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Tattvāloka

THE SPLENDOUR OF TRUTH

*Manyu Suktam,
the Prayer to Anger*

**The Technique
of Pratipaksha
Bhavana**

**MIND FULL TO MINDFUL:
AWAKENING**

**The Divine Names of
Sri Krishna**

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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.

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Jagadguru Speaks...

Let the Sastras be Your Guide

It is seen in the world that man, while doing his duties, is mainly trying to secure material progress. He works day and night for obtaining pleasure and avoiding sorrow. In the midst of performing his duties, he unwittingly gets lost in the monotony of worldly affairs.

Our *Sastras* advise, at the outset itself, about moral and spiritual disciplines. The *Sastras* advocate what is correct or beneficial and what is wrong or harmful to one's well-being, so that a person can be careful and avoid pitfalls in his life. If man falters in his journey, he may end up in situations from which extrication becomes difficult and repentance also becomes too late.

The purpose of the *Sastras* is to instruct man in such a manner that he lives in the world without getting shut out from spiritual ideals and peace that results from pursuing them.

The *Sastras* point out that objects of desire in the world are endless. They explain that when man secures an object of desire, he is not satisfied. He instead runs after more objects. He pushes himself to even setting impossible targets and attempts to achieve them. This eventually results in suffering. His life too ebbs away slowly.

Our seers point out that at no time are desire quelled by securing objects of desire. Desire only grows stronger when an object of desire is secured, just as fire becomes more intense when ghee is poured into it.

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते ॥

The wider meaning reveals that over indulgence in trying to secure objects only deadens the discriminating faculty. The notion of right and wrong blurs.

Hence, one should perform action as dedication to *Isvara*. Mere running after material progress without heeding the ancient seers' advice for noble values of healthy living, will only end in total pessimism.

Bhagavan Sri Krishna in the *Bhagavad Gita* clearly states:

तस्माच्छास्तं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

That is - "Let the *Sastras* be your guide as regards what should be done and what should not be done. Knowing the ordinances prescribed in the *Sastras*, you should perform *Karma*."

Thus the fundamental values advocated in the *Sastras* are important for the welfare of man. We bless everyone to understand this and lead a peaceful life.



Dear Sir,

The article '*The Mysterious Role of Mind*' (*Tattvaloka*/July 2023) has focused on the need of coming out of a 'self-dementia' state and proceeding to a state of 'self-awareness' through body-mind-intellect complex for spiritual unfoldment.

Mind is a mysterious thing which appears as vast as a sea until you get it, and as tiny as a mustard after getting it. It plays a mysterious role while oscillating between two extreme ends, to attain liberation on one hand, and to enjoy the mundane worldly pleasures on the other.

Thoughts in the form of gross conversations add to the unrest of mind. The only way of stopping conversations lies in quietening the mind by turning it inward.

The dual nature of mind can be used to realise the lower and higher ends of life through effective prayers to the Supreme Power. This is what Lord Krishna says in *Bhagavad Gita* (8-7) 'At all times, remember Me. Fight your battle. Keep your intellect along with your mind totally absorbed in Me. You will certainly attain Me'.

R. Pichumani
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Dear Sir,

The article '*Dharma of Start Ups*' (June issue) contains a correct analysis and advice on

following righteous means by entrepreneurs. Hope the new breed of business class reads this and follow the same.

Raghavan Sundar
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Dear Sir,

The Jagadguru's *upadesa* in the July issue (*'Isvara is Beyond Love and Hatred'*) contains a most relevant message that Bhagavan bestows results to every human precisely in accordance with the past acts of *punya* and *papa* without showing any favouritism.

I am reminded of the Chitragupta *puja* that my grandmother used to conduct on full moon days (*Purnima*) in the month of *Chaitra*. As part of the *puja* materials, she used to write an appeal on a piece of paper to Chitragupta (who is considered God's accountant keeping track of every move of humans). It would read "Please magnify the *punya* effect of whatever I do, and minimise the *papa* effect of my *karmas*".

I used to get amused by this appeal, but now realise that this is supposed to be a mental impetus to think and act by performing acts that help gain *punya* at all times, and restrain the mind from engaging in any acts of demerit.

Our traditional practices thus unknowingly seek to integrate the mental conditioning at every opportunity to move towards the superior goal of self-realisation.

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THE MOST FUNDAMENTAL HUMAN DESIRE

Feeling loved is like sitting next to a calm ocean. It is inexplicable. You become an ocean yourself. You feel complete.

What is the most basic human desire, the one that sits at the core of humanism and humanity, the most fundamental human need, the one that can make or break your world, the one emotion that makes all the difference between feeling priceless and feeling worthless? Is it to love and feel loved? Or the feeling of being successful?

Underneath all reactions and all emotions lies a potent desire, it is elementary, it is casual, it is atomic, you cannot break it down any further — it is the desire to feel loved.

The desire to be loved back, to be adored, appreciated, to be recognised, to be accepted by someone, the desire to just belong somewhere, to someone, is one of the strongest.

People fall out, they grow out, they may even loathe

the very people they had once loved; it happens, especially when they do not feel wanted the same way they did in the beginning.

Nothing hurts more than neglect. Being neglected does not only mean someone ignores you; this is only one form of neglect. When you are not accepted for who you are, when you are not appreciated for your efforts, when you are not loved for what you are, that is neglect too; you do not feel loved, and that hurts.

Love Yourself

To feel loved is not a privilege but a basic human necessity. It is rudimentary. Unfortunately, in our world today, most are deprived of love. It is often a futile exercise to keep searching for love or to keep wanting it from someone else. Therefore, if you are not being loved by someone else, learn to love yourself.

It takes a while to get to that state — to be in love with yourself, selflessly. Until then, give your love to others, to those who want it.

And then, one day, you will find yourself gazing deep into the soothing light of transformation; you will discover yourself in a deep ocean of bliss, as your heart will overflow with warmth and love, washing away all the pain and hurt life put you through, to feel loved.

When you adopt compassion and serve His creation, Providence arranges for precisely what is lacking in your life. Lacking — not as you may define it, but as in what you may need.

Make someone feel special; make them feel loved. For, you will not understand what feeling loved is like, unless you make someone feel loved.

Whatever your heart is ever searching for in work, in

relationships or even on your spiritual journey, is nothing but the highest, the purest expression of love. The kind where you feel like if this was the last moment of your life, you would have no regrets because your cup is full, it is spilling over from the love that has been poured into it. And it goes without saying that you naturally start brimming with love yourself because that's what you are full of, that's what you have received.

Passion about Others' Wellbeing

But what is another expression for love? All things considered, even if you wanted to, you cannot meet everyone, all the time. You cannot personally see and assure every vulnerable person and tell them that everything's going to be alright. Does that mean that your love is then limited to your loved ones alone or only your friends who get to see you. Not quite.

While various people want different things, what is great and priceless to someone can be ordinary and useless to others. Nevertheless, the greatest gift in my humble opinion, is to be there for someone when they need your assurance and support. This is not necessarily always done with your words or attention, but even through your work, your cause, by doing something well.

It is not easy, it requires sacrifice, strength, patience and empathy. It requires competence too. But that is what love is. When you love what you do, when you are grateful, when you are passionate about the wellbeing of others, your actions naturally show that you care. And when you care, you make people feel okay. This is no less than a great *sadhana*.

Whether we serve through our work, words, resources,

any which way, you are filling up someone's cup. You are making someone feel okay. That gives you a turbo boost and hastens your spiritual progress.

Keep filling others' cups steadily and in return Providence will plug your vat into an unlimited supply of love, fulfillment, and purpose.

Om Swami



Wisdom for Self-Improvement – 23

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

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ।

"I am the goal, the supporter, the Lord, the witness, the abode, the shelter, the friend, the origin, the dissolution, the foundation, the treasure-house, and the imperishable seed".

Bhagavad Gita 9-18

This *sloka* has a *mantra* value because if we use this for meditation, prefixed by AUM, our spiritual ascent is accelerated.

He is both the path and the goal (*gatih*), and He upholds or supports you to reach the goal; so he is the supporter, nourisher (*bharta*). And He supports you by Himself being the master (*prabhu*).

But not by any coercion or violent effort, because He is being the witness (*sakshi*) of everything that you do or think. He is also our abode (*nivasah*).

And that He is our refuge (*saranam*); but He is not like a jailor for us, He is a benignant friend (*suhrit*).

He is the resort of a counselling cosmic tree to all noble ones and the ultimate goal of all those afflicted. He is existence (*sthanam*) as the universe exists in Him.

In other words, He is the foundation or eternal resting place (*nidhanam*) for everything. And finally, He is the imperishable seed: *bijam avyayam*, imperishable because it coexists with the world; Nothing seedless sprouts, and here the chain of seeds is never terminated.

A goal may not 'support' you; but He is also the supporter. But the supporter is not a third party; He is your very boss, the Lord.

The Lord is not a partisan supporter; He is only the witness. The witness is that He is the very abode where

you live. The abode is not just a temporary shelter, it is 'the' shelter, your refuge and permanent shelter.

The shelter (*saranam*) is not a public shelter where you are one among many; it is the shelter given by your own friend (*suhrit*). This friend is the source from whom you had emanated, this friend is the source where you will dissolve. He is your ultimate strength, foundation.

He is a treasure-house. He is the seed from which everything arose, but the seed is imperishable in the sense that after the sprouting of you, me and all the universe, the seed is still the seed!

One is reminded of a *nama* (571) mentioned in the *Vishnu Sahansranama* that the Lord is '*gati-sattamah*' and '*chatur-gatih*'. The former means that He is the ultimate resort and the best path to salvation.

The latter *nama*, '*chaturgatih*' appears as part of a beautiful verse that begins as "*Chaturmurtish chaturbhahush chaturvyhash chaturgatih...*" (verse 82). He has four forms, four arms and four different personalities manifested as different *vyuhas*. He is the goal of all the four stages of life.

