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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 । तत्त्वालोको 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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## Atma Jnana Alone Confers Liberation

Knowledge about actions, their results, merits, demerits, *dharma*, *adharma*, heaven and hell as well as bondage and liberation, and such aspects, cannot be gained by perception through the senses. Such knowledge is beyond the intellectual grasp.

The scriptures alone are the source for knowing such supra-sensory aspects. It is said, “अतीन्द्रियेऽर्थे शास्त्रं प्रमाणम्”.

The *srutis* (Vedas) state that the *jivatman*, driven by endless desires and bound by *karmas*, gets entangled in the wheel of joy and suffering, and undergoes a cycle of births and

deaths. This endless flow traps the person in heaven or hell by turn, depending on his accumulated merits or demerits.

The performer of meritorious deeds too descends back to earth along with his residual *karmas* to reap the results. Lord Krishna has stated in the *Gita* - क्षीणे पुण्ये मर्त्यलोकं विशन्ति. This indicates that there is no permanent joy in heaven also.

*Atma-Jnana* (self-knowledge) alone is the remedy for all ills of the transmigratory cycle of births and deaths. Bhagavan Himself states that nothing is as exalted and pure as knowledge of the Self - न हि ज्ञानेन सदृशं पवित्रमिह विद्यते.

When the *jivatman* realises his absolute identity with *Brahman*, he becomes liberated. The manner in which this knowledge is gained is given in *Srimad Bhagavad Gita* by the Lord Himself -

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।  
उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

This means 'Know the Supreme Truth by approaching a self-realised Guru, offering obeisance to him, serving him and getting doubts clarified from him. The Guru will impart *Atma-Jnana*'.

We bless everyone to understand this and acquire the eligibility for the dawn of *Atma-Jnana*.



Dear Sir,

Salutations to *Tattvāloka* and greetings to the author for the article '*Decoding the Vijaya Mantra*' (September 2023). In such a lucid manner, the article narrates the gradual initiation into spirituality through the *mantra* “*Sri Rama, Jaya Ram, Jaya Jaya Rama*”, especially for elderly persons like me (88 years). The guidance of Sringeri Jagadgurus to simply recite this *mantra* twenty one times daily, soon after getting up in the early morning, and at the bed time at night, is illuminating.

In the same issue, the article '*Enlightened Living*' nicely expounds on maintaining awareness of the present moment, by doing one thing at a time so as to focus on one's main activities. The author is quite right in recommending the practice of mindfulness in daily life to usher in completeness of life!

Dr. B.K. Maheshwari  
[brijsatya37@gmail.com](mailto:brijsatya37@gmail.com)

Dear Sir,

Sri Jagadguru's *upadesa* for attaining peace and joy from within (September 2023) is elevating. We, as social beings have certain basic needs. The most important among them is being liked and appreciated. Unfortunately, many a time we do not get the same from our fellowmen. It is



but natural for anyone to feel depressed when much expected appreciation is not received from our own people from whom we had such expectations.

A great advice from Sri Jagadguru that when the tendency to seek happiness outside is controlled, it will become natural for the man to remain in the blissful state of the self (*Atman*), free from hindrances.

Many thanks to *Tattvāloka* for showing the *jnana deepa* for progress through various informative articles.

Manjunath D.A

[manjunath\\_da@yahoo.co.in](mailto:manjunath_da@yahoo.co.in)

Dear Sir,

The article '*Suraksha - Safety is our Dharma*' (August 2023 issue) is very well presented - short and sweet - bringing out the essentials of Safety.

There are some notable incidents such as people losing life through electrocution after fitting a new electric water heater, or meeting with death while taking selfie in precarious conditions such as falling off a cliff top or into predator's enclosure in a zoo, all go to show how people pay a heavy price for not being safety conscious.

KHK Rangan

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# GOOD HEALTH AND SPIRITUAL PROGRESS

Ever wonder what the most non-spiritual act one can do is?

**W**hat was the point of putting your work ahead of your health? Where is the wisdom in not making health your top priority?

Worse, we know that many of us are guilty as charged. We routinely ditch healthy lifestyle choices in favour of much worse ones. What good are all the millions and billions of money if you cannot afford a basic quality of life.

Hands down, your fitness is the most important thing in your life. In my humble opinion, abusing your body or neglecting your health is

probably the most non-spiritual action one can perform.

Vedic thought amply promoted the importance of physical fitness. The introduction of *hatha yoga* and Ayurveda aimed at ensuring good health in the most scientific manner. They took religion, incantations and any ritual out of the equation, and proclaimed that maintaining good health had everything to do with how we lived our lives in terms of breathing, physical exercise and food.

While prayers offered to gods could perhaps save us

from natural calamities, if we wished to remain healthy, we would better devote time to our fitness and consume food that was amenable to our physical constitution (*prakriti*).

Even sage Patanjali said, before you think about meditation, get your house in order. Start with moral and physical discipline (*yama, niyama*). Learn to breathe in a calm manner (*pranayama*) and make sure you have a fit and flexible body with supple muscles (*asana*).

Here are four principles of good health. I know you have heard them countless times before. Why not once more then?

## Sleep Well

Stop justifying the time you devote to things that are nothing but wasting your time in the name of entertainment and start using that for longer and more restful sleep. Binge

watching television, web surfing, and chatting with your groups in social media are not contributing to your wellbeing in any meaningful way. These are nothing but addictions.

Try to get at least 7-8 hours of sleep every night. It will skyrocket your sense of wellbeing and overall health.

## Exercise Regularly

At least four days a week, engage in some form of physical exercise with each session of forty five minutes, if not an hour. Exercise is the top most non-negotiable requirement to good health and longevity. Your body will thank you for making it sweat.

You can maintain a steady heart rate and make your exercise a joyous affair. Long walks are good, but a more structured routine of exercise is better.

## Eat Properly

Almost all processed food is unhealthy. Every time you are eating out at a restaurant, no matter how fine it may be, it is very unlikely to be healthy. If anything tastes extremely good, check again if it is healthy. Any day, a plant-based diet is better than any other kind.

But, if you are a vegan or a vegetarian, you will need to enrich your diet with some kind of protein supplement. Introduce leafy salad into your diet. Anything that is sweet is sugar, whether that's mango, dates, or any other fruit at all. One should not kid himself thinking that fruit is healthy. If you are not burning calories, the perils from the sugar in fruit far outweigh the benefits.

Instead, it is advisable to go for fruits that have a low glycemic index: most berries do.

And finally, you will feel fitter and survive just as well if you cut down your diet by forty percent. Most people eat and speak way more than necessary. If you had a hearty meal, you ate too much. It does not matter what your genetic composition is, even if your ancestors lived to the ripe age of a thousand years, if you neglect exercise and eating well, you will find yourself with heart disease, hypertension, or diabetes.

## Get Checked

Everyone over the age of forty should get themselves examined every six months. At least annually if you are between 25 and 40. Get your bloodwork done. Get checked for cholesterol, thyroid, vitamin D, B12, calcium, iron, sugar, and every other important parameter.

Make use of the amazing technologies we have available today. By getting

tested on a regular basis, you will know where you stand and it will give you the direction and motivation to make changes in your life.

All lifestyle diseases can be avoided, if not eradicated altogether, by sticking to these four points religiously.

The Dalai Lama, when asked what surprised him most about humanity, answered, “Man! Because he sacrifices his health in order to make money. Then he sacrifices money to recuperate his health. And then he is so anxious about the future that he does not enjoy the present; the result being that he does not live in the present or the future; he lives as if he is never going to die, and then dies having never really lived.”

The greatest expression of self-love is how you treat yourself. And treating yourself with love with care

is not possible by neglecting your physical well-being.

How you wish to lead your life is your prerogative. But you look after yourself, it will mean a lot to everyone who cares about you. Live mindfully.

*Om Swami*



# Wisdom for Self-Improvement-26



चेतसा सर्वकर्माणि मयि सन्नयस्य मत्परः ।  
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥

*Chetasā sarvakarmāṇi mayi sannasya matparah.  
Buddhiyōgam-upāśritya maccittaḥ satatam bhava:*

*Bhagavad Gita 18-57*

**M**entally (*chetasa*) resigning all your deeds in an attitude of surrender to Me (*sarva-karmāṇi mayi samnyasya*), finding shelter in Me (*mat-parah*) and resorting to the yoga of will and intelligence (even-mindedness) (*buddhi-yōgam-upaśritya*), you should fix your mind, heart and will unceasingly on Me (*maccittah satatam bhava*).

All along in the *Gita*, Krishna was mostly using a recommendatory style, but now in the very last stage, he begins to be mandatory. In fact, in the very next *sloka*, he is going to say 'Otherwise you will perish'.

The cruciality of *buddhi yoga* is the keypoint in this *sloka*.

Sri R. Visvanatha Sastri, in his *Gita Amrita-mahodadhi*, comments on *buddhi yoga* as follows: "Ordinary people go by what they see; but

knowers of Truth do otherwise. Whatever one gets by sense experience has to be examined by *buddhi*. All external perceptions have to be internally examined by the 'internal sight.'

The fact that one has the body has to be understood by the *buddhi* as "this is only an appearance, I am not the body." So also the *asvatta* tree described in 15.1 and 15.2 is to be seen by *buddhi* as that which should be cut asunder (*chheditavyah*) (15.3), and the *brahma-svarupa* hidden behind all the external experience has to be uncovered by *buddhi-yoga*.

That is why the famous *Gayatri mantra* begins with the word 'tat' as the only thing to be cognised and revered by means of the 'dhih' (intellect) in the third line of the *Gayatri*, that is by *buddhi-yoga*.



Swami Bhoomananda Tirtha in his *Essential Concepts in the Bhagavad-Gita* totally agrees on the importance given to *buddhi yoga*, as above.

He says, “If the thoughts, responses and attitudes of the mind are to be refined, intelligence will have to intercept the course, and give its own corrective and sublimating inputs. It is a grave mistake to think that mind and heart alone are involved in devotion. Mind merely sub-serves the intelligence, which is the one to be properly refined and stabilised.”

In the *Gita* verse at the beginning (2-49) dealing with the internal motivation toward work, Bhagavan Krishna is so emphatic about *buddhi yoga*.

He declares that those who work with the motivation of self-enjoyment are miserly. Those who are detached

from the fruits and dedicate their work to a higher cause are superior. And those who offer the fruits to God are truly in knowledge. All these stem from *buddhi yoga*.

Prof V. Krishnamurthy

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# Bliss of the Self-14

The experience of 'I' is self-luminous.  
It is knowledge in its fullness.



