

अथातो blog-अ जिज्ञासा - aThAto blog-a jignyaasaa

बाणकाव्य-बहुव्रीहि-क्षुधार्तः, हनूमत्पुच्छेन भीमसेन-बाधवत्
blog-एषाम् घोरदीर्घतयैव साधु-पाठक-परिपीडन-कलावल्लभः,
रघुवंशकवेः सन्मार्गे प्रतिलोमगः इव आरम्भ-स्वनिन्दनयैव
(अ)पाण्डित्यम् प्रकटमानः, अतो मौनमिति एकैकचित् स्वदीयम्
नाम विभूषणम् परित्याजमानः अस्म्यहम् भवतो विनतो
गद्यकारः ।

baaNakaavya-bahuvrihi-kShudhaarta:, hanUmat-puchChena bhImasena-bAdhavat
Blog-eShAm ghora-diiirghatayaa eva saadhu-paaThaka-paripIDana-kalA-vallabha: ,
raghuvaMsha-kave: sanmArge pratilomaga: iva aarambha-svanindanayaa eva
(a)paaNdityam prakaTamAna:, ato maunam-iti ekaikachit svadIyam naama
vibhUShaNam parityaajamaana: asmyaham bhavato vinato gadyakaara:

Hungry for the Bahuvreehis in Bana's works, adept at paining readers with just his blogs' inordinate length like poor Bhima was troubled by Hanuman's long tail [in the Mahabharata story], going in the wrong way on the path of the author of the Raghuvamsha by wanting to broadcast his mastery (or foolishness) by beginning with self-deprecation, and thus also relinquishing the one virtue that he could possibly possess: silence - I humbly present myself as your author.

- 'kShudhaarta' - very hungry, 'wanting to consume bahuvreehis' has pun on bahuvreehi - The Bahuvreehi samaasa is where there is an indirect reference. Bahuvreehi literally means 'many grains of rice'. ('Bahuvreehi' itself is a bahuvreehi, and it means 'rich man, he who possesses many grains of rice'. The definition follows the cute tradition of making as many grammatical terms self-describing as possible :-)).
- Story of Bhima being troubled by Hanuman's long tail in the Mahabharata.

- Kalidasa begins his Raghuvamsa by a very humble self-deprecation, and it's so nice that that itself is noteworthy aspect of study (google for translations, first 5 verses). The idea is that the author is on the 'right path' (i.e self-deprecation) but going the wrong way (i.e broadcasting his ignorance instead of knowledge :-))
- Classic quote - vibhUShaNam maunam apanditaanaam - 'Silence is the virtue of the foolish'.

मदनुभवे लघुतमे भाषा-परिज्ञानम्

लेखनम् < वचनम् < पठनम् < श्रवणम्

इति क्रमे उद्धिरयते । सर्वत्र स्वमत-प्रकटनम् सुलभतरम्, अन्य-
मत-ग्रहणम् दुर्लभतरम् हि । उत वचनम् प्रतिमत्य लेखने काल-
प्रश्लेषः न संभवति । तर्हि अपि, एषु लेखनम् सुलभतमम् सत्यपि
लभ्य-गद्याङ्गने नव-संस्कृत-पाठकानाम् चङ्क्रमण-चिह्नाः न
प्रकाशन्ते । कुतः तथा?

madanubhave laghutame bhaaShaaparij~naanam

lekhanam < vachanam < paThanam < shravaNam

iti krame uddhriyate. sarvatra sva-mata-prakaTanam sulabha-taram, anya-mata-
grahaNam durlabha-taram hi | uta vachanam prati-matya lekhane kaala-prashleSha:
na saMbhavati | tarhi api, eShu lekhanam sulabha-tamam sati api labhya-gadya-
a~Ngane nava-saMskRRita-paaThakaanaam cha~NkramaNa-chihnaa: na
prakAshante. kuta: tathA?

In my very short experience, language-knowledge appears in this order:

Writing < Speaking < Reading < Listening.

