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THE SPLENDOUR OF TRUTH

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Tattvāloka

THE SPLENDOUR OF TRUTH



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

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

His Holiness Bharati Tirtha Mahaswamiji

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Jagadguru Speaks...

With a Controlled Mind, Lead a Fruitful Life

In the monotonous regularity of temporary existence in the world, human birth is the best vehicle for the attainment of liberation from repeated births and deaths. Our *Sastras* show the goal as well as the ways to reach the goal. First of all, control of the mind and the senses is essential to achieve this end. For a sincere seeker to easily comprehend this requirement, various analogies are cited in our *Sastras* at relevant places. One of them is the analogy of the chariot.

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥

Here the Self (*Atma*) is shown to be analogous to the master of the chariot. The chariot represents the body, the charioteer is the intellect, and the bridle is the mind. The horses of the chariot represent the senses, while the sense objects represent the roads.

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।

Thus, it is shown through the imagery of the chariot that one will be subject to attain the worldly state of sufferings when the senses are not under control. On the other hand, when the senses are under control, one reaches the end of the road - the destination - attaining the goal of human birth.

The metaphor of an unruly horse is brought out by stating that when an uncontrolled mind becomes devoid of discrimination, it will be like the vicious horse that can topple the chariot along with its charioteer.

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।

तस्येन्द्रियाण्यवश्यानि दुष्टाश्चा इव सारथेः ॥

But when the intellect is powered by discrimination with a restrained mind, the senses get controlled like a good horse of the charioteer.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।

तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः ॥

For an unbridled sense and mind, any object will appear to be good and a desire develops for it. Blinded by the absence of discrimination, man comes to waste his energies in the futile pursuit of illusions, while life passes away imperceptibly.

Hence the seeker should cultivate the ability to see the worthlessness inherent in illusory worldly objects. Once the mind and the senses are quietened, distraction and craving cease by themselves. The goal becomes visible enabling him to approach a realised Seer, and the onward journey for liberation will begin.

We bless everyone to understand the importance of sense-control and mind-control and lead a fruitful life.



Dear Sir,

The article, '*The Shortcut to Happiness*,' (February, 2023) is a very interesting read. It represents where real happiness lies and how to attain it.

Each and every monthly issue of *Tattvāloka* is extremely inspiring. Your articles are very informative and help in the holistic development of an individual's personality.

I am grateful to a close family friend who has gifted me the subscription of *Tattvaloka* now, which will continue lifelong.

Asmi Mehta
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Dear Sir,

The article on '*Mauna, Silence*' by Om Swamiji (February, 2023) should make the melody of the soul come alive. It is a perfect motivation for professionals like us.

We are in a state of verbal interaction throughout the day. The tensions associated make physical, mental and spiritual health take a toll.

Reading this article has motivated me to practice silence at least for a few hours in a

day, leaving behind all red, yellow and green mistakes behind.

Dr. Sanjay Aggarwal
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Dear Sir,

You have done a great service by publishing the illuminating article, “*Ten Potent Verses from Sivanandalahari*” (February, 2023), one of the greatest works of Adi Sankaracharya. You have selected the verses as done by Sri Ramana Maharshi, the greatest *advaitin* of the modern day.

Through these verses, devotion to Lord Siva and how it should be cultivated have been described in an easy and simplified way for even the layman to understand.

Among the verses selected, I consider verses 3, 5 and 8 as outstanding. In verse 3, a clear distinction is made between worshipping mortal Gods as one that would give 'little happiness', and worshipping Lord Siva and Amba as one to confer 'supreme pleasure'. Verse 5 rightly describes on attaining immortality through intense devotion, citing the case of Lord Markandeya, who forced even the lord of Death to flee from the scene. And, verse 8 aptly refers to how, by laying a single flower, the heart at the feet of Siva, one could attain peace. What more could one aspire for?

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Letting Good Things Happen

A beautiful Tao concept shows how non-action is the greatest action sometimes

The emperor of China during the Yuan dynasty wanted to have his picture painted. “I am not satisfied with my portraits done thus far,” he said to a large gathering of artists. “Paint me a picture

with the minutest detail, my spitting image.”

The king sat down every day for two hours while the finest painters observed and painted him from different angles. Devotedly and

carefully they moved their pencils and brushes on their canvases. Vying for the reward, all would wrangle to have the front row so they could examine him thoroughly and capture the tiniest details. All but a Taoist monk-painter.

He requested that the king give him a separate room where he could construct his most accurate image from his memory.

“Kill me if I fail to portray every detail,” he declared. “But, no one will see my painting till I finish. This is my only condition.”

His request was granted, and three of his disciples joined in to help him. The four of them would enter the room, stay there for the entire day and come out only in the evening. At times, sounds of scraping etc. could be heard.

Unlike the other painter's hands, theirs were never

smearing in colour. Dusty at times, but never smudged. No one knew how exactly they were painting.

At the end of one month when the emperor was still not happy with any of the portraits by other artists, the Taoist master announced that his painting was complete. It was done on a wall, he added.

Eager and intrigued, the king entered the room brimming with silence. The wall was covered with drapes of silk. Some candles were placed strategically.

The master was gently smiling. The monarch pulled the curtain and a glossy wall emerged.

On a super smooth surface, which had been once a coarse wall, the reflection of the emperor shone gloriously. A smile broke out on the king's face, the image

smiled as well. The king turned to the left, so did the image. It was a moving portrait, a live painting that captured every detail.

“This is the way of Tao, your Honour. The action of non-action.”

“I must admit,” the emperor chuckled, “this is very clever. It's the most accurate image anyone could have created.”

“With due respect, I never created this image. I merely created the conditions and the portrait made itself.”

“Not sure if I should reward you for your painting or your wisdom.”

The emperor honoured him with lavish compensation.

Life's Lesson

So it is with life. Whatever we want, we have to create the conditions for it.

In our obsessions to realise our dreams, we often end up so focussed, even self-centred, that we forget that until we create the right environment around us, we cannot truly attain our goals. In our reckless pursuits, our conditions become our greatest impediments on the path.

You want harmony in your life? Create a setting that fosters it. Want love? Work on the attitude that evokes it. Want success? Manifest the conditions that support it.

Results are not created, they come by themselves. What we create are the conditions conducive to what we hope to attain.

The Tao concept (known as *Wu-Wei*) implies that there is an inherent flow, a certain natural order to everything. You just have to let it course through. Recklessly struggling towards a goal is

not always the best way to attain it. Sometimes, you have to let it be, give it time.

When you sow a seed, you diligently work to create the right conditions. Leave the ground soft, moist, fertilized and the seed will germinate. It will turn into a sapling, then a plant and a tree. The seed in itself requires little care, it is the environment that needs your attention.

Similarly, the goodness in your life, peace in your heart and a smile on your face come naturally when you create the right conditions. And this is Tao in a nutshell as well — let natural things happen naturally. Interference is not the same as intervention. Know the difference.

If you do not expend your energy in creating answers (results) but conditions, wisdom and insight will come to you like a beautiful

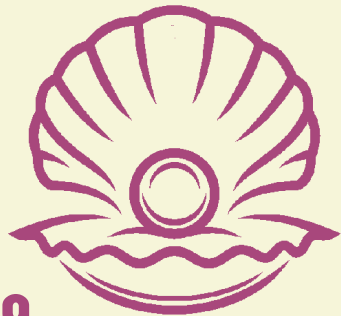
dream. Life will happen to you.

It will arrive at your doorstep and wake you with a melodious morning song, soft as the winter sun. Tao says that most goals are not gained by struggle, but by patience. As the saying goes, “The flame that burns twice as bright burns half as long.”

Be patient, be simple and let life flow. This will give you the wisdom to know when to swim versus just float. You will know when not acting on something is the greatest action, in fact.

This is the secret of a good life--knowing why, when, where and how to act versus not.





Wisdom for Self-Improvement – 19

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

उद्धरेद् आत्मनात्मानं
नात्मानम् अवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुः
आत्मैव रिपुरात्मनः ॥

*Uddhared-ātmanātmānaṁ
nātmānam-avasādayet |
Atmaiva hyātmano
bandhuḥ ātmaiva
ripurātmanaḥ ||*

Bhagavad Gita 6-5

There are two 'selves' in us – one, the real true Self which is nothing but the Supreme Consciousness, and the other one created by ourselves, because we have not recognised the true Self in us.

Who is the 'We' here? It is the *jiva* which has identified itself with our Body-Mind-Intellect, and so our whole mind-complex is engaged all the time with objects in the material universe, or with objects in this body, thereby totally closing any awareness of the true Self in us.

By doing this and living in the squalour of our ordinary life, we have made the true Self itself as our enemy.

On the other hand, if we can reverse the happening, we have made the real Self a friend for us. This is what

one means by saying that we can lift our self by our self. If we do not go by our impulses and the pulls of the gang of thirteen in us, we have made the Real Self a friend for us. Thus, our rise or fall is with us.

Incidentally, the gang of thirteen in us can be listed as: attachment, hate, desire or lust, anger, greed, delusion, arrogance, jealousy, the nasty feeling that 'all miseries are coming only to me', malice, show or vanity, pride and captain Ego of all these.

Man should by one's own efforts try to discover the divinity in oneself. These efforts include selfless love of humanity, worship of the divine, and finally, the pursuit of truth.

Elevate yourself by yourself, says Krishna. In commenting on this, Swami Bhoomananda Tirtha uses very encouraging explanatory words. "The possibility and resources to

strive for and achieve self-elevation reign in adequate measure within every individual. None can be excused for pleading any lack in the inner resources. All that a seeker may need to gain is a proper insight into his inner being and the art and process of self-refinement and self-mastery."

A human being has four animal characteristic habits, namely, sleeping, eating, reproduction and fear. But he has also a distinguishing attribute, which is totally human, and that is the intellect.

Use the intellect to organise and control the four animal traits as well as the mind which has a feverish desire for something it wants to possess.

Now, Intellect is your trump card. Use it effectively, always and everywhere.



Prof V. Krishnamurthy

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Sri Chandrasekhara

Come to my rescue formless one
Do not think so much about when
I know You are simply everywhere

Why do I plead O generous Master
Do You not see how much I need You
My heart is looking for You alone
Let it experience You in itself now.

You tell me I am not the body or mind
I indeed am not the merit and sin
Neither the vices or past impression
A part of You the purest soul I am.

Worth and unworthiness mean nothing
For what I ask is for the eternal being
Now what stops You to hold my soul
No excuse I know You can give me now.

Just let me merge into Your Presence
No right or wrong in asking this
The soul that was separated from You
Now insists to reach it's Divine Source.





Bliss of the Self – 7

Worship of any form varies according to the imagination of the worshipper. For the same reason, worship of form cannot by itself be the absolute experience of Truth.

