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

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Contemplate on Divine Forms

The Supreme *Brahman* alone is the eternal Reality. It is devoid of any attribute, name or form. It's very nature is bliss that surpasses all joys of the world. However, even comprehending such a Reality is not within the reach of the common man. Not all men can contemplate steadily on *Brahman*, even though *Brahman* is changeless and infinite. This is because the intellect of different men varies. It can be sharp, mediocre or dull.

न हि अविकारेऽनन्ते ब्रह्मणि सर्वैः पुम्भिः शक्या बुद्धिः
स्थापयितुम्, मन्दमध्यमोत्तम बुद्धित्वात् पुंसाम् ॥ - says Sri Sankara
Bhagavatpada.

In order that any devotee can pray, worship and contemplate in accordance with his inclinations, our *Sastras* speak about different divine manifestations such as Siva, Vishnu, Devi etc.

It is said - योजनाध्वन्यशक्तस्य क्रोशाध्वा परिकल्प्यते - i.e., for the sake of a man incapable of travelling a path that is one *yojana* (8 miles) long, a different path that is one *krosha* (2 miles) long is provided.



Though the Supreme Lord is one, homogeneous and formless, He comes within the range of being worshipped by *pujas*, meditation and the like. Through complete devotion and absorption in any of His forms, the devotee ultimately attains the highest good.

Lord Krishna says in *Srimad Bhagavad Gita* -

अजोऽपि सन्नव्ययात्मा भूतनामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥

“Though being the unborn, immutable Self, and the Lord of all beings, resorting to my power of becoming, through my *maya*, I manifest.”

We bless everyone to understand this and contemplate on *Brahman* in any of the divine forms and progress in life peacefully.



Dear Sir,

The article '*Whoever takes the Son*' (December 2023 issue) by Sri Om Swami is superbly presented. Through an interesting simple story, the author successfully kindled the dormant mind to search for the gems embedded in the holy *Bhagavad Gita*, such as “Know That by knowing which you will know everything”.

The article is a subtle encouragement to ponder on what one considers his/her greatest achievement, or what one holds most dear to him/her. It has stirred my mind deeply.

I thank the revered author and the editorial committee of *Tattvaloka* for presenting such an educative article.

Manjunath D A
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Dear Sir,

Grateful thanks to the author of the series of articles under '*Bliss of the Self*' for explaining the essence of *advaita* philosophy in a few paragraphs in every instalment.

Prakash Narsipur Pani
paniprakashnarsipur@gmail.com

Dear Sir,

As a long-time reader, let me extend my compliments to *Tattvaloka* as the only and the best spiritual magazine in the world.

I would suggest for consideration of the Editorial Committee to feature the *slokas* contained in the *advaitic* text *Guru Gita* along with their meaning, perhaps to coincide with the Sankara Jayanti celebrations this year.

Venkitaraman S
venkitaraman1947@gmail.com

Dear Sir,

The two stories in the Children Section of the December 2023 issue of *Tattvāloka*, viz. the *Puranic* story ('*Always Remember Your Teacher*') and the *Subhashitam* story ('*The Golden Leaves*') narrated by the author are excellent, and crisp to the point.

Ramaswamy Viswanathan
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Publisher's Note: In the January 2024 issue of *Tattvāloka*, the article '*Dhritarashtra's Anger*' was shown in the Contents Page, but due to a technical error, it was omitted at the printing stage, and got replaced by a repeat article from the previous month's issue. We sincerely regret the error. This article is featured as '*Dhritarashtra's Predicament*' in the current issue.

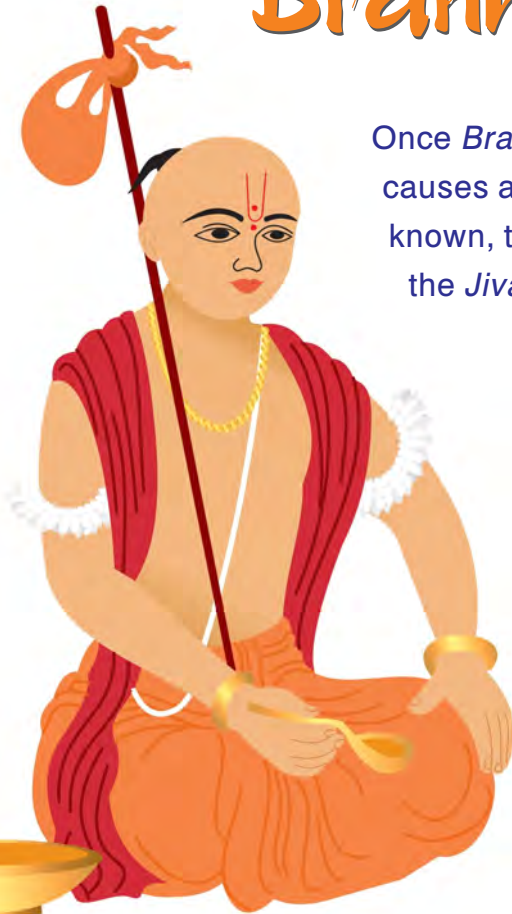
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Also, if you do not get any monthly issue delivered at your place and need a replacement copy, please ask for it after the 25th of the month by sending a mail to info@tattvaloka.com. We are making efforts to speed up the delivery of every issue during the first fortnight of the month.



Jiva and Brahman

Once *Brahman*, the basis of all causes and effects, becomes known, the transmigration of the *Jiva* comes to a close.



The right understanding of *jiva* and *Brahman* is the core of *advaita*.

The superior *Sakti* (*parasakti* or *para prakriti*) inherent in *Brahman* contributes to the spark of the spiritual undercurrent vibrating in each living being. In *Bhagavad Gita* (7.4 and 7.5), Krishna provides a clear analysis of energy and material. Matter is considered as part of God's energy, and called *prakṛiti*.

This material energy is further divided into eight forms, viz., earth, water, fire, air, space, mind, intellect and ego. Modern science has proved that it is possible to convert mass into energy. Albert Einstein had numerically presented it by an equation $E=mc^2$.

Taittiriya Upanishad has elaborated on this and says, "From My material energy, the *akasa* (ether) was

created, from ether the air; from air, fire; from fire, water; from water, earth; from earth, plants; from plants, food and from food, man."

Krishna says that the above is his inferior energy, and that he has superior energy, which is known as *jiva sakti* (the soul energy), comprising the embodied souls, who are the basis of life in this world. This spark is only a tiny fragment called the *jiva*, the individual soul. It is Matter in association with Spiritual Energy.

Once we understand and accept that the soul is a small part of God's infinite energy, the concept of non-duality of the entire creation becomes clear. Energies can exist concurrently within the same energetic.

For example, fire contains both heat and light, which are different entities and

have different properties. But they are part of the same fire which emits them. Likewise, God as the Energetic, and the souls His energy, can be considered one.

So, to summarise, *Jiva* is Matter in association with Spiritual Energy. Also, it is spiritual energy under a material envelope. Note that *Jiva* is under the constant spell of *maya* or *avidya*.

Isvara is Spiritual Energy viewed in relation to Matter. In other words, it is *Brahman* conditioned by our intellect. It is in complete control of *maya* or *avidya*.

Jiva's Ignorance

Jiva usually knows things the wrong way. For example, it identifies itself with the body, mind, intellect, and makes the mistake of identifying 'I' with the Body-Mind-Intellect in which it resides. That *Jiva* is knowing everything the wrong way

dawns on it only when true enlightenment illumines it.

How long has it been knowing things in the wrong away? Ever since it became the *Jiva*. When did it become the *Jiva*? When Ignorance descended on it. Whose Ignorance? *Jiva's* ignorance. Thus, Ignorance and *Jiva* are co-eval, or having the same age or origin.

You cannot say which was first. Vedanta says this is undecidable (*anirvachaniyam*). But when ultimately enlightenment comes to the *Jiva*, there is no more *Jiva* thereafter. Only *Brahman/Atman*.

The *Jiva* (the soul) is the subject of all experience. It is a complex of Consciousness (*chaitanya*) and Matter.

When objects are in relation to the subject, we have the stream of

presentations called *vrittis*. When there are no objects, there will be no presentations, but the consciousness that lights up the presentations will remain.

That consciousness is the Witness, the non-participating witness. Objects are not presented to Consciousness as such. They are directly presented to the *Jiva* (the soul) and only indirectly to the Witness.

Body Mind Intellect

Then how did this Pure Consciousness become the *Jiva*, or the empirical self and how was the *Jiva* made the subject of all experience?

Pure Consciousness (*Atman*, *Brahman*) does not undergo any change of form or character. *Jiva* is only *Brahman* in an empirical dress of Body-Mind-Intellect in which the sprouting of the thought of distinctness from *Brahman* has occurred.

This thought of individuality is the Ego, the starting point of the *Jiva*. *Jiva* is therefore Consciousness conditioned by Ignorance in the form of an ego of individuality.

Consciousness (*Chaitanyam*) which has this limited portion of matter, for its adjunct is the *Jiva*. Each *Jiva* has its own knowing apparatus and moves in a small world of its own, with its own joys and sorrows and thus has its own individual existence. Thus, though the Self is one, the *Jivas* are many.

Adi Sankara draws attention to this fact of one Self and several *Jivas* in his commentary on *Bhagavad Gita* 2-12, where Krishna says that there was never a time when I was not there nor you were not there, nor these leaders of men nor that we, all of us, will come to be hereafter.

In his commentary, Sri Sankara uses two illustrations to bring home the point of multiplicity of the Self. One is the sun appearing as many reflected images in different pools of water. If the waters are dried up, the several images get back to the original sun.

The other illustration is the infinite space being delimited by artificial barriers. If these barriers are knocked down there will be no occasion to speak of the different spaces.

Intuitive and Intellectual

The relation between Self (*Atman*) and Soul (*Jiva*) has therefore to be conceived in the following way.

The addition of the adjunct is only a difference in the standpoint that we adopt. There are two standpoints – the intuitive and the intellectual.

The intuitive is that of immediate and direct

realisation. It is the method of the mystics. There is no dualism of subject and object there, nor that of doer and the deed, nor that of agent and enjoyer. These distinctions of duality arise only in the intellectual method of looking at reality.

That is why the *Gita* says that it is “beyond the intellect” (3–43). It is the nature of the intellect to break up the original unity and revel in these distinctions. At this intellectual level, what we are doing is actually a come-down in the level of perception.

