



Amritha



Varshini ©

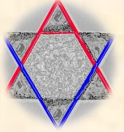
mrithyor ma amritham gamaya - lead me from mortality to immortality

Raagam # 4

Thaanam # 2

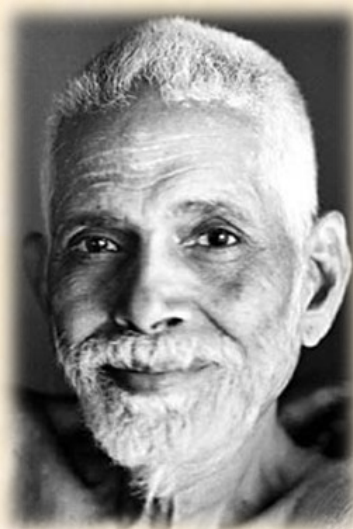
Pallavi # 30





PALLAVI # 30

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Swagatham!

We are euphoric to present the 30th edition of Amritha Varshini on the auspicious occasion of **Panguni Uththiram**. The festival is celebrated to commemorate the celestial wedding of Lords. The divine wedding of Lords Shiva with Parvathi, Rama and Sita, Subramanya and Devasana are celebrated on this occasion. Lord Ayyappa took birth on this sacred day. Let us invoke the Lords and seek their blessings.

One Way Trip to Heart



One might have read the news on the **One way Trip to Mars**. Yes! the MARS ONE mission attempts to make a permanent human settlement in Mars! There are different opinion about this mission including ethical issues of humans being used for research purposes. The Mission has shortlisted 100 candidates for this one way trip. People use to make fun of Keralites, who are experts in settling outside Kerala, by saying that even if you go to Moon one can find a Malayalee selling **Chai** (Tea) to the visitors. Surprisingly in this mission too out of the three Indians who were selected there is one **Malayalee** too! Jokes apart, we are serious about the very purpose of this

mission risking the life of many, spending billions of dollars on this project. Exploiting misguided and ignorant people needs to be condemned at large. Why? The question may arise, the answer is given by the Lord himself :

a brahma bhuvanal lokah punar avartino arjuna

mam upetya tu kaunteya punar janma na vidyate [Bhagavad Gita : Chap 8.16]

“from the highest planet in the material world down to the lowest, all are places wherein repeated birth and death take place. But the one who attains Me, O Arjuna, he never takes the birth again.”

Instead of one way trip to Mars these ignorant people should take **One Way Trip To Heart!** Why travel far and find nothing rather dive deep within oneself to find answer to everything. People are ready to sacrifice their life for some illusory achievements not willing to realize the truth which is so close to them. Once we realize the self why Mars? all the planets nay the Entire Cosmos shall be reached within the deep recesses of one's heart. People make unending search to reach God without knowing that HE resides in their inner cave of their very heart. To realize HIM one should commence the journey, rather a different journey, the Journey of Self Realization. Once attained there is nothing more to be attained and He becomes **Amritha**, Immortal.

The **Shvetashvatara Upanishad** [Chapter II, Verse 5] addresses

शृण्वन्तु विश्वे अमृतस्य पुत्रा - Shrinwantu Vishwe Amritasya Putra

"Hear Ye Children of Immortal Bliss".

The verse from **Brihadaranyaka Upanishad** says **“Asatoma Sat Gamaya, Tamasoma Jyotir Gamaya** and concludes with the line which is also the Tag Line of our eMagazine **“Mrithyor Ma Amritham Gamaya”** meaning **“Lead Me from Death to Immortality”**. Thus the Vedas, Upanishads, Gita and all our scriptures glorifies humans being as Immortal. One should surrender unto the divine feet of Guru and God who shall guide them to realize that they are not the physical body rather they are immortal.

Coming back, in this issue too we have presented loads of articles.