In the fourth verse in his treatise *Ulladu Narpadu*, or 'Forty verses on Reality' (covered in the last issue of *Tattvaloka*), Sri Ramana Maharishi discussed the progress from worshipping forms to the formless reality.

Now, in the fifth verse, the Maharishi refers to the five sheaths in the body, but the real nature of the body is the *Atman*.

According to Vedanta, there are five sheaths in the body: the *annamaya*, *pranamaya*,

manomaya, vijnanamaya, and anandamaya kosas.

These five sheaths together form the body-adjunct. They are not like sheaths placed one behind the other. Each one is permeated by the remaining four. Only by their specific characteristics can one distinguish each of them.

In this, *annamaya kosa* is the gross body; the *pranamaya, manomaya* and *vijnanamaya kosas* combine to form the subtle body; and the *anandamaya kosa* is the causal body.

All these distinctions are of course mental. To simplify matters, it would suffice to group these five together and call it the 'body'. All the bodies containing these five sheaths pertain to *prakrti* (nature) or *maya* (illusion). But our real nature is the seer - Existence, Consciousness, i.e., *purusha*, the *Atman*.

The actions pertaining to the gross body, thoughts and images of the mind, the subtle body, sleep with its 'not knowing' of the causal body - all these are in *prakrti*.

They have nothing to do with the Self, the pure existence. The Self, the 'I', is not at all affected by the activities, emotions, sleep, meditation, *samadhi* and the like. All these are happening only in the *upadhi* - the realm of limitation. If the 'I' is known, purged of the *upadhi*, then the immeasurable is known, says the Maharishi.

The body-adjuncts are the means for perceiving the world. In the state of deep sleep, the world disappears. If the world is real, it ought to be available in sleep too. Even in that state, where the world picture completely ceases, the Self prevails as mere existence.

In *Srimad Bhagavad Gita*, Sri Krishna talks of the two

kinds of *prakrti* - *paraprakrti* and *aparaprakrti*, in the chapter '*Jnana Vijnana Yoga*'.

Aparaprakrti consists of earth, water, fire, wind, space, mind, intellect and *ahankara*. All these eight put together are contained in the term 'body' which consists of the three *sariras*.

The *paraprakrti* is the indivisible consciousness and the substratum of all these, which appears as the *jiva*, or the limited individual ego-'I'. The world is a reflection of *para* (the consciousness), through the *aparaprakrti* or the 'body'.

According to *advaita* Vedanta, this *aparaprakrti* is an illusion in *para*, like the mirage in a desert. The world - *loka* - literally means 'that which is seen' (*alokyate iti lokah*). The world is a visible phenomenon seen by pure *chit* (*para*) through the kaleidoscope of an *upadhi*, from the ego to the body.

If the *upadhi* or the kaleidoscope is removed, there is no world. The deep sleep state, devoid of the body and mind, is itself the evidence for this. In this state where is the body, where is the world?

When the mind arises, the specific individual ego-'I' arises, and along with it the mind-intellect-ego complex recognised by the 'I' appears inside; and the world appears outside through the senses.

All these put together, which appear both inside and outside, are included within the term 'body'. The light that illumines this is *chit* (*para*, consciousness). When attention is directed towards consciousness, the body, world and the like vanishes from awareness.

'Anything which is seen is perishable' is the law. Hence whatever be the doctrine, it is not good for the attention to be trapped in the 'seen'.

Therefore, it is the *drshti-srshti vada*--which states that the visible phenomena emerge only when the seer sees it--that is beneficial for a seeker as it totally ends the attachment to the world. If one believes that creation occurs as different from the seer (*srshti drshti vada*), then inquisitiveness can never be quelled.

The Five Kosas

Annamaya kosa is made up of flesh. It has got its name because it is formed by the food we eat. Modern science calls it 'matter'.

Pranamaya kosa is the realm of vital energy between *annamaya* and *manomaya kosas*, connecting these two. It is the subtle form of *annamaya*, and the gross form of *manomaya*. The organs of action are contained within this.

Manomaya kosa is of the nature of *savikalpa* and *vikalpa*. All desires reside in this.

Vijnanamaya kosa is intellect, ego, and the organs of perception are within this fold.

Anandamaya kosa is experienced during deep sleep. All instruments within the other *kosas* are included within the *anandamaya kosa*.

As the destruction of *vasanas*, or the destruction of ignorance, has not taken place in the waking state, reality that is pure bliss itself remains as *anandamaya kosa* in the deep sleep state. Therefore, no one experiences the bliss of *mukti* by sleeping.

In the waking state, if through Self-enquiry, one restrains and completely annihilates the ego and the *vasanas*, the bliss which is experienced during deep sleep will be consciously experienced during the waking state. This experience may be called

jagrat-sushupti, samadhi or *brahmi-sthiti*.

It is the *avarana*, or the veiling power of ignorance, that projects the limitation of a sheath, a *kosa*, on the pure Self that is bliss itself. When this veiling gets removed, the yogi, with his clear, unveiled vision, recognises that bliss as his real nature.

Instantly, the spell of the five *kosas*, the three bodies and the three states will disappear, and the unique *brahmisthiti* or supreme peace will bloom in the

placid inner lake of the heart as a motionless sheet of water. This peace itself is the heart centre.

For such a liberated one, the heart which is of the nature of peace alone is real; the mind, senses, sheaths, states, *samadhi*, mental projections, *sadhana* and the *sadhaka*, all are unreal.



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

Jiva within the five Kosas

Sri Lalita Sahasranama contains a beautiful *nama* (No 428), describing Devi as *Pancha kosantra sthita*, meaning her as the life force who resides in the five sheaths (*kosas*). The five sheaths form the covering of human organism.

The soul is covered by three overlapping vestures. They are the causal body, the subtle body and the gross body.

The innermost of the five is *anandamaya kosa* (the sheath of bliss), which corresponds to the causal body. The next three layers are *vijnanamaya kosa* (the sheath of intellect and knowledge), *manomaya kosa*, the sheath of mind, *pranamaya kosa*, the sheath of vital airs like *prana*, *apana*, etc. These three correspond to the subtle body.

The fifth and the outer sheath is *annamaya kosa*, the sheath of food that corresponds to the gross body.

The entire sheathing structure of the human organism hides the soul or *purusha* or the self, deep within, and falsely projecting itself as the microcosm, and bringing forth the illusion of the world as the macrocosm.

--Commentary on *Sri Lalita Sahasranama*

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Our Ancient Panchakanyas to Modern Nari Shakti

Our *Dharma Sastras* have revered
the power of womanhood

One of the main themes in the recent Republic Day Parade of our country, on January 26, was *Nari Shakti*, Woman Power. It was not just tokenism.

Nari Shakti is discussed, encouraged, and celebrated in India, and all over the world.

Women have come a long way from their traditional occupations like teaching, nursing etc. They are now, in larger numbers, in Industry, Academia, Research, Law, Medicine, Government, NGOs etc. Many barriers are being broken.

Nari Shakti is part of our Vedic heritage. We are now reconnecting with our

ancient women role models.

Have you heard about the *Panchakanyas*, the five role model women? Have you heard your relatives recite a *sloka* on the *Panchakanyas*? Some include it even as part of morning *puja*.

The *sloka* runs like this:
*Ahalyā, Draupadi, Sitā, Tarā,
Mandarī tathā Pancha-
kanyāh smaret nityam maha
pātaka nāshanam.*

These five divine women should be remembered, daily. They are considered as destroyers of sins.

Of these five, Draupadi is from the *Mahabharata*. The other four are from the *Ramayana*. These are the two

Maha Kavyas, Great Epics, that every Indian hears, sees, and reads, from childhood to old age.

In order to reinforce and treasure our heritages such as the *Panchakanyas* and many other great shining women, we need to draw upon them while moving forward on *Nari Shakti*.

An Action Plan would be of help.

First, cherish the women in your family – from grandmothers to granddaughters.

Second, encourage your wife and women of her generation to further advance, or even make a fresh start in their careers, education, leadership in their spheres and contributions based on their accumulated experiences and insights.

Third, mentor your daughters, daughters-in-law,

and girls of their generation to identify their deep interests and potential and pursue a suitable professional mission and life vision. These may include careers in organisations, consulting, writing, practice, startups, etc.

Fourth, guide your sons and sons-in-law, and young men of their generation to spend quality time and effort to support and help the women and girls in their lines to discover and actualize their full potential.

Let us remember the guidance that Manu, the first author of *dharma sastras*, provided: *Yatra nāryastu pūjyante* (Where women are celebrated), *ramante tatra Devatāh*, there the Gods are happy.

 *Dr. M B Athreya*
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Handling Technology with Humility

Wise managers understand that technology is not magic and a panacea in all environments

The digital world has come to make undeniable appeal for everyone, at every age, in every type of business. Technology has gifted us with being able to complete thousands of mundane and tedious tasks more quickly and easily.

Technology has also pushed business firms into a sort of addictive need for more and better tools in the name of finding and keeping customers and delivering

great service to them. Many firms rationalise spending on technology, saying that this would free managers to become 'more productive, more intuitive and more focused' in servicing customers.

The reality may, however, be mixed. There are several instances where technology compels businesses to act in ways that are not in the best interests of customers, and even for the firms themselves in the long run.

There is a growing awareness that technology applications have made employees less authentic, as they show less empathy and they suffer from more isolation.

For example, in the banking business, many veterans would remember how in the days of no or low technology tools, managers and front-end employees would instantly recognise customers as they walked in, would greet them with a smile and start the interactions.

In these days of total automation, customers have just become identifiable numbers, with frontline staff paying scant recognition when customers physically visit a bank branch.

A business guru once remarked that automation applied to an efficient operation will magnify the efficiency, while automation applied to an inefficient

operation will magnify the inefficiency. The point, therefore, is be efficient in the first instance at the personal level, so that in the collective organisational setting, technology tools would improve the overall efficiency.

Human Intuition

No technology can function optimally without relying on innately human attributes such as human intuition. When there is a growing reliance on artificial intelligence and smart machines capable of performing a wide range of tasks, it is wise to remember that the technology requires sharp human intelligence and cognition so as to derive the best benefits.

What makes human intelligence unique is due to its capability to think, learn from different experiences, understand complex concepts, and apply logic and reason. Our intelligence

is backed by abstract emotions like self-awareness, passion, and motivation that enable us to accomplish complex cognitive tasks. These can never be replicated by any man-made machine.

Srimad Ramayana describes how human intelligence plays a crucial role in critical situations. The scene in *Aranya Kanda* is when the *asura* Mareecha transformed himself into a wonderful deer, sporting different hues and exquisite beauty in the animal's body.