The *Jiva* is now perceived in relation to its own small world, the subject in relation to the object and the doer in relation to the deed. The Self thus reflected in the medium of the intellect becomes the *Jiva*.

When the *Jiva* is thus disassociated from

Ignorance and therefore from all material vesture, the spiritual core of the *Jiva* comes into its own.

Adi Sankara sets forth in his commentary on *Brahma Sutras* I-3-19, the nature of this transcendence of all adjuncts in the following way. A white crystal placed by the side of something red or blue appears red or blue on account of the adjunct. But in reality, the crystal is only white. It does not 'acquire' its white colour, but only shines in its own natural colour.

The moment true enlightenment dawns on man, he realises that he is no other than the non-dual self, that very moment he sheds his finitude and rises to his full stature.

Mundaka Upanishad says, "When that *Brahman*, the basis of all causes and effects, becomes known, all the results of the seeker's

actions become exhausted". The transmigration of the *Jiva* under the cycle of birth and death, which is due to its false association with the adjuncts, will also come to a close.

This does not mean that *Jiva* reaches some 'destination'. It simply means *Jiva* sees that it is itself *Brahman*. In other words, it wakes up to the Truth that was always there.

Prof U. Krishnamurthy

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Bliss of the Self – 17

The great path of Self enquiry continues
by analysing the triad of Time

Only by holding on to the current of the present that is now, do the past and future exist. At the time of their occurrence, the past and the future are also known as 'present'. The 'present' alone is real.

To investigate the past and future without knowing the truth of the present - the 'here and now' - is like attempting to count forgetting the digit one.



The Vedanta *vichara* enters into a fascinating realm of insight in the verse 15 of Sri Ramana Maharishi's work '*Forty verses on Reality*' (*Ulladu Narpadu*).

In the previous verse, the Maharishi had revealed the importance of the first person, the 'I'-thought in the process of Self-enquiry. Though the first person also is a thought like the second and third persons, only by probing into the 'I', can one touch the source.

In the present *sloka* 15, the same truth is arrived at by enquiring into the triad of time - the past, present and future.

An Enquiry of Time

What is time? The *rishis* define time as 'a gap in the awareness of infinity' (*khandasamvit*). Time arises when thoughts begin to arise in stillness. Thoughts create the illusion of time in waking and dream states. In

the deep sleep state, there is neither thought nor time or space. When the mind arises, the world manifests itself with time, space and causation.

The *Sastras* regard all these - time, space, causation, *karma*, mind - as synonyms for the Lord's power which has manifested itself as the visible universe.

A very simple division of time is the triad - the past, present and future. In language and in the mental plane, these three divisions of time have great significance. But, do these three divisions of time exist in our actual experience?

What is the 'past' that we speak of? It is just thoughts that I have now about events that are said to have occurred earlier, based purely on my memory. At the time of experience, they happened in the present. The future is mere imagination,

just an expectation, a projection that is not there now in experience. It becomes true only in the present.

What is experienced as 'now' is the present. That alone is experience. The awareness 'I AM' is the present which is 'now'.

This analysis becomes easier when the thought process is studied. Thoughts and emotions of the mind cannot touch the present because, the moment thought touches the Now, it is already the past, a memory. It is only the present - the Now - that is consciousness itself. The past and the future are of the mind.

One may therefore conclude that the present is the 'I AM'. 'When can one know this?' The answer can only be 'now'. Now or never is the law to know, because all time is now.

This is reiterated in the *Kenopanishad* which states, 'If you know it here and now, it is certain that you have got it. If you ignore the now, the here, alas, great is thy loss!', *pratibodha viditam matam, amrtatvam hi vindate*.

With the mind introverted, one must stay in the consciousness 'I AM', here and now (i.e. at the very moment when one listens to the instruction of the Guru).

It is not possible to experience it at some imagined future. Nor is it possible to know it experientially in the past.

The stillness of pure awareness that reveals itself as 'I-I' between successive thoughts must be recognised and identified as *ahamasmī* (I am 'That'). That is the nectar of the timeless. In the eternal present which is the stillness of awareness, thoughts arise and float like

clouds in the sky. They happen in the intellect without touching the experience of 'Now'.

The Pendulum called Mind

This path is made easier by the scriptural text, *Yoga Vasishtam*, which says that, by fixing the attention lightly or effortlessly in the present without allowing it to wander into the past or future, the mind becomes 'no-mind'.

The 'now' is the heart. The present is the fullness of stillness where even a trace of thought does not arise. *Ishvara* is the eternal present.

The unbroken present is *samadhi*. If the thoughts are in the form of memories, they belong to the past; if they are in the form of imagination, they are the future.

The mind constantly moves between the past and the future like a pendulum. When

the pendulum stops moving, time also stops. If the mind remains in the present, there is no time.

There is another simple way to understand this. To the question, 'How many numbers are there in arithmetic?', even learned persons often reply, 'countless'.

In fact, there is only one number - 'one'. One added to one becomes two. In this manner, it goes on increasing infinitely as three, four, and so on. Actually 'it' is one that appears as the infinite.

In the same way, it is the present, experienced now, that appears to be infinity. In practice, what is always experienced is the present - 'now'. This progresses till infinity, as 'now', 'now', 'now'.

'Only that which exists now, exists always' is a *mahavakya*

of Sri Ramana Maharishi, who never gave any importance to previous births, future births, creation, destruction, and so on.

Once a devotee asked, "How can I know what I was in my last birth?" Bhagavan said, "Leave aside the thoughts of the last birth. Are you born now? If yes, who are you now? What are you now? Enquire in this manner."

A seeker must see the truth clearly here and now. The body is the past. The mind is the future. Consciousness, the Self is the present. The mind is the future body. It is the past mind which has now taken the form of the body.

When prominence is given to the body and the mind, it is impossible to remain in the present. When you remain in the present, you will not be aware of the body or the mind.

The triad of the past, present and future is an illusion. In deep sleep, no one is aware of space, time and causation. When the first cause, the 'I' appears, the mind arises. When the mind arises, time and space also arise along with it. Nevertheless, the time-less is available in the now. By holding on to the present, the 'now', the timeless reality can be reached.

It can also be experienced that in the present, time does not exist, and that pure consciousness alone is the 'now'. The 'I', when investigated vanishes and when one stays in the 'now', the mind ceases to operate.

*Nochur Sri
Venkataraman*



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



Sri Chandrasekhara

You once walked this holy land
Making it the purest ever soil
Ages have passed My Master
Yet You rule Your devotees, hearts.

A mere silent call, silent call reaches You
In a moment You answer it too
Guiding all who remember You
You shower pure infinite care.

Then I look at within my self
How many flaws I have in me
Still You treat me with affection
So how can I not seek Your Feet.

What merit can give me You
Your name, form and grace too
Simply Your compassion it is
Nothing worthy I have to do.

Let each life worship You
With heart and soul seek You
World will change completely
Earth will turn into heaven indeed.

येषां त्वन्तगतं पापं जनानां
 पुण्यकर्मणाम् ।
 ते द्वन्द्वमोहनिर्मुक्ताः
 भजन्ते मां दृढव्रताः ॥

*yeṣām tvantagatam pāpam
 janānām puṇyakarmaṇām.
 te dvandvamohanirmuktāḥ
 bhajante mām dṛidhavrataḥ.*

Bhagavad Gita (7-28)

In *sloka* 27 of chapter 7, that is the one previous to the above *sloka*, Sri Krishna says that, from their very birth, all beings are deluded by the bewitchment of the pairs of opposites.

This *sloka* points out an outstanding exception to the above as follows.

But those men of virtuous deeds (*jananam punya-karmananam tu*), in whom sin has come to an end (*yesham antagatam papam*),

Wisdom for Self-Improvement-28



they, freed from the delusion caused by dualities (*te dvandvamohanirmuktah*), worship Me (*bhajante mam*), steadfast in their vows (*dridhavratah*).

There are three kinds of sins – *manasam* (done by the mind), *vachikam* (done by the speech) and *kayikam* (done by any organ of action).

The first kind of sins leads to a lower level of evolution in transmigration. The second one is the cause of being born as animals and birds (*jangama*), which do not have the capacity to speak like the humans. The third one ends up in becoming an inert object (*sthavara*) like what happened to Ahalya and Nalakubara, as mentioned in *Srimad Ramayana* and *Bhagavata Purana* respectively.

One can understand now why *Devi Bhagavatam* (*Durga Saptasati*) has in its prayer-sequence, the words 'namastasyai' occurring three times – one each for each type of sins one might have committed!

The question arises 'How does one exhaust one's sin?'

Bodhayana dharma sutra has the following *sloka* to answer this question:

कृत्वा पापं हि संतप्य
 तस्मात्पापात् प्रमुच्यते ।
 नैवं कुर्य पुनरिति निवृत्त्या
 पूयते तु सः ।
 शोचेत मनसा नित्यं
 दुष्कृतान्यनुचिन्तयन् ।
 तपस्वी चाप्रप्रमादी च ततः
 पापात्प्रमुच्यते ॥

Regretting the sin done is the way to atone for one's sin. By taking the decision that it will not be done again is what purifies it. Every day one has to keep thinking about it and regretting it.

Whether one is a *yogi* performing askesis, or a defaulter, this is what releases him from the sin.

It is useful to mention that there are no unforgiveable sins in *sanatana dharma*.

Prof. V. Krishnamurthy

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World Development through Self Development

Disciplined citizenry rooted in the cultural
ethos of the nation can aid the goal of
Bharat achieving the developed
country status

A major national and global concern is the persistence of inequality, despite years and decades of high economic growth. Millions of people have been lifted out of poverty, yet relative disparity tends to increase. This contributes to political and social polarization.

In democratic nations such as India, such disparity widens the gulf between the conservative right and the liberal left.

We notice that such a divide is actively exploited in countries with non-democratic dictatorships. Let us remember that the citizens of dictatorships may have some economic security, but no personal liberty. So, they cannot influence their domestic political debate towards peace and friendship.

One of the consequences of prevalence of such stressful

internal conditions is that wasteful military expenditure keeps rising that reduces the resources for wholesome development of the people.

Rashtra and Jagat vikas – national and global development - cannot be achieved by governments or multilateral organisations alone. *Atma vikasam* or Self-development of all the people is essential.

Ideally, all or most of the citizens should take interest in, and contribute at their level, towards good governance. Government should invest in welfare, social services, and related aspects.

