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# Tattvaloka

THE SPLENDOUR OF TRUTH

**TEN POTENT VERSES  
FROM SIVANANDALAHARI**

## Mauna-Silence

**Everything in Nature  
has a Purpose**

*Guidelines from  
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# Tattvāloka

THE SPLENDOUR OF TRUTH



Founder His Holiness Sri Abhinava Vidyatirtha Mahaswamigal  
Patron-in-Chief His Holiness Sri Bharati Tirtha Mahaswamiji

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तत्त्वं जिज्ञासमानानां लोकानां प्रीतिमावहन् । तत्त्वलोको विजयतां शारदादयया सदा ॥  
*May Tattvāloka always excel, by the grace of Sharada, delighting the seekers of Truth.*

*His Holiness Bharati Tirtha Mahaswamiji*

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## The Power of the Divine Name

*Jivas* undergo many births and deaths with untold suffering. Every man wants to attain liberation and get free from this transmigratory cycle.

Hence man, in the midst of his worldly activities should allot some time daily to remember *Ishvara*, the supreme controlling power of the universe. Without abstaining from his ordained duties, he should, as a daily practice, chant the names of Bhagavan.

Chanting the divine names is characterised as one of the devotional practices in the scriptures. Whatever one obtains by engaging in *dhyana* (meditation) in the *Krita Yuga*, by performing *Yaga* in the *Treta Yuga* and by doing *puja* in the *Dvapara Yuga*, he obtains in the *Kali Yuga* by chanting the sacred names of Bhagavan.

Whole-heartedly uttering the name of God in the mind not only destroys sins but also ushers in auspiciousness.

Chanting *Isvara's* name with a spirit of surrender is the best expiation for the errors (sins) committed.

When the heart of the devotee becomes pure, Bhagavan's attention is drawn towards that person. Though the fruits of earlier *karmas* have to be experienced, the bad effects of *karma* can be reduced considerably by His Grace. That is, the faithful surrender of a devotee will prevent even negative destiny from running its full course. It is said -

यथागदं वीर्यतममुपयुक्तं यदृच्छया ।  
अज्ञानतोऽप्यात्मगुणं कुर्यान्मन्त्रोऽप्युदाहृतः ॥

That is, a powerful medicine taken in, even casually, benefits a man though he may be unaware of its potency. The same is the case with a *mantra* as well as with *Isvara's* Name.

अज्ञानादथवा ज्ञानादुत्तमश्लोक नाम यत् ।  
सङ्कीर्तितमघं पुंसो दहेदेधो यथाऽनलः ॥

As a fire burns up a heap of wood, the sacred name of Bhagavan, chanted whether with or without knowledge of its greatness, destroys the sins of man.

The divine name works wonders by its inherent saving power.

May everyone understand the significance of Bhagavan's names and chant them often times.



Dear Sir,

The article '*Devotion to Mothers*' (January 2023 issue) emphasizing the utmost need for realising and acknowledging our 'Five debts' and depicting poignantly the boundless love and sacrifices of one's mother, is emotionally moving.

I recall the words of Swami Vivekananda: "I know that before I was born, my mother would fast and pray and do hundreds of things which I could not even do for five minutes."

R. Pichumani  
[rpjayav@gmail.com](mailto:rpjayav@gmail.com)

Dear Sir,

The power of devotion is succinctly told in a little story, '*Never taunt a noble soul*' (January 2023 issue).

The little episode explains how Lord Vishnu loves His devotees more than anything else and would go any length to protect them.

Sanath Kumar T S  
[sanathkumarts1958@gmail.com](mailto:sanathkumarts1958@gmail.com)

Dear Sir,

The Jagadguru's *upadesa* in the January 2023 issue is simple: Think well before taking any action. Action alone is in our hands, while results are given by the Lord based on the laws of *karma*, as he is the *karma phaladata*.

The Jagadguru stresses proper action with proper attitude, the attitude being aligned to *dharma* in our heart. Then joy and peace embrace the doer. This would make a fruitful and purposeful life.

NVK Murthy  
[nvk.rukmani@gmail.com](mailto:nvk.rukmani@gmail.com)

Dear Sir,

The article "*The Enduring Values of Public Sector*" (January issue of *Tattvāloka*) contains an excellent analysis and everyone should read it.

In fact, nothing can be left out of reading in the issue. *Tattvāloka* is a treasure to every reader.

V. Venkataramani  
[vvenki@hotmail.com](mailto:vvenki@hotmail.com)

**Editor's Note:** *Tattvāloka* welcomes original articles on spiritual topics from readers for publication. The articles should be typed in Word format, with length not exceeding 1000 words. Sanskrit or any language fonts should be avoided. The decision to publish the article rests solely with the Editorial Committee, which has the right to edit or modify the text of accepted articles in accordance with the publishing standards of *Tattvāloka*.





# The Shortcut to Happiness

Is there a shortcut or some rapid path to happiness?

Someone asked me “Is there a shortcut to happiness?”. “Oh,” I said jokingly, “you mean a *jugaad* for happiness?”

*Jugaad* means finding some innovative solution, some kind of a workaround to a problem which otherwise might require a lot more

resources. The Oxford English dictionary officially inducted this word in 2017.

A *jugaad* may not always be a shortcut, but a shortcut almost always is a *jugaad*. Any solution found through a shortcut is usually cut short quickly. You cannot afford shortcuts if you are serious about finding resilient solutions.

Lasting fulfilment comes from the quality of our vision, understanding and execution. It comes from our temperament and our values.

### Three Factors for Happiness

Happiness is a sense of fulfilment which comes from three things:

First is the Purpose.

Unless you have a purpose in life, it will be extremely hard to put your energies into anything creative. The mind is a baffling pheno-

menon of the human existence.

If you have everything you could ever want, but you do not have something meaningful to do, you will be more depressed and lost than I could put into words. Privileged people, whom I meet all the time, can get so self-absorbed and sad, that life to them feels like a constant burden.

Loneliness, non-clinical depression, bouts of anxiety, persistent sadness, a nagging emptiness, they all stem from the same thing: a purposeless life.

Purpose does not mean that you will have plenty of fun doing what you do. Most of the time, your to-do list will consist of boring action items you would rather not do. And that is the thing: to have the discipline of ticking off the mundane, knowing it is leading you to your end goal.

Purpose means you have undertaken something that makes you feel you are sharing your talents with the world. It makes your existence worthwhile.

The second factor is loving what you do.

It is incredibly hard to remain motivated without loving what you do. Without that love and motivation, self-discipline becomes even harder.

And one way of loving something is to look at the brighter side of life, it is to find those little gems of joy that lie scattered on the path under the rustling leaves of self-doubt and desires.

In other words, it is to enjoy the journey and earning that sense of triumph. When you receive something after working towards it, your joy multiplies automatically. To eat a good meal after an

intense workout, or to stand under the shower after a long and tiring day, exponentially increases the joy of doing so.

To be in love with what you do comes from the understanding that my life must have a careful balance between the things-I-want-to-do versus the things-I-have-to-do. The more I learn to accept and enjoy the latter, the more opportunities I will have to do the former.

If you wish to do the things you want to do in life, then learn to enjoy the things you have to do. As they say, “either do what you love, or love what you do.”

## Trust

The third important factor for happiness is trust.

Trust is not just protecting the trust other people have placed in you, but also self-trust which is equally, if not

more important. Self-trust grows when you do what you say you will do.

When you resolve to do something or make promises to yourself and do not honour them, your self-esteem takes a big hit. And, every time that happens, you lose a bit of faith in yourself gradually, reaching a point where you no longer trust yourself. Now, if you cannot trust yourself, how can others or the world trust you?

Without trust, there is no security, a lack of which in turn leads to a defensive attitude, a bloated ego and indecisiveness.

Love or trust, however, is not about trapping or baiting, it is about mutual care and appreciation, about mutual respect and purpose.

Here is the secret to happiness: protect trust (self-trust and others' trust) at all cost; love and purpose will walk into your life on their own.

Together they make up happiness.



*Om Swami*

## **The Long and Short of Happiness**

The one who has a few thousand rupees wants tens of thousands. The one who has tens of thousands wants to be a millionaire. A millionaire wants to be a billionaire, and so on.

If you keep giving in to desires, you will never be happy. Therefore, be satisfied with what you have obtained by fair means.

*--Sri Bharati Tirtha Mahaswamiji,  
Jagadguru of Sringeri Peetham*



## *Sri Chandrasekhara*

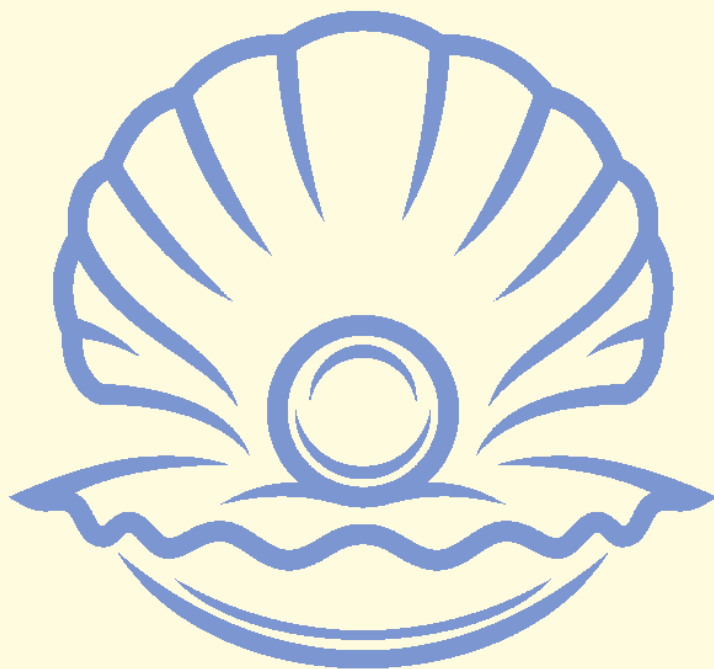
I need Your Feet to stay within Forever I  
wish to be with them In my silence or in my  
words Never for a moment leave them.

Your Feet are the medicine I need To cure  
all my ills and everything Your Feet are the  
life breath of mine They are what forever  
keep me alive.

When at times I look away from You Your  
Feet are what bring me back One glimpse  
of Your Divine Feet I know I cannot live  
without them.

In my mind I bow down to Your Feet With  
my heart, soul and everything Where ever I  
may be asked to now go Your Feet never  
make me feel alone.





# Wisdom for Self-Improvement – 17

*Tattvāloka* continues the series on key *slokas* in *Bhagavad Gita* on the journey towards self-improvement and attaining true knowledge.

प्रकृत्यैव च कर्माणि  
क्रियमाणानि सर्वशः ।  
यः पश्यति तथात्मानं  
अकर्तारं स पश्यति ॥

*Prakṛityaiva ca karmāṇi  
kriyamāṇāni sarvaśaḥ.  
Yaḥ paśyati tāthātmānaṁ  
akartāraṁ sa paśyati*  
*Bhagavad Gita 13-29*

Better is one's own work, though done with fault, than doing other's work, even excellently, says Krishna to Arjuna almost as a winding up of the *Gita*.

Doing what is assigned to one as one's duty is far more honourable than running away from action in dislike of that action. If one does one's duty in the spirit of

*yajna*, the actions do not bind him. This is karma *yoga*.

