



# Srirangam Srimath Andavan ashramam

Shanti Medu, Veerapandi Pirivu, MTP Road, Coimbatore

## Achaarya Vruksham

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*Krodhi Vaikaasi* (May-June 2024)





# Achaarya Vruksham



Fifth year  
of  
Publication



**Sri Mahalakshmyai Namaha  
Srimate Narayanaya Namaha**



**Lakshmi Narayanou Vande Jagatam Adi Dampateem  
Sarvakalyana Siddhyartham Hridayaikyam Sadashritou**

**I prostrate to Lakshmi and Narayana,  
the World's First Divine Couple,  
who are eternally inseparable with united  
heart for blessing the auspiciousness to all.**





# Guruparamparai



## Aachaarya Devo Bhava

- ❖ Acharyas are Gnanis -- They are dearer to God.
- ❖ Acharyas dispel the darkness of mind
- ❖ Acharyas teach by their conduct.
- ❖ An acharya is a teacher who leads by example.



ஸ்வயம் திருமேனி

ஸ்வரண் கவசம்

ரத்னாங்கி

முத்தங்கி

## Guru Parampara

1.	Śrīman Nārāyaṇa	21.	Vāṅgipuram Śāṣṭa Parāñkuṣā Śwāmi
2.	Śrī Māhālakṣmī	22.	Pañcamatha Bhañjanam Thāthācārya
3.	Viśvaksena	23.	Kīzh Nirkunṇam Anañtācārya
4.	Naṃmālwār (Śatakopa)	24.	Rāmānuja Swāmi
5.	Nātha Muni	25.	Paravaṣṭu Venkateśācārya
6.	Uyyakoñdār (Puñdarīkākṣa)	26.	Āṭhaṇṇa Vīrāraghavācāri Swāmi
7.	Manakāl Naṃbi (Rāma Miśra)	27.	Velamur Raṅgapati Deśikā
8.	Ālavandār (Yāmuna Muni)	28.	Raṅganātha Swāmi (Kalyānavaham Swāmi)
9.	PeriaNaṃbi (Māhā Pūrṇā)	29.	Sākṣāt Swāmi (Śrīmad Vedānta Rāmānuja Swāmi)
10.	Bhāśyakārar (Bhagavad Rāmānuja)	30.	Thirukṇudañthai Deśikan (Gopālārya Māhādeśikan)
11.	Kidāmbi Ācān	31.	Śrīmad Vazhuthūr Āñdavan
12.	Kidāmbi Rāmānuja Pillān	32.	Śrīmad Thiruthurāipūñdi Āñdavan
13.	Kidāmbi Raṅgarāja	33.	Śrīmad Periyāñdavan
14.	Kidāmbi Appuḷḷār	34.	Śrīmad Chiṇṇāñdavan
15.	Śrīmad Vedānta Deśikā	35.	Śrīmad Kādañthethi Āñdavan
16.	Śrī Brahṃa Tañṭra Śvatañṭra Śwāmi	36.	Śrīmad Therāzhanthūr Āñdavan (Śrīmad Nammāñdavan)
17.	Gatikā Śatakam Ammāl (Vāṭṣya Varada Guru)	37.	Śrīmad Akṇur Āñdavan
18.	Varada Viśnuvācārya	38.	Śrīmad Theñbirai Āñdavan
19.	Māhādayādiśar	39.	Śrīmad Thirūkudañthai Āñdavan
20.	Siraṅgaṭṭur Ahobilācār	40.	Śrīmad Mysore Āñdavan
		41.	Śrīmad Śrīmuśnam Peria Āñdavan
		42.	Śrīmad Śrīmuśnam Āñṇa Āñdavan

**Rahasyatraya Parampara-Our Guru Parampara-  
Srirangam Srimath Andavan asramam**



## Sri (or Lakshmi)!



You are the auspicious of the auspicious and adorn the throne-like chest of (Vishnu) the Conqueror of Madhu with your lustre. Your greatness transcends measure and is well-renowned. You are the good incarnate of all the subjects that pray for a greatness cognisable by perception and scriptures. I seek refuge in You, destitute as I am.

**SHRI MAHA LAKSHMI IS THE GODDESS OF WEALTH, PROSPERITY AND FORTUNE. SHE IS THE EMBODIMENT OF LOVE AND BEAUTY. SHE IS THE CONSORT OF LORD VISHNU. SHE CAME OUT OF THE OCEAN DURING THE GREAT CHURNING OF MILKY-OCEAN, KNOWN AS KSHIR-SAGARA. SHRI LAKSHMI, HERSELF ONLY, CHOSE LORD VISHNU AS HER HUSBAND. MAHA LAKSHMI IS ALSO KNOWN AS SRI.**

The popularity of Lakshmi can be gauged by the fact that her sacred name—Shri. *Shri* is written atop most documents and spoken before addressing a god, a teacher, a holy man or any revered individual. The word evokes amongst other things: grace, affluence, abundance, auspiciousness, authority.



## **DESIKA DARSHANAM PUZZLE II-RESULTS**



- ❖ THE RESULTS ARE GIVEN HEREBELOW.
- ❖ HEARTY CONGRATULATIONS TO ALL THE WINNERS.
- ❖ WITH THE GRACE AND ANUGRAHAM OF OUR ACHAARYAN, WE HAVE SENT THE PRIZE BOOK TO ALL THE WINNERS



### **WINNERS**

**Congratulations and best wishes!!  
You were excellent!!**

**The following participants have got all right answers. (6/6)**

1. **Prasanna S** <[prasanna.leo@gmail.com](mailto:prasanna.leo@gmail.com)>
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22. **Vaidehi Ananthan** <[vaidehiananthan@rediffmail.com](mailto:vaidehiananthan@rediffmail.com)>

**Thank you all**

**We look forward to your participation  
for the future issues too.**

# AV—DD--ANSWERS TO PUZZLE 11

## 1. DEVANAYAKA PANCHASHAT 11 – shESha-khsamA-vihagarAja-virincha

Oushadhagiri is the hill surrounded by sacred teerthams which were resorted to by AdishEsha, BhooDEvi, GaruDa and BrahmaA.  
(tiruvaheendrapuram divya desam)

## 2. PARAMARTHA STUTI 8 – vidhitum bhuvanE vibheeshaNO vA yadi vA rAvaNa iti udeeritam tE.

SwAmi Desikan tells DevanAyaka PerumAL that He cannot abandon him because His words as Raama- “Be it vibheeshaNa or rAvaNa...I have given the assurance of protection” is known to the whole world.

## 3. ACHYUTA SHATAKAM 36 – mAhatmyam tava mahitam mAngalikam tulasee kaustubha pramukhAm | achyuta sthira vanamAlam vatsa darshayati lakshmee lakshaNa subhagam||

The shubha lakshaNams adorning the Lord’s chest permanently are stated in this shLOkam: vanamAla, tulasee, kaustubham, Lakshmi and Shreevatsa.

**\*Alternate Answer with the name Vaijayanti instead of vanamAla : Bhagavat DhyAna SOPAnam 6...shreevatsEna...**

## 4. GOPAL VIMSHATI 12 – adharAhita chAru vamshanAlA.....mamAntimaprayANE.

SwAmi Desikan expresses that on his last journey, he wishes to see Lord KrishNa having dark hue like a blue diamond, holding the beautiful flute on his lower lip, and bearing a garland of peacock feathers on his crown.

## 5. VAIRAGYA PANCHAKAM 1 – dhAnA muShTimuchE kuchEla munayE datte sma vittEshatAm

Disapproving the praise of arrogant and confused kings, Swami Desikan vows to serve only the compassionate Lord who granted lordship to kuchEla who offered him just a meagre, handful of flattened rice.

## 6. YATIRAJA SAPTATI 11 – upaveetinam oordhvapuNDram.....yateenAm.

SwAmi Desikan succinctly describes the beauty of SwAmi RAmAnuja: The king of ascetics, the leader of the sharaNAgatas who wears the sacred thread (upaveetam), the tilak (oordhvapuNDra), carries the staff (daNDa), has a tuft (shikha) on his crown appears resplendent like the aggregation of merits of all three worlds.



**Krodhi Vaikasi**

**DAYS TO REMEMBER  
WITHOUT FAIL**

<i>Amavasai</i>	<i>Sarva Ekadasi</i>	<i>Masa pirapu tharpanam</i>
<b>6.06.2024</b>	<b>19.05.2024 2.06.2024</b>	<b>14.05.2024 15.06.2024</b>

**Krodhi Vaikaasi month Panchaka sangraham**

**14<sup>th</sup> May 2024----14<sup>th</sup> June 2024**

<b>Tamizh Vaikaasi</b>	<b>English date May/June</b>	<b>Event</b>
<b>9</b>	<b>22</b>	<b>Nrusimha Jayanthi Thirunakshatra vaibhavam of Nammazhwar</b>
<b>20</b>	<b>June 2</b>	<b>Sri Koorma Jaynathi</b>
<b>24</b>	<b>6</b>	<b>Thirunakshatra vaibhavam of Thirukottiyur Nambi</b>
<b>26</b>	<b>8</b>	<b>Thirunakshatra Vaibhavam of HH SriMushnam Periandavan</b>

**Let us do these.....**

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां  
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम्।  
पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयतां  
आत्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥

- 01 . Study the Vedas daily .
- 02 . Perform diligently the duties ( karmas ) ordained by them .
- 03 . Dedicate all those actions (karmas) as worship unto GOD
- 04 . Renounce all desires in the mind .
- 05 . Wash away the hoards of sins in the bosom .
- 06 . Recognise that the pleasures of sense objects ( samsar) are riddled with -pain
- 07 . Seek moksha with consistent endeavour .
- 08 . Get out from the bondage of activity ( specified to the ones which end - up entangling us ) .



❖ The azhwars & Achaaryas have brought moksha to the reach of one & all, removing the barriers of Varnashrama, gender & caste.

❖ Swamy Ramanuja states that the devotees should always be eager to realise the bliss of Vaikunta and should always feel that Sriman Narayana should be their only goal.

❖ THE TEACHER IS THE VOICE OF TRUTH, NOT THE MAN BEHIND THE VOICE.

❖ NOTHING CHANGES YOU BETTER AND FASTER THAN THE RIGHT COMPANY.

❖ BEGIN FROM WHERE YOU ARE, AND WHAT YOU ARE.

❖ THE MARK OF A GOOD WORD IS THAT IT TAKES YOU TO SILENCE.

❖ SOMETIMES YOU STAY AWAY AND COMPLAIN THAT THE TEACHER CANNOT SHOW YOU THE WAY. SOMETIMES YOU COME CLOSE AND FIND THAT THE TEACHER IS THE WAY.

>>>>>>Rare Slokas of our Poorvachaaryas>>>>>>

ग्राहग्रस्ते गजेन्द्रे रुदति सरभसं ताक्षर्यमारुह्य धावन्

व्याघूर्णन्माल्यभूषावसनपरिकरो मेघगम्भीरघोषः ।

आबिभाणो रथाङ्गं शरमसिमभयं शङ्खचापौ सखेटौ

हस्तैः कौमोदकीमप्यवतु हरिरसावंहसां संहतेर्नः ॥ १ ॥

नक्राक्रान्ते करीन्द्रे मुकुलितनयने मूलमूलेऽतिखिन्ने

नाहं नाहं न च भवति पुनस्तादृशो मादृशेषु ।

इत्येवं त्यक्तहस्ते सपदि सुरगणे भावशून्ये समस्ते

मूलं यत्प्रादुरासीत्स दिशतु भगवान् मङ्गलं सन्ततं नः ॥ २ ॥

-Gajendra Moksha Sloka dhwayam by Sri Nadadhoor ammal

# ACHAARYA VRUKSHAM

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Bhagavad Gita :4.5-9: In these verses, Kṛṣṇa addresses Arjuna and says: O Arjuna! Like you, I have also passed through innumerable births. O Tormentor of Enemies! I know all about the births of yours and mine. But, you will not know them. Being not obliged to take birth caused by karma, being indestructible, and being the Lord of all, I take birth with my own divine visage and by my own Will. O one born in Bharata tribe! whenever dharma is despised, and evil raises its head, I create Myself. I take birth eon after eon, to protect the good, to destroy the evil and to uphold the dharma. O Arjuna! he who worships as it is, my birth and deed which are unconnected with matter has no rebirth after he leaves his present body.