Sri J.K. Sivan who is well known in our Amritha Vahini / Varshini group has kindly consented to write a new series of article on "**Azhwars & Vaishnava Acharyas.**"

Sri G. Sivaswamy, Sri Sundaresan Subramanian, Smt Sujatha Balasubramanian have also penned their thoughts in this issue.

I must thank all the authors for their thought provoking articles, which shall definitely enhance and elevate our Bhakthi, Jnana and Vairagya.

I am sure the nectar like articles will help us in our journey of One way trip to our Heart.

Are you ready for the journey?

Your feedback is valuable to us.

If you feel the articles are adding value to you, do kindly share your feedback to us, which will help us to present more such articles.

Kindly send your valuable feedback to us at amrithavarshini2012@gmail.com

Humble Pranams

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April 03, 2015



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Everything is Uncertain; so be Resigned.
Every thing is Predestined ; then also be Resigned.
To be Resigned means to be Surrendered.
Once you surrender to the Supreme,
"THAT" will swallow YOU.
After that GOD alone is, No 'I'

- Sri Nochur Venkataraman



‘வி’ எனும் அடை

தெய்வத்தின் குரல்



விநாயகர் என்ற பெயரில் நாயகருக்கு முந்தி ‘வி’ இருக்கிறது. சிவகணத் தலைவரான பிள்ளையார் நாயகர் என்ற பேருக்கு ரொம்பவும் பொருத்தமுடையவர் என்று தெரிகிறது. அதற்கு முந்தி ‘வி’ போட்டால் என்ன அர்த்தம்?

ஸம்ஸ்கிருதத்தில் வார்த்தைகளுக்கு முன்னே சேர்க்கிற prefix [முன்னடை] களில் ‘வி’ என்பது ஒன்று. இந்த ‘வி’ யின் விசேஷம் என்னவென்றால் அது பின்னாடி என்ன வார்த்தை வருகிறதோ அதன் அர்த்தத்தை இரண்டு விதங்களில் மாற்றக்கூடும்.

ஒன்றுக்கொன்று முழுக்க வித்தியாஸமான இரண்டு விதங்கள். மலம் என்றால் அழுக்கு. ‘வி’ சேர்த்து விமலம் என்றால் சுத்தம். இந்த இடத்தில் ‘வி’ என்பது பின்னே வரும் வார்த்தைக்கு ஆப்போஸிட் மீனிங் உண்டாக்கும்படிச் செய்கிறதென்று தெரிகிறது. ஆனால் சுத்தத்துக்கு ‘வி’ போட்டு விசுத்தம் என்று வார்த்தை இருக்கிறது. அதற்கு சுத்தமாக இல்லாதது என்று ஆப்போஸிட் அர்த்தம் பண்ணிக் கொண்டால் தப்பு.

இந்த இடத்தில் ‘வி’ என்பது பின்னே வரும் வார்த்தையை எதிர்ப்பதமாகப் பண்ணாது. அதற்கு மேலும் வலியும் உயர்வுமே கொடுக்கும். விசுத்தம் என்றால் பரம சுத்தமானது என்று அர்த்தம். விபரீதம் என்று ஒரு வார்த்தையைச் சொல்கிறோம். பரீதம் என்றால் முறையாகச் சுற்றிக் கொண்டிருப்பது. விபரீதம் முறைகெட்டுத் தாறுமாக இருப்பது. இங்கே ‘வி’ எதிர்ப்பதமாக்கிவிடுகிறது. ஜயம் வெற்றி என்றால் விஜயம் அதற்கு எதிர்ப்பதமான தோல்வியா என்றால், அப்படி இல்லை. விசேஷமான, அதாவது சிறப்புப் பொருந்திய வெற்றியே விஜயம்.

