hearing, touch, smell, and taste) together with the antahkarana or inner instrument (mind), form the apparatus of perception. The ten senses come in contact with objects and give rise to sensations, only some of which reach the field of consciousness. The mind carries out three functions: as *manas*, it receives impressions of the external world that come about through contact between the senses and their objects. Without *manas*, sense perception does not occur, as the *Brihadaranyaka Upanishad* (I.5.3) illustrates: “People say ‘My mind was elsewhere, I did not see. My mind was elsewhere, I did not hear.’ It is with the mind truly that one sees. It is with the mind that one hears.” As *buddhi*, the mind classifies and identifies the impressions of the outer world conveyed by the senses. The *Aitareya Upanishad* refers to *buddhi* as the intellect, responsible for sensation, perception,

ideation, conception, understanding, insight, and conation (iii.2)). When the mind appropriates sensory impressions to itself as the experience of a particular individual, it is called *ahamkara*, or the ego-sense. This “I” however, is not the Self. The Self is *Atman*, the eternal witness (*sakshi*), the detached percipient, and the self-luminous source of illumination for the mind, the internal mental apparatus. As mentioned earlier, the Self within, the *Atman*, is identical with the Self without, the *Brahman*. “That thou art,” “I am Brahman,” “This *Atman* is Brahman,” and “*Brahman* is consciousness,” are the four great statements in the upanishads that reiterate this identification.

Samkara, the eighth century philosopher, expounds the non-dualistic conception of the Self contained in the upanishads. Ultimate Reality, according to Samkara, is the *Atman* that is identical with the *Brahman*. It is pure Consciousness (*jnana swarupa*) and remains independent of the mind. The I-consciousness or ego is not the same as the Self. In ignorance, one mistakes the ego for the Self. In the *Vivekacudamani* (the Crest Jewel of Discrimination), Samkara states that the liberating knowledge of the Self can be acquired only through the discrimination between the eternal and the transient, *nitya-anitya-vastu-viveka* (stanza 20). He classifies knowledge into three categories: *paravidya* or higher knowledge, *aparavidya* or lower knowledge, and *avidya* or ignorance. *Paravidya* is a mystical realization of the Self, and is not intellectual, while *aparavidya* is empirical knowledge. *Avidya* is the ignorance that produces two kinds of evil; the concealment of the true and the projection of the false. Since the phenomenal world is only

a projection of Brahman, it cannot be the Real. Samkara’s criterion for Reality is that it is incapable of being sublated in the past, present, and the future. The Self alone satisfies this criterion. Due to ignorance, we mistake the apparent reality for the absolute. The rope appears as a serpent in the darkness. As we come closer, we realize that we have mistaken one object for another. When we look at a conch through a yellow glass, we see the conch as yellow whereas it is really white. In both examples of illusion, we superimpose the unreal upon the real. Corrective knowledge can lead us to the Reality. The journey to the Self is ultimately a human journey, attainable here and now. It is best summed up in the parable of the two birds in the Mundaka Upanishad. Two birds sit on the branches of a tree, one enjoying its fruit and the other watching it from a distance. Man has a dual personality. He is both an enjoyer of the world and a detached seer. He is human when he enjoys the sensual world, but vision, the vision of the Self, makes him immortal.

* *Philosophies of India* (Princeton, NJ: Princeton University Press, 1974), p.4.

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GAYATRI MANTRA

S. Yegnasubramanian

Our scriptures proclaim that our thoughts and actions make up our destiny. One's mental activities elevate the person if and when they are under the influence of Divine guidance. That is why our tradition urges us to pray to the Supreme to guide our minds in the performance of righteous duty and selfless devotion (love). Our scriptures prescribe the worship of Mother Gayatri through japa of the Gayatri mantra with absolute devotion, as a definite means of realizing the paramatman!

The term Gayatri is explained as that which protects the person who chants it (*gayantam trayate iti gayatri*) from various sins (meaning that undesirable and sinful thoughts and actions that follow) do not even come near such a person. Gayatri is also known as Savitri and Saraswati. As Savitri because it represents Savitr! - Sun – who illumines the creation. The Vedas are considered to be a 'saras' that gives the waters of life and hence Gayatri, as the essence of Vedas, is called Saraswati. Gayatri is also represented as Brahma svarupini (Gayatri, in the morning); Rudra svarupini (Savitri, at noon) and Vishnu svarupini (Saraswati, in the evening). The invocation of Gayatri Devi is described in Maha Narayana Upanishat: Agni is Her

mouth; Brahma is the head; Vishnu, the heart; Rudra, the sikha; earth is the source (yoni - womb); the winds are the breath and is same as paramatman. Gayatri mantra has three feet of eight syllables each (Gayatri as a meter, has 24 syllables) and five heads consisting of four Vedas and Itihasas and Puranas, known as the fifth Veda. Being the essence of all mantras, Gayatri embodies all the meters, all the Rsis, all the Gods with all Their splendor. So by the invocation of Gayatri all these are invoked within oneself. She is considered as *Veda Mata*. For Gayatri mantra, the meter is Gayatri (24 syllables), the Seer is Viswamitra and the Deity is Savitr (Sun God).

Our scriptures also prescribe the way by which the japa has to be performed. Including pranava (Om) and the vyahritis, the japa has to be done with five pauses:

ओम्	om;
भूर्भुवःसुवः	bhurbhuvassuvah:
तत्सवितुर्वरेण्यम्	tatsaviturvarenyam
भर्गो देवस्य धीमहि	bhargodevasyadhimahi
धियो यो नः प्रचोदयात्	dhiyoyona: prachodayat

The first line is the pranava that represents the paramatman. The second line is the vyahriti-s (mystic words) which represent

again the paramatman in the form of the three worlds - bhuloka, bhuhariloka and suvarloka (in a limited sense, the earth, the sky and the heaven; also believed to be derived from the three vedas, - Rig, Yajur and Sama). Lines 3, 4 & 5 represent the three feet of the Gayatri mantra. Literally it means, that we meditate (dhimahi) upon the Adorable Light (bharga:) of that ever effulgent Divine Generator (devasya savitu: - Sun) who stimulates (kindles) our mental faculties (intellect) and directs us to do righteous deeds (dhiyoyona: prachodayat). That paramatman is savitr because He is the cause of the Universe and He animates and impels all that exists. He is deva because He is self-luminous, and all other light whether physical or intellectual, is borrowed from Him. We meditate on His bharga, light, for the attainment of all the four fold values of life (dharma, artha, kama and moksha). The term bharga is derived from the root bhrsj meaning to burn. It, therefore, implies not only the radiant light but also the heat which destroys the root of ignorance and misery that bars one from attaining the Supreme.

Thus, the awareness that the paramatman is the Director of our intellect (as revealed in the Gayatri mantra), we find ourselves closer to Nature (hence to God) and by the Grace of the paramatman we find our minds free

from all demerits that are likely to beset it. The mantra given above is the mantra for Gayatri Maata as 'samashti svarupini (aggregate or whole embodiment of all devatas). There are separate Gayatri mantras for any of the ishta devatas (personal form of worship like, Ganapati, Siva, Durga, Lakshmi, Narayana etc.) and are not given here.

Our Scriptures say that there is no mantra superior to Gayatri; no Divinity superior to mother; no sacred place superior to Benares (Kaasi) and no vratam equal to ekaadasi vratam. Also,

सव्याहृतिकां सप्रणवां गायत्री शिरसा सह ।
ये जपन्ति सदा तेषां न भयं विघते क्वचित् ॥
(dread and fear will never touch one who chants the Gayatri with Om and vyahriti-s.)

हुता देवी विशेषेण सर्व काम प्रदायिनी ।
सर्व पाप क्षयकरी वरदा भक्त वत्सला ॥
(if offerings are made in fire reciting Gayatri, all sins of the practitioner will be destroyed and all his desires will be fulfilled.)

Regardless of whatever other benefits are portrayed, it is certain that practicing the Gayatri japa and reflecting on its meaning and purpose, will give us the feeling of harmony, peace and contentment for which we all strive.

TAITTIRIYA UPANISHAD – SIKSHA VALLI

Abhiram Vijaya Sarathy (18)

(Project report submitted by Abhiram as an SVBF Internship student under the auspices of the Academy for the Advancement of Science and Technology, Bergen County, NJ)

Preface

As a high school (12th grade) senior at the Academy for the Advancement of Science and Technology, Bergen County, NJ, I had to go through a program known as Senior Experience. Through this program students are required to engage in an internship during Wednesdays of their senior year. At the same time, I had started to receive the journal Paramaartha Tattvam published by SVBF, which propagates the Vedic culture. By reading various articles such as those in this journal, along with the encouragement of my Aunt Sri Lakshmi, I became captivated with philosophy and Vedanta. As a result, I contacted Dr. S. Yegnasubramanian, President of SVBF and Editor of Paramaartha Tattvam, and was able to secure an enlightening and gratifying internship at SVBF.

After completing my internship at SVBF, I was inspired to further my study of Vedanta and the Hindu lifestyle. Furthermore, during this study of Siksha Valli, I was fascinated with the student – teacher relationship, which is elucidated throughout this section. As a result of my captivation, I was motivated to stay at Sringeri during the summer, where I hope to experience this spiritual relationship firsthand. At Sringeri, I look forward to the divine fortune of meeting our guru, Sri Sri Bharati Tirtha Mahaswamigal, and will have a wonderful opportunity to observe in close quarters the study of Vedic scriptures by the students of the Patasala (Vedic school). I greatly enjoyed my internship at SVBF, and am looking forward to my visit and stay at Sringeri. I strongly suggest to anyone who has an interest in the study of

our scriptures to undergo this form of internship at SVBF. It will be a truly remarkable experience, through which one may gain knowledge of our scriptures from an exceptional teacher such as Dr. Yegnasubramanian.

***To my guru
Dr. S. Yegnasubramanian
For his dedication to the propagation of
Vedic Knowledge***

Introduction

Hindus have been recognized throughout the world for their rich culture and traditions. They are acclaimed for their meticulous preservation of the Sanatana Dharma, which has been the way of life practiced for thousands of years, based on the Vedas or the ancient Hindu scriptures. The Vedas have existed in the form of vibrations since the beginning of the universe. The rsis (sages) were able to receive and understand these vibrations through meditation, and so the Vedas are believed to be of non-human origin. The word veda is derived from the Sanskrit root vid which means “to know.” Since Hinduism follows the Vedic Injunctions, it is known as the “Vedic Religion.” In this case the word religion implies the meaning of dharma. What is dharma? Scholars consider dharma as that which, when followed, brings contentment and happiness. The texts that give us the complete knowledge of dharma are called dharma pramana. They are fourteen in number, including four Vedas (Rg, Yajur - which is further divided into Krishna Yajur Veda and Sukla Yajur Veda- Sama, and Atharva), six Vedangas or organs of the Vedas (Siksha, Vyakarana, Chandas, Nirukta, Jyotisha, and

Kalpa) and four Upangas or secondary organs of the Vedas (Mimamsa, Nyaya, Purana, and Dharma Sastra). These fourteen texts are glorified as the Vidyasthanas or the abode of true knowledge and wisdom.