The citizens have to understand their corresponding responsibilities. Two such responsibilities are worth highlighting. One, to communicate their needs, and suggestions through their elected representatives.

Two, to receive, safeguard, and share all the schemes and benefits.

How to bring about this *atma vikasam*? A few actionpoints for citizens may be worth listing.

One, imbibe, develop and sustain a high desire to learn. Even if born in a poor household, whether in rural parts or in urban slums, while helping parents in their work, it is vital to absorb all informal learning in one's family and neighbourhood.

With improving connectivity in our country that now covers almost all villages, it is relatively easy to acquire formal and informal learning with the help of technology tools.

Two, learn the basic stories of our three great epics, *Ramayana*, *Mahabharata* and *Bhagavatam*, and grasp their essence. This would help

acquire a broad understanding of *karma*, *jnana* and *bhakti yoga* approaches.

As youth, it is vital to cherish growing up in a well-rounded household that places priority on *siksha*, *sattva guna*, and *dharmic* mindset.

Be a strong voice for peace and order, in the country as well as in the world. It is important to take pride in the culture of our country as a peace-loving nation. Keep strengthening and sharing the eternal wisdom of India as a civilisational state.

Such an active partnership between the *sarkar* and the *praja* would help our country achieve the lofty vision of becoming a developed country in about two decades, as envisioned by the policymakers.

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True Leaders are ACE Players

If you wish to do something great, you need a great team.

What do you look for in a prospective candidate when making a hiring decision? After all, hiring the right people can make all the difference between building a

mammoth organisation, or making your organisation a woolly mammoth, that is, extinct.

If you are aiming to build a great organisation, be on the lookout for an ace player.

They always deliver. ACE, in the current context however, is not a word, but an acronym.

The Acronym

Before I expand the acronym, let me share a good story from the book *'Readers Eat Last'*. This book has wonderful lessons on why some teams pull together, and others do not.

Here is one quick anecdote from the book in the words of the author.

The colonel apologised for being a few minutes late for the meeting. He was dealing with an “incident,” as he called it.

As the officer in charge of the Marine Corps Officer Candidates School, or OCS, in Virginia, USA, he took his responsibility very seriously. Though OCS is technically a school designed to train the officer corps, it is more of an officer selection process.

On this particular day, something had happened with one of the officer candidates. In fact, it was so serious that they were considering throwing the candidate out of OCS altogether. I wondered what crime he had committed.

“He fell asleep on watch,” said the colonel. This guy fell asleep. He was not in combat; he did not put any lives at risk. He fell asleep in the woods... of Virginia. “Is that enough to end his career?” I thought to myself.

“It has nothing to do with his falling asleep,” said the colonel. “When we asked him about it, he denied it. When we asked him about it again, he denied it again. Only when we showed him irrefutable proof, did he say, 'I would like to take responsibility for my actions.'”

“The problem we have,” said the colonel, “is that taking responsibility for

one's actions must happen at the time you perform your actions, not at the time you get caught.”

ACE Player

Who is an ACE player then?

Attitude

You can hire the best person but if they possess a poor attitude, if they are not a team player, they are going to do you more harm than good.

By attitude, I do not mean that they are agreeable all the time, or that they do not resist or criticise. In fact, just saying yes to everything is just as bad an attitude.

An ACE player is open to candid feedback and willing to work with others. They know that while they may be the best at what they do, with a good team, they will be better. People with poor attitudes, no matter how good they are, turn the company into a political

battlefield. A sure shot way to destroy an organisation.

Competence

Someone may have a great attitude, but if they are not competent at what they are expected to do, it is even more catastrophic.

People with good attitude and passion can become competent over a period of time, but as an organisation, you would be paying for that time and learning.

It is a sheer joy to work with someone who is competent. An ACE player may not know the answer, but they are competent enough to ask the right questions to arrive at the right answers at the right time.

As they say, “The only thing more expensive than hiring a professional is to hire an amateur.” It is a good philosophy to never hesitate to pay more if you can,

but just make sure you get someone competent.

Ethic

If you take a moment to reflect on the lives of some of the most successful people around, you will find that each one of them possesses a very superior work ethic.

Whether it is a question of personal integrity or their work principles, it is non-negotiable. In fact, if you want a long-term player, a true ACE player, excellent work ethic is the most important trait.

If someone has a superior work ethic, they will automatically have a good attitude because they would not want to pull their teammates down. If they have strong moral integrity, they would naturally become more competent each day, because you need competence to deliver.

The higher up you are in a company, the more important your team is. And to inspire a team, to get them to deliver, you absolutely need an ACE player.

ACE players go on to become amazing leaders. They are not afraid of facing criticism and taking responsibility.

Indeed, true leaders are always ACE players, the rest are merely bosses. If you want to herd a flock of sheep, a boss will do, but, if you want to lead a pack of apex predators, you need a leader.

You need the kind of ACE that can co-exist in a club, and call a spade a spade. If they also have a heart of gold, you have an absolute diamond of an ace.

That you will win is a foregone conclusion then.

Om Swami 



Artificial Intelligence and Sanskrit

Can India leverage our ancient, nuanced language to become a world leader in Artificial Intelligence?

While the world's gaze gravitates towards Artificial Intelligence (AI), India holds a hidden trump card: Sanskrit. This is a language whose structure and essence resonate with the fundamental principles of intelligent computing.

Unlike its Western counterparts, burdened by rigid sentence structures and linear grammar, Sanskrit thrives on flexibility. Its constellation of word order possibilities, and nuanced system for capturing meaning, align perfectly with the dynamic nature of

AI, where data constantly reconfigures, and algorithms adapt to new patterns.

Imagine feeding Sanskrit texts to an AI programme. The richness of expression in the texts, liberated from rigid grammatical constraints, would allow the machine to truly grasp the subtleties of language, not just parse surface syntax.

Sanskrit's syntax, morphology, and semantics can provide a solid foundation for AI application.

Syntax

Sanskrit follows a subject-object verb sentence structure. For example, the sentences.

The sentence “Dog eats the meat” would be (शुवा मांसं भक्षति ।) “*śvā māṁsam bhakṣati*” in Sanskrit. The consistent sentence structure aids in parsing and understanding the relationships between

different elements in a sentence. AI models can benefit from this regularity when processing and generating language.

Morphology

Sanskrit verbs undergo extensive conjugation based on facts like tense, mood and person.

For instance, the root verb *gam*, meaning 'to go', can take various forms like गच्छति (*gachhati* - he/she/it, goes) or गच्छताम् (*gachhatām* – may the two of them go).

The detailed morphological structure of Sanskrit verbs allows AI models to capture nuanced temporal and contextual information.

Panini's Grammar

Sanskrit philologist Panini's *Ashtadhyayi* (‘Book of Eight Chapters’) which is over 2500 years old, introduces precise rules governing the formation of sentences and the construction of

compound words integral to Sanskrit.

Such laws provide a structured framework and offer a systematic approach to language, aiding in developing algorithms understanding.

Logical Structure

The logical flow in Sanskrit sentences, with the subject typically preceding the object and the verb at the end, contributes to a clear and systematic expression of ideas. Logical structures in Sanskrit assist AI models in understanding the relationships between different elements in a sentence.

This logical flow enhances the coherence and interpretability of AI-generated text.

Generative Capacity

Sanskrit's inflectional morphology allows the generation of numerous word forms from a limited set of roots.

For example, from the root भू (bhu) – to be, we get various forms like *bhavati* – he / she / it is, and *bhavanti* – they are.

The generative capacity of Sanskrit facilitates the creation of diverse and contextually appropriate language. AI models can leverage this feature to produce more varied and natural-sounding text.

Phonetic Precision

Sanskrit's phonetic nature is conducive to developing effective speech-recognition systems. The phonetic precision of Sanskrit sounds, and its well-defined script, can enhance the accuracy of voice-based interactions with AI.

Sanskrit's phonetic properties can facilitate seamless communication across diverse linguistic landscapes.

Road Ahead

To leverage Sanskrit for AI, India must invest in R&D of

AI tools designed explicitly for Sanskrit.

This includes the creation of digital libraries of Sanskrit texts, developing AI algorithms tailored to the language's unique features, and the training of a new generation of scholars equipped with linguistic expertise and AI knowhow.

Fostering collaboration between AI researchers, Sanskrit scholars and cultural institutions is paramount.

By uniting diverse skillsets, we can ensure that AI is used responsibly and ethically to promote the language's true essence without succumbing to culture appropriate or misrepresentation.

Educational initiatives that utilise interactive AI tools and gamified learning experiences can make

Sanskrit engaging and relevant for the young.

Sharing AI tools and fostering international research partnerships can position India as a leader in AI development and the preservation of linguistic heritage.

By harnessing the power of Sanskrit and AI, India can march ahead in the AI race, claim its cultural space under the sun and contribute meaningfully to the global conversation about intelligence and language.

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*(The author is Secretary,
Ministry of Consumer Affairs,
Government of India, New
Delhi.)*

Courtesy: Economic Times

Where Siva Manifests as a Son



A strange tradition followed to this day at the sacred Arunachala Temple in Tiruvannamalai

Every year, during the month of *magha*, or *masi* in Tamil (mid-February to mid-March), on the day the star *magha*

(*magha nakshatram*) is on the ascendant, a special event takes place in the famous temple of Arunchala in Tiruvannamalai. The

Arunachala temple is revered as the Realm of Fire among the *Pancha Bhuta Sthalams*, the five temples dedicated to the five natural elements.

On the *Masi Magham* day, there is an annual practice known as *teerthavari*, that is traditionally followed in the temple. The *utsava murti* (festival idol) is brought to the bank of river Gowthama in a little hamlet called Pallikondapattu, just 5 kms. away from the temple. The Lord visits the hamlet and performs a *shraddha* ceremony for a king, as a son would do for a father!

This very unusual ceremony takes place where Siva, as a “son”, offers *tila tarpan* (offering of libation using water and sesame seeds to one's ancestors) to His “father” King Vallala Maharaja. The *utsava murti* then returns to the Annamalai Temple for purificatory rites and the

abhisekam. Such a ritual is not known to occur in any other Siva temple in the country.

Hoysala Link

There is an interesting story behind this unique practice.

The king's name, Vallala Maharaja, is inextricably linked to the great temple of Lord Arunachala. One of the magnificent towers (*gopurams*) in the temple bears his name as 'Vallala Gopuram'. His portrait sculpture is found on the *kalhara* portion of the *Gopuram*, and also in a pillar of the Nandi *mantap* in the temple.

