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ANUGRAHA SANDESA

Say No to Greed

Man has the natural urge to lead a happy life. And he goes about doing everything to ensure it. But he ought to set himself a limit.

For, happiness will elude him if, in spite of having everything in abundance, he craves for more and more. Contentment is most essential for man. Without it, one will not be happy even if he gets everything that is in the world.

यत् पृथिव्यां व्रीहियवं हिरण्यं
पशवः स्त्रियः ।
एकस्यापि न पर्याप्तं
तदित्यतितृषं त्यजेत् ॥

If desires are allowed to multiply all the objects in the world will not suffice to meet the needs of even one man. Hence one should give no quarter to greed.

The Lord says in the Gita:

यदृच्छालाभसंतुष्टो
द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च
कृत्वापि न निबध्यते ॥

One should be happy with what has fallen to one's lot. He alone will be happy who has the disposition that he needs no more.

The Rishis, though dwelling in forests, lived happily. There was no question of material riches there. However, they were rich in one thing -- contentment, and that made them happy.

If man wants to progress spiritually, contentment is very essential. Our contentment will depend on the extent to which we reduce our wants.

Therefore, giving up greed, we should strive to cultivate contentment.

NEWS & EVENTS

Golden Jubilee Birthday Celebrations of His Holiness Bharati Tirtha Mahaswamigal

The sacred Golden Jubilee Birthday on March 30 of Jagadguru Sri Bharati Tirtha Mahaswamigal was an occasion the devotees were eagerly looking for! The 15-day celebrations were flagged off by His Holiness on 25th of March 2001, by offering the golden entrance doors to Goddess Sharadamba on chaandramana ugaadi day.

The Rs. 24-lakh gold covering to the door is a marvellous piece of art. The eight panels have Ashta Lakshmi on the panels.

On this day, two new Sevas to the Mother were inaugurated-- Suprabhata Seva and Suvarna Pushpa Seva.

His Holiness in his Anugraha Bhashana traced the glory of the temple in which Sharadamba, an aspect of Adi Shakti, was installed by Adi Sankara. Construction of the present magnificent stone structure was started by Sri Sacchidananda Sivabhinava Narasimha Bharati and was completed during the period of Sri Chandrasekhara Bharati.

There was Ganapati Homam the same day. Laksha Tulasi Archana was started at the temple of Kodanada Rama. Sahasrachandi Homa, sponsored by SVBF and Atirudra Yajna were also performed during the period with a daily cultural programme in the evening till April 8.

Other important events included the inauguration of a well-designed VIP guest house at the entrance to the Mutt and an International Advaita Research Center on the Kalabhairava hill in Narasimhavana.

A trust known as Asakta Sishu Samrakshana Nidhi was established to serve the unfortunate

children. It is proposed to raise a corpus fund of Rs. 3 crores and use the interest on that for rendering help to the handicapped.

Release of Books, Cassettes, CD's

On March 30, the following were released: A CD giving the historical importance of Advaita, an audio tape of Jagadguru's kritis sung by Kum. Sharada and Kum. Sri Lakshmi, the book, Glorious Words of Glorious Guru, Upadesa Manjari--speeches in Kannada, Jnana Bhaskara Sri Sri Bharati Teertha, Nageesh Patrika Visheshha Sancike, and books of Kalpataru Research Center, viz., Rg Veda Darsana, Gita Kosha, and Hanumar Kosha.

Surasaraswati Examinations

Sri Birur Narayana Tantri and Sri Venkataramana Bhat, the teachers who have trained a large number of students for Surasaraswati Examination were felicitated.

During the Guru Vandana programme on March 30, Administrator Sri Gowrishankar, said that one of the greatest deeds of Sri Abhinava Vidyatirtha Mahaswamiji was the selection of Sri Bharati Tirtha Mahaswamiji as his sishya. He traced the developmental works done during the past 12 years. This was followed by a citation offered to Swamiji by the devotees of Sringeri along with 51 gold coins.

A deed for a Shankara Mutt, with Narasimha Vana and Sharadavana which have come up on 10 acres of land at Siddapara at a cost of Rs. 3 crores, was handed over to the Mutt. Another deed for the Manapakkam temple complex built at a cost of Rs. 1.5 crores at Chennai was also handed over to the Mutt.

A Pathasala complex built at Tirunelveli was dedicated to the Mutt. Several other devotees donated lands and other valuables to the Mutt.

Anugraha Bhashana

In his Anugraha Bhashana, His Holiness said that whenever God made the sankalpa to incarnate in the human form, he had chosen Bharata. He came down to the earth as Rama, Krishna, Sankaracharya and so on. This is the speciality of this land.

We have taken birth in such a holy land. We should make our lives worthwhile. We should not allow life to go a waste. If we lost the opportunity and did not achieve the real purpose in this very life, we may not get another chance to be born in this great land as a human being.

With the intention of crossing a river, a person takes a boat. He should use it when the boat is in good condition and cross the river. If he keeps it idle and uses it when it is in an unworthy condition, what happens? He will sink. So is this life; when it is in good condition, it is to be used for achieving the objective.

Then what should be our aim? We should strive to achieve our goal so that we do get another birth. That is, we are free from the cycle of birth and death. As long as we are born there is no end to sorrow. We all want to be happy. Is there anyone who says, "I do not want to be happy?" No. But how to get lasting happiness? Some think it is not possible.

It is said that getting through in CA examination is very difficult. There are students who have appeared for more than 10 times and are not still successful. Does that mean that it is impossible to pass CA? No. There are many who have passed in the very first attempt. It only means that the one who has failed to get through, has not prepared himself adequately.

Bhagavatpada Sankaracharya has given easy steps to rise higher and higher. Adi Sankara has said: "Follow dharma, give up desires, fix the mind on God, and know the Self".

These are the gradual steps. If a person is given a long lecture on Vedanta, he will only go to sleep. One should first develop a taste for Vedanta. Then he will be able to lead the life of a dharmika and reach his goal.

Varadhanti Celebrations at Stroudsburg

Varadhanti was celebrated on March 30 in the usual manner. On the next day being Saturday an elaborate event was conducted for the benefit of the devotees. Ganapati Pooja in the morning was followed by Rudrabhishekam and Kramarchna. Ayushya Homam, Mrityunjaya Homam and Avahanthi Homam were performed. Recitation of the Gurupaduka Stotram and Thodaka Ashtakam by devotees was followed by a procession around the shrine. The function was well attended.

SVBF celebrated Sankara Jayanti on Saturday, April 28. Ganapati pooja was followed with Rudrabhishekam. Avahanthi Homam was performed by the priest with a large group of devotees being present for the Poornahuti. A procession with portraits of the Acharyas was taken around the temple complex including the Adi Sankara Shrine area with sloka recitation by children.

In the afternoon after lunch, Mrs Bhavani Prakash Rao and party sang Muthuswami Dikshitar's Navagraha Kritis. Prior to the recital, Dr. S.Yegnasubramanian explained the significance of the Kritis. It was well attended and the rendering appreciated by the audience. As usual the artists were honored by the priest in the traditional manner.

SVBF's Annual Maha Rudram event

SVBF conducted its second annual Maharudram event on Sunday, May 27, 2001. This is the Memorial Day weekend in USA. It was announced last year that SVBF will conduct the Maharudram event every year during the Memorial Day Weekend. Similarly, SVBF conducts the Annual "Gayatri Yajnam" during every Labor day weekend in September.

Maharudram started with Ganapati pooja and homam. Following this, "Diksha Vastram" was offered to the ritwiks by Dr . Yegnasubramanian.

SVBF's priest Sri D.Venugopal recited the traditional Sringeri Swasthi Vachanam and Guruvandanam which were repeated by all the ritwiks. He then administered the "Maha Sankalpam" for the function.

Following Mahanyasa parayanam by the ritwiks, Srirudra abhishekam started with the recitation of Sri Rudram and Chamkam. Devotees assembled in the hall maintained absolute silence while the ritwiks chanted, which resulted in a spectacular experience of bhakti and peace!

Following Srirudram recitation by the ritwiks 1331 times, Srirudra homam (133 times), "Poornahuti" and "Vasordhara" were conducted.

This was followed by distribution of the prasadam and lunch for all the devotees.

It was a very well attended function in spite of several significant parallel events in the area! The devotees look forward to several such events of the Foundation in future.

Lectures/Classes - Dr. Yegnasubramanian

Devi Maahaatmyam (Durga Saptasati, Chandi - stotram/meaning) was started on January 27th and are being conducted on 2nd and 4th Saturdays.

A special series of classes on bhakti granthas beginning with the stotram and meaning of Vishnusahasranamam are conducted on Thursdays at 7:30 pm.

Taittiriya Upanishad lectures which were conducted on 1st and 3rd Saturdays, concluded in May. A new series of lectures on Introduction to Vaidika Samskaras are being started on June 2nd and will be given on 1st and 3rd Saturdays at 3 PM. There is tremendous request for this lecture and we look forward to a large turnout.

Elementary Sanskrit, scriptures and Sanatana Dharma classes for the children are continued on all Sundays.

Sanskrit Classes - Dr. M.R. Dwarakanath

Dr. Dwarakanath continues to teach Sanskrit on all Sundays. He also started a new class for beginners.

Lecture on Advaita

A special lecture by Dr Vijai S Shankar was arranged on May 13, 2001 in the SVBF offices at Silver Line Plaza. Dr Shankar has established the "Kaivalya Shiva Ashram" near Houston, Texas after giving up his cardiology practice in London.

He basically stated "Paths are Many" to attain Bliss and did not exclusively limit to spiritual options. "Paths" encompass limitless expressions of consciousness, experienced as life by the mind. Dr Shankar is a forceful speaker using modern scientific language and all its logic to convey his thoughts to the attendees.

Mailing Address

Devotees desirous of receiving Paramartha Tattvam and other literature from SVBF on an uninterrupted basis, need to keep us informed of their current mailing address, either by regular mail or email.

From the President and Chairman

Dear friend:

Greetings.

By the Grace of Sri Sharadamaba and with the blessings of the Sankaracharya of Sringeri Sharada Peetham, His Holiness Sri Bharati Tirtha Maha Swamiji, the Foundation had the divine opportunity to sponsor the Sahasra Chandi Maha Yajnam at Sringeri, in March, 2001 (March 25 -30) for the welfare of all our devotees, which was conducted as part of the Vardhanti celebrations. Sringeri organized several other special events such as Ati Rudram, Koti Archana, inauguration of the International Centre for Advaita Research, dedication of the Gold Maha Dwaram to Sri Sharada's Sannidhi in the Sharada Temple, annadanam to several thousands of devotees every day, cultural events by several artists of high repute etc, at Sringeri. Please refer to the News and Events column of this issue for details of these functions. President, SVBF had the blessed opportunity to witness some of the events at Sringeri during his personal visit to India.

As many of you are aware, SVBF initiated a fund drive to support victims of the Gujarat Earthquake. The overwhelming support from our devotees helped us to raise ~ \$45,000 which is being channeled through Sringeri to support various relief efforts. SVBF places on record our special thanks and gratitude to all those who came forward to support this great humanitarian cause.

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

*S. Yegnasubramanian
President, SVBF*

*Ravi Subramanian
Chairman, SVBF*

From the Editorial Board....

Greetings.

Volume 3 No. 2 of Paramaartha Tattvam is blessed with the opportunity to bring to our readers an account of the various events that were organized as part of the Golden Jubilee Vardhanti celebrations of His Holiness Sri Bharati Teertha Mahaswamigal at Sringeri. We wish we had included many more pictures of the events for the benefit of our readers.

We are particularly pleased with the overwhelming response from our young readers towards essay contributions on a topic suggested by us. We plan to institute a modest cash award to the top three contributors starting with this issue.

We are starting a new column entitled "Ask Paramaartha Tattvam" which will attempt to answer questions from our readers on various vedic rituals/practices etc. Paramaartha Tattvam reserves the right to choose questions for responding due to limited space in the Journal. Readers are encouraged to send their questions to subf@silverline.com, addressed to "The Editor, Paramaartha Tattvam".

Jaya Jaya Shankara .

Lectures by

Dr. S. Yegnasubramanian

Devi Maahaatmyam

(Stotram and Meaning)

2nd & 4th Saturdays : 3 PM to 4:30 PM

New Lecture Series:

Introduction to Vaidika Samskaras (Vedic Rituals)

1st & 3rd Saturdays: 3 PM - 4.30 PM

Venue for Lectures :

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

Directions from US 287

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

Directions from NJ Tpk

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

Sri Venkatesha Karavalamba Stotram

॥ श्री वेङ्कटेश करावलम्ब स्तोत्रम् ॥

श्री शेषशैल सुनिकेतन दिव्यमूर्ते
नारायणाच्युत हरे नलिनायताक्ष ।
लीलाकटाक्ष परिरक्षित सर्वलोक
श्री वेङ्कटेश मम देहि करावलम्बम् ॥ १

*Sri Seshasaila suniketana divyamoorte
NArAyaNAcyuta harE nalinAyatAksha |
leelAkaTAksha parirakshita sarvalOka
Sri vEnkatESa mama dEhi karAvalambam ||*

Oh Sri Venkatesa, you who have your magnificent abode on the Shesha Hills, you of the divine form, Narayana, Achyuta, Hari, with eyes broad as lotus petals, you who protects all the worlds with a playful sidelong glance of your eyes, give me support of your hand.