**S**elf-knowledge is devoid of both knowledge and ignorance. The knowledge of the 'other' i.e., objects apart from oneself, is not knowledge. As it shines by itself, without there being anything else other than it to know or to make it known, the Self, the *Atman* is true knowledge.

Sri Ramana Maharishi stresses how Self-knowledge alone is real knowledge in the twelfth verse of his work '*Forty verses on Reality*' (*Ulladu Narpadu*).

The *Upanishads* state that knowledge is of two types: *aparavidya* and *paravidya*. As the names suggest, knowledge within *aparaprakrti* is *apara*, and the knowledge related to *paraprakrti* or the *jiva*, is *para*.

*Bhagavad Gita* (7.4 and 7.5) provides a description of *prakriti*, which is the

objective universe, and its lower and higher aspects. The five natural elements (earth, water, fire, air and ether) along with mind, reason and egoism, constitute the inferior nature, or *apara prakriti* of the Supreme Power. The higher aspect, *para prakriti* is the element through which the universe is sustained.

### **Worldly Knowledge is only Memories**

Any knowledge gained by the mind is limited. The mind can either think (*viksepa*) or sleep (*laya*). What we mean when we say 'I know' is merely memories or imaginations or concepts; all are nothing but thoughts. 'My knowledge' is only a *viksepa* - a projection of the mind.

Projection is the waking state. In sleep, the mind temporarily subsides. Sleep and projection, otherwise known as *laya* and *viksepa*

are nothing but mind. These do not in the least tarnish our real nature. Real knowledge is the awareness of that Self.

The true knowledge is beyond knowledge and ignorance. In pure consciousness, there is nothing other than itself to know, or to forget. The self-effulgent consciousness is *jnapti* - the spontaneous knowing of itself.

The experience of 'I' is self-luminous. The mind or the senses are not needed to know this. The 'I'-consciousness is knowledge in its fullness. It is this absolutely dense consciousness that shines as 'I-I'.

The duality of knowledge and ignorance is born when this perfect awareness is misapprehended as the limited ego. Knowledge and ignorance are mutually dependent, and one cannot

remain without the other. When the 'mind' which is their cause, is removed, the absolute substratum shines forth on its own.

This is not nothingness. It is complete, whole, fullness itself. All that is other than the Self is mere illusion. 'I AM' alone is truth.

When even divine visions are said to be unreal, what can we say about other appearances? All visions are only illusions that appear and disappear.

Gaudapada, the illustrious guru of Govinda Bhagavat-pada (Sri Adi Sankara's guru) in his treatise *Mandukya Karika* says, 'Whatever was not in the beginning and ceases to be later, is not real even if it appears to be seen in the present'. This is the definition of the unreal.

The Self is the eternal principle. Sri Ramana Maharishi addresses the

Lord in *Arunachala Ashtakam* as 'self-luminous beingness'.

True knowledge is realisation, the *pratyabhijna* - instantaneous recognition of the Self by a lightning-like flash of intelligence. It is the recognition of one's self that occurs in the pure existence - the *sat*.

This existence shines in us without any change as '*I-I*' in the past, present and future, as well as in the three states of waking, dream and deep sleep. This is *Brahman*. This is also called *jnapti* - awareness.

### **'It is not Void'**

To those who ask whether there remains only void when both knowledge and ignorance are removed, Sri Ramana says 'It is not void'.

It is at this juncture of enquiry that Buddhism slipped into the theory of *sunya-vada*. Sri Maharishi rejects the theory of

'nothingness' and says the existence behind the world is of the Lord. The very 'existence' is *Brahman*. The substratum of the reality of the world shines in us as the consciousness '*I-I*'.

*Chandogya Upanishad* expresses this as *satyasya satyam* - 'truth of the true', or 'existence of the existent'.

Can an entity which is itself non-existent give reality to other objects? It is the light of the Self, which is reality itself, that gives light to the objects of the world. And, therefore, we declare that they exist!

At times, seekers may have a feeling of an emptiness and restlessness. Even then, they must attentively pursue the enquiry, 'Who am I?' The quest, 'Who sees this emptiness?' has to be pursued relentlessly. The boulders of emptiness can be demolished by the spear of self-enquiry.

Only when one loses hold of the pulsation 'I', is the sense of emptiness felt.

Visions and the sense of void are not different from one another. All visions lie hidden in the void. What appears to us as nothingness is the latent mind that remains as darkness.

The declaration in the *Taittiriya Upanishad*, *asad va idamagra asit tato vai sadajayata* - at first there was nothingness, then existence was born - expresses this idea.

The void (*sunyata*) is the veiling (*avarana*), and visions (*darsanas*) are the projections (*viksepa*).

Yoga is remaining in stillness as *jnapti*. Abiding in one's real nature without visions, thoughts or the sense of nothingness is *samadhi*. As the awareness 'I', the Self, remains clear and effulgent, it is not nothingness; it is absolute Existence-Consciousness-Bliss.

*Nochur Sri  
Venkataraman*



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



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# The Dharmic Potential of Sports

**I**n the last few decades, sports have gone from an amateur milieu to a more organised professional pursuit. In some cases, like cricket, it has become big business.

Earlier, the game could be seen only by the limited audience physically present in the stadium. Now, a huge national audience can enjoy it online. In some cases, an even bigger world audience

exists. This brings a lot of funds to the game authorities, broadcasters, players, and other related businesses. Sports stars, with high brand value, get paid huge sums during their peak years.

The *dharma* of all the above high earners includes allocating some of this vast income for future development of sports, especially among the youth in vast rural areas and urban slums. There is rising interest in these areas in sports. In recent years, young sportspersons from such backgrounds have participated and won medals and cups in national and international competitive events.

Games and sports have many potential benefits for youth. One, it will improve their health. *Shariram adyam khalu dharma sadhanam*. Two, it will take up some of their free time

for gainful utilisation. Three, it will reduce the opportunity to fall into bad company and pick up unhealthy habits. Four, it will improve their interpersonal relations and team work.

Five, it will help them later in getting jobs. Some of them could qualify for jobs in the Police, Coast Guard, Para Military etc. Some public and private enterprises have schemes to employ sportspersons, with special privileges such as paid leave, for their participation in sports competitions.

Sixth, a huge benefit to the sportspersons and the nation is that youth may be saved from the rising drug menace.

The drug problem is already serious in some states. It is spreading to more states. Government is trying hard to control drug smuggling.

The more youth move away from drugs, less will be such smuggling and associated criminal activities.

Seven, sports can develop leadership qualities. Sportspersons should be taught to follow the *dharma* of a leader, such as, respect for umpires and referees, and to not display anger, disagreement, tantrums, etc. on any perceived wrong decisions. The leader should be a role model and guide to the team in playing the game fairly.

All our competitors in domestic and international events should compete only by *dharmic* means. They should not take performance enhancing drugs. It is known that they will be tested for such drugs. When found out, awards will be taken back, the player suspended for a few years, or even disqualified for life. If one player or one team is disqualified, international

suspicion will also fall on all the other teams, and the country's reputation will be harmed.

We can now consider relevant actions to exploit the *dharmic* potential of sports. One, governments, both central and state, should continue to increase their allocations to sports, as the economy grows, and government revenues rise. Two, they should be very strict on preventing any kind of harassment of women sportspersons.

Three, business enterprises, both private and public, should set up a growing allocation, from their funds for Corporate Social Responsibility or other sources, to sponsor sports, not only for visible national and international medals, but, even to develop fitness, sports skills, behavioural skills, character and leadership capabilities. They should appoint a good

coach, with a brief not only to teach the game, but also to instill the *dharma* of the players and the captain.

Four, working professionals, men and women, in our cities and towns, should support sports, in their own location, or in their native or nearby villages.

Five, teachers in schools and colleges should encourage sports, not only as a minor requirement in the curriculum, but also

outside of the school. Six, parents should support not only their children, but motivate neighbouring children also to join in.

Sports will help in general physical fitness. It is the *dharma* of each of us adults, not only to be fit, but also enable the fitness and *dharmic* behaviour of coming generations.

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# Lord Subrahmanya and the Shanmata

Widely worshipped as 'born' from the third eye of Lord Siva, Subrahmanya is Brahman, the Supreme Power

**T**he worship of Lord Subrahmanya has been a continuous phenomenon in our country since the Vedic age. *Rg Veda* contains references to Lord Subrahmanya as *Muruga*, *Agnibhu* and *Skanda*.

Some Indologists have noted that Subrahmanya was a deity of the Indus Valley culture. The very name Murugan is to be

found in the language scripts of the Indus Valley.

As a recognition of Subrahmanya's warrior nature, he is described as the commander-in-chief of the celestial army, *Senani*. *Bhagavad Gita* (10.24) exalts his status to a unique level saying: *Senānīnāmaham Skandah*, 'I am Skanda among war generals'.

The word 'Murugan' literally means 'one who is eternally beautiful and youthful. Subrahmanya has been universally depicted as a young, handsome and a spear-wielding warrior.

This basic template went by many names in different parts of the country. In Maharashtra, he is known as Khandoba, and he is worshipped as Kartikeya in most of the eastern parts of the country. In vast areas of south, he is Murugan, the Lord of the hills.

Subrahmanya is the term used in the Vedic texts several times, though the context may at times be a reference to the head of the wise *Brahmanas*. The *Chandogya Upanishad* points to sage Sanatkumara as *Skanda*, which shows the supreme knowledge often associated with the term Subrahmanya.

## **Ishta Devata**

Subrahmanya has been worshipped as a *pradhana*, (primary) deity, with his own subsidiary associates, as referenced from works as early as *Baudhayana Dharmasutra*.

The great Acharya, Adi Sankara is revered as the *Shanmata sthapanacharya*, or one who had founded the 'Six Sects' of worship. In the pursuit of his mission to unify the religio-cultural fabric of his times, the Acharya had successfully spread the message of essential oneness of all deities, the unity of Godhead, and their conceptualisation as manifestations of one divine power, *Brahman*.

He instilled and popularised the worship of *Shanmata*, the six main deities, Siva, Vishnu, Sakti, Ganesa, Surya and Skanda, and composed several liting

devotional hymns in praise of each of them.

The ideal of this establishment was the freedom to choose a deity of one's liking as *ishta devata*, but at the same time understanding the *sama bhava*, the equal stature to the other five deities.

This served the two-fold purpose of avoiding the one-upmanship contest that prevailed amongst the followers of the different deities; it also gave the devout, the choice based on one's individual temperament.

The best example of this *samapradhāna* or oneness among the six major forms of divinity is the shrine for Subrahmanya near Madurai in south India, at the cave temple of Tirupparankundram. This temple was excavated during the Pandya reign around 8th century C.E.