Among the Vedas, Rg Veda sets forth the Vedic principles of knowledge, Yajur Veda shows the Vedic way of action and the importance of rituals, Sama Veda glorifies the Vedic way of ecstasy and Atharva Veda speaks about several other vidyas and supplementary principles of knowledge. As codified by Sage Veda Vyasa, Rg Veda had 21 sakhas (recensions), Yajus had 101 sakhas, Sama had 1000 sakhas, and Atharva Veda had 9 sakhas, totaling 1,131 sakhas. However, only 10 sakhas are available to us today!

Among Vedangas, Siksha deals with pronunciation and euphony, Vyakarna with grammar, Chandas with meter and poetry, Nirukta with etymology, Jyotisha with astronomy, and Kalpa with the procedural aspects of Vedic karmas. Among Upangas, Mimamsa deals with the action and knowledge based interpretations of the Vedic texts, Nyaya with logic, Purana with mythology (Puranas serve as a magnifying glass of the Vedic Injunctions), and Dharma Sastras with Vedic codes of conduct.

The Vedic literature can be classified into four groups: 1. Samhita: mantra portion; 2. Bhramanas: portion dealing with rituals; 3. Aranyakas: the forest texts; and, 4. Upanishads: portion dealing with Vedic philosophy. The principles of dharma as embodied in our religion are all centered around the Vedas.

The scriptures deal with two different margas or paths to the ultimate Truth: the jnana marga or the path of knowledge, and the karma marga or the path of action. The Upanishads, which are placed at the end of the Aranyakas, deal

with realizing through the jnana marga and are often considered the quintessence of the Vedas. One commonly researched and discussed Upanishad in Krishna Yajur Veda is the Taittiriya Upanishad. This Upanishad is divided into three chapters, Siksha Valli, Brahmananda Valli, and Bhrgu Valli. The latter two chapters focus on deep philosophy and therefore require some previous learning of basic vedantic principles, while the first chapter gives an introduction to Vedanta and the teacher – student relationship. In this chapter we see the manner in which a teacher initiates his student into Brahma Vidya or study of the Self. As a result this is the ideal starting point for a student interested in studying philosophy, especially if he is also born into a family of the Krishna Yajur Veda, as myself.

Time and time again we have been blessed with great leaders such as Sankaracharya, Ramanujacharya, Madvacharya, and Ramakrishna Paramahansa to guide us through difficulties. Whenever we have faced the fear of the collapse of our religion, we have had a powerful leader who could restore its stability. Perhaps the best example is that of Sri Adi Sankaracharya. During Sankara's time, many Indians, due to both internal and external reasons, had started to renounce the precedence of the Vedas. However, Sankara, one of the greatest philosophers of all times, was able to prevent the complete destruction of the Hindu culture. In fact, through various means such as the writing of comprehensive commentaries on numerous Upanishads, the Bhagavad Gita, the Brahma Sutras, etc., he was actually able to strengthen the culture's foundation.

The manner in which our ancestors have safeguarded the Hindu way of life is truly remarkable. We must note their great efforts and try to continue their cause by furnishing an adequate teaching of their traditional values for future generations.

Chapter I: Peace Invocation

In this opening chapter, the student asks for blessings from various deities including Mitra, Varuna, Aryama, Indra, Brhaspati, and Vishnu. These deities preside over the incoming breath and the day, the outgoing breath and the night, the sun and the eyes, strength, intellect, and movement respectively. By requesting all these deities for benediction he hopes to ensure that all aspects of his education will go smoothly.

The student says that he will look upon Vayu, the deity of the wind, as the visible Brahman. That is, the tangible Vayu will symbolize the intangible Brahman during his Vedic lessons. He asks this Vayu to provide him with the optimal mental and physical conditions for performing the study of transcendental knowledge. He asks first for protection for himself so that he may continue his Vedantic learning without illness, can maintain a clear mind, can stay focused on the material at hand without falling to other attractions, and has the ability to understand and retain the lessons that the teacher has taught him. Then, he proceeds to ask Vayu to protect his teacher as well. He wants to assure that his teacher has the physical strength to teach the lessons, does not make any oral mistakes while teaching, and is able to clearly explain the Vedic knowledge. Only under such conditions and a serene environment, will the student be able to make great spiritual advancements.

Finally, the student asks for peace three times. By doing so, he wants to remove all possible forms of obstacles that may hinder his lessons. These include those caused by divine powers, those caused by others (external), and those caused by the student himself (internal). Once assured that none of these will obstruct his quest for transcendental knowledge, he prepares to commence his study.

Chapter II: Pronunciation

In Chapter II the teacher starts the series of lessons by explaining to the student the importance of pronunciation (which includes sound, pitch, duration, force, modulation, and combination). However, as the student is already well versed in Vedic recitation, the teacher does not go into much depth in this chapter. Rather, he simply states the importance of pronunciation, and this entire section acts as a mere reminder to the student. It is not only important for the student to understand the meaning of the texts, but it is also important for him to recite them correctly. The lack of perfection in any one of the areas of pronunciation could have severe effects upon the meaning of the statements. As a result, he cannot neglect the significance of pronunciation while undertaking this study. Only after learning proper pronunciation from a qualified teacher, and proving his skills, can he actually administer Vedic recitation.

Chapter III: Meditations on the Combinations

The student asks Brahman to bless him with the Vedic knowledge, and his teacher, with the ability to teach this knowledge. The teacher proceeds to teach the student about the method of Upasana (meditation). Through Upasana the student is able to develop his concentration by focusing on a particular object or relationship. The teacher describes a manner of Upasana that deals with four parts, the prior form, the posterior form, the intermediate form, and the connection.

At this time the student is familiar with the Sanskrit language, as he has just finished his lessons in that field. As a result, the teacher teaches him a form of this Upasana that deals with fundamentally the same concepts as the combination of letters in Sanskrit. The student can easily understand this form of Upasana and

therefore can use this “warm-up” to adapt to more complex forms of Upasana. Then the teacher explains an Upasana on the universe, then the luminaries, then on the “learning” of these lessons, then on progeny, and finally on the individual. During the Upasana of the universe the student is taught to look upon the earth as the prior form, the heaven as the posterior form, the atmosphere as the intermediate form, and the air as the connection. This Upasana quickly reduces the student’s arrogance. It sensitizes him to such an immense world external to him. All of his thoughts and worries become trivial as he considers their place in the entire cosmos. However, at the same time, this Upasana also expands the student’s mind. Trying to do Upasana on the entire universe allows him to look upon himself as part of a vast world, there by getting him closer to the realization of Brahman.

Next they move on to the Upasana of the luminaries. They view fire as the prior form, the sun as the posterior form, water as the intermediate form and lightning as the connection. Through this Upasana the student realizes that the content of fire and the content of the sun are the same, namely energy. However, the only difference between the energy in the sun and the energy in the fire is that the fire exists on the earth while the energy in the sun is present in the skies. Now, if he continues this same reasoning he can come to understand that, although there is such a great distance separating him from Brahman, the contents of his Atma and Brahman are the same.

The next part looks upon the teacher as the prior form, the student as the posterior form, the process of learning as the intermediate form, and instruction as the connection. Then the student proceeds to learn about the Upasana on progeny. The mother is viewed as the prior form, the father is the posterior form, the

progeny is the intermediate form, and the process of creation is the connection. Finally the teacher teaches the student the Upasana on the individual. Here, the lower jaw is the prior form, the upper jaw is the posterior form, speech is the intermediate form, and the tongue is the connection. This is a crucial, although simple, Upasana for the student. Since speech is common to the student, this Upasana is easily performed. Nevertheless, it forces the student to see the importance of speech, which is the center of all communication and therefore the center of knowledge.

By looking at the sequence in which these lessons are taught, we observe that the objects of Upasana tend to get closer to the student himself. First he meditates on the universe and the luminaries which are distant, then he meditates upon knowledge and progeny which are somewhat closer to him, and finally he meditates on speech which is a part of him. He starts by meditating on that which is external and gradually moves towards meditation on that which is internal. This is more than a simple coincidence. By teaching this method of Upasana to the student, the teacher encourages the student to develop a deeper understanding of the relationship between the outside world and the self that is within. As the student tones this understanding, he will come to realize that both the outside world and the “inside world” are the same.

Chapter IV: Wisdom and Fortune

In this chapter, the student asks Om, the symbol of Brahman, to bless him with great memory, strength, the ability to speak wisely, and the privilege of hearing “abundantly”. Now that he is engaging in this transcendental study, he must be able to retain all that he learns. If he is unable to do so, all his studies will be wasted, and his spiritual level will not improve. At the same time, he wants to continue his learning and continue his progress, and so, asks “to hear

in plenty”. However, after learning, he must do his duty of enlightening others, and therefore asks for the ability to speak wisely. In this process he does not want to offend others or to compromise the truth in his speech, and in order to ensure both of these, he asks specifically for “sweet” and “agreeable” speech. He believes that these blessings will in turn allow him to carry out the study of Brahman to his full potential.

The second part of the chapter deals with the student’s requests after obtaining knowledge (this is known as the Avahanti Homam). He asks for wealth, fame, leadership, clothes, food, drink, prosperity, cattle, and students (Brahmacharins) who observe self-control and are peaceful. After doing so, he asks for success, more students, and finally for the merger with Brahman. It is interesting to note that the student waits until he is knowledgeable before asking for these items. He does not want money, fame, etc. before he knows how to use them positively or appropriately. If an ignorant man is given money he will just waste it and once again become poor. As a result, the student decides to attain knowledge first and asks for prosperity afterwards.

However, one might question the student’s “desires.” Why would the student, who has already gone through the study of Brahma-Vidya, ask for material objects such as food, clothing, and wealth? This becomes clear once we consider the enlightened student’s responsibility. He must pass on his knowledge to others, and so he asks for students to come to him from all directions. But, if this is to happen, he must be equipped with enough food, clothing, and shelter, in order to protect his students, a major commitment for teachers in the Gurukula system of education. By asking for these objects the seeker of knowledge does not necessarily show any attachment to the objects themselves, but rather upon their purpose, to allow him to fulfill his duty of Vedic

propagation. These objects act solely as sources that will facilitate his attainment of Brahman, and as a result, do not hinder his progress.

Chapter V: Mystical Utterances

This chapter deals with the four major mystical utterances, Bhuh, Bhuvah, Suvah, and the ultimate utterance, Mahah. The first three are viewed as limbs of a body while Mahah is viewed as the body itself (consisting of both the major body and the limbs). As a result, Mahah, which consists of all, is looked upon as Brahman, the Infinite. The four utterances are examined in various angles. Once again, we can notice the gradual motion from “external towards internal.” During the initial approaches towards this form of Upasana the teacher provides objects which are external to the student. However, as they progress, he provides the student with objects that the student can easily relate to. These latter objects are more familiar to the student and can be viewed as pertaining to “internal” knowledge. The reasoning for this progression, as before, is because the teacher wants the student to understand the synergy of that which is outside and that which is inside.