As the deer charmed like a rainbow and wandered in a gracious style, it attracted the attention of Sita who was gathering flowers. Spell-bound by its wondrous beauty, she called out Rama and Lakshmana to look at the stag, and fetch it live, or dead.

The first reaction of Lakshmana was, however, that it was no ordinary deer,

but something in disguise. In response to repeated pleas by Sita to possess the animal, Lakshmana made a startling observation that when he looked at the eyes of the deer, it reminded him of the eyes of Mareecha.

Years before, Rama and Lakshmana had fought the demoness Tataka and her son Mareecha at the behest of sage Visvamitra as their young proteges. While Rama's arrow had killed Tataka, it had spared the life of Mareecha, and Lakshmana vividly remembered the great pain in the eyes of Mareecha that he had witnessed.

With such a flash in the mind, Lakshmana offered a sane advice to Sita to ignore the animal.

Incidentally, this description in *Ramayana* may indeed be the forerunner to the modern technology of retina scan,

now applied as a biometric step for issue of identity or *Aadhar* cards. *Ramayana* in fact provides more such clues based on human intuition and intelligence, which could become fodder to develop artificial intelligence tools.

For example, there is a description of *Samudrika lakshana* of Rama and the 64 *kalas* or arts in which he was proficient, such as his ability to draw a person's image based on his or her strand of hair or nails. This is already becoming a technology tool in forensic analysis of hair in crime scenes.

Discretion as Dharma

Wise managers would tend to rely on technology only when it could yield unquestionable benefits, and cause least harm in an overall assessment.

For example, they would approach the option of replacing human

interactions with digital ones, such as a chatbot, with circumspection. While robotic voices are becoming ubiquitous in greeting customers nowadays, many customers have expressed how they miss human interactions as the most impactful part of their interaction.

This is especially relevant in business firms that cater largely to older age customers, such as banks and insurance companies with substantial senior citizens as client base, or in other special areas of business. Digital transformation should never under-estimate the power of human touch.

It is also the managerial *dharma* to be conscious of the widespread fear of loss of jobs due to 'technological unemployment'. A recent study shows that 69 per cent of jobs in India are under threat from automation

while we have a relatively young workforce.

While artificial intelligence takes over many human jobs, managers need to find measures to complement and augment human capabilities, instead of just replacing them.

For example, many algorithm-based decisions in banking or insurance may be opaque, such as levy of penalty charges or denial / under-approval of loss claims. Firms need to re-engineer the skills of employees to take on the role of 'explainers' for such machine moves, so as to retain and enhance the goodwill of customers.

In the final analysis, while technological innovations would continue to be mesmerising, wise managers would not be over-awed by them.

They would realise that whatever they see as

beautiful, glorious or powerful, springs from the divine splendour.

Bhagavad Gita spells out this important message in *Vibhuti Yoga* (10-41), that begins as 'Yad yad vibhutam sattvam Srimad urjitam eva va', and asks us to remain balanced in our attitudes, and realise that whatever catches our imagination or sends us in raptures, is but a spark of the glory of God.

Such a sense of humility in the face of technological advances would spur *dharmic* responses, and not self-centred or short-term ones.



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Hearing Vs. Listening

A popular story to illustrate the level of mindfulness

Many readers may remember instances when they played or participated in the game of Chinese Whisper. All the laughter and fun revolved around how a message is wrongly heard and carried forth. Sometimes the ultimate message could be miles away from the original sentence or message.

While this fun exercise makes us feel lighter, it also points out that we do not pay attention to what we hear. We have been bestowed with two ears with good reason.

The secret of the success is when a person knows that there is a distinct difference between hearing and listening.

A story from *Katha Rathnakara* illustrates this winning quality.

When the kings of Sindhu region decided to attack Sundarapura, they wanted to check whether the place had wise people who could potentially sabotage their plans.

Accordingly, they sent a messenger with three similar-looking dolls and requested the king of Sundarapura to evaluate them. The young king gave it a thought, and then requested his wisest minister whom he had exiled some time ago to take up the challenge.

The minister, named Subuddhi, examined the dolls. At the outset, he could not find them any different from one another. Then he asked for a wire and passed it through the ears of the dolls before declaring the result.

He said that the three dolls represents three kinds of people in this world.

The first doll which allowed the wire to pass through from one ear and emerge from another ear, represented people who hear what is said, but make no effort to pay attention to what is being heard. As a result, they get to learn very little which also reflects on their not-so-great personalities.

The second doll allowed the wire to pass through one ear, but stopped mid-way, finding no other passage. This doll represents people who do hear and sometimes listen, but, the buck stops there, for they do not attach much importance or give any thought to what they hear. They seldom make it big in life.

The third doll allowed the wire to pass through one ear, when the wire reached the

centre, interestingly it bent downwards and seemed to penetrate through the neck of the doll into its heart. Subuddhi rated this doll to be the best.

It represented a niche category of people who not only listen to what is said to them, but also ruminate on the subject and internalise it.

They happen to be the ones who will work on their

knowledge and convert it into wisdom which will stand them in good stead and eventually make them successful.

Let us now observe how the game of Chinese Whisper can be played with a new insight, and evaluate one's listening skills to work on for all round progress.



S.Radha Prathi

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You May Hear, but Not Listen!

People usually use the words hear and listen interchangeably, but they both have different meanings.

Hearing is simply the act of perceiving sounds and noises by the ear. If a person is not hearing-impaired, hearing simply happens.

Listening, however, is something you consciously choose to do. Listening requires a lot more attention to comprehend the message that the other person is sending. It requires concentration so that your brain processes meaning from words and sentences.

In simple terms, hearing is passive and involuntary, while listening is active and voluntary.

Business gurus would say that listening skills in customer service involve not only noting down the words spoken by the customer, but also the nuances of the issue raised, which could be deciphered from the tone of voice. A good listener can sense the tone as compared to someone who just hears what someone has to say.

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Meditation in a Nutshell – I

There are two paths of meditation:
the ordinary and the extraordinary

A master instructed his disciple to meditate for six hours every day and do so for 10 years.

“What if I meditate for 12 hours every day?” the disciple asked. “How long will it take to reach the goal then?”

“Twenty years.”

“Really? And what if I meditate for 18 hours in a day?” “Thirty years.”

“How can that be?”

“With one eye on the goal, you have only one left to focus on the task,” the master replied.

A sprinter must run with all his might and focus. He cannot afford to look at the finish line while running. If he remains on track and does not stop running, he will cross the finish line.

It is not very different on the path of meditation either. Your goal is not to reach some state, that will happen on its own if you persist diligently. Your only goal is to ensure that you practice correctly.

When it comes to meditation, intensity in effort equals immensity in rewards. To that effect, you have two paths of meditation: the ordinary and the extraordinary.

The Ordinary Path

By ordinary, I am simply referring to the traditional path. Once again, it entirely depends on the quality of your practice.

Not everyone can leave everything behind and go

into a Himalayan solitude to walk the path of self-realisation. Not everyone can be a Buddha or a Mahavira in terms of their life choices.

In any case, you will not know till you walk the path. The day the spark of realisation ignites in your heart, your life will change forever. For those who have responsibilities and other commitments, there is the traditional path.

First, there is an average meditator, who holds three sessions of meditation in a span of 24 hours. Each session lasts about one hour. If he has been following this regime for a minimum of six months, he can be safely classified as average meditator.

The second is a mild meditator, who holds one or two sessions of meditation in a span of 24 hours, generally at dawn and dusk.

The length of an average session of meditation for a mild practitioner is between 30 minutes to an hour.

When it comes to meditation, most people have unrealistic expectations. You cannot start earning within six months. Like any other field of study or practice, this too has a specific path that requires years of effort.

The only good news is that if you practice routinely as a matter of discipline, you will start to see subtle changes in you within a span of six months.

The Extraordinary Path

The extraordinary path is for those who have found their calling in meditation, or for those who cannot wait any longer to discover their own truth.

Ramakrishna Paramahansa, who was a householder, walked the

extraordinary path because with each passing moment all he did was to immerse himself in the glories of the Goddess.

A keen meditator is the one who meditates an average of four times in a span of 24 hours, each session lasting a minimum of one hour. A meditator who meditates unfailingly with this discipline for at least one year can be called a keen meditator and not just someone who does it for a few weeks.

This has been my own experience too, that, ultimately, if you are serious about experiencing the supreme bliss through meditation, sooner or later, you will have to intensify your practice.

Clear results come through according to the quality, duration and intensity of your practice.

From Ordinary to Extraordinary

In the practice of a mindful day, you could realise the benefits of intense and keen meditators without actually leaving for the Himalayas. You can elevate your consciousness to a degree beyond imagination for the average mind, all the while holding your job and comforts.

This is the only practice I know on the path of meditation that transforms an ordinary life into an extraordinary one. It is walking the ordinary path in the extraordinary way.

How to Do It Right

It is simple, but it is only with practice that you can perfect it.

You do not have to sit in any yogic posture. Instead, carry on with your normal routine. It will be like any other day but with one great difference – you will

do everything, every little act, with utmost mindfulness.

When you get up in the morning and brush your teeth, do it mindfully. Feel every single stroke, realize how peppermint bursts against your taste buds and how you feel this freshness in your mouth.

When you step into the shower, experience the living energy in every single drop of water. Bathe mindfully. Think that you are bathing a divine body, as if you are offering ablutions in a sacred ritual.

When you sit down to have your breakfast, eat as if you are doing a *yajna*, as if you are making fire offerings to the divinity in you. When you work, drive, walk, talk, listen do so with mindfulness, by being present in the moment.

Ask yourself the one most important question to bring



yourself back into the present moment, “What am I doing right now?”

This is the easiest way of walking the extraordinary path while still living and enjoying the pleasures of this world.

Over time, as you progress, your priorities will become clearer to you. You will know what is truly worth treasuring, and what all you should focus on.

As they say, your heart is where your treasure is. As you find your treasure, you will have discovered your truth.



Om Swami

--Edited excerpts from 'A Million Thoughts' by Om Swami. Published by the author. Available at Amazon.com. Price Rs.399.



Peace, Peace, Peace



**Mrs. Purviz R. Shroff, MH
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Excessive Sweating and Ayurveda

While sweating is a natural process, any excess can be an indication of body imbalance

Sweating is the natural process of letting out water to maintain heat within the body and cool down excessive heat. It is also a natural mechanism to balance the water, or *apa* within the body.

Ayurveda explains excessive sweating condition as *Swedadhikya - sweda* for sweat. *Adhikya* means excess.

As per Ayurveda, excessive sweating is due to high *pitta*, problems with fat metabolism, as well as mental conditions such as stress and anxiety. Ayurveda offers cause-based remedies for the condition.