## 12 AZHWARS



ஸ்ரீ பொய்கையாழ்வார்  
Sri Poigai Azhwar



ஸ்ரீ பூதத்தாழ்வார்  
Sri Bhoothathaazhwar



ஸ்ரீ பேயாழ்வார்  
Sri Peyaazhwar



ஸ்ரீ திருமழிசையாழ்வார்  
Sri Thirumazhisai Azhwar



ஸ்ரீ நம்மாழ்வார்  
Sri Nammaazhwar



ஸ்ரீ மதுரகவி ஆழ்வார்  
Sri Madhurakavi Azhwar



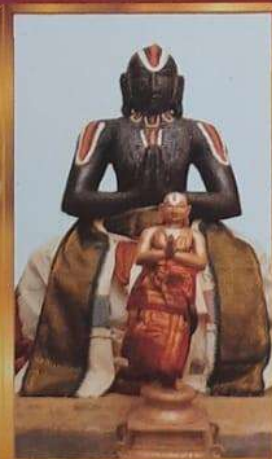
ஸ்ரீ குலசேகர ஆழ்வார்  
Sri Kulasekara Azhwar



ஸ்ரீ பெரியாழ்வார்  
Sri Periyaazhwar



ஸ்ரீ ஆண்டார்  
Sri Andaal



ஸ்ரீ திண்டிவடிகையாழ்வார்  
Sri Thondaradipodi Azhwar



ஸ்ரீ திருப்பாணாழ்வார்  
Sri Thiruppaan Azhwar



ஸ்ரீ திருமங்கையாழ்வார்  
Sri Thirumangai Azhwar

**Azhwargal Thiruvadiigalae saramam**



## Twelve Azhwars

No	Azhwar	Birthplace	Month	Star
1	<a href="#">PoigaiAzhwar</a>	Kancheepuram	Aippasi	Thiruvonam
2	<a href="#">BoothathAzhwar</a>	Mahabalipuram	Aippasi	Avittam
3	<a href="#">PeyAzhwar</a>	Mylapore (Chennai)	Aippasi	Sadhayam
4	<a href="#">ThirumazhisAzhwar</a>	Thirumazhisai	Thai	Magam
5	<a href="#">NammAzhwar</a>	Thirunagari	Vaikasi	Visakam
6	<a href="#">MadhurakaviAzhwar</a>	Thirukkoloor	Chithirai	Chithirai
7	<a href="#">KulasekharAzhwar</a>	Vanchikalam (Kerala)	Maasi	Punarvasu
8	<a href="#">PeriyAzhwar</a>	Srivilliputhur	Aani	Swathi
9	<a href="#">AndaL</a>	Srivilliputhur	Aadi	Pooram
10	<a href="#">ThondaradipodiAzhwar</a>	Thirumandangudi	Margazhi	Kettai
11	<a href="#">ThiruppanAzhwar</a>	Uraiyur	Kaarthigai	Rohini
12	<a href="#">ThirumangaiAzhwar</a>	Thiruvai Thirunagari	Kaarthigai	Kaarthigai



ஸ்ரீ பிஷ்யகார்  
Sri Bhashyakaarar



தோபுல் பூரத்தசி  
Swami Desikan

**SriPerumbudur  
Chittirai  
Thiruvaadhirai**

**Thoopul  
Purattasi  
Sravanam**



An acharya is a spiritual teacher who teaches not only by verbal instructions but by the way he acts in his own life.

# Our Ashrama Acharyas





**Sri Mushnam Chinnandavan**  
**12th Peetathipathi of our Ashramam**



**HH Sri SriVarahamahadesikan**



## Benign Blessings of our Achaaryas



**A SrI VaishNava must do granta-kAlakshEpam (spend time at the sannadhi of a bona fide SrI VaishNava vidwAn for learning our philosophy and practice as per tradition and Sastra prescriptions) and thus study the grantA-chatushTayam – four important grantams of our pUrvAchAryas taken collectively.**

- 1. SrI bhAshyam (bhagavath rAmAnuja yatirAja)**
- 2. gltA bhAshyam (bhagavath rAmAnuja yatirAja)**
- 3. bhagavath vishyam (tiruk-kurukai-pirAn-piLLan)**
- 4. SrImath rahasya traya sAram (swAmi SrIman nigamAnta mahA dESika)**

**The pUrvAchArya-granta kAlakshEpam is different from the kathA-kAlakshEpams and upanyAsams.**



*Thirukudanthai Srimath Andavan*  
*Srimath Vedanta Ramanuja Mahadesikan*  
*Panguni Pushyam*

श्रीमत् वेदान्त रामानुजमुनि करुणालब्ध वेदान्तयुग्मं  
श्रीमत् श्रीवास योगीश्वर गुरुपदयोरर्पित स्वात्म भारम् ।  
श्रीमत् श्रीरङ्ग नाथाह्वय मुनि कृपया प्राप्त मोक्षाश्रमं तं  
श्रीमत् वेदान्त रामानुज मुनिमपरं संश्रये देशिकेन्द्रम् ॥

*Srimath Mysore Andavan*  
*Sri Srinivasa Ramanuja Mahadesikan*  
*AAvani Uttiram*

श्रीमत् श्रीवास योगीश्वर मुनिकरुणालब्ध वेदान्त युग्मम्  
श्रीमत् वेदान्तरामानुज गुरुपदयोरर्पित स्वात्म भारम् ।  
श्रीमत् श्रुत्यन्त रामानुजयतिनृपतेः प्राप्त मोक्षाश्रमं तं  
श्रीमत् श्रीवास रामानुजमुनिमपरं संश्रये ज्ञान वार्द्धिम् ॥



**According to our purvAchAryas,  
there is a mechanism through  
which one becomes a  
SrlvaishNava. This process is called  
"pancha samskAram"  
(initiation in to the  
sampradhAyam).  
periya nambi performing pancha  
samskAram to Srl rAmAnuja**



**Sri Mushnam Srimath Andavan**  
**Sri Ranga Ramanuja Mahadesikan**  
**Vaikaasi Thiruvaadhirai**

वेदान्त लक्ष्मण मुनीन्द्र कृपात्त बोधं  
तत्पाद युग्म सरसीरुह भृङ्गराजम् ।  
त्रय्यन्तयुग्म कृत भूरि परिश्रमं तं  
श्रीरङ्ग लक्ष्मण मुनिं शरणं प्रपद्ये ॥



**Sri Mushnam Srimath Chinnandavan**  
**Sri Sri Varahamahadesikan**  
**Thai-Uttiraadam**

श्रीमद्वेदान्त रामानुज यतिकृपया रङ्गिणि न्यस्तभारं  
तत् सम्प्राप्तागमान्तद्वितयमनुगणं शिष्टतापूर्णमग्र्यम् ।  
श्रेष्ठ श्रीरङ्ग रामानुजमुनि करुणालब्ध मोक्षाश्रमं तं  
सत्त्वस्थं श्रीवराहं यतिवरमनघं देशिकं संश्रयामि ॥

- ❖ One should consider Acharyan equivalent to Bhagavan.
- ❖ He has to retain and save the explanations of all the mantras.
- ❖ One should pray to his Acharyan at all times.
- ❖ He should not reveal the mantras to unqualified people.
- ❖ The primary duty of any sishya is to the spread the fame of acharya & glorify him.
- ❖ Constant meditation about Acharya is a
  - nithya karma since it has been prescribed in Vedas
  - naimthya karma since it is performed for atonement.
  - kamya since it helps to flourish one's knowledge.



## Our Asramam-Peetathipathies

**Andavan Ashramam was established during the time of Sri Vazhuthur Andavan, a disciple of Sri Thirukkudanthai Desikan, and can hence trace its roots back to nearly 300 years. Since then, there have been 11 Acharyas. The names and the period are given below:**

- |           |                                 |   |
|-----------|---------------------------------|---|
| <b>1</b>  | <b>1743 to 1795<br/>Desikan</b> | <b>Srimad Valuthur Andavan - Sri Vedantha Ramanuja Maha</b>       |
| <b>2</b>  | <b>NA<br/>Maha Desikan</b>      | <b>Srimad Thiruthurai Poondi Andavan - Sri Srinivasa Ramanuja</b> |
| <b>3</b>  | <b>1830 to 1884</b>             | <b>Srimad Periyandavan - Sri Srinivasa Maha Desikan</b>           |
| <b>4</b>  | <b>1883 to 1894</b>             | <b>Srimad Chinnandavan - Sri Paduka Seveka</b>                    |
| <b>5</b>  | <b>1905 to 1909</b>             | <b>Kadanthethi Andavan - Sri Srinivasa Ramanuja Maha Desikan</b>  |
| <b>6</b>  | <b>1909 to 1932<br/>Desikan</b> | <b>Therezhunthur Andavan - Sri Vedantha Ramanuja Maha</b>         |
| <b>7</b>  | <b>1932 to 1947</b>             | <b>Sri Aakur Andavan - Sri Srinivasa Maha Desikan</b>             |
| <b>8</b>  | <b>1946 to 1963</b>             | <b>Thenpirai Andavan - Sri Ranganatha Maha Desikan</b>            |
| <b>9</b>  | <b>1963 to 1989<br/>Desikan</b> | <b>Thirukudanthai Andavan -Srimath Vedantha Ramanuja Maha</b>     |
| <b>10</b> | <b>1988 to 1989</b>             | <b>Sri Mysore Andavan - Sri Srinivasa Ramanuja Maha Desikan</b>   |
| <b>11</b> | <b>1989 to 2018</b>             | <b>Sri Mushnam Andavan - Sri Ranga Ramanuja Maha Desikan</b>      |
| <b>12</b> | <b>From 2018</b>                | <b>Prakrutham andavan Sri SriVaraha Mahadesikan</b>               |



- ❖ **Every sishyan should celebrate the Thirunakshtram of these acharyas, with great devotion and Bhakthi.**
- ❖ **If you are staying in a place, where our asramam branch exists, please do participate at the asramam function without fail.**

\*\*\*\*\*

## *Achaaryan is equal to God*



Just like a cow gives milk to her calf without any expectation, our acharyas teach the satvishayas i.e. Rahasyarthas to the sishyas without expecting any reward like fame or fortune. It is not an easy matter for the disciple to repay to such an Acharya.

However it is the elder's opinion that the disciple should try to implement the following.

- \* Prostarte before our aacharaya & Serve the Acharya
- \* Anusandhanam of Acharya Taniyan daily/frequently
- \* Performing Kainkarya for the sake of Acharya deha sukham.
- \* Speaking/reciting the Acharyas' importance & praise in such a way that others know them.

## **Daily morning Padukaradhanam**





## Acharya sambhandham

Acharyas are sages full of wisdom, experience and ability. They feel strongly that it is their responsibility to save us. They teach us Prapatti/ Saranagati, and remove our birth woes, save us, protect us like an eyeball, and make us join at the holy feet of Lord Sriman Narayana.

It is the disciple's duty to speak well of the Acharya's glories. Acharya should be respected as a deity. HE is equivalent to God. Let us all serve and continue to serve our Acharya.

### Our acharyan's Nithya paarayana ghoshti

*Every morning when Srimal Andavan Srivaraha Mahadeshikan recites Gadya Trayam, some Patthathis from Paduka Sahasram, Srisudarshanashtakam & Sri Shodasayutha Stotram we must be blessed to be in this company, to recite along with HIM. Devotees should prostrate before HIM and get guidance, instructions and blessings of our aacharaya and get Mantrakshai from HIS hands. Everyone should get this great privilege.*





SRI

## **HH's Arulmozhiyal**



ஸ்ரீமதே வேதாந்த ராமானுஜ மஹாதேசிகாய நம :

### **ஸ்ரீமத் ஆண்டவன் அருள்மொழி**

விளக்கவுரை:

**பொன் ஆனாய் :** என்னால் அடையத் தகுந்தவனே

प्रशासितारं सर्वेषां अणीयांसमणीयसाम् ।

रुग्माभं स्वप्नधी गम्यं विद्यात्तु पुरुषं परम् ॥

அசேதனங்களையும் சேதனங்களையும் நியமனம் செய்கிறவனும். அணுவான ஜீவர்களைக் காட்டிலும் நுண்ணிய அறிவை உடையவனாயும் பொன் போன்ற காந்தியை யுடையவனும் கனவு போன்ற மானஸ ப்ரத்யக்ஷத்தில் காணப்படுபவனுமான இப்பரம் புருஷனையே உபாஸனம் செய்யவேண்டும். (பொன் நிறத்தவன் கனவுப்பொருள்கள் போல் மன உணர்வால் அடையத் தக்கவன், "अव्ययो निधिः" அழியாத செல்வமாக வைப்பாம். அடையத்தக்க செல்வமாக என்று வேதங்களாலும் ஸ்ம்ருதிகளாலும் புராணங்களினாலும் கூறப்பட்ட பொன்னார் மேனியன் என்ற (கூற்றால்) வார்த்தையால் எம்பெருமானை அடையத்தக்க வழிகள் உண்டு. அவ்வாறு பொன்னானது இடையூறு நிகழும் போது அவ்விடை யூறினை நீக்கும் நண்பனாய் உண்டு என்றால் அதனால் பயன் பெறலாம் என்ற உறுதியால் உயிர்நிற்கும் தன்மை யுடையதாய் எல்லோரும் நுகரத்தக்க தன்மையுடையதாய் இருப்பது. இத்தன்மை எம்பெருமானுக்கும் பொருந்தும் என்ற காரணத்தால்

அவ்வெம்பெருமானை பொன் என்று நிர்ந்தோம் செய்தார் ஆழ்வார். எம்பெருமானை அடைய எம்பெருமானே வழி என்று கூறுமிடத்தில் எம்பெருமான் அடையத்தக்கவன் என்று கூறவும் வேண்டுமோ எனில் ஆழ்வாரின் நோக்கம் யாது என்றால் எம்பெருமானை (உன்னை) ஒழிய உன்னை அடைய வேறு வழி உண்டு என்று அறிவதற்காக அல்லது வேறு வழியை விரும்புவது சேருமிடத்திற்காக அன்றோ அல்லது அதற்காக அடையும் இடத்தையும் கூறினார் என்றும் சொல்லலாம். "வைப்பாம் மருந்தாம்" அடியவர்களின் பேறான பொக்கிஷமாயும் அதனை அடையப் படுபவையான வஸ்துக்களைப் போக்கும் மருந்தாயும் என்றார் நம்மாழ்வார்.

ஏன் என்றால் அடைவிப்பவன் அடையப்படுபவன் இவனே (எம்பெருமானே) இருப்பவன் என்று அருளிச் செய்தார். அல்லது அதற்கும் மேல் 'காவல் பூண்ட' என்பதால் சொல்லும் வழி.