The temple for Subrahmanya has five sanctums, with two facing each other on the sides and three aligned in a straight line. In these shrines, one can worship the *Garudadvaja-Vishnu*, *Vrishabha-vahana* Siva, *Padmaja-Brahma*, Durga, twelve *Adityas*, two *Asvins*, eight *Vasus*, *Ekadasa Rudras*, *Dikpalakas*, and sages.

It is one of the rare specimens from historical setting wherein the *Shanmata* deities are all found under the same complex enjoying the same level of prominence. (Surya alone is seen represented on the niche of the wall behind Subrahmanya, and not in a separate shrine).

### The *Virat* Form

In his *Virat* form, Muruga is one with six faces and twelve arms. There is a profound symbolism behind the principle of these six faces. Subrahmanya is

considered as having just appeared through the third eye of Siva, and therefore Siva and Subrahmanya are one and the same.

It is believed that the six faces of Muruga represents the five natural elements – ether, fire, water, earth, air – and the sixth, the spirit that infuses life into the beings formed by the elements.

The Tamil classic *Tiru Murugattruppada* (*Tiru + Murugu + Attrupadai* – *Tiru* an honorific, *Murugu* for Murugan, and *Attrupadai* for a long poem in the classical Tamil genre) dating back to the *Sangam* era (about 200 BC - 300 AD) is considered as one of the earliest fine specimens of the various forms of Subrahmanya, the significance of his six faces, and the six main shrines associated with him. It is revered as one of the twelve Saivite canonical texts.

Essentially, the text attributes to Subrahmanya the definition of *Bhagavan* as the Supreme Power who possess the sixfold qualities of all riches, strengths, influences, wisdom, beauty, and renunciation, as described in the *Vishnu Purana* (6.5.47).

This Tamil classic describes that, through each of the six faces, Kartikeya as the Supreme Lord, diffuses radiance and dispels darkness (which represents the functional aspect of Surya); casts a gracious look and grants boons (representing the functional aspect of Ganesa, the remover of impediments and aiding the flow of grace); guards the Vedic rituals and oblations of *brahmanas* (which represents the functional aspect of Vishnu as the protector and sustainer); discovers the hidden truths and enlightens minds of sages (representing the functional



aspect of Siva); destroys the enemies in fierce battles (the functional aspect of Durga or Sakti); and loves and enjoys his role as Subrahmanya, his innate form.

Thus, Subrahmanya, combined in his *Shanmukha* form, is the essence of the *Shanmata* module of worship.

There is a unique iconographical representation of Subrahmanya as *Maha Shanmukha* or *Visvarupa* in the famous Meenakshi temple at Madurai in the southern *Rajagopuram*. The stucco image depicts Subrahmanya with twelve faces and endowed with thirty two hands. In each of the hands, he wields a weapon from the variety of *ayudhas* described in the *Agamic* and *Silpa* texts.

This representation clearly points out that the Lord assumes the *Virat purusha*

form with functional characteristics of all the other *Shanmata* deities and other celestials.

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(The author is a Sanskrit scholar and an expert in temple epigraphy)





## Keep Sycophants at Bay

Surrounded by yes men, a leader experiences a boost to his ego, without realising its deleterious consequences

**A** key risk of keeping sycophants around in workplace is that it gives an additional boost to one's ego. Sycophants are simply those who use flattery to win favour. They always speak what the superior wants or thinks,

and never criticise or correct their boss.

While it is basic human instinct to take delight in hearing good comments about oneself, a sycophant panders to this weakness to the utmost. By showering

verbal superlatives, he ingratiates those in senior positions to get their topmost attention, and gets closer in every respect.

Sycophancy is a dynamic that is always prevalent in the office workspace. In an environment wherein sycophancy is encouraged, favouritism, nepotism and biases become commonplace. In such cases, mediocrity becomes the norm.

Leaders may go to great lengths to protect and nurture sycophants. They create 'loyalty camps' comprising of yes-men and build a 'mutual admiration society' at the workplace.

Some sycophants act as informers to the bosses and perform internal spying role on colleagues and peers, planting internal prejudices. They utilise the manoeuvres to create an unwarranted,

elevated position for themselves in the organisation.

Sycophancy stems from a person's inferiority complex, his professional inefficiency, and fear of loss or the lure of gain. It is an example of exhibition of subordination, in awe of rank or affluence, making a person with weak mental qualities to swarm around superiors trying to please them all the time.

### **Ravana's Yes-men**

One of the best examples of sycophancy is illustrated in the *Yuddha Kanda* in *Srimad Ramayana*. Valmiki describes how, following the havoc wrought by Hanuman destroying most of Lanka by fire, Ravana got together his ministers. One after another, the ministers started singing praise of his valour.

One of them, Atikaya, rose from his seat and addressed the emperor. "Master! We shall obey your commands.

If only a gracious look from your eyes falls on us, we can destroy all men and monkeys and wipe them off the face of the earth”, and sits down with a grunt of satisfaction.

Another, Meghanada, the general endowed with the power to adopt any form he liked, speaks in pompous pride, “Supreme master! Your might and majesty resound all over the world. The gods are your bondsmen. Who but you can be stronger than these gods?”

People with strong mental qualities are never in awe of anyone, no matter their status, talent, or experience, because such feeling of reverential respect mixed with fear or wonder can hold themselves back and stunt their own growth.

There are numerous examples of spiritually great persons shunning even

royalty and high personages, as singing peans to someone's glory was simply against their grain.

### Principled Stand

One such principled person was the great Vaishnavite scholar Sri Vedanta Desikan, whose 750<sup>th</sup> birth centenary was observed a few years ago. Despite his mastery over poetry, logic, linguistics, science, and Vedanta, he chose to live a humble married life.

Once, while Swami Desikan was at Kanchipuram, he received a letter through an emissary from Sri Vidyananya, his boyhood friend. Sri Vidyananya, who was instrumental in the establishment of the Vijayanagar empire and later becoming the 12<sup>th</sup> Jagadguru of Sringeri Peetham, was himself an acclaimed *brahma jnani*, and held in high esteem as the *rajaguru* of the Vijayanagar kings.

Feeling bad that his friend Sri Desikan was wallowing in poverty in spite of his scholarship, Sri Vidyanaraya invited him to the court of Vijayanagara kings so as to get him appointed in a financially attractive position.

Sri Desikan, however, politely declined, saying that he would never agree to praising human beings, however exalted their position may be, and stoop low to seek favours from them.

His reply, in the form of a hymn, popularly known as the *Vairagya Panchakam* in five verses, is a gem of philosophical wisdom, urging everyone to hold on to his self-respect, relying only divine grace to lead a virtuous life.

## Dealing with Sycophancy

Wise leaders recognise sycophants around them and know how to deal with

them. They remain alert with subordinates who mimic their tastes, opinions and openly tow their line of thinking.

One can notice in internal business meetings, how wily sycophants differ on minor issues to indicate their independence of thought, but always agree willingly and readily to all matters raised by the boss.

Mature leaders are watchful of those who promote themselves unceasingly to impress all the time. Internal brainstorming and problem-solving sessions could be ideal platform to spot such people against self-assured employees putting forth their honest views.

Leaders should have an open mind, and they should define personal and professional boundaries. The more explicit such boundaries are set, it

improves transparency, and helps to improve productivity all around.

## The Ego Factor

The basic reason why yes-men thrive is the bloated ego of leaders, with their sense of entitlement and an exaggerated view of their skills. When they are surrounded by flatterers, anyone with opposing views or who challenge their reality, may be at the risk of expulsion. Such ignorance and lack of humility would however, eventually bring them down.

It is wise to keep in mind the sagely advice of Sri Adi Sankara in *Bhaja Govindam* in the verse that begins as '*ma kuru dhana jana yauvana garvam, harati nimeshat kalah sarvam*'. Do not be proud of wealth, position, kindred and youth; Time takes away all these in a moment.

Krishna gives the most pertinent advice to Arjuna in

the concluding part of *Bhagavad Gita* (18.61) saying, "Remember, whether you choose to obey me or not, your position will always remain under my dominion. The body in which you reside is a machine made from my material energy. Based upon your past *karmas*, I have given you the body you deserved, and the position that you come to occupy.

But I am seated in the body and noting all your thoughts, words and deeds. Do not think you are independent of me in any condition. Hence Arjuna, it is in your self-interest to surrender to me."

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# Wall Gazing

Here is a technique to train the mind to be  
in the present moment

**A**t times, meditators get restless, as if a bad poet is reading and is checking how many pages he has to turn before he finishes.

Do not meditate if you feel like this on some days. Do not make everything a ritual. Don't say, 'I have to meditate every day'; commit to the practice, but feel free to alternate between various kinds.

Maybe some days, you don't feel like sitting down to meditate. When you feel that way, you could follow the Zen way, and just be mindful of the life that is flowing. The moment you make everything a 'have to', you will feel stressed about it.

While missing your practice should not become the norm, it is just that sometimes if you do miss it, there is no point in feeling guilty.

At times when you do not feel calm enough to do *Zazen* way of mindfulness, you may want to do Wall Gazing. In wall gazing, as the name suggests, you maintain your concentration on a wall, unlike *Zazen* where you simply sit with a sense of awareness.

### My Experience

I will tell you something that I experienced when I was in the Himalayas. I used to do a different kind of wall-gazing meditation. My hut was mostly dark, so it was not possible to gaze at a wall there.

So I would take a pebble and I would gaze at it instead. After a while, something quite remarkable happened. Whenever I would pick up a stone and looked at it, within the first few minutes, I would see the stone disintegrating in my hands.

Of course, physically, it was very much there. But it was

as if it were magnifying and I could see the stone was made from tiny particles like sand. And after a while, that magnified further, and I would see the spaces between the particles. That space would continue to magnify and eventually there would be nothing at all.

Wall-gazing gives you the ability to recognise patterns everywhere around you. When a pattern starts to emerge, it stills your mind completely.

You could also keep a small stone or a pebble with yourself. Gaze at it for a few minutes just before or after your lunch while at work, for example.

You can also use that stone as a reminder. Whenever you are angry or down, put your hand in your pocket, press that stone a little and remind yourself, 'I am supposed to be mindful'.



Because the opposite of mindfulness is not the absence of mind, it is forgetfulness.

Make this little stone your trigger of mindfulness, so you look at that stone whenever you are very happy and to calm yourself down with the thought this is not going to last. Remind yourself that it is all temporary.

When you are down, take out that stone, look at it and count your blessings. Remind yourself that you have so much to be happy about, so much to be grateful for. And that stone becomes your trigger of mindfulness, touch it every day. Look at it every night before going to bed.