Recorded history says that King Vallala was the Hoysala King, Vira Ballala III (1292 to 1342 CE), who, upon the devastating invasion of his capital city Dwarasamudra (Halebeedu in Karnataka) by the forces sent by the Delhi Sultanate, moved

southwards to make Tiruvannamalai his capital. There are nine epigraphical records inscribed on the stone walls of the temple relating to the king, his rule and his grants.

Gandaberunda, the royal crest of the Hoysala dynasty, can also be seen on a pillar in the temple.

Vira Ballala III was one of the most able, just and valorous kings of the Hoysala dynasty. He was deeply attached to Lord Arunachala and endowed the temple richly throughout his reign. All these are well documented historical facts.

The Legend

The 16th century text '*Arunachala Puranam*', a Tamil translation of the *Sthala Puranam* of the temple '*Arunachala Mahatmyam*', contains a chapter on Vallala Maharaja.

It recounts how the glorious and well-respected king had one deep anguish bothering him: he had no son to perpetuate his name and to offer him *tila tarpana* upon his death. He prayed ardently to Siva Arunachala all the time, made offerings, gave in charity, performed all prescribed *homas* and *pujas*.

With old age catching up, the fear of not having *sraddha* for his attainment of *sadgati* performed by a son, drove him to depression. The *Puranam* mentions that he piteously cries out to his beloved Siva to have mercy on him, whereupon the Lord promises to “become his son” at the hour of his death.

The poetic verses then go on to describe, by a very fanciful scene, how Siva becomes a baby in the Queen's arms, just for a minute, and then disappears. But only after

assuring the king that his wish would be granted.

The king dies a noble death in a battleground in the month of *Magh* and the news is relayed to the Lord in the temple immediately. It is the day of *Magha Nakshatram* when a holy *abhishekam* is scheduled for the Lord.

But as soon as the news arrives, festivities are stopped, the Lord hurries to the riverside to perform the funeral rites of “his father” just as He had promised him. After the rites are done, He returns to the temple, has purificatory procedures and accepts the *abhishekam* festivities.

Every year, to this day, this episode is re-enacted with a person, dressed in black, relaying the news of the king's death, the Lord going over to the riverside to offer *tarpana* and then returning for the regular *Masi Magham* temple rituals.

Puzzling Dimensions

Though the episode is enacted with great fervour and piety, there are some puzzling dimensions to it. This includes a belief that 'King Vallalan' is a reference to a *Vanniya Kshatriya* king of indeterminate period.

The local members of the Vanniyar community are seen to gather in the hamlet of Pallikondapattu on the scheduled day and conduct a holy *sraddha* ritual as a grand religious ceremony as an affirmation of clan pride.

The issue gets more mysterious when the documented history shows that Vira Ballala III did have a son, and this son, Virupaksha Ballala IV, had ruled the remnants of Hoysala kingdom for a few years after his father's death before the powerful Vijayanagara kingdom swallowed it up.

In this light, it seems puzzling that the king would have pined for a son.

However, a section of devotees believe that the king's yearning was not just for a son to perform *tila tarpana*, but for a worthy heir to safeguard and rule his empire after him in a *dharmic* manner. His son Virupaksha seems to have been a weak and incapable

man, causing the father much worry.

Though there are different claims about this episode, there is no acrimony among devotees, who unanimously accept this *Puranam*, and the continuing tradition is another proof of the Lord's unlimited grace.

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Dhritarashtra's Predicament

The immediate fallout of the emotion of anger is to affect one's faculty of judgment

Our scriptures describe in detail the six mortal enemies of man: *kama* (lust), *krodha* (anger), *lobha* (greed), *moha*

(attachment), *mada* (arrogance) and *matsarya* (jealousy). These enemies can take over our beings at the physical or mental level.

The most common enemy among the above happens to be anger. All of us succumb to this emotion at one time or another.

We experience bouts of anger for a range of reasons. Sometimes the emotion may be short lived, while at certain times it could take a while to simmer down. There are also instances of people experiencing deep rooted anger which metamorphoses into hate.

Any form of anger takes a toll on one's mind and body. Spiritual texts stress the vain nature of this emotion which drains a person of his peace of mind. There are countless stories in *puranas* of angered characters who have lost their sense of judgment and have perpetrated heinous crimes in moments of rage.

We see in day to day life how even normally sane people become transformed

when they are in the grip of unrestrained anger, mouthing inappropriate language and resorting to unimaginable violence. It is said that irate people usually act in haste and repent in leisure.

Krishna's Ruse

The *Mahabharata* has several stories of vengeance and destruction associated with this emotion. Among them, the simmering anger of Dhritarashtra is perhaps the most fascinating.

The Pandavas and Krishna came to Hastinapura after the end of the Kurukshetra war to meet the blind king Dhritarashtra.

The king was constrained to extend civility to his nephews despite his personal sorrow over the killing of his beloved son Duryodhana and reservations about Pandavas' victory. The furious king hid his seething thoughts and hugged the Pandava princes one by one.

When it was Bheema's turn to be embraced, Krishna sensed the rage of the old man and quickly placed an iron image of Bheema in front of the fuming king.

The bereaved father gave the image a bear hug and unconsciously vented his latent unrestrained anger. He crushed the ferrous figure to powder while mourning over his dead sons who were killed by Bheema.

Almost immediately, the enraged king realised his blunder and broke down with remorse and shame. He realised that his angst had manifested itself as crude behaviour and became inconsolable. It took a while for Krishna and the Pandavas to console the king.

Bhagavad Gita portrays this kind of scenario in the famous *sloka* 2.63 that begins as '*krodhad bhavati sammohah*'.

The *sloka* says that anger leads to clouding of judgment, which results in bewilderment of memory. When memory is bewildered, the intellect gets destroyed; and when the intellect is destroyed, one is ruined. The emotion of anger thus immediately affects the person's faculty of judgment.

It is, therefore, important to recognise the folly of fury, and work on it for the sake of one's health and the wellbeing of those around.

Inculcating virtues such as patience and tolerance, and the courage to follow the path of truth are vital steps to control anger. Side by side, regular practice of deep breathing will help one overcome this self-destructive emotion.

Prof. S. Radha Prathi
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|| The real wealth is that which serves the cause of others ||

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A Yoga guru said, "You will find, as you look back on your life, that the moments that stand out are the moments when you have done things for others."

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**Light
the lamp
of spiritual
wisdom in
young minds**



Ayurveda and Tooth Pain

There are centuries-
old simple remedies to
battle tooth issues



Having healthy teeth influences our wellbeing and physical health. Ayurveda describes several simple approaches that can be used to care for our teeth, gums and oral cavity and keep them healthy.

Toothache is a common ailment that everyone experiences at some point in life, but the pain can be quite excruciating.

Pain killers that have some side effects seem to be the only remedy. While it is imperative that the root cause should be diagnosed by a dentist and the problem fixed, a few Ayurvedic home remedies can come in handy to keep the pain under check.

The most important and centuries-old remedy for tooth pain is clove oil. It contains eugenol which has healing properties and soothes the nerves that

reside inside the tooth. Just chewing a few pieces of clove in the area of offending tooth allows the clove oil to penetrate and bring relief.

Simple Home Remedies

A medicated traditional oil for toothache can be prepared by combining five grams each of baking soda, table salt and pepper powder to form a fine powder. Add 25 ml of mustard oil to the above and heat for 2-3 minutes. When the froth appears, it is taken out of the fire, filtered and stored.

This oil can be applied with the help of cotton and kept beneath the gum for 5 – 10 minutes. This brings relief immediately.

Another way to get relief from inflamed gums is by making a powder from 20 pepper seeds, 10 seeds of chilli, 5 cloves, 1 teaspoon of mustard seeds and grinding

them together as a fine powder. This is mixed with a little salt water to make a paste and it is applied on the painful gums.

This preparation will be pungent and it should not be swallowed. Also, this cannot be used for children.

Yet another simple preparation is to fry one or two cloves of garlic in sesame oil and this is pounded well with one or two pepper corns and a clove. This is squeezed to get oil which is applied over the inflammation.

The above remedies give temporary pain relief when there is dental caries. In some cases of local swelling due to injury, the above may relieve the pain completely.

Gum Bleeding

A problem many people experience is of bleeding gums. This can occur due to deficiency in vitamin C,

wrong brushing of teeth, impacted plaque etc.

Bleeding from gum is referred as *seetada* in Ayurveda. It is grouped under the 15 types of diseases of the gum (*danta moolagata roga*) due to *pitta* and *kapha doshas*.

It can occur with or without accompanying pain. There may be a sensation of horripilation in the nearby area. Numbness or hypersensitivity, sensation of looseness or heaviness of the teeth, sweetness of the mouth, sensation of unctuousness or sliminess of the mouth (in saliva) may also occur.

In a majority of cases, a tooth plaque at the gum line causes bleeding gums. The plaque is caused by colonizing bacteria, and it eventually leads to swelling and inflammation of gums, called gingivitis. This appears as spongy, swollen and bleeding gum.

The other causes of bleeding gums include brushing teeth too hard, wrong flossing, and incorrect fitting of dentures that may cause injury to the gum line.

In the case of women, hormonal fluctuations are related to gum bleeding. During puberty, the increase of hormones may cause increase of blood flow to gums, leading to bleeding.

Women prone to gum bleeding would notice their condition getting worse close to their menstruation periods. This phenomena is correlated with high *pitta* effect during the periods, leading to bleeding gums. Women using birth control tablets also may observe gum bleeding.

Ayurveda treats the condition of imbalance in *pitta* and *kapha doshas* through *sodhana* or purification of the body by

emesis (*vamana*), and mild purgation (*mridu virechana*). This helps to mitigate the imbalance.

Another effective remedy can be *kavala* and *gandusha*, or mouth gargle and oil pulling. This is done by using medicated paste or oils prepared out of bitter and astringent herbal drugs to strengthen the gums and base of the teeth. In the process, the blood is purified locally.

Nasya which is the application of a few drops of medicated oil into the nose, is also recommended depending upon the predominant *dosha*. If *vata* is vitiated more, creation of nasal secretion (errhines) with the help of oleaginous medicaments, such as *triphala taila* or *triphala ghrta*, is found to be effective.

Home Remedies for Gums

Take a cotton swab and dip it in clove oil. Gently rub on

the gums for a minute or two.