விசேஷம் என்ற வார்த்தையையே எடுத்துக் கொள்ளலாம். சேஷம் - விசேஷம். சேஷம் என்றால் மீந்துபோனது என்றே நாம் தெரிந்து கொண்டிருக்கிறோம். அதுவும் ஸரிதான். அதைவிட சிறந்த உள்ளர்தமும் உண்டு. மற்றதோடு சேராமல் தன்னுடைய உயர்வினால் அவற்றிடமிருந்து பிரித்து நிற்பதும் சேஷம் தான். சிஷ்டர் என்று சான்றோர்களைச் சொல்கிறோமல்லவா? சேஷத்திலிருந்துதான் சிஷ்ட பதம் வந்தது.

ஸமுஹத்தில் சராசரி ஜனங்களில் ஒருவராக இல்லாமல் பிரிந்து உயர்ந்து, (சிரித்து) distinct- ஆக இருந்து distinction பெற்றவர்களே சிஷ்டர்கள். சேஷம் என்பதற்கு தன்னுடைய சிறப்பால் தனிப்பட்டு நிற்பது என்ற இந்த அர்த்தத்தைவிட மீந்து போனது என்ற அர்த்தமே வியாபகமாக ஆனதால்தான், அந்தச் சிறப்பை வலியுறுத்திக் காட்டுவதற்காக ‘வி’ சேர்த்து விசேஷம் என்பது.

இருபொருளிலும் வி-நாயகர் !

‘வி’ ப்ளஸ் நாயகர் என்னும்போது ‘வி’ என்பது நாயகருக்கு எதிர் அர்த்தம் கொடுக்குமா? அல்லது அதை இன்னும் சிறப்புத் தந்து உசத்தி வைக்குமா? இரண்டுந்தான்.

அதெப்படி என்று ஆச்சர்யமாயிருக்கலாம், சொல்கிறேன்.

தவன் என்றால் பதி. மாதவன் என்றால் மா என்கிற மஹாலக்ஷ்மியின் பதி. விதவா என்றால் பதி இல்லாதவள். அதே போல விநாயகர் என்றால் தலைவன் இல்லாதவர். எல்லோருக்கும் அவர்தான் தலைவர். அவருக்குமேல் தலைவர் இல்லை. அதனால் தலைவர் இல்லாதவர் வி-நாயகர்.

ஒரு பக்தர் பகவானிடம் போனாராம். நான்தான் அநாதன் (அநாதை) என்றால் நீயும் அப்படியே இருக்கியே என்றாராம். என்னையா அநாதன் என்கிறாய்? என்று ஸ்வாமி கேட்டாராம். ஆமாம். என்னைக் காப்பாற்ற ஒரு நாதன் இல்லாமல் நான் அநாதனாக இருக்கிறேன் என்றால் நீயும் உனக்கு மேல் நாதன் இல்லாததால் அ-நாதனாகத்தானே இருக்கே? என்றாராம் அந்த பக்தர்.

தம்மிலும் மேலான ஒரு தலைவர் இல்லாதவர் விநாயகர்.

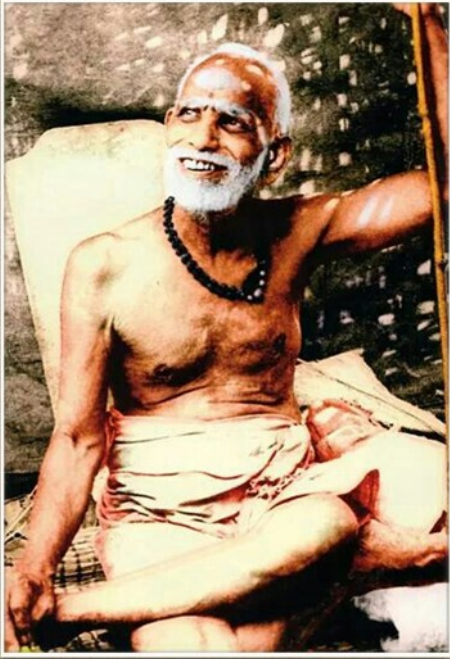
இங்கே ‘வி’ எதிர் அர்த்தம் கொடுக்கிறது.