First the student is told to view Bhuh as the world, Bhuvah as the sky, Suvah as the next world, and Mahah as the sun. This is because the sun is the source of energy. Without this sun, all the other three would not exist. Next the student should look upon Bhuh as fire, Bhuvah as air, Suvah as the sun, Mahah as the moon. The moon is commonly looked upon as the source of all “vitality.” As a result it is looked upon as Mahah. The sun, although it was looked upon as Mahah in the previous Upasana, is looked upon as Suvah in this Upasana. This can be easily explained by looking at the subject of this Upasana. That is, in the previous case the student was doing Upasana on the sun as the source of energy, but in this case, he is looking upon a different aspect of the sun, with reference to “vitality,” which is inferior in degree to the same

aspect existent in the moon. Next, the teacher tells the student to view Bhuh as prana, Bhuvah as apana, Suvah as samana, and Mahah as food. This Upasana is simple in that the student can easily understand that food is sustainer of life. Without food, one would not have any energy and therefore would not experience prana, apana, or samana. One who understands the true meanings of these four four-fold Upasanas has attained Brahman.

Chapter VI: The Abode of Brahman

This chapter tells us that one should meditate upon Brahman as a luminary part inside the heart. It also describes the Sushumna Naadi, the path from the heart to the point on the head where the hair parts. This path is looked upon as the doorway to realization. One's soul must pass through this path as he progresses in his spiritual level. The second part of this section deals with the four mystic utterances. It states that through the utterance of Bhuh one exists in fire, through Bhuvah one exists in air, through Suvah one exists in the sun, and finally through the utterance of Mahah one realizes that he exists in Brahman. That is, as one utters each one of the expressions, he realizes the unity between himself and each one of the physical beings such as the fire, air, and sun. Finally, after realizing that his true nature is the same as that of fire, air, and the sun, he comes to understand the unity between this "nature" and the nature of the Infinite, or Brahman, with the utterance of Mahah.

Finally, the third part of this section deals with the seeker's lordship over its faculties of mind, speech, eyes, ears, and eventually knowledge. This shows that one must first learn to develop self-control over his senses such as speech, sight, and hearing, and have strict authority over his mind, before he can truly come to realize Brahman, or comprehend the ultimate Truth.

Chapter VII: Five-fold Nature of the World

This chapter teaches the student a pentadic or five-fold manner of meditation. By meditating on the five-fold nature of the outside world and then meditating on the five-fold nature of the inner self, one gradually realizes the oneness of the two. We have seen this gradual movement from "external towards internal" in many of the other forms of meditation as well. In this case the student first views the earth, the antariksham, the sky, the main quarters, and the intermediate quarters as the five parts of matter. Then he looks at fire, air, the sun, the moon, and the stars as the five parts of the "world of elements." Next he observes the five parts of nature, water, herbs, trees, space, and the soul. From there he proceeds to look upon the five parts dealing with the soul, prana, vyana, apana, udana, and samana. Then he notices the senses, eyes, ears, mind, speech, and touch. Finally, he analyzes the five parts of the body, skin, flesh, muscle, bone, and marrow. Realizing that all aspects of the world can be classified into five element subsets, he sees the connection between the five fold grouping of his body and soul, and the five fold grouping of the universe, which helps him to grasp the concept of Brahman.

Chapter VIII: Om

Om is a symbol of Brahman. Meditation on Brahman in combination with the recitation of Om is the method used by more sophisticated students seeking to attain knowledge. The three sounds in Om, the A, U, and M, represent the three different levels or stages of consciousness, the conscious or wakeful stage, the dream stage, and the deep sleep stage. Although all of us go through these three stages daily, we usually meditate only upon subjects dealing with the wakeful stage. By doing so, we cannot possibly attain complete knowledge. As a result, we must meditate on Om, which allows us to analyze all

the three different stages. Finally, through the analysis of all of our experiences in all the three stages, we can come to attain Enlightenment.

As he utters the phrase Om, the student meditates upon Brahman, and in doing so attains Brahman. The reason “Om” is used here as the symbol of Brahman is because it is said to contain all of sound, and is said to be the basis or root of all words, and since words are our essential means of describing and understanding this world, the union of these words- “Om” - is looked upon as Brahman. Om is used regularly in nearly all kinds of Vedic activities. For example, it is the phrase used by the respective priests of the four vedas to indicate approval during oblations, used by the teachers at the commencement of teaching and by the students while studying, and so on. By using this phrase when performing these tasks, a person, through this meditation on Om and its significance, eventually reaches Brahman.

Chapter IX: Disciplines

The ninth chapter establishes the importance of performing one’s duties. Even if one is constantly contemplating Brahman and reciting Om, he must not neglect the performance of his obligatory duties. The former does not permit one to terminate the latter, but instead, is strengthened when the person performs the latter to the best of his abilities. The teacher tells the student to do that which is right, speak only the truth, exercise self-control and austerities, give offerings in ritualistic fire sacrifices, feel repentance for wrong doing, remain peaceful and calm in all conditions, treat guests appropriately, do one’s duty towards children, grandchildren, humanity, and society in the proper manner, continue the family lineage, and most importantly, continue the process of learning and teaching the Vedic texts.

At this crucial point, after teaching the student various methods of Upasana and a

great deal about Brahman, the teacher strongly emphasizes the significance of other aspects of life, mainly his duties. When the student does these with devotion, all obstacles in his path to Knowledge will be alleviated, allowing him to progress faster. By performing all of these duties, the seeker lives through the experiences necessary to absorb the knowledge he desires. One duty that is particularly accentuated is that of the study and propagation of the Vedas. Clearly the student, by this time, has developed a strong desire to continue the study of the Vedas (otherwise he would not be in his current position). So we can see, by repeating this statement multiple times, the teacher mainly wants to ensure that the student will strive to share his knowledge with others, and continue this Dharma. After learning from his teacher and obtaining a higher level of understanding of the Vedas, the student should repay his guru by teaching other students. Through this process, the Vedic knowledge will be passed on from generation to generation.

Chapter X: Brahma Yajna

This chapter illustrates the thoughts and feelings of Trisanku who has already come to understand the Truth. This Rsi, who has attained self-realization, describes himself with terms such as “imperishable”, and “undecaying,” which are applicable only to that which is infinite. By doing so, he reveals to us that true nature of man is the same as that of the Infinite. He also claims he is the invigorator of the “World’s” tree, his fame is great just like mountains, and that he is pure like amrtam. Through this mantra, recited by the great jnani Trisanku, an ordinary man can see and gradually understand the nature of the Self. By contemplating on the meaning of his statements one will come to experience the same thoughts and feelings as Trisanku and thereby obtain Moksha. Sankara has interpreted this section as a mantra for daily recitation. This mantra aims to keep the wandering mind of the seeker

focused on the subject at hand, Brahman. It reminds the seeker daily to concentrate on his goal, and not permit his mind to stray. For one who is constantly faced with attractions, this mantra is greatly helpful. It shows the greatness of Enlightenment time and time again, and as a result, constantly rekindles the seeker's passion to attain this transcendental state.

Chapter XI: Convocation Address

The convocation address is the most important chapter in the Siksha Valli chapter of the Taittiriya Upanishad. During this final discourse to his departing disciple, the teacher provides the student with the knowledge he will need to conduct himself in society in an appropriate manner. He delivers a brief summary of problems that may arise. Afterwards, he prescribes general methods for the student to utilize, in order to eradicate all impediments that obstruct his progress.

He starts the convocation address advising the student to speak only the truth, and to follow his duties rigorously. Aside from these two fundamental laws he says that one should also ensure a sound physical and mental condition, which in turn will aid the performance of his obligations. The duties that the teacher mentions are multifaceted. These range from performing one's nitya karma, to continuing the family lineage, to pursuing one's study of the Veda and ensuring its propagation.

The second part of this section deals with one's attitude towards others. The teacher emphasizes the importance of performing one's duties, especially towards the Gods and towards ancestors. He also makes it explicit that one should view their parents, teachers, and guests as Gods. Just as they started the lessons with the invocation, in which they view Vayu as the visible God, they, in the Convocation address, declare that teachers, parents, and guests are Gods. It is clear that, to the student, the parents, who are

responsible for his birth and his well being, can be nothing short of Gods. At the same time, it is also obvious that, to the student concerned only with knowledge of the Self, the teachers who impart this ultimate knowledge are equivalent to God. However, the statement that guests should be looked upon as Gods is not as direct. Since there are so many people in the world, if a person is to randomly come to one's house as a guest, it is considered to be an action with divine intervention.

The third part of the convocation address pertains to one's actions. The teacher tells the student to perform only those actions that are perfect, that is, only actions that are free of sin. He should not partake in any action that is subject to doubt. Only after carefully examining all aspects of the task at hand and concluding that it is free of negative features, can he execute any action.

After this lesson, the teacher proceeds to tell the student about the proper behavior in the presence of knowledgeable people. He tells the student to refrain from uttering even a single sound when those who are scholarly are discussing philosophical matters. He urges the student to try to understand and analyze all that he is able to gather from the discussion and make conclusions based on the collected information. The student should then be able to make use of this information for his mental growth and for future discussions in which he too will be able to participate.

The fifth part of the convocation address pertains to the act of gift-giving. The teacher tells the student to give gifts with full faith and only with full faith. He goes on to describe how one must also give only with the utmost humility. After giving, a person often tends to think greatly of himself. He further develops his ego, and in doing so, moves farther away from the ultimate realization. So, in order to prevent this from happening, the teacher makes it clear

to the student that he must give only with humbleness. Finally, he also states that one must give in abundance. That is, he must not hold back when giving, but rather, should give to his full ability.

In the sixth, penultimate section of the convocation address, the student learns how to handle himself under complicated situations, for which there is no quick, direct answer in the Sastras. The teacher advises him to look towards the prominent scholarly members of society for these answers, and instructs him to base his decisions upon the analysis of the actions of such scholars, when they were faced with similar predicaments. The student is told to follow the behavior of only those who are religious, just, thoughtful, devoted to dharma, and do not seek just to please others.

Finally, the teacher declares that what has been taught is the commandment. He concludes by urging the student to abide by these rules and lessons. The student must now continue his practice of these Vedic laws until the very end of his life.

Chapter XII: Benediction

Once again the student chants a mantra similar to that which he chanted in the beginning of his lessons. However, this time he recites the same verses in the past tense instead of the future. That is, instead of saying I will look upon Vayu as the visible Brahman, he says I viewed you (Vayu) as Brahman, instead of asking for protection, he says Brahma protected him and his teacher, and so on.

Summary:

The Siksha Valli section of the Taittiriya Upanishad is an ideal starting point for a student interested in Vedanta. In this section we get an in-depth look at the teacher - student relationship and the process of Vedantic learning. By analyzing

the lessons imparted by the teacher to his novice student of vedanta, we get an opportunity to study the student's initial steps in his search for knowledge. The teacher introduces the student to various forms of Upasana or meditation. Through this meditation, the student can link the connections or relationships between elements of the outside world, with the relationships within himself. By gaining a clear understanding of the similarities in the external and internal worlds, the student is eventually able to ascertain the unity in all things. That is, he is able to recognize the presence of Brahman in everything including his own self, Atma. After completing these lessons the teacher also elucidates a value system for the student to live by. He teaches numerous virtues and morals, and certain particular aspects of proper conduct to guide the student after he leaves the patashala.

Acknowledgements

I gratefully acknowledge Dr. Yegnasubramanian - for his time, patience, and invaluable guidance. His enlightening lectures have left a profound impression on my religious and philosophical views and pursuits; Mrs. Picinich - coordinator of the Senior Experience Program at the Academy, for her constant encouragement and advice. Dr. Sri Lakshmi - my aunt, who inspired my interest in Vedanta.; my Grand Mother for invigorating discussions on advaita and Shankaracharyas of Sringeri; my Parents, for their time commitment and general support. I am grateful to Sringeri Vidya Bharathi Foundatio Inc., USA for providing this enriching experience and to the Academy for the Advancement of Science and Technology for giving me an opportunity to participate in this internship at SVBF as part of the Senior Experience Program.