### Triggers of Mindfulness

When Meera fell in love with Krishna, she would walk around holding a little idol of Krishna, her Giridhar Gopal. That was her trigger

of mindfulness. Amidst all the adversities and challenges she faced, she knew that the one in her hand, this Krishna, was all that mattered to her. For this Krishna, this Gopal, she would face any challenge and bear any resistance.

All religions have symbols, whether that be a mark on the forehead, an insignia, a turban, a prayer cap, a certain garb or whatever. These are triggers of mindfulness so you do not forget what you are supposed to do, and how you are supposed to act, what it is that you stand for in your life, and where you belong. All these symbols are reminders.

If you choose not to do this, for any reason, maybe you could keep another reminder. Most of you have a phone. Stick a little piece of paper on the back of your phone that says, 'Be grateful, Be mindful'. When you are

holding your phone that will become your reminder.

### Do not Analyse

You could also do wall gazing, on a stone. That becomes your method of being mindful.

Remember, while gazing, do not analyse the stone. Simply be quiet and look at it. Keep your back straight and sit in any comfortable posture. It is important not to analyse the stone.

Tiny changes are all that is required to attain perfection. It is better to start right and champion it correctly so you can derive the benefits. That would lead to greater stillness of the body. They are interconnected.

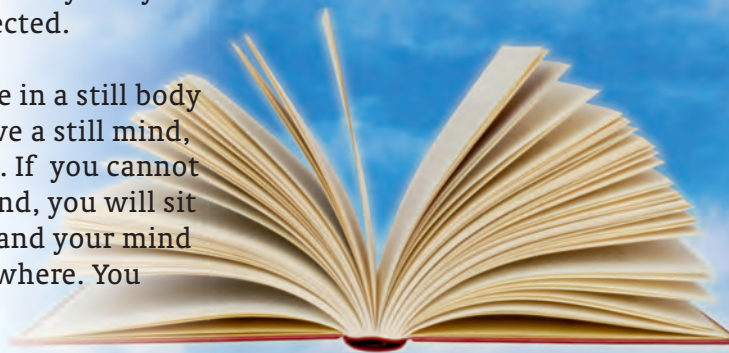
You cannot be in a still body unless you have a still mind, and vice versa. If you cannot have a still mind, you will sit down to pray and your mind would be elsewhere. You

would try to sleep and your mind would be elsewhere.

Zen is simply about being present in the present moment.



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





# Injury and Wound care: Ayurvedic Remedies

There are time-tested herbal remedies for wound care

**T**he concept of wound care and treating wound scars are well explained in Ayurvedic textbooks. Acharya Sushruta, the father of Ayurvedic Surgery, has

provided techniques for wound healing in great detail.

Whenever an external injury occurs, there will be vitiation of the three *doshas*

in the body – *vata*, *pitta*, and *kapha*. *Vata* imbalance leads to pain and swelling; *pitta* imbalance produces a burning sensation or leads to infection of the blood, or infection of the ulcer formed due to the wound. *Kapha* imbalance can occur due to the accumulation and vitiation of body fluids.

## Types of Wounds

There is an extensive classification of wounds in Ayurveda. The first three degrees of a wound are *ghrishta*, *avagadha* and *vicchinna*, in all of which there is burning sensation, with fluid exuding from the wound along with a quantity of blood.

The more serious types of wounds are *pravilambi*, a deep wound till the bone, *patita*, where an organ gets separated from the body, and *viddha* where the wound is due to the piercing of a sharp object into the body. Wounds may also occur due

to piercing in the abdomen (*bhinna*) and due to a hard punch or crushing (*vidalita*).

## Treatment

If a wound is associated with severe pain, a wash with warm *Yashtimadhu Ghrita*, which is a herbal ghee, or with *Bala tailam*, which is a combination of various anti-inflammatory herbs, is found to provide relief.

In order to mitigate the heat of wound, herbs that possess astringent taste, cold potency and unctuous properties are used for bandage or local application.

In the case of traumatic wounds which are wide, it is the practice to use honey and ghee in a specific manner to promote healing.

When an injury is accompanied with severe swelling, specific therapies such as *vamana* (for wounds of upper body), and

*virechana* (for wounds in lower body parts) are used.

If there is excessive loss of blood, *vata* in the body will be vitiated leading to severe pain. The treatment practice would include sprinkling medicated *kashayam* or oil (known as *parisheka*), and inducing local sweating or *svedana*. Local application of medicine in a paste form (*lepa*) and poultices (*upanaha*) is undertaken.

In addition, *snehabasti*, a type of *panchakarma* or the five detoxing procedures, is done with medicines to mitigate the *vata dosha*.

## Sushruta's Manual

Sushruta has provided 64 comprehensive ways to treat wounds. Among them, a few important ones are worth mentioning.

Regulation of diet goes a long way to accelerate cure from wounds. This is done through the practice of a

type of fasting, or by avoiding food that is hard to digest (*apatarpana*).

The application of a paste to clear dust and toxins from wounds, decrease swelling and bring back normal texture of skin (*alepa*), is another method.

Fomentation or sprinkling of medicines (*parisheka*) over wounds is also an important aid to the healing process. Gentle massage of body with oil (*abhyanga*) is also recommended to hasten healing.

Use of steam to help the body perspire and let out toxins is done in wounds with severe pain. It is also common to administer *panchakarma* therapies to correct and restore balance of *doshas*.

In wounds where lacerated muscle ends are exposed, scraping the skin using cotton is done with sea salt.

In case of sinuses with excessive pus collection, probing is done to bring out the pus, along with squeezing.

## Restoration of Skin Colour

After a wound heals, it can leave a white or black scar. Ayurveda offers effective treatments for such pigmentation problems.

In case the skin has turned white after wound healing, the remedy is with the help of a herb called *bhallataka* (known as *bhilavan* in Hindi and *sengottai* in Tamil). The herb is immersed in cow's urine for seven days, followed by immersion in cow's milk. It is then dried, cut into pieces and the oil is extracted. This oil is mixed with ash obtained after burning the hoof of a dead cow, and the paste is applied over the affected area.

If the skin has turned black after the healing of a wound,

a fruit known as *rohini*, which is a variety of *haritaki*, is kept immersed for seven days in goat's milk, and then a paste is prepared and applied over the affected part.

## Home Remedies

Ayurvedic texts have formulated medicines in the form of oils, powders and syrups to effect quick cure for injury.

*Murivenna Thailam*, for example, is a medicated ayurvedic oil, well-known for its anti-inflammatory, pain-relieving and analgesic properties for external application.

There are also tablets prepared from herbs, such as *guggulu* (which is a spiny, small tree with rich healing properties) and *mahatiktam* (made from a combination of herbs such as *katuka*, *haritaki* and *amlaki*) that are taken internally. There are also medicines to control

intense swelling, fever and severe pain.

There are simple home remedies with herbs for treating wounds and injuries, and getting relief from pain and itching.

A simple home cure is to prepare a powder by combining equal portions of neem powder (or neem leaves), *vacha* (acorus root), *hing* (asafoetida), ghee, mustard, and salt and grinding them together. Roll

this into a wick. Burn this wick and expose the wounded region to its fumes for about five minutes, twice daily. This will keep infection at bay, give relief from pain and itching sensation.

A diet regimen involving avoiding consumption of *dahi* (curd), black gram, cold items and heavy foods can quicken healing.

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Sri Sannidhanam during Navaratri Darbar



Sri Sannidhanam blessing Sri P.A. Murali with the title 'Guru Seva Nirata'



Sri Sannidhanam blessing Sri S. Balasubramanian of Salem with the title 'Guru Seva Paraayana'



# Glorious Navaratri Celebrations at Sringeri

A round up of key events at Sringeri

**T**he *Sharada Sharan Navaratri* Celebrations at Sringeri have always been a grand event, with the entire temple complex wearing a festive look during the nine days of *Navaratri*.

This year the celebrations commenced on October 14, 2023, a day prior to the first day of *Navaratri*, when *mahabhisheka* to Goddess Sharada was performed in the presence of Jagadguru Sri Vidhushekara Bharati Sannidhanam amidst Vedic chants, such as *Saraswati Sukta*, *Devi Sukta*, and *Ratri Sukta*. The goddess

Sharadamba sported *alankara* as *Jagat Prasutika*, signifying her role as the Divine Mother of the universe.

Next day, the first day of *Navaratri*, Jagadguru Sri Bharati Tirtha Mahasannidhanam first performed *Sharada Prathishtha* and offered an elaborate worship to the Goddess who was sporting the *Hamsa Vahana Alankara (Brahmi)*. As per traditions, Sri Sannidhanam crossed the river Tunga in a beautifully decorated boat and performed *Ganga Puja* on the northern banks before



Sri Sannidhanam blessing Sri N.Venkataraman with the title 'Guru Bhakta Mani'



Sri Mahasannidhanam performing Sharada Pratishta Puja on the first day of Sharan Navaratri



Purnahuti of Satachandi Yaga in Sri Sannidhanam's divine presence

entering the sanctum sanctorum and worshipping Goddess Sharadamba.

On subsequent days, there was a daily routine of Sri Sannidhanam performing the Ganga Puja, offering worship to the Goddess from around 10:30 AM to about 12:15 pm, and distributing *prasad* to the *Navaratri Sevakartas*. This was followed by Sri Mahasannidhanam offering worship to Goddess Sharadamba until about 2:00 pm.

During the *Navaratri* period, Goddess Sharada sported a number of *alankaras* such as Vrishabhavahini (Maheshwari), Mayuravahini (Kaumari), Garuda Vahini (Vaishnavi), Veena Sharada, Mohini, Rajarajesvari and Simhavahini (Chamunda). On subsequent days leading up to the *Purnima*, devotees beheld the splendour of the Goddess in Gajalakshmi,

Kamadhenu, Indrani, and Bhuvaneshvari *alankaras*.

There was daily *parayana* of the four Vedas as well as scriptures such as *Sri Devi Mahatmyam*, *Lalitopakhyanam*, *Srimad Ramayanam*, *Srimad Bhagavatam*, *Sri Harivamsha Puranam* and *Sri Vishnu Puranam*.

During *Navaratri*, the exquisitely decorated *utsava murti* of Goddess Sharada was taken in a procession daily in the evening along the main street of Sringeri, with members of many *satsangas* and *bhajan mandalis* participating.

There was a special display of lighted lamps (*Mahadeepotsava*) every evening in the Sharadamba temple in the divine presence of Sri Sannidhanam. Eminent artistes performed musical performances daily.