இதற்கு நேர் மாறாக அதே ‘வி’ சிறப்புக் குறியாகவும் இருக்கிறதல்லவா? அந்த விதத்திலும் விக்நேச்வரர் விநாயகராக இருக்கிறார். அவர் ஸாதாரணமான நாயகர் (தலைவர்) அல்ல. ரொம்பவும் சிறப்புப் பொருந்திய, விசேஷமான விசிஷ்டமான நாயகர் அதனால் விநாயகர்.

தமக்கு மேல் நாயகன் இல்லாததாலும் வி-நாயகர். தாமே மிக மேலான நாயகராக இருப்பதாலும் வி-நாயகர்.

இரண்டு அர்த்தத்திலும் பேர்ப் பொருத்தமுள்ளவராக இருக்கிறார்.





True Bhakthi or devotion is that condition of a devotee's mind when it is unable to bear even a moment's separation from the shelter of God, and when even if is forcibly withdrawn from that shelter, by force of circumstances, it struggles and rushes back and attaches itself to God, like a needle to a magnet.

**Ankolam Nija Beeja-Santatih Ayaskaantopalam Soochika
Sadhvee Naija Vibhum Lataa Kshitiruham Sindhuh Sarid Vallabham
Praapnoteeha Yathaa Tathaa Pasupateh Paadaaravindadvyam
Chetovrittir-upetya Tishthati Sadaa Saa Bhaktirityuchyate**

This verse occurs in Sivaananda Lahari, and in it, Sri Sankara Bhagavatpada has explained what real bhakti is. The relationship between the devotee and Ishvara is explained with reference to five examples. They are: the tree known as ankolam and its seeds; the lodestone and the needle; a chaste woman and her husband; a creeper and a tree; and a river and the ocean.

The **ankola** tree (azhinchil maram in Tamil) is found in the forest. It is that when its fruit falls to the ground, the seeds, liberated from the fruit by some compelling force within, move close to the trunk of the tree, gradually climb up, and get inseparable attached to the tree. During my travels, I was shown this tree in a forest. I saw the seeds sticking to the trunk of the tree, though I was not able to observe the actual movement of the seeds from the ground to the tree. The example of the seeds which fall away from the tree struggling back and attaching themselves to the tree, is denoted by the words, ankolam nija beeja santatih.

The relationship between the devotee and Ishvara is explained with reference to five examples...

The next example given is **ayakaantopalam soochika**. Ayaskaanta means magnet, upalam means stone, and soochika means needle. When a needle is brought near a lodestone, it rushes towards the stone and gets itself attached to it. Similarly, the mind of a devotee rushes towards God and finds a heaven there.

The next example is that of a **saadhvee**, a pativrata or chaste woman and her husband, is significant. The literal meaning of vibhuh is, one who pervades everywhere. The idea Sri Sankara wants to convey by using the term vibhuh is that a true pativrata has only the thought of her husband uppermost in her mind, all the time, whatever other objects may be in front of her eyes. She is so saturated with the thought of her husband that she sees her husband, whichever way she may turn. So also a bhakta see only God in everything around him.

The example of **Lataa** creeper, and kshitiruha tree, is next given to indicate the mind's frantic efforts to get itself attached to Isvara like a creeper to a tree. As a creeper grows, its shoots sway hither and thither, in an attempt to get a hold on something to which they can attach themselves. The moment the shoots come into contact with a neighbouring tree, the creeper winds itself around that tree, get itself attached to the tree. The mind of the devotee is constantly in search of Isvara, and the moment He is realised, it attaches itself to Him inseparably.



The last example is that of the **sindhuh**, river and **Saridvallabha** Ocean. A river has a small origin on a mountain. In the initial stage of its course, which can be compared to our own childhood, the river is noisy, plays about by jumping from one rock to another, and is restless and so flows fast. Its speed reflects its anxiety to join the ocean. When nearing the sea, the river becomes calm and placid. This state can be compared to a woman's humility, shyness, and serenity in the presence of her husband. The ocean, being a loving husband, rushes forward to receive the river in her arms. That is why the river water is saltish for some distance inland from its mouth. Similarly, the restless soul finds serenity when it reaches the proximity of God, and finally gets engulfed in that ocean of Supreme Bliss.