ब्रह्मादिवन्दितपदाम्बुज शङ्खपाणे
श्रीमत्सुदर्शन सुशोभित दिव्यहस्त ।
कारुण्यसागर शरण्य सुपुण्यमूर्ते
श्री वेङ्कटेश मम देहि करावलम्बम् ॥ २

*brahmAdivanditapadAmbuja SankhapANe
SrimatsudarSana suSObhita divyahasta |
KAruNyasaGara SaraNya supuNyamoorte
Sri vEnkatESa mama dEhi karAvalambam ||*

Oh Sri Venkatesa, whose lotus-like feet, Brahma and other gods worship, you with the conch in your hand, whose divine hand is well adorned with the Sudarshana discus, you ocean of mercy, the refuge of all, embodiment of purity, give me support of your hand.

वेदान्त-वेद्य भवसागर-कर्णधार
श्रीपद्मनाभ कमलार्चितपादपद्म ।
लोकैक-पावन परात्पर पापहारिन्
श्री वेङ्कटेश मम देहि करावलम्बम् ॥ ३

*vedAnta-vedya bhavasAgara karNadhAra
SripadmanAbha kamalArcitapAdapadma |*

*IOkaIka-pAvana parAtpara pApahArin
Sri vEnkatESa mama dEhi karAvalambam ||*

Oh Sri Venkatesa, who are to be comprehended from the Upanishads, who are the pilot for all to cross the ocean of worldly life, Oh Sri Padmanabha whose lotus-like feet Laxmi worships, who alone makes the world a holy place, Oh you Vishnu who removes all sins, give me the support of your hand.

लक्ष्मीपते निगमलक्ष्य निजस्वरूप
कामादिदोष परिहारक बोधदायिन् ।
दैत्यादिमर्दन जनार्दन वासुदेव
श्री वेङ्कटेश मम देहि करावलम्बम् ॥ ४

*lakshmIpate nigamalakshya nijasvroopa
kAmAdidOsha parihAraka bodhadAyin |
daityAdimardana janArdana vAsudeva
Sri vEnkatESa mama dEhi karAvalambam ||*

Oh Sri Venkatesa, husband of Laxmi, whose innate nature is the theme of the Vedas, you who imparts self-realization that takes away lust and other evils, who put down the Asuras and others of ill intent, Oh Janardhana, Vasudeva, give me the support of your hand.

तापत्रयं हर विभो रभसा मुरारे
संरक्ष मां करुणया सरसीरुहाक्ष ।
मच्छिष्यमित्यनुदिनं परिरक्ष विष्णो
श्री वेङ्कटेश मम देहि करावलम्बम् ॥ ५

*tApatrayam hara vibhO rabhasA murAre
samraksha mAm karuNayA sarasIruhAksha |
macchishyamityanudinam pariraksha vishnO
Sri vEnkatESa mama dEhi karAvalambam ||*

Oh Sri Venkatesa, rid me fast of the three miseries (of spiritual, material, and supernatural origin) that afflict man, all-powerful Murarae, in your compassion, you with eyes like the lotus protect me; and, Oh Vishnu, considering me your disciple, protect me every day; and give me the support of your hand.

श्री जातोपनवरत्न लसत्किरीट-
कस्तूरिकातिलकशोभिललाटदेश ।

राकेन्दबिम्ब वदनाम्बुज वारिजाक्ष
श्री वेङ्कटेश मम देहि करावलम्बम् ॥ ६

*Sri jAtroopanavaratna lasatkiRIta-
kastoorikAtilakaSObhilalATadeSa |
rAkEndabimba vadanAmbuja vArijAksha
Sri vEnkatESa mama dEhi karAvalambam ||*

Oh Sri Venkatesa,, with the golden crown glittering with the nine kinds of gems, with your forehead adorned with the marking done with the musk, you with the lotus-like face resembling the full moon and eyes like the lotus, give me the support of your hand.

वन्दारुलोक-वरदान-वचोविलास
रत्नाद्यहार परिशोभित कम्बुकण्ठ ।
केयूररत्न सविभासि-दिगन्तराल
श्री वेङ्कटेश मम देहि करावलम्बम् ॥ ७

*vandArulOka-varadAna-vacOvilAsa
ratnAdyahAra pariSObhita kambukanTha |
keyooraratna savibhAsi-digantarAla
Sri vEnkatESa mama dehi karAvalambam ||*

Oh Sri Venkatesa, whose gracious words bestow the boons sought by the crowd praising your glories, whose conch-like neck is adorned with a necklace studded with precious stones, the bright gems on whose shoulder ornament illumine the horizons of the compass, give me the support of your hand.

दिव्याङ्गदाङ्कित भुजद्वय मङ्गलात्मन्
केयूरभूषण सुशोभित दीर्घबाहो ।
नागेन्द्र-कङ्कण करद्वय कामदायिन्
श्री वेङ्कटेश मम देहि करावलम्बम् ॥ ८

*divyAngadAnkita bhujadwaya mangalAtman
keyoorabhooSana suSObhita dIrghabAhO |
nAgendra-kankaNa karadvaya kAmadAyin
Sri vEnkatESa mama dEhi karAvalambam ||*

Oh Sri Venkatesa, you who have your upper arms bedecked with bracelets, who are the spirit of auspiciousness, who are adorned with shoulder ornaments, who have the lords of the serpents for wristbands on both your hands, who give (your devotees) all they desire, give me the support of your hand.

स्वामिन् जगद्धरणवारिधिमध्यमग्न
मामुद्धारय कृपया करुणापयोधे ।
लक्ष्मीश्च देहि मम धर्म समृद्धिहेतुं
श्री वेङ्कटेश मम देहि करावलम्बम् ॥ ९

*svAmin jagaddharaNavAridhimadhyamagna
mAmuddhAraya krupayA karuNAPayOdhe |
laksmISca dehi mama dharma samruddhihetum
Sri vEnkatESa mama dEhi karAvalambam ||*

Oh Sri Venkatesa, Lord who supports the universe, is the ocean of compassion, I pray, in your mercy, lift me up who is sunk in the middle of the sea (of mundane pursuits); also bestow on me the auspicious outlook which is the basis for the accumulation of spiritual merit, and give me the support of your hand.

दिव्याङ्गरागपरिचर्चित कोमलाङ्ग
पीताम्बरावृततनो तरुणार्क भास ।
सत्यांच नाभ परिधान सुपत्तु बन्ध
श्री वेङ्कटेश मम देहि करावलम्बम् ॥ १०

*divyAngarAgaparicarcita kOmalAnga
pItambarAvrutatanO taruNArka bhAsa |
satyAnca nAbha paridhAna supattu bandha
Sri vEnkatESa mama dEhi karAvalambam ||*

Oh Sri Venkatesa, whose handsome body is smeared with a heavenly (coloring) powder and is covered with a yellow cloth, whose brightness is like that of the morning sun, who have Brahma (the creator) in your navel, and whose waist is tied with a cloth, give me the support of your hand.

रत्नाद्यदाम सुनिबद्ध-कटि-प्रदेश
माणिक्यदर्पण सुसन्निभ जानुदेश ।
जङ्घाद्वयेन परिमोहित सर्वलोक
श्री वेङ्कटेश मम देहि करावलम्बम् ॥ ११

*ratnAdyadAma sunibaddha-kaTi-pradeSa
mANikyadarpana susannibha jAnudeSa |
janghAdvayena parimOhita sarvalOka
Sri vEnkatESa mama dEhi karAvalambam ||*

Oh Sri Venkatesa, who have your waist well-secured with a band studded with gems, whose knees resemble mirrors wrought of the ruby, who captivates the entire world by (the beauty of) your feet, give me the support of your hand.

लोकैकपावन-सरित्परिशोभिताद्धे
त्वत्पाददर्शन दिने च ममाघमीश ।
हार्द तमश्च सकलं लयमाप भूमन्
श्री वेङ्कटेश मम देहि करावलम्बम् ॥ १२

*lOkaikapAvana-saritpariSObhitAngrE
tvatpAdadarSana dinE ca mamAghamISa |
hArda tamaSca sakalam layamApa bhooman
Sri vEnkatESa mama dEhi karAvalambam ||*

Oh Sri Venkatesa, whose feet are lustrous with the river (Ganga) that purifies the universe, the day I had the sight of your feet, my sins and the (spiritual) darkness in my heart were all dissolved away, Oh sovereign Lord; give me the support of your hand.

कामादि-वैरि-निवहोच्युत मे प्रयातः
दारिद्र्यमप्यपगतं सकलं दयालो ।
दीनं च मां समवलोक्य दयार्द्र दृष्ट्या
श्री वेङ्कटेश मम देहि करावलम्बम् ॥ १३ ॥

*kAmAdi-vairi-nivahOcyuta mE prayAta:
dAridrayamapyapagatam sakalam dayAIo |
deenam ca mAm samavalOkya dayArda drushTyA
Sri vEnkatESa mama dEhi karAvalambam ||*

Oh Sri Venkatesa, when you looked me over while I was in distress, with eyes full of compassion, all the enemies (to spiritual progress), lust, and other evil passions departed from me, and merciful one, all my poverty vanished; give me the support of your hand.

श्री वेङ्कटेश पदपङ्कज षट्पदेन
श्रीमन्सिंहयतिना रचितं जगत्याम् ।

ये तत्पठन्ति मनुजाः पुरुषोत्तमस्य
ते प्राप्नुवन्ति परमां पदवीं मुरारेः ॥ १४

*Sri vEnkatESa padapankaja shaTpadEna
SrimannrusimhayatinA racitam jagatyAm |
YE tatpaThanti manujA: puruSOttamasya
tE prAptnuvanti paramAm padavIm murArE: ||*

These verses were composed by the sannyasin Sriman Nrisimha, who was like a honey-bee hovering over the lotus feet of Sri Venkatesa. Those mortals who recite them will attain the supreme world of Vishnu.

इति श्री शृङ्गेरि जगद्गुरुणा
श्री नृसिंह भारतिस्वामिना रचितं
श्री वेङ्कटेश करावलम्ब स्तोत्रं संपूर्णम् ॥

*iti Sri SringEri jagadguruNA
Sri nrusimha bhArati svAminA racitam
Sri vEnkatESa karAvalamba stotram sampoorNam ||*

Thus is complete the Sri Venkatesa Karavalamba Stotram composed by Sri Saccidananda Shivabhinava Nrisimha Bharati Swami, the 33rd Jagadguru of Sringeri.

Hymn to Sri Venkatesa for the support of his hand

Translation by A. Narayanaswami

- *Cold water is beneficial to a thirsty man but is positively harmful to one who has fever. Similarly, what is good for one may not be good for another. So each person must follow the path for which he is best suited.*
- *Exert yourself as much as you can, adopt the right course in every effort of yours. Your will must succeed in the end.*

*From “The Golden words” of
His Holiness Sri Chandrasekhara Bharati*

Inspiring Saint - Part 2

Supreme Surrender

The train carrying Anjaneyalu reached Ujjain. Sri Vidyanaraya led the party to the city and arranged for their stay. Then the party set out for a darshan of Sri Mahasannidhanam.

Sri Mahasannidhanam was then enjoying his sojourn on the banks of the river. He was just back after a bath in the Sipra when Anjaneyalu and others reached his abode. The train of thoughts that had been in Anjaneyalu's mind all through his journey came to standstill the moment he saw the master. His heart was filled with so dynamic a devotion that he instantly prostrated before the Guru, surrendering once for all whatever he had assumed to be his.

When the Jivanmukta asked Anjaneyalu about the purpose of the latter's visit to Ujjain, he came the reply: "I want to learn sastras at the lotus feet of your Holiness." A sense of great satisfaction filled Sri Mahasannidhanam. Though His Holiness did not make any commitment at that time, he did not also reject the request. Anjaneyalu's surrender was total and his determination not to leave his Guru thereafter firm.

The next day, the Acharya sent for Anjaneyalu, who literally went running and presented himself before the preceptor. Looking at him, the Guru asked: "Have you studied Tarka Sangraha?" Anjaneyalu answered politely: "No." "Well then," said the Master, "I shall personally teach it to you."

Lessons Begin

The lessons started the same day.