अनन्य साध्ये स्वाभीष्टे महाविश्वासपूर्वकम् ।

तदेकोपायता याञ्चा प्रपत्तिः शरणागतिः ॥

தனக்கு வேண்டிய பயன்கள் எல்லாம் எம்பெருமானைக் காட்டிலும் வேறோரு தெய்வத்தாலே நிறை வேற்றிச் செய்ய முடியாத போது முழு விஸ்வாஸத்துடன் (நம்பிக்கையுடன்) தகுதியுடைய ஒருவனையே அவனே உபாய மாக இருக்கவேண்டும் என்று பிரார்த்தனை செய்வதே ஸரணாகதி என்று ஸரணாகதி ஸாஸ்த்ர லக்ஷணத்தை அவனை அடையவேண்டும் என்ற வாக்யத்தினால் கூறியபடியே ஸாத்யமான பதத்திற்கு பொருத்தமான ஸாதனமாய் இருப்பவன் எம்பெருமான் இவன் என்று தெரிவிப்பதற்காக "பொன்னானாய்" என்று முதலில் இவ்வெம்பெருமானை அடைபவனாக கூறுவதாகக் கொள்ளலாம்.

**ஆனாய் :** நான் शब्दादि विषय பொறி இன்பப் பயன்களில் விரும்பி நிற்கும் (தான்) செய்வது அறியாமல் நிற்கும்போது நீயே அவ்வினையைப் போக்கும் உன் ஆற்றல் மிகுதியாலே என்மேல் விழுந்து எனக்கு உன்னைப்பற்றி அறியும் சுவையைப் பிறப்பித்து பேறாக ஆனாய் என்றார்.

ஆனாய் அடையத்தக்கவன் ஆனாய் இத்தனை காரியம் செய்தவன் நீ. பொழில் ஏழும் காவல் பூண்ட புகழ் ஆனாய்: இதனால் எல்லாரும்





SUCCESSFUL PEOPLE HAVE TWO THINGS ON THEIR FACE,  
SILENCE AND SMILE.  
SMILE TO SOLVE PROBLEMS AND  
SILENCE TO AVOID PROBLEMS



**DESIKA DARSHANAM PUZZLE-12**  
**Chitrai 2024**  
**Concept by Malathy Balaji**

**DESIKA DARSHANAM**

**PUZZLE 12- VishiShTaadvaitam**

**Find the stotram and the shloka from the clues given.**

**1.**

trividha chit achit

**2.**

taapatraya

**3.**

panchaangam

**4.**

tridhaamna

**5.**

praarabdha kaaryam

**6.**

nirbhara nirbhaya

*navayani*

Please send your answers to [ranga2706@gmail.com](mailto:ranga2706@gmail.com) on or before  
16.5.2024.

All those who score 6/6 , will receive a good book by way of prize.

# KRISHNA THE ENCHANTING ENIGMA

## 29. RAAS LEELA – PART 5

KRISHNA! WHERE ARE YOU?

S.CHITRA, BANGALORE

"Pride goes before destruction, a haughty spirit before a fall" goes the saying. Well, that is precisely what happened with the Gopis. They received loving attention and regard from the lofty minded Lord Krishna. This made the Gopis develop an attitude and they felt they were superior to all women on earth.

Perceiving their vanity produced by such rare good luck as well as their pride, Lord Sri Krishna disappeared on that very spot with a view to curbing their pride once and for all and in order to shower His grace on them.



अन्तर्हिते भगवति सहसैव ब्रजाङ्गनाः ।

अतप्यंस्तमचक्षाणाः करिण्य इव यूथपम् ॥ १ ॥

**Srimad Bhagavatham 10.30.1)**

The Lord having disappeared all of a sudden, the women of Vraja felt agonized not to see Him as she-elephants would when they failed to see the leader of their herd.

With their mind captivated by the charming gait, loving smiles and sportful glances as well as by the delightful conversation, dalliances and graceful movements of Sri Krishna, the young Gopis getting identified with Him, imitated His various pastimes.





किं ते कृतं क्षिति तपो बत केशवाङ्घ्रि- स्पर्शोत्सवोत्पुलकिताङ्गरुहैर्विभासि ।  
अप्यङ्घ्रिसम्भव उरुक्रमविक्रमाद् वा आहो वराहवपुषः परिरम्भणेन ॥

Srimad Bhagavatham 10.30.10)

O mother earth, what austerity did you perform to attain the touch of Lord Keśava's lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear very beautiful in this condition. Was it during the Lord's current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when He stepped upon you in His form of the dwarf Vāmanadeva, or even earlier, when He embraced you in His form of the boar Varāhadeva?

गोप्य ऊचुः

जयति तेऽधिकं जन्मना व्रजः श्रयत इन्दिरा शश्वदत्र हि ।  
दयित दृश्यतां दिक्षु तावका- स्त्वयि धृतासवस्त्वां विचिन्वते ॥ १ ॥  
शरदुदाशये साधुजातसत्- सरसिजोदरश्रीमुषा दृशा ।  
सुरतनाथ तेऽशुल्कदासिका वरद निघ्नतो नेह किं वधः ॥ २ ॥  
विषजलाप्ययाद् व्यालराक्षसाद् वर्षमारुताद् वैद्युतानलात् ।  
वृषमयात्मजाद् विश्वतो भया-दृषभ ते वयं रक्षिता मुहुः ॥ ३ ॥  
न खलु गोपीकानन्दनो भवान् अखिलदेहिनामन्तरात्मदृक् ।  
विखनसार्थितो विश्वगुप्तये सख उदेयिवान् सात्वतां कुले ॥ ४ ॥

The Gopīs said: O beloved, your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.

O greatest of personalities, you have repeatedly saved us from all kinds of danger — from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Dānava. In the autumn season, the whorl of the lotus has a special beauty, but that unique loveliness is surpassed by the beauty of Kṛiṣṇa's glance.

The gopīs here imply, "Since You have descended to protect the entire universe, how can You neglect Your own devotees?"

Singing thus at the pitch of their voice and raving in various ways, the cowherd women loudly wailed, seized as they were with a longing to behold Sri Krishna.

प्रणतदेहिनां पापकर्षणं तृणचरानुगं श्रीनिकेतनम् ।  
फणिफणार्पितं ते पदाम्बुजं कृणु कुचेषु नः कृन्धि हृच्छयम् ॥ ७ ॥

दिनपरिक्षये नीलकुन्तलै- वर्नरुहाननं बिभ्रदावृतम् ।

घनरजस्वलं दर्शयन् मुहु- र्मनसि नः स्मरं वीर यच्छसि ॥ १२ ॥

प्रणतकामदं पद्मजार्चितं धरणिमण्डनं ध्येयमापदि ।

चरणपङ्कजं शन्तमं च ते रमण नः स्तनेष्वर्पयाधिहन् ॥ १३ ॥

रहसि संविदं हृच्छयोदयं प्रहसिताननं प्रेमवीक्षणम् ।

बृहदुरः श्रियो वीक्ष्य धाम ते मुहुरतिस्पृहा मुह्यते मनः ॥ १७ ॥

“Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts.

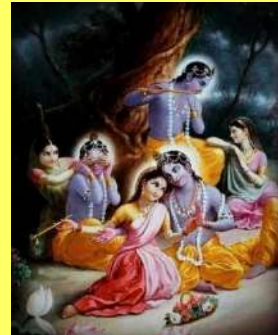
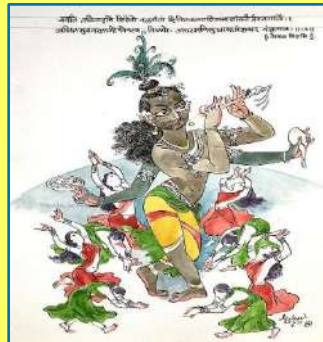
At the end of the day, you repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, you arouse lusty desires in our minds.

Your lotus feet, which are worshiped by Lord Brahmā, fulfill the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts.

Your manifestation on earth, has put an end to the sorrows of the inhabitants of the Vraja as well as the denizens of the forest and is extremely auspicious for the whole universe.”

The Gopis sang the praise of Lord Krishna with the devotion of highest order. That is why their devotion was, indeed of the highest order. The foremost among the Lord's devotees, Uddhava, exclaimed with a voice choked with emotion “ एवं भक्ति सकलभुवने नेक्षिता न श्रुता वा किं शास्त्रौघैः किमिह तपसा गोपिकाभ्यो नमोऽस्तु (Sriman Narayaneeyam D76S11) Nowhere else in the world can we see this type of devotion, Which I have never seen nor heard. What is the use of Vedic sayings? Or even staunch penance. My salutations to the Gopis.”

This episode where Gopikas sing of the Lord's attributes with unparalleled devotion is detailed in Gopika Gitam, the essence of Srimad Bhagavatham. Let us discuss more.





# Praises of Bhagavan

BY RUDRA

From Srimath bhagavatham (Ch. LXIII, v. 34 to 45. See para 144)

.....Excerpts from Sri Bhagavatham by V.K.Ramanujachari

Rudra said: You are the being known as Brahma and the highest Jyotis (light); and You are concealed in Brahma known as the veda. The pure-minded perceive You as being pure like ether. (v. 34.) The sky is Your navel, agni (fire) is Your mouth, water is Your semen, and heaven is Your head. The directions are Your ears, the earth is Your feet, the moon is Your mind, and the sun is Your eyes. I am Your inner sense. The seas are Your abdomen. Indra is Your hand. (v. 35.) Vegetables are the hair on Your body. The clouds are the hair on Your head, Brahma is Your buddhi. Prajapatis are Your sex organ and Dharma is Your heart. In this manner You are meditated upon by the world. (v. 36.) Being with undiminished tejas! Your avatara (coming down here) is for the guarding of dharma and for the well-being of the All others are protected by You and we protect the seven worlds. (v. 37.) You were one during cosmic rest, being then without names and forms. You are the first Purusha; You have no equal or superior; You are unconnected with the waking, dreaming and deep sleep conditions. You are self proved; You are the cause of the universe but there is no cause for Yourself. Yet in order that matter and atmas, inseparable from Yourself, may become manifest, You of Your own will appear as matter and atmas, undergoing change of substance in the former element and change of attribute in the latter. (v. 38.) Limitless bliss! Though clouds stand between the sun and ourselves, yet he is not prevented from shining; and he causes the clouds and other things to appear. Similarly though You are within material bodies, they do not prevent Your being perceived. You make them and all other things appear; for You are self-proved. (v. 39.) The minds of ātmās are deluded by Your maya; they are much attached to wives, children and home. To some extent they rise from an ocean of misery only to fall back into it. (v.

40.) One attains a human body with great difficulty through Your grace, but if he does not subdue his senses, and as a result of this he does not love Your feet, he is a fit object for pity; for he injures himself. (v. 41.) If a mortal abandons You, who are his atma, and his ruler, and who are dear to him, and who is attached to sense objects which are the reverse, he suffers; for he throws away nectar and eats poison. (v. 42.) Myself (Rudra), the devas and rishis with pure hearts-all seek refuge in You, regarding You as everything to us-You who are our atma and ruler, and who are dearest to us. (v. 43.) Deva! I have come to You-You who are the cause of the creation, sustenance and destruction of the world, who are impartial, who are free from the six evils, who are my wellwisher and leader; who have no equal or superior, than whom there is no other to be approached for protection, who are the world, and on whom we depend for support; I come to You in order that my samsara may be ended. (v. 44.) This person loves me; he is dear to me; and follows me. I have promised him freedom from fear. May Your grace be extended to him, as it was to Prahlada, the head of the asuras. (v. 45.)

**Please read/recite**  
**1. Gadya trayam,**  
**2. Paduka sahasram, (A few Paddhaties)**  
**3. Sri Sudharshanashtakam &**  
**4. Sri Shodashayudha stotram**  
**daily after perumal Thiruvadaradhanam**

**Read at least one sargam of  
Sundarakandam everyday**

**Surya Arghyam** is an ancient Indian practice of offering water to sun. When we pour water from vessel, the light coming from sun is broken into seven rays due to refraction and falls on front part of our brain. The seven rays stimulate improved Decision Making and provides better control over Emotions and Enhances Logical Thinking. The seven rays also balances the energy in the body.



# Trayamidam sarvam

by K.Sadagopan Iyengar

Continued from the last issue.....

## NUMBER THREE IN THE GITA

1. **Three Parts of Gita:** The Bhagavad Gita is divided into three Shatkas or groups of six chapters each, forming eighteen chapters in all. Predictably, we find several references to the number three in the Gita. Following are a few:

2. **Three Types of Karma Phalam:** The Lord classifies the fruits of all of our actions into three broad groups:

- a. Favourable or desirable,
- b. Unfavourable or disliked and
- c. A mixture of both— "Anishtam Ishtam Misram cha trividham karmana: phalam"

3. **Trigunam:** The basic characteristics of Prakriti or Primordial Matter are again three, collectively known as Trigunam—

- Sattvam (Goodness)
- Rajas (Passion) and
- Tamas (Ignorance).

Of these, Sattvam is the embodiment of Purity and is illuminating. It frees one from all sinful actions and bestows unblemished knowledge. It confers robust health and righteousness too. ("Tatra Sattvam nirmalatvaat prakaasakam anaamayam" )

Rajas is responsible for generating passion, unlimited craving and longing after various objects of desire ("Raja: raagaatmakam viddhi trishnaa sanga samudbhavam").

Tamas is caused by ignorance and is responsible for creating delusion, laziness, sleepiness, etc.—

"Tama: tu aggyaanajam viddhi mohanam sarva dehinaam  
Pramaada aalasya nidraabhi: tat nibadhnaati Bhaarata!"