Another way is to Take the tender leaves of guava or *jamun* (blueberry) and crush them well. This is kept in the mouth and chewed. It promotes the strength of the gums.

Another handy remedy: The flowers of hibiscus and ixora are taken in equal quantities. To this, two pinches of *yashtimadhu* powder are added and pounded well to obtain a slimy paste. This is retained in the mouth for about 30 minutes. It strengthens the gums and arrests the gum bleeding.

Make water decoction (*kashaya*) from *triphala* and use this for mouth rinsing and gargling twice a day.

Oil pulling with sesame oil in the morning for 5 – 10 minutes is one of the best

ways to maintain healthy gums and teeth.

Wholesome Diet

To improve gum health, ayurveda recommends consuming goat's or cow's milk, and unctuous and soft, easily digestible food. Include ash gourd and gooseberry as vegetables in the diet, and also cow's ghee.

It is better to avoid food and beverages having pungent and salty taste, as well as dry, hard and spicy food, or beverages that provoke *pitta*.

Early detection, proper investigation and regular medication will help to overcome any form of tooth issue.

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The Nature of All Things

Instead of acquiring wisdom from books or methods, get straight to the source—our own super consciousness that is flowing.

After Buddha's first discourse of Zen, there is only one other discourse he ever gave on the philosophy of it. It is one of the shortest Buddhist texts.

Known as *Prajna paramita hrdayam*, or sometimes just *Hridaya* or Heart *sutra*, it is a remarkable text. It begins with the prayer, *Om namo bhagavatyai arya prajna paramitayai!*

Om salutation to the blessed and noble one (who

has reached the other shore of the transcendental wisdom).

'*Arya*' means noble, and the *sutra* begins by offering salutations to the noble one. *Hridaya* is 'heart' and *sutra* is a thread that ties everything together, just like string in a necklace of pearls.

Prajna paramita are the most important words. *Paramita* is transcendental: beyond the grasp of the senses, human intelligence

or consciousness. Its literary meaning is perfection.

Prajna means intuitive understanding. And this is what you really have to understand about meditation: there is nothing to understand. It is not knowledge you acquire.

The knowledge we acquire from childhood is incomplete: it is given to you by others. *Prajna* is a word frequently used in the Vedas. It is intuitive understanding, not knowledge.

This is the focal point of Zen. There is a stage (or a state) where we no longer acquire wisdom or knowledge from books or methods. We get straight to the source—our own super consciousness that is flowing, a sense of being that is in harmony with everything around us in our daily lives. Deep insight arises naturally for such a practitioner.

Note that key words like intuition, instinct, intelligence, insight all begin with 'in'. They all fountain forth from the deepest recess of our consciousness.

Gaining an Aerial View

The next *sutra* runs as below.

*Arya—avalokitesvaro
Bodhisattvo gambhiram
prajna paramita caryam
caraman ovyavalokayati sma:
pancaskandhas tam s ca
svabhava sunyan pasyati sma.*

The noble Avalokatesvara Bodhisattva while practising the deep practice of *prajna paramita* look upon the five *skandas* (the five aggregates that give the sense of our being. These are form, sensation, perception, memory and consciousness), and saw them to be devoid of any self-existence.

Buddha is called Aryavalokitesvaro in this *sutra*, and it is a beautiful

term meaning 'the one who has risen above and is looking down at everything from far above'.

When you are inside your home, it looks very spacious, you can move around. When you step outside and see it from a distance, it's a different view.

The further away you go or the higher you soar, the smaller it looks. Then you realise that this piece of property you struggled for, that you thought was so huge, is nowhere nearly as big in the overall scheme of things.

The aerial view is enlightenment, the goal of meditation. It is what all prayers are about to rise above ourselves. Buddha with his disciplined practice, mindfulness and compassion, rose above the general pettiness of life and concluded that all forms, sensations and thoughts are empty.

Pashyatii means he saw. He saw that *panchaskandha*, the five aggregates, of form (*rupa*), sensation (*vedana*), perception (*samjna*), mental formations (*samskara*) and consciousness (*vijnana*) are empty.

Thoughts, feelings and consciousness exist in our minds and experience, but they are transient and, in the end, they do not have any meaning at all.

If we are going to take our thoughts and emotions seriously, as if they are real, as if the blabbering mind makes any sense of it, it is then natural that we will experience more pain and suffering.

On the contrary, when you are mindful and remind yourself that just because your mind is talking does not mean you have to listen to it; just because you are feeling low does not mean life is actually bad. It helps

you to quickly transcend the restive tendencies of the mind.

You realise, 'I am just flowing, this life is taking me wherever it wants to take me. I don't have to take everything so seriously.'

We could never get wise enough to understand our mind completely. It's as vast and empty as space, there is only so much we can control. It is lot simpler to flow in a state of harmony—something we can do by being virtuous and mindful. The mind will not stop rambling till our last breath.

The more you fill your life with pleasures, the emptier you feel. We feel that way because the essence of everything is emptiness. We are inflating balloons of different sizes, launching them into the air. But they are going to deflate no matter how much we inflate them. We are constantly

looking to other people to make our decisions, to fill our emptiness.

We are constantly seeing what other people are doing and somehow comparing that to our own accomplishments. Measuring our own happiness based on what others have is a terrible way to size yourself up. It is a pointless thing to do.

It is far more meaningful to compare yourself to your past. If you are doing better than before, you are progressing.

Don't believe your thoughts to be real, you know how we can have such an overactive imagination. We will start imagining one thing and then be immediately carried away by it.

At that moment, we need to be mindful; we can attain that mindfulness by practising *Zazen* meditation or wall gazing. The whole

idea is to be mindful of our thoughts, feelings and actions. Because when everything is going smoothly, you don't need a support system: spiritual, mental or intellectual. It's when the going gets tough, the tough get going. That's when you need to draw on that inner strength.

Centre of Awareness

You would always draw that strength from whatever it is that you are focusing on. It's a simple law of nature.

If your centre of awareness is a positive thing, you are drawing your inspiration, attention and energy from a positive source, bringing positivity into your life. If you are going to meditate and your centre of awareness is a negative person, thought or emotion, it would only worsen your own feelings of negativity.

You cannot come out of a negative emotion simply by

wanting to come out of it. Shift your centre of awareness.

In Zen or in meditation, the idea is that you get to choose where you have your centre of awareness. If you can choose it, there will be very few problems in life then.

Of course, there will be some pain, but with less suffering. Pain will still be there: painful people, challenges and circumstances - they won't go away, but you won't suffer on account of such things.

That comes when the boat of our consciousness is tossed around by the ruthless waves of discursive thoughts, when the tides of emotions take us on an inconvenient ride of highs and lows.

Om Swami



(Edited excerpts from the author's book 'Mind Full to Mindful')

Sri Sannidhanam blessing Sri Prapannacharyaji with a *vigraha* of Bhagavan Sri Krishna



Sri Sannidhanam delivering *anugraha bhashanam* on *Gita Jayanti*



Study Bhagavad Gita Every Day

A round up of key events at Sringeri

Gita Jayanti was celebrated in a grand manner in the Sringeri Mutt on December 23, 2023. The teachers and students of Sri Sadvidya Sanjeevini Samskrita Mahapathashala at Sringeri and a number of devotees who had committed the entire *Gita* to memory participated in the *Gita Jnana Yajna*.

At a Sabha conducted on the day in the divine presence of Jagadguru Sri Vidhushekara Bharati Sannidhanam, those assembled chanted the 15th chapter of the *Gita* in unison, followed by Sri Sannidhanam

releasing the book '*The Gita Reveals*' which is a compilation of questions and answers from various *anugraha bhashanams* by Jagadguru Sri Bharati Tirtha Mahaswamiji. The book was published as part of the celebrations pertaining to the 50th year of the Mahaswamiji's *sannyasa sveekara*.

Sri Sannidhanam then blessed the audience with an elaborate *anugraha bhashanam*.

“The eminence of *Bhagavad Gita* is apparent from the fact that this is the only text for

which the *Jayanti* is observed. While Maharshi Veda Vyasa, with his divine *drishti* (sight), saw what transpired at the battlefield of Kurukshetra and wrote Sri Krishna's instructions to Arjuna, Sri Sankara Bhagavatpada wrote the *bhashya* (commentary) on the same, giving us the true import of the immortal *slokas*.

Gita is referred to as *अद्वैतामृतवर्षिणी* - that which showers upon us the nectar of *advaita*. *Advaita tattva* is that knowledge which can free us from the cycle of births and deaths.

While the *advaita tattva* is mentioned in several places in the *Gita*, Bhagavan propounds it more specifically in the 13th chapter *क्षेत्र-क्षेत्रज्ञ-विभाग-योगः*:

In the *sloka*,
क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोजनं यत्तज्ज्ञानं
मतं मम ॥३॥

क्षेत्रज्ञं चापि मां विद्धि-

the term '*kshetrajna*' refers to the '*jivatma*' (individual soul). Bhagavan says "Know Me, the *Paramatma* to be the *Kshetrajna*". *मां* here refers to Bhagavan. Thus, Bhagavan says the *jivatma* and *Paramatma* are one and the same.

Just consider the context in which Bhagavan instructed the *Gita* to Arjuna. It was in the middle of the battlefield when Arjuna refused to fight the war. Under normal circumstances, how would one instruct Arjuna when he refused to fight? One would instruct him in a manner that would make Arjuna regain the inclination to fight.

Will he regain this inclination when the *advaita tattva* is instructed? When he is told about the oneness of everything, the underlying

same essence and the absence of any duality, it might further fuel his inclination not to fight. If there is only one *chaitanya* and no distinction whatsoever, then Arjuna is likely to say, 'If there is only one entity, then why should I fight?'

We must understand that even though the *advaita tattva* is eternal, the *jivas* in this *samsara* are at different levels of capability in terms of understanding the *tattva*. Thus, the mind must first mature and evolve to understand the *tattva*.

How does that maturity arise? By following our *svadharma* (ordained duties), and through extraordinary devotion towards Bhagavan. The *karma* we perform must not be limited to obtaining trivial results, but to attain that maturity to understand the *tattva*.

Thus when Arjuna refuses to fight saying he does not

need the kingdom, Bhagavan says, 'You don't have to fight the war for the sake of the kingdom. Rather, it is your duty to fight the war, it is your *svadharma*. The purpose of following one's *svadharma* is not for securing transient/ temporal results, but to attain eventually *tattva sakshatkara* (establishment in the *advaitic* truth). Therefore, you must necessarily perform your *svadharma*.'