It is always easier to transmit what one thinks, and harder to grasp someone else's thoughts. Also, in Writing, as opposed Speaking, there is no pressure on time. In spite of this, in spite of writing being the easiest, the prints of the baby-steps of

Sanskrit neophytes are not seen in the walking-spaces of available literature. Why is this?

- laghutama - most shortest
- chankramanam - baby-steps. I love that word.

Monier-Williams कोशादि अद्य-लभ्यैः उपकरणैः गद्य-
लेखनानुसन्धानाय अयम् एको रोमशी-दानः । यत् लघु-
ज्ञानानुभवपरिचय-नदी-पुषम् संस्कृत-लेखनदौर्लभ्य-महासागरम्
तितीर्षुणा कोविदव-लिसच्चित्तज-वानरसैन्येन सह अल्पाः अपि
रोमशयः उपयोग्याः :-)

MW-koshaadi adya-labhyai: upakaraNai: gadya-lekhana-anusandhaanaaya ayam
eko romashii-daana: | yat laghu-j~naana-anubhava-parichaya-nadii-puSham
saMskRRita-lekhana-daurlabhya-mahaasaagaram titiirShuNaa kovida-vilasat-
chittaja-vaanara-sainyena saha alpaa: api romashaya: upayogyaa: :-)

This is a squirrel's contribution (ref. story of the squirrel in the Ramayana) to the exploration of writing Sanskrit prose with the help of today's tools like the Monier-Williams dictionary. He who wishes to cross the great ocean called 'difficulty in composing Sanskrit', which is fed by the rivers of ignorance, inexperience and unfamiliarity, must use not just the monkey-army of thoughts born in the active mind of a scholar, but also these little squirrels :-)

- This first is a reference to the story of the little squirrel who helped Rama in building the bridge across the ocean. He already had an army of monkeys helping him, but he gratefully accepted the little squirrel's help, and stroked it on the back. This is claimed to be the reason squirrels in India have 3 strokes on their back. Note squirrels in America don't :-)

- The second (more elaborate, and very much more corny) reference is to the bridge-building itself.

जन्माद्यस्य यतः? गीर्वाण-वाण्याम् गद्य-रचनम् कुतः? बाण-
कोण-पिनाक-पावकेति केयम् कुचेष्टा? आङ्ग्ले पाठक-पीडना-
तृप्तिः न लब्दा वा? एभ्यः श्रीमद्-भागवतारम्भे भगवान्
वेदव्यासस्य ध्यानो अयम् अभिज्ञायते :-

janmaadyasya yata:? giirvaaNavaaNyaam gadyarachanam kuta:? baaNa-koNa-
pinaaka-paavaketi keyam kucheShTaa? aa~Ngle paaThakapiiDanAtRRipti: na
labdaa vaa? ebhya: shriimadbhaagavataarambhe bhagavaan vedavyaasasya
dhyaano ayam abhij~naayate :-

Where did all this spring from? Why write in Sanskrit? What is this mischief of talking about Bana-(Spear)-(Bow)-(Fire)? Was there not enough satisfaction of troubling readers in English? By these, I am reminded of the meditation of Vyasa at the beginning of the Srimadbhagavatam:

- The third sentence - ‘baaNa-koNa..’ is quite untranslatable. It’s a pun on baNa, referring to it’s alternate meaning of ‘Arrow’ (I initially used it to refer to the author of the Kadambari). The rest are all weapon-names, and sort of rhyme. The idea is something like, “What is this talk of Bana-Shmana?”, but Sanskrit allows us to replace the ‘Shmana’ with a meaningful word and thus extend the pun-metaphor :-) Compare with a possible Kannada translation, “idenidu goLu, baana-burji-billu-benki andkondu?” :-)

जन्माद्यस्य यतोऽन्वयाद् इतरतः चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्महृदा य आदिकवये मुह्यन्ति यत् सूरयः ।
तेजो-वारि-मृदाम् यथा विनिमयो यत्र त्रिसर्गोऽमृशा