The doing of this duty has to be accompanied by a philosophical attitude of 'actionless-ness'. This is the sum and substance of Krishna's entire teaching.

If, instead of allowing one's mind to submit to the normal error that the *jiva* always makes, namely that of identification with the Body-Mind-Intellect, if one uses one's intellect to deliberately remove that identification of the *jiva* with the Body-Mind-Intellect, then one is on the right road to spiritual ascent.

For, in the *akshara* (imperishable) He is

untouched, indifferent and regarding all equally.

While being the immanent Will and present active Lord in the *kshara*, He is free in the impersonality even while working out the play of his personality. That is why He is able to say: Actions do not fix themselves on me, nor have I any desire for the fruits of action (4-14 first line). Works do not bind me, for I am seated as if indifferent, unattached to these actions (9-9).

Therefore, He declares in the present *sloka* 13-29: Whoever sees that all action is verily done by *prakṛti* and that the Self is actionless, he sees.

Thus, the Self is actionless. This is what is called 'Actionless-ness'.

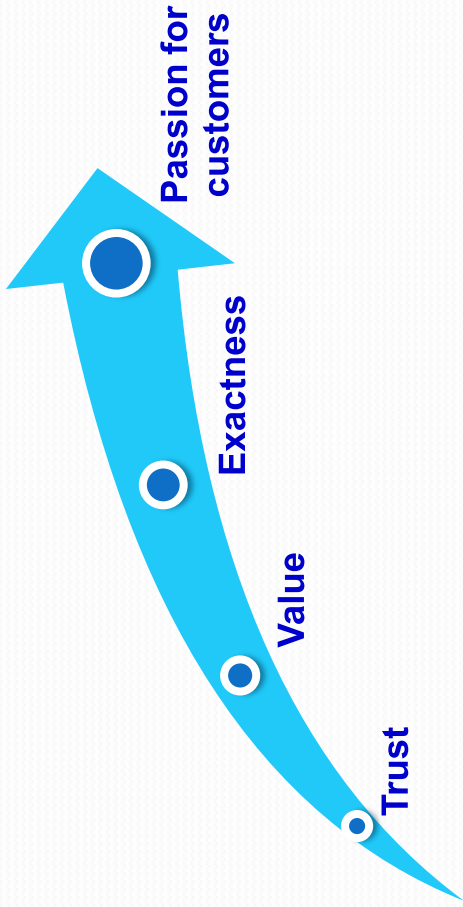
This is a very important concept in the *advaitic* interpretation of the *Gita*. It

is a description in the *Gita*, a goal, *naishkarmya-siddhi*: perfection of actionless-ness (18-49) to be aimed at by a spiritual aspirant.

That is how it becomes important for us. Though the actual word '*naishkarmya*' (actionless-ness) occurs only twice in the *Gita* (starting with 3-27), Krishna refers to the concept very often during the entire teaching.

It is in fact the crowning glory of *karma yoga*. Only that man attains perfection in 'Actionless-ness' whose work is wrought with unfettered mind (*asakta buddhiḥ*), dead desires (*vigata sprahaḥ*), subdued lower self (*jitātma*) and results renounced (*sannyāsenā*) (18-49).





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# Bliss of the Self – 5

All theories about the Atman are  
all imaginations of the mind

**I**n the first two verses in  
his treatise *Ulladu*  
*Narpadu*, or 'Forty  
verses on Reality', Sri  
Ramana Maharishi drew

attention of spiritual seekers  
to the essential requirement  
of eliminating individual  
ego.



In the third verse, he discusses the futility of engaging in verbal arguments about the nature of the phenomenal world. He says, of what avail is it to indulge in arguments saying 'The world is real'; 'No, it is an illusory appearance'; 'The world is *chit* (sentient)'; 'No, it is but *jada*; 'It is happiness'; 'No, it is full of misery', and so on.

That illumined state, freed of the notions of oneness and duality, where the 'I' does not arise, is indeed fulfilling and acceptable to all.

The philosophical work *Avadhuta Gita* (which literally means the 'Song of the Free Soul') attributed to sage Dattatreya, says (in verse 1-36), that some are attached to the doctrine of *advaita*, some others to *dvaita*. Neither of them attains the supreme truth, which is beyond *dvaita* and *advaita*, and beyond all doctrines.

*Advaita* is neither a religion nor a doctrine. Once Bhagavan Ramana was asked about his teaching whether it was *Vedanta* or *Siddhanta*? He replied: "It is neither. It is *anubhava* - experience."

### Self is Experience

The Self is the ever-attained experience of all, at all times. Hence *Srimad Bhagavatam* speaks of Paramesvara as *kevala anubhavananda svarupa*, the Lord of the nature of division-less awareness and bliss.

That experience which glows by its own effulgence as 'I am', without the help of the sense organs and the mind, is the Supreme Lord Himself. If one could stay focused on the throbbing of 'I' unhindered by the images of the mind, the awareness will glow more and more clear, cloudless.

In the stillness will shine the Whole. When thinking

ceases, when the pulsation (*sphurti*) 'I' vanishes in the source, the illumined state is revealed where the limitation of ego is not.

All theories about the *Atman* such as, pure or impure, *advaita* or *dvaita*, are all imaginations of the mind. When the mind becomes still, then the seer remains in his own Self. *Patanjali Yoga Sutra* (1.3) says *tada drashtu svarupe avasthanam*, the Seer, Sight and Seen are one.

### The 'I am Experience'

How does one recognize the 'I am' experience? One recognises the 'I am' experience through the 'I am' experience itself; not by using the mind or the intellect. In fact, even the mind and intellect are activated only by the power of the I-consciousness. The discriminative faculty of the intellect is only a partial expression of this consciousness.

The thoughts and imaginations of the mind are mere expressions of this consciousness.

If the seeker gives the fullest attention to the experience of 'I am', at that very moment he becomes the knower of truth. In the absolute reality, even 'I' is just a sprout. Yet, to experience the immeasurable, the 'I' is the door.

The 'I' is an illusion in its gross form, however, in its real form it is the experience of *Brahman*. The ego 'I' is the *aham vritti*, whereas the experience 'I am' in reality is the *aham bodha*.

When the *aham vritti* ('I'-thought) ceases to operate, and consciousness purged of all *vasanas* shines forth clearly, the profound silence (*mounam*) reveals itself. This is internal stillness.

One who has experienced this truth will be the least

concerned about theories whether the world is real or illusory, joyous or sorrowful. His attention would be drawn inward from the 'seen' to the 'seer' and established in it. All research about the world is merely an intellectual exercise.

*Vivekachudamani* says (sloka 382), 'Without dissipating one's thoughts on the non-self (*anatma vastu*) which leads to sorrow, constantly meditate on the blissful Self'. When thoughts are turned outward through the senses, the body and the world are born outwardly, and the *chit* (mind) and the *ahankara* (the ego-'I') are born inwardly.

When thoughts become one-pointed and subside in the heart, the body and the world which are outside and the mind, intellect, ego and memory, which are inside, all these disappear and absolute consciousness shines. This consciousness is

the Supreme reality. All the rest are the lamentable modifications of an extroverted vision.

## Absolute Awareness

A *mumukshu*, who aims at liberation and perfect peace, must try only to get grounded in the awareness of the Self, instead of attempting to gather worldly knowledge. Seeing the seer with the inner eye, one must abide in silence, free from all thoughts, in one's own Self, which is pure consciousness. This is *chittva darsanam* (experience of the Self). This is also *tattva darsanam* (absolute awareness).

Externalising one's thoughts and setting them in motion is action, or *pravrtti*. *Nivrtti* or the path of knowledge, means directing one's thoughts inward - towards one's own Self. One who does this is a *sannyasi*. In the *Gita Bhashyam*, Adi Sankara says, *jnanam sannyasa lakshanam*.

There are those who learn the *sastras*, become great scholars, but get into quarrels and disputes, and waste their lives butting each other. Even by knowing a little of the sacred teaching, one can understand that the goal is the quietening of the mind.

So, what is required is to get absorbed in *atma vichara*? Everyone experiences happiness in the state of deep sleep devoid of dreams. In that state, there is absolutely no thought-modification, such as 'I', 'you' or 'he'. There, all enjoy happiness. That happiness is our real nature.

In deep sleep, one experiences happiness, because the mind subsides. The bliss in realisation is because of the mind consciously abiding in the Self.

How does *manonasa* happen? When the rope is

seen with the light of a torch, the snake which was superimposed upon it due to ignorance vanishes.

In the same way, when the Self is seen through the teachings of the Guru, one realises that the *upadhis* like mind and body superimposed on the Self, do not have any existence apart from the Self.

He who has understood that the mirage in the desert does not really have water in it, will not pay any attention to it, even if the illusion continues to persist.

### **Badhanasa Vs Rupanasa**

Likewise, a *jivanmukta* who has realised that the *upadhis* like the body and mind are mere illusory appearances in the Self, and are all unreal, will never pay any attention to them, even if they seem to appear before him till the end of his *prarabdha*. This may be called *badhanasa*.

Making an object non-existent externally is known as *rupanasa*. *Badhanasa* means making it non-existent internally, i.e., simply by knowing that it is unreal, and holding no attachment or aversion towards it.

In the path of *jnana*, *badhanasa* is more important than *rupanasa*. Often, even when the form is destroyed, the attachment and aversion towards persons and objects stay within us and disturb us.

On the other hand, although the form is not destroyed, but attachment and aversion towards it disappears, then, as far as

we are concerned, it is destroyed for good. This is *badhanasa*.

Like the two wings of a bird, the wings of *vairagya* (detachment) and *bodha* (Self-knowledge) are indispensable for a person in order to soar in *chidakasa*.

The foundation for these is the power of discrimination (*viveka*) that lies hidden within man. This is in fact the principle of *Guru-tattva*.



(Edited excerpts from the author's book 'Swatmasukhi')

## Best Meditation Technique

Varieties of techniques for meditation exist in the world.

There are Zen techniques, Buddhist techniques, *Tantric* techniques, Taoist techniques, and so on. Each of these has many sub-branches.

While there are innumerable techniques to practice, which of these should we adopt for our personal practice? Bhagavan Krishna makes this riddle easy to solve in *Gita*. He states that the object of meditation should be God himself and God alone.



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# TEN POTENT VERSES FROM SIVANANDALAHARI

Select verses from *Sivanandalahari*  
describing the beauty of devotion

**S**ri Ramana Maharshi, one of the great *advaitins* of modern times, selected ten verses from *Sivanandalahari*, the famous composition of Adi Sankara in praise of Lord Siva and arranged them in a specific order.

These verses are very potent in invoking the grace of Lord Siva. They contain spiritual ideas which are revealing, inspiring and insightful. For example, one of the verses asks 'kim durlabham', meaning what is impossible for one who worships Lord Siva.

Following are the ten verses selected by the Maharshi, with their concise meaning culled from the *Talks with Sri Ramana Maharshi*.