संस्कृत भाषा परिचयः

An Introduction to Sanskrit : Unit – VI

M. R. Dwarakanath

१) श्लोक (Sloka)

नमोस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः प्रज्वलितो ज्ञानमयः प्रदीपः ॥

पदच्छेद (Word decomposition)

नमः अस्तु ते व्यास विशालबुद्धे
फुल्ल-अरविन्द-आयत-पत्र-नेत्र येन त्वया
भारत-तैल-पूर्णः ज्ञानमयः प्रदीपः ॥

अर्थ (Meaning)

May salutations be (नमः अस्तु) to you (ते)
Oh! Vyasa (व्यास) of vast intellect (विशालबुद्धे)
with eyes (नेत्र) like the long (आयत) petals
(पत्र) of a fully blossomed (फुल्ल) lotus
(अरविन्द) । The lamp (प्रदीपः) of abundant
knowledge (ज्ञानमयः) was filled (पूर्णः) with
the oil (तैल) of Mahabharata (भारत) and
illuminated (प्रज्वलितः) [by whom] (येन) by you
(त्वया) ।

व्याकरण प्रकरणम् (Grammar)

व्यास, विशालबुद्धे and फुल्लारविन्दायतपत्रनेत्र are all
in the vocative. The verb is in imperative
(prayer.) नमः always governs the dative ते
(तुभ्यं) । Consider गुरवे नमः, देव्यै नमः, कृष्णाय
नमः, नमस्ते । तेन and त्वया are both in
instrumental, the agent of the actions - to fill
and to light. The other four words are in the
nominative. The second sentence does not
have a finite verb but uses the participles पूर्ण
च प्रज्वलित । The sentence is in the passive
voice which we discuss below.

(२) शब्द कोशः (Vocabulary)

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

अस्थि	Bone	स्नायु	Muscle
मज्जा	Marrow	मेदस्	Fat

रुधिर	Blood	त्वच्	Skin
अविः	Sheep	अनडुह	Ox
मयूरः	Peacock	चटकः	Sparrow
गृध्रः	Vulture	गरुत्मत्	Eagle
मुद्गरः	Beetle	भूजन्तुः	Earthworm
ओघः	Flood	ऊर्मि	Wave
कन्दर	Cave	कुञ्जः	Bower
मणिकार	Jeweler	अयस्कार	Blacksmith
वणिज्	Merchant	सौचि	Tailor
बाधिरः	Deaf	मूकः	Dumb
मण्डन	Decoration	मण्डल	Circle
आतप	Sun	आतपत्र	Umbrella
अभ्रकं	Mica	पित्तलं	Brass
तिलः	Seamum	माषः	Blackgram
अब्ज	Lotus	अब्द	Year
तिक्त	Bitter	तिग्म	Hot
अपाय	Danger	उपाय	Means
आरोप	Attribute	अपवाद	Refutation

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

क्रम् (क्रम)	walk	त्वर् (त्वर)	hurry
दह् (दह)	burn	भिक्ष् (भिक्ष)	beg
मुच् (मुञ्च)	free	सिच् (सिञ्च)	sprinkle
क्षुभ् (क्षुभ्य)	agitate	दम् (दम्य)	control
नश् (नश्य)	perish	पुष् (पुष्य)	nourish
स्निह् (स्निह्य)	love	दंड् (दंडय)	punish
पूज् (पूजय)	worship	भूष् (भूषय)	adorn
गुण् (गुणय)	multiply	सूच् (सूचय)	indicate
इ (इ)	go	मा (मा)	measure
या (या)	go	वा (वा)	blow

हन् (हन्)	kill	भू (बिभू)	hold
वृ (वृणु)	choose	श्रु (श्रुणु)	hear
छिद् (छिनद्)	chop	भिद् (भिनद्)	split
ज्ञा (जान)	know	प्री (प्रीण)	please
मुष् (मुष्ण)	steal	धू (धुन)	shake

२-३) अव्ययपदानि (Indeclinables)

अन्येद्युः	next day	इतरेद्युः	other day
ईषत्	very little	भृशं	very much
जोषम्	silently	अभीक्ष्णं	Often
प्रातर्	earlier	अर्वाक्	later
दिवा	By day	नक्तं	By night
आरात्	Near	निकामं	Plenty
प्रहस्य	Forcibly	वृथा	Futile
सपदि	At once	साकं	With
सुष्ठु	Well!	हा	Alas

३ प्रयोगाः Voices

We are familiar with active and passive voice in English, as illustrated by: 'I read the book' against 'the book was read by me.' The usage of passive in Sanskrit is much more widespread; and there are, in fact, three voices in Sanskrit. The voices are कर्तरि, कर्मणि च भावे प्रयोगाः । कर्तरि is active, कर्मणि is passive and भावे is called impersonal and is akin to passive when the verb is intransitive. Note that a transitive verb is capable of taking a direct object while an intransitive verb (eg. stand, laugh, cry) can not take a direct object. Let us examine the following sentences:

कर्तरि – अहम् पुस्तकानि अपठम् ।

कर्मणि – पुस्तकानि मया अपठ्यन्त ।

The first sentence is active. The verb (read) is used in the past tense. the कर्तृ of the action is अहम् and is in the nominative case. The कर्मन् (direct object) is placed in the accusative case.

The कर्तृ and क्रिया agree in person (first) and number (singular.) We are familiar with this usage.

The second sentence is passive. First, we notice the verbal root पठ् is modified to पठ्य । This is a general rule - the passive verbal stem is formed from the root by adding य । The passive root is always in आत्मनेपद । The कर्मन् of the action is पुस्तकानि which is now placed in the nominative case and the कर्मन् agrees with the क्रिया in person (third) and number (plural.) The agent of the action is placed in instrumental. This closely parallels the English construct where the agent of the action is indicated by the preposition 'by' or 'with'. Some more examples:

शिष्याः गुरुं नमन्ति । गुरुः शिष्यैः नम्यते ।

रामः राक्षसान् हन्ति । रामेण राक्षसाः हन्यन्ते ।

३-२ कर्मणि नियमाः – Rules:

The passive stem is formed from the verbal root by directly adding य to the root. The आत्मनेपद तिङ् are then added to the stem. The rules of गुण, वृद्धि, विकरण do not apply except for the 10th gana roots. However, life is not that simple even in passive form! When the verbal root ends in a vowel certain changes occur.

अन्त्यस्वर	परिवृत्ति	धातु	कर्मणि अङ्ग
आ	ई	दा, हा	दीय, हीय
इ	ई	जि, क्षि	जीय, क्षीय
उ	ऊ	स्तु, हु	स्तूय, हूय
ऋ	अर्, रि	सृ, स्मृ	स्त्रिय, स्मर्य
ॠ	ईर्, ऊर्	कृ, पृ	कीर्य, पूर्य

Some roots with semivowels have their semi vowels replaced by the corresponding vowels. This is called सम्प्रसारण । वस् - उष्य, यज् - इज्य, प्रच्छ् - पृच्छ्य वच् - उच्य ।

In summary, the passive stem is always आत्मनेपद and agrees with the object which is placed in the nominative case. The agent of the action is placed in instrumental. This instrumental should not be confused with the implement for the action - especially when changing the voice from passive to active!

रामो रावणं तीक्ष्णेन शरेण हन्ति । रावणो रामेण तीक्ष्णेन शरेण हन्यते ।

४ वृत्तयः – Expositions / Glosses

Now we undertake the study of 5 topics, over a number of units, which give Sanskrit both its richness of vocabulary and its terseness. They are:

कृद्वृत्ति, धातुवृत्ति, समासवृत्ति, तद्धितवृत्ति, एकशेषवृत्ति ।

४-१ कृद्वृत्ति, – Participles etc.

कृद्वृत्ति, allows the formation of declinables and indeclinables from verbal roots with the addition of primary suffixes. The declinables are participles corresponding to various tenses and moods. The indeclinables are the gerund and the infinitive.

४-१-१ भूत कृदन्त – Past participle

We shall discuss the past participle first as it affords the most utility and can often be used in place of a verb. However, it is to be noted that the pp is NOT a verb but is nominal in nature and as such it is declined rather than conjugated. The participle is adjectival in

nature and thus takes 3 genders, 3 numbers and 8 cases! **The participle is adjectival in form but verbal in function.** There are two types past participles - passive and active. The passive (कर्मणि) is formed by simply adding त् or occasionally न् to the verbal root. In some instances the root undergoes certain changes; mostly takes on इ . The active past participle is formed by adding वत् to the passive pp. Let us see how this works.

धातु	कर्मणि	कर्तरि	धातु	कर्मणि	कर्तरि
गम्	गत	गतवत्	कृ	कृत	कृतवत्
हन्	हत	हतवत्	भू	भूत	भूतवत्
कथ्	कथित	कथितवत्	त्यज्	त्यक्त	त्यक्तवत्
छिद्	छिन्न	छिन्नवत्	वृध्	वृद्ध	वृद्धवत्

A sentence in the past tense can be formed either in the active voice or the passive voice by using either a finite verb or a participle as follows:

अशोकः देवं(देवीं) अनमत् । देवः(देवी) अशोकेन अनम्यत ।

अशोकः देवं(देवीं) नतवान् । देवः(देवी) अशोकेन नतः(नता) ।

राजा(राज्ञी) धेनूः अपश्यत । धेनवः राज्ञा(राज्ञिया) अदृश्यन्त ।

राजा(राज्ञी) धेनूः दृष्टवान्(दृष्टवती) । धेनवः राज्ञा(राज्ञिया) दृष्टाः ।

Please note the agreement of the क्रिया with the कर्तृ / कर्मन् in कर्तरि / कर्मणि । Also, note that the past participle takes gender (!) and behaves like a verb otherwise. When the pp is used as a verb an auxiliary verb is either used or implied - like आसीत् । The participle may equally be used as an adjective, to describe the noun it modifies. This usage can be seen also in English in the phrase / sentence - 'broken glass' or 'The glass is broken.'

भग्नः काचः । काचः भग्नः (अस्ति) । ज्ञाता स्त्री । स्त्री ज्ञाता (आसीत्) । पतितं फलम् । फलम् पतितम् (अस्ति) ।

Using a pp in place of a finite verb has a very practical advantage. The passive pp is अ ending in the masculine and neuter. They are declined like राम वा फल शब्दः । In the feminine it is आ ending and the declension follows रमा शब्दः । Likewise, the active pp is declined like मरुत्, जगत् वा स्त्री in the masculine, neuter and feminine genders. This offers simplicity when faced with rather obscure finite verbs and their conjugation.