In his *avatar* as Rama, the Lord sanctions the ultimate '*gati*' for the vulture-king Jatayu. *Valmiki Ramayana* (3-68-30) says,

या गतिर्यज्ञशीलानां आहिताग्नेश्च
या गतिः ।
अपरावर्तिनां या च या च
भूमिप्रदायिनां ॥
मया त्वं समनुज्ञातो गच्छ
लोकान्-अनुत्तमान् । गृद्राज
महासत्त्व संस्कृतश्च मया ब्रज

"Oh, great mighty king of eagles, by me cremated ritually and by me aptly consented to, you depart to the unexcelled heavenly worlds... you depart to those worlds that are destined for

the virtuous", so said Rama to the departed Jatayu.

Again, *Valmiki Ramayana* mentions the pledge of Rama, "Whatever living being it be, I have to grant my Grace of Fearlessness; this is my vow (*vrata*) (6-8-33):

सकृदेव प्रपन्नाय तवास्मीति
च य याचतो । अभयं सर्वभूतेभ्यो
ददाम्येतद्व्रतं मम

This is the greatest norm or *vrata* that the Lord adhered to steadfastly all His life in the Rama *avatara*.

The above *sloka* in *Bhagavad Gita* reminds us of the above, and more.

What the ocean is to the wave, the Lord is to the entire creation. He is therefore the origin, the dissolution, the foundation, the treasure-house, and the seed imperishable.

 **Prof V. Krishnamurthy**
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Sri Chandrasekhara

In my heart I hold Your image
Anything about You My Master
Makes me forget my own self
You know why but I do not.

In my joy I first thank You alone
When in pain I call Your name
With my tears of regret or shame
It is Your Feet that alone I rush to
No other remedy I know till now.

Gurudeva

In every moment of this life I have
From the time You touched my soul
I worship and think of You alone
My most dearest Lord You are
This more than myself You know.

Then why do I feel a vacuum at times
As if I am calling You out with my life
And You simply turn to another side
Not a glance word gesture or a sign
Ignoring me and my heart You move.

Gurudeva

Remembering Your compassion I received
Not once or twice but unending it seemed
I tell my soul that You are it's everything
What You give me and why I need not see
My true call is to worship You and just be.



Bliss of the Self – 11

Steer the mind whose nature is to operate in the dualistic realm, says Sri Ramana Maharishi

In the ninth verse in his treatise 'Forty verses on Reality' (*Ulladu Narpadu*), Sri Ramana Maharishi advises how to turn the mind inward.

The dyads (like birth and death, good and bad, pleasure and pain), and the triads (such as knower, known and knowledge) merely exist, holding on to

the ego as support. If one but turns the mind inward, within oneself and enquires into the truth of this ego, the dyads and triads will fall away.

One who thus witnesses the death of the ego alone is the one who has seen the Self, or the truth. Such men of discernment will never again be agitated by such dyads and triads.

The nature of the mind is to operate in the dualistic realm. Like the age-old question 'Which came first, the hen or the egg?', the mind conjures up two mutually dependent objects, and make us doubt and go round in circles, leading to a blind alley, unable to transcend the dualities. When both the egg and the hen get destroyed, earth alone remains. Earth alone is.

Self-created Illusion

We ourselves create the illusion of two and suffer.

Similarly, the mind itself imagines the duality of joy and sorrow, and creating attachment towards joy and aversion towards sorrow, it traps us in the mesh of duality.

The same is the case with the triads, which the Maharishi refers to as *muppudi*, the 'I', 'the world' and 'the knowledge about the world'. All these exist in the mind alone.

In deep sleep, when the mind has subsided, none of these three entities is seen. When the mind arises, the seer and the seen appear too. The ego is the root of the mind.

If one observes where the ego 'I' arises from, it will merge in the heart, and truth will be gloriously revealed. One who has seen the truth will slip no more from that state; will not be deceived by the apparent dualities.

He will realise that all the dualities as well as the imaginary individual appear due to the inscrutable *maya*, and that they are only an illusory appearance in the absolute reality like the mirage in a desert. Due to this very knowledge, he will not be deluded even if he sees them again.

Even if a glimpse of Self-experience happens once, unless followed by relentless Self-abidance, the mind might bring back all the delusions with greater force! It is to annihilate the *triputi*, to allow the lamp of Self-awareness to glow steadily, that sages choose solitary places and in silence they spend time in Self-abidance.

Once the *pratyabhijna* (recognition) of the Self has dawned, it may remain in memory, but to attain continual uninterrupted experience of the eternal Self through the destruction of

vasanas, it is essential to sit in solitude and absorb oneself wholly in Self-abidance, *atmanishtha*. When abiding in the Self becomes natural and spontaneous, one can move about as one wishes.

Lose Hold of 'I'

Even highly mature seekers used to complain to Sri Ramana Maharishi that desire and anger make the mind restless, that the feeling of emptiness is experienced at times, which hamper their *sadhana*.

Maharishi's remedy usually for all this was to make them realise that such obstacles occur only in the mind, and that it is due to the deep-rooted identification with the mind that one is affected by these obstacles. If one loses hold of the 'I', all these hindrances crop up. If the 'I' is held in awareness, there will be no feeling of emptiness either.

When desire, anger and the like arise, one must ask: 'To whom do these arise?'

The answer will be 'to me'. If you ask, 'Who is this 'I', the 'I' will dissolve and the ever-attained freedom and peace will radiate.

The 'I' is the source of all dualistic thoughts. When the 'I' disappears, the dualities also disappear and the Self alone will remain. Those who have experienced this state will abide in the eternal, uninterrupted, and pure consciousness. They will not have identifications such as 'I eat', 'I see', 'I sleep', 'I worship' etc.

When the body eats and sleeps, the 'I' mingles with it and gives rise to *vikalpas* (identifications). If the 'I'-thought does not arise, even when the actions of the body occur, the awareness will shine cloudless.

This 'state' is called *nirvikalpa*. In *nirvikalpa*,

when the ego is born in the I-consciousness, the *samvit* gets divided. In the pure *samvit*, if the 'I'-thought ceases to arise, the absolute consciousness or *chit* alone remains.

The dyads and triads arise in the divided *samvit*. The *sruti* (Veda) calls the limited *samvit* as '*alpam*'; and the unlimited *samvit* as '*bhuma*'. It is wise to remember the famous teaching of Sanatkumara in *Chandogya Upanishad* (7-23-1) *yo vai bhūmā tatsukham, na alpe sukhamasti*.



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

Manyu Suktam, the Prayer to Anger

A Vedic prayer that is effective in controlling one's internal enemies

Anger is often an unpredictable and powerful emotion to control, but with a little practice, one can channel his anger in a more positive way.

Our ancient wisdom gives a technique to do this practice, contained in *Manyu Suktam* appearing as part of *Rg Veda*.

Suktams are Vedic hymns that describe the attributes of divine entities as envisioned by the *rishi* who intuitively discovered the same.

Manyu Suktam contains 14 verses and it is dedicated to

Manyu devata. *Manyu* in Sanskrit stands for the presiding deity for temper, anger or passion. You visualise the *devata* as the controller of this negative emotion and appeal for help.

It is widely believed that this *Suktam* is connected with Lord Vishnu in his *avatar* as Nrisimha. It is well known how Nrisimha appeared seething in anger out of a pillar with a human torso and lion face to slay the *asura* Hiranyakasipu. The anger of Hiranyakasipu about his son Prahlad was conquered by the anger of Narasimha!

The purport of this *Suktam* is to find the refinement of the force in us and a transmutation of negativity inside us. This *Suktam* provides an alchemical touch to the process of *antar-yajna* (inner-sacrifice), and aids in transforming a negative trait to that of positive vibrant energy.

A regular recitation of the hymn in the prescribed manner will help considerably to control one's anger and lust.

The *Suktam* is in fact an allegory, with a much deeper meaning, to conquer enemies, overcome one's own weaknesses or to come out of adverse circumstances, by gaining the required mental and spiritual strength, with the support of the cosmic power, invoked as *Manyu devata*. It thus aids the journey towards self-knowledge.

It is with this lofty objective, the appeal to Anger is chanted by devout people as part of the annual *Upakarma* (or *Avani Avittam* as popularly known), as *kamo karshin manyu akarshin namo namah*.

Known as the *Kamokarsheet japa*, it is an expiation and a confession for the sins committed during the year prodded by *kama* and *manyu*, avarice and anger, which are the root causes of one's misdeeds.

It is also part of daily *Sandhya Vandana* ritual of Gayatri worship.

Manyu Suktam is thus not only a chant, but a great prayer and declaration to contemplate.



Rishi

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Suraksha, Safety is our Dharma

Safety and security should be personally ingrained principles of life

Suraksha, safety, is an important part of our life. Not only *atma suraksha*, one's own safety. Even more important, *para suraksha*, safety of others.

We know this, in principle, in theory. Often we do not practise it. From time to time, we get jolted into intense awareness of the imperative of *suraksha*.

We may suffer an unexpected serious injury from fire, fall, accident etc. Sometimes, it comes as a reminder on a large scale, such as the recent train accident in Odisha.

We can remind ourselves of some ancient examples of safety. Our ancestors have built many huge temples, forts, monuments, etc. The *stapatis*, architects, have followed the prescribed guidelines. Later, industrial and technological experiences have reinforced and further built on the guidelines, including safety precautions.

First, give priority to safety over other aspects. Put safety before speed of operation. There is a proverb in Hindi, *aage dowd, peeche thod*. It means, if you build or do anything in a hurry, often, you may have to carry out demolition and alteration. This is just a reminder to avoid *rajasic* rush.

Second, carry out regular maintenance. Our temples follow the practice of carrying out periodical maintenance, and perform *jeernoddharana kumbha-bhishekam*.

Usually every twelve years, temples carry out major repairs, replacements or additions, and perform re-consecration by way of *kumbhabhishekam* with Vedic rituals. It is an opportunity for all devotees to be aware of the renewal. It increases their commitment to use the temple responsibly, at least for some time.

Third, attend to emerging safety problems and concerns promptly. Do not procrastinate to minimise the risk to users. Especially in large public infrastructure. All good, auspicious tasks must be done promptly, advises our scriptures, *Shubhasya sheegram*.