In Ayurvedic texts, this condition is not referred as a separate disease. But, in several contexts, this is mentioned as a dominant feature of complex diseases. Especially individuals with *pitta* body constitution, and those who are suffering from *pitta* imbalance disorders, are commonly found with this complaint.

Excess sweating is a subjective issue for many. You need to keep an eye on the local weather, ventilation of your room, the stress level before judging yourself. The best way to test yourself is to compare with others.

Medically, heavy sweating is called hyperhidrosis. It can affect the entire body, or just a few areas, such as palms and soles.

Causes for Excess Sweating

When sweat comes into contact with bacteria, it causes bad odour. The process itself is hardly noticed in the normal course of life. It is only when excess sweating or *ati sveda* happens, that it becomes uncomfortable and embarrassing.

If heavy sweating has no underlying medical cause, it is called primary hyperhidrosis. This occurs when nervous system responsible for sweating is triggered excessively without a reason.

If the sweating is caused due to underlying disorder, it is called secondary hyperhidrosis. People with diabetes, heart attack, hyperthyroidism, stress

disorder, and women nearing menopause condition, usually sweat more.

Controlling Sweating

There are some simple techniques to control the sweat level.

First, avoid heavy physical exercise, above your actual strength. Heavy exercise can cause high sweating, even if you are perfectly healthy.

As per Ayurveda, you should stop exercise when you reach half of your actual strength. This is observed by symptoms like sweating on thighs, forehead and arms, heavy breathing etc.

Second is to be mindful of the food intake. Take spicy foods, garlic and onions with dinner, rather than with breakfast or lunch. This helps to avoid sweat odour during morning hours. Garlic and spicy foods can cause excess sweating. Use them in moderate quantity.

Taking cold water bath and ensuring at least six to seven hours of sleep at night, are other simple techniques to control one's perspiration level.

Ayurvedic Treatment

There are four approaches in Ayurvedic treatment to control the level of sweating.

First is to treat the high *pitta* level in the body. *Pitta Dosh*a is responsible for hotness, digestion, body temperature, skin health and eye health. This type of sweating is associated with excess hotness, burning sensation, and skin conditions like prickly heat.

A simple remedy is to soak 10 raisins in water at night, and having it on an empty stomach the next morning. Another remedy is to soak 20 grams of coriander in a cup of water in the night, filter in the morning and consume.

Having a teaspoon of *amla* powder with jaggery or

ghee, once or twice a day, is another useful regimen to fight excess perspiration.

Ayurveda recommends regular purgation therapy (*virechana*), which is the process of inducing bowel movements by herbal combinations.

Correcting Fat Tissue

Correcting the *Medo dhatu*, or fat tissue storage in the body metabolism, is another line of treatment.

As per Ayurveda, sweat is termed as a waste byproduct of fat tissue. The texts say, '*Malam svedastu medasaha*', meaning sweat is the *mala*, the waste product of *meda*, or fat. Hence, reducing fat tissue in the body leads to control of *sweda*.

As per Ayurveda, fat tissue nourishes *asthi dhatu*, the bone tissue. In some cases of obese persons, the channels between *meda dhatu* and bone tissues may be blocked. So, Ayurvedic medicines help

to open up these channels, leading to conversion of excess fat tissue into bone tissue.

The third aspect of treatment of excessive sweating is towards stress management. Stress, fear and anxiety are related with excess sweating. They disturb the normal physiology of the body.

As a long-term remedy, practicing control of one's breath, or *pranayama*, is very useful. Applying a few drops of *Brahmi* oil or *Ksheerabala* oil on the scalp, is another simple way to bring down the stress level.

Lastly, there is an ayurvedic treatment known as *Stambhana* which works towards blocking the sweat channels in the body to treat unexplained excess sweating.

This is relevant for primary hyperhidrosis, where the cause is not known, and in

cases of excess sweating in local parts of the body, such as high sweating only in palms and feet.

There are certain Ayurvedic medicines in the market to treat excess sweating. These include *Arvindasava* that soothes the tissues and pacifies the *pitta*, and *Usheerasava*, a well-known diuretic, coolant and a body freshener.

A useful home remedy is to make a fine powder of herbs such as *sariva* (the root of Indian sarsaparilla), *chandana* (sandalwood), *amalaki* (gooseberry), *lodhra*, *khadira* and *musta*, and mix the powder thoroughly. For 25 gm of powder, add about 50 ml rose water to make a fine paste. This is applied all over the body for about 15 before bathing in cold water. It gives freshness and relieves bad body odours.



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Sri Mahasannidhanam performing Mahasivaratri Puja



Sri Sannidhanam performing Mahasivaratri Puja

Workshop on the Sharada Lipi of Kashmir

A round up of key events at Sringeri

During February 25-26, a workshop on the ancient script of *Sharada Lipi* of Kashmir was conducted in the premises of the Sringeri Mutt.

Core Sharada Team Foundation, a non-profit organisation committed to preserving the *lipi* conducted the workshop, which was attended by a hundred participants from across the country.

Speaking at the inauguration, Sri VR Gowrishankar, CEO, Sringeri Mutt, recounted the strong connection between Sringeri and Kashmir, which has concretised in the recent

past with the dedication of a *panchaloha murti* of Goddess Sharadamba to be installed at the new Goddess Sharada temple at the town of Teetwal, near the Line of Control in Kashmir. He recounted his recent visit to the town of Teetwal and noticed that Muslims in the region had great reverence even for the word “Sharada.”

Sri Rakesh Kaul, the Director of the organisation conducting the workshop, stated that the Sharada script which was so widely used in ancient Kashmir was now restricted for use in just horoscopes. Describing the scope and utility of the *lipi*, he expressed that, with the

blessings of the Sringeri Jagadgurus, the team was attempting not only to revive the ancient and lost manuscripts authored in this script, but also bring the *lipi* back in use in Kashmir. He stated that over 4000 students have been trained on the script over the years, and hundreds of Sanskrit scholars have been working with the team to help decipher various manuscripts.

The first day of the workshop exposed participants to the letters of the *Sharada Lipi*, its vowels, and consonants, and formation of simple words. The second day was focused on complex syllables and word structure.

Jagadguru Sri Vidhushekhara Bharati Sannidhanam graced the workshop for the concluding session. A few participants briefly shared their experience at the workshop, which included two

participants speaking in chaste Samskritam.

The Jagadguru released a book entitled 'The Sringeri-Kashmir Connect', capturing the association between the two regions as a testimony to Sri Adi Sankara's efforts to unite the nation.

In his *anugraha bhashanam*, Sri Sannidhanam mentioned that there was much similarity between Sharadamba and Dakshinamurti. Sri Sharadamba sports in Her four hands the *jnana mudra*, a book, a *japa mala* and the *amruta-kalasa* (pot of nectar). Sri Dakshinamurti also sports the same in His hands. There is a verse that depicts this aspect of Sri Dakshinamurti:

स्फटिकललितवर्णं

मौक्तिकीम् अक्षमालाम्

अमृतकलश-विद्या-ज्ञानमुद्राः

कराब्जैः ॥

दधतमुरगकक्ष्यं चन्द्रचूडं त्रिनेत्रं

विधृतविविधभूषं दक्षिणामूर्तिमीडे ॥

Sri Sannidhanam gracing Purnahuti of Rik Samhita Yaga at Konanduru



Sri Sannidhanam at the Purnahuti of Lalita Homa at Sringeri Shankara Mutt, Siddapura



Similarly, a verse describes Sri Sharadamba in a similar fashion:

माला-सुधाकुम्भ-विबोधमुद्रा-
विद्या-विरजत्करवारिजाताम् ।
अपारकारुण्यसुधाम्बुराशिं श्री-
शारदाम्बां प्रणतोऽस्मि नित्यम् ॥

There is a continuous deep connection between Sringeri and the Kashmir region as both are significant places connected to Devi Sharadamba.

The Kashmir Maharajas have had great reverence for the Sringeri Jagadgurus. Maharishi Vibhandaka and his illustrious son sage Rishyashringa, both of whom lived and performed intense *tapas* in Sringeri, hailed from the lineage of sage Kasyapa after whom Kashmir is named.

Sri Sannidhanam added that thousands of ancient texts had been authored in the *Sharada Lipi*, and if we do not respect the script and if

we even abandon it, we would lose valuable *jnana* contained in those texts. It is therefore vital to protect this important heritage.

Sri Sannidhanam's Yatras

On February 23, 2023, Sri Sannidhanam visited the Tirthahalli Taluk on a brief tour. Arriving at the Sri Varada Ganapati temple in Kerekodi village near Konanduru, the Jagadguru graced the *purnahuti* of the *Rg Samhita Yaga* conducted in the premises of the temple.

He then travelled to Nelemavu to conduct the *Pattabhisheka* of Sri Madhavananda Bharati Swamiji who had been initiated into *sannyasa* in Sringeri a year ago.

The Jagadguru was taken in a grand procession to the temple of Sri Lakshmi Narasimha, the *Aradhya Devata* of the Nelemavu



Sri Sannidhanam performing Pattabhisheka of Sri Madhavananda Bharati of Nelemavu Mutt



Management of Sri Abhinava Vidyatirtha High School doing Phala Samarpanam to Sri Sannidhanam during the school's Suvarna Mahotsava



Sannidhanam with participants of the Sharada Lipi Workshop at Sringeri

Mutt, and was welcomed by Sri Madhavananda Bharati Swamiji, along with Sri Purushottama Bharati Swamiji, the Mathadhipati of Sivaganga Mutt and Sri Gangadharendra Saraswati Swamiji, the Mathadhipati of Swarnavalli Mutt.

Next day, Sri Sannidhanam performed the *Pattabhisheka* of Sri Madhavananda Bharati Swamiji in the premises of the Mutt, beside the Sri Lakshmi Narasimha shrine. After worshipping the *Simhasana*, Sri Madhavananda Bharati Swamiji ascended it, followed by Sri Sannidhanam performing *Kanaka Abhisheka* to the new Mathadhipati of Nelemavu Mutt. The Swamiji then performed *Puja* to the *padukas* of Sri Sannidhanam.

At a *sabha* organised on the occasion, a citation offering *pranams* and recounting the relationship between Sringeri Sharada Peetham and the Nelemavu Mutt was

reverentially submitted to Sri Sannidhanam.

Asthana Vidvan of Sringeri Mutt, Sri G Mahabaleshwara Bhat, who had taught Sri Madhavananda Bharati Swamiji in his *purvasrama* was felicitated by the authorities of Nelemavu Mutt.