Thus, Bhagavan instructed Arjuna on the *tattva* and the means to understand and remain established in the same. What should we do to understand this *tattva*? Perform your *karma*, the ordained duties. Whatever is your *svadharma*, perform that with no expectation on the outcome. Once the *advaita samrajya* is attained, there is no more suffering or grief.

Bhagavan gave Arjuna the *advaita jnana* and the

sadhanas to acquire the same, including the *karma marga* and *bhakti marga*. This is the eminence of *Gita*.

This *advaita tattva* has been extensively described in the Vedas, Upanishads, and the Puranas. The *Paramatma* is the *Paramarthika* (transcendental) truth. This *dvaita prapancha* (world of duality) is not true from a transcendental standpoint, but only from an *vyavaharika* (empirical) standpoint. Thus, the world is true only until the dawn of *jnana*.

Bhagavan has spoken about this in other texts as well, such as the *Gita Mahatmya* section in the *Padma Purana*. The *advaita tattva* has also been described in the *Jada Bharata Upakhyaana* of the *Vishnu Purana*.

Gita also contains many instructions for the common man pertaining to his daily living. For instance, in the 16th chapter

दैवासुरसम्पद्विभागयोगः,
Bhagavan outlines the *daivi-sampat* (divine qualities) which are essential for all, through verses such as:

अभयं सत्त्वसंशुद्धिर्ज्ञान-
योगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च

स्वाध्यायस्तप आर्जवम् ॥

Even for a man to lead a good life in the material world and shine as a respectable person, *daivi-sampat* is most important. Thus, *daivi-sampat* is not confined to one nationality or creed, but relevant to all.

Bhagavan has also spoken about *tapas* in chapter 17 - *tapas* by body, mind and speech, which is essential to all.

देवद्विजगुरुप्राज्ञपूजनं

शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं

तप उच्यते ॥



Sri Sannidhanam performing *bhumi puja* for the PU College of Sri Sharada Educational Trust



5-year old Srividya from Bangalore who successfully participated in the *Gita Jnana Yajna* blessed by Sri Sannidhanam



Sri Sannidhanam being welcomed by Sikhwal Brahmana Samaj



Sri Sannidhanam during Ardrotsava

अनुद्वेगकरं वाक्यं सत्यं
 प्रियहितं च यत् ।
 स्वाध्यायाभ्यसनं चैव वाङ्मयं
 तप उच्यते ॥

मनः प्रसादः सौम्यत्वं
 मौनमात्मविनिग्रहः ।
 भावसंशुद्धिरित्येतत्तपो
 मानसमुच्यते ॥

For example, the second verse above has been extensively commented by Sri Sankara Bhagavatpada in his *Gita Bhashya*, saying that only speech that does not distress another (अनुद्वेगकरं), is true (सत्यं), beneficial (हितं) and pleasant (प्रियं), can qualify as *tapas*. If even one of these attributes is absent, it cannot be considered as *tapas* in speech.

Thus in this manner, all aspects, be they worldly or pertaining to the *tattva*, are discussed in the *Gita*. Bhagavatpada has stated

that everyone must study the *Gita* daily, गेयं गीता नाम सहस्रं, ध्येयं श्रीपति रूपमजस्रम् । When we can devote so much time every day for worldly activities, we must definitely set aside time for the *Gita*.”

A 5-year old Child in the *Gita Jnana Yajna*

Under the *Gita Jnana Yajna* scheme of Sringeri Mutt inaugurated in 2006, whoever recites the 18 chapters of *Gita* from memory, and passes the examination conducted every week at Sringeri, is awarded a cash price of Rs. 21,000. Thousands of *astikas* from all over the world from diverse backgrounds have been regularly participating in this *Yajna*.

On January 14, 2024, Srividya, the 5-year old daughter of Sri Balakrishnan Vijay of Bangalore, chanted all the 18 chapters of *Gita* as part of the *Yajna*. A day earlier, Sri Sannidhanam



Sri Sannidhanam worshipping
Sri Janardana Swami on
Vaikuntha Ekadasi



Sri Sannidhanam
worshipping Goddess
Kalikamba at Sringeri



Sri Sannidhanam
releasing the book '*The
Gita Reveals*'



Sri Sannidhanam offering
puja on Kalabhairavashtami



Sri Sannidhanam witnessing mahamangalarati on Dattatreya Jayanti



Sri Sannidhanam witnessing mahamangalarati to utsava murti of Malahahanikareshvara during Andhakasura Vadha

Himself had asked the child to chant verses from various chapters, and Srividya did so commendably, receiving profuse blessings from the Jagadguru.

Dhanur Masa Bhajans

A special month-long *bhajan* programme was conducted in Sringeri during the *Dhanurmasa* (December 17, 2023 - January 15, 2024). The *Shankara Tattva Prasara Abhiyana* of the Mutt had involved several *bhajan* groups from different districts in Karnataka. Every group sang *bhajans* for two days during the Chandramoulisvara Puja performed by Sri Mahasannidhanam and at various temples of the Mutt in accordance with the *bhajana paddhati*.

Kalabhairava Ashtami

On January 4, there was a special worship at the Lord Kalabhairava Temple in Sringeri by Sri Sannidhanam,

with *abhisheka* to the *murti* to the sonorous chanting of *Sri Rudra* and other *mantras* by the *pandits*. Earlier, Sri Mahasannidhanam had *darsan* at the temple in the morning.

In the evening, *deepotsava* was celebrated with the entire temple complex being beautifully lit. The event concluded with the chanting of *Kalabhairava Ashtakam* composed by the 33rd Acharya of the Peetham, Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji.

Ardrotsava

Ardrotsava or *Arudra Darshan* of Lord Nataraja took place on December 27, 2023 with *mahamangalarati* to Lord Malahanikaresvara and Goddess Bhavani early morning around 5:30 in the presence of Sri Sannidhanam. Earlier, a special *abhisheka* was performed to the *utsava murti* of Lord Nataraja.

Sri Sannidhanam led a grand procession of the *utsava murtis* of Lord Malahanikaresvara (as Nataraja) and Goddess Bhavani (as Sivakami). After three circumambulations around the sanctum sanctorum, the procession descended down the hillock, and continued along the main streets of Sringeri.

After *mahamangalarati* and *ashtavadhana seva*, the *murtis* were taken back to the temple amidst chanting of *Sri Sivanandalahari*. On the previous night, *Andhakasura Vadha* was performed near the Rajagopuram of the Mutt complex in the presence of Sri Sannidhanam.

Shring Rishi Mahotsav

The Sikhwal Brahmana Samaj based out of Hyderabad conducted a Shring Rishi Mahotsav at Sringeri during January 2 - 9, 2024. The event included *Srimad Bhagavata Saptaha* conducted by Sri Badri

Prapannacharya of Chitrakut who gave discourses in Hindi.

The members of the Samaj are regarded as the descendants of Shring Rishi or Maharshi Rishyashringa, after whom Sringeri is named. Sri Sannidhanam in an *anugraha bhashanam* in Hindi blessed the members of the Samaja while highlighting the greatness of sage Rishyashringa and the need to engage in *dharmic* acts to make one's life purposeful.

Other Highlights

On December 15. Sri Sannidhanam performed the *Kumbhabhisheka* of Siddhi Vinayaka temple at the village of Kammaradi in Koppa taluk. Blessing the thousands of assembled devotees with an *anugraha bhashanam*, the Jagadguru stressed the importance of adhering to *dharmic* principles in life.

Sri Sannidhanam offering mangalarati to Kamandala Ganapati in Koppa



Sri Sannidhanam at the purnahuti of Satachandi Yaga at Mrigavadhe




During December 25 -26, 2023, Sri Sannidhanam offered special *puja* to Goddess Sri Kalikamba, the guardian deity installed in the northern direction of Sringeri by Jagadguru Sri Adi Sankara. The Jagadguru graced the *pujnahuti* of the *Shatachandi Yaga* performed at the temple on the occasion.

On the *Vaikunta Ekadasi* day (December 22, 2023), Sri Sannidhanam performed a special *puja* at Sri Janardana Swamy temple near the Sharadamba shrine with *tulasi archana* to the chant of the *Vishnu Sahasranamavali*.

Mahamandaleshwar Swami Punyanand Giri Maharaaj of Dakshinamurti Peeth at Kashi had *darsan* of Goddess Sharadamba and the Jagadgurus on December 19, 2023.

As part of Jagadguru Sri Mahasannidhanam's *Sannyasa Sweekara Swarna Mahotsava*, Sri Mahavishnu *aradhana* was performed



Sri Sannidhanam performing *mahamangalarati* at the temple of Bhagavan Siddhivinayaka in Kammarady

Members of *Vishnu Sahasranama Stotra Parayana Brindamu* from Hyderabad organised an *Akhanda Vishnu Sahasranama Parayana Saptaha* at Sringeri during Dec 17 - 23, 2023. There was non-stop chanting of *Vishnu Shasranama Stotra* for seven days, with *parayana* of *Srimad Bhagavata*, *Harivamsha* and *Vishnu Purana*. Sri Sannidhanam blessed the devotees with an *anugraha bhashanam* in Telugu.



Sringeri mutt Asthana Vidvan Sri MA Nagaraja Bhat and his elder brother offer Phala Samarpanam to Sri Sannidhanam at Mrugavadhe



Sri Sannidhanam at the *puernahuti* of Purusha Sukta Homa



Sri Sannidhanam received by Sri Gunanatha Swamiji of Adichunchunagiri Mutt



Sri Sannidhanam at the purnahuti of Satachandi Yaga at Kalikamba temple premises

during the month of *Margashira*. The *Vaikunta Narayana Yantra* that is usually placed and worshipped in the Sharadamba temple, was kept at the Pravachana Mandira in the Mutt premises, with daily *puja* and group chanting of Sri *Vishnu Sahasranama*.

As part of the event, there were several *japa mantras* pertaining to Sri Vishnu and associated *homas*, such as the *Hayagriva Homa*, *Narayana Ashtakshari Mantra Homa*, *Lakshmi Narayana Hridaya Homa*, *Gopalakrishna Homa*, *Dattatreya Homa*, *Sri Rama Taraka Homa* and *Dhanvantari Homa*. Sri Sannidhanam graced the *puRNAhuti* of all the *homas* which were conducted for the welfare of the world.