Fourth, anticipate and prevent accidents. As the

saying goes, accidents just do not happen. There are human and material causes behind them. Be a *dheerga darshi*, with a longer term view of possibilities, including accidents. Be proactive, not fatalistic. It is not wise to meekly dismiss any incident as fate, or *prarabdham*.

Fifth, continuously look for new methods, technologies, devices, etc. to improve safety. *Vividaha cheshtaha*, a variety of efforts, as the *Bhagavad Gita* says.

Sixth, strengthen the safety values and culture among employees in your organisation. They have to be mindful of safety features in every product the firm makes, and the service it provides. Creatively communicate to customers the safety features and practices, including their careful use, and not tampering with any safety device.

In your personal life, you can draw your own *suraksha*

guidelines. Be a role model of observing safety at home, work, roads, beaches or during travel in any form. Second, inculcate *suraksha* awareness and commitment in your family members and staff, including support employees such as drivers and cooks.

Third, spread *suraksha* culture in your residential area – neighbours, service personnel, vendors, etc., including organising and participating in periodic safety drills. Fourth, use every accident, small and big, as a community learning experience. Discuss with the affected persons, their families and neighbours, the causes of the accidents, and how to prevent them, in future. This is a way to be a *suraksha dharma parivartak*, change agent on security aspects.

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THE TECHNIQUE OF PRATIPAKSHA BHAVANA

Just experience the grace of the Guru through
a simple mental discipline

Readers may be aware of a practical axiom mentioned in the *Patanjali Yoga Sutra* that goes by the name *Pratipaksha Bhavana*. The *Yoga Sutra* (2.33) reads as, *Vitarka-badhanē pratipakṣa-bhāvanām*.

The Sutra attests that if a person's thoughts are negative, violent, shameful, or laced with any form of negative orientation, a yogi can immediately begin to create thoughts of positivity, non-violence and kindness. This is the technique by

which yogis substitute any negative ways of thinking through the discipline of 'cultivating the opposite'.

In Sanskrit, *pratipaksha* means 'opposite', and *bhavana* means 'cultivation'.

Yogis practice *pratipaksha bhavana* in order to actively change intrusive or destructive thoughts.

This practice can be incorporated into our daily meditation practice. During meditation, or *yoga asana*, when intrusive, negative thoughts attempt to distract, just take recourse to *pratipaksha bhavana*.

For example, if you are in the habit of being worried about something or the other, try to overcome this by thinking about a calming natural scene, a happy moment that you experienced, or the face of a serene and peaceful personality.

Modern science refers to this practice as cognitive reframing, or reappraisal. Reappraisal basically means consciously choosing how you perceive any situation, which has an impact on the kind of emotions that will emerge from it.

Grace of Jagadguru

Many people practice *pratipaksha bhavana* and get into positive emotions just by turning their mental attention to Sringeri Jagadgurus.

Just bring the calming image of Sri Abhinava Vidyatirtha Mahaswamigal, or Sri Bharati Tirtha Mahasannidhanam, or any Jagadguru in the Sringeri *parampara* to your mind whenever you are tormented with any negative thought. You will feel an instant mood change into positivity and recharged emotion.

Lord Krishna advises in *Bhagavad Gita* that, not the past or the future, but only

the present moment is precious and important. One should be wise to understand and stop worrying about uncertainties of life. Our life is a journey from B to D, that is birth and death. Between B and D, comes C, our choices, which decide our lives.

If we take the choice of tuning and training our mind to be positive and hopeful by surrendering to our Gurus, we can experience a rush of positive

emotions. That comes from the grace of the Jagadgurus, which is just abundantly available, just by turning the mental switch.

We are just one positive thought away from happiness and contentment. This is the message of *Pratipaksha Bhavana*.



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Corrupt Practices and Vedic Denunciation

There are Vedic hymns that describe various social evils in society.

Rg Veda (1-104-3) refers to corruption in the form of bribery and other evils as misappropriation of public funds. It says (1-43-3) that bribe takers are thieves and they are therefore *avarnas*, followers of non-divine activities and professions.

Yajur Veda (30-22) advises the ruler that people of low character, evil minded and corrupt in their actions should not be allowed to mix with others to avoid spread of their vices in society.

Rg Veda (2-2-12) mentions that all corrupt persons face gloom through their children. Some later scriptures mention that the gestation period of this evil is about ten years, when the poison spreads in the gross body, mind and later also in the family.

Prem Sabhlok
(Excerpts from 'Glimpses of Vedic Metaphysics')

HANDLING JEALOUSY AT WORKPLACE

While being envious is bad, positive
jealousy can yield beneficial result



Someone defined envy or jealousy as the distress people feel when others get what they want.

Jealousy is a perplexing universal human nature, and a common emotion in workplace situations and social settings. It usually stems from one's fear of 'falling behind', and it can manifest through irrational behaviours. If you notice, a jealous person always acts in a suspicious manner.

People at all levels of a firm are vulnerable to envy. In competitive working conditions of low fixed salary and liberal performance pay, professional jealousy becomes the constant envy of goal-oriented people at others' prosperity and gain.

It is well known that the common causes for employees acting jealous in the workplace are in respect of other's career growth and

promotion. Team members with similar job profiles and performances, with one of them receiving a promotion or raise over the other, often experience feelings of unfairness, resentment and jealousy. It is common to witness envious expressions when your colleague gets a plum work assignment or foreign travel.

Unlike other feelings which are shared, people rarely express jealous thoughts in the open because sharing one's feeling of envy will make him seem petty or selfish.

The Sanskrit word *matsarya* literally refers to the feeling of jealousy when 'someone else gets ahead of us.' Adi Sankara defines jealousy as a state of intolerance born by seeing excellence in someone else.

Low Self-esteem

Envy disrupts harmony in the workplace. It damages

relationships, affects team work, and undermines the organisational performance. Envious persons tend to create internal cliques, and launch 'strategies' to bring dishonour to the persons they are jealous of. Some people become so fixated on a rival that they lose focus on their own performance.

There are two major reasons for jealousy: A feeling of personal insecurity, and low self-esteem. Our ancient wisdom provides valuable guidelines to tackle these negative tendencies in personal and professional lives.

Comparing oneself with others is the biggest source of insecurity and spoils self-worth and self-esteem that is at the back of real success. To get a sense of real peace of mind, it is important to resist the tendency to compare with any other human being.

The principles of *dharma* determine that those attempting to hurt others (by words, deeds or even thoughts) out of envy would themselves pay a price. The story of Duryodhana's envy of Bhima's physical valour and how his wicked plan to put him to death had gone awry is well explained in *Mahabharata*.

'Positive' Jealousy

Jealousy may not be malicious at all times. If used appropriately, it can drive a person to work harder to achieve more impressive performance by acquiring professional training or qualification.

This is illustrated by the jealousy and classic fight between two sages, Visvamitra and Vasishta, as described in *Srimad Ramayana*.

Vasishta was the *kula guru* of the Ishvaku dynasty and a *Brahmarishi*, and was

famously known to have instructed Lord Rama in *Yoga Vasishtha* on spiritual truths in response to Rama's disillusionment with the realities of human existence.

Visvamitra was a famous king who gave up regal duties due to a strong desire to attain self-realisation like other sages. Though he was hailed as a *raja-rishi*, he was envious of the exalted status of Vasishtha as a *brahma rishi*.

His enmity began when as a king (and known as Kaushika at that time), he once visited the *ashram* of Vashishta with his army retinue. Vashishta catered for the entire army with the aid of Kamadhenu, the wish fulfilling cow. Kaushika became envious of the cow, and tried to forcefully take it. Vashishta, using his *tapas*, had defeated him for the insolence.

This enmity expressed itself in his repeated attacks on Vasishtha, and his constant

engagement in fruitless efforts to prove his material and spiritual superiority over Vasishtha.

After intense penance for thousands of years (during which he discovered the famous *Gayatri mantra* intuitively) and became a *jitendriya*, Visvamitra at last realised his goal of receiving the appellation as a *brahma rishi* on par with Vasishtha.

The Sanskrit word, *anasuya*, means absence of envy, jealousy and malice. The illustrious guru, Sri Ramakrishna Paramahansa, had said that a man given to envy, anger and timidity never grows in spiritual stature. To feel jealous of others even in trivial matters suppresses the humanitarian instincts in a person.

Remain Humble and Modest

In many instances, the internal jealousy factor in work situations gets

magnified when the person receiving the merit chooses to flaunt his 'achievements' with a sense of superciliousness.

If an employee receives promotion or raise over another, senior managers should gently nudge him to remain humble and modest. They should find ways to help all employees improve their performances, and support them on skill upgradation as they reach their own achievements.

Senior managers have also the natural obligation to reward only those who truly deserve, and constantly encourage and reward teamwork and cooperation.

They should also take care not to heap too much public praise for a team member's leadership or skills in group meetings, which could be interpreted as overlooking the importance of collabo-

rative followers. Restraint in praise and being truthful while paying compliments, are hallmarks of brilliant leaders, and this helps to lower the jealousy factor among colleagues.

Jealousy is bad *karma*. When our driver towards success is jealousy of others, the fruit of our hard work is also tainted with the evil of a jealous mind. The *Karma* principle declares that one does not get to enjoy fruit of his efforts fully when he is inspired by jealousy for the success of others.

Our ancient wisdom advises to do *karma-gati-vichara*, and recognise that all of one's gains are the direct results of one's own actions. Sometimes, these actions were done in the present lifetime, and sometimes in previous lifetimes. Therefore, if the other person is becoming successful, then he must have done something good

in his earlier years in this life or in his previous lives.

One should cultivate the *prasada buddhi*, the ability to appreciate the grace of *Isvara* in whatever is given as a result of one's actions. When we acknowledge that everything comes from *Bhagavan*, who is completely just, then we start treating the success of others as His grace.

The finest quality is *mudita*, delighting in the success of others, by making a deliberate attempt to feel truly happy at other's achievements.

Sri Ramana Maharishi sums up this eternal life principle in his immortal words, "Your duty is to be, and not to be this or that. Whatever is destined not to happen will not happen, try as you may. Whatever is destined to happen will happen, do what you may to prevent it. This is certain. The best course, therefore, is to remain silent."