It is these three traits that cover men with a veil of delusion, which prevents them from realizing the true nature of the Lord, as being greater than the greatest and being everlasting and indestructible, says the Gita.

4. **Three Doors of Hell:** The Lord enumerates another set of three factors which unerringly lead us to the gates of Purgatory. These three ignominious traits ensure that the Jeevatma is forever bound up in Samsaaram and in the interminable cycle of births and deaths:

"Trividham narakasya idam dvaaram naasanamaatmana:  
Kaama: Krodha: tatthaa Lobha: tasmaat etat trayam tyajet"

Kaamam is desire. The Shruti likens desire to an ocean—just as the ocean is full of waves, ceaselessly rising one after the other, the mind too generates more and more desires: the moment one wish is satisfied, it gives rise to another & so on.

**Krodham** is the uncontrollable anger which arises from unrequited desire and is directed at all those responsible for the non-fulfillment of the desire.

**Lobham** is miserliness and the disinclination to share one's prosperity with others.

**5. Three Types of Shraddha:** The Lord classifies the faith, sincerity and focus of all beings again into three—Saatvikam, Raajasam and Taamasam--

" Trividhaa bhavati shraddhaa dehinaam saa svabhaavajaa  
Saatvikee Raajasee chaiva Taamasee cha iti taam shrunu"

**6. Three Types of Food:** The food preferences of people too fall into three categories, according to the three modes of material nature—viz., Sattvam, Rajas and Tamas.

• Foods dear to Saatvikas increase longevity, purify our lives and bestow health and happiness. Such foods are succulent, fatty, wholesome and pleasing to the palate—

"Aayu: Sattva bala aarogya sukha preeti vivardhanaa:  
Rasyaa: snigdhaa: sthira hridyaa aaharaa: Saatvika priyaa:"

• Foods that are bitter, sour, salty, hot, pungent, dry and burnt are dear to Jeevas dominated by Rajo gunam. Such foods give rise to indigestion, disease and distress—

"Katu amla lavana ati ushna teekshna rooksha vidaahina:  
Aahaaraa: Raajasasya ishntaa:du:kha shokha aamaya pradaa:"

• Stale foodstuff which has lost its original flavour, smelly foods like garlic, left-overs, tasteless, decomposed and putrid food, food not offered first to the Lord, etc. come under the category of Taamasic aahaaram—

"Yaata yaamam gata rasam bhooti paryushitam cha yat  
Ucchishtam api cha amedhyam bhojanam taamasa priyam"

**7. Yagyas are of three types:** Sri Krishna appears to be quite fond of Number Three. Here He is, enumerating another triad—three categories of Sacrifices, predictably falling into Saatvic, Raajasic and Taamasic ones.

• Sacrifices performed as per scriptural prescriptions, with a sense of duty and without an eye on reward, concentrating on Sriman Narayana as the Supreme Person to be pleased by the sacrifice (irrespective of the deity to whom the sacrifice is addressed) is said to be **Saatvika Yagyam**.

• Sacrifice performed for the sake of puerile material benefits, prompted by pride and other base emotions, is known as **Raajasa Yagyam**.

• Sacrifices performed in contravention of the scriptures, without the permission of elders and the wise, without the use of Mantras and ingredients prescribed by Shastras, without commensurate Dakshina to the participants and without the requisite degree of faith and sincerity, are classified as **Taamasic Yagyas**. Looking to the current day practices, most of the Yagyas we perform may well fall under this head. We shall now see a few more significant references to Three in the Bhagavat Gita and go on to other matters.

...to continue in the next issue



# ŚRIMAD RAHASYATRAYASARAM

## ŚRI GURUPARAMAPARĀ SĀRAH



### I. ARTHĀNUŚĀSANABHĀGAH

1. UPODGHĀTĀDHIKĀRAH
2. SĀRANIṢKARṢĀDHIKĀRAH
3. PRADHANA PRATITANTRĀDHIKĀRAH
4. ARTHAPANCAKĀDHIKĀRAH
5. TATVATRAYACINTANĀDHIKĀRAH
6. PARADEVATĀPĀRAMĀRTHYĀDHIKĀRAH
7. MUMUKṢUTVĀDHIKĀRAH
8. ADHIKARIVIBHAGADHIKARA
9. UPAYAVIBHAGADHIKARA
10. PRAPATTIYOGY ADHIKARAH
11. PARIKARAVIBHAGADHIKARAB
12. SANGAPRAPADANADHIRARAH
13. KRTAKRTYADHIKARAH
14. SVANISTHABHUÑANADHIKARAH
15. UTTARAKRITY ADHIKARAH
16. PURUSARTHAKASTHADHIKARAIE
17. SASTRIYANIYAMANADHIKARAH
18. APARADHAPARIHARADHIKARAH
19. STHANAVIṢEṢĀDHIKARAH
20. NIRYANADHIKĀRAH
21. GATIVISESADHIKARA
22. PARIPURNABRAHMANUBHAVADHIKARA

## II. STHIRIKARANABHAGAH

- 23. SIDDHOPAYASODHANADHIKARAH
- 24. SADHYOPAYASODHANĀDHIKARAB
- 25. PRABHAVA VYAVASTHADHIKARAB
- 26. PRABHAVARAKSADHIKARA

## III. PADAVAKYAYOJANABHAGAH

- 27. MÜLAMANTRADHIKARAH
- 28. DVAYADHIKARAH
- 29. CARAMAŠLOKĀDHIKĀRAH

## IV. SAMPRADAYA PRAKRIYĀBHĀGAH

- 30. ACARYAKRITYĀDHIKĀRAH
- 31. ŚIṢYAKRITYĀDHIKĀRAH
- 32. NIGAMANĀDHIKĀRAH

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# Srimath RAHASYATHRAYASAARAM

Anbil Ramaswamy

PRAPATTI (Abandon or Absolute Surrender)

Continued from last issue.....

## ADHIKARA 19 : STHANA VISESHA ADHIKARA

(The places suitable for the Prapanna's residence )

The question arises as to which places will be most suitable for a Prapanna to reside. This is answered as follows:

- (1) A Prapanna should select a place suitable for carrying out his daily ritualistic chores relating to his Varna and Ashrama
- (2) Any place sanctified by Bhagavatas would be suitable. Places glorified and consecrated by Alvars in their Mangala Sasanas ( statement of consecration) will be most suitable since they will be the usual places where other devotees would prefer to reside.
- (3) However great a place may be, if it is not recognized by Bhagavatas, such a place is not fit for a Prapanna.
- (4) SHOULD, HOWEVER, A PRAPANNA IS FORCED BY CIRCUMSTANCES TO LIVE IN ANY SUCH PLACE (e.g.) IN THE USA OR ELSEWHERE, AND CONTINUES TO PERFORM SCRUPULOUSLY HIS DHARMIC DUTIES, SUCH A PLACE WOULD BECOME SANCTIFIED BY VIRTUE OF HIS HAVING RESIDED THEREIN.

## ADHIKARA 20 : Nirvana Adhikara ( The Departure of the soul)

Long long ago, in fact, millions of years ago, our Sastras have explained graphically and with minute details not only what processes the soul undergoes 'At death' and what happens 'After death'.

Sri Ramanuja's SriBashya based on the Vedas and Upanishads clearly portrays these aspects and Swami Sri Vedanta Desika has incorporated these in Adhikaras 20.21 and 22 of his Rahasya Traya Sara in his own inimitable style. We discuss below the subject as told by these pioneers

## SECTION 1 : The two faces of death Death?

The very thought would send a chill through the spine to any person especially one who is face to face with death. Those who are impervious to such a sensation would be those driven to suicidal proclivity by deep distress, untold miseries, jilted love,

betrayal by trusted ones, financial breakdown or mental alteration caused by drug ,  
dope and the like. Though the media blares forth day in and day out cases of murder,  
loot, arson and rape along with a good sprinkling of suicides - the suicide instances  
are comparatively few and far between.

On the other end of the continuum, there are of course, a few exceptional cases who  
'liked to live and not die' for very different reasons. For example, when Sri Rama  
beckoned Anjaneya to ascend with him to Paramapada, the latter declined politely  
saying that the relationship he had acquired with Sri Rama on earth would be  
unavailable in Paramapada and therefore preferred to 'live' here on earth! Similarly,  
Thondar Adippodi Alwar also liked to stay back saying that he would not trade in the  
pleasant experience he had in this world serving Sri Ranganatha with any of the  
pleasures that Paramapada itself could offer !.

Swami Desikan also says Tvam Chet Praseedasi Tavaasmi Sameepatas Chet Tvayi Asti  
Bhaktir Anagha Kari Saila Naatha Samsriyate Yadicha Daasajanaas Tvadheeyah  
Samsaara Yesha Bhagavaan Apavarga Eva

" O! Lord! If thou art gracious, if I am always by thy side, if there is in me pure  
devotion to thee, if I am in the company of those who are thy servants- Then, this  
Samsara itself is salvation"

Death and total non-existence are unbearable and unacceptable to the ordinary  
mortal in spite of the trauma attaching to the struggle for existence and the survival  
of the fittest. THE MAJORITY, HOWEVER, WOULD RATHER LIKE TO LIVE THAN 'JOIN  
THE MAJORITY'. This has been very vividly portrayed in the Puranic story of a man  
hounded by a wild animal and falling into a deep well surrounded by poisonous  
snakes clinging to a branch that was being gnawed by rats- still going in for the  
momentary pleasure of tasting the rare drop of honey dripping from the honeycomb  
nested on the branch of the tree just above his head.

Life of man on earth is likened to the flight of a sparrow through a banquet hall in  
winter, with a good fire in the midst, while storms of rain and snow batter abroad.  
The sparrow is flying in at one door and immediately exiting out at another. During  
the passage in the hall he is safe from the wintry storm but after a short sojourn of  
fair weather, he instantly vanishes into the dark winter from which he emerged. The  
only difference is that the sojourn here is really not that rosy while the Scriptures say  
that the beyond is beautiful to the one who has played by the rule while on earth.  
Says Dr. Radhakrishnan " The fleeting is enclosed on both sides by an eternity which is  
real"



Another reason for the dread is the prospect of one's having to contend with death 'all alone'. Even when one is involved in a collision dash on the road or, or a train smash or a plane crash or a ship wreck when hundreds die, each one has to go through the throes of death 'all by oneself'.

More than the inevitability of death itself, the fact of the pangs involved in the process is forbiddingly threatening.

It is here that our Vedas, Sastras, Itihasas, Puranas and in fact the entire gamut of our sacred scriptures step in to assure that one could actually look forward to death as a welcome guest, LIVE PEACEFULLY TILL IT ARRIVES AND DIE GRACEFULLY.

Lord Krishna , the Charioteer friend turned Acharya of Arjuna intended to convey this comforting formula to us under the pretext of advising Arjuna. He deliberately goaded Arjuna to ask a leading question by feigning to slip out an apparent indiscretion when he said to Arjuna " I taught this great truth to Vivaswan (the Sungod), he to Manu and Manu to his son Ikshvaku etc."

Arjuna promptly seized the slip to question Krishna that since they themselves were just contemporaries, how could Krishna have taught anything to Vivaswan. The launching pad thus set adroitly, Krishna proceeds to explain the secret of his Avatara, how the imperishable soul transmigrates to newer bodies and therefore he should not imagine he was killing the soul and how the perishable body is cast away by the soul in successive births so that he should not feel sorry for the destruction of the body which, in any case, was going to perish.

" Many births of mine have passed away, Arjuna! as well as many of yours. I know them all but you know them not, Slayer of foes"

He further explains how even though he has no birth he is born out of his own sheer will while others are born due to their karma.

This concept of transmigration of the soul , the central theme of Hinduism imparts the much needed solace to the troubled minds of those fearing death. It presents the prospect of death as a welcome experience not to feel sorry about, prepares us to cast off our mortal coils, 'IF THE TIME COMES, WHEN IT COMES' with absolute ease and equanimity.

"To understand man's life as important, but not all important, as good but with a chance to be still better, is to relax the grip of terror a bit, and to see things in perspective. When one does see things in perspective - 'freedom from existence' can become the goal which transcends and transforms the threat of death to a sweet promise."

How the soul escapes at the time of death has been engaging the attention of researchers all over the world. They experiment with persons with 'paranormal' and 'Near- death- experiences' (NDE). Even recently, in the USA, a person terminally ill with a prognosis of imminent death was enclosed in a glass domed cubicle. When he actually died, the scientists wondered how the breath could have escaped through the air tight, hermetically sealed cubicle. They noticed a minuscule - less than hairline fracture in the glass that was not there earlier when the dome was examined with sophisticated instruments before the experiment. The experiment conclusively proved that the soul must have pierced through the glass dome.

## **ADHIKARA 21 : GATHI VISESHA ADHIKARA** (THE DEPARTURE OF THE SOUL)

### SECTION 2 : AT DEATH - THE PREPARATION FOR DEPARTURE

Swami Desika describes how the soul leaves the body through the various Nadis (veins) and how the soul of a Prapanna and that of a Non-Prapanna take different routes and different destinations. First, he emphasizes how in the case of a Prapanna the attainment of Moksha is certain even if he had committed any indiscretions after performing Prapatti.

A person who has performed Prapatti will not consciously commit any sins. But, due to 'Prarabda karma' that had begun to yield fruits while he is living in this world, some may swerve:

(i) He may display feelings of 'I' and 'My' and commit certain offences consequently. The Lord will make him realize his folly by making wisdom dawn on him.