Anjaneyalu was well aware not only of the great value of the text taught but also of the greatness of the teacher. He listened attentively. Anjaneyalu wrote to his parents that he intended to stay with the Jagadguru and study the sastras. Anantalakshamma, who loved her first son much, was upset by his sudden absence. The news that he was at Ujjain gave his parents great relief. However, they did not make any attempt to bring him back to Narasaraopet because they knew of his determination.

With great enthusiasm, as a child on the lap of its loving mother, Anjaneyalu enjoyed his stay with his Master. The Acharya was much pleased with this diligent vidyarthi who had a remarkable potential, characterized by a tremendous will power, sharp logical reasoning and an extraordinary faith in the sastras and the words of the Guru.

After the chaturmasya period, the Acharya started from Ujjain. Anjaneyalu too accompanied his Guru. Before returning to Sringeri the Acharya's tour covered several other places over a period of two years. In spite of his hectic schedules, the Guru paid special attention to his disciple. In due course, the Acharya made Anjaneyalu take part in the Vidvat Sadas and the like. The scholars were left spellbound at his oration in chaste Sanskrit.

It is said, "Knowledge is proud that it knows everything but wisdom is humble that it knows no more." Anjaneyalu was not proud because of knowledge but was humble with wisdom. He would not behave in a fashion as

to draw others' attention. He would be seen during the Chandramouleesvara puja performed by the Acharya, chanting the mantras and would slip away the moment the puja was over.

Yet, many devotees, charmed by the indescribable peace and divinity in this remarkable disciple, would approach him to have a few words. He would receive them with a winning smile and talk to them. While his pleasing manners inspired many, his impregnable Sanskrit knowledge mesmerized most. Scholars who used to visit Sri Mahasannidhanam would meet Anjaneyalu too, and be stunned by his eloquence and scriptural knowledge.

Many devotees of Sri Mahasannidhanam developed a special liking for Anjaneyalu. They all had some intuitive feeling that this was no ordinary being. Many even presented Anjaneyalu with gifts-cash and kind--but this ever-content lad was not, in the least, willing to accept anything from anyone.

After the North India tour, his Holiness came to Andhra Pradesh, before reaching Sringeri. Anjaneyalu had by then acquired a good deal of sastraic knowledge from His Holiness. Much had he learnt on the practical aspects of human life too, by being with the Master whose skill in public relations was beyond measure!

Avadhani and Anantalakshamma went and had a darshan of Sri Mahasannidhanam. "We entreat your Holiness," pleaded the couple, "to permit us to take our son Anjaneyalu, keep him with us for some days and send him back for studies." Sri

Mahasannidhanam could feel the parental affection. Though the Guru did to intend disturbing the regulated study of his disciple, he, at the same time, did not also want to reject their humble request.

His Holiness, therefore, said: "I can understand your mind. You may take him with you but I can allow only three days of his stay with you. We are due to camp at Srisailam in three days. You must come back with him there." The ecstatic parents prostrated and started. Anjaneyalu was not at all willing to leave the Acharya. However, it was the Acharya's instructions and he took it as his bounded duty to carry them out.

True to their commitment, his parents took him back to the Acharya after three days.

Finally, in March 1968, the Acharya reached Sringeri. The mesmerizing beauty of Sri Sharadamba, the sublime message of Mother Nature in and around Sringeri, and the atmosphere surcharged with spiritual splendor infused infinitude of warmth and joy into the peaceful mind of Anjaneyalu. His innate sense of reverence instantly made him prostrate before the shrines of gods and goddesses and before the Adhishtanams of the Gurus.

Sri Mahasannidhanam, who loved his sishya very much, arranged for his comfortable stay at the Ahnika Mandiram inside Narasimhavana. The Guru also arranged for the continuation of his advanced sastraic studies.

That the Mahasannidhanam had extraordinary affection for his disciple could be seen on many occasions. For instance, once on Pradosha day, Anjaneyalu had been to the northern side of the river. That night, as usual,

he came to the Acharya's puja to chant mantras. While sitting for the puja, the Acharya asked him: " Did you go to the other side of the river?" Sri Anjaneyalu answer: "yes, I went." The Acharya immediately said: "You remain in Narasimhavana itself. Don't go elsewhere. I will be always observing you."

In the Holy Abode

Some time later, the Acharya asked Anjaneyalu to shift his residence from the Ahnika Mandiram to the underground room called Guha inside the Sacchidananda Vilas, the holy abode of the Acharya. The Acharya also arranged for his advanced studies in Tarka Sastra under the renowned scholar Sri Gollapudi Gopalakrishnamurthy Sastrigal.

The classes started. As usual, Anjaneyalu's attention was total. Gopalakrishnamurthy Sastrigal would teach Anjaneyalu one portion of the text in the morning and then, in the evening, Anjaneyalu would repeat what had been taught, while the teacher would listen.

Vedic Wizard

Anjaneyalu was concentrating on his Yajur Veda study too. The scholar disciple was fast transforming into a Vedic wizard by whose magic intonation, the Veda Mata was charmed and made ecstatic. It all seemed to be a mighty magic to his Vedic teacher mainly because this awe-inspiring adolescent just repeated twice the mantras taught to him as per the tradition and that was it! Unlike other Vidyarthi, he never had to practice chanting all the mantras again and again and learn them by rote.

Anjaneyalu used to get up at 4 a.m. and start his studies soon after his bath. The Guru

was well aware of this. One morning, Anjaneyalu woke up just a couple of minutes late, due to a heavy schedule the previous night, the Acharya, who had never asked anything about his early morning schedules, unexpectedly visited the Guha that day and asked him: "Have you started your studies on time today?" Anjaneyalu replied, "I slightly overslept today." The Acharya, with a paternal strictness in his voice, said: "What is this? You should stick to your schedules and there should not be any room for even such slight failures. Otherwise, it will be very difficult to make you a great pundit."

As days passed, Anjaneyalu became a rare tapasvi and by his personal character he was an embodiment of Dharma. He had by an aura of purity and gentleness. He was obedient to his Guru, adamant to the please of his senses and totally indifferent to the objects of temptation. The Guru found in him a sensible, sagacious, and supreme personality.

Eight years of service to Sri Maha-sannidhanam made Anjaneyalu shine with a divine brilliance. As it is rightly said: "The highest reward for man's toil is not what he gets for it but what he becomes by it."

Real Reward

By his toil Anjaneyalu had, of course, attained great merits. Still, the reward was not this. The real reward was the great satisfaction that had filled the heart of his Guru. What more does a sishya require other than his beloved guru's satisfaction?

The pleased Guru was all set to nominate Anjaneyalu his successor designate.

Speculation was rife among the close devotees of the Acharya about Anjaneyalu's initiation into sannyasa. This was because of the intense Guru Bhakti of Anjaneyalu and the great care he used to take in carrying out the Acharya's instructions. Besides this, the extraordinary scholarship Anjaneyalu had attained in the Vedas and sastras and the complete satisfaction the Acharya felt had made devotees speculate thus.

Another incident also served as an indication of the Acharya's intention. Sri Padmanabha Upadhaya, the personal assistant of the Acharya and a person who had been rendering very sincere and selfless service to the Math, died in an accident in 1974. His death was a great loss not only to the Acharya but also to the Math.

A New Assignment

The Acharya, being an administrator par excellence, found a perfect substitute in Anjaneyalu to assist him in carrying out the Math activities. Anjaneyalu, who had, till then been dwelling deep in the abode of the sastras, was given a totally different and testing set of assignments which involved an inevitable interaction with people.

Anjaneyalu, whose only goal in life was to serve his master, accepted his new duties with utmost devotion and determination. Being a born-perfectionist, he discharged his duties with utmost care. This gave immense satisfaction to the Acharya.

The Navaratri festival started in Sringeri with its usual grandeur in 1974. Avadhani paid a casual visit to Sringeri. After few days, one

evening the Acharya summoned Avadhani, and what he said to Avadhani was something he could never even have dreamt of.

The Acharya told him: "In accordance with Sharadambal's orders, I have decided to designate Anjaneyalu the successor Peethadhipati of our Math by initiating him into the sannyasashrama. You may convey this to your wife. Your other son (Dakshinamurthy) will take good care of you two. My blessings are ever there for you."

Nominated Successor

The Navaratri festivals came to an end with grand Rathotsavam. On that day, Sri Mahasannidhanam entered the sanctum sanctorum of Sri Sharadambal shrine and sat in meditation. After some time, His Holiness emerged and announced to the assembled devotees that with the concurrence of the Divine Mother, he had chosen Sri Sitarama Anjaneyalu as his successor-designate and that the sishya sveekaram ceremony would take place on November 11, 1974.

The news sent a wave of thrill and joy through the assembled devotees. Soon this news spread throughout the country. The Math administration too, started sending the Acharya's srimukham to all close devotees.

The Acharya's choice of Anjaneyalu as his successor was apt in all respects. It was obviously in the following conditions prescribed by Sri Adi Sankara Bhagavatpada himself: "Suchihi (unimpeachable character), jitendriyaha (conqueror of senses), and Vedavedantangaadi vichakshanaha (well versed in Vedas, its angas and sastras).

Anjaneyalu possessed all these qualifications. Moreover, he had the excellent opportunity of being trained by the Acharya himself for eight years.

While the facts remained thus, the mental state of Anjaneyalu, on being informed of the Acharya's decision, was a bit odd. He, in spite of his extraordinary competence and venerable character, was afraid whether he was really competent enough to become the head of a Peetham, which was established by Sri Bhagavatpada himself and succeeded by a chain of great Jivanmuktas.

Moreover, he could not even digest the idea that he was to be the successor-designate to the Acharya whose spiritual supremacy was beyond anyone's comprehension. However, being an obedient disciple, he accepted the Acharya's orders and prepared for the events to come.

The rituals started on November 10, 1974, an Ekadashi day. Anjaneyalu started with sashtanga pranams to the Mahasannidhanam and attended the Poornahuti of the Ganapati Homam conducted at Sri Sharadamba temple. Having offered pranams to Sri Sakti Ganapati, he visited Sri Sharadamba temple. Then he visited Adi Sankara's shrine and offered pranams to Adi Sankara with whose chain of disciples he was to be linked.

From there he visited the various temples at the math and returned to the Adhishthanam of Sri Chandrasekhara Bharati Swamigal and Sri Sacchidananda Sivabhinava Narasimha Bharati Swamigal and performed Poorvanga functions (Ashta shraadhas) that have to be completed before entering the sannyasa ashrama.

As it happened to be the jayanti day of Paramacharya Sri Chandrasekhara Bharati Swamigal, Sri Mahasannidhanam performed puja at the Paramacharya's Adhishthanam that night. Anjaneyalu was present, chanting the mantras.

In accordance with the dictates of the sastras, Anjaneyalu had to keep awake the night prior to sannyasa by the side of sacred fire. The fire was kept in the front hall of the structure housing the samadhis of the Paramacharya and the Parameshti Acharya. After spending some time at the front hall, Anjaneyalu moved to the room adjoining the samadhi of the Paramacharya.

In Two Places

Sri Subbaramaiya was with him surprisingly, when Sri Jagannadhan (later Shantananda Bharati), who was sleeping that night in the Acharya's abode, Sacchidananda Vilas, came out to answer the call of nature, to his eyes it appeared that Anjaneyalu was seated by the side of the sacred fire chanting the name of Lord Rama in an extremely melodious voice, totally oblivious of his surroundings.

Sri Jagannathan was really surprised when he later came to know from Sri Subbaramaiya that Anjaneyalu had spent the night in the room adjoining the Paramacharya's samadhi. Thus, that night Anjaneyalu was seen at two places.

The Sanyasi

When the day November 11 dawned, Anjaneyalu completed his Sandhyavandanam and then performed the Purushasukta and the

Viraja Homams. The sishya-designate then went to the river Tunga and having had a bath stood in waist-deep water. He then discarded all his clothes including the thread that held his loin clothe. Next to be discarded was his sacred thread.

Then he chanted the Preshocharana Mantra granting freedom to all from fear on account of him. He then walked downstream where Mahasannidhanam gave him the saffron robes, a bamboo staff and a vessel.

The Guru and the Sishya-designate then went in a procession to the accompaniment of nadasvaram and Vedaparayanam to the Adhishtanam of Sri Chandrasekhara Bharati Swamigal. There Sri Mahasannidhanam gave him the Pranava Upadesam followed by the Mahavakya Upadesam and named his disciple, "Bharathi Theertha."

From there they proceeded to Sri Sharadamba Temple where the sishya-designate was made to sit in the Vyakhyana Simhasanam. Sri Mahasannidhanam kept a Saligramam over the head of the sishya-designate and worshipped it. After mangalarati, Sri Mahasannidhanam took his seat in the Vyakhyana Simhasanam and Sri Bharati Theertha Swamigal worshipped the feet of Sri Mahasannidhanam.