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Indifference to Pain or Pleasure

Pain or pleasure is the result of past *karma*, and not of the present *karma*.

Pain and pleasure alternate with each other. One must suffer or enjoy them patiently without being carried away by them. One must always try to hold on to the Self.

When one is active, one should care for the results, but must not be swayed by the pain or pleasure met with occasionally. He who is indifferent to pain or pleasure can alone be happy.

--Sri Ramana Maharishi



BE MINDFUL OF YOUR COMPANY

The scriptural advice to be in the company of good people has deep significance

In one of his messages, Swami Sivananda warns spiritual aspirants of the disastrous effect of evil company.

He reminds us of the story of the pious brahmin Bilvamangala who once attended the nautch party of a lady named Chintamani and falls prey to her, thus ruining his life. There is no

dearth of such events in everyone's life.

Evil company is in many ways ominous, and that is why scriptures speak highly of solitary places and sacred company as pre-emptive measures.

We should not underestimate the danger of evil company, and over-estimate

the ability of our will to control the mind and its impulses. This is because some companions of evil forces are present within our subconscious mind (*chitta*) as *samskara*, and such forces can be ignited easily by any evil stimulus, or even by pondering over evil memories.

Interplay of Gunas

The *satsang* and *svadhyaya* (study of sacred books) is a counter phenomenon, and they have the opposite effect of bringing out virtuous *samskaras* (impressions) to help lead a virtuous life.

The scriptures declare that the greatest evil force is *avidya* or ignorance of self. We are constantly afflicted by it, which manifests as five *klesas* – *avidya*, *asmita* (egoism), *raga* (attachment), *dosha* (aversion), and *abhinivesa* (fear of all sorts).

Avidya manifests in terms of three qualities, *sattva*,

rajas, and *tamas* which get triggered from corresponding impressions in the inner self (*antahkarana*) by any matching stimulus from outside. We are constantly under the surge of the force, which determines our conduct and personality.

Bhagavad Gita narrates how the *sattva guna* asserts itself by predominating over *rajas* and *tamas*: and *rajas*, over *sattva* and *tamas*; and *tamas*, over *sattva* and *rajas*. The three *gunas* are inter-related like the three sides of a triangle. When any one side of the triangle is placed in the forefront, the other two get behind perforce.

The state of spiritual ignorance does dual harm: it hides our true self and makes projected/ reflected self, comprising of body-mind-senses, appear as the true self. Under the influence of *avidya*, we can learn and even excel in any

secular subject, but we cannot know our true Self.

Avidya manifests as five *klesas* and mental modifications, popularly called *shadripus* – six enemies – *kama* (impure desires), *krodha* (anger), *lobha* (greed), *mada* (false pride), *matsarya* (jealousy), and *moha* (delusion). These are located deep-rooted in our *antah-karana* and they have the potential to precipitate at any time. Even when we apparently control them by reasoning and will, they refuse to subside as they gain strength from *samskaras* embedded deep within.

When *sattva* predominates and when external circumstances are not conducive to exciting the negative *samskara* embedded within, we are in reasonable control of these six enemies. But a real acid test occurs when *rajas* and *tamas* predominate in the inner *samskara*, and external

circumstances are conducive to their arousal.

For example, one's reasonably well-controlled lustful tendencies suddenly sprout when some intoxicating character appears in front of him, and his reaction to it manifests in many ways. 'Menaka' does not descend from heaven, but is projected from mind in an ordinary human mortal. This is known as *shobhanadhyas* (ascribing excessive, undue value).

Watch Your Thought

Likewise, one's well-controlled attitude of anger suddenly sprouts when his hidden fond desire is obstructed, or his well-protected ego (*ahamkara*) is hurt.

The tendency of greed, otherwise controlled in a person, bursts out when his immediate desires are easily fulfilled, or when he succumbs to subtle temptations. All vices are

inter-connected and they are not mutually exclusive. Morality has a much wider compass over legality that has inherent limitations.

Bhagavad Gita describes desire and wrath as insatiable and eternal enemies and Sri Krishna reiterates the threat of desires, anger, and greed (*kama, krodha, and lobha*) as a gateway to hell.

Gita further points out an ominous downward path for an individual starting from thinking of objects, with attachment, desire, anger, delusion, loss of memory and self-destruction following in a cycle.

On the brighter side, *Gita* prescribes a path of selfless action to stop this vicious cycle, and progress onward to evolution by purification of the inner self.

Cultivation of virtuous thoughts opposite to evil

thoughts (*pratipaksha bhavana*), daily introspection to honestly review one's undercurrents of thoughts (*vrittis*), cultivating a strong will to counter them with the company of holy people, study of scriptures and seeking divine help for eradication of base tendencies, are prescribed in our *Sastras* as the way out.

Elimination of vices is a prerequisite for leading an ideal human life, based on ethical and spiritual dimensions.



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Awakening

Happiness is not a pursuit.
It is just being mindful.

Living a graceful life that has meaning and happiness is an art anyone can master.

Essentially, that is what Zen is about: a state free of conditioning so that the mind can rest and rejoice, so it may go with the flow of life without the anxiety to always get somewhere. Life is here. Now. Though it is easier said than done, it is possible.

This is awakening in a nutshell: to have a graceful response to everything life throws at you without losing your sense of serenity and inner calm.

Life and our emotions need not be as serious an affair as we have made it out to be. To be enlightened is to take things lightly (though not for granted), to laugh away the whims and irritabilities of life. We tend to take ourselves too seriously, making that the root cause of most of our agony.

When our mind that is full of conditioning starts to empty itself by way of mindfulness and a natural awareness, a sort of calm rises to the brim of our consciousness.

What if we could do away with our conditioning and have a mind that would not be so quick to judge everything around us?

While our ability to make quick judgements has an evolutionary basis and allows our mind to do more by going back to the patterns it knows, this ability is also the cause of most of our emotional and mental suffering. Whenever something does not fit in our conceptual reference, we struggle to cope with it.

Essence of Zen

Unlike other forms of meditation where you go through rigorous practices to tame your mind, in Zen, everything you need to be happy is here. You do not have to concentrate or build

concentration, sit down in one rigid posture.

Walking, eating, doing the dishes, everything we do in life can be done in a manner that it turns into meditation. The way a child lives merrily, or at least freely, from one moment to another, a Zen practitioner aims to be mindful of the 'natural' flow of life, the nature of things.

When Buddha, the first practitioner of Zen, practised intense meditation for six years, he went through a number of experiences and he dabbled in many systems of spirituality under various teachers. He also tried the path of complete self-abnegation, where he would not even eat for days at a stretch, surviving only on his own body residues. But then, one day, he realised that this was not the way to progress.

From then on, Buddha decided that he would feed himself well. Being kind to

ourselves as well as travelling on a spiritual path can go hand-in-hand. For the next few months, he started eating proper meals. His body, which had become little more than a skeleton, started to regain its energy, sinews and even a bit of flesh.

Then one day, tired of not making significant progress, Buddha sat under the Bodhi Tree and made a promise to himself: 'I am not getting up till I am Awakened.'

After he gained the realisation he was seeking, he got up. Even though I have used the word 'gained', enlightenment is not something you gain or attain, it is something you become.

A common misconception is that when Buddha attained enlightenment, something changed in his body or he was overcome by a miracle, or he suddenly became somebody from the other world.

I am convinced that nothing as fantastical as that occurred. Instead, something infinitely more powerful and useful happened: Buddha got up with a new perspective. A fresh perspective on life; a different take on how he ought to lead his life and how he ought to help others in the process.

Mindfulness Shows

Once, while he was walking, Buddha was stopped by two wandering *sadhus*. They asked him, 'Who are you? We see this extraordinary radiance on your face and we feel drawn towards you. Your energy is irresistible. Who are you? Are you God?'

And Buddha said, 'No, I am not God'.

The *sadhus* however went on pestering Buddha, and finally he spoke calmly like a murmuring river, 'I never said that there is no difference between you and

me. There is a tiny difference. You are sleeping and I am awake. You sleep through your whole lives, and I am aware of each passing moment.'

Have you ever wondered why we offer flowers in worship? It is not just for colour and fragrance. If it were just for that, we could offer many other beautiful colours, perfumes and scents. But why flowers? There is a very real and beautiful reason behind it. You see, a flower is a living thing. It has life and with Time it withers.

Buddha had clarified once to his monks, 'All you have to do is enjoy the beauty of this flower, with the mindfulness that this flower is not going to last forever—this will one day wither'.

An easy and beautiful way to experience Zen is to keep a flower at your desk at work, and perhaps. One on your dining table and in

your bedroom too. Don't water it. Don't replace it every day either. Replace it only when it withers.

Japanese texts say that the first Zen *sutra* uttered by Buddha was *Hana Wahraku, Ben Koku Na Haru*, which means that a single flower blooms, and throughout the world it is spring.

Therefore, Zen says, let me simply focus on my mind. Because if I keep my mind in a state of bloom, the world is automatically beautiful.

Zen teaches us that happiness is not a pursuit. It is not something we have to seek. Yes we should have a zeal, zest and passion for life. But passion should not be taken as recklessness or an immoderate effort.

This thing about passion, where you are constantly told you must have a 'passion' in life, is a very new, very American

phenomenon. Billions of people lived before this came into vogue, and they had no 'passions' in their lives. But they were happy. Quiet and content nonetheless.

Zen says, just let me be in the present moment, that even breathing is a blessing. If I cannot be happy with what I have now, I can never be happy with whatever I may have in the future.

It is all but apparent that every time and under any circumstances, you will have at least one big challenge. And you will have to deal with at least one adversity. Whether that is mental, physical, emotional, psychical, psychological or spiritual. This is very much a part of life. But in all this, to be able to flow is Zen.

 Om Swami

Edited condensation from the author's book 'Mind Full to Mindful'.



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Ayurveda and a Good Night Sleep

Sleep is the ultimate pleasure in life



Sukha is a term which includes pleasure, happiness and many other feelings of well-being.