## 1. What is *Bhakti* ?

अङ्गोलं निजबीजसंततिरयस्कान्तोपलं सूचिका  
साध्वी नैजविभुं लता क्षितिरुहं सिन्धुस्सरिद्वल्लभम् ।  
प्राप्नोतीह यथातथा पशुपतेः पादारविन्दद्वयं  
चेतोवृत्तिरुपेत्य तिष्ठति सदा सा भक्तिरित्युच्यते ॥

*Āṅkolaṃ nijabījasāntatirayaskāntopalaṃ  
sūcikā sādhvī najjavibhuṃ latā kṣitiruhaṃ  
sindhussaridvallabham |  
Prāpnotīha yathātathā paśupateḥ  
padāravindadvayaṃ cetovṛttirupetya  
tiṣṭhati sadā sā bhaktirityucyate ||*

Like the real seed progeny reaches for the mother *ankola* tree, like the iron needle reaches for the load stone, like the chaste woman reaches for her lord, like the tender creeper reaches for nearby trees, like the river reaches for the sea, if the spirit of the mind reaches for the lotus feet of Pasupathi, and stays there always, then that state is called devotion. (Verse 61)

## 2. Fruit of *Bhakti*

भक्तिर्महेश पद पुष्करमावसन्ती कादंबिनीव  
कुरुते परितोषवर्षम् ।  
संपूरितो भवति यस्य मनस्तटाकस्तज्जन्मसस्यमखिलं  
सफलं च नान्यत् ॥

*Bhaktirmaheśa padapuṣkaram āvasantī  
 kādaṁbinīva kurute paritoṣavarṣam |  
 Saṁpūrito bhavati yasya manastaṭāka  
 stajjanmasasyamakhilam saphalam ca nānyat ||*

The thick cloud of *bhakti*, formed in the transcendental sky of the Lord's feet, pours down a rain of bliss (*ananda*) and fills the lake of mind to overflowing. Only then the *jiva*, always transmigrating to no useful end, has his real purpose fulfilled. (Verse 76)

### 3. Where to place *Bhakti*?

जननमृतियुतानां सेवया देवतानां  
 न भवति सुखलेशस्संशयो नास्ति तत्र ।  
 अजनिममृतरूपं साम्बमीशं भजन्ते  
 य इह परमसौख्यं ते हि धन्या लभन्ते ॥

*Jananamṛtiyutānām sevayā devatānām  
 na bhavati sukhaleśaḥ saṁśayo nāsti tatra |  
 Ajanimamṛtarūpaṁ sām̐bamīśaṁ bhajante  
 Ya iha paramasaukyam te hi dhanyā labhante ||*

There is no doubt that worship of mortal gods subject to birth and death will ever give little happiness. Worship of birthless Lord with Amba, who has deathless body, leads to supreme pleasure, and those who do so are blessed. (Verse 83)

#### 4. *Bhakti* is a matter of experience, not words

घटो वा मृत्पिण्डोऽप्यणुरपि च धूमोऽग्निरचलः  
पटो वा तन्तुर्वा परिहरति किं घोरशमनम् ।  
वृथा कण्ठक्षोभं वहसि तरसा तर्कवचसा  
पदांभोजं शंभोर्भज परमसौख्यं व्रज सुधीः ॥

*Ghaṭo vā mṛtpiṇḍo'pyaṇurapi ca dhūmo'*

*gniracalaḥ*

*paṭo vā tanturvā pariharati kiṁ ghoraśamanam |*  
*Vṛthā kaṅṭhakaṣobhaṁ vahasi tarasā tarkavacasā*  
*padāmbhojaṁ śambhorbhaja paramasaukyaṁ*  
*vraja sudhīḥ ||*

How can logic or other polemics be of real use? Can the *ghatapatas* (favourite examples of the logicians, meaning the pot and the cloth) save you in a crisis? Why then waste yourself thinking of them? Instead of these torrent of words, worship the lotus like feet of Sambu, Oh, intelligent one, and attain supreme happiness. (Verse 6)

#### 5. Immortality is the fruit of devotion

वक्षस्ताडनशङ्कया विचलितो वैवस्वतो निर्जराः  
कोटीरोज्ज्वलरत्नदीपकलिका नीराजनं कुर्वते ।  
दृष्ट्वा मुक्तिवधूस्तनोति निभृताश्लेषं भवानीपते ।  
यच्चेतस्तव पादपद्मभजनं तस्येह किं दुर्लभम् ॥

*Vakṣastāḍanaśaṅkayā vicalito vaivasvato nirjarāḥ  
 koṭīrojvalaratnadīpakalikā nīrājanam kurvate |  
 Dṛṣṭvā muktivadhūstanoti nibhṛtāśleśam bhavānīpate  
 yacetastava pādapadmabhajanam tasyeha  
 kiṁ durlabham ||*

At the sight of him who in his heart has fixed the Lord's feet, Death is reminded of his bygone disastrous encounter with Markandeya, and flees away. All other gods worship only Siva, placing their crowned heads at His feet. Such involuntary worship is only natural to Siva, as the Goddess of Liberation, his consort, always remains part of Him. (Verse 65)

## 6. No Matter the Form of Birth, Bless me with Devotion

नरत्वं देवत्वं नगवनमृगतत्वं मशकता  
 पशुत्वं कीटत्वं भवतु विहगत्वादि जननम्  
 सदा त्वत्पादाब्जस्मरण परमानन्दलहरी  
 विहारासक्तं चेद्हृदयमिह किं तेन वपुषा ॥

*Naratvam devatvam nagavanamṛgatvam  
 maśakatā  
 paśutvam kīṭatvam bhavatu vihagatvādi  
 jananam |  
 Sadā tvatpādābjasmarāṇa paramānandalaharī  
 vihārāsaktam ced hṛdayamiha kiṁ tena vapuṣā ||*

Be it in a human form, be it in the form of Gods,  
Be it in the form of animal that wanders the forests and  
hills; be it in the form of mosquito; be it in the form of a  
domestic animal; be it in the form of a worm, be it in the  
form of flying birds, or be it in any form whatsoever.

If the mind is always engaged in play of meditation in thine  
lotus-like feet, which are the waves of supreme bliss, then  
what does it matter, whatever body we have. (Verse 10)

## 7. Devotion Unimpaired

गुहायां गेहे वा बहिरपि वने वाऽद्रिशिखरे  
जले वा वह्नौ वा वसतु वसतेः किं वद फलम् ।  
सदा यस्यैवान्तःकरणमपि शंभो तव पदे  
स्थितं चेद्योगोऽसौ स च परमयोगी स च सुखी ॥

*Guhāyām gehe vā bahirapi vane vā'drīśikhare  
jale vā vahnau vā vasatu vasateḥ kim  
vada phalam |*

*Sadā yasyaivāntaḥkaraṇamapi śambho tava pade  
sthitaṁ cedyogo'sau sa ca paramayogī sa  
ca sukhī ||*

Be it in a cave, be it in house, be it outside, be it in a forest,  
be it in the top of a mountain; be it in water, be it in fire,  
please tell what does it matter, where he lives?

Always, if his inner mind rests on the feet of Sambhu, it is  
Yoga and he is the greatest yogi, and he will be happy  
forever. (Verse 12)



## 8. Karma Yoga also is Bhakti

गभीरे कासारे विशति विजने घोरविपिने  
 विशाले शैले च भ्रमति कुसुमार्थं जडमतिः ।  
 समर्प्यैकं चेतस्सरसिजमुमानाथ भवते  
 सुखेनावस्थातुं जन इह न जानाति किमहो ॥

*Ggabhīre kāsāre viśati vijane ghoravipine  
 viśāle śaile ca bhramati kusumārthaṃ jaḍamatiḥ |  
 Samarpyaikam cetassarasijam umānātha bhavate  
 sukhenāvasthātum jana iha na jānāti kimaho ||*

To worship God with flowers and other external objects is troublesome. Only lay the single flower, the heart, at the feet of Siva and remain at peace. How foolish not to know this simple thing and wander about! What misery! (Verse 9)

## 9. Karma Yoga puts an end to one's samsara

वटुर्वा गेही वा यतिरपि जटो वा तदितरो  
 नरो वा यः कश्चिद्भवतु भव किं तेन भवति ।  
 यदीयं हृद्पद्मं यदि भवदधीनं पशुपते  
 तदीयस्त्वं शंभो भवसि भवभारं च वहसि ।

*Vaṭurvā gehī vā yatirapi jaṭo vā taditaro  
 naro vā yaḥ kaścīd bhavatu bhava  
 kim tena bhavati |*

*Yadīyaṃ hr̥dpadmaṃ yadi bhavadadhīnaṃ  
paśupate  
Tadīyastvaṃ śambho bhavasi  
bhavabhāraṃ ca vahasi ||*

Be a celibate seeker of truth, be it a man of the family, be it a shaven-headed seeker of truth, be it the matted haired householder in the forest, or be it one who is none of these, Hey, Lord of all beings, if his lotus heart is in your custody, Sambho, You would wholly become his, and help him to lift this heavy burden of life. (Verse 11)

## 10. Devotion is Jnana

आद्याऽविद्या हृद्गता निर्गतासी-  
द्विद्या हृद्या हृद्गता त्वत्प्रसादात् ।  
सेवे नित्यं श्रीकरं त्वत्पदाब्जं  
भावे मुक्तेर्भाजनं राजमौले ॥

*Ādyā'vidyā hr̥dgatā nirgatāsī  
dvidyā hr̥dyā hr̥dgatā tvatprasādāt |  
Seve nityaṃ śrīkaraṃ tvatpadābjaṃ  
bhāve mukterbhājanaṃ rājamaule ||*

He who shines with the moon in his crown, the primeval ignorance that used to live in my heart from the beginning of time has disappeared by your grace. And that knowledge which solves problems is living there. And so I meditate on your lotus feet which gives only good and grants salvation. How else could it be? (Verse 91)

Source: [www.sriramanamaharishi.org](http://www.sriramanamaharishi.org)





# simple living high thinking

Imbibe the spirit expounded by Adi Sankara

**A**s you know, the modern market economy stimulates more and more consumption. Not all of it is wholesome. Some of it is essential. Much of it may be superfluous. Part of it is healthy. More of it is damaging to our body.

So, we need to be careful in what we consume, buy and accumulate. You must have heard, many times, the exhortation for “simple living, and high thinking.” This is almost universal. It is also a part of our Vedic wisdom. Avoid *rajasic*, feverish, consumption, and engage in *sattvic*, refined living and thinking.

In recent times, Mahatma Gandhi was a model of such

transformation. In his *Atmakatha*, autobiography, you may have seen a photo of him in Western lawyer's dress, captioned as – “Aping the Englishman”! On return, during his train journey, he saw the abject poverty in India. He renounced western clothes, and wore only a *dhoti*. He met viceroys and the kings in this simple dress.

Our dedicated freedom fighters also wore white *khadi* clothes, although many of them earned well as lawyers, doctors etc.

Adi Sankara had taken, many centuries ago, such simplicity to its highest level. Among his many compositions, in one of his shorter poems, he extols the

freedom and *ananda* of the loin cloth. It is his work *Kaupeena Panchakam*, five verses on the loin cloth!

It applies primarily to a *sannyasi*. But, the spirit of it is relevant to all of us. He highlights the following. The person with only the loin cloth is reveling in *vedanta vakya*, the ringing declarations of our Vedanta. He is *visoka manta*, without sorrow. *Charanta*, walking all the time. He sleeps under a tree. Takes light food. Not obsessed with wealth. Contented. Always in a state of *ananda*. Enjoying *Brahma sukham*. In control of his *indriyas* and desires.