Sri Mahasannidhanam and Sri Sannidhanam next went to the sanctum sanctorum of Sri Sharadambal temple, and as they came out, the devotees offered their Bhikshavandanam. From there, both Sri Mahasannidhanam and Sri Sannidhanam proceeded to the temple of Sri Adi Shankara, Thorana Ganapati and after paying their

respects to the Padukas of Sri Narasimha Bharati, they continued their procession to the various temples in the Math premises and finally returned to the Ashrama on Narasimhavana.

Sri Mahasannidhanam started addressing Sri Sannidhanam as "Swamigal" from the very day of sishya-sveekaram. His Holiness even advised his devotees that whatever respect they had been showing him must be shown to Sri Sannidhanam also. Sri Mahasannidhanam used to instruct whoever came for his darshan to go and meet Sri Sannidhanam, too. Many devotees were even asked to take the Mantrakshata from Sri Sannidhanam.

A Shishya's Dilemma

Once an ardent devotee of Sri Mahasannidhanam, an elderly lady, came to Sringeri soon after the sishya-sveekaram. She knew Sri Sannidhanam from his poorvashrama days and was even addressed by Anjaneyalu as "Amma." She had great vatsalya (affection) for Anjaneyalu and when everybody prostrated before him, she wondered if she also should do so to a person who was hitherto like her son.

When she later met Sri Mahasannidhanam, the Guru quickly sensed her state of mind. He said: "I know your vatsalya and it is also one of the forms of bhakti. Swamigal is not a mere sannyasi but the adhipati of this celebrated Peetham. You must bear it in mind." Then, Sri Mahasannidhanam took her upstairs where Sri Sannidhanam was staying. There he said to Sri Sannidhanam: "Swamigal, this devotee has come for your darshan. Bless her." He then

turned to that lady and said: "Pay your obeisance to the Peethadhipati." She, having for all her doubts cleared, prostrated at Sri Sannidhanam's feet and sought his blessings. Sri Mahasannidhanam's absolute trust in Sri Sannidhanam's competence was very evident.

Once, while talking to a devotee, he said: "Swamigal is a very special person. He mastered the Vedas and the sastras even before taking up sannyasa."

On another occasion, Sri Mahasannidhanam, while addressing an assembly of devotees, said: "I have chosen a very competent Guru to guide you all. He is a very great person." On several occasions, the Acharya expressed his immense love and affection for Sri Sannidhanam.

Sri Mahasannidhanam personally taught Sri Sannidhanam all the anushtana kramas meant for sannyasis. He also taught him the traditional observances followed in the Math.

The Sishya, the Guru's pride, the beloved son of the divine Mother Sharadamba, the 36th occupant of the celebrated seat of

transcendental wisdom, centered his thoughts and actions on the most worshipful lotus feet of his preceptor, Sri Mahasannidhanam.

Embodiment of Dispassion

A philosopher once said: "Besides the noble art of getting things done there is the noble art of leaving things undone. The wisdom of life consists in the elimination of non-essentials." This was where the sensibility and the sagacity of Anjaneyalu played their role wonderfully.

His supreme force of discrimination instantly and mercilessly felled the trees of temptation, of sentiments and of educational pride. He was invincibly intelligent, yet modest; magnificently meticulous in his guru seva, yet always had the feeling that he could have rendered a better service. He commanded respect in the assembly of great scholars, yet was free from pride. He bore his troubles bravely, never sought sympathy and never feared pain.

Anjaneyalu's surrender to his guru was total.

- *Simple as the worship sandhya seems to be, it is sufficient to help us on the highest stages. All the three aspects of karma, bhakti and jnana are given place in the sandhya worship. It is as useful to the highest aspirant as it is to the beginner. It is a folly, therefore, to belittle its value or to neglect it in practice. Every Brahmin must perform the daily sandhya worship with faith, in accordance with the sastras and with the proper intonation.*

***From "The Golden words" of
His Holiness Sri Chandrasekhara Bharati***

Inspiring Saint - Part 3

Illustrious Disciple

An ideal disciple finds satisfaction in serving his Guru as did Sri Sannidhanam, who always felt that his having been chosen as sishya by Sri Mahasannidhanam was the greatest privilege granted to him. The brief speech he gave during the 1977 Sashtiabdapurti celebrations held in Madras can be cited as an example of his attitude:

"It is not given to everyone to get an opportunity of attaching himself to a guru, for even the inclination to approach the preceptor will depend upon one's past spiritual attainments. To find a ready response from the Acharya by way of his willingness to take the aspirant as his disciple and bless him is a greater privilege. In this respect, I consider myself most fortunate in having had the unique opportunity of getting initiated into the ascetic order by Sri Mahasannidhanam."

Sri Sannidhanam listened to Sri Mahasannidhanam's words and instructions with concentration. He ensured that his Guru's commands were executed to the letter. Many incidents serve to illustrate this.

Engrossed in Guru

The Gita instructs: "One should meditate upon guru throughout one's life. Even though one enjoys independence, one should not show even a fraction of indifference in one's attitudes towards one's guru." For Sri Sannidhanam, Sri Mahasannidhanam was everything. He never let the fact that he had been given a separate identity as the Peethadhipati, distract him. Sri Sannidhanam's mind was ever engrossed in his guru.

One day, Sri Sannidhanam was conversing with a devotee inside Sacchidananda Vilas, his abode. The devotee asked: "Where is Sri Mahasannidhanam?" Sri Sannidhanam replied: "He has gone to the other side of the river to visit the temples.

At this moment, he is emerging from Sharadamba temple."

The devotee realized that Sri Sannidhanam was specifying his Guru's exact location though not within his range of vision.

Sri Sannidhanam never relished any prominence given to him in the presence of Sri Mahasannidhanam. If at any time any devotee approached him with any request for blessings, he would immediately advise him to go and seek the blessings of Sri Mahasannidhanam. As far as Sri Sannidhanam was concerned, nothing could excel the greatness and compassion of Sri Mahasannidhanam. Such was his faith!

Guru's Grace

In his Anugraha Bhashanams, he has averred that whatever he has achieved in his life is solely because of Sri Mahasannidhanam's grace. In a talk, he said: "Instead of praying for the Acharya's blessings for wealth, health and the like, we must pray to him for his grace and nothing else. Once we become the recipients of his mercy, we will get everything."

One day, Sri Sannidhanam visited a devotee's house. The devotee placed two requests:

1. He had just built his house and fixed a date for the Grihapravesam. He sought Sri Sannidhanam's blessings; and

2. He had fixed up his son's Upanayanam too, and prayed that Sri Sannidhanam bless his son. Sri Sannidhanam said, "My whole hearted blessings are there for your Grihapravesam but I am unable to consider the case of Upanayanam because you have fixed it in the Dakshinayana period which is not sanctioned in the sastras. So, come to Sringeri in Uttarayanam and conduct the function there. I will bless you."

The disappointed devotee, who desperately wanted to conduct the Upanayanam function, as scheduled, approached Sri Mahasannidhanam with the hope that he would give his blessings. He made his request but mentioned nothing about his meeting with Sri Sannidhanam. Sri Mahasannidhanam said, "I bless you for the Grihapravesam. For the Upanayanam you come to Sringeri in Uttarayana, perform it and accept my blessings." The devotee was dumbfounded by the striking similarity in the words of both the Acharyas.

How should one conduct himself in the presence of his guru?

Those who have had the fortune of seeing both their Holiness together, would have noticed the reverence with which Sri Sannidhanam conducted himself in the presence of his Guru. Sri Sannidhanam would visit Sri Mahasannidhanam every morning offer his prostrations and only then begin the day's work.

Beside himself adhering to the code of conduct to be observed in the presence of one's Guru, Sri Sannidhanam would also advise others as to how they should conduct themselves before Sri Mahasannidhanam. Once a boy approached Sri Sannidhanam and asked for Mantropadesa. Sri Sannidhanam not only advised him to approach Sri Mahasannidhanam, but also guided him on how he should submit his request.

As per Sri Mahasannidhanam's instructions, Sri Sannidhanam started taking up independent Vijayayatras from 1983. Wherever he visited he left his stamp. His captivating discourses won the hearts of the learned and the laity alike.

During these tours, Sri Mahasannidhanam and Sri Sannidhanam would write letters to each other. While Sri Mahasannidhanam's letters showered grace and affection, Sri Sannidhanam's letters would be extraordinarily polite and poetic!

Remarkable Closeness

The amazing attachment between the Guru and the sishya and the pain that Sri Sannidhanam experienced whenever he happened to leave Sri Mahasannidhanam were clear.

It is said: "Never does a jivanmukta care for his body or its needs. He is not worried about its decay or destruction. The space encased in a pot is unaffected by its walls, whether they are intact or broken. When the pot is broken, the space it contains becomes indistinguishable from the space outside. So too does a jivanmukta's Atman become indistinguishable from Brahman. Like milk mixing with milk and becoming one with it, an Atmajnani merges in Brahman and becomes one with it."

Sri Mahasannidhanam decided to terminate his role as a human being in 1989, and started preparing his beloved sishya for his impending disappearance.

One day, when Sri Mahasannidhanam and Sri Sannidhanam were standing near the Adhishtanam of Parameshti Acharya, Sri Mahasannidhanam said: "Swamigal, after my life is over, you need not wonder where to have my samadhi. It can be built here pointing to the southern side of the Parameshti Acharya's Adhishthanam."

Sri Sannidhanam, unable to hear such words, said: "Why should Sri Mahasannidhanam talk about such matters now?" To this, Sri Mahasannidhanam, with his characteristic humor, replied: "Swamigal, I am not just talking my samadhi alone. For you too, it must be constructed to the southern side of my samadhi. What I say is not without a purpose. You know that the Vidvat Sadas is being held in the matapam in front of the samadhis. If my samadhi is also constructed adjoining the existing samadhis, more people can be comfortably accommodated."

In 1989, a few months after Sri Sannidhanam left Sringeri in February on his

Vijayayatra, Sri Mahasannidhanam set out on a tour to Kalady. One of his devotees who used to drive Sri Mahasannidhanam's car accompanied him from Sringeri to a particular town en route to Kalady. From there, this devotee was to proceed to Bangalore and Sri Mahasannidhanam to Kalady. This devotee accepted Mantrakshata and started on his journey. A few minutes had passed when a Math official came running to him and told him that the Mahasannidhanam had summoned him. He rushed back.

Sri Mahasannidhanam said to this devotee, "Why don't you come with me till the next halt? I feel like talking to you." His Holiness casually added, "Who knows! We may not be able to meet thereafter."

The statement was so casual that the devotee could not get its real import. He obeyed Sri Mahasannidhanam's instructions, and accompanied His Holiness, only to see that Sri Mahasannidhanam was particularly jovial and compassionate.

At the next halt, with the whole-hearted blessings of His Holiness, the devotee left. Little did he realize then that he would never be able to meet Sri Mahasannidhanam again!

On September 21, 1989, a devotee had a dream at around 5:30 a.m. at his residence in Madras. Sri Mahasannidhanam appeared, gave him Prasadam, blessed him and said, "Hereafter you will receive Prasadam from Swamigal." Then, His Holiness disappeared. The devotee immediately woke up and kept thinking about that dream, wondering what it meant. Only late that evening did he realize what it really meant.

Sheds the Mortal Coil

Sri Mahasannidhanam, the un-equalled saint of Sringeri and the Guru par excellence, shed his mortal coil on that day at his abode in Narasimhavana in Sringeri. The mystic visionary had gone beyond the horizons of human visibility, becoming one with the infinite, the all pervading Absolute.

The news sent shock waves through the hearts of millions of people for whom the Guru was more than an affectionate mother. Their hearts sank at the very thought that they would have to see a Sringeri without Sri Mahasannidhanam.

When the news was conveyed to Sri Sannidhanam who was at Pune, the mental state of His Holiness was beyond description. His Holiness never expected that he would be physically separated from his most beloved Guru once and for all, this soon. His grief was uncontrollable. With the timely help rendered by his devotees and by the authorities, His Holiness air dashed to Mangalore and reached Sringeri by car.

When he entered Sacchidananda Vilas, he literally went running to behold the physical form of his Master, and who choked with uncontrollable grief. He prostrated and remained in that posture for a long time.

However, Sri Sannidhanam being a jivanmukta, soon composed himself and asked the grief-stricken devotees to console themselves with the fact that though Sri Mahasannidhanam was not physically present, he would live in the hearts of everyone. Sri Sannidhanam then gave instructions for the final rites to begin.

In His Guru's Presence

Sri Mahasannidhanam's departure obviously affected Sri Sannidhanam very much. Even during the Navaratri darbar, Sri Sannidhanam had the portrait of Sri Mahasannidhanam placed on the asana and conducted the sabha as if he were conducting it in the august presence of the Guru.