There was a four-day *Shata Chandi Yaga* for the welfare of all beings, which concluded with *puṇahuti* on the *Mahanavami* day (October 23). During the four day period, 10 *ritwiks* chanted the *Durga Sapta Shati (Devi Mahatmyam)* a hundred times. There was *Gaja Puja* to the temple elephant, and *Ashwa Puja* to the temple horse, besides *Ayudha Puja* and *Vahana Puja*.

On *Mahanavami* day, the *utsava murti* of Sharadamba was taken in a procession to Kalikamba temple, revered as the guardian deity of Sringeri, and *puja* was performed to the auspicious *Shami* tree near the temple in the presence of Sri Sannidhanam. The *Shami* leaves were distributed as *prasada* to the devotees.

Every night, Sri Sannidhanam, in accordance with the centuries-old tradition, was adorned in

royal attire and conducted the Golden *Dindi Utsava* of Goddess Sharada in the temple, and held the *Navaratri Durbar*. Daily during the *darbar*, there was *Sri Durga Sapta Shati parayana*, followed by Vedic chants. At the *darbar* held on the *Moola Nakshatra* day, when the Goddess was decorated as Veena Sharada, offerings on behalf of the titular kings of various *Samsthanams* including Mysore, Thiruvananthapuram, Gwalior, Indore, Jamakhandi, Sandur, Burdwan, Kashi and Nepal were ceremoniously placed before the Goddess by the Mutt's CEO Dr. V R Gowrishankar on their behalf.

On *Vijayadasami* day, following the *puṇahuti* of the *Lakshmi Narayana Hridaya Homa*, Sri Sannidhanam read the *Pattabhisheka Sarga* from *Srimad Valmiki Ramayanam*, signifying the auspicious

conclusion of the *Navaratri* celebrations.

Sri VR Gowrishankar, the CEO of the Mutt, mentioned that the coming year marks the 50th year of *Sannyasa Sveekara* of Sri Mahasannidhanam, with plans to hold year-long events at Sringeri as well as throughout India and abroad.

During the *Navaratri Durbar* this year, three eminent devotees were bestowed with honorific titles for their services to the Mutt, their efforts to sustain the Vedic dharma, and their *guru bhakti*. A *Srimukham* blessed by Sri Mahasannidhanam was presented to them along with a shawl and a garland of pearls.

Those honoured this year were Sri S Balasubramanian, *Dharmadhikari* of the Mutt at Salem for his dedicated services to the Peetham with the title '*Guru Seva Paraayana*', Sri PA Murali of

Bengaluru ('*Guru Seva Nirata*') for his extensive contribution to *dharmic* activities of the Sringeri Mutt, and Sri N Venkataraman, presently serving as Additional Solicitor General of the Government of India ('*Guru Bhakta Mani*') for commencing and running successfully a *Veda Pathashala* at his native Melmangalam village, which was once known for its congregation of Vedic scholars.

### **Aradhana of Jagadguru Sri Chandrashekhara Bharati Mahaswamiji**

The 69th *Aradhana* of the renowned *Jivanmukta* and the 34th Acharya of the Peetham, Jagadguru Sri Chandrashekhara Bharati Mahaswamiji, was reverentially observed on the *Mahalaya Amavasya day* (October 14, 2023). Sri Mahasannidhanam offered special *Aradhana Puja* at the *adhishthanam* of his Paramaguru.



Sri Mahasannidhanam performing the Aradhana Puja of Sri Abhinava Vidyatirtha Mahaswamigal



Sri Mahasannidhanam performing the Aradhana puja of Sri Chandrashekhara Bharati Mahaswamigal



Sri Mahasannidhanam performing Uma Mahesvara Vrata

Devotees across the globe remembered the revered Acharya who led a life of intense *tapas*, and has blessed us all with an invaluable commentary on Sri Adi Sankaracharya's famous *Prakarana Grantha*, *Vivekachudamani*.

## Sanskrittha Pathashala Alumni Meet

A meeting of the alumni of Sri Sadvidya Sanjeevini Samskrita Mahapathashala attached to Sringeri Peetham took place on October 6, 2023 when about 350 alumni, their age ranging from mid-20s to early 80s, attended the event.

Many alumni recalled their charming student days living and studying at Sringeri, and their daily routine of chanting the hymn *Kamalajadayita Ashtakam* penned by the 33<sup>rd</sup> Jagadguru at the shrine of Sharadamba as well as *stotras* of Bhagavatpada.

Sri Sannidhanam speaking on the occasion said how the 33<sup>rd</sup> Jagadguru, famous as '*Abhinava Sankara*' for his extraordinary works, founded the *Pathashala* in the late 19th century to counter challenges to the *sanatana dharma* from external forces, and to ensure the sustained propagation of *Veda Vidya*.

“This *Pathashala* is akin to the sacred Ganga river carrying forth the waters of Vedic knowledge and tradition, and our revered *Parapara Guru* is akin to king Bhagiratha who brought down the river to earth,” said Sri Sannidhanam.

It is relevant that the 33<sup>rd</sup> Jagadguru had also established *Pathashalas* at Bengaluru, and Dharwad.

Sri Sannidhanam underlined the importance of maintaining *sadachara* and ensuring sustenance and propagation of *dharmic* way of life.



Sri Sannidhanam with scholars who participated with the Vidvat Sabha



Pathashala alumni offering Phala Samarpanam to Sri Sannidhanam



Pathashala alumni at Guru Nivas



## Aradhana of Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji

The 34th Aradhana of Jagadguru Sri Abhinava Vidyatirtha Mahaswamiji, the 35th Jagadguru of the Peetham was observed with fervent devotion for 3 days during October 5 - 7, 2023. The entire *Adhishthanam* complex in Narasimhavanam was beautifully decorated with flowers for the occasion. Innumerable devotees remember the Jagadguru as a Yogi par excellence who had toured the length and breadth of India and blessed the devotees.

On each of the days, Sri Mahasannidhanam offered special *aradhana puja* at the *Adhishthanam* at noon. The first day marked the *Pushpa Aradhana*, the second day *Gandha Aradhana* and the third day, the *Tirtha Aradhana*. October 6 was the main *Aradhana* day.

Sri Mahasannidhanam also offered night *puja* every day at the *Adhishthanam* that included *Rudra Krama Archana* followed by *Ashtavadhaana Seva*.

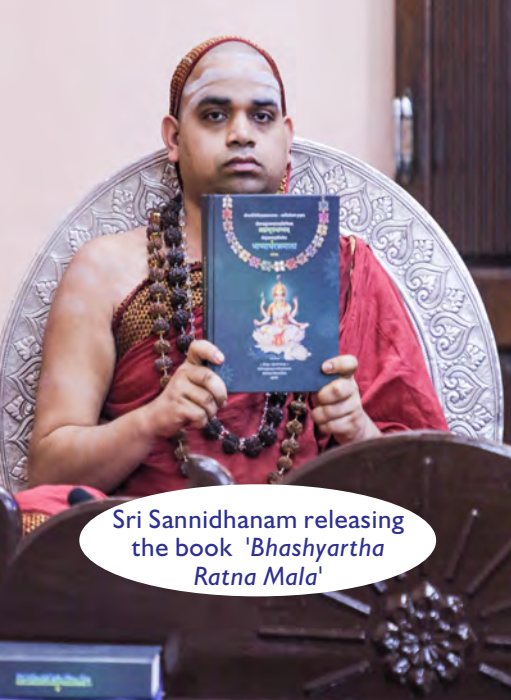
## Visit of Dignitaries

On October 5, Sri Mohan Bhagwat, *Sarsanghchalak* of Rashtriya Swayamsevak Sangh visited Sringeri and had darshan of Goddess Sharadamba and the Jagadgurus.

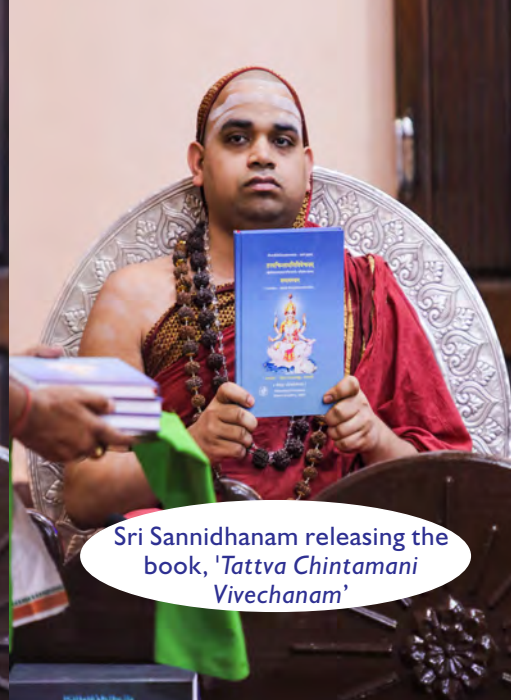
## Youth Workshop

A special Youth Workshop on the topic “Towards Excellence in Life and Career - The Dharmic Way” conducted at Sringeri by Sri Vidyatheertha Foundation on October 1-2 had drawn participation of about 150 youth in the age group 18 -30.

Eminent speakers at the Workshop included Dr B. Mahadevan, Professor, IIM Bengaluru, Sri J Sai Deepak, Advocate, Supreme Court of India, Smt. Bharathi Bhaskar,



Sri Sannidhanam releasing the book 'Bhashyarthha Ratna Mala'



Sri Sannidhanam releasing the book, 'Tattva Chintamani Vivechanam'



Sri Sannidhanam blessing RSS Sarsanghchalak Sri Mohan Bhagwat

Shatavadhani Gannavaram Lalitaditya and Sri VR Ramesh, Management consultant.

The event ended with an interactive session with Sri Sannidhanam, who patiently answered a number of questions and clarified doubts posed by the participants.

### **Mahaganapati Vakyartha Vidwat Sabha**

Just about a fortnight before completion of the three-months long *Chaturmasya vrata* by the Jagadgurus, there was the inauguration of *Mahaganapati Vakyartha Vidwat Sabha*, the traditional assembly of highly reputed Vedic scholars at Sringeri.

During the last fortnight of the *Chaturmasya*, there was *Vinayaka Chaturthi* observed with great festivity on September 18, 2023. Sri Mahasannidhanam performed a special *puja* as

part of the *Kedaresvara Vrata* on September 23. There was also *Sri Vamana Jayanti Vrata puja* on September 25 when Sri Sannidhanam did *parayanam* of the *puranic* verses related to *Vamana avatara*. *Ananta Padmanabha Vrata* and *Uma Mahesvara Vrata* were performed by Sri Mahasannidhanam on September 28 and 29, 2023.