Sri Sankara has expounded advaita tatva both in the main theme of the verse and in the illustrating similies. Water from the sea evaporates into cloud and returns to the earth as rain. The rain-water goes back to the sea as rivers. In that way a circle is completed. The river and the sea, though apparently two, are in reality one. By the process of evapora-

..when our Bhakti is for our spiritual elevation, we attain the Shaanti of the river when it is near its Lord, the Ocean.

tion, the volume increased by the inflow of river waters. In the same way, everything in this universe is part of God. He is everything and everything ultimately merges in Him. He is Full always, and His fullness is in no way affected either by creation or by the merger in Him of the created beings.

The human soul, jeevatma, is restless like a creeper, in search of a support to sustain it, and eager to rejoin its source, like the river is to rejoin the ocean, its ultimate source. As the jeeva gets to be more and more proximate to God, it obtains shaanti or serenity, like that which the waters of a river attain near the river's confluence with the sea. The bhakta, who eventually becomes a jnani see only Ishvara in everything, even as a pativarata thinks only of her husband and lord. When the jeeva finally finds its haven in the Paramaatma, it unites with the Paramaatma, like creeper bugging a tree, or a needle flying to and getting attached with a magnet. If, for any reason, the jeeva is forcibly detached from Isvara, it becomes restless, struggles and eventually gets back to Isvara.

When our devotion to God is motivated by a desire to secure some earthly benefit, it ceases to be real bhakti; it becomes a barter. But when our bhakti is for our spiritual elevation, we attain the shaanti of the river when it is near its Lord, the Ocean. The devotee begins his quest for bliss with devotion to One, who, he thinks is outside him. When the devotion is selfless, that is, when the quest is a quest of his own real self, the dvaita bhaava (the duality of God and himself) changes into advaita bhaava, the oneness of himself and God. He surrenders himself absolutely and unreservedly to the Paramaatma, and becomes one with that Only paadaaravinda dvayam chetovrithirupetya tishthati.

We must all strive to develop the kind of devotion to Isvara as indicated in this verse of Sivaananda Lahari.



கந்தர் அநுபூதி என்பது சொல்லாலே கட்டிய அழகான கோயிலுக்கு நிகரானதாகும். சைவர்கள் எந்த நூலைத் தொடங்கினாலும் முதலில் விநாயகரைத் தொழுது விட்டுத்தான் மற்ற செய்திகளைச் சொல்ல விரும்புவார்கள். அவ்வகையில் அருணகிரிநாதர் நம்மை கந்தர் அநுபூதி என்னும் கோயிலுக்குள் அழைத்துச் செல்லுகையில், கோயில் வாயிலில் விளங்கும் துவார கணபதிக்கு ஒரு கும்பிடு போட்டு, “நான் கந்தர் அநுபூதி நூலை இயற்ற ஆரம்பிக்கிறேன், அதற்கு நீ துணையிருந்து திருவருள் புரிவாயாக!” என்ற தொனி எழும் வகையில் முதல் பாடலைப் பாடுகிறார்.

எப்பொழுதுமே சான்றோர்கள் தகுதிகள் நிறைந்து திறமைசாலிகளாக இருந்தாலும், தங்களை முன்னே நிறுத்திக் கொள்ள மாட்டார்கள். அதே போன்று அருணகிரிநாதரும், “முருகப் பெருமானுக்கு அழகான ஒரு மாலை சாத்த வேண்டும். அந்த மாலை நன்றாக அமைவதற்கு உரிய தகுதி எனக்கு உண்டாகுமாறு விநாயகப் பெருமான் அருள வேண்டும்”

என்று பிரார்த்தனை செய்கிறார்.