Although, his body will age, he sees himself as the cosmic Self. Uninterested in mundane matters. Chanting the *pranava mantra* (OM) the glory of God. Contemplating himself as *Brahman*. Living on *bhiksha*, alms. Such a *Kaupeenavanta* is, indeed, the lucky one.

## Simplicity in Action

Let us imbibe the spirit of Sankara in the following kinds of actions.

First, focus on excellence in your professional work, and actualisation of your life vision. For this, simplify your life.

Second, wear dress appropriate to the situation. Be presentable, not flashy. Some companies have prescribed uniforms, not only for workers, but also their executives. This reduces status distinctions, and fosters better relationships and team work. In the privacy of home, be simple.

Third, re-examine your diet and eating patterns. Alter them for nutrition and *sattva*. Avoid frequent ordering of junk convenience food for home delivery. Protect yourself and family, from obesity, high salt and sugar, and

consequent lifestyle diseases.

Fourth, increase your *satsang* relationships. Reduce, relationships that are just for socialising, passing time etc.

Fifth, follow a daily routine, which is physically and mentally demanding. Not too soft and weakening.

Sixth, do work hard and earn, but do not spend all of it on family and self, but do *dana* to the needy, including, especially, to itinerant *sannyasis*.

Seventh, give to reliable local, small non-government

organisations working on food, shelter, health, literacy etc.

Eighth, support also bigger non-government organisations serving the causes of environment, ecology, biodiversity, climate resilience, disaster relief, etc.

The *purusharthas*, *dharma*, *artha*, *kama*, and *moksha*, are universal and ever relevant. Especially, the first two, *dharma* and *artha*. Use your increasing *artha*, not for excessive *kama* but for *dharma*.



## Savouring the Beauty of Life

To be simple means to make a choice about what is important, and let go of all the rest.

When we are able to do this, our vision expands, our heads clear, and we can better see the details of our lives in all their incredible wonder and beauty.

--John Loori, Zen Philosopher



# Peace, Peace, Peace



**Mrs. Purviz R. Shroff, MH  
and  
Late Mr. Rusy M. Shroff, BBS, MBE**

# *Guidelines from Gita for Practising Managers*

*Bhagavad Gita* impels one to look for alternative paradigms for better management practices



There is an important distinction between effectiveness and efficiency in a manager's role. Efficiency is doing things right, while effectiveness is doing the right things in a *dharmic* way.

*Bhagavad Gita* provides a succinct answer to a fundamental and oft-repeated question - how to be effective in one's job. It simply says, "Try to manage yourself." Once the basic thinking of a man is improved, it will automatically enhance the quality of his actions and the results.

### Work Commitment

A popular verse in *Gita* advises 'detachment' from the fruits, or results, of one's work.

Working only with an eye on the anticipated benefits would result in the quality of one's performance suffering. The expected fruits may not

always be forthcoming. *Gita's* advice is not to mortgage the present commitment to an uncertain future.

Some people tend to argue that, not seeking the result of work and actions might make one unaccountable. In reply, *Gita* draws attention to the universal law of cause and effect, making the doer responsible for the consequences of his deeds.

The *Gita* advises to eschew avarice and selfish gains. While discharging one's duty, *Gita* does not absolve anybody of the consequences arising from discharge of his or her responsibilities.

Attaining this state of mind of detached, but excellent work, is known as *nishkama karma*, and this is the right attitude to work.

*Gita's* advice of 'disinterested work' should in



fact be viewed from a wider, universal perspective. Sri Krishna says that, one who shares the wealth generated after serving the people is freed from all sins. On the contrary, those who earn wealth only for themselves may encounter frustration and failure.

Detached involvement in work is the key to mental equanimity, or the state of '*nir-dvanda*'. This attitude leads to a stage where the manager begins to feel the presence of the divine power guiding his actions. Over time, his perspective matures to recognise the supremacy of organisational goals as compared to narrow personal targets of achievements and successes.

## Work Culture

As part of developing an attitude of diligence and intense effort towards completing any given task, Sri Krishna elaborates on two types of work cultures:

*daivi sampat* or divine work culture, and *asuri sampat* or demonic work culture.

The former involves fearlessness, purity, self-control, sacrifice, straightforwardness, self-denial, calmness, absence of fault-finding, absence of greed, gentleness, modesty and absence of envy or pride.

On the contrary, the *asuri* work culture involves high personal ego, delusion, indifference and work not performed in a spirit of service.

It is in this light that the counsel, "*yogah karmasu kausalam*" should be understood. *Kausalam* means skill or technique which is an indispensable component of work ethic. *Gita* defines *Yoga* as '*samatvam yogah uchyate*', meaning an unchanging equipoise of mind.

The principle of reducing our attachment to personal gains from the work done is the *Gita's* prescription for attaining equanimity.

Some people argue that this principle could lead to lack of incentive for effort, striking at the very root of work ethic. On the contrary, concentration on a task for its own sake leads to the achievement of excellence and true mental happiness of the worker.

*Gita's* principle thus leads one to the intrinsic rewards of mental and moral satisfaction.

## Mental Health

Sound mental health is the goal of any human activity - more so in management. It is a state of mind that maintains a calm, positive poise, in the midst of vagaries of work life and social existence. Internal constancy and peace are the prerequisites for a healthy, stress-free mind.

Some of the impediments to sound mental health are greed for power, position, prestige and money and envy about others' achievements, success and rewards. Egotism about one's own accomplishments, suspicion, anger and frustration, are other impediments to sound mental health.

While the driving forces in modern businesses are speed and competition, there is a distinct danger that such forces cause erosion in the moral fibre of the person. In seeking the ends, many are tempted to permit themselves to indulge in unfair and immoral means, or being 'economical with the truth'.

This phenomenon is often mentioned as the '*yayati syndrome*', drawing reference to an episode described in the *Mahabharata*. The epic describes the king Yayati who, in order

to revel in the endless enjoyment of flesh, exchanged his old age with the youth of his obliging youngest son for a thousand years.

However, he found the pursuit of sensual enjoyments ultimately unsatisfying, and came back to his son pleading to take back his youth.

The episode thus shows the conflict between externally directed acquisitions (extrinsic motivation) and inner values and conscience (intrinsic motivation).

### Practice What You Preach

"Whatever the excellent and best ones do, the commoners follow," says Sri Krishna in the *Gita*.

A visionary leader should be a missionary, highly practical, and ever dynamic in his attitude. Such dynamism and strength of a leader stems from a

spontaneous attitude of helping others.

"I am the strength of those who are devoid of personal desire and attachment. O Arjuna, I am the legitimate desire in those, who are not opposed to righteousness," says Sri Krishna in the 10<sup>th</sup> chapter of *Gita*.

*Gita* is a practical handbook of how to transform despondency into a successful action force. Sri Krishna, by sheer power of his inspiring words, changes Arjuna's mind from a state of inertia to one of righteous action, from a state of what philosophers call 'anomie' or alienation into a state of self-confidence.



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# Mauna-Silence

Silence of speech leads to  
Silence of the mind

**T**he most beautiful music in your life will come from sublime silence. It is the melody of the soul.

During my days of intense practice, I was in complete solitude and silence for 100 days. Those 100 days were the most beautiful days of my monk's life. There was only the sound of silence. In that silence, meditation happens almost effortlessly, wisdom dawns naturally, harmony arises automatically.

The practice of observing silence is called *mauna* in Sanskrit. Silence of the

speech leads to silence of the mind.

Human mind is always talking. It is not possible to listen to your mind if you are talking as well. It is, furthermore, impossible to quieten your mind if you are not paying attention to what it is saying. And, in order to listen to your mind, you must be quiet.

Quietude of the speech is paramount to experience complete silence of the mind.

As part of the practice of silence, you need to start with small periods first. The

shortest being at least one straight stretch of 24 hours. If you are merely observing silence of the speech by refraining from speaking, you are only 50 per cent there.

## How to Do It Right

The practice involves observing complete silence. That means, not holding any type of conversation. Please see the chart below:

### PRACTISING TO LISTEN

Type	Description	Weightage	Impact
Interacton	Face-to-face	Fifty per cent	Red
Emails	Written conversations: emails, text messages, chat	Twenty per cent	Yellow
Gestures	Gesticulating to elicit response or convey a message	Ten per cent	Yellow
TV	Watching Television, listening to music, etc.	Ten per cent	Red
Interactive	Playing games, web surfing, or other interactive activities	Five per cent	Red
Reading	Reading Newspaper, books, or other reading material	Five per cent	Green

For instance, you undertake the practice of observing silence for two days. Any face-to-face verbal interaction, watching TV, playing video games or engaging in other interactive activities are red impact items. They

signify instant failure. If you do that, it means reset the clock and begin your practice from the beginning.

If you end up reading newspaper etc. during those two days, the quality of your

practice comes down by five percent (see the weightage column), but you can still continue because it is a 'green' mistake.

During your period of silence, you can at the most take one book at the beginning. But ideally, you should just be in a room in your own company.

If you end up sleeping for 18 out of 24 hours just because you can, or because you have nothing else to do, you need not bother with observing silence business. It is wasting your time. After all, we are not observing sleep, but silence.

The more mindful and alert you are, the better your practice. When in complete silence, you start to become aware of the talkative nature of your mind. You begin to see how your mind is restless like the baboon that cannot stay on any branch longer than a few seconds.

Initially, your ability to meditate is going to retard while observing silence.

You are likely to experience a certain restlessness as well. It is only natural. With persistence and patience, a quietude begins to dawn. And that is going to get you ready for good meditation. Observing silence is comparable to preparing a fertile ground to sow the seeds of meditation.

The practice of observing silence is absolutely critical for the seeker desiring to reach the ultimate state. When you are enjoying yourself listening to your iPod, the external noise seems to subside automatically. The music in your ears makes the outside sound almost immaterial.

Similarly, when you are able to channelise internal noise, it transforms into music. And, when you start to hear your inner music, everything

offered to you in the external world almost ceases to matter.

A good practice of silence does not have any dialogues, conversations – written or oral, gestures, interactions or engagements.

*Mauna* is not merely restraint of speech, it is quietening your actions, speech and thoughts.

*Bhagavad Gita* stresses this aspect of restraint and quietening all senses in the verse (6.10):

*yogī yuñjīta satatam  
ātmānam rahasi sthitaḥ*

*ekākī yata-chittātmā nirāsīr  
aparigrahaḥ*

Those who seek the state of Yoga should reside in seclusion, constantly engaged in meditation with a controlled mind and body, getting rid of desires and possessions for enjoyment.



*Om Swami*

--Edited excerpts from  
'A Million Thoughts' by Om  
Swami. Published by the  
author. Available at  
[Amazon.com](https://www.amazon.com). Price Rs.399.

## Inner Silence

This withdrawal from the day's turmoil into creative silence is not a luxury, a fad, or a futility.

It is a necessity, because it tries to provide the conditions wherein we are able to yield ourselves to intuitive leadings, promptings, warnings, teachings, and counsels, and also to the inspiring peace of the soul.

It dissolves mental tensions and heals negative emotions.