The definition of *sukha* may vary from person to person, and there are many factors which contribute towards *sukha*. *Nidra* or sleep is one among them. In the modern world driven by global time schedule, many people are sleep-deprived. The quantity and quality of sleep has become a serious problem for many, leading to several health issues.

According to Acharya Sushruta, the founder of Ayurveda, sleep influences pleasure, physical strength, sharp intellect, memory and vitality. One can lead a full life only by regulating the quantity and quality of sleep.

How does Sleep Occur?

According to Ayurveda, the mind gets exhausted due to continuous work, pressure,

and fear. When night sets in, *sleshma* (the inner layers of nose and other cavities with mucus) covers the *manovaha srotas* (the channels that carry the mind and emotions), and the mind cannot do its routine functions beyond a point. The coordination between senses and objects is thus lost partially, fully or involuntarily for a few minutes to few hours, and the person sleeps.

Sleep is caused due to several factors, such as when there is an increase in *tamas* caused by depression, loneliness and other negative feelings (*tamobhava*), when *kapha dosha* is aggravated in the body due to excessive intake of heavy or oily foods and drinks (*sleshma samudbhava*), due to exhaustion caused by travel, work, or job dissatisfaction (*manah sarira srama sambhava*), or when there is electrolyte imbalance caused by a

chronic illness in vital organs (*vyadhyanuvartini*). Sleep also occurs due to external causes that cause loss of consciousness (*agantuki*).

Finally, there is the natural sleep that one experiences at night (*ratri svabhava*).

Phases of Sleep

Ayurveda splits the night hours into three parts where one of the three *doshas* predominates over the others.

The first part of the night (9 pm to midnight) is dominated by *kapha dosha*, and as this directly induces sleep, the quality of sleep during these hours will be better. It will therefore be advisable to settle down to sleep during this part of the night. Earth and water elements are dominant during these hours, initial digestion takes place in the system, and the body is relaxed and the mind calmer.

If sleep is delayed beyond midnight when *pitta* becomes dominant, sleeping will be uncomfortable. As a result, it would make one prone to headache, and in the long run, grey hair and skin issues.

It will be ideal to stay off technical gadgets ahead of hitting the bed, as it may urge one to think and stay awake, thereby triggering *vata dosha* as against *kapha dosha* that promotes sleep.

Fire and water elements are dominant during the night phase between midnight and 3.30 AM, and most part of digestion and steadying of body metabolism happens in this phase.

During the last phase between 3.30 and 6 AM, *vata dosha* dominates and the digested nutrients are circulated to all parts of the body, supplying energy. The mind gets more and more active as the hours pass by.

Kapha is said to be predominant in the childhood. Therefore, children sleep more and better than adults. *Vata* naturally increases in the old age, while there is a decrease in *kapha*. Therefore, adults suffer from sleep deprivation in old age.

Rapid Eye Movement is a special stage of sleep. Our bodies and brains cycle through different kinds of sleep every couple of hours when we are asleep. More deep sleep and slow wave sleep in the beginning cycles of sleep help in resetting the body and mind. Healing is at its best in one's deep sleep.

Gunas and Sleep

While the dullness or *tamas* is the cause of *nidra*, the briskness of *sattva* causes *bodhatvam* or awakening.

To briefly explain the *gunas*, *sattva* is the prime quality of the mind. The

more *sattva* a person has, the more enlightened, knowledgeable and active he will be.

While the quality of *rajas* contributes towards alertness, *tamas* leads to drowsiness, laziness and sometimes extreme sleep.

Rajas and *tamas* are *doshas* of the mind and, when in balance, they will help the mind and body to function properly. Their imbalance leads to disease, and in the extreme case, a severe affliction of *tamas* can lead a person to slip into life threatening coma.

Regulating the Gunas

It is thus important to fall asleep the natural way at night. Ayurveda show the way to reduce *tamas* induced sleep.

Pranayama, meditation, company of spiritual people together entertaining positive thoughts, all help to

increase *sattva* and control *tamas*.

Control of sense organs is essential to keep *tamas* under check. Excessive strain to the eyes and mind should be avoided by restraining screen time of smartphones and television shows. Avoiding loud music and negative news prior to retiring at night, as well as excessive eating of deeply fried foods, are recommended in Ayurveda. The bed should be used only for sleeping, and not for eating or reading.

Cultivating an attitude of non-complaining in general promotes good sleep. One should minimize criticizing any situation, and instead look for solutions to get over an issue.

The bottom line for good sleep is, therefore, being careful about two things: what one eats, and how one controls the mind.

Ayurveda considers sleep as a natural urge which should not be curbed, for its suppression can cause yawning, body ache, drowsiness, headache and heaviness in the eyes.

Let us remember that choosing the greatest little pleasure of one's life, nothing can be compared to a good night's sleep. A good night's sleep is the ultimate pleasure.



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Sri Mahasannidhanam performing Vyasa Puja



Sringeri Jagadgurus take the Chaturmasya Sankalpa



Vyasa Puja at Sringeri

A round up of key events at Sringeri

Jagadguru Sri Bharati Tirtha Mahasannidhanam performed Vyasa puja and undertook the *Chaturmasya Sankalpa* on July 3, 2023 along with his successor-designate, Sri Vidhushekhara Bharati Sannidhanam, at Guru Nivas, Narasimha Vanam in Sringeri.

During the course of the elaborate worship, three groups of Acharyas were worshipped. The Jagadguru first worshipped Lord Krishna surrounded by the four Sanatkumaras. This was followed by worship to the *Vyasa Panchakam* with Bhagavan Veda Vyasa in the centre and surrounded by his four principal disciples, namely, Maharshis Paila,

Vaisampayana, Jaimini and Sumantu.

The *Acharya Panchakam* had Sri Adi Sankara in the centre surrounded by his four primary disciples – Padmapadacharya, Suresvaracharya, Totakacharya and Hastamalakacharya.

The *Guru Parampara Stotram* was recited and *tulsi archana* was offered to all the previous Acharyas of the Peetham.

Sri Mahasannidhanam and Sri Sannidhanam then took the *Chaturmasya Vrata Sankalpa*, wherein they pledged to stay in one place, spending more time in solitude and contemplation,



Sri Mahasannidhanam at Sri Adi Shankaracharya temple on Pradosha day prior to Chaturmasya



Sri Sannidhanam at Sri Malahanikaresvara temple on Pradosha day prior to Chaturmasya



Sri Sannidhanam giving anugraha bhashanam during the Bhagavata Navaham

and in reflection of the Vedantic import.

This was the 49th *Chaturmasya Sankalpa* of Sri Mahasannidhanam, and the 9th for Sri Sannidhanam.

Pada Puja to the Jagadguru was then offered on behalf of all devotees. Offerings on behalf of various royal scions were then submitted by the Sringeri Mutt CEO Sri VR Gowrishankar.

Sri Sannidhanam released a book published by Sringeri Vidya Bharati Foundation (USA), and titled *Saundarya Lahari*, containing the English translation of Jagadguru Sri Adi Sankara's famous devotional work on the Divine Mother.

In accordance with the practice of having *darsan* of the presiding deity before commencing the *Vrata*, the Jagadgurus had worship at the *adhishtanam*s of the predecessor Acharyas, and at

all the temples including those of Goddess Sharadamba, Lord Vidyasankara and Sri Adi Sankaracharya.

On the following morning, the Jagadgurus performed *Uttara Puja*, and Sri Sannidhanam distributed *Vyasakshata* to all the devotees.

The Ubhaya Jagadgurus will be observing the *Chaturmasya Vrata* from July 3 to September 29, 2023 for 3 months (instead of the usual 2 months) owing to the occurrence of *Adhika Sravana Masa*.

During the period, they will perform many special *pujas* such as the *Sravana Somavara Puja* and *Krishna Janmashtami Puja*, and also observe *Vratas* such as the *Kedaresvara Vrata* and the *Anantapadmanabha Vrata*.

This year, as part of *Adhika Masa*, as per the directive of

the Jagadgurus, *parayana* of *Bala Ramayana* is being done by all devotees. The content of the *Parayana* is available in multiple scripts as free downloads from the Mutt's website <http://sringeri.net>.

Bhagavata Navaham

A *Navaham* of *Srimad Bhagavatam* was organised at Sringeri during June 20 - 29, 2023.

The event was inaugurated by Sri Sannidhanam, and began with the *parayana* of *Bhagavata Mahatmyam*. Over the next nine days, Sri Parameswaran Namboodiri of Malliyoor, Kerala performed the *Parayanam* of *Srimad Bhagavatam*, and Brahmasri Narayana Holla delivered discourses every day. On June 29, (*Prathama Ekadasi*), the *Navaham* ended in the divine presence of Sri Sannidhanam.

In his *anugraha bhashanam* on the occasion, Sri Sannidhanam said that

though instructed to king Parikshit, *Srimad Bhagavatam* was for all humanity, just as *Bhagavad Gita* was instructed to the world through Arjuna.

Sri Sannidhanam added that people struggle to get their thoughts focused on Bhagavan, because of lack of *sraddha* on their part, and their unceasing engagement in worldly activities. "While it may be essential to know what is happening in the world, how does it help to constantly keep watching the news? The viewer cannot change the prevailing situation", said the Acharya.

True *sraddha* will spring forth when we understand who Bhagavan is, - His *svabhava* (nature), the *Bhagavat-Tattva* (the Supreme Principle), and the reason behind the many divine incarnations.

"It is interesting to note that king Parikshit expresses



Sri Sannidhanam at the Bhagavata Navaham



Sri Sadashiva Brahmendra kritis being rendered in the divine presence of Sri Sannidhanam

his state of mind just before the Krishna *avatara* is described by sage Suka. The king addresses the revered sage saying, 'O Sage! Hunger that is hard to bear is not troubling me, having given up even water and listening to the nectarine divine *lilas* of Bhagavan described by your revered self'.

नैषातिदुःसहा क्षुन्मां त्यक्तोदमपि
बाधते ।
पिबन्तं त्वन्मुखाभोजच्युतं
हरिकथामृतम् ॥

“Some people say Parikshit had such *sraddha* because he was destined to die in the next seven days. The only difference between the king and the others is that Parikshit knew when he would die, while others do not know when. Everyone has to leave this body at some point.”