(ii) He may display a taste or desire for an object other than the Lord. Even when a Prapanna desires and prays for it, Isvara will not grant what is not good for his spiritual upliftment. This is like a mother preventing her child from falling into fire. The Lord declares 'when I decide to bless someone with Moksha, I strip him of his possessions; inflict on him tragedies of death of his dear and near ones; if, in spite of all these, he clings to me ( as he surely will), I grant him the bliss which even the Gods cannot secure'<sup>5</sup> Or, he might grant what he desires in such an abundant measure as to create a revulsion and aversion to what he had asked for ( as in the case of Kuchela) The idea is that in any case, the person chosen would emerge a fully evolved soul to deserve Moksha.

(iii) He may contact other deities. In such cases, the Lord would create a situation by associating him with Paramaikantins and make him feel ashamed of his deviate behavior.



(iv) Being weak minded, he may desire to adopt other Upayas. The Lord will in due course dispel his desire to adopt other Upayas. By all means, the Lord would rid the Prapanna of any failings or foibles he might have contracted due to the interaction of his 'Prarabda karma' and eventually make him fit and qualified for Moksha - all before the Prapanna actually arrives at the point of departure from this life.

For the Prapanna who has not swerved, the delay in securing Moksha is only so long as he desires it. The Lord is anxious to bring him into the company of Nityasuris ( Never born) and is actually sorry for the delay desired by the Prapanna. He, therefore, produces an eagerness in the mind of the Prapanna to attain the goal. He creates a suitable atmosphere for the Prapanna to leave his worldly life and decides on the appropriate time and pretext for the event.

At the appointed time, the Lord projects for the Prapanna to behold a remembrance of all his thoughts, desires and deeds during his lifetime in a sort of flashback. " A certain amount of experimental evidences has been gathered from those who have come very close to death through some accident and then been restored to life; the trend of this evidence is to support the idea that at the moment death was nearest, they passed in review the events of their whole life"<sup>6</sup> There is a dictum that one who dies during daytime, Sukla paksha ( bright fortnight of the moon), and Uttarayana ( the six month period when the Sun moves northward) alone can reach Paramapada through what is known as Archiradi marga ( the shiny path) and the others go through the Dhumadi marga (the smoky path) only to be reborn. This view has been expressed in several contexts thus: Lord Krishna declares-"O! Arjuna! I shall declare to you the path following which the yogis attain the state of not returning and also those who attain the state of returning. Light in the form of fire, the day, the bright fortnight preceding the full moon, the six months of the Sun's northern progress- departing therein, men who know Brahman go to Brahman. Smoke, night, the dark fortnight of the waning moon and the six months of the Sun's southern journey- departing in these periods, souls attain the light of the moon and come back to be reborn. Indeed, these two paths, the bright and the dark, for the world of the departing souls are deemed to be eternal. By the one, one attains the state of nonreturning; by the other one comes back again"

The same idea has been expressed in Mahabharata But, this is not applicable in the case of a Prapanna who may die at any time- day or night, in the bright or dark fortnight, in Uttarayana or Dakshinayana etc., since in his case, Karma lasts only as long as the body lasts; and, the moment he sheds his mortal coil, he moves to Paramapada through Archiradi marga. Brahmasutram also makes this point very clear Chandokya Up also confirms this;

' Whether the funeral rites are performed or not by their heirs, these Brahmagnanis ( who have done Prapatti) reach only this bright and shiny path and are led by a superhuman force to Brahman through the Deva marga ( Shiny path) or Brahma marga ( Path leading to Brahman). Those who have gone through this path never, never return to this mundane world' In the case of a Prapanna , all his Sanchita karmas are destroyed on performing Prapatti, like the bales of cotton that are burnt by fire. 'Prarabda karma' alone remains ( that which the Prapanna had agreed to go through during his lifetime). At the time of his death, the balance , if any, of his Punya karmas are transferred to his friends who have done him good and Papa karmas to those who had remained inimical to him. This is done because, the Prapanna's karma account has to show a nil balance and also because, Punya is like golden fetters and Papa is like iron fetters - thus making no difference to the soul which yearns for freedom from all shackles.

At the appointed moment, the lord joins the Gnanendriyas ( Sense organs ) and the Karmendriyas (Motor organs) with the mind. When the sense of speech ceases to function, we see that the mind continues to work. This is true when someone is so ill as not to be able to talk; or one who is observing a vow of silence; also we have seen mute persons whose minds however keep working. Even so, when other senses cease to function, the mind is still found to be working. Then, the mind with the sense organs affiliated to it is joined with the Vital air (Prana). We see this when a person is in a state of coma or unconsciousness , he merely breathes and even the functioning of the mind appears stalled. The Prana (with which are joined the senses and mind) is then united with the Jeevatma or the soul. This, however, will not be perceptible to the onlooker. The jeeva is then churned out of the physical body and united with the subtle form of fire and other primary elements. It can be noticed that even though a person is pronounced dead, there is some heat still felt in some part of the body indicative of this union of Jeevatma with the subtle element of fire. Similarly, all other elements (Panchbhutas) ( the five natural elements) are also joined with the Jeevatma ready to depart. This has been stated in Chandokya Up.

Brihadaranyaka. up also states that" all the vital airs go with the Jeeva at the time of death even as the faithful followers of a king go with him in his victorious march even without his specific bidding"

Since the jeeva would have become emaciated due to the churning, the Lord embraces him to give him solace and rest. Upto this point, the preparation for departure of the soul is common to both the Prapanna, Bhakta and also others , sinners and saints alike.

.....to continue



Sri

Srimathey Ramanujaya namaha

Srimathey Nigamaantha Mahadesikaya namaha

## PRADHAANA SHATHAKAM -Part 1

by U.Ve.Oppiliappan Koil Varadachari Sadagopan

### INTRODUCTION

Among all the Rahasya granthams created by Swami Desikan to instruct us, three stand out in their loftiness to help us develop the clearest understanding of the sacred tenets of Sri VaishNavism. These are:

- (1) His Magnum Opus, Sri Rahasya Traya Saaram
- (2) VirOdha ParihAram and
- (3) PradhAna shathakam.

In the latter two rahasya granthams, Swami Desikan out of his compassion for us as a ParamAchArya takes us by hand as it were and removes the doubts and confusions that may arise in our mandha mathis (dull minds) in comprehending the esoteric meanings of these ahasyams and other tattvams. He flags the most important Tattvams among the peer groups of Tattvams.

PradhAna sathakam, which deals with hundred essential items that one who desires Moksham should know precisely.

### SANSKRIT TANIYAN FOR THE GRANTHAM

The Taniyan for the PradhAna Sathakam salutes Swami Desikan as the chief one among the prapannAs, and the leader among those who interpreted Sri Bhagavadh RaamAnuja SiddhAnthAm. This Taniyan is as follows:

ya: pradhAna: prapannAnAm pradhAna sathakam vyadhAth |  
tam noumi VenkatAchAryam dhuryam maargE yathIsithu: ||

### GREATNESS OF THE TOPIC OF THE GRANTHAM

Swami Desikan himself gives us a perspective on the scope of this grantham, which he named as PradhAna sathakam this way:

paravith upadasitham na: pradhAna Sathakam pramANa siddham |  
bhajathi satha kOTi bhAvam para pakshE cha prayOjanE cha sathAm ||

Swami proudly identifies with this rahasya grantham as “na: idham pradhAna Sathakam”. THIS rahasyam of OURS named pradhAna sathakam is the way he describes it WITH GREAT AFFECTION. What is the reason for his untypical emotion? This unusual display of emotion arises from the nature of the subject matter and its provenance. The subject matter was the one shown by those who understood the nature of para Brahman (paravith

upadarsitham). The subject matter is tightly interwoven with pramANams dealing with the Para Brahmam (pramANa siddham). He goes on to point out that this rahasya grantham of his achieves two goals:

(1) It will multiply hundred fold in showering auspiciousness on the righteous (sathAm prayOjanE cha satha Bhaavam); it will grow one hundred crore fold in strength to put down mathams that do not have the inherent beauty and power of Sri Bhagavadh RaamAnuja SiddhAntham (Para PakshE satha KOti Bhavam bhajathi). That is the personal assessment of our AchArya Saarvabhouman.

### **TAMIL SALUTATION TO THE GREATNESS OF THE GRANTHAM:**

After composing the above slOkam in Sanskrit, Our Swami continued in Tamil to elaborate upon the Paravith Upadarsitham pramANam (the PramANams revealed to us by those Brahma Jn~Anis such as AzhwArs). He salutes the AzhwArs as the Prapanna kula pathis (Emperors of the kulam of PrapannAs). He characterizes the auspicious words of these Brahma jn~Anis as “nall vArthaikaL” (Clear and benevolent upadEsams. He acknowledges that those sacred upadEsams pointed out by his kulapathis as the superior ones that serve as the guiding stars for his conduct as a Prapanna and reveals that he follows that path shown by them scrupulously (YengaL kulapathigaL ivai mElAm yenRE yeNNiya nall varthaigaL naam isaihinrOmE). “IsaihinrOmE” indicates that he accepts them whole heartedly and follows them thoroughly.

### **SUPERIOR STATUS OF THESE NALL VAARTHAIGAL:**

He compares those nall vArthaigal to the sacred Ganga river that flowed from the sacred feet of the ParamAthmA, who measured the entire universe with them. He points out that the river GangA is the most sacred among all rivers just as the upadEsams of His Kula pathis are supreme among all other upadEsams (pongu punal aaRuhaLil bhuvanamellAm ponn kazhalAl aLanthavan tann tALAl Vantha Gangai yenum nathi pOla).

He equates the superiority of the Nall varthaigaL of his kulapathis to the Milky ocean, which is the most sacred among all the seven kinds of oceans (kadalkaL yEzhil Kamalai piranthu avan uhantha kadalE pOla). He puts the Milky ocean (KsheerAbshi) on top of the seven, because it is the Ocean that was the place of avathAram of MahA Lakshmi, who is dear to our Lord.

He compares the superiority of the upadEsa vaarthais of the Kula pathis to the superiority of Paanchajanyam among other conches (sankuhaLil AvanEnthum SankE polE). Finally, Swami Desikan equates the supermacy of these nall vaarthigaL to the supermacy of ThirutthuzhAi garland worn by the Lord over all the other flower garlands adorning His thirumEni (thAril Avan taNN tulavat thArEpola).

This is why he concludes assertively that his PradhAna Sathaka Rahasyam is able to confer auspiciousness to the righteous people many fold compared to other upadEsams and is able to win over para mathams with extreme effectiveness (One crore fold superior effectiveness) compared to other nall vaarthaigaL. Therefore, this Rahasyam is Swami DesikanE Uhantha Rahasyam and is to be revered by us as such.

### **BROAD TOPICS OF COVERAGE BY PRADHAANA SATHAKAM:**

The major topics that a Mumukshu should know are dealt with in PradhAna dasakam by Swami Desikan. They fall into the following broad categories:

- (1) The PramANams that point to BhagavAn,
- (2) The special meanings of the three rahasyams,
- (3) The svarUpam of SaraNagathi, the code of conduct of a prapannAs,
- (4) the items to be followed by the PrapannAs and the items to be jettisoned by them,
- (5) the ways for prapannAs to avoid apachArams during their post-prapatthi period,
- (6) the counter-measures once any apachAram happens,
- (7) the methods of serving Bhagavan, His BhAgavathAs and AchAryAs and
- (8) Moksha Sukham.

In each of these EIGHT broad categories, Swami Desikan uses his sharp intellect and lists the three important items in each of these categories and then rank orders them for our benefit. Altogether, there are 100 items in this rahasya grantham as Swami Desikan's upadEsam to us.

.....To be continued in the next issue





# VERY GRAND TWO TAMIL PAASURAMS

Vasudevan M.G.

**INTRODUCTION:** We read quite often the present generation in Tamilnaadu is leading in 'Thamizh vaLarcchi' than old times. Is it true? I have my doubts. Whereas when I started reading 'thiru andhaadhi' paasurams in simple Tamil language [IyaRpa portions of 4000 dhivya prabhandham] of

- a. Sree Poigai Aazhvaar (hereafter POA) and
- b. Peyaazhvaar (hereafter PEA)]

for their specialties; I was awe-struck by the greatness of these two wonderful paasurams. My doubts now get confirmed. Even to understand these 8 lines we have to do some real and serious research and must have some background material about Siva and VishNu.

The referred paasurams which I want to share with you all are

1. Paasuram no 74 of mudhal thiruvandhaadhi
2. Paasuram 60 of moonRaam thiruvandhaadhi

ERRaan puLloorndhaan eyil eritthaan maarviDandhaan  
neeRRaan nizhal maNi vaNNatthaan – kooRRu orupaal  
mangaiyaan poo magaLaan vaar saDaiyaan neel muDiyaan  
gangaiyaan neel kazhalaan kaappu - paasuram 74 or 2155 of POA

peRRam piNai marutham pEi mulai maach chagaDam  
muRRak kaatthooDu pOi uNDu udhaitthu kaRRuk  
kuNilai viLankanikkuk koNDu eRinthaan veRRip  
paNilam vaai vaitthu uganthaan paNDu – paasuram no 60 or 2341 of PEA

**THANIAN:** a. As stated in POA's 'thanian' by Sree MudhaliyaaNDaan, POA is addressed / identified as a "kavignar pOrERu" – a "poet par excellence" among poets. The specific meaning of 'pOr ERu' is 'a warring lion, or a warring ox [rishabham]. These words aptly and fully describe the marvel in this 74<sup>th</sup> paasuram and through that to the Aazhvaar.

b. As stated in PEA's 'thanian' by Sree Kurugaik kaavalappan, PEA is 'seeraan' meaning 'seer porundhiyavan' – 'siRappu mikkavan' – a special poet.