Exercises:

1. Change the voice in the following sentences :

पुत्रौ ग्रामं गच्छति । सा माया धनं ददाति । कृषीवलः क्षेत्रं खनति । मुनिना गृहं अत्यज्यत । कैकेय्या वरौ अब्रियाताम् । त्वया मुनिः पूज्यते । छात्राः वेदान् घुष्टवन्तः । वेदाः ऋषिभिः दृष्टाः । महिषासुरः देव्या हतः । श्रीः धनं दत्तवती । तथा कार्यं कृतः ॥

2. Replace the finite verb with the past participle - then change the voice:

कृष्णः रथं अचरत् । राजा स्तेनान् अदण्डयत् । बालकौ जलं अस्यन्देताम् । जानक्या लवकुशौ अपुष्येते । सूदेन तण्डुलः अपच्यत ।

Sanskrit Crossword # 6 (One syllable per box)

Clues Across:

- 1 Saturn
- 4 Hand
- 5 Seat at Sringeri
- 6 Crane / of a bird
- 8 Type of sandal wood
- 10 Oblation
- 11 A nymph / mother of sakuntala
- 12 Grind stone
- 13 Silver

Clues Down:

- 2 Demon / moving at night
- 3 Now
- 4 Popular posture exercise
- 6 Dog
- 7 Cooperation
- 8 Not lost (double negative)
- 9 Locative plural of Siva's wife

१	२		३		४	
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११				१२		
		१३				

Solutions to Exercises from Unit -5

1. वृद्धस्य राज्ञः वा वृद्धात् राज्ञः । महता स्नेहेन । रस्ये आग्ने । पाण्डुरेषु भवनेषु । सुरभिभिः पुष्पैः । तीक्ष्णेन शरेण । तुङ्गाभ्यः स्त्रीभ्यः । बृहतोः चम्बोः । द्वौ मसौ । तिस्रः नदीः । घने मधुनी ।

2. बोध - डय - कल्प - धर - ध्याय - क्षीव - कुप्य - तृप्य - क्षिप - लिख - मार्गय - पूजय ।

3. Solution to Crossword #5 :

१ लता । ४ भाषा । ५ राजपुरुष । ६ गणक । ८ अनल । १० मधुप । ११ नकुल । १२ हाटक । १३ जहार ॥ २ तारागण । ३ नूपुर । ४ भाषमान । ६ गजानन । ७ कमलज । ८ अपहार । ९ लम्बकर्ण ॥

संस्कृत भाषा परिचयः

An Introduction to Sanskrit : Unit – VII

M. R. Dwarakanath

१) श्लोक (Sloka)

ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥

पदच्छेद (Word decomposition)

ऊर्ध्व-मूलम् अधःशाखम् अश्वत्थं प्र-आहुः अव्ययम् ।
छन्दांसि यस्य पर्णानि यः तं वेद सः वेदवित् ॥

अर्थ (Meaning)

The imperishable (अव्ययं) Aswatha tree (अश्वत्थं) has roots above (ऊर्ध्व-मूलं) and branches below (अधःशाखं) । Whose (यस्य) leaves (पर्णानि) they say (प्र-आहुः) are the Vedas (छन्दांसि) । Who (यः) knows (वेद) that (तं), he (सः) is a knower of Vedas (वेदवित्) ।

व्याकरण प्रकरणम् (Grammar)

Here we have a relative clause यः तं (यस्य पर्णानि छन्दांसि इति) वेत्ति । This clause is resolved by सः वेदवित् । यस्य itself a relative resolved by अश्वत्थ etc.

(२) शब्द कोशः (Vocabulary)

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

कबरी	Braid	गात्र	Limb
कक्ष	Arm-pit	वक्षस्	Chest
तालु	Palate	अनः	Breath
अध्यापक	Teacher	कुम्भकार	Potter
कृषीवल	Farmer	क्षेत्रपाल	Landlord
पितामहः	p.g.father	पितामही	p.g.mother
मातामहः	m.g.father	मातामही	m.g.mother
पितृव्यः	p.uncle	मातुलः	m.uncle
शल्यः	Porcupine	किरिः	Boar
कुक्कुटः	Fowl	छागः	Goat
तूलं	Cotton	क्षौमं	Silk
ऊर्णा	Wool	वल्कलः	Bark
गोधुम	Wheat	मुद्गः	Greengram

वासस्	Garment	उपानह	Sandal
कज्जलं	Mascara	भूषणं	Ornament
गभीर	Deep	गाध	Shallow
दर्पः	Pride	दर्पणः	Mirror
धृतिः	Firmness	शैथिल्य	Laxity

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

क्षर् (क्षर)	flow	घ्रा (जिघ्र)	smell
दंश् (दश)	bite	याच् (याच)	beg
वप् (वप)	sow	शप् (शप)	curse
विद् (विन्द)	get	सृज् (सृज)	create
विद् (विद्य)	to be	शुष् (शुष्य)	dry
श्रम् (श्रिम्य)	tire	पीड् (पीडय)	bother
मान् (मानय)	respect	मार्ग (मार्गय)	seek
गुण् (गुणय)	multiply	सूच् (सूचय)	indicate
द्विष् (द्विष्)	hate	ब्रु (ब्रु)	speak
स्तु (स्तु)	praise	शी (शी)	sleep
पृ (पिपृ)	fill	हा (जहा)	leave
स्तृ (स्तृणु)	scatter	चि (चिनु)	collect
अश् (अशनु)	reach	पिष् (पिनष्)	grind
भुज् (भुनज्)	enjoy	युज् (युनज्)	unite
अश् (अश्ना)	eat	क्री (क्रीणा)	buy

२-उ) अव्ययपदानि (Indeclinables)

अजस्रं	always	अथवा	or
अन्यथा	otherwise	इत्थं	thus
इदानीं	now	एतर्हि	now
केवलं	only	तु	but
पुनः	again	प्रभृति	since
प्रायः	mostly	बहुधा	variously
बाढं	certainly	भूयः	abundant

यतः सम्यक्	since properly	मृषा स्वयं	false self
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३ क्, य्, त् अव्ययाः च सर्वनामाः

क्	य्	त्	क्	य्	त्
कदा	यदा	तदा	कः	यः	सः
कुत्र	यत्र	तत्र	का	या	सा
कुतः	यतः	ततः	किं	यत्	तत्
कथं	यथा	तथा	केन	येन	तेन
	यदि	तर्हि	कया	यया	तया
	यावत्	तावत्	कस्य	यस्य	तस्य

The above table lists a triad of words that are closely related; they are the interrogative, relative and correlative. This grouping comes in very handy in expressing more complex ideas in sentences with a subordinate and principal clauses. The interrogative is used to question, the relative is used to pose a hypothetical or rhetorical, and the correlative is used to resolve the question. It also includes an 'if-then' and 'as long as - so long' constructs. Some examples - (the finite verb is implied:)

यः मनति सः मुनिः ।	He who thinks, is a sage.
यदा सुवृष्टिः तदा सुभिक्षम् ।	When it rains well, then food is plenty.
यथा राजा तथा प्रजा ।	Like king, like subjects.
यत्र धूमः तत्र वह्निः ।	Where there is smoke, there is fire.
यतः प्रयत्नं ततः फलं ।	As the effort, so the reward.
या ह्यः अपश्यं का सा ।	Who (the one) I saw yesterday, who is she?
यावत् दुराचारः तावत् दुर्भिक्षम् ।	As long as there is bad conduct, so long famine.
यदि मनसि तर्हि अवगच्छसि ।	If you think, then you understand.

यत्र यत्र कृष्णः तत्र पार्थः ।	Wherever is Krishna, there is Arjuna.
यदा यदा आलसः तदा तामसः	Whenever there is laziness, there is darkness.

४ प्रयोगाः **Voices**

४-१ भावे प्रयोगः

This voice is called impersonal and is exclusively used in conjunction with intransitive verbs. Here no direct object is possible; otherwise it is identical with कर्मणि । Since there is no direct object, the verb has no reference for agreement and thus, the verb is always placed in प्रथम पुरुष एक वचन । Translation into English of this usage could be highly convoluted!

शिशुः रोदति । शिशुना रुद्यते ।

एका स्त्री अस्ति । एकया स्त्रिया भूयते ।

पुष्पाणि विकसन्ति । पुष्पैः विकस्यते ।

रामलक्ष्मणौ वने तिष्ठतः । रामलक्ष्मणाभ्यां वने स्थीयते ।

In the past tense, either a finite verb or a past passive participle may be use in the impersonal voice. Again as the pp has no reference for agreement, the pp is always placed in the neuter, nominative, singular.

शिष्यः अतिष्ठत् । शिष्येण स्थीयते ।

शिष्यः स्थितवान् । शिष्येण स्थातम् ।

सा अहसत् । तया अहस्यत । तया हसितम् ।

४-२ द्विकर्मक धातवः

In Sanskrit, 16 main verbal roots are regarded as द्विकर्मक - capable of taking two direct objects at the same time. Only one is considered principal (प्रधानकर्म), the other secondary (गौणकर्म) । In the active voice, both objects are in the accusative; however in the passive

voice only one of the direct objects is placed in the nominative while the other remains in the accusative! This is of relatively rare occurrence, but mentioned here just as an interesting tidbit.

भिक्षुकौ धनिकं निष्कं याचेते । भिक्षुकाभ्यां धनिकः निष्कं याच्यते ।

४ वृत्तयः – **Expositions / Glosses**

४-१ कृद्धृत्ति – **Participles etc.**

६-१-१ त्वान्त, ल्यबन्ताव्यय – **Gerund**

The gerund in Sanskrit is simply formed by adding the suffix त्वा to the verbal root. If the root has a prefix (उपसर्ग) then the suffix is त्य वा य. Typically, the final nasal is dropped, some consonant ending roots take इ. सम्प्रसा an indeclinable and thus undergoes no changes and there is no issue of agreement! Examples:

गम् – गत्वा । आगम् – आगत्य । पठ् – पठित्वा ।
वस् – उषित्वा । उपवस् – उपविष्य । युज् – युक्त्वा ।
दा – दत्त्वा ।

The gerund is used in subordinate clauses when a series of sequential events are to be expressed; the principle clause will use a finite verb or a participle.

सा अवगाहनं कृत्वा देवं पूजयति ।	She having taken a bath, worships God.
सर्वं धर्मान् परित्यज्य मामेव शरणं ब्रज ।	Having given up all actions, take refuge in me alone.
संगीतं श्रुत्वा सर्वे नन्दिताः ।	Having heard the music, all rejoiced.
अतिथिः मुहूर्तं उपविश्य स्वदेशं प्रत्यागच्छत् ।	The guest having seated for a while returned to his city.

These suffixes are not to be confused with similar sounding suffixes added to nouns to indicate quality (भाव) । मनुष्य – मनुष्यत्व, निपुण – नैपुण्य ।

५ तिङन्तप्रकरणम् – **Verbs / Conjugation**

५-१ सार्वधातुकाः च आर्धधातुकाः

We have seen that verbal roots can be classified into three पदाः and into the 10 गणाः । We have also studied two tenses and two moods - लट्, लङ्, लोट् च लिङ् । These 4 tenses / moods use the suffixes विकरणाः to form the verbal stems from the roots. The verbal terminations are added to the stem. Because of this process, these tenses / moods are called सविकरणाः वा सार्वधातुकाः । There are yet 6 (7 when the Vedas are included) other tenses / moods that do not use the विकरणाः । The terminations are added directly to the roots. These are called अविकरणाः वा आर्धधातुकाः । However, there is a little complication! The verbal roots before taking on the terminations corresponding to the tense/mood, person and number may acquire इ । For this purpose the roots are classified as सेट् (स इट्), वेट् (वा इट्), वा अनिट् (न इट्) । The सेट् roots necessarily take इ । The वेट् roots optionally, and the अनिट् roots do not take इ । Here the गणाः go not matter!