--Paul Brunton, an early disciple of Sri Ramana Maharishi



# OIL MASSAGE IS A CURE FOR MANY AILMENTS

Modern minds are largely unaware of the benefits of oil massage on the body

Oil massage, or *abhyanga*, is part of the daily regimen of fitness recommended by Ayurveda. It has a penetrating effect on one's

health well beyond the benefits that can be observed superficially at the skin level.



Oil massage is integrated into ayurvedic treatments for curing aches and pains, neurological disorders, muscular damage, fatigue and improvement of vision, and other conditions.

A daily oil massage helps to maintain general health by delaying aging process, nourishing body tissues, improving skin texture, inducing sleep and prolonging life span. *Abhyanga* should be done by everyone, everyday, especially old aged and tired people.

Ayurvedic oil massage has good effect over all the body systems, rather than just a local effect on skin. For this very reason, in many diseases, especially having *Vata* imbalance such as arthritis, oil massage is highly recommended.

### How Does Massage Work?

Ayurveda explains that herbal oil contains oil and

water soluble medicinal principles of the herbs. These medicines principally enter the body through the skin pores and become available for absorption at the end part of blood vessels called *srotas*, and then get absorbed into the blood and eventually reach the target area and bring about the required cure.

Since cell membrane is made of lipoproteins (combination of lipids and proteins), oils being a form of lipid easily pass through the skin to the targeted area. This is the logic behind extensive use of massage as an effective Ayurvedic therapy in a number of diseases.

It has been observed that when Ayurvedic oil massage is done directly over the target for treatment of arthritis on the knees, absorption and therapeutic action is immediately effective.

The fact that medicinal application on the skin penetrates into the bloodstream has now been proved and accepted by allopathy physicians. Ayurveda offers this benefit without any side effects (which is the case with some gels in the allopathic system).

### Nature of Oil

If you observe the composition of Ayurvedic massage oils, they will have regular anti-inflammatory herbs such as *dasamoola* (group of 10 roots), *devadaru*, *rasna*, *ela* (cardamom) and other herbs that have rejuvenating and anti-ageing properties.

A few examples of such herbs in Ayurvedic oils include the famous *Mahanarayana* oil which is widely used in treating arthritis, muscular and joint pain. This oil contains several anti-oxidant herbs such as *ashvagandha* and turmeric.

*Kottamchukkadi* oil used in the treatment of *vata* disorders causing neuro muscular pains, sciatica, spondylosis etc., is another example. This oil contains herbs such as moringa, ginger and tamarind leaves.

### Right Time for Massage

Ayurvedic physicians usually advise to undertake a massage early in the morning before bath, especially for patients who have body ache that increases during the day. Massage brings the pain under control, with the benefit felt throughout the day.

If the day is divided into three parts, the last part - evening is dominated by *vata dosha*. Hence, oil application done in the evening can also be beneficial.

If massage is done in the evening, it is good to apply some hot fomentation after massage, as this helps to avoid coldness and body

stiffness. The warm fomentations also improves better absorption and assimilation.

Massage is administered an hour before or after taking food, because when the food is taken and digestion sets in, *kapha* (phlegm) will be dominant. Since massage is done to target and balance the *vata dosha*, it is not ideal to do this when *kapha* is dominant.

It is for this reason that oil massage is avoided when there is indigestion in the body.

### Doing the Massage

Massage is done on scalp by using finger tips to reach to the scalp skin. On hair, use your palm. On forehead, use finger tips. Massage with medium pressure just above the eyebrows, from the centre towards the sides.

On face and ear, massage is done using the finger tips, in

circular movements. On chest, use the palm and fingers in a rotating motion on both sides. On joints of hands and legs, rotatory movements are recommended.

Massage is best when it gets done by someone, instead of self-application.

### Heating of Oil

During summer, heating of the massage oil is not required. But during winter, it is better to heat the oil, especially if coconut oil based oils are used.

Very cold oil may cause stiffness in some people due to an increase of *kapha dosha*. At the same time, heating of the *abhyanga* oil is not recommended in the case of high *pitta* people.

Heating the oil is done just for a minute or two (to 50-60 degree celsius).

Commentaries on *Susruta Samhita* mention about the

time duration of massage. When *abhyanga* oil massage is done as a part of *dinacharya* or daily routine, massage can be done for about 15 minutes. When a particular joint or bone requires treatment, approximately 15 minutes are required in that particular area (*ekanga abhyasa*).

A higher time limit of 30 minutes of massage is followed for *abhyanga* undertaken to treat chronic ailments.

After *abhyanga*, the person should be asked to rest for about 15 minutes, and the

oil should be wiped using cloth dipped in hot water. After swabbing, the patient is given either *svedana* or sweating treatment, or *snana* (hot water shower).

During therapeutic massage, internal medicines, diet and other ayurvedic procedures and *panchakarmas* are combined by the physician after assessing the patient's condition to help speedy recovery.



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## The Lubricating Effects of Ghee

Ghee is regarded as the goldmine of nutrients for rejuvenation and it is an integral part of Ayurveda. Cow's ghee has a sweet taste and it is considered light, pure and soothing, qualities for which Ayurveda refers to it as *amrita* or nectar.

Ghee is a natural moisturizer for skin. It is smooth, lubricating and nurturing. While mildly increasing the qualities of *kapha*, it decreases *pitta* and *vata*, thus having the power to balance all the *doshas*.

Acharya Charaka states that ghee is the finest of all fats, and has around 1000 potentialities. He adds, if used appropriately, it exerts 1000 types of beneficial actions for the body.



**Respectful Pranams on the occasion of the  
*Sishya Sveekara***

**From Tattvāloka Staff and Family Members  
Our Growth is due to Your Grace**



Sri Sannidhanam entering the Government PU College Gateway after inaugurating



Sri Sannidhanam gracing the Purnahuti of Rudra Homa performed by Pathasala faculty

# Re-consecration of Bindu Madhava temple at Sringeri

A round up of key events at Sringeri

**W**ith the blessings of Jagadguru Sri Bharati Tirtha Mahasannidhanam and Jagadguru Sri Vidhushekhara Bharati Sannidhanam, the re-consecration (*Jeernoddhara Kumbhabhisheka*) of Sri Bindu Madhava temple at Sringeri took place on December 19, 2022. The shrine is located to the north east of the famous Sri Malahanikaresvara temple on top of a hillock in Sringeri town.

The *Puranas* state that Maharshi Agni Bindu prayed to Sri Mahavishnu to reside in Varanasi, the sacred abode of Lord Vishvanatha. Acceding to the prayers, Bhagavan resides in Varanasi

as Bindu Madhava in the temple that is located near the Panchaganga Ghat on the banks of Ganges.

The Bindu Madhava temple in Sringeri was consecrated centuries ago near the Malahanikaresvara temple. The beautiful *vigraha* of the deity at the temple is flanked by Sridevi and Bhudevi, and also Garuda, Anjaneya and Maharshi Agni Bindu.

## Sri Sannidhanam graces Government PU College

On December 22, Sri Sannidhanam graced the Government Pre University College in Sringeri and inaugurated the newly constructed main gateway





Sri Sannidhanam performs Puja at the Vinayaka devasthanam in Hirehadlu



Sri Sannidhanam worshipping Sri Janardana Swami on Vaikuntha Ekadasi



Sri Sannidhanam gracing the Purnahuti of Gayatri Homa conducted by the Hebbar Samaja



(*dvara*) of the institution to mark the 75th year of the institution.

In his *anugraha bhashanam*, Sri Sannidhanam said that there was not much difference between a *vidyalaya* (school) and a *devalaya* (temple). We go to a *vidyalaya* to dispel our *ajnana* (ignorance) and acquire that specific *chaitanya* or *jnana*.

Sri Sannidhanam added that 'Vidya' is an ocean and no one can claim to know everything. When people say that their '*vidya-abhyasa*' is complete, what it means is that the structured pursuit of a particular stream of knowledge is concluded. It is not possible for anyone to complete the pursuit of knowledge in its entirety.

### **Gayatri Homa and Rudra Homa**

*Gayatri Homa* and *Rudra Homa* were performed by the teachers and *vidyarthi*s of Sri

Sadvidya Sanjeevini Samskrita Mahapathashala on December 22, 2022 near the Kalabhairava Swami temple in Narasimha Vanam. Sri Sannidhanam graced the *puṇahuti* of the *Homas*.

### **Dhanur Masa Bhajans**

It is the tradition in Sringeri to conduct a month-long *bhajan* programme during the auspicious *Dhanurmasa*. This year it took place during December 16, 2022 to January 14, 2023.

The *bhajan* program this year was organised by the Shankara Tattva Prasaara Abhiyana of the Sringeri Mutt and involved *bhajan* groups from various districts in Karnataka. There were *bhajans* held right from early morning at the Sharadamba Temple, thereafter at Sri Malahanikareshvara temple, then at Sri Adi Sankara temple, and finally at the Guru Nivas.



Dakshina Kannada district group rendering bhajans at the Adhistanam mandiram



Sri Sharada Bhajan Mandali, Udupi performing bhajan at Sri Adi Sankara shrine during dhanurmasa



Gayatri Brahmana Mandali of Hosadurga performing bhajan at Sri Adi Sankara shrine during dhanurmasa

The devotional fervour of pilgrims visiting Sringeri was multiplied by witnessing the *bhajans* and chanting of the *namavalis*.

### Gayatri Homa

On December 26, Sri Sannidhanam arrived at the Mahaganapati temple in Hirehadlu near Sringeri, and graced the *purnahuti* of the *Gayatri Homa* performed on the occasion by members of the Malnad Hebbar Brahmana Samaja.

In his *anugraha bhashanam*, Sri Sannidhanam recalled the greatness of our *sanatana dharma*, and expressed joy that the members of the Samaja had performed *Gayatri Japa* ten million (*koti*) times last year, and they continue the *japa* with even greater fervour this year.

### Bhajan Programme in Koppa

On December 29, Sri Sannidhanam arrived at the

Chittemakki Mallikarjuna temple in Koppa to grace a special programme organised for *Soundarya Lahari Parayana* and *Bhajana*.

In his *anugraha bhashanam*, the Jagadguru said that one need not spend several hours in contemplation, even just a few minutes of undivided, undistracted focus with faith in Bhagavan and devotion would suffice. *Bhagavad-bhakti* or devotion to God must be our strength in life.

When describing the greatness of Bhagavan, Sri Krishna says in the *Bhagavad Gita*:

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।  
विष्टभ्याहमिदं कृस्ममेकांशेन  
स्थितो जगत् ॥

“I pervade and sustain this entire creation through just an *amsa* (a small fraction) of My own Being.”

Thus, through a fraction of His Being, Bhagavan

becomes a *sarva-vyapi* (all-pervading), and *sarva-antaryami* (inner-self of all). The vastness of Lord's creation is testimony to His power. In recent times, scientists have identified objects that are so distant from earth, that even if one travelled at the speed of light, one cannot hope to reach these objects within one's lifetime!

Sri Sannidhanam stressed the role of elders to teach children various *slokas*, as the benefit of such imbibing would manifest when the child grows in age. It is vital that the elders must first practise what they intend to preach, and inculcate such practices in their own routine.

### **Puja to Sri Janardana Swami**

On *Vaikuntha Ekadasi* day, Sri Sannidhanam performed a special *puja* at Sri Janardana Swami temple in

the Sharadamba Temple complex with *tulasi archana* to the chant of *Vishnu Sahasranamavali*.