Fond memories of great souls are as everlasting guides for us. They guide us by remaining in our thought and actions. They sanctify our decisions with their subtle grace. Sri Sannidhanam's views reflect the view.

A Phenomenon

For instance, after meticulous performing the first Aradhana in September 1990 at his Guru's samadhi, Sri Sannidhanam delivered an awe-inspiring Anugraha Bhashanam.

In that he said: "Our Guru passed out of the physical sheath last year. But where has he gone? A Sanskrit poet says while praying to the Almighty: 'where do you want to go? I have bound you in my heart and so how can you go away?' Likewise, our Guru is safe in our hearts. If we, closing our eyes, contemplate on him with single-minded concentration and bhakti, he will definitely give us darshan. He has such a mahima. We cannot describe in words all his qualities or praise him enough."

Sri Sannidhanam could well understand what a great loss it was for the devotees of Sri Mahasannidhanam to miss their Guru's physical presence. As Sri Mahasannidhanam's direct representative adoring the Peetham, Sri Sannidhanam is always compassionate to them and fulfills their needs.

Once, a devotee approached Sri Sannidhanam asking for Sri Mahasannidhanam's padukas. Sri Sannidhanam said: "How is it possible now that Sri Mahasannidhanam is not physically present?" Then, on seeing the devotee's genuine intentions, His Holiness added: "Well, if your devotion is so firm, the padukas will arrive on their own!" After a few days, two ladies arrived at Sringeri. They had brought with them the padukas of Sri Mahasannidhanam.

When they came for Sri Sannidhanam's darshan, they handed over the sacred Padukas, saying that as there was no male member left in their family, they thought they should hand over the Padukas to His Holiness, as they felt they were not competent to offer appropriate worship. After they left, Sri Sannidhanam called that devotee and said: "They have arrived."

Once a devotee asked this question to Sri Sannidhanam. "Which would you call the most significant event of your life?" Sri Sannidhanam replied : "The most significant event in my life was my Guru's anugraha and his accepting me as his sishya. He was my father, my Guru and my God. He taught me the sannyasa dharma, the sampradaya of the Peetham and everything. He never hid anything from me. I can never forget him."

A wonderful Sishya indeed!

Divine Relationship

Admiring the divine relationship between Sri Mahasannidhanam and Sri Sannidhanam, Dr. Mandana Mishra, an educationalist and Sanskrit scholar, once said to Sri Mahasannidhanam: "Till now, I have seen many people. We have read that Sankara's disciples went with him. What their relationship was, I can only conjecture. Now, I have come to the conclusion that they must have been like this. It is so satisfying."

Similarity of Action

Sri Sannidhanam's attachment to Sri Mahasannidhanam was such that several devotees of the Math have noticed striking similarity of thought and action between the Guru and the Sishya.

The cost of a building for an educational institution was to be borne by some affluent sishyas of the Math. One of them gave the details to Sri Mahasannidhanam and sought his blessings for the project. Sri Mahasannidhanam said: "Let me also contribute some money towards this noble cause," and mentioned an amount. Thereafter, the devotee went to Sri Sannidhanam and sought his blessings. Sri Sannidhanam too said, "Let me also contribute some money towards this noble cause" and mentioned exactly the amount specified by Sri Mahasannidhanam! The disciple was amazed.

(to be continued)

Tattva Bodha of Adi Sankaracharya – A Vedantic Primer : Part 1

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

General Introduction

Adi Sankara's works can be broadly classified into three categories: 1) *Bhashya granthas* (commentaries); 2) *Prakarana granthas* (dealing with fundamental aspects of vedanta), and 3) *stotra granthas* (hymns or meditation verses).

Bhashya Granthas

The language of the Upanishads is "mystic" in style and as such cannot be understood by a mere translation of the verses or using a dictionary! For example, a literal translation of the following mantra:

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

*poorNamada: poorNamidam
poorNaat poorNamudacyate |
poorNasya poorNamaadaaya
poorNameva avaSishyate ||*

is, "That is whole; this is whole; from the whole the whole becomes manifest; from the whole when the whole is taken out, what remains is the whole". This literal translation alone will not make any sense to the common student, and thus it becomes evident why a great deal of explanation and commentaries are required for a proper understanding of the vedic scriptures!

Sri Sankara wrote commentaries on the three canonical works, known as *prasthanatrayee*, that form the basis of the entire *vaidika (sanatana) dharma*. These three are the *Upanishads*, *Brahma Sutras* and the *Bhagavad Gita*. Sri Sankara wrote commentaries on 12 major *upanishads*, the *Gita* and *Brahma Sutras*, in addition to a few other commentaries on *sanat sujateeyam*, *vishnu*

sahasranamam etc. (a list of Sankara's works are provided at the end of this article).

Prakarana (or prakriya) Granthas

These are works which enable the student with the fundamental concepts and definitions of vedantic terms. A proper study of the scriptures like the *Upanishads*, the *Gita*, the *Brahma Sutras* etc., which deal with the study of the Self, require a thorough understanding of the fundamental elements of vedanta. *Tattva bodha*, *atma bodha*, *viveka choodamani* etc. are some of the *prakarana granthas* of Sri Sankara. (A list of such works are given at the end of this article.)

Stotra Granthas

The greatest appeal to the people at large are though *stotras*. Sri Sankara, in His infinite compassion, could appreciate the difficulty of the common people in comprehending the complex philosophical doctrines of *advaita*, and thus paved the way to reach the ultimate goal through *bhakti*. He composed several lucid devotional stotras on almost all deities, such as *soundarya lahari*, *kanakadhara stotram* etc.!

In addition to several devotional hymns, Sri Sankara composed several meditation verses (vedanta stotras), for regular recitation, reflection and meditation, such as *nirvana shatkam*, *sadhana pancakam* etc. (A list of all stotras attributed to Sri Sankara are included at the end of this article.)

The present series of articles will focus on *prakarana granthas*, especially *tattva bodha*, which is considered as a primer for any student desirous of pursuing vedantic studies. Unlike *viveka choodamani*, - one of Sankara's greatest

works in this subject- *tattva bodha* is brief and concise, and so is particularly suited for an initial study.

Introduction to *tattvabodha*

In the pursuit of life every being searches for happiness (*sukha praapti:*). Getting education, getting a job, acquiring wealth, becoming famous etc., are all some examples of the limitless desires of all humans in general. As one desires to obtain what one wants, one also desires not to get what one does not want! Not getting what is wanted, and/or getting what is not wanted, result (s) in sorrow and so, one likes to get rid of the resulting sorrow (*dukha nivrtti:*). Thus the happiness that one seeks should be unalloyed happiness (*dukham-free-sukham*), eternal happiness (*nitya sukham*), and infinite or limitless happiness (*niratiSaya sukham*). When one wonders as to how to acquire such a happiness, a question arises, is it at all possible to "acquire" such a happiness? !

When we analyse the nature of beings, we generally observe two types of properties. The properties/characteristics are explained by a popular example of the process of heating water. Water is kept on a vessel and heated with a flame. The nature of water is "cold" and the nature of flame is "heat". During the process of heating, the vessel acquires the heat of the flame first, and then the water in the vessel. Or, the heat of the hot-water is acquired from the flame. Hot water loses its heat once the flame is removed. Coldness of the water and the heat of the flame are natural or intrinsic to them respectively and are called as intrinsic properties (*svarupa lakshana*). The intrinsic property does not depend on external conditions and is eternal. The heat of the water is borrowed from the flame and is lost by change of external conditions, namely removal of the flame. Thus the heat of the water is an acquired or borrowed property, and is ephemeral.

Given the above analysis, the term "acquisition" of *nitya sukham* is a misnomer because it can not depend on any external conditions. This leads to the answer for the tempting question of why one should pursue to the learning of vedanta! Vedanta teaches that the true nature of beings is divine and eternal happiness. That means, true happiness is not something that needs to be "acquired" but is intrinsic to all beings.

The term "vedanta" literally means that which is (kept physically at) the end of vedas (*vedasya anta:*); logically also, it is the ultimate knowledge that one would seek! As mentioned earlier, *tattva Bodha* is a primer that helps us to understand the elements of Vedanta. Vedas have two logical sections - *Karma kanda* and *jnana kanda*. The *Karma kanda* sections contain *Samhitas*, *Brahmanas* and *Aranyakas*. The *jnana kanda* sections deal with vedanta and contain the *upanishads* and *brahma sutras*. The terms used in these vedantic sections are not defined, but only statements are made. For example upanishadic statements such as, *prajnanam brahma* (Consciousness is Brahman); *tat-tvam-asi* (That Thou art); *aham- brahma-asmi* (I am brahman); *ayam atma brahma* (this Self within is brahman) are given in various upanishads. The words used in such statements like "*atma*", "*brahma*", "*tat*" etc. have packed in their mysterious depths endless suggestions and imports that an ordinary student, in spite of a complete study of the upanishads, may not be able to handle them properly! Exploration and understanding of the suggestiveness in these mystic words are not at all obvious to the unprepared student and so the student needs a special orientation. This is gained through the careful study of the *prakriya* (or *prakarana*) texts such as *Tattvabodha*!

Tattva Bodha deals with several queries in prose form. Scholars believe from the context

and contents that Adi Shankara had authored it, though the authorship is not explicit from the text itself. *Tattvabodha* is presented as a fictitious dialogue between the teacher and student. For the purpose of our understanding, the subject matter can be logically divided into five sections as follows:

1. Introduction (*Upodhgata*: उपोद्घातः)
2. Analysis of the individual (*Jiva* or *Atma vicAra*: जीव OR आत्म विचारः)
3. Analysis of creation (*Srushti vicAra*: श्रृष्टि विचारः)
4. Analysis of identity between *Jiva* and *Isvara* (*Jiva Isvara vicAra*: जीव ईश्वर विचारः) and the
5. Fruit of knowledge of *Atman* (*jnAnaphalam* ज्ञान फलम्).

Following sections will explore the text in some detail based on these five topics.

1: Introduction (*Upodhgata*: उपोद्घातः)

वासुदेवेन्द्रयोगीन्द्रं नत्वा ज्ञानप्रदं गुरुम् ।
मुमुक्षुणां हितार्थाय तत्त्वबोधोभिधीयते ॥

[नत्वा-Having saluted वासुदेवेन्द्रयोगीन्द्रं - Vasudeva, the king of Yogis, ज्ञानप्रदं गुरुम् - the Guru, who is the bestower of the Knowledge of the Truth); मुमुक्षुणां हितार्थाय - for the benefit of the seekers of liberation; तत्त्वबोध *tattva bodha* (the knowledge of the Truth) अभिधीयते is expounded.]

The text starts with a prayer or *Mangala slokam* (मङ्गलश्लोकः) followed by a (hypothetical) dialogue between student and teacher in prose format. There are two factors involved to accomplish an undertaking. The first one is our own effort to successfully execute the undertaking and the second is the *daivam* factor. *Daivam* refers to parameters that are beyond us. In our tradition, a prayer is made to *Ganesha* or any *Ishta Devata* to remove any obstacles (*vighna*

parihArArtham) during our efforts and beyond, to complete our undertaking. In the *Mangala sloka* here, Adi Shankara prostrates to his *kula devata* (family deity) *Govinda* (*vasudeva* - the *Adi Guru*) and his own guru *Govinda* *Bhagavadpada*. Also, by means of prostration to his Guru, the elements of the Guru's teaching are remembered and carried over to his own students. After salutation to the Lord and the Guru, the author says that the subject of *Tattva Bodha* - knowledge of Self or Knowledge of Truth - will be expounded for the seekers of liberation. This also indicates that the knowledge of the self or awareness that the student has at this stage is not correct and the author is going to further explain the correct knowledge of the Self.

It is customary in a publication to provide the following four-fold details at the beginning, called *anubandha catushtayam*. The *mangala sloka* of *Tattva Bodha* also indicates these four, which are,

1. the subject (*Vishaya*: विषयः); here, the subject matter is *tattva bodha* - the knowledge of Truth
2. the eligible (*Adhikari* अधिकारी) - the seeker after Liberation (मुमुक्षुः);
3. the benefit (*Prayojanam* प्रयोजनम्) is मुमुक्षुणां हित - fulfillment of the desire for Liberation, and,
4. the relationship (*Sambandha*: सम्बन्धः) between the thing to be known - i.e brahman, and that which tells of It - i.e *tattva bodha*.

(to be continued...)