“What can a man get to take along when he dies? If he has engaged in *dharma*, contemplation upon

Bhagavan, and such noble acts, he will incur *punya* that he can take along. Based on the accrued *punya*, it gets determined whether he moves on to *svarga* (heaven) or *naraka* (netherworld) post death, and the kind of birth he would get next.

“Everyone's life is therefore almost similar to king Parikshit. We must engage in contemplation of Bhagavan with immense *sraddha* and become a recipient of His grace”.

The *Bhagavata-Navaham* has been happening in Sringeri for many years now, commencing every year at the start of the *Ashada* month.

On the occasion of *Prathama Ekadasi*, *Pavamana Abhisheka* and a special *puja* were performed at the shrine of Sri Janardana Swami Sannidhi in the Mutt premises.

Sri Sadasiva Brahmendra *Kritis* rendered

On June 30, 2023, *kritis* composed by the renowned *Jivanmukta*, Sri Sadasiva Brahmendra as well as by Saint Tyagaraja and Sri Narayana Tirtha were rendered in the presence of Sri Sannidhanam by a group of devotees, led by the renowned musicians, Rudrapatnam Sri R. N. Thyagarajan and Sri R. N. Tharanathan.

Sri Sannidhanam released a book in Kannada script containing Sri Narayana Tirtha's *Krishna Leela Tarangini*.

In his *anugraha bhashanam*, Sri Sannidhanam said that even *jnanis* such as Sri Sadasiva Brahmendra, free from all attachments and revelling in the bliss of the Self, had devoted themselves to Bhagavan without any specific reason.

Bhagavan Krishna says in *Gita* that, of the four kinds of devotees, the *jnani* remaining ever devoted without any self-interest is dearest to Him, unlike others who remember Bhagavan only in times of need.

तेषां ज्ञानी नित्ययुक्त
एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं
स च मम प्रियः ॥

Bhagavan even goes on to say that the *jnani* is verily considered to be His own self - ज्ञानी त्वात्मैव मे मतम्.

Some people question with respect to the *Advaita tattva* that states that the *jivatma* is verily the *Paramatma*. Therefore, if Bhagavan and the *jiva* are indeed one and the same, should we offer worship to Bhagavan or not?

We need to understand that the *Mahavakyas*, the principal declarations of the Upanishads, such as



Sri Sannidhanam releasing the book
'Krishnaleela Tarangini'



Sri Sannidhanam releasing the
Saundarya Lahari book

Sri Sannidhanam releasing the Telugu
book *'Sri Shankara Digvijayamu'*



Sri Sannidhanam releasing the Telugu book
'Sri Ganesha Puranam (Lila Khandamu)'



“अहं ब्रह्मास्मि”, “तत्त्वमसि”

establish the non-difference between the *jivatma* and the *Nirguna Paramatma* in their essential form as pure consciousness. These *vakyas* do not establish the non-difference between *jivatma* and the *saguna* form responsible for creation etc.

When we offer worship, we do so to this *saguna chaitanya* (the Supreme with form). The formless *nirguna* aspect - the pure consciousness - can only be understood and experienced. This is the essence of the *Advaita siddhanta*.

Sanskrit play on Saint Tyagaraja

In the divine presence of Sri Sannidhanam, members of the Gita Govinda Satsanga of Vidyaranyapura in Bengaluru staged a Sanskrit play on Saint Tyagaraja at Guru Nivas in Narasimha Vanam. Various *stotras* were recited by groups of children

belonging to various age groups.

The *Satsanga* has been conducting this annual event in the presence of the Sringeri Jagadgurus for the past 28 years without interruption.

Sri Sannidhanam in his *anugraha bhashanam* expressed happiness at the focus of saint Sri Tyagaraja this year. 'I have no Lord except Sri Rama' - this was the intensity of Sri Tyagaraja Swami's devotion.

“With such intense devotion, he had composed thousands of *kritis*, replete with deep erudition. He thereby not only received the total grace of Bhagavan Sri Ramachandra, but also paved the way for others to becomes similar recipient.

“When we learn about the lives of great *mahatmas*, we get the capacity to tackle our life challenges too with

grace. Such *mahans* would view even the biggest of challenges as a small issue, remediate it in a fitting manner, and move forward.

“Sri Adi Sankara, though an exponent of *jnana marga*, also revived the *bhakti marga*, declaring that we must strengthen our devotion to Bhagavan - भगवतो भक्तिर्दृढऽधीयताम्

If we wish to have divine *darsan*, we have to persist with it for sustained periods. Sage Patanjali says in his *Yoga Sutras* - स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः

“Engage in your *sadhana* for a sustained period, do it regularly and perform it with *sraddha* (faith) and immense respect towards the practice. This will stabilise your practice and eventually bestow the desired outcome.

These words specific to *Yoga Anushthana* are also

relevant to worship of Bhagavan,” said Sri Sannidhanam.

Renowned Scholar Felicitated

On July 16, 2023, the renowned Vedic scholar, Vedabrahmasri Kuppa Ramagopala Vajapeyayaji (the *purvasrama* grandfather of Sri Sannidhanam) was felicitated in a special event organised at Guru Nivas.

The event was organised by eminent Sanskrit and Telugu scholar, *Andhra Bhasha Bhushamani* Shalaka Raghunatha Sharma, himself an ardent disciple of the Jagadgurus.

On the occasion, Sri Sannidhanam released two books compiled by Sri Shalaka Raghunatha Sharma. The first book contains two translations of the Sanskrit *Madhaviya Digvijaya* in Telugu poetry composed by two illustrious poets, Sri Bhamidipati Venkatasubrahmanya



Vedabrahmasri Kuppa Ramagopala Vajapeyayaji (with red shawl) honoured in the presence of Sri Sannidhanam



Sri Sannidhanam delivering anugraha bhashanam in Telugu

Sharma and Sri Vemparala Suryanarayana Shastri. The book presents the Sanskrit original, with the relevant Telugu poems arranged under the relevant verse.

The other book is a Telugu translation of *Ganesha Purana*.

Following the book releases, there was the yearly felicitation of elderly scholars and Vidvans, with this year's recipient being Vedabrahmasri Kuppa Ramagopala Vajapeyayaji.

Vedabrahmasri Kuppa Shivasubrahmanya Avadhani (*purvasrama* father of Sri Sannidhanam) speaking on the occasion said that the scholar felicitation this year was unique in that the current year was the 8th successive year where a scholar was being felicitated, and the scholar being felicitated was a renowned Vedic scholar having performed many *Soma Yagas*.

Lord Siva is called *Ashtamurti*, and the 8th form of Siva is called “*Purusha*,” which means one who performs Vedic *Yagas*. Hence, in honouring Vedabrahmasri Kuppa Ramagopala Vajapeyayaji, the form of Siva has been honoured, said Sri Avadhani. The felicitation taking place in Sringeri Kshetram during the *pradosha kala* of the *Masa Sivaratri* day in the *Ashadha* month, added to its significance.

Then followed a “*Kavita Goshthi*”, featuring three young *Shatavadhanis*, Sri Rambhatla Parvateeswara Sarma, Sri Tata Sandeep Sarma and Sri Gannavaram Lalithadithya. In the presence of the Jagadguru, the three Telugu poets composed poems extempore in response to poetic challenges at the event.

In an *anugraha bhashanam* in Telugu on the occasion, the Jagadguru highlighted the importance of *Sahitya*,



Sanskrit Drama on Saint Thyagaraja being enacted in front of Sri Sannidhanam



Sri Sannidhanam performs Ganga Puja during Dakshinayana Punya Kala

and quoted a verse depicting how the sweetness of good poetry is on par with that of the divine nectar.

कं पृच्छामः सुराः स्वर्गे निवसामो
वयं भुवि ।
किं वा काव्यरसः स्वादुः किं वा
स्वादीयसी सुधा ॥

Sri Sannidhanam provided examples of such poetic excellence from the *Sankara Digvijaya*, explaining how

Jagadguru Sri Vidyananya described Bhagavatpada's form and divine qualities in various ways.

Ganga Puja

The Ubaya Jagadgurus observed the *Dakshinayana Punyakala* at Sringeri on July 17, 2023. Sri Sannidhanam performed an elaborate *Ganga Puja* on the occasion on the southern banks of the Tunga River.



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The Divine Names of *Sri Krishna*

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.

30) योगिनां पतये नमः ।
Yoginām pataye namaḥ |

I pay obeisance to Sri Krishna who is the leader among yogis.

The term *yoga* is derived from the verb *yuñj* meaning to join. It is the realisation of oneness of *jivatma* and *paramatma* by controlling the mind and senses of cognition.

ज्ञानेन्द्रियाणि सर्वाणि निरुध्य
मनसा सह ।
एकत्वभावना योगः
क्षेत्रज्ञपरमात्मनोः ॥

*Jñānendriyāṇi sarvāṇi
nirudhya manasā saha |
Ekatvabhāvanā yogaḥ
kṣetrajñāparamātmanoh ||*

The *Vishnu Sahasranama* reiterates at the very beginning the thought when it declares Mahavishnu to be *yogavidām netā*, the leader of *yogis*, in the sense that the Supreme Power takes care of

those on the path of liberation engaged in Self enquiry as also the realised persons (*jivanmuktas*).

In his commentary on *Bhagavad Gita*, Sri Sankara Bhagavatpada emphasise this point (9.22) and explains the statement of Bhagavan that he takes care of devotees' needs and protects their possessions:

तेषां नित्याभियुक्तानां योगक्षेमं
वहाम्यहम् ।

*(Teṣām nityābhiyuktānām
yogakṣemaṁ vahāmyaham |)*

31) वत्सवाटचराय नमः ।
Vatsavāṭacarāya namaḥ |

I pay obeisance to Sri Krishna who leads the cows and cowherds along the path.

Krishna and Balarama grew up and were old enough to go out with the older *gopas* to graze the calves.

The boys would collect their playthings and, while

the cows grazed, Krishna would invent numerous games to humour them. Balarama and Krishna, with their anklets jingling, would run around the pastures with abandon. Covering themselves with blankets, they would frighten each other, pretending to be cows or bulls. The cowherds would return home in the evening and re-live the joyous moments spent with Krishna during the day.