The Jagadguru then proceeded to Sharadamba temple and performed *Mahamangalarati* to Sri Vaikuntha Narayana *Yantra* and to the *vigrahas* of Lakshmi Hayagriva, Sita Rama, Krishna, Garuda and Sudarsana.

### **Ardrotsava**

*Ardrotsava*, also known as *Arudra-darsanam*, was celebrated in the early hours of January 6, 2023 with Sri Sannidhanam arriving at the temple of Malahanikaresvara Swami at 5:30 AM. After witnessing the *Mahamangalarati* at the shrines of Stambha Ganapati, Malahanikaresvara Swami and Bhavani Amba, Sannidhanam led a grand procession of the *vigrahas* of Malahanikaresvara as Nataraja and Bhavani, along with *Veda Ghosha* and *Vadya*.





Devotees chanting *Soundarya Lahari* in Koppa in the presence of Sri Sannidhanam



Sri Sannidhanam giving *anugraha bhashanam* at Koppa



*Andhakasura Vadha* in the presence of Sri Sannidhanam

The procession briefly halted at the local Municipality building where *puja* was performed to the *utsava murtis*. The *utsava* ended at around 7:30 a.m. and the *vigrahas* were brought back to the hill temple to the resonating chants of *Sri Sivananda Lahari* and *Sri Soundarya Lahari*.

The day also being the auspicious *Pushya Purnima*, *Sri Mahasannidhanam* and *Sri Sannidhanam* had *darsan* at the temples of *Shara-damba* and *Malahani-karesvara*.

Earlier in the evening, there was *Andhakasura Vadha*, marking the vanquishing of the demon 'Andhaka' by the Lord in the presence of *Sri Sannidhanam* near the *Rajagopuram*.

### 'Build the Right Samskaras'

On January 12, 2023, *Sri Sannidhanam* graced the *Jnana Bharati Vidyakendra*

(school) in *Sringeri* and inaugurated a library, a lab, a computer section and newly constructed classrooms.

In his *anugraha bhashanam*, the *Jagadguru* commended the school authorities for focusing on building right *samskaras* in students. He said, "Mere *vidya-abhyasa* without good *samskaras* is not sufficient. To put the knowledge gained to right use, the *buddhi* or intellect must have the right *samskaras*."

"For instance, when a weapon is given to a wicked person and a soldier, the former will use the weapon to cause destruction, whereas a soldier will use the weapon to protect people. This is because the soldier has been taught and given the right *samskaras*.

Even a scholarly person who does not have the right *samskaras* must be rejected -





Sri Sannidhanam during Ardrotsava at Sri Malahanikaresvara temple



Jnana Bharati Vidyakendra school receiving the Vighra of Sri Adi Shankara blessed by Sri Sannidhanam

विद्यया विमलयाप्यलङ्कृतो दुर्जनः  
सदसि मास्तु कश्चन ।

The Jagadguru commented that while much progress has been made on many fronts, people are backward when it comes to character and personality, and they suffer from various kinds of mental weaknesses and afflictions. This is due to lack of observance of our age-old traditions and culture.

Earlier, parents would teach young children *slokas*, *subhashitas* (short Sanskrit verses that convey a moral), stories from *Ramayana*, *Mahabharata*, etc. They would describe to children the lives of *mahapurushas*. All these would imbibe in the children certain depth of character and personality. Nowadays, most parents themselves do not know anything about our culture!

Our forefathers wove their guidance around common objects in creation, such as

the sun and trees, so that when a grown up person perceives such objects, he would remember the *samskaras* taught to him as a child.

For example, the sunrise and sunset are regular phenomena. There is a *Subhashitam* that drives home a profound teaching:

उदये सविता रक्तो  
रक्तश्चास्तमये तथा ।  
सम्पत्तौ च विपत्तौ च  
महतामेकरूपता ॥

The sun is red in colour both while rising and setting. Similarly, great men also remain equanimous in both joy and suffering.

Sunrise here is symbolic of joy, and sunset is symbolic of suffering. Therefore, from the sun, man understands that he too must remain the same in both joy and suffering. This is the trait of a noble person.



Similarly, at temples, we consider the *murti* as God and offer worship. When the idol is consecrated as per the *Agama* and other *Sastras*, it manifests with divine sanctity. There is yet another reason attributed to the divinity of the *murtis*—the *gunas* (attributes) of the *murti* are such that it acquires *devatvam* (the quality of divinity).

There is a *sloka* that explains that the *murti* neither hates anyone nor seeks anything from anyone. It is equally accessible to all who seek it. Anyone can behold the *murti* and it remains the same, regardless of who beholds. Owing to such attributes, the *murti* is likened to Bhagavan.

न द्विषन्ति न याचन्ते परनिन्दां  
न कुर्वन्ति ।  
अनाहूता न चायान्ति  
तेनाश्मानाऽपि देवताः ॥

It follows that a person having similar qualities is

regarded as divine and akin to Bhagavan.

Sri Sannidhanam presented a *murti* of Sankara Bhagavat-pada to the school and blessed everyone associated with the institution.

### **Uttarayana Punya Kala**

On January 15, 2023 marking the *Uttarayana Punya kala*, special *pujas* were conducted in all the temples of the Sringeri Mutt.

The Jagadgurus undertook *Punyakala Snanam* in the river Tunga and had *darsan* of Goddess Sharadamba and other deities.

*Purnahuti* of *Surya Homa* took place in the presence of Sri Sannidhanam.

### **Sadashiva Brahmendra Sangeetotsava**

On January 19, 2023, *kritis* composed by the renowned *jivanmukta*, Sri Sadasiva Brahmendra as well as by Saint Tyagaraja were rendered in the presence of



*Purnahuti of Sri Lakshmi Narayana Hridaya Homa in the presence of Sri Sannidhanam*



*Sri Sannidhanam performing Mahamangalarati to Sri Vaikuntha Narayana Yantra on Vaikuntha Ekadasi*

Sri Sannidhanam by a group of devotees led by renowned musician, Rudrapatnam Sri R. N. Thyagarajan.

### **Lakshmi Narayana Hridaya Parayana**

With the blessings of the Ubhaya Jagadgurus, *Lakshmi Narayana Hridaya* was chanted 1200 times by *ritviks* on January 18 and 19, 2023 at the Jagadguru Sri Narasimha Bharati

Yagashala opposite Sri Sharadamba temple. The *puṇahuti* of the *Lakshmi Narayana Hridaya Homa* was conducted in the presence of Sri Sannidhanam.

As part of the event, Sri Sannidhanam released the *Lakshmi Narayana Hridaya* book published by the Sringeri Mutt in Kannada script.



## **Forthcoming Grand Mahakumbhabhisheka Event**

Devotees of the Sringeri Peetham as well as spiritual seekers knowledgeable about the glory of Sringeri *kshetra* would be aware of the greatness of the immensely antiquated Malahanikaresvara Temple situated at a hillock in the Sringeri town.

The ancient *Sivalinga* at the temple, worshipped as Malahanikaresvara for

bringing about the destruction ('*hani*') of sins ('*mala*') of seekers, is mentioned in the *Puranas*. Maharishi Vibandaka who performed *tapas* during the *treta yuga* on the banks of the river Tunga, had merged into the *linga* and attained unity with *Ishvara*.

The sage's son Rishyasringa had even excelled his father in *tapas*. He had performed





Sri Mahasannidhanam worships Lord Malahanikaresvara on the Mahasivaratri day

the *Putrakameshti yagna* at the behest of king Dasaratha at Ayodhya, thus bringing about the birth of Sri Rama. Sringeri, already a site of immense purity, was doubly purified by this pair of illustrious sages.

It is the tradition of every Acharya of Sringeri Peetham to regularly worship at this holy temple several times during a year. Especially on the auspicious day of *Mahasivaratri*, the Jagadgurus perform elaborate *abhishekam* and *puja* at the temple, and invoke the blessings of Malahanikaresvara and Goddess Bhavani for universal welfare.

The temple is maintained well by the Sringeri Peetham with regular renovations. The last *Jeernoddhara Kumbhabhisheka* was performed in the year 1985 by the 35<sup>th</sup> Jagadguru of the Peetham, Sri Abhinava Vidyatirtha Mahaswamiji,

along with his successor and the present Mahasannidhanam, Sri Bharati Tirtha Mahaswamiji.

Now, as directed by Sri Mahasannidhanam, a lofty *Rajagopura* for the temple is getting completed, and the Ubhaya Jagadgurus are scheduled to conduct the *Kumbhabhisheka* of the *Rajagopura* on Sunday, February 12, 2023.

Several *dharmic* rituals, such as the *Atirudra Mahayaga*, *Parayana* of the four Vedas and the eighteen *Puranas*, *japa* and *homa* of the *Panchakshari Mantra* and the *Srividya Mahamantras*, will be conducted for the welfare of humanity.

It is going to be a grand occasion of piety and spiritual upliftment for millions of devotees and seekers of the Peetham throughout the world.





# Liberation of Sages with Divine Missions



This is the final excerpt from expositions by Jagadguru Srimad Abhinava Vidya Tirtha Mahaswamikal, the 35<sup>th</sup> Acharya of the Dakshinamnaya Sringeri Sharada Peetham. In this instalment, the Acharya sheds light on the liberation of sages with divine mission.

**C**an one who has realised the Truth be reborn?

In view of the unequivocal assertion of the *Upanishads* that knowledge of the Supreme is the cause of liberation, this query would appear to be dispensable. It would perhaps be on par with wondering whether or not the hunger of a man who has begun eating a full meal will be appeased.

The question, however, is pertinent because in the *Ramayana*, *Mahabharata* and the *Puranas* we come across stories of knowers of the Truth being reborn.

### **Souls with a Mission**

In the *Ramayana*, the great

sage and mind-born son of Brahma, Vasishtha, lost his body due to a curse of King Nimi. Vasishtha sought Brahma's help and acquired a new body by being born of Mitra-Varuna. There is no room for doubt that Vasishtha was completely enlightened.

The *Mahabharata* tells us that Apantaratamas, an ancient seer and teacher of the *Vedas*, was directed by Lord Vishnu to take birth at the junction of the *Dvapara* and *Kali Yugas* as Krishna Dvaipayana, commonly known as sage Vyasa.

There is also an account of the exalted Sanatkumara according to the wish of Lord Rudra and being reborn as Skanda.

From the various accounts, it can be seen that some sages acquired new bodies after the fall of their original ones; some others retained their bodies but, by their power of *yoga*, simultaneously entered multiple bodies. These sages are described by the *Smritis* as possessed of the realisation of the full import of the *Vedas*.

In the light of all this, the *prima facie* position is that, knowledge of *Brahman* sometimes results in liberation from transmigratory existence, and sometimes it does not.

Rebutting the *prima facie* view, sage Vyasa says in *Brahma Sutras*, "For those with a mission, there is corporeal existence till the completion of the mission."

We can now consider the implication of this *Sutra* in the light of Sri Adi Sankara's commentary on it.

## Difference in Corporeal Existence

Realisation of the Truth never fails to confer liberation. A *Vedic* rite such as *Jyotistoma* causes the sacrificer to attain heaven only after the sacrificer's death, which may occur long after the completion of the rite.

So, there is at least some occasion for a man of inadequate faith to fear whether the result of a rite will accrue or not.