**GRAMMATICAL EXCELLENCE:** To get at the specialty and the grammatical excellence of the language used in these 2 verses, we have to rearrange the words used in each of the verse's 4 lines. Now **let us take up the 'mudhal paasuram 74'** of POA -

1. In the 1<sup>st</sup> line, there are 4 words and they are verbs or 'vinaiyaal aagupeyar' or 'peyar' thru a 'vinaic chol' or a name obtained through an action done by the person/s.
2. All 4 verbs do indicate the action done earlier since verb is in past tense. In the next three lines four pairs of derivative nouns [ezhuvaai], which again are through an action the person/s did. And last word again is related to a verb – kaappu -means protection – again a vinaip peyar.
3. Is this not grammatically some great Tamil language all words indicating an action and through that you are pointed or oriented towards 'Siva and NaaraayaNan'.
4. Among the four verbs used two indicate lord Siva's actions. Other two verbs pertain to thirumaal or NaaraayaNan.

5. Also note the order in which poem is composed - first Sivan, then NaaraayaNan, third Sivan, fourth NaaraayaNan – a beauty. If we rearrange then the order will be

a. Related to Sivan are

ERRaan [took]

eyil eritthaan [burnt]

b. related to NaaraayaNan

puLL oorndhaan [crawled in a bird]

maarvu iDandhaan – maarvu or maarbu - the chest — iDandhaan - kicked or tore off or broke the chest.

6. Identity revealing words - that also are derivative nouns - through an action – 4 for Siva and 4 for NaaraayaNan.

a. neeRRaan -neeRu poosiyavan – who has ‘thiru neeru’ or vibhoothi covered all over his body or Siva – that poosiNa action is indirectly indicated.

kooRRu orupaal mangaiyaan – ardha naaree eesvaran – kooRu is body – oru paal - on one side - mangaiyaan - having a lady on one side of one’s own body or as part of his own body – again Siva.

vaar saDaiyaan – having a jaDaamuDi – the hair made as a crown – sekara – again Siva – if a moon is added to the sEkaram, then he is chandrasEkan.

gangaiyaan – having Gangaa in his sekaram – Siva again

b. nizhal maNi vaNNatthaan – nizhal is dark or somewhat dark grey - maNi is a jewel – vaNNatthaan – body colour is like a dark blue jewel – Neela Mani vaNNam – indicating NaaraayaNan.

poo magaLaan – poovil piRandha magaL - the Lakshmee - possessing a lady who was born in a lotus flower is NaaraaYanan.

neeL muDiyaan – having a long hair – or curly hanging hair – kuTila kundhaLam

neeL kazhalaan – kazhal is anklet – kazhalaan – one wearing an anklet – neeL kazhal – is long anklet – or neeNda paadhatthil uLLa kazhal – nediya paadham – that measured all world in one foot – naaraayaNan in and as thrivikraman.

7. Coming to the second specialty in the paasuram construction

Related to sivan                      related to naaraayaNan                      specialty in common between two

i.	ERu ERRaan	puLLoorntaan	vaahanam - vehicle
ii.	eyileritthaan	maarviDandhaan	act of destruction
iii.	neeRRaan	nizhal maNi vaNNatthaan	colour of body
iv.	kooRRorupaal mangaiyaan	poo magaLaan	identity with wives
v.	vaar saDaiyaan	neeL muDiyaan	hair care
vi.	gangaiyaan	neeL kazhalaan	head to foot body part

8. Now to go for meanings:

a. How commonality comes about the vehicle or vaahanam to both

ERRaan – ERu +ERRaan – ERu - the rishaBham - the kaaLai or ox or bull - Sivan who accepted bull as his vehicle - one who has the ox as his transport vehicle.

puLL oorndhaan – to be split as puL oorndhaan – one who travels on the bird – puL is tamil is paRavai – the GaruDan – oorndhaan – crawled – GaruDan, in reality, does not crawl but flies – it is poetic license to say flying as oordhal – crawling.

b. Commonality on destruction

eyil eritthaan – burnt the boundary wall of thripuram - eyil means boundary wall – madhil suvar – is it boundary only? No – perhaps it is ezhil – beauty – transformation in word to meet the ‘yaappu’ - or Tamil grammar - ezhil became eyil. The town ‘thripuram’ was burnt by Siva and he got the name ‘thripura anthakan’ by burning that town.

maarviDandhaan – maarbu iDandhaan – broke open the chest of HiraNya kasipu in the Narasimha avathaaram. ba – va interchanging is permitted both in Tamil and Sanskrit grammar. Really iDatthal mean kicking.

c. Colour commonality:

neeRRaan – thiruneeru poosiyavan – one who adorns the sacred ashes all over his body. And by virtue of that, Siva appears of ‘white colour’ in appearance.

nizhal maNi vaNNatthaan – nizhal is shadow, mani is gem, vaNNatthaan is coloured person – here it means one who is dark in colour and shiny, like the blue jaguar.

d. Possession:

kooRRorupaal mangaiyaan – kooru is part of the body, oru paal - is one side, mangaiyaan is one who possess / has the lady as part of inseparable body – full meaning – one who has the lady as part of his own body – ardha naareesvaran.

poo magaLaan – poo is flower, magal is daughter, magaLaan is one who wears down her in his right chest – one who owns the daughter of the flower – padhma lakshmee or mahaa lakshmee – born out of lotus flower.

Please note both Siva and VishNu have a lady on left and right side of their body.

e. Haircare commonality:

vaar saDaiyaan – vaar is a long belt like thing – saDai is the hairdo – one who has his hairdo in belt like strips freely hanging along

neeL muDiyaan – one who has long hairdo – just recall Raama is known for that kaaka paksha dharam sooram – black coloured hairdo

f. Commonality or Specialty from head to foot

gangaiyaan – one who supports river Ganges in his head.

neeL kazhalaan – one who has very long foot – in his thrivikarama avathaaram lord had such a big foot that the whole world was measured with his one foot. Such big footed lord also allowed river Gangaa to flow out and wash the whole world. This ‘gangaa’ was received on his head by Siva as per Bhageeratha’s request and retained by Siva there and later released.

9. Now mix the 2 verbs and the four nouns of sivan – you have eight sentences each standing on its own. Similar is for naaraayaNan.

**Sivan:** neeRRaan ERRaan  
neeRRaan eyileritthaan

kooRRorupaal mangaiyaan ERRaan  
kooRRorupaal mangaiyaan eyileriththaan

vaar sadaiyaan ERRaan  
vaar sadaiyaan eyileritthaan

gangaiyaan ERRaan  
gangaiyaan eyileritthaan



**NaaraayaNan:** nizhal maNi vaNNaththaan puLloorndhaan  
nizhal maNi vaNNaththaan maarviDandhaan

poo magaLaan puLloorndhaan  
poo magaLaan maarviDandhaan

neeL muDiyaan puLloorndhaan  
neeL muDiyaan maarviDandhaan

neeL kazhalaan puLloorndhaan  
neeL kazhalaan maarviDandhaan

Please note in how many ways the simple 4 lines are interpreted and the poem has that flexibility.

10. On this 'nizhal maNi vaNNaththaan' is a very special usage available here.

- Nizhal is shadow and is always dark and cool. MaNi is gem and bright in colour. Sri Utthamoor swamy quotes nizhal mani is blue coloured gem which has blue rays and cool, at the same time bright rays. Neela neeradha samaneeyan - KrishNa.
- nizhal maNi vaNNaththaan' - How dark shadow and bright gem both can be combined. Just think of 'agalagillEn enru alarmEl mangai uRai maarbaa' – she, Lakshmee is 'golden' hued. She shines as a bright gem in the chest of the dark body of the lord. Mix both and you get that special usage of nizhal maNi vaNNaththaan. Learned bhagavathaas can quote availability of such beauties of contrasting colour usage in paasurams – one strikes me is 'karu maaNikkak kunRE pOl' of nammaazhvaar.
- This nizhal maNi vaNNaththaan' and kooRRorupaal mangaiyaan can also be attributed to naaraayaNan, for when she is inseparable from the chest, naturally she also forms part of his body – mangaikku oru kooRu kodutthavan thaane. Then that is another additional point here.

Oh! what a great language spinning in 4 lines. Hope you will be able to appreciate the uniqueness in this paasuram.

Now let us take the second paasuram from moonRaam thiru andhaadhi of PEA.

peRRam piNai marudham pEi mulai maach chagaDam  
muRRak kaaththooDu pOi uNDu udhaitthu kaRRuk  
kuNilai viLankanikkuk koNDu eRindhaan veRRip  
paNilam vaai vaitthu ugandhaan paNDu – paasuram no 60

You have to re-adjust the words to get the real meaning - like

peRRam muRRak kaatthu  
piNai marudham ooDu pOi  
pEi mulai uNDu  
maach chagaDam udhaitthu  
kaRRuk kuNilai viLankanikku koNDu eRindhaan  
veRRip paNilam vai vaitthu ugandhaan - paNDu ugandhaan.

See how the construction of words in 4 lines have to be deciphered to get at the meanings.

This is all Sree KrishNa, as a child, did in gOkulam--

- peRRam muRRak kaatthu – grazed the cows and calves in its entirety of the village – peRRam means pasukkaL – cows and calves, muRRa – in its entirety, kaatthu – protected – means took

them to forests for grazing, grazed and brought them back home safely from the forests, without these being attacked by wild animals etc.

2. piNai marudham ooDu pOi – the two gandharvaas because of their own actions received a curse to stand as marudha trees, stood jointly in the backyard of the house of KrishNa for their saapa vimOchanam – release from curse – marudham ooDu pOi – KrishNa intruded and crossed the trees to give the desired release of these two gandharvaas, by breaking the trees.
3. pEi mulai uNDu – the poothana samhaaram episode – simply put across as – sucked the breasts of the demon poothana who came with the intention of killing child krishNa by giving poisoned breast milk. [please note it is poothanaa and not bhoothana as normally pronounced by many].
4. maach chagaDam udhaitthu – kicked the big cart – the sakaTa asuran episode – who came as the big cart – maa -periya, sakaTam – vaNDi or cart - with the intention of killing child KrishNa, while KrishNa was in his cradle and HE kicked -udhaitthu - to kill that asuran.
5. kaRRuk kuNilai viLankanikkuk koNDu eRindhaan – kaRRu – the calf asuran, kuNil – a small staff or bamboo or cane piece – the calf asuran was thrown like a small staff to beat other fruit asuran hanging in tree – as a viLankani – a small fruit in the tree –thus both got killed in one action.
6. The children generally while going to graze cows and calves take two three staffs, similar way KrishNa threw the asura like a staff, [who came as calf] to beat another asura who stood in the tree as the fruit, by that one action, both fell dead.
7. veRRip paNilam vaai vaitthu ugandhaan paNDu – paNilam means sangu – the conch – paanchajanyam of KrishNa – he blew the conch for success of PaaNdavaas at the beginning of war at the KurukshEthram. by that action of blowing of KrishNa, it is described in the Bagavadh Geethaa, that the hearts of sons of dhritharaashtra were broken. paNDu means olden days.

Now the grammatical specialty- there are four different nouns or actions are in the first line. Their corresponding verbs are found in the second line in the same order. This is the specialty. Generally the subject and predicate [noun and verb] follows each other with the object coming in the queue. Here four subjects or objects first. Then four verbs. This kind of arrangement is called yathaa sankhya alankaaram in sanskrit grammar.

The definition of that alankaaram is

udhdhishtaanaam padha arthhaanaam poorvam paschaadh yathaa kramam |  
anudhdhEsO BhavEth athra thath thath athra thath yathaasankhyamishyathE ||

[re page 547 prathaapa rudhreeyam -- krishnadhaas, varanasi publication]

**meaning:** where you have a particular order of words in the first line, correspondingly if you relate their actions or descriptions in the second line in the same order, then it is called yathaa sankhya alankaaram.

You can find this in the paasuram – 4 different actions of Krishna in first line - four different verbs describing them in second line in same order. That is the specialty.

**Hope, now, dear readers, who really worked for ‘tamizh vaLarcchi’.**

**Sri Adi Shankaracharya hails Lord Vishnu as “Nagabhidanuja”,  
the younger brother of Indra who had cut off the wings of the mountains  
with his “Vajrayudha”**

## 'Nama Smaranam'

Celebrating SRI RAMA-- Experts from VAK Published by Chilukuri Balaji Temple

1 For Success in Business, Interviews, Visa Interviews, building relationship      ॐ वषट्काराय नमः

2. Please Chant for Handsome Appearance and wealth      ॐ श्रीमते नमः

3 For self employed people, for promotions and success in games  
ॐ परमात्मने नमः

4. For Education and better Financial strength      ॐ अक्षराय नमः

5 For better health      ॐ भूतभावनाय नमः

6. To remove mental stress and for mental peace      ॐ पूतात्मने नमः

7. For job satisfaction - ॐ शर्मणे नमः

8. Chant this name to amend soured friendship or any pesonal relationship  
ॐ भूतादये नमः

9. For issueless couple ॐ धात्रे नमः

10. Pregnant ladies to chant for healthy babies ॐ विधात्रे नमः

11. In moments of distress and despair      ॐ नारसिंह वपुषे नमः

12. For aspirants of Plots and own residence      ॐ क्षेत्रज्ञाय नमः

13. For overcoming bad habits      ॐ ऋषीकेशाय नमः

14. To keep Evil forces at bay      ॐ स्थविष्ठाय नमः

15. For overcoming bad times      ॐ पुष्कराक्षाय नमः

16. For good eye sight-      ॐ ज्योतिषांपतये नमः

17. Marraiges get finalised by chanting this sloka. Also this sloka bestows intimacy, mutual affection and trust between couples

कामे स्वराय कामाय कामपालाय कामिने ।

नमः कामविहाराय कामरूपधराय च ॥

18. Please chant this sloka to locate lost objects, persons and belongings

कार्तवीर्यार्जुनो नाम राजा बाहु सहस्त्रवान् ।

तस्य स्मरणमात्रेण गतं नष्टं च लभ्यते ॥

Two Bhagavathas who have grievances against each other should resolve it by openly and mutually apologising so that they remain esteemed.