५-२ सार्वधातुकाः च आर्धधातुकाः नियमाः – **Rules**

For सार्वधातुकाः tenses / moods the process for forming the finite verb is root - stem - verb. Here we need information about the गण for forming the stem. For instance the stem of the root विद् is विद्, विद्य, विन्द, विन्त् वा वेदय in ganas 2, 4, 6, 7 and 10. The meanings are respectively 2-to know, 4-to be, 6- to gain, 7- to regard and 10-to tell. The padas are different in the various ganas. For आर्धधातुकाः tenses / moods the gana is not relevant but the सेट्, वेट् वा अनिट् distinction is important. Just as a root can be in more than one gana, so too it can be सेट्, वेट् वा अनिट् when the meaning changes.

५-३ सामान्यभविष्यत्काले लट् – **Simple Future**

The simple or common future uses a tense marker but otherwise the terminations are

exactly the same as in the present tense (लट्) in both पदाः । No complication here! The tense marker is स्य । Let us see how this works.

गम् (सेट्) – गमि + tense marker स्य – गमिष्य । The स् changes to ष् because it is preceded by इ and the सन्धि rule. In the following examples, the present tense verb is shown in paranthesis for reference.

अद्य ग्रामं गमिष्यामि (गच्छामि) ।	Today, I will go to the village
ते चन्दनं घ्रास्यन्ति (जिघ्रन्ति) ।	They will smell sandalpaste
युवां तं श्वः द्रक्ष्यथः (पश्यथः)	You two will see him tomorrow
विप्रः भषिष्यते (भाषते) ।	The brahmin will speak
अग्निः तप्स्यते (तपति) ।	Fire will heat

Some of the irregular roots in सार्वधातुकाः become regular in आर्धधातुकाः ।

पा – पिबति – पास्यति । स्था – तिष्ठति – स्थास्यति ।
दृश् – पश्यति – द्रक्ष्यति (दृश् स्यति – द्रश् स्यति) ।

Then again there are irregularities in आर्धधातुकाः ।
वस् – वसति – वत्स्यति । अद् – अत्ति – अत्स्यति ।

Exercises:

1. Change the voice in the following sentences:

शम्भुना भूयते । बालकैः क्रीड्यते । परेण हस्यते ।
हयाः हेषन्ते । कन्ये रमेते । सूर्यः राजति । शिष्यैः
आसनेषु उपविष्टम् । दीपाभ्यां ज्वलितम् । वधूभिः उत्थितम् ।
तरु कम्पितवन्तौ । सा गतवती ॥

2. Change the tense from present to simple future or the other way around.

छात्राः पठन्ति (सेट्) । आवां नमावः (अनिट्) । यूयं
भाषेथे (सेट्) । असुराः नक्ष्यन्ति (नशिष्यन्ति) । त्वं
कार्यं करिष्यसि । आवां होष्यामः । यूयं अत्स्यन्ति ॥

3. Use the gerund in the following:

सः गृहं गच्छति ततः मातरं नमति । सा मातरं नमति ततः
देवं पूजयति । मोहनः उपवनेन आगच्छति ततः पाठान्
पठति । मित्रः मां परिष्वजति ततः ग्रामाय अपक्रामति ॥

Sanskrit Crossword #7

(One syllable per box)

Clues Across:

- 1 One (fem.)
- 4 Matted hair
- 5 Brahma - Four faced
- 6 One of 8 siddhis
- 8 Break, fracture
- 10 Boatman
- 11 With desire
- 12 Hundred verses
- 13 Diamond

Clues Down:

- 2 Crystal
- 3 The largest number in Sanskrit
- 4 Community, mankind
- 6 A leader
- 7 Maternal grand mother
- 8 Brightener, publisher
- 9 Ocean - bearer of gems?

१	२		३		४	
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प्रश्नेत्तर 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.) - Editor.

- Q. को साधुः ? (kO sAdhu:?)
Who is good ?
- A. सद्धत्तः। sadvritta: |
One of good conduct.
- Q. कं अधमं आचक्षते ?
(kam adhamam Acakshate ?)
Who is said to be the lowly ?
- A. तु असद्धत्तं । (tu asadvrittam)
Certainly the man of bad conduct.
- Q. केन जितं जगदेतत् ?
kEna jitam jagadEtat:?
By whom is this world conquered?
- A. सत्य तितिक्षावता पुंसा ।
(satya titikshAvatA pumsA)
By the person who has truthfullness
and endurance.
- Q. कस्मै नमांसि देवाः कुर्वन्ति ?
(ksamai namAmsi devA: kurvanti ?)
To whom do Gods offer obeisance?
- A. दया प्रदानाय (dayA pradAnAya)
One who extends compassion.

Q. कस्मात् उद्वेगः स्यात्?
(kasmAt udvega: syAt ?)
Which is to be shuddered at?

A. संसार अरण्यतः सुधियः
(samsAra araNyata: sudhiya:)
The noble minded shudder at the
jungle of life.

सुभाषितानि

SubhAshitAs

प्रारभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्नविहिता विरमन्ति मध्याः ।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारभ्य चोत्तमजना न परित्यजन्ति ॥

prArabhyate na khalu vighnabhayena nIcai:
prArabhya vighnavihitA viramanti madhya: |
vighnai: puna: punarapi pratihanyamaNA:
prArabhya cottamajana na parityajanti

Lowly persons do not start work due to fear
of obstacles; the mediocre start work though,
but quit when obstacles come; the intelligent
ones alone don't leave (work) even when
obstacles arise again and again !

We invite advertisements in the SVBF Journal.

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**Advertisements are another way of
contributing to our Foundation. We
appreciate this, and will perform
archanas in the advertiser's name and
send prasadam by mail.**

Thoughts for the Millennium

Beauty of Nature :

“Gods creation is very fascinating. Nature reminds us of God and is, in fact, His manifestation before all. When one looks at the sky at night or watches the ocean, one is overcome with a sense of peace and also realises how very minuscule one is in the cosmos.

Sun-rays playing on the ripples in the river, green fields, the pranks of monkeys, the affection of cows etc. are unforgettable. Even insects that many tend to despise have so much to teach us.

Nature is a free, lovely show available for all to experience. Strangely, many ignore it and spending much money and their valuable time they corrupt their mind in purposeless entertainments.

Sometimes one glimpse of nature and its charm may teach you more morals than many religious books and saints. Our vedas are born out of the inspiration of our great Maharishis had from their admiration of nature. That is why the earliest of our religion started with worship of nature. Worshipping and adoring the five elements namely Earth, Water, Fire, Air, and Space is like worshipping the great Almighty.

Meditation :

Meditation is a process of self analysis. It is during meditation one can talk to himself, to his conscience and to God. Focusing mind on God during meditation is certainly very important, particularly for a spiritual aspirant. However many people say that they are unable to meditate because their minds keep wandering.

The process of meditation is not to allow the mind to wander. Therefore quite often a major reason for poor concentration during meditation is the inadequacy of the motivation of the sadaka in meditation.

- Sringeri Jagadguru Sri Sri Abhinava Vidya Tirtha Mahaswamiji

NEWS & EVENTS

Gayathri Yajnam 2000 and Felicitation of the Dharmagurus attending the Millennium World Religious Summit of the UN

The Sringeri Vidya Bharati Foundation (SVBF), USA organized and conducted their fifth annual “Gayathri Yajna” on Sunday, September 3, 2000 (Labor day weekend) for the welfare of the community at large and obtain the blessings of “Gayathri Mata”. 120 “ritwiks” ranging in ages from 8 to 70 years participated in the Yajna. This year’s the event was conducted on a much grander scale in the presence of “ Swamiji’s and Dharmaguru’s” who attended the Millenium World Peace Summit organized by the United Nations from August 27-30, under a specially erected pavilion (similar in size to the Atirudram Pavilion of 1997!).

A total of 15 homa kundams were arranged in a 5x3 pattern in the “Yagashala” with 8 “ritwiks” per homa kundam. SVBF’s priest Sri. D.Venugopal recited the traditional Sringeri Swasthi Vachanam and Guruvandanam and were repeated by the ritwiks. The priest administered the “Sankalpa for all the ritwiks to perform 1008 gayathri mantra japam to be followed by 108 gayantri homam. It was a pleasant sight that over 20 young “Brahmacharis” (ages 8-12) clad in the traditional clothing performed the japam and homam. There was absolute silence in the entire pavilion during the japam which enhanced the value of the event very much.

During the gayathri japam by the participants, an invited priest, Hari Vadhiyar conducted “Ganapati Homam” and “Navagraha Homam” in a separate Homa Kundam which was sponsored by the devotees assembled at the event. At the conclusion of the 1000 gayathri mantra japam, the ritwiks went around the “Yagashala” reciting vedic mantras and started the gayathri homam. This provided an enchanting environment - an unique sight for the eyes and an all absorbing sound to the ears - for all present. The homam concluded with “Poornahuti” and “vasordhara”, in presence of all the “Swamiji’s and Dharmaguru’s” who were seated on the stage to bless the function.

The second part of the program was put together to felicitate the “Swamiji’s and Dharmaguru’s”. Jagadguru Shankaracharya, Sri Sri Bharati Tirtha Mahaswamigal of the Sringeri Peetam had sent a special video message for the occasion and deputed Sri V.R.Gowrishankar, Administrator, Sringeri, to grace the event and honor the Swamiji’s with special Prasadams from Sringeri. Prior to the start of the felicitation ceremonies, Jagadguru’s video message was played and all present watched the same on video monitors arranged all around the pavilion. Swamiji’s message (in Hindi) in brief stated (translation): “Dharma is the source of welfare for all mankind. Only through Dharma, man can reach prosperity and salvation. Following Dharma can erase all our sins”. His

Holiness quoted from Bhagvad Gita: “Do not hate others, love and respect others, show compassion for all. This is very important in the present world of large amount of violence. One who does not cause misery and grief to others, is not an obstacle in anybody’s path, is dear to the Lord”. At the conclusion of His message, the Jagadguru conveyed His sincere blessings to all Swamiji’s in the name of Sri Sharadambal and Chandramouleswar for the success of their endeavors, and to all the devotees.



***Purnahuti at the conclusion of
Gayathri Yajnam***

SVBF was specially blessed and honored by the presence of the Swamiji’s and Dharmaguru’s on the occasion - Jagadguru Shankaracharya of Bhanpura Peetam; Jagadguru Ramanandacharaya Ramabhadra; Jagadguru Ramanandacharaya, Ayodhya;

Yajna Vallabh Swami (Swami Narayan Sansta, NJ); Swami Jyotirnanda of Chennai; Swami Jyotirnanda of Hardwar; Swami Dayananda Saraswathi; Kowallur Swamiji; Swami Muruganandaji; Swami Sitaram Acharya; Pramhans Rajendraji; Acharya Ramanath Suman; Swami Haridasji; Swami Sathyanandji; Swami Divyanandji; Swami Murali Manoharji and Acharya Vallabji Alkandandji. SVBF considers itself fortunate to have the presence of so many Swamiji’s and Dharmaguru’s at an auspicious event like “Gayathri Yajna”.