Sri VR Gowrishankar, CEO, Sringeri Mutt speaking on the occasion recounted that during the current year of *Shubhakrit* (2022-23), Sri Sannidhanam, with the blessings of Jagadguru Sri Mahasannidhanam, had conducted the *Pattabhisheka* of four *yatis* - the Avani Mathadhipati in June 2022, the Sankaracharyas of Dwaraka and Badrinath in October 2022, and now the Nelemavu Mathadhipati.

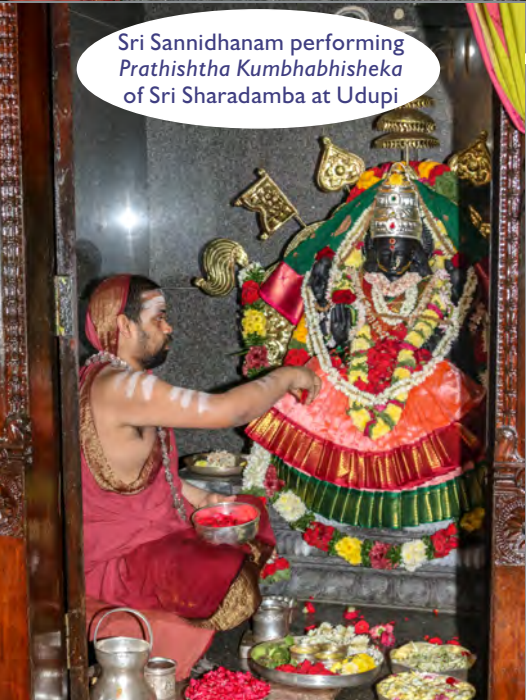
On the occasion, Sri Sannidhanam released the logo of the Nelemavu Mutt along with the *Dhyeya Vakya* (आत्मा परमात्मैव).



Sri Sannidhanam performing Kumbhabhisheka of Sri Gangadharevara Swami at Sringeri



Sri Sannidhanam performing Kumbhabhisheka of Sri Mallikarjuna Swami at Tirthamutthuru



Sri Sannidhanam performing Prathishtha Kumbhabhisheka of Sri Sharadamba at Udupi



Sri Sannidhanam performing Kumbhabhisheka of Sri Panchalingesvara Swami at Talloorangadi

In his *anugraha bhashanam*, the Jagadguru said that, the greatness of *sannyasa dharma* could be understood from the fact that Sri Adi Sankara appointed *sannyasis* to head the *Amnaya Peethams*. This is because only those free of *raga* (likes) and *dvesha* (dislikes), and endowed with *vairagya* (dispassion), can take up *sannyasa* and head an establishment with equanimity.

A *mathadhipati* has greater responsibility because he has to be involved amidst worldly affairs, even if it be for the spread of *dharma*, and to do so while remaining aloof and adhering to the principles of *sannyasa*.

He conveyed the blessings of Sri Mahasannidhanam to the new head of Nelemavu Mutt to uphold the *sampradaya* of the Mutt, and said that as our *sanatana dharma* was founded on the Vedas and *Sastras*, may the Mutt conduct *Veda Sabha*,

Sastra Sabha, *Vedanta Ghoshthi*, *Parayana* of *Puranas*, *Pravachanas* etc.

On February 25th, Sri Sannidhanam graced the *puṇahutis* of *Lalita Homa* and *Rudra Homa*, and in the evening he proceeded to the nearby famous Jog Falls, had *darsan* at the Chamundesvari temple, before returning to Sringeri.

The above *yatra* of Sri Sannidhanam was followed by another 4-day *Vijaya Yatra* beginning March 2 towards Udupi.

On March 3, Sri Sannidhanam performed the *Kumbhabhisheka* of *Krishna shila Murti* of Sri Sharada Paramesvari at Sri Sharada Mandapa in Udupi. In the evening, he visited the Sri Mahishamardini temple in Kadiyali.

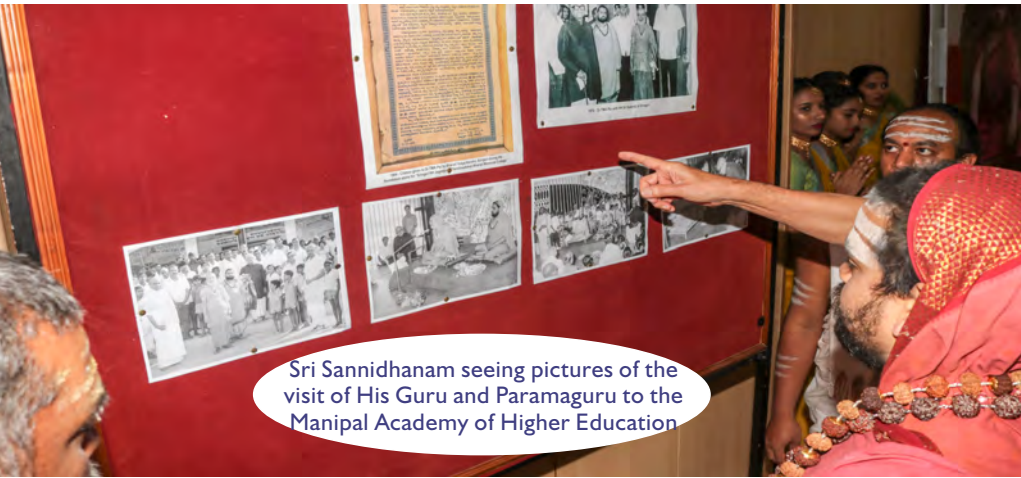
Next day, the Acharya visited the Sharadamba temple at Chitpadi, and



Sri Sannidhanam at the Jog Falls



Sri Sannidhanam releasing the book, 'The Sringeri Kashmir Connect'



Sri Sannidhanam seeing pictures of the visit of His Guru and Paramaguru to the Manipal Academy of Higher Education



Pro Chancellor Dr Hebri Subhaskrishna Ballal and Vice Chancellor Dr MD Venkatesh of Manipal Academy of Higher Education offering *pranams* to Sri Sannidhanam

graced the land belonging to the Sringeri Mutt and Tenkanadiyooru.

In the evening, he graced the institutional complex of Manipal Academy of Higher Education and was received by the Pro Chancellor.

Thereafter, the Jagadguru arrived at the temple of Umamahesvara and Sri Siddhesvari in Shivapadi, and graced the *Atirudra Mahayaga Purnahuti* next day. Thousands of devotees attended the event and received the blessings of the Jagadguru.

In the evening, Sri Sannidhanam graced the *Sthanika Brahmana Sabha* in Belthangady, where a worldwide conference was being held, before returning to Sringeri on March 6.

Golden Jubilee of Sri Abhinava Vidyatirtha High School

On February 26, Sri Sannidhanam graced the

Golden Jubilee Celebrations of Sri Abhinava Vidyatirtha High School run by the Sringeri Mutt. He first inaugurated a new computer lab and a staff room, and graced a public function organised on the occasion.

Sringeri Mutt CEO Sri VR Gowrishankar mentioned that in 1972, Sri Abhinava Vidyatirtha Mahaswamigal, the 35th Jagadguru of the Peetham, started the school with the intention of encouraging the education of girls, under the name of 'Sri Abhinava Vidyatirtha Balika Proudha Shala'. Several thousands have been educated over the years in this village school, which later admitted boys, and is now regarded as one of the best schools in the region.

Sri Sannidhanam released a special commemorative volume titled '*Taliru*' (meaning sprouts) on the occasion.

Karnataka High Court Justice MG Uma remembered her schooling here in a serene and spiritual atmosphere. She recounted that in 2004-05, when faced with a difficult situation, she had come to have *darsan* of Sri Mahasannidhanam and how the Acharya's blessings had helped her carry forward in her career and life.

Dr. Nalina R Bhagwat, another alumna of the school and now attached to a hospital in the region, spoke how the education at the school was not restricted to academics but also included cultural, emotional and spiritual development.

On March 7, Sri Sannidhanam graced another school, the BRV Model School in Sringeri and graced the *purnahuti* of the *Sarasvati Homa* performed on the occasion. He blessed the school authorities with a marble *vighraha* of Jagadguru Adi Sankara Bhagavatpada.

Mahasivaratri Celebrations

Mahasivaratri was observed with traditional grandeur at Sringeri. During the day, Sri Bharati Tirtha Mahasannidhanam and Sri Sannidhanam offered worship at the ancient temple of Sri Malahani-karesvara in Isvaragiri. Following worship at Sri Sthambha Ganapati, Sri Mahasannidhanam performed a special *puja* to Lord Malahanikaresvara with *phala-panchamrita abhisheka* and *Rudrabhisheka*, followed by a special *Puja* to Goddess Bhavani.

In the evening, Sri Mahasannidhanam performed the elaborate first *Yama Puja* of the *Mahasivaratri Puja* to Lord Chandramoulisvara at Gurunivas from 7:30 PM. Sri Sannidhanam then performed the *Puja* during the subsequent *Yamas*, and concluded the next day



Hon. Governor of Karnataka, Sri Thawar Chand Gehlot having *darsan* of Sri Sannidhanam at Sringeri



BJP National President, Sri JP Nadda with Jagadguru Sri Sannidhanam



Sri Mahasannidhanam worshipping
Sri Durgamba on the
Rathotsava day



Sri Sannidhanam leading the
Durgamba Rathotsava

(February 19) by 6:30 AM with the *Mahamangalarti* in the presence of Sri Mahasannidhanam.

Visits of Dignitaries to Sringeri

On February 16, 2023, Hon. Governor of Karnataka, Sri Thawar Chand Gehlot visited Sringeri, and had *darsan* of Sri Sharadamba and Jagadguru Sri Sannidhanam.

On February 20, Sri JP Nadda, National President of the Bharatiya Janata Party visited Sringeri, and had *darsan* likewise.

Durgamba Rathotsava

The annual Durgamba Rathotsava took place at Sringeri on March 1, 2022 at the temple of Goddess Durgamba, a guardian deity of Sringeri, with Sri Sannidhanam leading the *Rathotsava*.

Earlier, Sri Mahasannidhanam performed an elaborate *puja* at the temple at

noon amidst chanting of *Veda mantras* by the *pundits* of Sringeri Mutt. Next day, there was the *pujahuti* of the *Sata Chandi Yaga* performed on the occasion in the presence of Sri Sannidhanam. The event was witnessed by hundreds of devotees gathered for the occasion.

Kumbhabhishekas in and around Sringeri

On March 8, Sri Sannidhanam performed the *Kumbhabhisheka* of Sri Panchalingesvara temple at Talloorangadi in Tirthahalli Taluk.

In His *anugraha bhashanam*, Sri Sannidhanam explained that, just as the food we consume in 15 minutes sustains us for many hours, we must take time to spend at least 10 minutes to come to the temple or spend in prayer.