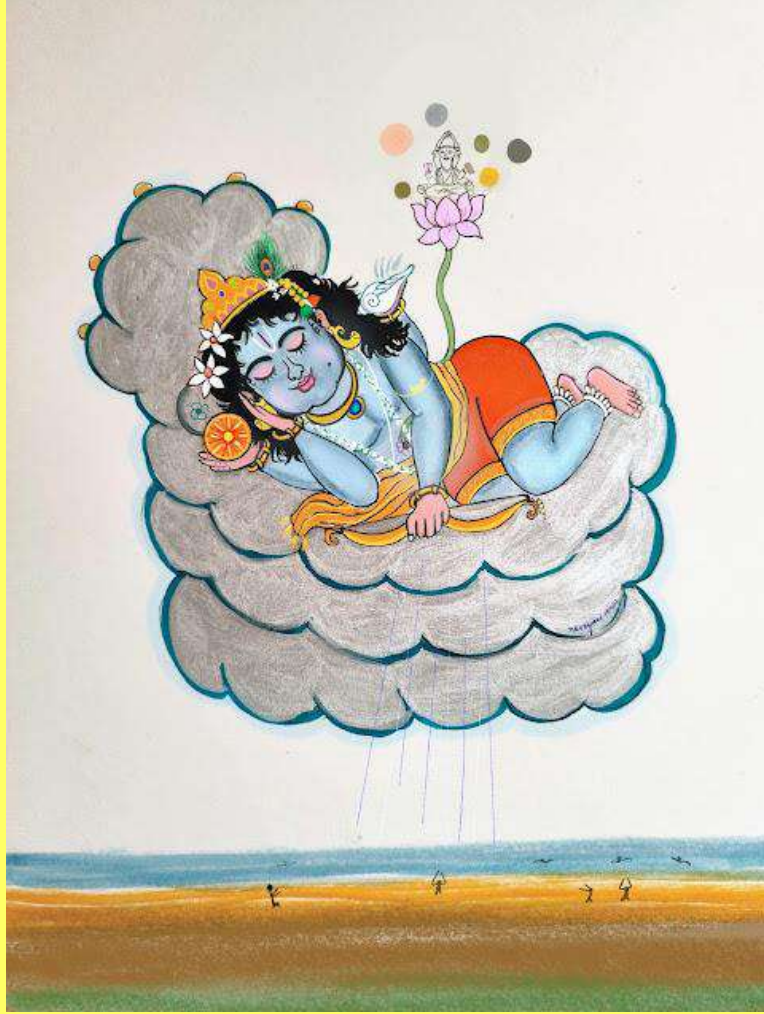
# BHAGAVAT GEETA IN GODA GEETA

Smt. Malathi Balaji

May 2024

Let's examine tiruppAvai pAsuram 4 to find some similarities between 'tiruppAvai' and 'bhagavat geetA'.

## TIRUPPAVAI 4 – AZHI MAZHAI KANNA



### # AZHI MAZHAIK KANNA! ONRU NI KAI KARAVEL\*

In the previous pAsuram, ANDAL highlighted the role of rain in providing sustenance to the universe. In this pAsuram she clarifies that the hydrological cycle of rain is also the act of Lord KrishNa. Addressing Him as the Lord of the ocean and rain - or the Lord who is the blue ocean or the rain, ANDAL requests Him not to withhold the rains. (The line is also construed to be addressing varuNa or parjanya bhagavAn).

**KrishNa says in Bhagavat Geeta 9.19**

**tapAmi aham varAhaM nirgRuhNAmi utsRujAmi cha |**

*I radiate heat as the sun, and I withhold, as well as send forth rain.*

**# AZHIYUL PUKKU MUGANDU KODU ARTTERI \***  
**UZHI MUDALVAN URUVAM POL MEY KARUTTUP \***  
**PAZHIYAN TOLUDAIP PARPANABAN KAIYIL \*\***  
**AZHI POL MINNI, VALAMPURI POL NINRADIRNDU \***  
**TAZHADE SARNGAM UDAITTA SARA MAZHAI POL \***

Explaining the water cycle, ANDAL reveals that the cause of the universe and its manifestations is indeed Lord PadmanAbha (the one with a lotus navel). He is the primordial Lord and the jagat kAraNa. He as the sun, enters the deep oceans and rises as evaporated water. When such water enters the clouds, they get His dark hue. He then causes lightning like His resplendent chakra and thunder like His resounding shankh. The clouds then pour abundant rain like the spate of arrows shot from Lord Raama's shArngam. (These lines are also taken as ANDAL telling varuNa or parjanya to do his assigned duty properly because Lord PadmanAbha is His controller).

**KrishNa says in BG 7.6 - aham kRutsnasya jagataḥ prabhAvah pralayas tathA |**  
*I am the source and dissolver of the entire universe.*

**In BG 11.18, tvam asya vishwasya param nidhAnam"**  
*You (krishNa) is the supreme support of all creations.*

**# VAZHA ULAGINIL PEYDIDAY \* NANGALUM**  
**MARGAZHI NIRADA MAGIZHNDELOR EMPAVAY**

ANDAL emphasizes on celebrating this magnificent Lord in the month of mArgazhi in order that we enjoy abundant rains and rejoice performing the holy bath.

**KrishNa says in BG 9.13 –**  
**mahAtmAna: tum mAm pArtha: daiveem prakRutim AshritA: |**  
**bhajanti ananya manasa: gyAtvA bhoota Adim avyayam. ||**

*Noble men called mahAtmAs adore KrishNa knowing Him to be the imperishable source of creation. They engage in His devotion with their minds exclusively fixed on Him.*

The purport of both the reference made point to Lord PadmanAbha being the source of all creation.

....To be continued in the next issue

**No one who is born is free of karma which is an important base of the phenomenon of man according to Hinduism. Even an ideal person does commit mistakes knowingly or unknowingly. Both good and bad in every man does affect his soul. The karma theory is crucial in explaining the fate of man. We believe that the accumulated bad karmas are drained away by man leading a good life. It also becomes easier to accept when good things happen as the result of good deeds done in the previous life. This way we avoid pride and learn humility.**

# ESSENCE OF TAITTIRIYA UPANISHAD-9

By V.D.N. Rao

(Continued from last issue)

Food, Earth and the latter's emerging point viz. Sky enable fusion possible to lead to the path of Bliss

III.ix.1) *Annam bahu kurvita tad vratam prithivi vaa annam, akaashonnaadah, prithivyaam aakaashah pratishthitah, Akaasho prithivi pratishthitaa, tadevadanne pratishthitam, sa ya etadannaanne pratishthitam veda pratishthati, annavaamannado bhavati, mahaan bhavati prajayaa pashubhir brahmavarchasena, mahaan keertayaa/* (May food be plentiful on Earth: *Prithivi vaa annam* or Earth is food.

*Aakaashonnaadah* or Sky too is plentiful of Food. *Aakaashoprithivi pratishthita* or Sky is supported by Earth. Thus one food is based on another. He who is aware of these realities of food, earth and sky are blessed indeed and has an overview of the Universe: „

*Annamannaado bhavati, mahaan bhavati, prajayaa pashubhir brahmavarchasenamahaa keertayaa!*

May the Universe be plentiful of food with blessings of excellent progeny, cattle, radiance of purity and glory. As the prayer goes „*Sarve janaa sukhino bhvantu*“ or may Almighty bestow happiness and fulfillment to one and all! Thus one becomes the enjoyer, the enjoyment in essence and Brahman the very source of bliss himself!) Meditation for human and divine achievements to help Society as also for Self fulfillment

III.x.1-2) *Na kanchana vasatou pratyachaksheetatadvratam tasmaadyaya kayaa cha vidhaayaa bahavannam praapnuyaat araadhyasmaa annamityaa chakshate, etadvai mukhatonnam raaddhaam madhyatosmaa annam raaddhyate// Ya evam Veda, kshema itivaachi, yogakshema iti praanaapaanayoh karmeti hastayoh gativiti paadayoh vimuktiriti paayouh iti maausheeh athadeviah triptiritivrishtau balamit vidyuti/*

(As the person in constant meditation seeking unity with Brahman possesses distinct characteristics; his vow would not to deny shelter and food. Accordingly, he collects plenty of food by whatever means he might possess. As per the axiom that as a person sows so he reaps, he inculcates the habit of offering charities of shelter and cooked food even in his young age with simplicity and respect to guests then accordingly he would indeed be rewarded profusely early in that very age; such offerings are reciprocated as he would be of middle age then again the rewards and courtesies would be similar; but scant respect gets secured reciprocally when he his offerings are made in his late age of life! So much in reference to the charities; now, in the context of meditation, whatever has already been consolidated is no doubt be improved upon; further acquisition of yoga needs to be intensified as long as breathing control by way of inhaling and exhaling is sustained as an ongoing exercise; Brahman is meditated as long as hands and feet, body movement and excretions are allowed and cognitions and perceptions are sustained. This is in the context of physical control. In the plane of



divinity, meditations pertaining to Devas need to be intensified to various aspects of Brahman, be they to Varuna the Rain God to facilitate good crops and impact on foodgrains, to expand energy sources by lightnings, Solar Zones and so on by other Devas. Similarly the meditations are also addressed to Prithvi and Antariksha for intensely sourcing food, besides physical well being, material plentitude and mental balance.)

### **Worship to Brahman for material and spiritual fulfillment, attainment of Bliss by the Self**

III.x.3-4) *Yasha iti Pashu, Jyotiriti nakshatreshu, Prajapatih amritamaananda ityupasthe, sarvamityaa-kaashe, tatpratishthety upaaseeta pratishthavaan bhavati tammaha ityupaaseet mahaanbhavati tanmana ityupaaseeta maanavaan bhavati//Tannama iti upaaseeta nanmayam tesmai kaamaah tad brahmeti upaaseeta brahmavaan bhaati tadbrahmanah parimara ityupaaseeta paryenam mriyante dvishaantah sapatnaah pari yepriyaa bhraatruvyah sa yaschaayam 52nvolun yascha saavaaditye sa ekah//*

(Contemplation to Brahman is performed for cattle wealth since a man secures reputation as such; similarly worship to Brahman be done for the sparkle of Stars; for the joy of the organ of procreation, for everything in space; for immortality to become Brahman himself and so on. Constant meditation provides support from Brahman; the more intense is the introspection of what Brahman is yields further realisation and confidence; the depth of worship yields fulfilment of bend-down and control of desires. As Mundaka Upanishad (III.3) explains: „As one worships Him so he becomes“ ;

*Naayamaatmaa pravachena lahyo na medhaaana bahunaa shrutena, Yamevaishavrinite tena labhastasyaisha aatmaa vivrunute tanum svaama/*

All kinds of desires could be fulfilled, not only through knowledge, study or intellect but the Self is attainable by seeking and bydestroying ignorance that envelops the Reality. The Self as coupled with the highest abstinence strengthened by the spiritual disciplines of fortitude, and selflessness, becomes revealed. On the other hand, the great Six Enemies within viz. desire, anger, narrow mindedness, attachments, arrogance and jealousy- need to be suppressed. Indeed it is that person who is seen in Sun too. That indeed is the Truth: „Tat twam asi“ or That is the Self! That is the Truth; Thou art thou!) From Food to Praana to Material Wealth to Knowledge to Mind to Truth to Spiritual Awakening to Bliss!

III.x.5-6) *Sa ya evam vit asmallokaat pretya, etamannamayam aatmaanam upasamkramya, etam praanamayam aatmaanaam upasamkramya, etam vijnaana mayam aatmaanam upasamkramya, etam manomayam atmaanam upasamkramya, etam vijnaanamayamaatmaanam upasamkramya, etam 52nvolu mayam atmaanam upa samkramya, imam lokaan kaamaanni kaamarupi anusancharan, etat saama gaayannaaste/ haa vu haa vu haa vu// Ahamannamahamannam, ahamannaadohamannaadoha mannaadah/ Aham shlokakrit; aham asmi prathamajaa ritasya, purvam devebhyo amritasya naabhaayi, yo maa dadaati, sa ideva maa, vaah,*

*ahamannam annam adantam aadaami, aham vishvam bhuvana abhya bhavaam,  
53nvolun jyoti, ya evam iti upanishat// Iti Bhriguvali samaaptaa/*

(The person of mental maturity and enlightenment after refraining from the mundane activities of the world realises that Life is essentially made of „Anna“ or the food. Consumption of Food helps generate Praana the Life Force, invigorates mind and sharpens intelligence. This helps to create joy and eventually leads to bliss, the climax of spiritual 53nvoluntar, and Self Awareness. As a True Yogi, he enjoys „Siddhis“ like freedom of movement at will and roaming about over the worlds instantaneously besides total command of food which in turn is linked with vital force. This state of bliss 53nvoluntarily prompts him to break him to Saama Singing viz.