On other occasions, the entire atmosphere - trees, cows, calves and *gopas* - would be enraptured by the melodious music that flowed from Krishna's flute. Sometimes they would throw stones, or collect half-ripe *bilva* fruits.

There were many occasions when the *gopas* and *vatsas* were in peril, threatened as they were, by Kamsa's *asuras* and it was Krishna, their leader, who ensured their safety.

32) अनन्ताय नमः ।
Anantāya namaḥ |

I pay obeisance to Krishna who is the endless One.

While explaining this *nama* in *Vishnu Sahasranama* (886), Bhagavatpada explains that the Lord is endless because of his being eternal, all pervading and unlimited by space and time.

The *nama* also means he takes the form of the serpent Adishesha.

नित्यत्वात् सर्वगतत्वाद्
देशकालपरिच्छेदाभावाद् अनन्तः
शेषरूपो वा ।

*Nityatvāt sarvagatvād
deśakālaparicchedābhāvād
anantaḥ śeṣarūpo vā* |

33) धेनुकासुरभञ्जनाय नमः ।
*Dhenukāsurabhañjanāya
namaḥ* |

I pay obeisance to Sri Krishna who eliminated Dhenukasura.

Once Krishna's friends, Sridama, Subala and Stokakrishna, came to him with a special request.

There was a palmgrove nearby with trees laden with delicious dates, but no one could enjoy the fruits as demon Dhenuka and his kinsmen, masquerading as donkeys were striking terror in the birds and animals in the forest. As the demon was a maneater, people did not dare to enter the forest.

The children longed to have the luscious fruits. Krishna, bemused to hear this simple request, went to the grove with Balarama and other boys.

Balarama shook the trees with his mighty arms and soon the ground was carpeted with the fruits.

The tumultuous uproar of the cowherds angered the *asura* and he rushed ferociously to attack Balarama. He raised his two

hind legs in an attempt to kill Balarama, only to have them caught by Balarama who whirled him around and flung him towards the trees. The demon fell down dead. His kinsmen now retaliated but were eliminated with ease by Krishna and Balarama.

Thus the insatiable greed of Dhenukasura who claimed ownership of the grove led to his downfall, and the forest was now open to everyone.

34) तृणीकृततृणावर्तयि नमः ।
Trṇīkṛtatṛṇāvartāya
namaḥ |

I pay obeisance to Sri Krishna who decimated the whirlwind demon Trinavarta.

When Krishna was about a year old, Yashoda was fondling her darling son on her lap when a strange phenomenon occurred. She suddenly found the child unbearably heavy and had to put him down on the ground.

She went away to do her housework and no sooner than the child was placed on the ground, the entire Vraja was enveloped by dust and darkness due to a terrible whirlwind.

This whirlwind was caused by Kamsa's henchman Trinavarta who took the form of a dust storm and carried away child Krishna with a roar. Yasoda became anxious as she could not find the child at the place where she had left him.

Trinavarta had soared high up with Krishna, but he was oppressed by the unbearable weight of the child. He tried to free himself from the child by flinging him, but Krishna had locked his hands around the demon's neck. Dragging the child, the demon fell down dead.

Yashoda and Nanda were relieved to see their son safe and sound, and sent many a prayer to the Gods in heaven as thanksgiving.

The *gopas* attributed Krishna's escape from death to the unknowing acts of *tapas*, worship, charity and kindness to fellow beings that they had performed as *Śrīmad Bhāgavatam* (X.7.34) describes:

किं नस्तपश्चीर्णमधोक्षजार्चनं
पूर्तेष्टदत्तमुत भूतसौहृदम् ।

*Kim nastapaścīrṇama-
dhokṣajārcanaṁ
Pūrteṣṭadattamuta
bhūtasauhṛdam |*



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SEEKING FORGIVENESS FOR IMPROPER CHANTING

It is important to seek divine forgiveness for any transgression in recitation

Sri Dayananda Saraswati, a highly respected spiritual master, once mentioned that, with Veda *mantras*, one can never take the liberty of chanting them in any form.

Mantras that are born from the concerned *rishi* (who 'discovered' it) have great potency, and they should be repeated in the same form without any change, so that it becomes a blessing. What is therefore important in

recitation is *uccharanam*, or proper recitation of the *mantras*.

This also applies to recitation of *slokas* such as *Sri Lalita Sahasranama*, *Sri Vishnu Sahasranama*, or *Sri Durga Saptasati*, which are all regarded as powerful *mantras*. When chanted with reverence, humility and care, they bring the desired benefits to the devotee.

This is why at the end of any recitation, it is customary to seek divine forgiveness, or *kshama prarthana*, through two verses, for any mispronunciation, wrong intonation, or any other form of transgression during chanting.

यदक्षरपदभ्रष्टं मात्राहीनं तु यद्भवेत्
तत्सर्वं क्षम्यतां देव नारायण
नमोऽस्तु ते ॥
विसर्गबिन्दुमात्राश्च
पदपादाक्षराणि च ।
न्यूनानि चातिरिक्तानि
क्षमस्व पुरुषोत्तम ॥

*Yadakṣarapadabhraṣṭam
mātrāhīnam tu yadbhavit |
Tatsarvaṁ kṣamyatām
deva nārāyaṇa
namo'stu te ||
Visargabindumātrāśca
padapādākṣarāṇi ca |
Nyūnāni cātiriktāni
kṣamasva puruṣottama ||*

O Narayana! Please forgive any aberrations that may have occurred in the utterance of a syllable, word or any shortfall in the duration of time required in the pronunciation of a syllable.

O Purushottama! Please forgive any excess or shortfall committed in the pronunciation of a *visarga*, *bindu*, word or line.

It is important to note the numerous ways in which one may go wrong while chanting. The above *prarthana* alerts the chanter to exercise care on various counts.

One should be alert to pronounce the words and syllables in the right manner. He may shorten or lengthen vowels and syllables unknowingly, leading to a change in the *mātrā*, or the time length for each syllable in the *mantra*. (A short vowel is one *mātrā*, and a long one two *mātrās*).

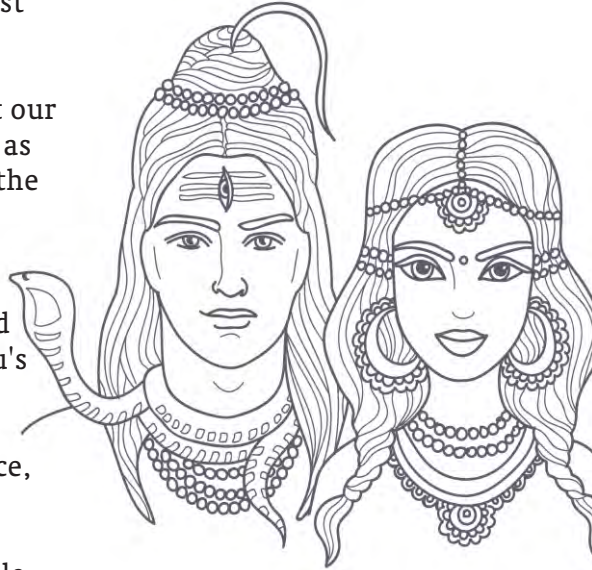
Visarga is pronounced with the sound 'ha', and *bindu* is pronounced as 'm', and these should be diligently followed ensuring against any mispronunciation.

It is for this reason that our traditions regard *stotras* as *upadesas* to be learnt in the proper manner from a competent guru. The pronunciation and intonation are learnt and practised under the guru's guidance.

Even after much practice, errors may occur inadvertently, and the devotee should be humble

enough to admit his inability to recite perfectly.

Of course, our scriptures describe that the Almighty is compassionate and takes into account only the faith of the chanter and forgives any inadvertent error, but at the same time, it is also one's duty to take the extra effort to learn and recite prayers in the proper manner.



The Clever Friends

A story of how good friends protect each other



Here is a charming tale from the *Hitopadesa* that teaches how good friends always stand together through thick and thin.

There once lived a mouse under a tree in a forest. He had a crow as a good friend. They met daily and spent a lot of time together.

One day the crow complained to the mouse that he was finding it difficult to find food in the forest. He remembered his good friend, a tortoise, who lived in the Dandaka forest near a lake called Karpura. He told the mouse that he was thinking of leaving the present place and going to the tortoise who would surely take care of him.

Feeling sad to part with his friend, the mouse asked him whether he could join too. The crow was delighted, and so they both set off on the journey and soon reached the lake of the tortoise.

The tortoise welcomed them, and soon the three became great friends.

One day, a deer who was looking very frightened came running by, and told the friends that a king had come on a hunting trip to the forest and was camping on the banks of a river nearby. The deer had felt unsafe there, as he had seen many hunters in the camp. The deer had overheard that the king would be visiting the Karpura lake the next day. So, the deer advised the friends that they should all move away from the place the next morning.

The following morning, all of them set out from the lake. The tortoise being naturally slow, crept along slowly. The worried crow asked the tortoise where he was planning to hide. The tortoise said that he would hide in another lake which was a small distance away. The friends were worried

about the safety of tortoise, and so kept following his movement.

The tortoise was soon spotted by one of the king's hunters who tied him up and took him away. The deer, the crow and the mouse followed the hunter.

After a while, the mouse told his friends that he had an idea to save the tortoise. There was a small lake further on the way, and the mouse asked the deer to go and lie down near the lake, pretending to be dead. He asked the crow to sit on the deer and pretend to peck her body.

The mouse told them that the hunter would drop the tortoise, and go to the deer. The mouse would then quickly free the bonds of the tortoise, and the tortoise would slip into the lake. The crow and the deer were to run away quickly when the hunter neared them.

Everyone did as per the plan, and when the deer slipped

away, the hunter returned to the place where he had left the tortoise, and not finding him there, returned to the camp dejected.

The three friends rejoiced and lived happily thereafter.

The story illustrates how a bond of true concern binds the relationship among friends.