References:

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Sankara's Works:

I. Bhashya Granthas

1. Brahma Sutras
2. Isavasya Upanishad
3. Kena Upanishad
4. Katha Upanishad
5. Prasna Upanishad
6. Mundaka Upanishad
7. Mandukya Upanishad
8. Mandukya Karika
9. Aitareya Upanishad
10. Taittiriya Upanishad
11. Chhandogya Upanishad
12. Brihad Aranyaka Upanishad
13. Sree Nrisimha Taapaneeya Upanishad
14. Sreemad Bhagavad-geeta
15. Sree Vishnu Sahasranama
16. Sanat Sujateeyam
17. Lalita Tri-satee
18. Hastaamalakeeyam

II. Prakriya Granthas

19. Viveka Choodamani
20. Aparokshanubhooti
21. Upadesa Sahasri
22. Vaakya Vritti
23. Swaatma Niroopanam
24. Atma-bodha
25. Sarva Vedanta Sara Samgraha
26. Prabodha Sudhakaram
27. Swaatma Prakasika
28. Advaita Anubhooti
29. Brahma-anuchintanam
30. Prasna-uttara Ratnamaalika
31. Sadachara-anusandhanam
32. Yaga Taravali
33. Anatma-sree Vigarhanam
34. Swaroopa-anusandhanam
35. Pancheekaranam
36. Tattwa-bodha
37. Proudha-anubhooti
38. Brahma Jnanavali
39. Laghu Vakyavritti
40. Moha Mudgaram (Bhaja Govindam)
41. Prapancha Saaram

III. Hymns and Meditation Verses

42. Sri Ganesa Pancharatnam
43. Ganesa Bhujangam
44. Subrahmanya Bhujangam
45. Siva Bhujangam
46. Devi Bhujangam
47. Bhavani Bhujangam
48. Sree Rama Bhujangam
49. Vishnu Bhujangam
50. Sarada Bhujangam
51. Sivananda Lahari
52. Soundarya Lahari
53. Ananda Lahari
54. Siva-paadaadi-kesaanta-varnana
55. Siva-kesaadi-padaanta-varnana

56. Sree Vishnu-paadaadi-kesanta-
57. Uma-Maheswara Stotram
58. Tripurasundari Vedapada Stotram
59. Tripurasundari Manasapooja
60. Tripurasundari Ashtakam
61. Devi-shashti-upachara-pooja
62. Mantra-Matruka-Pushpamaala
63. Kanakadhara Stotram
64. Annapoorna Stotram
65. Ardha-naree-Natesvara Stotram
66. Bhramana-Amba-Ashtakam
67. Meenakshi Stotram
68. Meenakshi Pancharatnam
69. Gouri Dasakam
70. Navaratna Malika
71. Kalyana Vrishti-Stavam
72. Lalitha Pancharatnam
73. Maaya Panchakam
74. Suvarna Mala Stuti
75. Dasa Sloki
76. Veda Sara Siva Stotram
77. Siva Panchaakshara Stotram
78. Siva-Aparadha-Kshamapana
79. Dakchinamoorthy Ashtakam
80. Dakshinamoorthy Varnamala
81. Mrityunjaya Maanasa Pooja Stotram
82. Siva Namavali Ashtakam
83. Kaala Bhairava Ashtakam
84. Shat-padee Stotram
85. Siva-Panchakshara-Nakshatra-Mala
86. Dwadasa-Ling Stotram
87. Kasi Panchakam
88. Hanumat Pancharatnam
89. Lakshmi-Nri Simha-Pancharatnam
90. Lakshmi-Nri Simha-Karunarasa Stotram
91. Panduranga-Ashtakam
92. Achyuta-Ashtakam
93. Sree Krishna-Ashtakam
94. Hari Stuti
95. Govinda-Ashtakam
96. Bhagavat-Manasa-Pooja
97. Praata-Smarana-Stotram
98. Jagannatha-Ashtakam
99. Guruvastakam
100. Narmada-Ashtakam
101. Yamuna-Ashtakam
102. Ganga-Ashtakam
103. Manikarnika- Ashtakam
104. Nirguna Manasa Pooja
105. Eka Sloki
106. Yati Panchakam
107. Jeevan-Mukta-Ananda-Lahari
108. Dhanya-Ashtakam
109. Upadesa (Sadhana) Panchakam
110. Sata Sloki
111. Maneesha Panchakam
112. Advaita Pancharatnam
113. Nirvana Shatakam

संस्कृत भाषा परिचयः

An Introduction to Sanskrit : Unit – IX

M. R. DWARAKANATH

१) श्लोक (Sloka)

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जिथा मा गृधः कस्यस्विद्धनम् ॥

पदच्छेद (Word decomposition)

ईशा-वास्यं इदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जिथाः मा गृधः कस्य स्विद् धनम् ॥

अर्थ (Meaning)

Do not (मा) covet (गृधः) any one's (कस्यस्विद्) wealth (धनम्) । You should enjoy (भुञ्जिथाः) by it's (तेन) renunciation (त्यक्तेन) । What little (यत्किञ्च) moves (जगत्) in this world of motion (जगत्यां) is all (इदं सर्वं) pervaded (वास्यं) by the Lord (ईशा) ।

व्याकरण प्रकरणम् (Grammar)

The word वास्य is potential passive participle of the root - वस् - to dwell. ईशावास्यं (ईशेन वास्यं) is a compound connoting that which ought to be lived by the Lord - Lord's realm. भुञ्जिथाः is the second person singular विधिलिङ् - आत्मनेपद of the root भुञ् to eat or enjoy. कस्यस्विद् is rhetorical, meaning - pray, whose? The implication is that it is all the Lord's!

(२) शब्द कोशः (Vocabulary)

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

शफ	Hoof	शृङ्ग	Horn
चंचु	Beak	पुच्छ	Tail
हिक्का	Hiccough	स्वेद	Sweat
अश्रु	Tear	श्लेष्मन्	Mucus
भ्रूण	Embryo	तनु	Body
स्पश	Spy	वैहासिक	Clown
ज्योतिर्विद्	Astronomer	ज्योतिषिक	Astrologer
शिल्पिन्	Craftsman	कुलाल	Potter
भ्रातृव्य	Nephew	भागिनेय	Nephew
भ्रात्रीया	Niece	भागिनेयी	Niece

लगुड	Stick	कुठार	Axe
असि	Sword	ज्या	Bowstring
अनीक	Army	सैनिक	Soldier
शम्बूक	Snail	सरटु	Lizard
जीरक	Cumin	सर्षप	Mustard
गुड	Jaggery	लवण	Salt
हीरक	Diamond	विद्रुम	Coral
मरकत	Emerald	माणिक्य	Ruby
स्रज्	Garland	तन्तु	Thread
ऋजु	Honest	दम्भ	Deceit

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

गद् (गद)	declare	जल्प् (जल्प)	mutter
ध्वंस् (ध्वंस)	destroy	यत् (यत)	attempt
भ्राज् (भ्राज)	shine	भ्रम् (भ्रम)	wander
लप् (लप)	chatter	सूद् (सूद)	hurt
स्फुट् (स्फोट)	burst	स्वाद (स्वाद)	taste
जुष् (जुष)	please	स्फुर् (स्फुर)	throb
मुह् (मुह्य)	faint	कर्ण् (कर्णय)	pierce
तर्क् (तर्कय)	reason	मार्ज् (मार्जय)	clean
भा (भा)	shine	मा (मा)	measure
वा (वा)	blow	रु (रु)	cry
भी (बिभी)	fear	ही (जिही)	blush
दु (दुनु)	hurt	धृष् (धृष्णु)	be brave
अञ्ज् (अनज्)	annoint	भञ्ज् (भनज्)	break
मन्थ् (मथ्ना)	churn	बन्ध् (बध्ना)	bind
गृ (गृणा)	steal	ली (लीना)	cling

३-उ) अव्ययपदानि (Indeclinables)

अकस्मात्	Suddenly	अहाय	Instantly
अग्रतः	Before	इति	Thus
उत	Whether	एकत्र	In one spot
चिरं	Long time	अचिरं	Soon
ओम्	OK	निकषा	Near

दरं	A little	दोषा	At night
पर्याप्तम्	Enough	प्रत्युत	Contrarily
यद्वा	Or	वै	Surely
वरम्	Better	सांप्रतम्	Properly
साचि	Crookedly	हि	Because

३ वृत्तयः – Expositions / Glosses

३-१ कृद्धृत्ति – Participles etc.

३-१-१ विद्यर्थ कृदन्त – Potential participle

The potential participle is passive and prescriptive. The potential participle is an adjective but expresses action. Because it is passive, the कर्तृ is placed in तृतीया विभक्ति । The कर्मन् is in द्वितीया विभक्ति . The participle exhorts that the noun it modifies should or ought to do the action, as in विधिलिङ् . The participle agrees with the कर्मन् . It can also express the idea - the action is worthy of doing or capable of accomplishment.

३-१-२ विद्यर्थ कृदन्त रचना - PP

Formation

The potential participle is formed by adding the suffixes - य, तव्य वा अनीय, to the verbal root. A root can take all 3 suffixes. The root vowel undergoes a variety of changes. Some of the more common rules are:

1. The final आ is always changed to ए before य.
2. The medial vowel and other final vowels may take गुण वा वृद्धि .
3. संप्रसारण is applicable in some instances.

गम् – गम्य – गन्तव्य – गमनीय ।

दा – देय – दातव्य – दानीय ।

कृ – कार्य – कर्तव्य – करणीय ।

वस् – वास्य – उषितव्य – वसनीय ।

भाष् – भाष्य – भाषितव्य – भाषणीय ।

The masculine, feminine and neuter forms are declined like राम, रमा वा फल शब्दाः ।

४-१-३ विद्यर्थ कृदन्त प्रयोगः - PP Usage

As with the past participle, an idea may be expressed using either the potential participle or a finite verb. When the participle is used, the voice is passive.

The triplet of sentences below express the same idea using first, the potential participle, followed by a finite passive verb and finally an active verb. The 1st two sentences are in the passive voice and the last is active. They all convey the sense that the action should or ought to be done.

मया पुस्तकानि पाठ्यानि । मया पुस्तकानि पठ्येरन् । अहं पुस्तकानि पठेयम् ।

त्वया मम वचः कर्तव्यम् । त्वया मम वचः क्रियेत । त्वं मम वचः कुरुयाः ।

कंसः कृष्णेन हननीयः । कंसः कृष्णेन हन्येत । कृष्णः कंसं हन्यात् ।

३-२ समासवृत्ति - Compounds

The English words blackbird and heavyweight are compound words, made of two simple words. Compounds are relatively rare in English. However, in Sanskrit, compounds are formed freely and can have run lengths of tens of words and more! The length of a compound is limited only the skill and imagination of the Sanskrit author!

Compounds are formed from related nominals by dropping the case endings and merging the words according to सन्धि rules. We recall, in the absence of strict syntax, case endings were essential for establishing the precise relationship between the nominals and the verb and among the nominals (षष्ठी) . To avoid any ambiguity when the case endings are dropped, word order becomes important. The entire compound is treated as a single word and takes case inflections to relate it to the verb.

Effectively, the final word of the compound takes विभक्ति प्रत्ययाः। The compound is parsed from right to left, with the final word relating to its immediate predecessor. The predecessor itself can be a compound! The compound thus formed relates to its antecedent and so on all the way down the chain to the 1st word. Although, compounds may be of any length, they are typically compounded two at a time.

Let us examine the following:

करकमलोपलक्ष्यमाणशङ्खचक्रलाञ्छनः
(कर-कमल-उपलक्ष्यमाण-शङ्ख-चक्र-लाञ्छनः)-This compound has 6 nominals and only the last is inflected to take the case, the nominative. It describes the king Sudraka who had the mark of the Conch and the Discus depicted on his lotus like hands.

There are 4 major classes of compounds. They are: द्वन्द्व, अव्ययीभाव, तत्पुरुष च बहुव्रीहि । These four classes place slightly different emphasis on the words forming the compound.

द्वन्द्व – उभयपद प्रधान - both (all) words are equally important.

अव्ययीभाव – पूर्वपद प्रधान - 1st word emphasized.

तत्पुरुष – उत्तरपद प्रधान - 2nd word emphasized.

बहुव्रीहि – अन्यपद प्रधान - The compound is not related to either word. Instead, it describes someone or thing with the properties expressed in the compound.

A study of the various compounds will begin with the next unit.

४ तिङन्तप्रकरणम् – Verbs / Conjugation

४-१ गणाः – Verb classes

We shall now consider the remaining गणाः ।

४-१-१ स्वादि

सु (to press) is the representative root of this class. The विकरण is नु । वर्तमाने लट् ॥ चि – to collect.

सुनोति	सुनुतः	सुन्वन्ति	चिनुत	चिन्वात	चिन्वते
सुनोषि	सुनुथः	सुनुथ	चिनुषे	चिन्वाथे	चिनुध्वे
सुनोमि	सुनुवः	सुनुमः	चिनुवे	चिनुवहे	चिनुमहे

४-१-२ तनादि

तन् (to stretch) is the representative root. The विकरण is उ । वर्तमाने लट् ॥ कृ – to do.