On the other hand, there is no such scope in the case of knowledge of the Supreme as it produces an immediately-experienced, direct result. Thus, on realising the Truth, one becomes liberated even while alive.

Knowledge burns away the seeds of *karma* or action. The *Mundaka Upanishad* declares, "When the Supreme that is both high and low is seen, the knot of the heart gets



torn, all doubts cease and all actions become dissipated."

In the *Bhagavad Gita* too, we find the Lord stating, "O Arjuna, just as fire reduces fuel to ashes, the fire of knowledge burns away all actions."

After the dawn of realisation, no bodily or mental activity of the sage leads to the acquisition of merit or demerit that must be exhausted by taking a future birth. This is true even of knowers like Vasishtha.

Knowledge ensures that the store of actions of the past birth that would normally have begun to bear fruit only in future births becomes thoroughly infructuous. All that remains is *prarabdha karma*, the actions of the past that have already started yielding results.

The *Chandogya Upanishad* thus teaches, "His delay is

only as long as his body does not fall. Then he merges into *Brahman*."

On the *prarabdha karma* getting exhausted, the body of the one liberated while alive ceases to function, and the sage attains disembodied liberation. The norm is that *prarabdha karma* ends with the very life in which one attains mature knowledge.

There is definitely no difference between knowers of the Truth, such as Vasishtha, who are entrusted by God with special missions, and other knowers of the Truth, as far as total untaintedness by physical and mental activity and liberation even while alive, are concerned.

However, a special feature in the case of the former class is that corporeal existence lasts not till the fall of the body in which realisation of the Supreme

dawns but till the mission ends.

At the end of the God-entrusted task, disembodied abidance as *Brahman* occurs just as it does in the case of a normal knower on the fall of his body.

## Enlightenment and Independence

Great ones such as Apantaratamas are allotted by God the holy task of bringing about the well-being of the world by the propagation of the *Vedas*, etc. Hence, their corporeal state is regulated by their mission itself.

These sages are divine and for the task undertaken, they move from one body to another with perfect liberty, just as a man moves from one house to another.

Whatever residual *karmas* or actions have begun to fructify, they shed once and

for all in the various lives. All through, they retain complete memories of their true identity. Being masters of the materials needed to produce bodies, they create new bodies for themselves and possess the bodies one or more at a time.

It is stated in the *Mahabharata* that an exponent of *Brahman* named Sulabha wished to have a discussion with the emperor Janaka. So, she set aside her body and entered Janaka's. Having finished her discussion with him, she again took possession of her body. This story furnishes an example of how a great one may freely move from one body to another.

Sages such as Vasishtha cannot be placed on par with Jati-Smaras, who are persons with the special capacity to recollect their past lives. This is because the sages have complete enlightenment, are fully independent in their movements and

remember their identities under all circumstances.

Accordingly, even after taking birth through Mitra-Varuna, Sage Vasishtha continued to be portrayed by the *Ramayana* and *Mahabharata* as being Vasishtha, the mind-born son of Lord Brahma.

To conclude, there is no exception to the rule that realisation of the Truth gives rise to liberation. In the case of normal knowers of the

Supreme, there is total disembodiment after death.

On the other hand, persons entrusted with holy missions by God continue to have corporeal existence till the completion of their special tasks. On completion of their mission, they attain disembodied abidance as *Brahman*.

*From “Enlightening Expositions” published by the Sri Vidyatheertha Foundation*



## The Liberating Techniques of Meditation

One morning in the early part of the year 1934, when the Acharya (Sri Abhinava Vidyatirtha Mahasvamigal, the 35<sup>th</sup> Jagadguru of Sringeri Peetham), went to offer his namaskaras to his Guru (the renowned Sri Chandrasekhara Bharati Mahasvamigal), the senior Jagadguru asked him, “When performing various japas, do you contemplate in accordance with the dhyana-slokas of the mantras chanted?”

While the Acharya answered that he did, the senior asked him, “How do you begin?” The Acharya replied, “I take up the rosary and commence a japa, keeping my eyes partially or fully open. Simultaneously, I just imagine the form described in the dhyana-sloka concerned as present in my chest in a red lotus with eight petals”.

His Guru then said, “Your mind does not wander when you contemplate. However, you are aware of your body and surroundings. Am I correct?” The Acharya answered in the affirmative.

“Independent of the requirements of your ahnika (meditation), would you like to practice deep meditation on divine forms?” queried the senior. The Acharya expressed his keenness in doing so, and the senior Jagadguru taught him a technique to practise such meditation.

*-- Excerpts from the book '108 Facets of the Inimitable Guru'*



# The Divine Names of Sri Krishna – 3

The 108 auspicious names of Krishna contained in *Sri Krishna Ashtottara Satanamavali* represent the collection of Krishna's divine qualities and the accounts of his incarnation.

Millions of devout people chant the *Satanamavali* daily, and they testify the immense benefits of doing so while meditating on Krishna.

5) पुण्याय नमः ।  
*Puṇyāya namaḥ ।*

I pay obeisance to the One who is sacred.

This *nama* is one among the thousand names of Maha

Vishnu. Sankara Bhagavatpada has explained it as: *smṛtimātreṇa kalmaṣāṇi kṣayatīti*, the remembrance of whose name instantly removes sins.

This can be elucidated with an episode from *Srimad Bhagavatam*.

There lived a *brahmin* named Ajamila who, enamoured by a woman, left his aged parents and wife live to with her. He led an unscrupulous life gambling and thieving to support his family of 10 children. He was particularly fond of the youngest child Narayana, showering him with affection.

As Ajamila grew old, death neared him and even when he saw the attendants of Yama, he called out to his son, saying 'Narayana come to me'.

Immediately, Mahavishnu's attendants appeared, and attendants of the Lord of Death were stopped from taking his life as “the name of the Lord invokes thoughts on the Lord and his sins are destroyed. His *vasanas* (acquired tendencies) recede, and he does not sin again.”

Though Ajamila did not utter Vishnu's name consciously, yet like the spark of fire that burns the piece of wood that accidentally falls into it, his sins were burnt away.

The attendants who were stopped from performing their duty, reported this to their master Yama, who endorsed the power of Vishnu's *nama* to sanctify a person and explained that repetition of Bhagavan's *nama* will nurture *bhakti* and release one from the bondage of *karma* and eventually lead to *moksha*.

6) लीलामानुषविग्रहाय नमः ।

*Līlā-mānuṣa-vigrahāya  
namaḥ |*

I pay obeisance to the One who incarnates in human form with as much ease as in play, or who incarnates as if to sport.

*Gitacharya* Krishna has stated that whenever there is

a decline of righteousness and a surge in unrighteousness in the world, he will take an incarnation to restore and re-establish moral order or *dharma*.

Vishnu is *Paramatma*, the Supreme Spirit, the very form of ultimate Bliss beyond all names and forms and yet, he is the compassionate saviour of all beings and has manifested in a human form as Rama and Krishna through his own will, as if in sport.

7) श्रीवत्सकौस्तुभाय नमः ।  
*Śrīvatsa-kaustubhāya  
namah* |

I pay obeisance to the one who wears *Srivatsa* and *Kaustubha*.

When the *devas* and *asuras* churned the milky ocean to obtain nectar, the *Kaustubha* was one among the many valuable treasures that emerged from it. This gem floated on the ocean and it

has adorned Sriman Narayana's chest ever since.

Once sage Bhrigu was deputed by other sages to determine who among the trinity of Brahma, Vishnu and Siva was the greatest.

The sage reached the abode of Brahma who was in an assembly with *maharishis* and Bhrigu seated himself on an *asana*. Brahma took offence and considered it as an act of disrespect, so the sage quietly left *Brahmaloka*.

When the sage reached the abode of Siva, he was welcomed eagerly by Siva who came forward to embrace him, but strangely the sage did not welcome the gesture and thereby angered Siva.

Bhrigu then proceeded to *Vishnuloka* and beheld Narayana, the protector of all beings, in seeming slumber, and the sage kicked Vishnu in the chest.

Mahavishnu immediately apologised and chose to wear the mark of the sage's footprint in his chest to show his repentance for not receiving the sage with due respect. The triangular mark on the right chest of Vishnu came to be known as *Srivatsa*.

8. यशोदावत्सलाय नमः ।  
*Yaśodā-vatsalāya namaḥ* |

I pay obeisance to Yasoda's child.

The birth of Yasoda, the foster mother of Krishna, has an interesting story behind it relating to *ashtavasus*. The term *vasu* in Sanskrit means the bright one. The *ashtavasus* are a group of eight deities associated with fire and light.

Once, Drona, one of the *ashtavasus* and his wife Dhara, had earned the displeasure of the creator Brahma who cursed them to

be born as humans tending cattle for a lifetime. Drona prayed to Brahma for being blessed with at least a *darsana* of Bhagavan while on earth.

So, they were born as Nanda and Yasoda at Ambadi, and they had the unique privilege of witnessing all the *lilas* of the little Gopalakrishna, a privilege that even his natural parents Vasudeva and Devaki did not enjoy!

The little Krishna and his brother Balarama delighted their parents, and the entire Vraja community, with their endless mischiefs. Moving about on their knees, the brothers would be smeared with mud, but Yasoda could not resist lifting Krishna to embrace him unmindful of whether her silk garments would get soiled.

As he grew, Krishna became more mischievous and would tease the *gopis*. He would

find ingenious ways to steal their butter, curd and milk, and distribute them to monkeys. He would distract the *gopis* by disturbing their sleeping babies.

Unable to catch Krishna as he pilfered butter and milk, the *gopis* once went to Yasoda to complain, but Yasoda could not even chide as Krishna stood before her with the most innocent look and denied everything. She would only laugh off the grievances of the *gopis*, and shower her *vatsa* (child) with more love and affection as a reward for his pranks.

Once, Balarama and the other children complained to Yasoda that Krishna was eating mud. Concerned about his health, she caught hold of him and started scolding. However, the little prankster denied that he had ever eaten mud.

A nonplussed Yasoda asked Krishna to open his mouth.

The lord of the entire universe who adorned the form of Krishna as a child, opened his mouth to reveal the most glorious and miraculous vision to Yasoda.

In his little mouth, Yasoda saw the entire universe with animate and inanimate beings. She also saw the Vraja community, herself and her son Krishna there! Yasoda was wonder-struck and was not sure if the vision was a dream or reality.

The cosmic vision came as a revelation to her and she realised Krishna as *Parabrahman*. Krishna in his divine and inscrutable way cast a spell of *maya*, and brought her back to consciousness as a human, so that she forgot the cosmic vision, and cuddled her son with affection.







# Just Blissfully Remain Aware

**S**ivananda Lahari,  
literally meaning the  
Wave of Auspicious  
Bliss, composed by Adi  
Sankara is an immortal  
poetry of abundant beauty  
in one hundred stanzas.

While each verse is soaked  
in *bhakti* and *jnana*, the  
verse below stands out as  
what a true devotee should  
do to receive the  
auspiciousness from Siva as  
the Supreme Power.