The annual *Mahaganapati Vakyartha Vidwat Sabha* commenced on September 18, 2023 (*Vinayaka Chaturthi* day) with the proceedings beginning with a *Vakyartha* (*Sastric* deliberation) by Sri Sannidhanam in *Nyaya Sastra*. The *Sadas* was held every evening over a period of 13 days, when scholars well versed in *Vedanta*, *Mimamsa*, *Nyaya* and *Vyakarana* from various parts of the country took part.

On each day, the Sabha ended with *Mahamangalarati* to Lord Sabha Ganapati,



Sri Sannidhanam blessing Vidvan EN.Narayanan with gold ring and certificate



Sri Sannidhanam blessing Vidvan Sri Chandrashekhara Shastri Joshi with gold ring and certificate



Sri Sannidhanam blessing Vidvan Sowjanya Kumar with gold ring and certificate

*Ashtavadhana Seva* followed by the chanting of *Ganesha Pancharatnam* composed by Adi Sankara and *Ganadhya Pancharatnam* composed by the 33<sup>rd</sup> Jagadguru Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswamiji.

The Sabha concluded on September 30, 2023 with a valedictory function, when Sri Sannidhanam released three books, viz., *Brahma Sutra Bhashya* of Jagadguru Sri Adi Sankaracharya along with *Bhashyarth Ratnamala*, a rendering of the *Bhashya* in verse penned by Vidvan Akshantala Subrahmanya Sastri, '*Tattva Chintamani Vivechanam - Shabda Khanda*' authored by Sri Chandrashekhara Bharati, a *sannyasi* disciple of 20th Jagadguru of Sringeri Sri Ramachandra Bharati Mahaswamiji, and '*Vidwat Pratibha 2022*', containing summaries of topics discussed in the *Vidwat Sabha* the previous year.

Gold rings were awarded to Vidwan Chandrashekhara Shastri Joshi (*Nyaya*) of Satara, Vidwan EN Narayanan (*Vyakarana*) of Kerala, and Vidwan Sowjanya Kumar (*Mimamsa*) of Chennai.

## Inauguration of 108-foot statue of Sri Adi Sankara in Omkareshwar

The State Government of Madhya Pradesh had constituted the *Acharya Shankar Sanskritik Ekatma Nyas* with Sri Mahasannidhanam as the patron, with the objective, among others, of installing a 108-foot tall statue of Jagadguru Sri Adi Sankara on the banks of river Narmada in Omkareshwar, in MP, to commemorate the meeting of Sri Adi Sankara and his Guru, Sri Govinda Bhagavat-pada. The inauguration of the statue took place on September 21, 2023.

Upon the invitation from the State Government, Sri VR



Sringeri Jagadgurus with the 108-foot long Rudraksha mala offered to the Sri Adi Sankara murti at Omkareshwar

A view of the 108-foot tall murti of Sri Adi Sankara inaugurated in Omkareshwar in MP





**Sri Sannidhanam blessing the event at Omkareshwar with  
*anugraha bhashanam* online**

**Sringeri Mutt CEO Sri VR Gowrishankar handing  
over the Rudraksha mala to MP Chief Minister  
Sri Shivraj Singh Chauhan**



Gowrishankar, CEO of Sringeri Mutt with a group of priests from Sringeri was present to conduct the *dharmic* activities during the inauguration event.

Sri Sannidhanam addressed the occasion through a live webcast, with various dignitaries led by the state Chief Minister, Sri Shivaraj Singh Chouhan, and thousands of monks, listening to the Jagadguru's *anugraha bhashanam*. Sri Sannidhanam showered praise on the Chief Minister for getting a beautiful statue constructed and inaugurated.

### **Veda Sammelans**

*Tattvaloka* had reported in the September 2023 issue about the annual *Veda Sammelans* being organised in many parts of the country as per the direction of the Jagadgurus. The report had mentioned the *Sammelans* held during May 2023 at Vemulawada in Telangana,

Kalady in Kerala and Shenkottai in Tamil Nadu.

There was a *sammelan* on July 30, 2023 at the *Kendriya Samskrita Vishwa Vidyalaya*, Puri, Odissa, when around 180 *Veda pandits* participated. *Pandits* from the eastern region such as Sikkim, Tripura, Meghalaya, Assam, West Bengal, Odissa belonging to a total eight *Veda shakhas* performed *Parayanam*.

Another *Veda Sammelan* was held at Sringeri Mutt, Varanasi during August 1-2, 2023, attended by around 300 *Vedic pundits* belonging to all *Shakhas* of the four Vedas. In this programme, nine senior *pundits* were honoured with a cash gift of Rs. 25,000 each and a certificate.

There was also an Annual *Vede Sammelan* held in Aurangabad during August 4-5, 2023, in which a total of 264 *pundits* participated.







*Humble Pranams to Goddess Sharadamba*

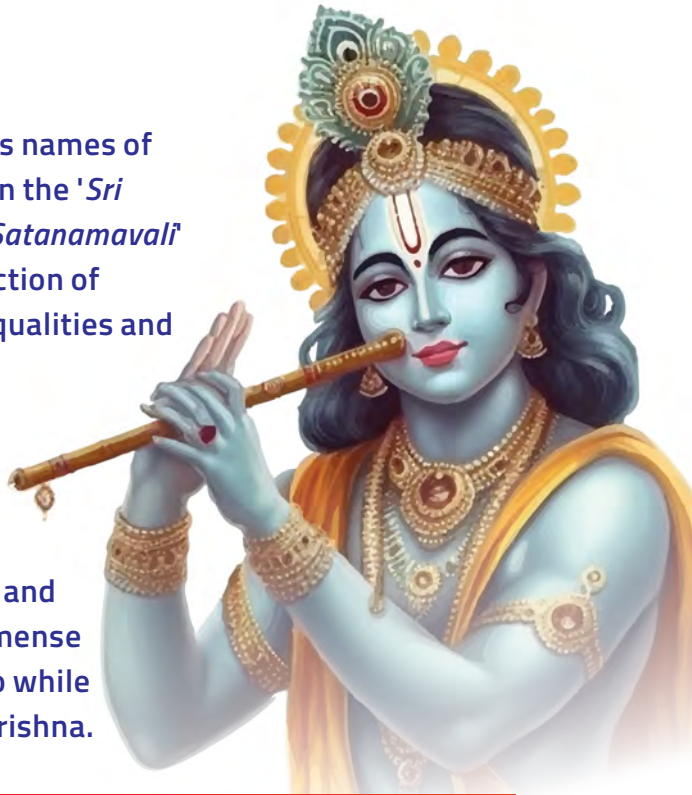
**K S Shankarraman**

B6, Amara Ananta, 3/620 East Coast Road, Palavakkam, Chennai 600041

Tel : 044 3564 5374. Cell : 9840849594

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 – 12

45) पीतवासिने नमः ।

*Pītavāsine namaḥ |*

I pay obeisance to Sri Krishna who wears a yellow garment.

Mahavishnu is celebrated as *Pītāambaradhārī*, or one who enchants his devotees with a resplendent yellow garment.

It may be mentioned that in *Naṭyaśāstra*, *navarasas* (the nine emotional states of mind) are denoted with a particular colour. The colour yellow is associated with *adbhuta* or wonder.

46) पारिजातापहारकाय नमः ।

*Pārijātāpahārakāya  
namaḥ |*

I pay obeisance to Sri Krishna who brought the celestial tree *pārijāta* from heaven.

Legends describe that

Bhaumasura, or Narakasura as he was otherwise called, caused great misery to Indra and the Gods. Krishna went to the demon's well-protected the city of Pragjyotisha along with Satyabhama and killed Mura and his seven sons. An enraged Narakasura fought with Krishna only to be vanquished by his *chakra*.

Naraka's mother Bhumi returned the glorious earrings of Aditi, Indra's mother, which Naraka had forcefully taken along with the insignia of Varuna and mount Mandara.

Krishna wanted to return the earrings to Indra and he therefore left for Indraloka with Bhama. Indra received them with due respect.

While in heaven, the *pārijāta* flower with its beautiful coral red stem and mystifying fragrance attracted Satyabhama and she wanted to take it with

her to earth. The tree was special as it was one among the many treasures that emerged from the Milky Ocean during the *samudra manthan*. The tree had the mystical power to fill the atmosphere with the fragrance that the person in its vicinity wished for. The fragrance was so powerful that it spread to three *yojanas*.

Krishna yielded to Satyabhama's request and uprooted the tree, even though Indra refused to part with it. Satyabhama's desire was fulfilled and the tree spread its fragrance on earth. Indra could have yielded to Krishna's request as a mark of gratitude. However, as he resisted, Krishna had to forcefully uproot the celestial tree and bring it to earth.

47) गोवर्धनाचल उद्धर्त्रे नमः ।  
*Govardhanācala-  
uddhartre namaḥ* |

I pay obeisance to Sri Krishna who lifted the Govardhana mountain.

Once, Krishna as a child living in the *Vraja bhumi*, saw the elaborate preparations for a sacrificial worship and he was informed by his father, Nanda, that it was in their tradition to worship Indra, the Lord of rains for copious rains, which was essential for nurturing their cattle with fodder. The *gopas* feared that in the event of incurring Indra's wrath, they would face dire consequences in the form of drought and famine.

Krishna, amused at this credulous attitude of the innocent *gopas*, convinced the inhabitants that every living being came to enjoy rain or plenitude as a result of his own actions, and as *karma phala* of actions in his previous births. So Indra was not the dispenser of fruits of actions.

Instead, Krishna suggested that they should honour Mount Govardhana, whose fertile soil provided the grass upon which the cows and bulls grazed. They should also honour the cows and bulls who provided milk and ploughed the lands.

The mountain close to Brindavan was appropriately called Govardhana as it nurtured the cows and the cowherds who depended on cattle for sustenance – *gā nityam vardhayati tasmin / tatsāhāyena*.

When the joyful worship by the Yadavas concluded, an infuriated Indra decided to wreak vengeance on the residents by letting loose monstrous clouds that usually appear during delusion or *pralaya*.

The resultant deluge rendered the *gopas* homeless and they approached their saviour Krishna, who

displayed his yogic powers. Adhering to his promise, *abhayaṁ sarvabhūtebhyo dadāmyetad vratam mama*, Mahavishnu, as Krishna, lifted Govardhana mountain with ease in his little finger and invited all the *gopas* to take shelter under, with their belongings. The cowherds were awe-struck by this astounding feat.

Indra eventually realised his folly and withdrew the clouds and stopped the rains. The cowherds returned to their homes after expressing their gratitude to Krishna.