आतुरे व्यसने प्राप्ते दुर्भिक्षे
शत्रु संकटे ।
राजद्वारे श्मशाने च यस्तिष्ठति
स बान्धवः ॥

*Āturē vyasanē prāptē
durbhikṣē śatrusaṅkaṭē.
Rājadvārē śmaśānē ca
yastiṣṭhati sa bāndhavaha.*

In sickness, misfortune, famine, danger from enemy, royal appearance, and mortality, the one who stands by you is a true friend.

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Patience is the Sure
Way to Victory

The great Maratha king Sivaji once lost his way while going from one fort to another. He looked around from a hilltop but could not see any village nearby. The night was advancing fast. As he started coming down the hill, he saw a dim light twinkling in the distance. Going in that direction, he soon reached a hut.

Inside the hut was an old woman who welcomed him, thinking that he was a soldier from Sivaji's army. Seeing that he was tired and hungry, she gave him warm water to wash his hands and face and spread a mat for him to relax upon. After he

had sufficient rest, she placed before him a plateful of hot rice and cooked vegetables.

Sivaji was so hungry that he quickly put his hand into the rice to lift a big morsel to his mouth. The hot food burnt his fingers and immediately, he grabbed his hand, spilling some food on the floor.

The old woman saw what had happened and remarked, "Oh, you seem to be as impatient and hasty as your master, Sivaji, that is why you burnt your fingers and lost some food, too."

Sivaji was both amused and surprised by these words. "Why do you think my master Sivaji is impatient and hasty?" he asked.

The old lady innocently began to explain. "Look here, my dear son. Don't you see, Sivaji is ignoring the smaller forts of his enemy and trying



to capture only the big forts? Just as your impatience to eat burnt your fingers and caused spillage of food on the floor, Sivaji's impatience to defeat the enemy is causing him both worry and loss of a number of men from his brave army.

“You should have first eaten the cooler food at the edge of the plate and then the food in the middle portion. So, too, Sivaji should start taking the small forts first and strengthen his position. That will help him to conquer the bigger forts quickly and without much loss of his soldiers.”

Sivaji was quick to grasp the wisdom in the old woman's words. He realised that one should avoid making haste in any undertaking.

The above incident teaches us the virtue of patience. In any effort to improve oneself, you should patiently

take small and steady steps instead of hurrying to take big ones. For example, if a person normally wakes up daily at 8 AM but wants to wake up early, instead of trying to immediately start waking up at 6 AM, he should change his waking hour in short steps, such as 15 minutes at a time.

Similarly, one should not be impatient about one's spiritual progress. Small, but dedicated, steps help achieve the final goal without pain or sliding back.

Courtesy:
www.hindujagruti.org





The Story Behind the JYOTIRLINGA KSHETRA

Our scriptural texts describe how in the days of *yore*, in the sacred forest of Naimisaranya, many *rishis* used to gather for conducting huge *yajnas*. In their free time, they used to request the sage Suta, who was a well known *puranic* story narrator (*pauranika*) to narrate divine episodes from the *Puranas*.

Here is a story that the sage Suta narrated from the *Siva Purana* to describe the manifestation of Siva as a brilliant column of light, which was considered as the very first appearance as a *Jyotirlinga*.

The *rishi* narrated the story of this manifestation of Lord Nagesvara as a *jyotirlinga* at Darukavana in the modern day Gujarat.

There was a demon couple called Daruka and her husband Daruk who lived in a forest. Daruka did intense penance to Goddess Parvati desiring to become more powerful. Pleased with her *tapas*, the Goddess blessed her with immense strength and power.

Now, Daruka and Daruk used this strength to harass the sages who lived in the forest. The sages approached *rishi* Aurav for help, who commanded the *rakshasas* to immediately leave the forest or face the extinction of their race.

Not wanting to face the *rishi's* curse, the *rakshasas* moved to a nearby island, but did not change their ways. They harassed the fishermen and the sailors passing by.

Once, they caught the entire crew of a ship passing by and threw them all into a snake-infested pit. The captain of the ship was a brave sailor named Supriya who was a great devotee of Lord Siva. He told his crew members not to panic and pray to the Lord for protection. He made a *Sivalingam* from mud and worshipped the Lord with intense faith. The snakes in the pit quietened and withdrew.

Soon the *rakshasa* couple heard chants of Siva from the dungeon-like pit, and rushed to stop the worship in anger. As soon as they tried to kick Supriya, the chief devotee, Siva emerged from the *Lingam* and angrily admonished the couple, saying they had misused the power given to them using it to unnecessarily harass people. The mere focus of the angry Lord reduced the couple to ashes.

The devotees in the pit profusely thanked the Lord and sang hymns. Siva then vanished into the *lingam* and the dark dungeon miraculously turned into a bright, well-lit shrine.

This *lingam* is revered as the Nagesvara *Jyotirlingam* , one among the 12 *jyotirlingams* in *Bharatavarsha*.

The story teaches that treat your power as God-given and use it only for good ends. Where it is used for selfish, greedy and evil purposes, the power will cease to work or will be taken away forever.



Say it in Sanskrit

Let us recall an inspiring story that portrays the humility and the noble qualities of rulers and their subjects in our country.

पुरा दक्षिणदेशे श्रीसमर्थपरनाम श्रीरामदासः परमविरक्तः साधुः अभवत् ।

*Purā dakṣiṇadeśe śrī samarthāparanāma śrīrāmadāsaḥ
paramaviraktaḥ sādhuḥ abhavat |*

यदा शिवराजः स्वराज्यं स्थापयितुं प्रयत्नम् अकरोत् तदा तम् अन्वगृह्णत् ।

*Yadā śivarājaḥ svarājyaṁ sthāpayitum prayatnamakarot tadā
tam anvagrṇat |*

एकदा श्री समर्थचरणाः सातारनगरे वसानं शिवराजम् उपगम्य राजप्रासादस्य पुरतः समागत्य संप्रदायानुसारेण भिक्षाम् अयाचत् ।

*Ekadā Śrī Samarthacaraṇāḥ Sātāranagare vasānam Śivarājam
upagamya rājaprāsādasya purataḥ samāgatya
sampradāyānusāreṇa bhikṣām ayācat |*

शिवराजश्च गुरचरणानाम् एष शब्द इति प्रत्यभिज्ञाय यादृशो याचकः तादृश्यैव
भिक्षेति मन्वानः सर्वं राज्यं तेभ्यः **समर्पितवान् ।**

*Śivarājaśca guracaraṇānām eṣa śabda iti pratyabhijñāya
yādṛśo yācakaḥ tādṛśyaiva bhikṣeti manvānaḥ sarvaṁ rājyaṁ
tebhyaḥ samarpitavān |*

तद्विलोक्य विस्मिताः श्रीसमर्थाः शिवराजं प्रति एवम् अवदत् 'राजन् इदं राज्यं
न तव वा न मम। सर्वमिदं श्रीरघुपतेः एव। आवां तु केवलं सेवकौ ।

*Tadvilokya vismitāḥ śrīsamarthāḥ śivarājaṁ prati evam avadat
'Rājan idam rājyaṁ na tava vā Na mama | sarvamidaṁ
śrīraghupateḥ eva | āvāṁ tu kevalaṁ sevakau |*

तस्मात् यथा रघुपतिः तुष्येत् तथा आवाभ्यां सेवा **कर्तव्या ।**

*Tasmāt yathā raghupatiḥ tuṣyēt tathā āvābhyāṁ sevā
kartavyā |*

एतदेव बोधयितुं राजवैजयन्तीं काषायवस्त्रमयीं कुरु राज्ये सर्वजनैः परस्पर
प्रणामः राम राम इति शब्देन **कर्तव्यः** इति घोषय इति ।

*Etadeva bodhayitum rājavaijyantīm kāṣāyavastramayīm kuru
rājye sarvajanaīḥ paraspara Praṇāmaḥ rāma rāma iti śabdena
kartavyaḥ iti ghoṣaya' iti |*

शिवराजोऽपि गुरुपदेशं स्वीकृत्य स्वस्य स्वराज्यस्य च उन्नतिं प्रापयत् ।

Śivarājo'pi gurūpadeśaṁ svīkṛtya svasya svarājyasya ca unnatim prāpayat |

Long ago, there lived in South India a dispassionate saint Sri Ramadas who was also known as Sri Samartha. He blessed king Sivaji when he tried to form a kingdom.

Once after approaching Sivaji while he was in Satara, Sri Samartha sought *bhikṣā* in the traditional manner, standing in front of his palace. King Sivaji recognised the voice to be his preceptor's and thinking that the alms given in charity should befit the person who sought, offered his entire kingdom to him.

Seeing this, the astonished Sri Samartha said 'O King! This kingdom is neither yours nor mine. All of this is Sri Rama's. We are only his servants. So we should serve him in the manner that will please him. In order to demonstrate this, let the king's banner be ochre in colour and let the greetings of 'Rama Rama' be adopted by all the people when they greet each other.'

Sivaji followed his Guru's advice and led himself and his country to greatness.

In the above story, the grammatical forms of the words highlighted in red have not been explained in our previous lessons.

A *kṛt pratyaya*, or suffix called *ktavatu pratyaya*, has been added to this word समर्पितवान् to give it a past tense

meaning. This *pratyaya* can be added to give masculine, feminine and neuter genders.

For instance, when the suffix is added to the verb कृ to do, it takes the form of कृतवान्, कृतवती, कृतवत्, in masculine, feminine and neuter genders respectively. The following sentences illustrate more on this:

1. सीता मारुतिं दृष्टवती ।

Sītā mārutim dṛṣṭavatī |

Sita saw Maruti.

2. अहं फलानि भुक्तवान् ।

Ahaṁ phalāni bhuktavān |

I ate fruits.

कर्तव्य and कर्तव्या are examples of *tavyat pratyaya* where *tavya* is added as a suffix to give an adjectival potential meaning.

When added to कृ in this context, it gives the meaning that it should be done. It can be expressed in all three genders and follows the subject as seen in the above sentences –

प्रणामः कर्तव्यः, सेवा कर्तव्या.



Humble Pranams to Sri Sannidhanam Vidhusekhara Bharati Mahaswamiji on his 30th Vardhanti



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