योगक्षेमधुरन्धरस्य सकल श्रेयः प्रदोद्योगिनो  
दृष्टादृष्टमतोपदेश-कृतिनो बाह्यान्तरव्यापिनः ।  
सर्वज्ञस्य दयाकरस्य भवतः किं वेदितव्यं मया  
शंभो त्वं परमान्तरङ्ग इति मे चित्ते स्मराम्यन्वहम् ॥

*Yogaḥṣemadhurandharasya sakala śreyaḥ pradodyogino  
Dṛṣṭādrṣṭamtopadeśa kṛtino bāhyāntaravyāpinaḥ |  
Sarvajñasya dayākarasya bhavataḥ kiṁ veditavyaṁ mayā  
Śambho tvaṁ paramāntaraṅga iti me citte  
smarāmyanvahaṁ ||*

*Sivanandalahari 35*

O Sambhu! You know everything, as you are omniscient and all pervasive. You are compassionate and you bear the responsibility of assuring everybody's welfare, conferring prosperity of every kind. You give *upadesa* on both the known and unknown to devotees. So what can I ask of you? I shall remember everyday that you reside within me.

It is quite natural to seek *Ishvara's* help to fulfil one's wants and desires. Sri Sankara gives a logical reasoning to reveal that it is not really necessary to convey anything to *Ishvara*.

It will suffice if one simply surrenders to him. Is it not true that the all-pervasive *Ishvara* resides in every being? Moreover, is he not a witness to every thought, word and deed that one may engage in? So it follows that *Ishvara* will surely know what is good for his children, what

is to be provided, how much and when.

*Ishvara*, an ocean of compassion, takes care of the devotee's *yoga kshema*. *Yoga* is the attainment of that which has not been attained, and *kshema* is preserving that which has been acquired.

He bestows *sreyas* or lasting happiness of the highest order as against *preyas* which pertains to worldly pleasures that give fleeting happiness, by revealing the ultimate truth.

When we are under *Ishvara's* care, one need not ask him anything, and it will suffice if one is aware that he dwells in the innermost recess of one's heart and leave everything to him.



## False Pride Spares None

**W**hile we all heard about the sacred syllable OM, few are knowledgeable about its real meaning. Strangely, this was the case even in the celestial world, as explained in the story below.

Once, Brahma, the creator of all living beings, went to Mount Kailash to pay respects to Lord Siva. Upon reaching, he first saw Kartikeya, the son of Siva, who greeted Brahma and enquired the purpose of his visit.

Full of pride, Brahma did not pay heed to the small boy's query. Instead, he asked him to go inside and request Siva to give *darsan*.

Kartikeya understood Brahma's vanity, and decided to teach him a lesson. He

told Brahma that he would have to wait for some time as per Siva's wishes.

As he waited, Kartikeya enquired Brahma what work he was performing. Brahma proudly replied that he created all living beings. To a query from Kartikeya on what basis did he perform the act of creation, Brahma replied that it was as per the supreme Vedas.

Kartikeya then asked Brahma to recite the Vedas, and Brahma began with the sacred *pranava mantra*.

Stopping him at that point, Kartikeya asked the meaning of the *pranava mantra*, which Brahma was unable to answer. Kartikeya then gave a gentle knock on his head and imprisoned him.

The kingdom of *devas* became worried upon hearing this, as there was no creator to fill the void.

So, the *devas* approached Mahavishnu with the problem. Vishnu explained that he would be unable to help, and advised them to approach Siva himself.

Upon hearing the *devas* out, Siva promised to help. He called Kartikeya and asked him as to what was the tussle between him and Brahma. Kartikeya told him that Brahma did not know the meaning of the sacred *pranava mantra*.

Siva then gently asked the little Kartikeya if he knew the meaning. When Kartikeya replied in the affirmative, Siva asked him if he would tell him the same.

Kartikeya agreed, and Siva attentively listened to him in the tradition of *guru-sishya*, placing Kartikeya on a

higher pedestal than himself.

Since Kartikeya gave *upadesa* of the sacred *mantra* to the Lord of the worlds, he came to be known as Swaminatha, the *natha* (guru) of the *Swami*, the Supreme.

Siva then blessed Kartikeya and advised him to release Brahma from captivity, which Kartikeya readily did.

This interesting episode is mentioned in the *sthala purana* of the famous temple for Karthikeya in the town of Swamimalai in Tamil Nadu. The majestic six feet tall image of Kartikeya at the temple is on a higher pedestal than the sanctum of Siva!

The episode thus carries the moral that false pride spares no one.



# EVERYTHING IN NATURE HAS A PURPOSE

**P**ratapavan was a huge forest with tall trees and beautiful foliage. It was a paradise for various creatures, bees and butterflies. It was spring time and all the trees and plants had beautiful, and colourful flowers on them.

Bees remove the nectar from the flowers and make honey, which is their food. So all the bees were happy and busy making honey.

One sunny day, as a bee was extracting nectar from a flower, an arrogant tree told

the bee, “ Why are you stealing nectar from the flowers all the time like a common thief ?“

The bee replied, “ Dear friend, this is my job and it also gives me food. That is why all of us bees do it.”

The angry tree however called a meeting of other trees, and they all decided to stop bees stealing nectar from their flowers.

So, next day, when a swarm of bees in the forest set out for feeding on the flowers, all the trees shook themselves, and refused to allow the bees to do their work.

The dejected bees complained to the Queen Bee, who said, “ We cannot stay in Pratapavan any longer as we will all starve to death. Let us all move to another place.” So all the bees moved away from the forest.

With no bees in Pratapavan, the forest started looking desolate after a few months. Strangely, there were no fruits on the trees, and consequently, no seeds. The regular birds started skipping the forest, with no fresh vegetation coming up.

The trees once again had a meeting to discuss the sorry state of affairs.

A passing butterfly heard their conversation, and told them the reason, “When we sit on your flowers to drink nectar, some of the pollen sticks to our wings. When we go to other flowers, the pollen fall off and mix with other pollens. This way the mixing of pollens creates fruits.

The bees do this work all the time, better than us butterflies. Now that there are no bees, there is no one to move the pollens, and hence no fruits.”

Realising their folly, the trees decided to call back the honey bees and called out a pigeon to take their message to the bees inviting them back to Pratapavan.

When the pigeon communicated this to the Queen Bee, all the bees were happy to return to Pratapavan.

The bees now made their home in the welcoming Pratapavan, and the trees again started bearing fruits, with new trees springing up, making the forest a delightful place to stay.

अयं बन्धुरयं नेति गणना  
लघुचेतसाम् ।  
उदारचरितानां तु वसुधैव  
कुटुम्बकम् ॥

*Ayam bandhurayam neti  
ganana laghu cetasam  
Udāracaritānām tu  
vasudhaiva kutumbakam*

The distinction that this person is mine, and this one is not, is made only by the narrow-minded. For those of noble conduct the whole world is one family, one unit.

*Anuradha Sundara Raman*  
 [anuradha113@yahoo.co.in](mailto:anuradha113@yahoo.co.in)

## Nature's Secret

Everything in Nature has a purpose, and everything in Nature is to make you stronger – be it friends or enemies.

There are flower spreads, and there are thorns as well – both to make you blossom from deep within. Focus on yourself and your own experience; do not get caught in meaningless random talks of others. Then your experience will feel true and deep.

Open your eyes and see – there are only good people everywhere. Even the few wicked ones that you see around you are actually good-natured at heart. If you see from a *jnani's* eyes, you will only see that the world is full of goodness, and everyone and everything in the world belongs to us.



## Say it in Sanskrit

Choose the appropriate word from the following jumble and fill in the blanks.

गत्वा, पीत्वा, विक्रीय, कृत्वा, प्रतीक्ष्य, उत्थाय,  
श्रुत्वा, खादित्वा, अनुभूय ।

1. हरिः सङ्गणिकद्वारा द्वे पुस्तके \_\_\_\_\_ एकं पुस्तकम् अक्रीणात् ।

*Hariḥ saṅgaṇikadvārā dve pustake-ekam  
pustakaṁ akrīṇāt |*

Hari bought a book after selling two books online.

2. माता विद्यालयात् बालकस्य आगमनं \_\_\_\_\_ मार्गे अतिष्ठत् ।

*Mātā vidyālayāt bālakasya āgamaṇam-mārgē atiṣṭhat |*

The mother, waiting for her child's return,  
stood on the road.

3. सीता दृष्टा इति वायुपुत्रस्य वचनं \_\_\_\_\_ रामः महान्तं

सन्तोषम् \_\_\_\_\_ तम् अश्लिष्यत् ।



*Sītā dr̥ṣṭā iti vāyuputrasya vacanam̄ \_\_\_\_\_  
Rāmaḥ mahāntam̄ santoṣam tam aśliṣyat |*

Hearing Hanuman's words that Sita was seen,  
Rama, feeling happy embraced him.

4. पत्रवाहः गृहात् गृहं \_\_\_\_\_ पत्राणि वितरति ।  
*Patravāhaḥ gr̥hāt gr̥ham̄ \_\_\_\_\_ patrāṇi vitarati |*  
The postman, going from one house to another,  
distributes the letters.

5. सः प्रातः \_\_\_\_\_ स्नानादिकं \_\_\_\_\_ अल्पाहारं  
\_\_\_\_\_ कार्यालयं गच्छति ।  
*Saḥ prātaḥ \_\_\_\_\_ snānādikaṁ \_\_\_\_\_  
alpāhāraṁ \_\_\_\_\_ kāryālayaṁ gacchati |*  
After getting up in the morning, having a bath and  
eating breakfast, he goes to office.

6. रमे क्षीरं \_\_\_\_\_ क्रीडार्थं गच्छ ।  
*Rame kṣīraṁ \_\_\_\_\_ krīḍārthaṁ gaccha |*  
Rama, go to play after drinking milk.

**Answer:** 1. Vikrīya; 2. pratikṣya; 3. Śrutvā, anubhūya; 4. gatvā;  
5. Utthāya, kṛtvā, khāditvā, 6. pītvā.

## The Infinitive

The infinitive is formed by adding तुम् to the verb root. It is indeclineable. The infinitive is used to express the purpose of an action:

1. गोपालः विद्याम् अधिगन्तुं पाठशालां गच्छति ।  
*Gopālaḥ vidyām adhigantuṁ pāṭhaśālām gacchati |*  
Gopala goes to school to acquire knowledge.
2. त्वं नाटकं द्रष्टुम् इच्छसि किम्?  
*Tvaṁ nāṭakaṁ draṣṭum icchasi kim?*  
Do you want to see the drama?
3. हरिः कुत्र भोजनं कर्तुम् इच्छति?  
*Hariḥ kutra bhojanaṁ kartuṁ icchati?*  
Where does Hari want to eat?
4. बाला भ्रात्रा सह क्रीडितुम् उद्यानं गच्छति ।  
*Bālā bhrātrā saha krīdituṁ udyānaṁ gacchati |*  
The girl goes with her brother to the garden to play.

Try to solve the easy riddle below.

एकाकी द्वारे तिष्ठामि गृहपतौ बहिर्गते ।  
गृहरक्षाकरः शूरो लघुमूर्तिः सुकीर्तिमान् ॥  
*ekākī dvāre tiṣṭhāmi gṛhapatau bahirgate |*  
*gṛharakṣākaraḥ śūro laghumūrtiḥ sukīrtimān | |*

I am the lone sentinel standing at the door while the master goes out; though my stature is small, I am well known.

**Answer:** तालः *tālaḥ* (Lock / Bolt)



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