Nanda recalled sage Garga's profound words that even as a child Krishna would bring prosperity to the cowherds and they would cross many hurdles with his help. Indra in all humility asked Krishna for his forgiveness.

48) गोपालाय नमः ।  
*Gopālāya namaḥ |*

I pay obeisance to Krishna,  
the protector of cows.

The outstanding feats of Krishna in Vraja and Brindavana prove his commitment to protect the *gopas*. The above incident of lifting the Govardhana was yet another occasion when he protected the cows and cowherds as their protection was his *vrata* as mentioned in *Śrīmad Bhāgavatam* 10.25.18):

तस्मान्दशरणं गोष्ठं  
मन्नाथं मत्परिग्रहम् ।

गोपाये स्वात्मयोगेन सोऽयं  
मे व्रत आहितः ॥

*Tasmānsaraṇaṁ goṣṭhaṁ  
mannāthaṁ matparigrahaṁ |  
Gopāye svātmayogena  
so'yaṁ me vrata āhitaḥ | |*

Kamadhenu, the celestial cow, came down from *Go-loka* to Brindavan and expressed her gratitude to Krishna for protecting the cows. Krishna was coronated with honour as *Govinda* (protector of cows) after the Govardhana Hill episode and Kamadhenu performed *abhiṣeka* to him.



## Fundamental Tenets of *Bhagavad Gita*

The following is an exposition by Jagadguru Sri Abhinava Vidyatirtha Mahasvamigal, the 35th pontiff of the Sri Sringeri Sharada Peetham. The Swamiji's lucid messages bear the stamp of his direct experience of the Truth, mastery of yoga, and his erudition in the *Sastras*.

**W**hat is the philosophy expounded by Lord Krishna to Arjuna?

Does the Lord declare that liberation can be attained only by the realisation of one's true nature, or does He

opine that actions are also directly responsible for liberation?

Is it the view of the Lord that there are many *Atmans* and a real world, or does the Lord hold that the *Atman* is really none other than the Supreme and that the world is not absolutely real?

To answer these queries, it is obviously imperative that we turn to the *Gita* itself.

The Lord points out to Arjuna the immortality of the *Atman* and its total distinction from the body and bodily attributes. “The *Atman* is not born nor does it die, nor does it cease to be. It is unborn, eternal, unchangeable and ancient. It is not killed when the body is killed.” Such unequivocal declarations that the *Atman* is distinct from the body are commonly found in the *Gita*.

The Lord has equally clearly asserted that the *Atman* is

untainted by any bodily activity and that it is devoid of action. For instance, He has said, “Having no origin and bereft of qualities, this imperishable *Atman*, though dwelling in the body, neither acts nor is tainted.”

What is it then that acts? The Lord has clarified in various places by utterances such as, “The *gunas* of nature perform all activity. The one whose understanding has been clouded by egoism feels, 'I am the doer'.”

### **Atman is Actionless**

From such pronouncements, it is patent that the *Atman* is actionless and totally untainted. How indeed is it possible for such an *Atman* to really suffer bondage? The Lord's declarations would be readily meaningful if bondage is not real and is caused by ignorance.

The Lord says, “He sees truly who sees that all



actions are done by nature alone and that the *Atman* is actionless.”

The view that true knowledge destroys ignorance and results in liberation is explained by Krishna by words such as, “He who has faith and is intent upon knowledge and has restrained the senses, obtains true knowledge. Having attained knowledge, he immediately attains peace.”

Does not the grace of God confer liberation? Does not Krishna aver, “They who seek refuge in Me alone cross this *Maya*”?

Yes, indeed the Lord has said that He confers liberation to devoted ones. But it must be seen how He does so. He Himself has clarified, “Out of mere compassion for them I, dwelling in their mind, destroy the darkness born of ignorance by means of the luminous lamp of wisdom.”

Thus, the Lord has shown that knowledge is the means to liberation. Such knowledge destroys the fruits of all actions. The Lord has said, “Just as fire reduces fuel to ashes, so too does the fire of knowledge burn up all actions.”

Certainly, it cannot be said that the very Lord, who declares the opposition of action and knowledge, forgets His teachings and proceeds to say that liberation results from a combination of these. He has consistently taught that actions are meant for one who has not attained realisation, and that for the realised one, there is just 'abidance' in *Atman*.

He clarifies, “For the holy man who tries to attain *yoga*, action is said to be the means. For the same man when he has attained *yoga*, quietude is said to be the means.”

By taking it as axiomatic that, “The end of that which is born is certain,” the Lord has pointed out that all that has a beginning must have an end. If a real liberation were to be brought about by action, then by virtue of having a beginning, such a liberation must also have an end.

Hence, liberation cannot be brought about by action. Action's contribution is the purification of mind. Krishna makes this clear when He says, “Sacrifice, gift and austerity are the purifiers of the wise.”

### **Atman and the Supreme**

As regards multiplicity of *Atmans* and their relationship with the Supreme, the following words of the Lord illustrate His position. He says, “He who has been made steadfast by *yoga* sees the same everywhere, and sees the *Atman* as abiding in all

beings and all beings as abiding in the *Atman*.”

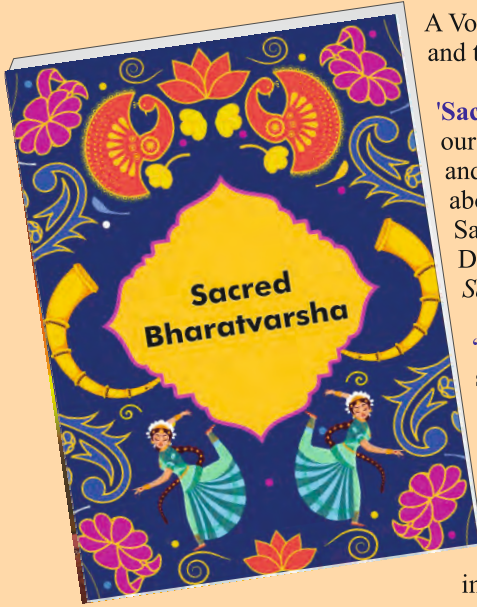
The use of the singular for the *Atman* suggests that, in reality, there is no multiplicity of *Atmans*. As regards the relationship of the *Atman* with the Supreme, the Lord Himself has said, “O Gudakesha, I am the *Atman* seated in the hearts of all beings” and “Understand Me to be the *Kshetrajna* (individual Self).”

*Source: 'Multifaceted Jivanmukta'*



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# JEALOUSY BRINGS RUIN

Among the many life lessons that the Mahabharata offers, here is one on harbouring jealousy.

The Pandava brothers were sent to exile for fourteen years after losing the fateful game of dice with their cousins Kaurvas led by Duryodhana. The dutiful Pandavas went to the forest and continued to live a *dharmic* life, with devotion to Lord Krishna.

Around the twelfth year into their exile, Duryodhana who constantly nurtured jealousy and hatred for his cousins, wished to gleefully see how they were suffering in the forest known as Dwaitavana. On the pretext of visiting their cattle station at Dwaitavana, the Kauravas along with Karna and their wily uncle Shakuni set up a camp at a distance of around four miles from the Pandava camp.

They spent a few days in amusement and hunting, and then decided to build big tents next to a beautiful lake in the vicinity so as to

arouse jealousy in the Pandavas.

Now this lake area is frequented by a large number of Gandharvas, who are celestial beings functioning as musicians and singers for the *devas*. They opposed the workmen engaged in building the tents, and asked them to stop the work. When the workmen reported this to Duryodhana, he got angry and attacked the Gandharvas.

After a fierce fight, the Gandharvas defeated the Kauravas, and took Duryodhana and his key commanders as captive.

The survivors in Duryodhana's army then ran to Yudhishtira's *ashram* nearby, pleading for help.

The Pandava brothers Bhima and Arjuna noted that their Kaurava cousins had come to the forest only to

taunt them, and they deserved the treatment at the hands of Gandharvas. The wise Yudhishtira, however, advised that they should all help their cousins in times of their need.

So, the Pandavas went to the Gandharva camp and requested them to free the Kauravas. Upon their refusal, there was a brief fight and Pandavas won over them. But the Gandharva leader Chitrasena who knew Arjuna earlier, sat down for a friendly talk with Pandava brothers.

Chitrasena briefed them that the Kauravas had come to the forest only to tease the Pandavas, and that is the reason the Gandharvas had captured them to teach them a lesson.

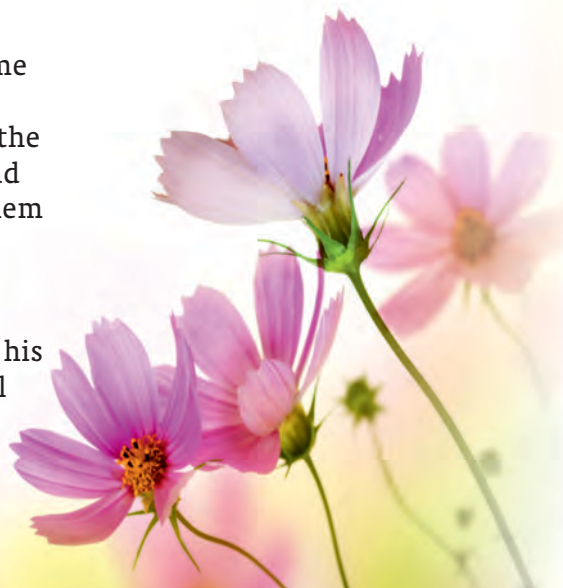
The Gandharvas then released Duryodhana and his men as a mark of goodwill intervention by Yudhishtira, and they

quietly went back to their kingdom of Hastinapur, feeling ashamed and disgraced.

This episode shows how jealousy and hatred can ruin those who harbour them. It also shows how one can be as broad-hearted and generous as Yudhishtira to overlook the wily attitude of his relatives and come to their rescue at the right time.

*Anuradha Sundara Raman*

[anuradha113@yahoo.co.in](mailto:anuradha113@yahoo.co.in)



॥ इशोका ॥  
of the month

Funtastic



# A Prayer to Ganga

A popular prayer on  
the Deepavali day

**T**he celebration of Deepavali is connected with various religious events and deities. Deepavali is popularly associated with Lakshmi, the goddess of

prosperity, and Ganesa, the god of wisdom. It is also regarded as the day the victorious Rama returned to Ayodhya with Sita after vanquishing Ravana.

The most important association of Deepavali is, however, with river Ganges. *Ganga mata* is considered as

the goddess of purification and forgiveness.

It is the bath during the wee hours of the morning on the Deepavali day – called 'Ganga Snanam' – that is the major feature of the festival in the minds of millions of people. The warm water used for bath is said to signify that river Ganga is present in the water in every household to 'clean up' and usher prosperity.