धाम्ना स्वेन सदा निरस्तकुहकम् सत्यं परं धीमहि ॥

(1.1.1)

(Please follow the link for a transliteration and translation. I am not happy with Sri Prabhupada's translation, and get the distinct feeling that there is a lot of smudging. But he has tried hard and definitely been of help, and it should be clear that the very first verse of an epic as great as the Srimadbhagavatam will obviously be filled with layers upon layers of meaning and depth :-)

तन्महाकाव्यस्य अनतिविश्रुतेऽन्त्यश्लोकेऽपि एत एव वाचो
दृश्यन्ते :-

“tanmahaakaavyasya anativishrute5ntyashloke5pi eta eva vaacho dRRishyante:

“The same words are found at the less famous last verse of that great epic:”

कस्मै येन विभासितोऽयम् अतुलो ज्ञानप्रदीपः पुरा
तद्-रूपेण च नारदाय मुनये कृष्णाय तद्रूपिणा ।
योगीन्द्राय तदात्मनाथ भगवद्-राताय कारुण्यतः
तच्छुद्धं विमलं विशोकम् अमृतं सत्यं परं धीमहि ॥

(12.13.19)

(Again the same feeling - the signoff line of one of the grandest epics is bound to be dynamite. Any finite number of translations can only go so far.)

(पद्ये द्वेऽपि मम प्रियतमे 19x4 शार्दूलविक्रीडितवर्णे स्तः ।
निरुक्तिः वर्णनामस्य-अस्य किम्?)

(padye dvepi mama priyatame 19x4 shaarduulavikriiDitavarNe sta: | (nirukti: varNanaamasya-asya kim?))

(Both these verses are in my favourite 19x4 Shardula-vikridita metre. What is the etymology for this meter's name?)

Blog-एषु वा, तालपत्रेषु वा, आङ्गले वा, Klingon-ए वा, शुद्धस्फटिकसंकाशसंस्कृते वा मूले इदमेको हि उद्दिश्यते - तच्छुद्धं विमलं विशोकम् अमृतं सत्यं परं धीमहि :-)

Blog-eShu vaa, taalapatreShu vaa, aa~Ngle vA, Klingon-e vA, shuddhasphaTikasaMkAshasaMskRRite vA muule idameko hi uddishyate - tachChuddhaM vimalaM vishokam amRRitaM satyaM paraM dhImahi.

"In blogs or in palm leaves (common mode of writing many hundreds of years ago), in English or in Klingon or in crystal-clear Sanskrit, ultimately this one thought is intended: we seek that clean, unpolluted, un-distressed, immortal, supreme Truth."

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उपाधिरसौ ब्रह्मसूत्रेभ्यः विनीतो चित्रनमनः । ब्रह्मसूत्रेषु प्रथमः 'अथातो ब्रह्म जिज्ञासा' इति । अस्मिन् जिज्ञासायाः प्रामुख्यता, प्रथमता, हेतुत्वः, आवश्यकता च गमनीयाः । 'जन्माद्यस्य यतः' इति द्वितीयो सूत्रः :-)

upaadhirasau brahmasuutrebhya: vinIto chitranamana: | brahmasuutreShu prathama: 'athaato brahma jij~naasaa' iti. asmin jij~naasaayaa: praamukhyataa, prathamataa, hetutva:, aavashyakataa cha gamaniiyaa: | 'janmaadyasya yata:' iti dvitIyo sUtra: :-)

"The title is a humble, curious bow to the Brahma sutras. The first among the Brahmasutras is: 'And then, Brahman-curiosity '. This curiosity's importance, primaryness, cause-ness and necessity are notable. 'Where did all this spring from, etc?' is the second sutra :-)

- Pun on 'vinIta' - It can either mean 'humble', or 'stretched' or 'brought in' (the title is rather forced ;-)