„haa vu haa vu haa vu“! He extols Anna the Food as :

*Ahamannamaha mannamahamannadohamannaadohamannaadah/*

or ecstatic song and further shouts aloud that he is the eater of that Anna, the unifier of food and eating, the unifier, the unifier of the unifiers; the first born Hiranyagarbha, the Virat of Devas, the navel of Immortality; the Hiranyagarbha, the Virat Swarupa and the Upanishad and the Brahman Himself! Thus initiating the analysis of food the Self evolves to generate the Praana, the play of Jnaanendriyas and Karmendriyas, the ever floating responses of mind, the impact of thoughts on the limbs and so on. These apart are the influences of Praanamaya, Atmamaya, Vijnana -maya, and Anandamaya view points leading to the Finality of Bliss and Brahman!)

.....to continue

## **Taittiriya Upanishad**

The story goes like that there was one sage named Yajnavalkya who quarreled with his preceptor, so his Guru Vaishampayan asked him to return the **Veda** which he had studied under him. Yajnavalkya spewed out all that he had learnt. The other Rishis in the ashram, took the forms of Tittiris (small birds) and swallowed the Veda thrown up. Therefore it came to be known as Taittiriya-Samhita. This Upanishad is divided into three sections Siksha-valli (section on instructions), Brahmananda-valli (section on Brahm-bliss) and Bhrigu-valli (narratives from Rishi Bhrigu, one of the sapt rishi).

In the Bhrigu-valli the five sheaths are dwelled into

1. Annamaya kosha: This is the physical body, which is made up of the five elements - earth, water, fire, air and ether.
2. Pranamaya kosha: This is the vital body, which is responsible for the flow of energy or prana throughout the body.
3. Manomaya kosha: This is the mental body, which includes thoughts, emotions and desires.
4. Vijnanamaya kosha: This is the body of higher knowledge, which includes intuition and spiritual knowledge.
5. Anandamaya kosha: This is the body of bliss, which is experienced in deep meditation or samadhi.



## Krishna -- Arjuna Conversation

A night before the day of Matsya Vedh (Piercing Fish eye ) competition, Krishna and Arjuna are conversing.

Krishna says, "Arjuna, take care, put your step forward and concentrate on the eye of the fish".

Arjuna says, " If I have to do everything, then what will you do?"

Krishna in a very soft tone tells him, "What you can't do, I will do".

Arjuna asks, "And what is it that I can't do?"

Krishna answers, "I will keep the water steady..."

**Remember God is your silent invisible partner!!!**

Fb nalini Gopalan

## *Hanuman - Raghupati Priya Bhaktam*

Once Narada Muni went to Lord Narayana and said, "O Lord, I have heard that you have a list of the names of your devotees. Can I see it please?"

The Lord acceded, after all everyone had the right to information!

Narada Muni went through the list carefully. He took it to Hanumanji and asked "Have you seen this list?"

Hanumanji glanced through it. Narada Muni drew his attention to the fact that Hanumanji's name was not to be seen anywhere in the list. Hanumanji nodded but did not react.

Narada Muni walked away, a little disappointed at this lack of reaction. Later he learnt from someone that there was one more list with the Lord. He rushed to Lord Narayana and inquired about this other list. The Lord gave it to him.

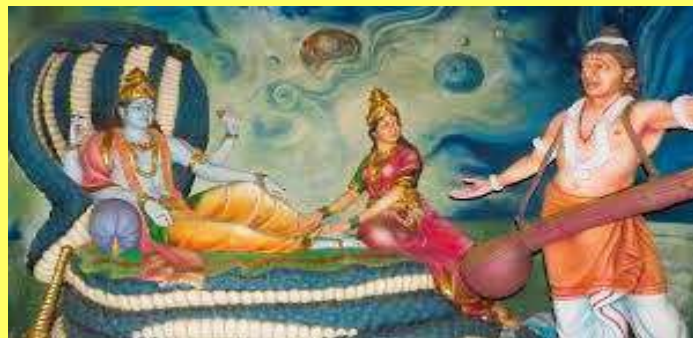
To his surprise, this list began with Hanumanji's name! When he asked the Lord about it, He pointed out the differing titles of the two lists.

The first list was titled 'Devotees Who Love The Lord', while the second was 'Devotees Whom The Lord Loves'.

The mystery was solved!

*Swami Tejomayananda*

Words Of Wisdom Heard From The Master





# THE STORY OF AMBARISHA

(Sk. IX, Ch. IV and V)

From the Book Sri Bhagavatham by Dewan Bahadur V.K.Ramanujachari

## 198. Ambarisha description of his life and qualities

Ambarisha was a son of Nabhaga (Para 86), and ruled over the whole of the earth consisting of the seven dvipas. He had undiminished prosperity and unparalleled lordship on earth. (Ch. IV, v. 15.) Though these are very difficult to attain by men, he regarded them as perishable, like things seen in a dream; for he was aware of their real nature, and knew also, that they lead one to hell. (v. 16.) He bore the highest love for Bhagavan Vasudeva, and for the good men that love Him, and regarded the whole world like: potsherds. (v. 17.) His mind was fixed on Bhagavan's lotus-like feet; his tongue was devoted to the description of His noble qualities; and he washed His temple with his hands; he used his ears in hearing the pure stories of His deeds; his eyes in seeing His temples and images, his body in touching the bodies of His servants; his sense of smell in drawing in the fine smell of the tulasi leaves placed on His feet; the sense of taste in eating what was offered to Him; his feet in going to holy places; his head in prostrating before His feet and his desire in His service, but not in worldly objects. He did these things until his love extended to all those that loved Bhagavan. (v. 18 to 20.) In this manner every act of his, related to Bhagavan, whom he regarded as everything to him, and he governed his kingdom under the guidance of brahmaṇas. (v. 21.) He worshipped Bhagavan with many horse sacrifices with the help of Vasishtha, Asita, Gautama and other great rishis on the banks of the Saraswathi river without defects in any part and with adequate rewards to his helpers, the king going up the river after every sacrifice to do the next one. (v. 22.) Those that were connected with him did not desire enjoyment in swarga (heaven world) which is dear to the devas, for they found pleasure only in hearing about Bhagavan's deeds and singing them. (v. 24.) This is not a thing to be wondered at; for to those, that perceive Bhagavan in their hearts, even the abnormal powers, that are unattainable by the siddhas, give no pleasure, though they come to them incidentally. (v. 25.) Thus the king by the discharge of the duties of his position, by tapas and by bhakti, pleased Bhagavān, and little by little gave up all attachments. (v. 26.) Pleased with his love, Bhagavan gave him His chakra, which protects His servants and causes fear to their enemies. (v. 28.)

## 199. Durvasas's offence against Ambarisha-his futile efforts to obtain protection-Bhagavan's instruction to him to go to Ambarisha himself.

Wishing to worship Bhagavan he performed the dvadaśī vrata\* for a year with care along with his wife, who was of the same nature as himself. (Ch. IV, v. 29.) It was to be completed in the kartika month (November to December). Having starved for three days Ambarisha bathed on the twelfth day of the moon in the Jumna, and

worshipped Bhagavan in the Mathu-vana. (v. 30.) He also did worship to brahmaṇas, who had everything they required and needed no worship. He gave them presents and fed them first and with their permission he was about to take his breakfast. Just then the rishi Durvasaa came in as his guest. (v. 32 to 35.) He was received with every mark of respect and was invited to take his breakfast with him. (v. 36.) The rishi accepted the invitation, and going to the Jumna to do his daily duties, he remained under water meditating on Bhagavan. (v. 37.) Only half- a-muhūrta (24 minutes) for him to take his meal remained, before dvadasi, the 12th tithi expired; he saw no chance of the rishi returning at once. If he took his meal without him, it would be a disregard of the guest; if he waited for him the tithi would expire; in this dilemma he consulted the brahmanas, who gave this advice (v. 38 and 39) "Complete your vrata by drinking water alone. This, wise men say, is equivalent to taking a meal, and at the same time not taking it." (v. 40.) Accordingly he drank water, and meditating on Bhagavan awaited the rishi's return. (v. 41.) At length the rishi returned, and saw with his mental power what the king had done.

**\*This vrata (discipline) consists in taking one meal on the tenth day of the moon, in starving on the next day & in taking but one meal on the twelfth day early in the morning before the 12th tithi expires. This is done every fortnight for a whole year.**

His body shook from anger, his eyebrows were knit, and he was hungry in addition, he said when the king stood before him with folded hands. (v. 42 and 43)"Let all people look at this disregard of dharma on the part of this cruel man, who is intoxicated with his prosperity, who does not really love Bhagavan , but who fancies himself to be dear to Him (v. 44) He invited me, who came to him as his guest, to take my meal with him, but without waiting for me, he took his meal. I shall make him perceive the fruit of his action." (v. 45.) With these words he took a matted hair from his head and with this he created a bhuta, which blazed like the fire at the time of dissolution, (v. 46.) The bhuta came sword in hand, shaking the ground with his feet, and advanced towards Ambharisha; but he did not stir from his place (v. 47) Bhagavan's chakra, which had been previously directed to protect His servant, burnt the bhuta, and reduced it to ashes, as a fire burns up an angry serpent. (v. 48.) It then advanced towards Durvasaa himself, who, seeing that his efforts were fruitless, fled in terror to save his life. (v. 49.) The chakra followed him as a blazing fire follows a serpent. The rishi went to the Meru mountain desiring to enter one of its caves. He then went everywhere, the eight directions, the sky. the earth, the nether worlds, the oceans, the worlds of Varuna and others, and the swarga world: but wherever he ran, there he saw the chakra behind him. (v. 50 and 51.) He found no one to protect him, and with a mind full of terror he sought refuge first in Brahma, and then in Rudra; but they pleaded inability to save him from Bhagavan's chakra, In the last resort he went to Bhagavan Himself (v. 52, 55, 56) and fell at His feet and cried Achyuta! Ananta! save me who am guilty, Unaware of Your greatness

I have offended one dear to You. Pardon this offence and protect me. The mere mention of your name releases even one suffering torture in hell." (v. 60 to 62.)

**Bhagavan replied ::**

I am under the control of those that love Me and am not My own master. This is a well known fact. My heart has been carried away by worthy men, that love Me. I am dear to those that love Me. (v. 63.) I do not desire My body nor even Srl, who never leaves me, if I be separated from the worthy men that love Me, for I am their highest goal. (v. 64.) They have for My sake abandoned their wives, homes, children, friends, lives and wealth and the heaven world, and have sought refuge in Me. How can I abandon them? (v.65) Sadhus, who look upon all alike, and whose minds are tied to Me, have brought Me under their control with their love, as a good wife brings under her control a good husband by devoted service (v.66) Being full of My service, they do not desire any of these even though offered by Me in return for their service, viz; Salokya , (being in the same world with Me) Samipya (being near Me) Sayujya (having the same objects of enjoyment as Myself) and Sarshsita (having the same degree of enjoyment). How will they desire anything else that is affected by time? (v. 67.) Sadhus are my heart and I am their heart. They do not regard anything other than myself. I do not regard anything else other than they, as dear to Me. (v. 68.) I will tell you what you should do to save yourself; Go to him alone, whom you have offended. Any power (tejas) directed towards sadhus does injury to him that directs it. (v. 69.) Tapas and vidya (meditation) of brahmaṇas lead to the highest goal, but the very same bring about the reverse to one without humility. (v. 70.) Hence Brahmana! go to that worthy son of Nabhaga and ask for his pardon. You will then attain peace of mind. (v. 71.)

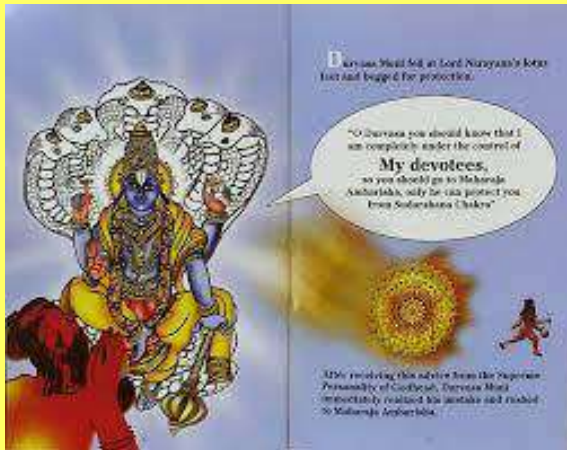
**200. Ambarisha's protection of the rishi from Bhagavan's chakra**-the rishi's grateful praise of the king

The rishi did as directed and seized Ambarisha's feet. The king was ashamed that a brahmana should approach him in this manner, and full of mercy he praised Bhagavan's chakra in v. 3 to 11 and requested that the brahmaṇa should be released and become happy in mind. (Ch. V, v. 1 and 2.) Bhagavān's chakra complied with his request. Durvisaa then praised the king and gave him his highest blessings. (v. 12 and 13.) He said "Oh! I have now seen the greatness of Bhagavan's servants from the fact, that Ambarisha desires the well-being of one, that did him wrong. (v. 14.) What is it that cannot be done, what is it that cannot be abandoned by sadhus, by whom Bhagavan has been captured? (v. 15.) By merely hearing Bhagavan's name, one is freed from all impurities; and the sacred Ganges flowed from His holy feet; what is it that remains unattained by His servants? (v. 16.) Oh King! You have shown me a great favour out of mercy; for you turned away your face from my offence and protected my life." (v. 17.) Ambarisha then made the brahmaṇa take his meal, and with his permission he took the remains of that food. From the time



that the rishi fled from the chakra and up to his return a whole year passed. All this time Ambarisha lived on water only. (v. 18 and 23.)

\*\*\*\*\*





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