There is a popular *sloka* which says that if we remember river Ganga, she will remove one's sins, though one may be far away from her.

Interestingly, fifteen days after Deepavali, *Deva Deepavali* is celebrated to signify the day when celestial beings (*devas*) take a dip in the river's sacred waters in Varanasi.

This falls on the *Kartika Purnima* day when the

bathing ghats on the banks of the mighty river are lit up with millions of earthen lamps. In fact, it is a five day festival known as *Ganga Mahotsav* beginning on the *Ekadasi* day preceding Deepavali.

Millions of people recite the *sloka* below on both the occasions when Ganga is venerated.

देवि सुरेश्वरि भगवति गङ्गे  
त्रिभुवनतारिणि तरलतरङ्गे ।  
शङ्करमौलिविहारिणि विमले मम  
मतिरास्तां तव पदकमले ॥

*Devi sureśvari bhagavati  
gaṅge tribhuvanatāriṇi  
taralatarāṅge |  
Śaṅkaramaulivihāriṇi  
vimale mama matirāstām  
tava padakamale ||*

O Devi! Bhagavati Ganga, Goddess of the *Devas*, the one who is pure with moving waves, who sports in Siva's tresses, liberator of the three



worlds, May my mind dwell on your lotus feet.

The devout recall the story of Ganga's descent to the earth, following King Bhagiratha's severe penance to bring the celestial river to help his ancestors attain *sadgati*.

The ancestors (sixty thousand sons of King Sagara) had been reduced to ashes by sage Kapila for disturbing his *tapasya* and sent to the netherworld, with the sage declaring that

only the waters of Ganga that was in *Svargaloka* could bring the dead princes their salvation. As Bhagiratha, their dutiful descendent, prayed for Ganga, he realised that the earth would not be able to bear the force of her direct descent, and so he prayed to Siva to curtail the intensity of her flow.

Lord Siva let her pass through the maze of his matted hair. The celestial river has since then remained on earth to cleanse mortals of their sins.





# THE STORY OF A SELFLESS BEGGAR

**T**here was a beggar living on alms in front of a temple.

Once a yogi visited the temple, and the beggar asked him, “Swamiji, will I have to spend the rest of my

life this way?” The yogi replied, “It is your fate to be a beggar for the rest of your life”.

When the beggar asked him how to change the fate and what he should do for the

purpose, the yogi said, “If you have *darshan* of Lord Siva, there is a chance of change in your fate”.

The beggar started on a journey to have *darsan* of Siva.

After a long walk, he reached a village, and tapped the door of a landlord to rest for the night. As the landlord and his wife opened the door, he told about his travel and sought permission for the night shelter in the house.

Listening to his story, the landlord told him, “All right, but you should do us a help. We have a daughter who is dumb from birth. When you meet Lord Siva, you should ask the Lord when our daughter would gain her speaking ability”.

The beggar agreed to the request, and spent the night at the place. Starting early next morning, he walked again and reached a huge

hill. He did not know how to cross the hill to go to the other side.

At that time, a magician came there, and told the beggar, “I shall enable you to cross the hill with the help of my magic wand, but you should do me a help”. When asked what he wanted, the magician told the beggar, “I am seeking *mukti* (salvation in life) for five hundred years. You should ask Lord Siva when I would get salvation, and convey the reply to me”.

When he agreed to the request, the magician flashed his wand that transported the beggar across the hill.

Proceeding further, the beggar saw a river, and only upon crossing to the other side, he could have *darshan* of Lord Siva.

As the beggar was thinking how to cross the river, there

came a tortoise, which offered to help, but on one condition. It told him, “I wish to get the ability to fly. You should ask Lord Siva as to what I should do to get the flying skill, and inform me”.

When the beggar agreed to the request, the tortoise carried the beggar on its back and dropped him at the other bank.

At last, the beggar reached the abode of Lord Siva and had his *darshan*.

Blessing the beggar, Lord Siva told him to ask what he had in mind, but restricted such questions to only three.

The beggar thought for a while. He had four questions in mind including about his own future, while Siva would allow only three.

Then he thought for himself, “Let me spend the rest of my life begging, but at

least let me help the three to get their problems solved.”

As he presented their issues, Siva gave him the solutions.

Taking leave of Siva, the beggar started on the return journey, and met the tortoise. Asked by the tortoise about Siva's message, the beggar conveyed the solution: if the tortoise could cast away its shell, it would gain the ability to fly.

The tortoise immediately removed its shell and handed it over to the beggar. The beggar was dumbfounded to see that the shell contained several red corals and pearls.

Carrying these valuables, the beggar proceeded and met the magician. He conveyed Siva's solution: cast away the magical wand to get liberation.



Immediately, the magician handed over the wand to the beggar, and attained *mukti*.

The beggar now reached the place of landlord in the village and conveyed Siva's message that as soon as his daughter would set her eyes on someone whom she liked, she would start speaking.

At that moment, the landlord's daughter came

down by stairs from the upper floor, and spoke for the first time asking her father whether the person standing in front was the one who came on the other night looking for shelter. The delighted landlord then gave his only daughter in marriage to the beggar.

The former beggar thus began his prosperous married life with the landlord's beautiful daughter, a magic wand and considerable riches by way of corals and pearls.

The moral of the story is cultivate the habit of praying to Lord for others' welfare, so that you benefit the others, and in the process, your own problems would get solved. There is also the moral that only divine blessings can help change one's destiny for the better.





## Say it in Sanskrit

Here is a *śloka* that is a charming dialogue between Krishna and Satyabhama, penned by a poet.

Satyabhama, feigning anger, closed her room door. When Krishna knocked at the door, she asked her maid Vishikha to attend on the caller. Hearing her voice, Krishna gave his name, but Satyabhama teased him by giving another meaning to each one of his names, pretending not to know him.

अङ्गुल्या कः क्वाटं प्रहरति विशिखे, माधवः, किं वसन्तो?  
 न चक्री, किं कुलालः? न हि धरणिधरः, किं द्विजिह्वः फणीन्द्रः ।  
 नाहं घोराहिमर्दो, किमुत खगपतिर्नो, हरिः, किं कपीन्द्रः?  
 इत्येवं सत्यभामा प्रतिवचनजितः पातु वश्चक्रपाणी ॥

*Aṅgulyā kaḥ kavāṭam praharati mādhavḥ kiṃ vasanto*  
*No cakrī kiṃ kulālah na hi dharaṇidharaḥ kiṃ*  
*dvijihvaḥ phaṇīndrah |*

*Nāham ghorāhimardo kimuta khagapatirno*  
*hariḥ kiṃ kapīndrah*  
*Ityevaṃ Satyabhāmā-prativacanajitaḥ pātu vaścakrapāṇī ||*

Satyabhama : अङ्गुल्या कः क्वाटं प्रहरति विशिखे  
*Aṅgulyā kaḥ kavāṭam praharati*  
 Viśikha! Who knocks at the door with  
 his finger?

Krishna : माधवः (*Mādhavaḥ*)  
 Madhava (Lakshmi's consort, as Lakshmi is *Mā*).

Sathyabhama: किं वसन्तः? (*kiṃ Vasantaḥ?*)  
 Is it *Vasanta*? (spring is also known as Madhu).

Krishna : न चक्री (*na Cakrī*)  
 No Chakri (the one with the disc).

Satyabhama : किं कुलालः (*kiṃ kulālah?*)  
 Is it a potter? (A potter is called *chakri* as he works with the wheel).

Krishna : न हि, धरणिधरः (*na hi Dharaṇidharaḥ*)  
 No. I am indeed Dharanidhara  
 (one who holds the earth).

Satyabhama: किं द्विजिह्वः फणीन्द्रः (*kiṁ dvijihvaḥ phaṇīndraḥ*)

O, then are you the serpent king?  
(Adishesha carries the earth on his head)

Krishna : न, अहं घोराहिमर्दो (*Nāhaṁ ghorāhimardo*)

No. I am the vanquisher of the  
poisonous snake (Kaliya).

Satyabhama : किमुत खगपतिः (*kimuta khagapatih*)

Or are you Garuda (the lord of birds)?

Krishna : न, हरिः (*na, Hariḥ*)

No, I am Hari (Mahavishnu).

Satyabhama : किं कपीन्द्रः (*kapīndraḥ*)?

Are you the lord of monkeys?  
(Hari also means monkey).

इत्येवं सत्यभामा - प्रतिवचनजितः चक्रपाणी वः पातु

*Ityevaṁ Satyabhāmā-prativacanajitaḥ*

Let that Krishna who was defeated by Satyabhama's replies  
protect you.

## A Lesson on *Sabda*

It is sometime since we learnt a *śabda*.

We shall now see how masculine words that end in 'u'  
(*ukārānta śabda*) are declined.



	SINGULAR	DUAL	PLURAL
Nominative	गुरुः	गुरू	गुरुवः
Accusative	गुरुं	गुरू	गुरून्
Instrumental	गुरुणा	गुरुभ्यां	गुरुभिः
Dative	गुरुवे	गुरुभ्यां	गुरुभ्यः

A few sample sentences will help you to understand the usage.

1. प्रभुः भृत्यान् आदिशति ।  
*Prabhuḥ bhr̥tyān ādiśati |*  
The master instructs servants.
2. रामः सुबाहुं बाणेन अमारयत् ।  
*Rāmaḥ subāhuṃ bāṇena amārayat |*  
Rama killed Subahu with a weapon.
3. गुरुणा अनुगृहीतः शिष्यः सन्मार्गम् अनुसरति ।  
*Guruṇā anugr̥hītaḥ śiṣyaḥ sanmārgam anusarati |*  
Blessed by the Guru, the disciple follows the right path.
4. शम्भवे नमः ।  
*Śambhave namaḥ |*  
Salutations to Shambhu.
5. तां शिलां बाहुभ्यां उद्धर्तुं न शक्नोति ।  
*Tām śilāyām uddhāraṇam bāhubhyām uddhartuṃ na śaknoti |*

It is not possible to lift that stone with the arms.

Try to practice the śabda with the following words.

पशुः

*Paśuḥ*

Animal

परशुः

*paraśuḥ*

Axe

इक्षुः

*ikṣuḥ*

Sugar cane

शिशुः

*śiśuḥ*

infant

तरुः

*taruḥ*

tree



भानुः

*Bhānuḥ*

Sun

इन्दुः

*induḥ*

moon

इषुः

*iṣuḥ*

arrow

बाहुः

*bāhuḥ*

arm

बिन्दुः

*binduḥ*

drop





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