***Gayathri Yajnam 2000 –
Seen on the Stage, Dharmagurus***

Shri V.R.Gowrishankar, with the assistance of Shri Ravi Subramanian, Chairman SVBF and Dr. S.Yegnasubramanian, President SVBF, honored the Swamiji’s with a shawl, momento of SVBF and Sambhavana.

**Devi Navaratri Celebrations and
Felicitation of Teachers and
Volunteers - Sri Chandi Homam :**

Devi Navaratri was celebrated with special pujas and abhishekams. Sri Chandi Homam was performed on Sunday, October 1. Following the regular morning pooja, abhishekam etc. the homam started promptly

at 9:00 with Sri Ganapati pooja, Kalasa avahanam and kalasa pooja etc. Our priest Sri Venugopal performed the homam with the recitation of Sri Durga Saptasati. Sumangali pooja, Kanya pooja and Navadurga (represented by 9 ladies) poojas were conducted at the conclusion of the homam.

SVBF honored the teacher of Sanskrit, Dr. Dwarakanath and the teacher of Vedanta, Vedic recitation and Sanatana Dharma, Dr. Yegnasubramanian for their commitment and dedication in the advancement of spiritual learning. During the occasion all volunteers, whose untiring efforts led to the success of all the events of SVBF, were honored.



Chandi Homam

In the afternoon, Smt. Bhavani Prakash Rao and party rendered the Kamalamba Navavarna kritis of Sri. Muthuswamy Dikshitar. Dr. Yegnasubramanian gave the introduction to the Kirtanas and Sri Chakram and gave explanations on the various Avaranas as portrayed by Sri Dikshitar in the songs.

Vyasa Puja was celebrated on July 16 (Sunday) with special pujas followed by a

procession of Sri Vyasa Bhagavan's portrait with veda parayanam by adults and children.



Procession during Vyasa Puja

Other Events :

"Sharadamba Kritis" composed by "Andavan Pichai" was rendered by Miss Padma Srinivasan and her students on Sunday, May 11, 2000 as part of "Mother's Day" event. Mr. Narendaran played on the Mridangam for the group.

A concert on "Devi Kritis" by the Rudrapatna Brothers on Saturday May 27 was arranged as part of the cultural program during the Maharudram event at the Sringeri Sadhana Center, Stroudsburg, from May 27 to 29, 2000.

SVBF sponsored a thematic dance drama "Jaya Jaya Gokula Bala" in Bharatha Natyam style choreographed by the famous director Smt. Radha. The program was held on Sunday, August 20, 2000 at the Middlesex County College Auditorium, Edison, NJ.

The presentation delved deep into “Narayana Theertha’s Tharangini” and was in praise of Lord Krishna covering various aspects of “Bhakthi” in a smooth interrelation of philosophic thought and artistic concepts.

The dancers are all local teachers and performed with their students. Live orchestra was provided by Smt. Vidhushi Jhanavi Jayaprakash and party. The function was well attended and the audience appreciated the event very much. They look forward to other such events in the future.

The “Soundarya Lahari” lectures (stotram and meaning) conducted every 2nd and 4th Saturdays by Dr. S. Yegnasubramanian for over a year concluded on September 23, 2000. On the last day, Dr. Yegnasubramanian

explained the 100 th verse (final verse) and then presented a brief summary of all the lectures. It was a means to reiterate the contents and value of “Soundarya Lahari” to the attendees. Prior to this, two attendees, Smt Preeti Vikram and Smt Anandhi Venkat rendered all the 100 slokas in a melodious voice. After the explanation, Smt Bhavani Prakash Rao sang the Mangalam slokas. The function was well attended and a brief pooja was held with the devotees reciting the “Lalita Sahasranama” as conclusion to the event.

Dr S.Yegnasubramanian will continue his lectures on “Devi” with lectures on “Durga Saptasati, Lalita Trisati and Navaavarana Puja” every 2 nd and 4 th Saturdays from November 11, 2000.

Thoughts for the Millennium

God Exists :

A boy refused to believe the existence of anything that he could not see, inclusive of air. His father pointed to the fluttering leaves of a tree and said, “See the role of air, which you deny”.

“You are showing me the leaves, not air; Where is air?” retorted the boy. The father quickly pressed and shut the boy’s nostrils and mouth. Experiencing suffocation, the boy struggled to free himself. In less than a minute, the father released him. “You blocked my breathing. it hurt”, protested the boy. The father queried, “What is it you wanted to breathe in?”

“Air” said the boy, conceding its existence.

Imperceptibility does not always imply non-existence. God, like air, cannot be grasped by the eye but certainly exists. It is he who originates, sustains and annihilates the cosmos. The boy realised the existence of God.

- Sringeri Jagadguru Sri Sri Abhinava Vidya Tirtha Mahaswamiji

**Contributions for next issue !!
Children Writers !**

(Ages under 13)

This section features contributions from our children. We invite short stories, anecdotes, poems etc. on a given theme.

Theme for next issue of Journal :

**“Why should I also know
how to speak in my
mother tongue?”**

(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 :

**“What will I do if I win
a million dollars?”**

(Length: 400 words)

Each selected entry will be published
in the next issue of

Paramaartha Tattvam.

Dead-line for submission of articles

December 15, 2000.

E-Mail to: pranav1@msn.com

as MS word Document

OR mail to

**SVBF, Silverline Plaza
53 Knightsbridge Road,
Piscataway, NJ 08854**

CALENDAR OF EVENTS :

October 2000 - January 2001

Oct 5	Thu	Durgashtami
Oct 6	Fri	Mahanavami, Saraswathi Puja
Oct 7	Sat	Vijaya Dasami
Oct 8	Sun	Sharadamba Rathotsavam
Oct 10	Tue	Pradosham
Oct 13	Fri	Poornima
Oct 16	Mon	Sankatahara Chaturthi
Oct 17	Tue	Tula Sankramanam, Aipasi
Oct 18	Wed	Pattabhishekam day of HH Bharati Tirtha Swamiji
Oct 23	Thu	Jayanti of HH Chandrasekara Bharati Mahaswamiji
Oct 24	Tue	Pradosham
Oct 26	Thu	Naraka Chaturdasi, Deepavali Jayanti of HH Abhinava Vidya Tirtha Maha Swamiji
Oct 28	Sat	Kartikam
Oct 30	Mon	Kartika Somavaram
Nov 2	Thu	Skanda Shashti
Nov 6	Mon	Kartika Somavaram
Nov 8	Wed	Ksheerabdi Dwadasi
Nov 9	Thu	Pradosham
Nov 12	Sun	Kartika Deepam
Nov 13	Mon	Kartika Somavaram
Nov 15	Wed	Sankatahara Chaturthi
Nov 16	Thu	Vrischika Sankramanam, Kartikai
Nov 20	Mon	Kartika Somavaram
Nov 23	Thu	Pradosham
Nov 25	Sat	Amavasya
Nov 26	Sun	Margasiram
Dec 2	Sat	Subrahmanya Shashti
Dec 7	Thu	Geeta Jayanti
Dec 8	Fri	Pradosham
Dec 9	Sat	Sani Trayodasi
Dec 11	Mon	Poornima
Dec 14	Thu	Sankatahara Chaturthi
Dec 15	Fri	Dhanus Sankramanam, Margazhi
Dec 18	Mon	Sri Kalabhairavashtami
Dec 22	Fri	Pradosham
Dec 23	Sat	Sani Trayodasi
Dec 25	Mon	Amavasya
Dec 26	Tue	Pushyam
Dec 31	Sun	New Year's Eve
Jan 01	Mon	New Year's Day
Jan 06	Sat	Vaikuntha Ekadasi
Jan 12	Fri	Sankatahara Chaturthi
Jan 13	Sat	Bhogi
Jan 14	Sun	Makara Sankranti Uttarayana Punyakalam, Thai Pongal
Jan 15	Mon	Kanu, Mattu Pongal
Jan 25	Thu	Magham
Jan 31	Wed	Ratha Saptami

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 week-
end retreats by small groups is also
available. Please contact us for details.

Other unique services*

(at your place, by volunteers for a contri-
bution 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.

GREY WITH WISDOM

Ramaa Subramanian

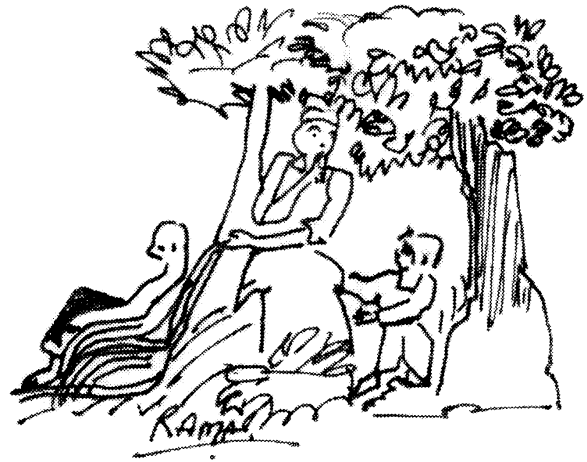
With age comes wisdom. This folk tale from Latvia tells of the important role played by the elderly. The experience and knowledge that only age can bring are irreplaceable.

Among the Latvian peasants, there is a popular folktale. It tells us about a time when the world was new and people were in the process of establishing their customs in their communities. In those days the Latvian people thought that everything they owned should look young and beautiful. All the things that were old and useless were thrown. The old people who were very upset because they could not share this kind of custom so they found a way of hiding from the young or of getting rid of themselves of their own.

This is the story of one such family. There was a man who lived with his old father and son. The grandson was very fond of his old grandfather, and they both spent a lot of time together talking, reading and playing. This set the man worrying. "I must get rid of my father. He seems to have no way of dying."

One day, he put the old man on a sledge. "What are you doing," asked the little son. "I am taking grandfather for a little ride." the man replied.

"Wait, I am also coming".



The man did not want the boy to come. This little boy was very clever. He followed them very quietly. They went deep into the forest and he told his father you spend some time here, I will come and pick you up after a few days. As he was leaving the boy jumped out and asked his father, how come you are not bringing grandpa with us? The father said, "Son grandpa will follow after a few days." The boy was very stubborn. He cried and told his father that it was not right for his grandfather to stay there when he was old. The young man got confused and thought for a while, when I grow old I will also have the same fate. So he took his father home. The boy was very happy when they took grandfather with them.

This man was afraid that the neighbors would laugh at him because he bought his father back and it was against their custom. So he secretly hid the old man in the cellar.

He gave him food and drink everyday. This went on for some time, but soon there was famine in the land. There was bad harvest year after year. Food and grains became scarce. The old man in the cellar got less and less food. One day he asked his son, "What is the matter you look very sad. Can you bring some more bread to eat?" The son replied, "There is a famine in the land. We have no grains to make bread. We have no grains left to sow in our field."

The old man said, "Well, That is very sad. But you have a thatched roof on the barn, take down the thatch and beat it. You will find some grains to sow your field with."

When the man threshed the straw from the thatched roof, he got a large cup of grains. He sowed this in the fields and got a fine harvest of grains.

When the neighbors discovered this, they came to ask him how he alone had a good harvest. "I took my father's advice". He said. But you have no father, said the neighbours. By this time, the little son brought his grandfather out of his house. "See, I do have a grand father," he said proudly.

After this, nobody wanted to get rid of their old people. They respected the wisdom of old age and looked after them with love and care.