Next day, the *Acharya* had visited Sri Yoga Narasimha



Udupi MLA Sri Raghupati Bhat and Sri Mahesh Thakur of Umamahesvara temple at Shivapadi offering *Abhivandana Patrika* to Sri Sannidhanam



Sri Sannidhanam at the *Purnahuti of Atirudra Mahayaga* conducted at Sri Umamahesvara temple, Shivapadi



Sri Sannidhanam at Kamadhenu Goshala, Nanchaaru

Mutt in Tirthamutthuru to have *darsan*, followed by performing the *Kumbhabhisheka* of Sri Mallikarjuna temple in Devalekoppa, Kodigebailu in the same place.

Earlier, on March 2, Sri Sannidhanam performed the *Punah Pratishtha Kumbhabhisheka* of Sri Ganga-dhariesvara Swami temple located near the Malahanikaesvara temple at the foothills of Isvaragiri in Sringeri.

Ratha dedicated at Neelavara

On March 13, Sri Sannidhanam visited Sri Mahishamardini Durgaparamesvari temple in Neelavara, Udupi district, and dedicated a new magnificently carved wooden *Ratha* to the temple. He then conducted the *Rathotsava* and blessed devotees with an *anugraha bhashanam*.



Sri Sannidhanam after dedicating the new *Ratha* to Sri Mahishamardini at Neelavara

In the evening, Acharya visited Kamadhenu Goshala in Nancharu in Udupi district and commended the devotees running the *Goshala* for taking special care of more than a hundred old and abandoned cattle.





The Divine Names of Sri Krishna–5

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

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

15) नन्दगोप प्रियात्मजाय नमः ।
*Nandagopa priyātmajāya
namah ।*

I pay obeisance to Nandagopa's dear son Krishna.

Nanda and Yasoda delightfully watched Mahavishnu's *lilas* on earth as they were one among the *Ashtavasus* who had taken human birth due to Brahma's curse. Unaware of the truth behind the Krishna *avatar*, they had wondered on many occasions how their little child came out of perilous situations unscathed.

There was an occasion when Nanda was a direct witness to son Krishna's divinity.

Once Nandagopa and other elders had gone to Yamuna to take bath on a *Dvadasi* day, so as to complete their *Ekadasi vrata*. Nanda was oblivious that it was well before dawn, with night time still lingering.

Scriptures mention that *asuras*, who are nocturnal beings, have the right to river waters at night. When Nanda trespassed into the waters at nighttime, the *asura* guard on duty took him to their master Varuna, the Lord of waters.

Meanwhile, Nanda's companions saw him disappear into the water. They called out to Krishna who divined the situation that his father had been taken deep down into the river. Krishna plunged into the river and reached the realm of Varuna where he was received with reverence. Knowing Krishna's form, Varuna sought Bhagavan's pardon.

In all amazement, Nanda realised that his son Krishna was none other than the Supreme *Brahman*.

He desired to have a *darsan* of Bhagavan's abode and his transcendental form. In a

trice, Nanda along with the elders who had accompanied him, were transported to the realm of Vishnu to have a glimpse of bliss and beatitude. However, they were soon brought back to the mortal world to witness the cowherd boy Krishna in their midst.

16) यमुनावेग संहारिणे नमः ।
*Yamunāvega saṁhāriṇe
namaḥ ।*

I pay obeisance to the one who controlled the speed of flow in river Yamuna.

As soon as the birth of Krishna in the prison cell took place, and the supercharged parents came to know his true identity, Krishna instructed Vasudeva to leave the newborn in Nanda's house in Gokula across the river Yamuna, and bring back Yashoda's newborn infant.

Vasudeva placed the child in a wicker basket wrapped

in his upper cloth. As he looked at the locked prison gates in despair, it snapped open miraculously. He walked out and reached the banks of Yamuna where dark clouds loomed overhead, and it rained in torrents with the river's water steadily rising.

Placing his faith in Krishna, Vasudeva stepped into the waters. He did not know that Adishesha with his thousand hoods protected the child from the rain. Yamuna, whose waters had swollen because of the downpour, suddenly gave way to Vasudeva.

17) बलभद्र प्रियानुजाय नमः ।
*Balabhadra priyānujāya
namaḥ ।*

I pay obeisance to Krishna, the beloved younger brother of Balabhadra.

The Puri *kshetra* celebrates Krishna along with his brother Balarama and

Subhadra. The playful brothers enthralled the *gopas* and *gopis* with their pranks.

There was an instance where Balarama killed Pralambasura, which offers a philosophical lesson.

The two brothers along with their friends used to take the cows and calves daily for grazing to Brindavana.

The boys used to play, sing or enjoy the nature's beauty. Once, they divided themselves into two teams, one under Krishna's lead, and the other under Balarama. A boy from one team would wrestle with an opponent from the other team, with the defeated being required to carry the victor up to the feet of a particular banyan tree.

An emissary of Kamsa, named Pralamba, saw this as an opportunity to kill the

brothers, and with Krishna's consent, joined his team in the guise of a cowherd. Pralamba was defeated by Balarama who was an able wrestler and, as the one defeated, Pralamba had to carry Balarama to the banyan tree.

But instead of stopping at the tree, he continued to carry him away. A suspicious Balarama pushed his weight down to stop the *asura* who assumed his huge real form. Balarama was frightened and, as the *asura* was looming over the boys, Balarama could spot Krishna's face from above, though only at a distance.

The *Vishnupurana* (V.9.23) recounts that Krishna then mentally transmitted the following message to Balarama: Oh you who are the subtlest indwelling Self of All, why have you assumed the attitude of an ordinary human being?

किमयं मानुषो
भावो व्यक्तमेवावलम्ब्यते ।
सर्वात्मन् सर्वगुह्यानां
गुह्यगुह्यात्मना त्वया ॥

*Kimayaṁ mānuṣo bhāvo
vyaktamevāvalambyate |
Sarvātman sarvaguhyānām
guhyaguhyātmanā tvayā ||*

Suddenly, Balarama's fear disappeared, and he found the strength and courage to crush the *asura* and extricate himself.

In this episode, Pralamba represents the evil *vāsanās*

(past tendencies) in every human being. These *vāsanās* forcefully carry the beings away from *Paramatma* Krishna. As the indweller in every being, he is ever there to remind one of his true Self, provided we look out for him and seek his guidance.

Sri Narayana Bhattatiri in his *Narayaneeyam* (LVII.10) describes the shower of flowers from above, from the *devas*, when Balarama was welcomed back with Krishna's embrace.



The Endearing Krishna

Sri Adi Sankara wrote as many as nine *stutis* extolling Krishna and advocating worship of the divine as Krishna, including the famous *Bhaja Govindam*. The other melodious *stutis* include the *Krishna Ashtakam*, *Govinda Ashtakam*, *Achyuta Ashtakam*, and *Sri Balamukunda Ashtakam*.

Just sample this:

*sucharu vaktra mandalam, sukarnh ratna kundalam
suchchirtaang chandanam, namaami nand nandanam*

Such lilting lines can capture the imagination of every devotee!

The Parama Tattva of Lord Siva

Tattvāloka carried in the last month's issue an account of the *Maha Kumbhabhisheka* of the historic Sri Bhavani Malahanikaresvara hilltop temple at Sringeri on February 12, 2023.

The gist of an absorbing *anugraha bhashashan* rendered by Jagadguru Sri Vidhusekhara Bharati Sannidhanam at the evening *sabha* on the occasion, is provided below.

The Malahani-
karesvara *Sivalinga*
is extremely ancient.

The *Puranas* refer to the *Sivalinga* as 'Malahani-karesvara', and give us the meaning too -

अंहोहानिकरं लिङ्गं मलहानिकरं विदुः
Aṃhohānikaram liṅgam
malahānikaram viduḥ

'*Amhaha* means *paapa* (sin).
Mere *darsan* of Bhagavan

dispels our sins, rids us of all suffering and brings about our *sreyas* (welfare), he is therefore referred to as Malahanikaresvara.

When speaking about the greatness of Lord Siva, the *Vaayaveeya Samhita* of *Siva Purana* provides 8 holy names of the Lord and extols them. The great devotee Vayudeva describes the significance of *Isvara*, through which he conveys to the world at large, the *Parama Tattva* or the

supreme principle of *Advaita Siddhanta*.

Vayudeva guides us on the means of *upasana* (worship) with eight holy names (*Namashtaka*). Knowing, chanting and contemplating on them, with their meanings, will bestow us with all grace and the blessing of Isvara.

The eight holy names are:

शिवः (*Sivaha*) - He who

brings about *mangalam* or *shubham* (auspiciousness). The person who can bestow us with *sreyas* (welfare) and success in all endeavours is Paramesvara.

महेश्वरः (*Mahesvaraha*) - The

Upanishads use the word Mahesvara in the statement मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम् - He who controls *Maya* or the *mula-prakriti* that is responsible for the genesis of the cosmos.

The cause for this entire *samsara* (ocean of trans-migratory existence) is called *prakriti*, and what manifests through *prakriti* is called *vikriti*. For example, to make a pot, mud is the *prakriti*, and the pot is the *vikriti*.

The cause for all *prakriti* is the *mula-prakriti*. He who has the entire *mula-prakriti*, or *Maya*, in his control is Isvara. In other words, *prakriti* listens to Isvara.

This *prakriti* is huge, but extremely small for Isvara. When we look at the *vigrahas* of Sri Uma Mahesvara in ancient temples, we note that the proportion of Sri Uma seated on Siva's lap is smaller in comparison to the Isvara *vigraha* which is much bigger. This is to indicate that Isvara is the manifestation of *Paramatma* and the Goddess on His lap is the manifestation of *prakriti*, and therefore in

front of Isvara, the Goddess as *prakriti* is small. This is the meaning of Mahesvara.

रुद्रः (*Rudraha*) – *Rudraha* means रुद्रं द्रावयति - रुद्रं means suffering, and therefore, 'Rudra' refers to Paramesvara as the One who removes sufferings.

विष्णुः (*Vishnuhu*) - It may surprise a few people that 'Vishnu' is stated as a name of Siva. The names and forms may be different, but the *chaitanya* (essence) is the same.

Here Vishnu means 'He who is all-pervading', i.e. the *prakriti* which is responsible for the entire *prapancha* (creation). When a pot (*karya*) is created from mud (*karanam*), the mud pervades the entire pot. There is no portion of the pot that is not made of mud. Likewise, a cloth manufactured out of threads cannot exist sans these threads.

In the same way, the *karya* (outcome) of this *prakriti* is this *prapancha*, and therefore this *prakriti* pervades all creation. So the material cause pervades the effect in entirety.

While the phenomenal universe is a product of the *mula-prakriti* or *Maya*, the primordial material cause, Isvara controls this *Maya* and hence He pervades even *Maya*.