तनोति	तनुतः	तन्वन्ति	कुरुते	कुर्वते	कुर्वते
तनोषि	तनुथः	तनुथ	कुरुषे	कुर्वाथे	कुरुध्वे
तनोमि	तनुवः	तनुमः	कुर्वे	कुर्वहे	कुर्महे

The stems of the roots of these two गणाः are both उ ending and their conjugations are similar.

४-१-३ रुधादि

The representative root of this class is रुध् - to obstruct. The विकरण is न, an infix and is placed after the medial vowel. This is the only गण where the विकरण is a infix. All other विकरणाः are suffixes. As the stems are consonant ending, सन्धि rules have to be observed carefully when appending the तिङ् । भञ्ज - to break.

भनक्ति	भङ्क्तः	भञ्जन्ति	रुन्धे	रुन्धाते	रुन्धते
भनक्षि	भङ्क्थः	भङ्क्थ	रुन्त्से	रुन्धाथे	रुन्ध्वे
भनज्मि	भञ्ज्वः	भञ्ज्मः	रुन्धे	रुन्ध्वहे	रुन्धमहे

४-१-४ ऋयादि

The representative root of this class is क्री - to buy. The विकरण is ना a suffix. वर्तमाने लट् ॥ अश् - to eat.

अश्नाति	अश्नीतः	अश्नन्ति	क्रीणीते	क्रीणाते	क्रीणते
अश्नासि	अश्नीथः	अश्नीथ	क्रीणीषे	क्रीणाथे	क्रीणीध्वे
अश्नामि	अश्नीवः	अश्नीमः	क्रीणे	क्रीणीवहे	क्रीणीमहे

५-२ परोक्षभूते लिट् – The Perfect

५-१-१ अनुप्रयोग लिट् – Periphrastic

A second form of the Perfect is the periphrastic past tense. Periphrasis means the usage is roundabout. This form is used for verbs of the 10th Gana and certain causative verbal derivatives.

The process for forming the verb is as follows:

- Start with the stem. Add आम् ।

- Add the complete द्वित्व लिट् finite verb corresponding to one of the following 3 roots : अस्, भू वा कृ । अस् च भू are परस्मैपद । कृ is उभयपद । अस् (परस्मै) च कृ (आत्मने) are very commonly used.

- द्वित्वा लिट् forms:

आस	आसतुः	आसुः	बभूव	बभूवतुः	बभूवुः
आसिथ	आसथुः	आस	बभूविथ	बभूवथुः	बभूव
आस	आसिव	आसिम	बभूव	बभूविव	बभूविम
चकार	चक्रतुः	चक्रुः	चक्रे	चक्राते	चक्रिरे
चकर्थ	चक्रथुः	चक्र	चकृषे	चक्राथे	चकृद्वे
चकार	चकृव	वकृम	चक्रे	चकृवहे	चकृमहे

Examples:

कथ् - कथय - कथयां - कथयामास, कथयामसतुः,.
Narrated

ह्लाद् - ह्लादय - ह्लादयां - ह्लादयाञ्चकारण, ह्लादयाञ्चक्रतुः,.
Gladdened.

Notice the usage of the potential participle and the periphrastic past in the following:

कश्चित् शृगालः काकस्य अपूपं ईक्षाञ्चक्रे । Certain jackal spied a crow's cake. काकेन अपूपं ग्रहितव्यमिति शृगालः चिन्तयामास । The jackal thought that it ought to grab the cake from the crow.

Exercises:

1. Form the stems from the 3rd person, singular periphrastic past tense of the following roots
तर्ज (कृ-आ) - गण् (अस्) -
2. Use the potential participle to change the voice from active to passive:
अहं गच्छेयम् । त्वं फलानि स्वादेथाः । सचिवः राजानं स्तुयात् । अध्वर्यवः आज्यं जुहुयुः । ब्राह्मणाः तपः कुर्वीरन् ॥

Sanskrit Crossword #8

(One syllable per box)

Clues Across:

- 1 Mars
- 4 Leaf or wing
- 5 A great epic
- 6 Water - born of fire

- 8 Water
- 10 Living - moving (f)
- 11 Bird
- 12 Wanderer
- 13 Crocodile

Clues Down:

- 2 A sage
- 3 A reflection, fallacious
- 4 Author of the Yoga Sutra
- 6 Conditional
- 7 Snake - Moving on one's arms
- 8 News, report
- 9 Possessive of Laksmana (sing)

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

Solutions to Exercises from Unit -8

1. बिभी । बिभृ । जहा । बभाष् । पपात् । चुकुप् । उवस् । इयज् । शुश्रु । सस्त्रा । पस्पन्द् । ददृश् ॥
2. सः मुनिं ददर्श । सा गृहं जगाम । रामलक्ष्मणौ वने ऊसतुः । शिष्याः तस्थुः । गुरवः ऊचुः ॥
3. गौरी पुस्तकं पठती विद्यालयं गच्छति । जनाः ईश्वरं ध्यायन्तः मोक्षं लभन्ते । नृपौ आचार्यान् पूजयन्तौ गक्षिणां दत्तः । विप्रः भाषयन् प्रसादं यच्छति ॥
4. Solution to crossword # 8
१ बत । ४ रज्जु । ५ पवनात्मज । ६ आयत । ८ गलति ।
१० पोषण । ११ तथैव । १२ पताका । १३ नटति ॥
२ तपनीय । ३ अनादि । ४ रजस्वल । ६ आयतन ।
७ तपोवन । ८ गणपति । ९ तिलकानि ॥

ESSAY CONTRIBUTIONS FROM OUR YOUNG READERS.....

Ages upto 13 : "Three things that I would do to make the world a better place

Varun Mohan (11)

If I were an adult, I would do at least 3 things to help the earth.

One thing I would try do is to control or decrease the air pollution. I would focus on increasing the efficiency of transportation system. If we have more public transport we would have fewer cars on the roads leading to less air pollution. Idling of vehicles at all toll plazas creates more pollution and wastage of gasoline, which in turn leads to higher gasoline prices. So eliminate all toll plazas, collect fuel taxes instead.

By increasing natural resources we can decrease pollution. Hence I would lobby to stop cutting trees rather encourage to plant more trees to expand the greenbelt. Similarly I would vote to educate children regarding saving water that is equally important.

One last thing I would like to ask the town people to build fewer buildings by limiting expansion of shopping malls, theaters, casinos, etc It gets too crowded with too many people and buildings. An example of a city that has been affected with crowdedness is New York City. If we do not stop building then the whole world will be like New York City.

In summary, if we continue polluting air,

cutting down trees and building cities, then our whole world will become a "crazy polluted crowded world".

Varun is a 5th grader in Woodbrook School in Edison, New Jersey. In addition to academic excellence, he learns Carnatic and Western music. He is interested in sports, acting, and was involved in the worldwide competition "Odyssey of the mind".

Natarajan Subramanian (10)

A major issue that we need to discuss is nuclear disarmament. At present, we have enough nuclear weapons to destroy the world. We could start a war. We may become jealous of another country, let's say China. If we drop a nuclear bomb on them, they will also drop a bomb and so on. Also, all of America's allies will fight on America's side, and all of China's on theirs. In this type of war, the country that disarms the bulk of its nuclear weapons before the war will only be a minor target. They will not be bombed because no one envies their position. When I grow up I will speak against using them. If I become the Secretary of Defense, I will not recommend using them.

The second topic I would like to discuss is deforestation. Thousands of trees are being

cut down every day. In 20 years, all the rainforests in the world will have been destroyed. These are home to many species of wildlife. I will start a wildlife refuge for animals. I will also put up petitions to stop loggers. In this way, I will save many species from extinction.

The last thing I would like to discuss is electricity. We use lots of electricity each day. Fluorescent bulbs use much less electricity, have a longer life, and are brighter than normal bulbs. It is a good idea to use them. I would use them and persuade other people living nearby to do the same.

Natarajan is a 5th grader in Eisenhower Intermediate School in Bridgewater, NJ. His interests include debating, playing the saxophone, football, and hockey. He likes to read.

ESSAY CONTRIBUTIONS

AGES 13 – 19: Profession of my choice and reasons why...

Sreenath Vemuri (16)

Vaidyo Narayano Harih

While pondering the meaning of life, the question "Why was I born?" aptly arises. To answer this enigma, our dharma frankly contends, "You are now born so that you may not be born again". Indeed, in this final maanava janma, the jeevatma easily merges into the paramaatma through sincere effort. Accordingly, the jeevi must choose a career to aid him in that quest for saayujyam. To this

end, medicine offers a distinct opportunity to attain that saayujyam.

To begin, medicine exemplifies vairagya; consequently, the doctor inadvertently acquires this detachment. For example, in curing the patient, the doctor acts upon his previous knowledge – he cannot entirely predict the fruit of his diagnosis. The doctor, relinquishing the pratiphala, typifies the gita vaakhya:

*jñeyah sa nitya-sannyasi
yo na dveshti na kankshati |
nirdvandvo hi mahA-bAho
sukham bandhAt pramucyate ||*

Truly then, by surrendering the pratiphala the physician develops a laukika virakti, detachment from the material world. Indeed, by fostering this virakti he increases his daiva rakti, attachment to the Godhead.

Not only does medicine increase the physician's daiva rakti, it also provides an avenue for maanava seva. This seva adheres to the veda vaakhya:

paropakaaradam idam sareeram

Although this truth seems self-evident, a subtle antaraardha exists in the aforementioned verse. For instance, in a laukika connotation, the term "para" denotes "one who is separate from thee". In the aadhyathmika sense, however, "para" means "thy Self" – for nothing exists separately from the Self. Accordingly, the physician serves his own Self, through this parapakaara, serving others. To this end, he advances in the path to saayujyam.

Most importantly, however, medicine epitomizes the advaita siddhanta, of Sri Adi Sankara. For example, in working with patients, doctors must extract solicitude from themselves for complete strangers. The physician then, can only achieve this when he realizes the veda vaakhya:

ekaatma sarvabhutaantaratma

In a much broader sense, to work effectively, the doctor must realize the adhyaatmika ekatvam, not only in a specific kula, jaati, or mata, but also in the vast vasudeva kutumbam, encompassing all of creation. Such a person who realizes this satyam gains the sivam and sundaram of the Lord, as declared by Krishna at the end of the Gita:

*man-manA bhava mad-bhakto
mad-yAji mAm namaskuru |
mAmevaishyasi satyam te
pratijAne priyo 'si me ||*

Thus medicine, when viewed correctly, undoubtedly confers *saayujyam* - the ultimate goal of life. Though it provides for our *bhukti*, it also bestows *mukti* upon the physician.

Sreenath is a Junior at Cherry Hill East High School in Cherry Hill, NJ. In addition to academic excellence, he is interested in Hindu philosophy and veda learning and recitation. He is very interested in pursuing medicine as a career.

Tejasvi Niranjana (15)

Most people in this world have a feeling of what they wish to be when they grow up, or something close to it. Once out of school they may decide to become an engineer or businessperson, and some may want to open their own business. I am completely sure of what my future profession will be, or at least I hope it will be.

After getting a Degree in Engineering and Architecture and a Degree in Business, I hope to begin working in a 2-year experience-training course with a well-based Architectural Firm. Once done my first priority is to create the bases of my own Architectural Firm. With this job not only can I experience the entrepreneurship of creating a business, but also I can continue my dream as an architect.

The reason for my wanting to become an architect is because of my passion for designing, and the amazing things that can be applied for on 3D. This includes 3D modeling, and 3D computer drawing. Today's technology is amazing, and the tasks we can accomplish are almost unlimited. One very amazing aspect I find is creating 3D based drawings 2-dimensionally. It is almost impossible to draw 3-D on a piece of paper. That is why many views are drawn, or the computer is used. The neat thing about the computer is that the object can actually be drawn in 3-D, and then later viewed in two dimensions, as in the case of AutoCAD. There are so many different 3D

applications that are used today, and the future engineering industry requires knowledge in almost all of them, including the ability to read technical drawings.

There is so much to learn and do when creating objects of your own, and then seeing the actual product is thrilling. What is even more fantastic is the computer's ability to give the gift of movement to such objects. I currently have 4 3D applications, two homebuilders, AutoCAD, and Pixels 3D for Mac. The incredible thing about Pixels is that it is an animation program. Movies can be created with this program for special effects, like those in the latest movies such as Star Wars and the Matrix. Knowing how to use 3D animation can act as a supplement and back up for life if I decide on becoming a movie effects engineer rather than an architect. There are even programs that virtually test the functions of an object. Lets you design a crane and allows one to test its working on a specific building. Such software exists, and can help point out problems that can be solved right at the drawing board, rather than wasting time and money at the construction sight.