A *Gayatri Homa* and *Rudra Homa* were performed by the teachers and *vidyarthi*s of Sri Sadvidya Sanjeevini Samskrita Mahapathashala

on January 9 near the Kalabhairava Swamy temple in Narasimha Vanam. Sri Sannidhanam graced the *puRNAhuti*.

On December 21, 2023, Sri Sannidhanam graced the Mrigavadhe village close to Sringeri where devotees led by Sringeri Math Asthana Vidwan Sri MA Nagaraj Bhat offered a devout welcome. The Jagadguru graced the *puRNAhuti* of the *Shatachandi Yaga* conducted on the occasion.

On December 24, Sri Sannidhanam arrived at the Kodandarama Swami temple situated on the banks of the river Tunga, and witnessed the *Deepotsava*. Sri Gunanatha Swamiji of Adichunchunagiri received the Jagadguru. Sri Sannidhanam also performed *abhisheka* and *puja* to the *Sivalinga* carved on the Tunga banks in front of the temple.





The Power of Choice



Golden Words of Sringeri Jagadguru

There is the power of choice concerning divine influence and human responsibility.

Some people give ingenious answers and turn religion against us. "I know what a sin is. I also believe in its effects. But it is the God

within who prompts me to sin also."

There is an element of truth here. But God's manipulation of man's sensory and active organs is like an engineer regulating the water from a dam into the river. The farmer should irrigate his

fields with the water, using what is necessary and preventing waste or diversion. If he fails to take this initiative, he cannot reap a proper harvest. He cannot say "My field has been flooded. The engineer is responsible for it."

In the same way, the choice of using one's sensory faculties properly lies with man. By such choice he is above the beasts. Why do those who attribute their sinful acts to divine compulsion try of their own accord to prevent the consequences of such acts from affecting them?

Birth and death are inextricably linked together. Death does not end existence. One is born again in accordance with one's accumulated good and bad acts. The average man, however, is anxious to enjoy the fruits of good acts, but not quite so anxious to perform the acts themselves.

The tendency to indulge in wrong, however, is stronger in man. Black marketing is an example. Some merchants say, "What is the use of myself alone stopping this kind of business? Unless every black marketeer desists, what is the benefit to society?" This is a wrong and dangerous argument.

Unless the individual reforms, society cannot reform. A hundred is an addition of singles.

The Vedas exhort each individual to reform himself first. Society then is automatically reformed. Social reform as distinguished from personal reform is unknown to our culture.

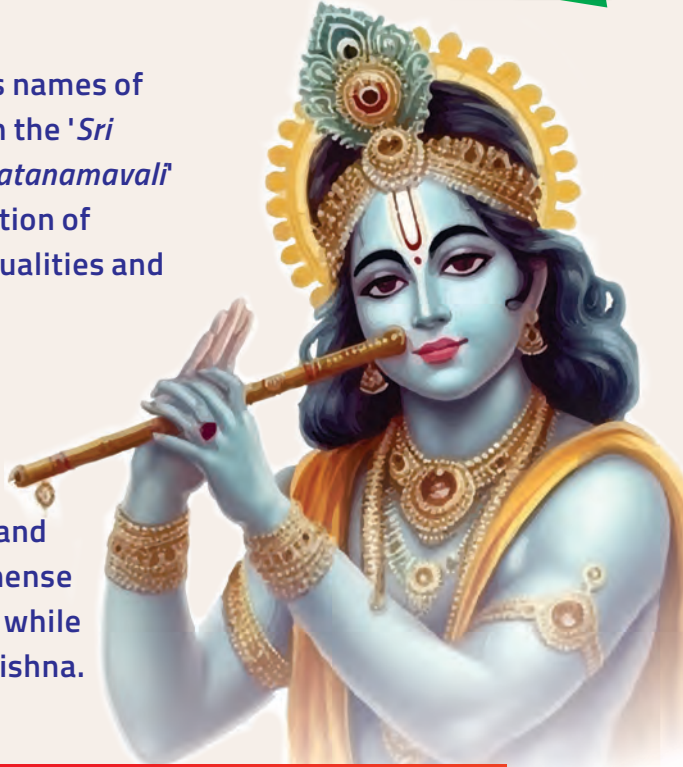
*Jagadguru Bharati Tirtha
Mahaswamiji*

Courtesy:
www.ahambrahmaasmi.org



The 108 auspicious names of Krishna contained in the '*Sri Krishna Ashtottara Satanamavali*' represent the collection of Bhagavan'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 Sri Krishna.



THE DIVINE NAMES OF SRI KRISHNA – 15

58) तुलसीधामभूषणाय नमः ।
*Tulasīdhāmbhūṣaṇāya
namaḥ* ।

I pay obeisance to Krishna who wears the ornament of lustrous Tulasi.

The accounts on the origin of the auspicious *tulasi* plant varies slightly in the *Puranas*, nonetheless, all the *Puranas* are in unison on its sanctity.

According to the *Skanda Purana*, *tulasi* emerged during the churning of the ocean (*samudra mathana*) along with the *Kaustubha* gem and Goddess Lakshmi. Mahavishnu chose to wear the gem and Lakshmi on his chest, while *tulasi* he adorned as garland.

The *Padma Purana* narrative says that *tulasi* was born when a drop of water from Vishnu's eyes fell into the *amrit* (nectar). When Vishnu granted her a boon, she prayed that she may be blessed to remove people's sins.

Tulasi is venerated for her chastity and her loyalty to her husband Jalandhara, an *asura* who had acquired immense powers from Siva. He was invincible as he was protected by the sheath of his wife's piety. His defeat could be effected only with some trickery, and Krishna appeared as Jalandhara. Infuriated by this deceit, she immolated herself cursing Krishna to become a stone and Vishnu to manifest as *salagrama* stones in the Gandaki river.

Tulasi was however filled with remorse for cursing Bhagavan and asked for forgiveness. Since then, she came to be worshipped along with Mahavishnu.

In her next birth, she was born as a plant and her marriage with the *salagrama* of Mahavishnu is celebrated on *prabodha ekadasi*.

Tulasi's exalted status is described in yet another

story involving Satyabhama, who was proud of being Lord Krishna's wife. She expressed a desire to sage Narada to marry Krishna in her future birth too.

The sage told her that what one gave away in charity would come back to the donor in the next birth, and so if she 'donated' Krishna to him, her wish would stand fulfilled.

Satyabhama readily 'donated' Krishna to Narada, who declared that henceforth he would have authority over Krishna.

However, unable to bear the separation, she requested Narada to return Krishna, and the sage suggested that the way to 'get back' Krishna would be by an unconditional offering of gold of equivalent weight of Krishna.

Satyabhama smugly placed all the ornaments that she had, but of no avail. At the

end, a single *tulasi* leaf that Rukmini placed on the scale was all that was needed to balance the weighing scale and restore Krishna to her, thus proving *tulasi's* greatness.

59) स्यमन्तकमणेर्हर्त्रे नमः ।

*Syamantakamanerhartre
namah |*

I pay obeisance to Krishna who recovered the Syamantaka gem.

There was a devotee of Surya named Satrajit who lived near Dwaraka. Pleased with his intense *tapas*, the sun god blessed him with a lustrous gem Syamantaka, that would give miraculous powers to one who had it. Krishna once requested Satrajit to give the gem to the king of Yadus, Ugrasena (based on the *Niti Sastra* rule that the best possessions in a land should remain under the ruler's care). The request was however, turned down.

It so happened that Satrajit's brother Prasena carried the gem while on a hunting expedition and he was killed by a lion which took away the dazzling gem to its cave. This shining gem caught the attention of a powerful bear Jambavan, and he killed the lion and the gem became a toy for Jambavan's infant son.

In the meantime, Satrajit suspected that Krishna had stolen the gem from his brother after killing him, which led to rumours casting aspersions on Krishna's character.

Now Krishna had to prove his innocence, and his search led him to Jambavan's cave. Jambavan who was Rama's ally in the Rama *avatar* now fought with Krishna, the other *avatara* of Vishnu, without realising Krishna's identity.

Krishna bade his time till his erstwhile devotee awoke to the fact of the identity of his opponent. Once he realised

who Krishna was, Jambavan fell at Krishna's feet seeking forgiveness, and gave back the gem so that Krishna's name would be cleared.

Satrajit was summoned and Krishna cleared his reputation by returning the gem to him. Satrajit atoned for his lapse by offering his daughter Satyabhama in marriage to Krishna. He also gave the gem, which Krishna refused to take back.

60) नरनारायणात्मकाय नमः ।

*Naranārāyaṇātma kāya
namah |*

I pay obeisance to Krishna who is Nara and Narayana.

In Krishna's Dwaraka, there lived a *brahmin* couple who had lost eight children soon after they were born. The *brahmin* attributed his misfortune to the lapses on the part of the ruler. He rushed to the king's assembly to seek protection for his ninth child due to arrive soon.

Arjuna, who was visiting Krishna at that time, heard the *brahmin's* wailings and laughingly said that the Yadus were a weak clan and assured the *brahmin* that he would protect his child by all means.

Invoking the power of his Gandiva, Arjuna tried his best to protect the child, but his efforts failed, and he had to face the *brahmin's* wrath. Arjuna travelled to *Yamaloka* and all the nether regions to restore the child, but his search was in vain.

As Arjuna decided to immolate himself, he was stopped by Krishna, who assured Arjuna that he knew the whereabouts of the children of the *brahmin* couple and would help in restoring them to their parents.

Krishna along with Arjuna crossed the seven oceans and travelled a great distance to finally arrive at a dark region which could be

crossed only with the light of Krishna's *Sudarsana chakra*. They reached the region of eternal, infinite, all-pervading light where, the supreme Lord Vishnu was reposing on the thousand-headed Adishesha in the celestial ocean.

Awestruck, Arjuna paid his respects to Mahavishnu along with Krishna. Mahavishnu revealed that he had brought the *brahmin's* sons to his region as he wanted to see Krishna and Arjuna. He revealed that Krishna and Arjuna were both Vishnu's *amsas* (part manifestations), born into the world to protect *dharma* as Nara and Narayana.

They had to play the role of redeeming *dharma* by destroying *asuras* born in the guise of kings. Both Nara and Narayana were above the pull of *maya* and the desires of the world, yet, as human beings, they had to show the *dharmic* way of life.