Moral : Children always follow the footsteps of their parents.

Thoughts for the Millennium

Special Qualities :

Some special Qualities are indispensable to man in certain circumstances.

Examples are : Courage in adversity, simplicity in the midst of wealth, valour on the battlefield, eagerness in acquiring knowledge, and the ability to speak in public.

Generally, good and bad times alternate in a man's life. When a man faces adversity, he should never think that his good days are over. Just as the day follows the night, good times are sure to follow the bad.

Only when a man has this conviction, he will be able to face any difficult situation in life. One needs special qualities to face challenges in life.

Sri Rama in the Ramayana and Dharma Raja in the Mahabharatha had to live in the forest, with great difficulties when they were following the principles of Dharma. But they did so without losing courage and attained happiness in the end.

- Sringeri Jagadguru Sri Sri Abhinava Vidya Tirtha Mahaswamiji

ESSAY CONTRIBUTIONS FROM OUR YOUNG READERS

Ages upto 12 - "Be a friend to have a friend."

Maruti Bhamidipati (11)

"Be a friend to have a friend." How does this correspond in your life? In the following paragraphs, I will explain how this quote coincides with everyday life, and what this means to me.

First of all, in order to have a friend you have to be a friend; this is what I believe. If you don't have a friend in my opinion, your life will be miserable. Having a friend is very helpful. You can talk to a person your own age, who can understand your feelings because he is pretty much at the same stage. In addition you can talk to them about schoolwork, or anything you don't understand. If you don't have friends, life would be very hard, because you won't be able to share your feelings with peers, which might cause to worries to build up inside. If you ever need someone to help you out in anything you can always refer back to your friend(s). Some people don't refer to this quote. For example, you make a friend but the friend stabs you in the back, or in other words, talks about you behind your back.

So, when having a friend is so helpful, why be dishonest to them. Well you might ask what if a person continues to talk behind your back even if I am being considerate? There is a "what if" situation to every situation, but the best thing you can do is be the nicest you can be on your behalf. Soon the other person will realize the consequence and change. But, the main part is for you to be nice to everyone and live your life and let the other person live his/her life.

There are many ways in making a friend, but a truthful and respectful way is to follow

the principle, "BE A FRIEND TO HAVE A FRIEND."

Maruti is a sixth grader in Bridgewater-Raritan Middle School. He enjoys playing sports and playing on the computer.

Vidya Subramanian (12)

Kindness, being nice, the simmering feeling of a friend, all a natural way of life. But, of course, it is not easy being all these things, earning a friend. The friend is just a prize you have gotten for your personality and for being you. The friend is really a reward who will help you through your lifetime.

If you haven't understood what was meant in the paragraph there will be an explanation. Being a friend, having a friend is pretty much all you have to know.

Do you remember the one person in the school or anywhere who was really popular? Who was so popular that he or she had everyone on his or her knees? Was the person nice to you in particular? Did that person give their full attention to you? Was the person there for you when you needed him/her? If yes you are very lucky to have a friend like that. Someone who really cares and understands you. If no, well that person just wants to be popular so she or he just doesn't care about your problems. That person is not really a friend because a friend is some one who will help you live with a hard time in your life.

What I am basically saying is that if you want a friend, you have to earn it. Being a friend isn't all that easy. If you want a

friendship, you have to keep it with honesty. A friend is someone you enjoy being with, who help you through thick and thin. I think that friendship is really important. It doesn't matter if the person is fifty years old and you are twelve.

Vidya Subramanian is a seventh grader at Iselin Middle School, New Jersey. Her interests include reading and writing. She hopes to be an author someday.

ESSAY CONTRIBUTIONS:

Ages 13-19

Listen with your Heart and Speak with your Head

Anand Seshadri (14)

What do Mahatma Gandhi and Lord Krishna have in common? Despite living in different eras and in different places, they shared a very important quality. Both of them listened with their hearts and spoke with their heads.

What does the expression *Listen with your heart* mean? Listening with the heart means listening with both empathy and compassion. This also means listening to different perspectives and points of view, regardless of whether these points of view are complimentary or critical to one's own. Similarly, *Speak with your head* means thinking and applying our powers of reasoning and logic before responding.

Mahatma Gandhi always listened with his heart and spoke with his head. During India's struggle for independence, Mahatma Gandhi strongly favored using non-violent means (*Satyagraha* and *Ahimsa*) to free India from British rule. Other contemporary leaders like Subash Chandra Bose believed that only an armed rebellion would guarantee independence, not non-violence. Although

Gandhi disagreed with this approach, he was willing to listen to opposing points of view and even consider the merits and de-merits of the same. He then spoke with his mind. Arguing that the end always did not justify the means, he was able to mobilize millions of Indians to take part in a non-violent freedom movement. On August 15 1947, India gained independence from British rule and became a free country. Gandhiji's message of *Satyagraha* and *Ahimsa* had succeeded.

As described in the *Mahabharata*, Lord Krishna was Arjuna's charioteer in the *Pandavas'* battle against the *Kauravas*. During the final stages of the battle, Arjuna became extremely anguished and depressed when he realized that he had to fight and kill his own grandfather and other blood relatives that he had grown up with. Seeking counsel, Arjuna explained his problem to Krishna. Krishna listened with his heart and empathized with Arjuna's plight. He then reasoned with Arjuna and explained to him the meaning of life and how our duty to follow the truth and to fight evil transcended everything else. This philosophy eventually became known as the *Bhagavad Gita*.

In this modern day and age, the concept of listening with our hearts and speaking with our heads is still very much valid. Living in the freest country in the world, one will be subject to different perspectives and opinions on every aspect of life. It is important to keep the windows of our mind open and listen to all perspectives before making a decision. Similarly, freedom of speech does not imply mindless speech. Let us think of the consequences of our words before we utter them.

Anand Seshadri is a 9th grader at Bridgewater-Raritan High School in Bridgewater, NJ. In addition to academic excellence, he learns Veda/ sloka recitation and drums. He also enjoys playing basketball.

Kapila Bhamidipati (15)

“Listen with your heart and speak with your mind.” Have you ever heard this expression because many kids and adults have heard it?

There are two ways to look at this quote. The first way is to defend the quote. Such reasons are that people say to think before you say anything, but do we always do that? Nope, never do in my personal experience. It is better to listen then to talk all the time. The person who listens more has a better mind and can talk with intelligence.

The other way of taking up this point is that no one ever follows the quote. Sometimes you should say what the heart tells you to say. Say a kid was being oppressed in school and was being made fun of. Soon the kid would have had his final straw being drawn and as a result will fall apart, break down, start crying and open up. If the kid’s parents who harassed the kid were there, the kid would still open up no matter what the punishment of the harasser will be and wants the punishment to be harsher.

This quote is not followed but is told by all elders. Elders have all seen the effect of talking without thinking. People have said things that offend others but the offenders do not know what they did was wrong. In the south the Americans used to call black people words that offended them. The owners of the slaves never once thought of how the slaves felt. Fellow slaves knew the pain of the verbal abuse. If the owners were nice and friendly with the workers, the plantations would be more prosperous.

Another example of elders being hurt by talking harshly before thinking is if storeowners talk harshly to a poor man who tried to steal from his shop. The man could have been in a state that he had to steal and had no other way. Now say when the

storeowner is going home and a group of thieves come to steal from him, and this man was also there he could have helped the storeowner if the owner had been a bit nicer.

There are many acts we would like to take back but we cannot so we should be cautious of what we say to people. “Listen with your heart and speak with your mind.”

Kapila is a 10th grade honor student at the Bridgewater-Raritan High School. He enjoys sports and working on the computer.

Aruna Bhamidipati (14)

“Listen with your heart, speak with your mind.” What does this mean to you? Do you believe in it? Is it true? I’m pretty sure you believe in it, but just don’t follow it all the time. Maybe you’ve heard the second part of this quote as, “think before you talk.” Following will be my opinion of this quote.

First of all, when someone is talking, they are always talking with a purpose in their mind, so it is in our good nature to listen to them. You might think that when you are talking to a friend, you don’t have a purpose for talking, but you do. You are addressing a point in which you want your friend’s point of view, or opinion. When asking a teacher a question, you are talking with a purpose of wanting to have your question answered.

Second of all, many people have a tendency for their mind to wander elsewhere other than the subject who is talking. Why is this? Perhaps it can be, because you are not interested with the topic, perhaps it can be because your mind is thinking about some other place where you would rather be, or perhaps it is just another one of those traits the human race holds. Think about it this way, would you like it if you weren’t being listened to. To the best of possible, it is very wise to listen to the person talking; it can be useful later on. In addition, listening to people with all your heart, makes you wiser- you have the opportunity to get

aquainted with other's opinions, beliefs, and feelings. In other words, listen to a person wholeheartedly when he/ she is talking. "Listen with your heart."

Lastly, "Speak with your mind." This part of the quote, as I said earlier, is also known as, "think before you talk." What does it mean to you? For me, it means exactly what it says. God as we know, has given us everything we need to survive, which is more for some, and less for others. Many times, though we forget the fact that he gave us a brain, which has no harm done to it, if it is put to use once in a while. Intelligence expands as age progresses, but much of it is not used in future predicaments. For example, when we utter something insulting to a close friend, we might apologize by saying, "it slipped." The colleague might accept out of friendship, but we don't understand how much it might have hurt his/her feelings, no matter how much we try to. To avoid this situation, we could have spoken with our mind, or thought before speaking. Furthermore, after you say something, there is no way to take that remark back, so think before you speak. You are responsible for your own actions.

In conclusion, when someone talks to you it is respectful and wise to listen wholeheartedly, and respond correspondingly after having thought your response thoroughly (have you said anything to hurt anybody's feelings, have you said anything entirely out of topic, did you say anything you wouldn't have liked to be said to you?)

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Sriram Subramanian (17)

What does this title really mean? Does it mean to listen with your heart literally? No, it

means to listen like you mean it. Today, I see a lot of kids listening to their parents, but they don't follow what their parents are trying to tell them. For example, my friend's mom told him not to play with fire. But he does it anyway. This shows that he was listening to his mom, but he didn't care what she thought. That's how today's generation seems to be. They don't care about anybody but themselves.

During the end of August, I went to a Gayatri Yagnam in Stroudsburg. This year there were a lot of saints who came to speak towards the end of the event. Their message was about peace, and how the Hindu religion preserves it. They had come to the states in order to attend the U.N. Religious summit. I felt that we were all honored to be in the presence of these saints. Why, because they dedicated their entire life towards this religion. That means, they didn't marry, didn't have kids. They didn't do anything except pray to the gods. One of the saints really touched my heart. He had been blind ever since he was one year old, and yet he has faith in god. He was giving a speech on his point of view of this world, and how Hinduism helped mold each of us, into who we are today. At that time I had no idea what they were talking about. The very next day, I was walking down Oak Tree Rd. and I saw another person who was blind. She was walking with a cane alone and nobody was helping her cross the street. So, I went towards her, held her hand and I helped her cross the street. When she said thank you, I realized how good that made me feel. At that time, I realized what that saint meant when he said that, Hinduism has helped mold each of us into what we are today.

Sriram is a 11th grader in Iselin High School. His hobbies include playing basket ball, listening to music, working for his School Newspaper "the Torch" and the School magazine "Pegasus".