There are endless possibilities of jobs today, but this is why I wish to enter the 3D industry. There is so much involved, and it is something I enjoy, and know I can succeed in. It also happens to be a pretty good source of income, seeing how there aren't too many Architectural Firms existing, and competition is low.

Tejasvi Niranjan is a 9th grader at the Randolph High School, New Jersey. He enjoys drawing, math (geometry), soccer, and lacrosse.

Shrisan Iyer (16)

The time has come in my life to think about what profession I wish to adopt for my adult life. The ideal profession would allow me to serve other people, as well as generate decent returns for my family and I. In addition, I wish to be in a profession that would bring values to the people I serve.

A doctor, perhaps? Surely, this is a noble profession, with a very satisfying career and profound impact on patients, and society. However, I felt that it has more to do with physical healing than the mind. An engineer? Unfortunately, an engineer is viewed as one dealing with the inanimate and the greatest engineering marvels have had little effect on a common man's life. A Lawyer? Lawyers affect lives of people in a completely different way; no, not for me. Businessman? Are they not too busy minding their business to worry about others?

The list goes on. I couldn't think of one profession that would meet my wishes and goals. Suddenly it dawned on me – a teacher. Yes, a teacher's profession is unique. Teaching perhaps is the noblest profession. In very simple words, doesn't a teacher mold the life of every student, one-way or the other? I would especially love to teach kids that are my age now. Adolescence is

the period where a teacher can make a serious impact on a student's adult life. Teenagers have various problems and issues to deal with, and they most definitely need anyone that can give them support and be a positive influence. A dedicated teacher, such as I would like to be, would set an example to his students by leading a simple and honest life. Such a teacher would care for each child in his class individually, dedicating his time not only in class, but at all times.

Surely all of us have been guided by a teacher in our lives, and it is hard to forget, not the History, Biology, or Calculus, but the real life values they fostered in us - of faith, honesty, respect and kindness. In fact, how many teachers we have all seen that seemingly care much less about themselves and their own families, but more about a needy student? Adults certainly do not remember most people from when they were growing up. However, all adults certainly remember at least one teacher that made a profound impact on their lives. I wish to be that one teacher and make an impact on the next generation. That desire drives me to choose teaching as my profession.

Shrisan Iyer will be a junior at JFK High School this fall. He's currently involved in Band, All-State chorus, and other music oriented activities at school. Shrisan has also been an honors student throughout high school. He plays various sports, participates in community service activities and attends SVBF functions in Stroudsburg.

Pavan Mohan (16)

The future holds many responsibilities and opportunities for children or all ages. I hope to grasp the opportunity to become an Aeronautic Engineer, which is the study of vehicles and objects that exist and move through space.. The field of Aeronautic Engineering falls under Aerospace Engineering, which is the study and development of vehicles, and objects that move through both, the atmosphere and space.

First, I would like to be an Aeronautic Engineer because I am fascinated by aircrafts and other aerodynamic objects that technology has given us today. Technology has improved more in the past 50 yrs than it has in the past 500 yrs. Every 10 yrs, the rate of which technology improves, doubles. The field of Aerospace Engineering on the other hand has more than tripled in the last 10 yrs, as we have put people on the moon and robots on Mars; furthermore, we have sent spacecrafts that have gone to the far reaches of our solar system.

Second, the final frontier called space is still new. Although we have done many things, there is still so much we don't know. Every time we learn something new, ten questions are asked. There is an infinite amount of knowledge to gain and things to discover. There are also many questions that are to be answered; as a result, I want to be the first to acquire this knowledge and to find solutions to these questions.

Finally, I want to go into a specific field in Aeronautic Engineering. I wish to discover the more mathematical, theoretical, physical and computing aspect of this field. I want to use computers and mathematical calculations to create theoretical possibilities that might help us advance our knowledge in this field. I am now working with computers and have read many books on the scientific theory of relativity and quantum physics.

Therefore, I wish to become an Aeronautical Engineer dealing with the

theoretical and mathematical aspect of the field. I feel that someday we will need to live in space stations because of the overpopulation of earth. I am now taking many courses that improve my skills in this subject and help me to come closer to my dreams.

Pavan is a 11th grader in Edison Public Schools, New Jersey. In addition to academic excellence, Pavan is interested in sports, music and debating societies.

- *Vasana is the resultant impression/tendency left in the mind by an action or an experience. A vasana urges the person to perform the same act or have the same experience once again. The stream of vasanas has two currents, the good and the bad. If you try to dam up the entire stream, it is dangerous.*
- *The sastras, therefore, do not ask you to attempt that. They enunciate in detail which vasanas are good and which vasanas are bad and ask you to led by good vasana current and resists being be led by the good vasana current, and resist being led away by the bad vasana current. It is your responsibility to encourage good vasanas and overcome bad vasanas. Through the use of your free will you must purify yourself.*
- *When, by constant practice, you have made all your vasanas good and practically eliminated the bad vasanas, the sastras teach you how to free yourself from good vasanas. Through the exercise of your free will you will gradually be led to a stage when you will be free from all vasanas(including good vasanas).*

***From “The Golden words” of
His Holiness Sri Chandrasekhara Bharati***

Contributions for next issue !!

Children Writers !

(Ages: under 12)

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

Theme for next issue of Journal:

Why are Mother's Day and Father's Day Special to Me?

(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:

"Is Circus cruel to animals"?

OR

If I have the power to change one thing in India, what will it be?

(Length: 400 words)

Each selected entry will be published in the Journal.

Dead-line for submission of articles

August 15, 2001

Send articles by email to
svbf@silverline.com

OR Mail to:

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

Calendar of Events

June 1 to August 31, 2001

Jun	3	Sun	Pradosham
Jun	4	Mon	Vaikasi Visakham
Jun	6	Wed	Poornima
Jun	9	Sat	Sankatahara Chaturthi Maasi
Jun	15	Fri	Mithuna Sankramanam Aani
Jun	19	Tue	Pradosham
Jun	21	Thu	Amavasya
Jun	22	Fri	Ashadha Masam
Jul	1	Sun	Sri Vari Rathotsavam
Jul	2	Mon	Pradosham
Jul	5	Thu	Vyasa Poornima Vyasa Puja Chaturmasya Vratam
Jul	9	Mon	Sankaathara Chaturthi
Jul	16	Mon	Dakshinayanam begins
Jul	18	Wed	Pradosham
Jul	20	Fri	Amavasya
Jul	21	Sat	Sravana Masam
Jul	23	Mon	Shravana Somavaram
Jul	24	Tue	Sravana Mangala Gowri Vratam
Jul	30	Mon	Shravana Somavaram
Aug	1	Wed	Pradosham
Aug	3	Fri	Varalakshmi Pooja
Aug	4	Sat	Rigveda, Yajur Veda Upakarma
Aug	6	Mon	Shravana Somavaram
Aug	7	Tue	Sankatahara Chaturthi
Aug	11	Sat	Gokulashtami Vratam
Aug	12	Sun	Aadi Kritika Sri Krishna Jayanti
Aug	13	Mon	Shravana Somavaram
Aug	16	Thu	Pradosham
Aug	17	Fri	Simha Sankramanam Aavani
Aug	19	Sun	Amavasya
Aug	20	Mon	Bhadrapada Masam
Aug	21	Tue	Swarna Gowri Vratam
Aug	22	Wed	Sama Veda Upakarma Ganesha Chaturthi
Aug	27	Mon	Sri Kedara Vratam
Aug	31	Fri	Pradosham, Onam

Support the Foundation
And
Be a Part of the Day-To-Day
Kainkaryams

*Several of our devotees enquire
about special sponsorships directly related
to the function of the Foundation*

*And
here are a few!*

1. Annadanam to devotees - Monthly	\$ 250
2. Annadanam - Yearly	\$ 3,000
3. Flowers - Monthly	\$ 250
4. Flowers - Yearly	\$ 2,000
5. Each Priest - Yearly	\$ 10,000
6. Routine Puja Supplies - Monthly	\$ 250
7. Routine Puja Supplies - Yearly	\$ 3,000
8. Each Issue of Paramaatha Tattvam	\$ 5,000
9. SVBF Annual Calendar	\$ 5,000

SVBF would like to recognize these sponsors and display their names in the temple at Stroudsburg, unless requested by the devotee to be anonymous.

In addition, the sponsor's and her/his family member's names will be published in an exclusive page of Paramaatha Tattvam, with a sloka from Bhagavad Gita or a quotation from Acharya's Teachings! (Please see such inclusions in this issue from such sponsors!)

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
contribution to SVBF)

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

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

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 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.

Book Review

**Yoga for the Three Stages of Life by
Srivatsa Ramaswami Inner Traditions,
Rochester, VT 2000**

Now that a Supermodel has adorned the cover of Time in a Hatha Yoga posture, do we need yet another book on Yoga? How can one improve on the classic treatise by Sri B.K.S. Iyengar for substance, or the many new glossy books for superb photography? The book by Sri Srivatsa Ramaswami is much more than a compendium of Asanas; it captures the spirit of the Hindu view of life of which Hatayoga is a part.

One of several unique features of this book is the first chapter where the author describes his study of the subject under his Guru. Sri T. Krishnamacharya. This chapter brings out the essence of our Vedic tradition, culture and values. His study, under the Guru, was holistic. It was not merely mastering the Asanas but included a study of Pranayama, Vedic chanting, Upanishads, Vedic philosophy, the Yoga Sutras, Vyakarana, the epics, music etc. This uniquely Indian approach to learning stands out as a contrast to modern narrow specialization.

The second fascinating aspect of the book, are the stories. It narrates the story of Patanjali, an incarnation of Adishesha, the author of the Yoga Sutras and the Mahabhasya. Patanjali's incarnation on

earth at the behest of Lord Siva to re-invigorate Sanskrit, the re-enactment of the cosmic dance for Patanjali at Chidambaram, the incident with his students and how one of his students, Gaudapada was turned into a Brahma Rakshasa and finally his release by Adishesha, is beautifully narrated. This is not mere story telling but informs us who a Brahma Rakshasa is! There are stories about Narada, Ganesha, Dhruva, Ahalya, Prahlada, and others woven into the rich philosophy of life.

The midsection of the book is profound. It deals with Yoga in all its forms - Bhaktiyoga, Mantrayoga, Kriyayoga, Asthangayoga along with the Purusarthas, the six orthodox schools of philosophy, etc. This section is a treasure trove of Hindu culture and philosophy compacted into a small number of pages, but highly readable.

The second part of the book deals with the Asanas, and Pranayama. Even here, the emphasis is more on the holistic experience rather than mere physical fitness.

In summary, this is wonderful book that makes an excellent reference for the practitioner of Hatha Yoga, and great reading for the non-practitioner. The answer to the earlier rhetorical question, is a resounding yes to this book!

Dr. M.R. Dwarakanath

प्रश्नोत्तर रत्न मालिका
Prasnottara Ratna MALikA

Sankara Bhagavatpada

(The Gem-Garland of
Questions and Answers)

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

- Q. विद्युद्विलसित चपलं किम् ?
(vidyudvilasita capalam kim:?)
What is momentary like lightning ?
- A. दुर्जनसङ्गतिः युवतयश्च ।
(durjana sangatih: yuvatayh: |
Bad company and young women.
- Q. कुलशील निष्प्रकम्पाः के कलिकाले अपि ?
(kulaSila nishprakampAh: ke kalikAle
api ?)
Who are those unshaken from their noble lineage and good conduct even in the Kaliyuga ?
- A. सज्जाः एव । (sajjanAh: eva)
Only good people.
- Q. चिन्तामणिरिव दुर्लभं इह किम् ?
(cintAmaNiriva durlabham kim?)
What is that which is rare like the chintamani?
- A. कथयामिः तत् । चतुर्भद्रम् ।
(kathayAimh: tat | caturbhadram)
I will tell; that is the four-fold good.

- Q. कं शोच्यम् ? (kim Socyam?)
(What is to be grieved over ?)
- A. कार्पण्यम् (kArpaNyam)
Miserliness

सुभाषितानि
(SubhAshitAs)

नास्ति विद्यासमं चक्षुः
नास्ति सत्यसमं तपः ।
नास्ति रागसमं दुःखं
नास्ति त्यागसमं सुखम् ॥

nAsti vidyA samam cakshuh:
nAsti satyasamam tapah: |
nAsti rAgasamam dukham
nAsti tyAgasamam sukham ||

There is no eye equal to learning; no penance equal to truth; no grief equal to attachment and no happiness equal to renunciation.

**We invite advertisements
in the SVBF Journal.**

Full Page : (Black & White)	\$200.00
Full Page : (Color)	\$500.00
Half page : (Black & White)	\$100.00
Half-Page : (color)	\$250.00

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.