A Prayer for Excellence in Learning

॥ इतिहास ॥
of the month



The incredible story of
a dunce rising to
become super
intelligent by intense
prayer

Devi Sarasvati is hailed as the Goddess of knowledge, arts and wisdom. She is revered as the consort of Brahma, the creator of the universe, and is regarded as the source of endless learning.

Many readers may not be aware that *Vasanta Panchami*, the day celebrated as the harbinger of the spring season is also the day of manifestation of Sarasvati. *Vasanta Panchami* is the fifth day during the bright half of the waxing moon (*Shukla paksha*) in the month of *Magha*. This year it falls on February 14.

There is a popular anecdote that glorifies *Vasanta Panchami* as the day when Ma Kali blessed Kalidasa, the celebrated 5th century Sanskrit poet and playwright. His rise to the glory as a poet is known to be an incredible story.

There was an extraordinarily intelligent princess named Vidyottama in the central part of India, who had defeated many scholars in debates. When the time came for her to get married, she declared that she would marry only a man more intelligent than her.

Thinking that it was time to teach her a lesson, some people decided to trick her into marrying a dunce, portraying him as a learned man who had undertaken a *mauna vrata*.

Once she realised that her husband was not learned, she sent him away. Distraught, he came to the temple of Kali in Ujjain where he was impelled by the goddess to pray for knowledge.

Blessed by the divine mother after a period of penance, he was granted profound wisdom, and he came to be known as Kalidasa (servant of Kali).

It is often said that the following is the *sloka* that Kalidasa first composed on Sarasvati and recited with faith.

या कुन्देन्दु तुषार हार धवला
या शुभ्रवस्त्रावृता
या वीणा वरदण्डमण्डितकरा
या श्वेतपद्मासना ।
या ब्रह्माच्युतशङ्करा
प्रभृतिभिर्देवैः सदा पूजिता
सा मां पातु सरस्वती भगवती
निशेषज्यापहा ॥

*Yā kundendu tuṣāra hāra
dhavalā yā śubhra
vastrāvṛtā
Yā vīṇā varadaṇḍa
maṇḍitakarā yā
śvetapadmāsana |*

*Yā brahmācyutaśaṅkara
prabhṛtibhirdevaiḥ
sadā pūjitā
Sā mām pātu sarasvatī
bhagavatī
niśeṣajādyāpahā ||*

May Goddess Sarasvati, who is fair complexioned like the jasmine coloured moon, whose pure white garland looks like frosty dewdrops, who is adorned in radiant white clothes, on whose hands rest the *vina*, who is seated on a white lotus, and who is surrounded and respected by the Lords in the forms of Brahma, Vishnu and Siva, protect me. I beseech Her to completely remove the darkness of my ignorance.

The reference to various objects in white in the *sloka* signifies purity and serenity that the white colour signifies. Sarasvati is the Goddess of fine arts, learning and supreme knowledge. She resides at the tip of one's tongue, and it is through Her grace, kind, truthful and beneficial words come out of one's mouth.

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The Terrible Bell

A Hitopadesa story that contains a lesson to properly analyse any situation before jumping into conclusions.



One afternoon, a thief entered the temple in the village of Brahmapura to steal when the villagers were away at work. Finding the temple closed, he just took away the bell hung outside, as the only valuable thing he could lay his hands upon.

As he ran away into the forest near the village in order to move to a town on the other side to find a buyer for the bell, a tiger suddenly pounced upon him, and killed him.

A little while later, a troop of monkeys came that way, and they saw the bell lying on the ground. Curiously examining the bell, the monkeys shook

the bell in turn and enjoyed the loud sound.

Meanwhile, a couple of traders passing through the forest saw the half-eaten body of the thief, and were feeling scared to their end. Precisely at that moment, the loud clanging sound of the bell rang out which frightened them out of their wits.

They concluded that that there surely was a demon at large in that part of the forest, eating up travellers and making the loud sound. The traders took to their heels, and reached the village puffing and panting.

The traders described to the villagers about the man-eating demon. The villagers then heard the distant sound of the clanging bells, and concluded among themselves that they could no longer live in the village with a demon so close to them.

As they were packing up their belongings to move out of the village *en masse*, a wise woman in the village was not convinced about the accounts of the demon. She thought to herself to check the truth, and she felt that the frequent ringing noise of the bell was probably due to some animals like monkeys playing with it.

To get to the bottom of the situation, she bought some juicy mangoes, and set out to the hill the next morning. She laid down mangoes on the path, and hid behind a boulder. Soon the troop of monkeys spotted the strewn mangoes and came rushing to eat them. In their clamour

to get at the mangoes, the monkeys dropped the bell that they had with them.

The woman quietly took hold off the bell and made her way back to the village. She went to the headman and recounted everything to him. The villagers were relieved to learn that there was no demon in the hill, and the temple priest was happy that the stolen bell was recovered.

This story teaches the value of calm analysis in any crisis situation.

अपरीक्ष्य न कर्तव्यं

कर्तव्यं सुपरीक्ष्य च ।

न चेद्भवति सन्तापो ब्राह्मण्या

नकुलाद्यथा ॥

*Aparīksya na kartavyam
kartavyam suparīksya ca |
Nacedbhavati santāpo
brāhmanyā nakulādyathā ||*

Anuradha Sundara Raman

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Say it in Sanskrit



We shall now see some verb forms in future tense.

Usually **ष्य** or **स्य** is added to the verb and this is followed by present tense termination. In many cases, when these are added, **इ** is also added to the verb.

For example, **रक्ष् + ष्य + ति = रक्ष् + इ + ष्य + ति = रक्षिष्यति**

The verb forms in future tense in different persons and numbers are given below:

Singular	Dual	Plural
First Person		
अहं भविष्यामि <i>Ahaṁ bhaviṣyāmi</i>	आवां भविष्यावः <i>āvāṁ bhaviṣyāvaḥ</i>	वयं भविष्यामः <i>vayaṁ bhaviṣyāmaḥ</i>
I will be	We two will be	We all will be
Second Person		
त्वं भविष्यसि <i>Tvaṁ bhaviṣyasi</i>	युवां भविष्यथः <i>yuvāṁ bhaviṣyathaḥ</i>	यूयं भविष्यथ <i>yūyaṁ bhaviṣyatha</i>
You will be	You two will be	You all will be
Third Person		
सः भविष्यति <i>Saḥ bhaviṣyati</i>	तौ भविष्यतः <i>tau bhaviṣyataḥ</i>	ते भविष्यन्ति <i>te bhaviṣyanti</i>
He will be (m)	They two will be (m)	They all will be(m)

Here are some more examples for future tense:

- वयं सत्यं वदिष्यामः । *Vayaṁ satyaṁ vadiṣyāmaḥ* |
We will speak the truth.
- युवां गां नेष्यथः । *Yuvāṁ gāṁ neṣyathaḥ* |
You two will lead the cow.
- हे बालाः सावधानेन गच्छत । नो चेत् यूयं पतिष्यथ ।
He bālāḥ sāvadhānena gacchata |
No cet yūyaṁ patiṣyatha |
O children! Go carefully. Otherwise, you will fall.

4. अहं श्वः प्रभाते सूर्यनमस्कारं करिष्यामि ।
Ahaṁ prabhāte sūryanamaskāraṁ kariṣyāmi |
I will do *Suryanamaskara* in the morning tomorrow.
5. गोपालः प्रति सोमवासरे पितामहेन सह देवालयं गमिष्यति ।
Gopālaḥ prati somavāsare pitāmahena saha devālayaṁ gamiṣyati |
Gopal will go to the temple with his grandfather every Monday.

Note the use of future tense in the following *śloka* from the *Ramayana*.

Bharata says “If I am not able to bring back the noble one from the forest, I will only live there in the forest in the same manner as noble Lakshmana”.

यदि त्वार्यं न शक्यामि विनिवर्तयितुं वनात् ।

वने तत्रैव वत्स्यामि यथार्यो लक्ष्मणस्तथा ॥

Yadi tvāryaṁ na śakṣyāmi vinivartayitum vanāt |

Vane tatraiva vatsyāmi yathāryo lakṣmaṇastathā ||

The *anvaya* will be as follows:

यदि तु आर्यं वनात् विनिवर्तयितुं न शक्यामि यथा आर्यः लक्ष्मणः तथा तत्र एव वने वत्स्यामि ।

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Rama's Anger



The *Ramayana* episode of the army of monkeys building a bridge has some vital lessons

There is a lot we can learn from the episode of Lord Rama building a across the ocean to reach Sri Lanka.

When Rama and Lakshmana, accompanied by the army of monkeys, reached the southern tip at Dhanushkodi, the huge ocean stretching out ahead naturally posed a big barrier to their onward march to Lanka.

Rama decided to approach this obstacle in a peaceful way. He offered worship to the Ocean God, and laying down on some *darbha* grass, peacefully sat in anticipation of a response.

Three days passed by, but the Ocean God did not relent. Finding that his peaceful approaches of *sama*, *dana* and *bheda* did

not work, he decided to take the final option of *dhanda*.

Addressing the Ocean God in an angry manner for failing to respond, Rama took up his powerful bow and warned that he would drain the ocean of all water. Rama never spoke mere words, and this shows his immense power and capacity.

Then the Ocean God appeared before him in reverence, and told that the Ocean is also governed by the natural law (*dharma*), and it was beyond the Ocean God's power to create a pathway in the midst of the deep ocean for the sake of Rama.

However, desirous of helping the cause, he suggested that a monkey named Nala whose father

was the great architect Vishwakarma, would be able to construct a bridge across the ocean. The Ocean God promised to support this bridge on the top of his water body. He also promised that crocodiles and sharks would not trouble the Rama *sena* on its march across the bridge.

Thus the construction of a sea bridge began with the enthusiastic participation of all the monkeys and bears with Nala at the head.

A very endearing story of a squirrel who wanted to do its bit to help this huge noble project is mentioned in some versions of *Ramayana*. The squirrel made tiny balls of sand by repeatedly rolling down the sandy hill and then rolling down to the sea front to add to the sandy materials for bridge building.

Finding the selfless and affectionate role of the

squirrel, Rama gently picked up the little one, and stroked it, praising how the squirrel's sand was helping to bind the big boulders together!

The bridge was completed, the army marched across and accomplished the mission at Sri Lanka.

Among the several things we learn from this delightful episode is how no task is impossible.

It is all a matter of team work and co-operation, guided by divine blessings. And, how in the process, one should never forget to respect everyone, however small and insignificant.

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