Isvara is *anantam*, unlimited. The Upanishads describe the Supreme as: सत्यं ज्ञानम् अनन्तं ब्रह्म, meaning *Brahman* whose nature is Existence, Knowledge and Eternal. Hence Isvara is called Vishnu - the *sarvavyaapi*, or all-pervasive.

पितामहः (*Pitamaha*) - The word literally means 'grandfather'. Every father has a father and so on. This association keeps going until it stops with Isvara who has no parent or cause.

Sage Veda Vyasa refers to this in the *Brahmasutras* as असम्भवस्तु सतोऽनुपपत्तेः, pointing out that the *Isvara* is the primordial cause. This is the implied meaning of the word '*Pitamaha*'.

संसारवैद्यः (*Samsara vaidyaha*)

- This sacred name means 'He who is the physician for the disease called *samsara*'.

There is no one who can claim that he does not suffer in this world. It is in everyone's experience that suffering can never be escaped. We solve one suffering, and then we encounter another - this is the natural law. Hence, *samsara* is considered the greatest of diseases and *Isvara* the physician who can cure it.

The *Rudra Prashna* of the Vedas describe *Bhagavan* as - प्रथमो दैव्यो भिषक् '*vaidya*' means physician. *Isvara* is the first and principal physician.

We note that some people, owing to their experience of suffering develop *vairagya* or dispassion towards material pleasures and worldly pursuits. While they begin to withdraw and engage in spiritual pursuits for some time, within a short time, they lose the sense of *vairagya* and begin to indulge in worldly affairs. It is therefore difficult to attain *vairagya*, and even more difficult to sustain it.

Only by the grace of *Isvara* can we develop intense *vairagya*. We find that even spiritually mature persons often find themselves in difficult situations in life. However, with all their *pratibandhakas* (impediments) removed, such people would be able to further their focus on *Isvara*, and be delivered from *samsara* and attain *sreyas*.

In the *Mahabharata*, *Kunti* beseeches *Bhagavan Krishna* only for suffering, because,

she reasoned: “O Krishna, I remember you only when I suffer. I don't otherwise”.

Thus, when we remain firm in our devotion to Bhagavan, we should not get disheartened if difficulties come our way.

सर्वज्ञः (Sarvajnaha) - This name refers to the 'All-knowing' nature of Paramesvara. *Purusha Sukta* refers to Bhagavan as **सहस्राक्षः** - He who has infinite number of eyes. The word '*sahasra*' here does not mean just a thousand, but something unlimited/ countless.

Paramesvara can be likened to a close circuit camera of the entire universe. While the worldly cameras can throw light only on regions in proximity, and not inside the minds of people, Isvara knows everything, including the minds of people and the acts done clandestinely, because he is the real dispenser of *phala* (outcome).

Isvara is the deciding authority of every outcome, but may use others as instruments to dispense it.

In the *Bhagavad Gita*, Bhagavan Krishna asks Arjuna: “Who are you to decide if you will fight or not? I have already decided. You just have to be an instrument to fight the war. I have already resolved, and therefore for the upliftment of *Dharma*, this war will take place.”

परमात्मा (Paramatma) - The final epithet that Sri Yayudeva mentions for Siva is *Paramatma* - He who pervades all beings as the *Atma* i.e. He who is the Self of all beings.

This is a reference to the Supreme Conscious Reality of the Upanishads that do not give the name of any particular *devata*. Transcending all names and forms, the Upanishadic statement '*satyam jnanam*

anantam Brahma' refers to the *Paramatman*.

Thus, these eight holy names comprise both the *saguna* (with form) and the *nirguna* (formless) aspects of Bhagavan. Even if we cannot do any *puja* in an elaborate manner, we can still chant these names. Mental chant with an understanding of their meaning brings about great benefit.

The *Siva Purana* states that if you cannot contemplate or worship, at least just chant these eight Holy Names. Even *maanasika puja* (mental worship) is enough.

During any worship or *dhyana*, focus on the form is very important. Every *puja* starts with that form. In the *Shodasha Upachara Puja*, the first step is *dhyana*. We first chant the *Dhyana Sloka* focusing on the form. Then, we move to invoking the Bhagavan, offering a seat, etc. But the first step is

contemplating the form of the deity in one's mind. Hence, mental focus is of utmost importance.

Jagadguru Sri Adi Sankara states in the *Siva Manasa Puja* that if you cannot do external worship, offer worship mentally. Even for external worship, the mind is very important. Some people say that they perform worship with a lot of dedication, however their mind does not cooperate. Focus of the mind may not happen overnight or within a few days, but with practice it will come one day.

The *Puranas* go on to state that chanting this *Namashtaka*, the eight Holy Names, while contemplating on their meaning, is a *Yoga Anushtana* (spiritual practice).

May all worship Paramesvara in this manner and become blessed.



JAI HO BHARAT...



**A Rare Temple for
Reclining Siva**

Vishnu temples with the image of Mahavishnu as *ananta sayana* in a reclining position are common in many parts of India. In most Siva temples, the worship is offered to a *sivalinga*, the unmanifest form of the Supreme.

There is, however, a temple in Andhra Pradesh on the border of Tamil Nadu, where Siva is worshipped in a reclining form, very much like Vishnu.

The temple, located in Surutupalle, a village in Chittoor District of Andhra Pradesh, was built in the 14th century by the Vijayanagar king Harihara.

Readers may know that Harihara and Bukka were the two brothers who founded the independent Vijayanagar kingdom, the most famous empire in the history of south India. Held captive by Muslim rulers, they were directed by a dream to seek

the blessing and guidance of Sri Vidyananya, the 12th Jagadguru of Sringeri Peetham to set up an independent land. They founded the Vijayanagar empire on the banks of Tungabhadra river, and successfully contained foreign invasion and protected the Vedic culture in the southern region.

Siva in the Surutupalle temple is known as Palli Kondesvarar, literally meaning the reclining deity. The massive granite image of Siva in the sanctum is sixteen feet long on a two-foot tall pedestal.

Siva is seen as reclining on the lap of his consort Parvati in a relaxed manner, as Lord Ranganatha in the famous Vishnu shrine at Srirangam, and the deity is called Bhogasayana Siva. Parvati is known in the temple as Sarva Mangalambika.

There is an interesting legend behind this reclining

position of Siva as described in the *Puranas*. During the celestial churning of the Ocean of Milk jointly by the *devas* and *asuras*, many treasures emerged, including the *amrit*, or the elixir of the gods.

But, there was also a flare up of lethal poison known as *halahala*. To protect the distraught *devas* and *asuras* as they encountered the deadly poison, and to rescue the entire beings of the world from destruction that may be caused by the fumes, Siva consumed the poison. Parvati, however, hastened to stop the descent of poison by tightly holding Siva's throat which turned blue. (Siva thereby came to be known as *Neelakantha* or *Nanjundesvara*).

After the episode, as Siva and Parvati were said to be proceeding to Mount Kailas, on the way, the exhausted Siva chose to rest in a place, and this spot is revered as

Suruttupalle, where this temple is established.

In the sanctum of the temple, Siva is seen surrounded by an assembly of all gods in standing position, showing their concern for Siva's wellbeing and waiting for him to open his eyes!

The *puranas* describe that the episode took place in the twilight (*sandhya*) hours of the day in the evening, known as the *pradosham* (the time usually between 4.30 to 6.30 pm). The *pradosham* worship is considered most auspicious in Siva temples, especially twice a month on the thirteenth day of waxing (*sukla paksha*) and waning moon (*krishna paksha*).

At Suruttupalle temple, there is an elaborate *pradosha puja* on the above days every month, attended by thousands of people.

An interesting custom in the temple is that, unlike in Siva temples where devotees get holy ash (*vibhuti*) as *prasad*, in Suruttupalle a few drops of holy water is offered to devotees, with the priest touching their head with a *shatari* (a golden or brass crown with the replica of the lotus feet of Vishnu engraved on top of it). Such a way of blessing is a typical custom in the Vishnu temples.

There is another feature in the temple worth mentioning. There is a shrine for Siva as Dakshinamurthy at the temple. As readers know, Dakshinamurthy is an aspect

of Siva as the universal guru, the teacher who imparts every form of knowledge in silence as the supreme awareness.

In almost every Siva temple, Dakshinamurthy is alone in his shrine, but in this temple, a beautiful image of Dakshinamurthy is seen with his consort peeping from behind. This special *rupa* is revered as auspicious to behold for every man to move up in the path of knowledge by remaining in the family life.



Nuances of Sayana Murtis

Scriptures describe Gods' reclining postures in several ways, such as *Yoga sayanam* (reclining on the serpent bed with right arm on the pillow and left arm a little close to the waist, with half open eyes symbolic of meditative attitude), *Vira sayanam* (reclining on the snake bed with the right arm on the pillow, the left stretched, with two upper hands holding conch (*shanku*) and discus (*Chakra*), *Ananta sayanam* (reclining on the serpent bed of Ananta, signifying cosmic balance between finite and infinite), *Dharpa Sayanam* (typically Lord Rama lying on the bed of dried *dharbha* grass in meditation before crossing the sea to Sri Lanka), etc.



Prayer while Taking Medicines

In our traditions, we attribute every single act in daily life to divine mercy, and taking medicines with a prayer in lips is a visible act of seeking divine intervention.

Here is a *sloka*:

धन्वन्तरिं गरुत्मन्तं

फणिराजं च कौस्तुभम् ।

अच्युतं चामृतं

चन्द्रं स्मरेदौषधकर्मणि ॥

*Dhanvantarim garut-
mantam phanirajam
ca kaustubham |
Acyutam camrtam
candram smared
ausadhakarmani ||*

May Achyuta, Dhanvantari, Garuda, Adishesha, Kaustubha, Amruta and Chandra be remembered when administering medicines.

It is customary to say that *mani*, *mantra*, and *aushadha* should be combined to hasten healing, and this *sloka* invokes blessings through a remembrance of all these three elements while taking medicines.

Precious gems (*mani*) are linked to planets and have astrological significance. So the ruling planet of a patient can indicate the gem that should be worn to lessen the negative influence of a planet on health.

The *Kaustubha* is unique as a divine gem that emerged

from the milky ocean to adorn Mahavishnu's chest.

Remembering Mahavishnu's name as Achyuta is itself a medicine. Many readers may be familiar with the popular *sloka*, *Achyutanata Govinda ..* (usually chanted at the end of reciting *Vishnu Sahasranama*), to invoke the divine as the medicine that heals from within.

Dhanvantari, an *amsa* of Vishnu, is the lord of medicines. He is described as holding a pot of nectar in his hand indicating that immortality through spiritual practices is well within the reach of every person. The *amruta* or nectar that he holds symbolises immortality, but the process through which the celestial beings (*devas*) attained it is in itself a lesson on perseverance.

Another lesson in perseverance is seen in the

Garuda's determined effort to free his mother Vinita from bondage, as per *puranic* accounts. Garuda is also known for his immense physical strength.

The invoking of Chandra or moon is because, according to traditional medicine, moonlight nourishes plants and herbs with vital ingredients. Chandra is also the plant that exerts great influence on the mind and mental health. A holistic approach to healing requires a balance of mental and physical health.

Lastly, Adishesha, the great serpent on whom Mahavishnu rests, has the tenacity and patience to bear the weight of the Lord, and so aptly remembered while taking medicines.

The *sloka* thus puts together all the forces that symbolise power, tenacity and perseverance to generate positive reinforcement, and essential for speedy recovery.



Dhanvantari, the Father of Ayurveda

Dhanvantri is the divine physician or the doctor of the Gods, and an incarnation of Lord Vishnu who emerged during the churning of the cosmic ocean of milk to save the celestial beings.

Dhanvantari has close resemblance to Mahavishnu, with four hands that hold a conch (*shankha*), discus (*chakra*), *jalauka* (a leech), and a pot containing *amrita*. The leech is said to signify the historical practice of bloodletting to remove bad humours from the body.

Among the notable temples for Dhanvantri, the oldest one dating back to the 12th century is the shrine in the Ranganathaswamy temple complex in Srirangam in Tamil Nadu. Devotees visiting the shrine get a herbal decoction or *tirtham*, with *tulsi* as the major ingredient, as the *prasad*.

We celebrate his birthday every year on *Dhanteras* two days ahead of Deepavali.



THE GREEDY WIFE OF A FISHERMAN

Trying to gain more than one needs or deserves, will only lead to destruction

Jaggu, a fisherman, was sitting all day in his boat waiting for a catch, but alas, there was none.

Just as he was about to wind up and go back home, a huge golden fish got stuck in his net!

Jaggu was delighted. But as he pulled up his net, the fish spoke, “My dear man, I am a divine being, living in the form of a fish due to an evil curse. It is almost time for

me to go back to *deva-loka*. So, please do not harm me. Be kind enough to let me go.”

The fisherman was stunned to hear a fish talk, and instantly threw it back into the river.

When he went back home empty-handed, his incensed wife shouted at him for being useless. The fisherman replied how he caught a beautiful golden fish, but

upon its request for release, he had let it go.

The wife was furious. She raged, “Oh! You are mad! You should either have brought it back alive, or asked for some boon in exchange for its release!”

She did not let him sleep a wink that night, pestering him to go back to the fish and ask for a comfortable house to live in. She was tired of living in a dingy hut, she said.

Next day, the fisherman went back to the spot where he caught the fish, and reluctantly said, “Oh divine being, Can you please give her a comfortable house to live in?”

The fish, which was grateful to Jaggu, granted his boon, and said, “When you go back, you will find your wife in a comfortable house in the place of your hut!”

Jaggu was happy to see this development, and thought that was the end of the story. However, that was not to be.

His wife lamented that she had asked for too less – after all, a divine being's life was worth much more. So, she drove her husband back to the fish, to ask for a palace with all comforts. The divine fish granted that too.

That was not again the end. Now, the wife wanted her husband to become a king. He refused, saying that he had no desire for wealth or power. “Then, I shall rule,” she said, and sent him back to the fish. The fish granted this boon too, seeing kind-hearted Jaggu's dilemma.

When Jaggu went back home, his wife was the queen of a small kingdom, shooting out orders to all those around her.

But the greedy woman was not satisfied with being a

queen, she now wanted to be the empress! When Jaggu refused to go back to the fish with more requests, she said that she was ordering him as the queen of the region, and threatened him with punishment if the order was disobeyed.

Not knowing what to do, Jaggu went back to the fish, hoping this would be the last boon the greedy woman would ask for. The fish too reluctantly granted it. When Jaggu came back home, he found his wife in a big fort, as the empress of all surrounding kingdoms.

However, her desires knew no bounds. She now wanted to be in control of the Sun and the Moon!

When a hassled Jaggu came and asked the fish for this, the divine being replied, “Dear man, go back home, and you will find your wife in the same dingy hut you were once living in!”

And so, it was that the woman's unbound greed brought her back to square one.

Here is an easy *sloka* to remind us of the fate of greedy people...

लोभमोलानि पापानि संकटानि
तथैव च ।
लोभात्प्रवर्तते वैरं
अतिलोभान्विनश्यति ॥

*Lobhamoolāni pāpāni
sankaṭāni tathaiva ca |
Lobhātpurvartate vairam
atilobhātvinaśyati ||*

Greed leads to sin, causes calamity, gives rise to enmity, and ultimately destroys a person.





When Lord Siva Hid Himself in The Mountains

An interesting *puranic* story of Pandavas seeking redemption from Siva for their sins

The *Mahabharata* war was rife with schemes and scandals. The Pandava brothers too committed several sins – knowingly and unknowingly – during the course of the war.

Two amongst these, were the deadly sins of *gotra-hatya* (killing their kin), and *brahmana-hatya* (killing *brahmins*, like Dronacharya).

Pandavas felt these actions were inevitable to reinstate righteousness in a land plagued by *adharma*. However, none can escape from the fruits of their actions – be it good or bad.

Hence, after the war, Lord Krishna advised the Pandavas to go in search of Lord Siva, to seek his blessings and lessen the impact of their sins.

The brothers first headed to Kasi (Varanasi), Siva's favourite abode, hoping to

find him there. However, Siva, ever ready to shower his blessings on devotees, was reluctant to meet the Pandavas. He was unhappy with the extent of death, and the many unfair means used to win the war, because it would set a bad example for future generations.

Siva was reluctant to absolve the Pandavas of their sins, as it would mean he endorsed their actions.

The bull that hid at Guptakasi

Hence Siva took the form of a bull, and ran away from the Pandavas. He hid at a place in the Garhwal hills, now known as Guptakasi (literally meaning 'hidden Kasi').

The brothers, not finding Siva at Kasi, headed to the mountains in search of him. When Bhima spotted a divine-looking cow in the Garhwal hills, he gave chase, suspecting it to be Siva. Siva

ran farther away, and as Bhima came menacingly close, he sank himself into the mountains, revealing only five small parts of his bull form, for the Pandavas to worship.

The hump appeared at Kedarnath, the arms at Tungnath, the face at Rudranath, the navel and stomach at Madhyamaheshwar, and the hair at Kalpeshwar.

The Pandavas were delighted to get at least this minimal *darsan* of Siva's endless form, and felt this was enough to absolve them of their sins!

It is believed that the Pandavas built temples at the above five places, before finally meditating at Kedarnath and performing several *yajnas*, and heading to their heavenly abode.

The *Panch Kedar yatra* has thus come to be considered auspicious and thousands undertake the yatra with the hope of lessening the impact of their known and unknown sins.



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Kedarnath, the place where Siva moved at the request of Vishnu

Vayu Purana mentions the legend that Mahavishnu took the form of Narayan and reached Badrinath where Siva was residing. Upon request of Vishnu, Siva moved from Badrinath to Kedarnath.

The original temple at Kedarnath was said to be built during the *Mahabharata* era by the Pandava brothers, and the current structure in the 8th century by Jagadguru Sri Adi Sankara.

No wonder both Kedarnath and Badrinath are famous among pilgrims as part of the *Char Dham* circuit.

*Paropakārāya phalanti vṛkṣāḥ paropakārāya
vahanti nadyaḥ |
Paropakārāya duhanti gāvaḥ paropakārāya
satām vibhūtayāḥ ||*

The meaning of the *sloka* is: Trees bear fruit to help others; rivers flow to help others; cows give milk to help others; the wealth of good people is for helping others.

(अन्वयः) परोपकाराय वृक्षाः फलन्ति ।

Paropakārāya vṛkṣāḥ phalanti.

परोपकाराय नद्यः वहन्ति ।

Paropakārāya nadyaḥ vahanti.

परोपकाराय गावः दुहन्ति ।

Paropakārāya gāvaḥ duhanti.

परोपकाराय सतां विभूतयः ।

Paropakārāya satām vibhūtayāḥ.

The subjects in the above four sentences are वृक्षाः, नद्यः, गावः, विभूतयः (first case plural).

The verbs can be identified as फलन्ति, वहन्ति, दुहन्ति (present tense, third case plural).

The word (परोपकाराय) is in fourth case or dative, giving the meaning of prepositions, 'to' and 'for'; so the objective of the

particular task undertaken in each of these sentences is indicated by this word. You will now be able to understand the *sloka* after writing the *anvaya*.

The *anvaya* can also be done by identifying the verb, subject, the adjective or adverb that might be used in the sentence, and also by identifying the other words that might be given in other cases and relating it to the verb. The key to doing the *anvaya* properly is to be able to ask the relevant questions to relate each word in a sentence to the verb.

Sometimes the arrangement of words in any order in a sentence or line in a *sloka* can give room to the combining of words through *sandhis*. So the *sandhis* will also have to be identified.

नास्ति कामसमो व्याधिर्नास्ति मोहसमो रिपुः ।

नास्ति क्रोधसमो वह्निर्नास्ति ज्ञानसमं सुखम् ॥

Nāsti kāmasamo vyādhirnāsti mohasamo ripuḥ |

Nāsti krodhasamo vahnirnāsti jñānasamaṁ sukham ||

There is no disease equal to desire; there is no enemy equal to delusion; there is no fire equal to anger; there is no happiness on par with knowledge.

(अन्वयः) कामसमः व्याधिः न अस्ति ।

Kāmasamaḥ vyādhiḥ na asti.

मोहसमः रिपुः न अस्ति ।

Mohasamaḥ ripuḥ na asti.

क्रोधसमः वह्निः न अस्ति ।

Krodhasamaḥ vahniḥ na asti.

ज्ञानसमं सुखं न अस्ति ।

Jñānasamaṁ sukhaṁ na asti.

In the above sentences, अस्ति is the verb and the *sandhi* in नास्ति should be split into न and अस्ति .

व्याधिः, रिपुः, वह्निः, सुखं (first case singular) are the subjects.

कामसमः मोहसमः क्रोधसमः ज्ञानसमं convey the adjectival sense of 'equal to' for each of the subjects.

There are also other *sandhis* here: कामसमः मोहसमः क्रोधसमः have become कामसमो, मोहसमो, क्रोधसमो because they are followed by *va* and *ra* about which we have learnt before.

व्याधिः नास्ति, वह्निः नास्ति have become व्याधिर्नास्ति, वह्निर्नास्ति due to *visarga sandhi*.

In addition to this, compounded words or *samasas* should also be identified to understand the correct meaning.



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