கந்தர் அநுபூதி என்ற மாலையை எதற்காகப் பாடுகிறார்? அதனால் என்ன பயன்? என்று நாம் கேள்வி கேட்டுவிடக் கூடாது என்பதற்காகவே அதற்குரிய விடையை அவரே விளக்குகிறார்.

“நெஞ்சக் கன கல்லும் நெகிழ்ந்து உருக” - என்கிறார்.

கந்தர் அநுபூதி பாடுவதினால் நெஞ்சம் உருகிவிடுமாம்! .

நெஞ்சக் கன கல்லும் நெகிழ்ந்து உருகத்
தஞ்சத்து அருள் சண்முகனுக்கு இயல்சேர்
செஞ்சொற் புனை மாலை சிறந்து இடவே
பஞ்சக்கர ஆனை பதம் பணிவாம்

இது கந்தர் அநுபூதியின் முதல் பாடலாகும் .

உலகத்திலுள்ள உயிர்கள் யாவும் உடம்பு என்னும் சிறைக்குள் புகுந்து வாடுகின்றன. பிறவிப்பிணியும், மரணப்பிணியும் அவரவர்கள் வினைக்குத் தகுந்தவாறு அமைகிறது. ஒருவன் பிறவி என்னும் கடலில் புகுந்துவிட்டால் இன்ப, துன்ப அலைகளுக்கு உட்பட்டுத் தத்தளிக்கிறான். யாரேனும் கருணையுள்ளம் கொண்ட ஒருவன் தோணியைக் கொண்டு வந்தாலும் சரி அல்லது ஒரு மரக்கட்டை கிடைத்தாலும் சரி, எளிதே அவன் கரையேறிவிடலாம். ஆனால் உலகத்தார் யாவரும் கல்லைக் கட்டிக்கொண்டு கடலில் விழுகிறார்களே ! அதற்கு என்ன செய்வது? பிறவியாகிய பெருங்கடலில் அழுந்திக் கொண்டே இருந்து, பல பிறவிகளை மேன்மேலும் எடுத்துக் கொண்டே இருக்க வேண்டியதுதான் !

அவ்வுயிர்களோடு கட்டிவிடப்பட்ட கல் எது தெரியுமா? அதுதான் “நெஞ்சம் என்ற கனத்த கல்” என்கிறார் அருணகிரிநாதர். உடம்போடு ஒட்டிக்கொண்டு வருகின்ற கட்டியைப்போல, பிறக்கின்ற உயிர்களுடன் கூடவே வரும் நெஞ்சம் உடையாது, அதை அறுக்கவும் முடியாது. ஆனால் அதை உருக்கிவிடலாம். அதனை உருக்கி நீராக ஆக்கிவிட்டால் கடலோடு கலப்பதற்கு வழி பிறந்து, நெஞ்சமே இல்லாது செய்து விடலாம்.

நெஞ்சமாகிய கனத்த கல் உருகிவிட்டால், நெஞ்சம் அழிந்து, பாசக் கட்டு விட்டு, இறைவன் பாதமாகிய புணையை பற்றிக்கொள்ளும் அரிய வாய்ப்பு கிட்டுகிறது.

“தன் கடன் அடியேனையும் தாங்குதல்
என் கடன் பணி செய்து கிடப்பதே”

என்ற அப்பர் வாக்குப்படி சரணாகதியடைந்தவர்களை இறைவன் ஒரு பொழுதும் கைவிடமாட்டான் என்ற நம்பிக்கை பிறக்கிறது.

அருணகிரிநாதர் ஒரு திருப்புகழில் நெஞ்சத்தைப் பார்த்துக் கூறுகிறார்

மனமே உனக்கு உறுதி புகல்வேன் எனக்கு அருகில்
வருவாய் உரைத்தமொழி
மயில் வாகனக் கடவுள் அடியார் தமக்கரசு
மனமாயை அற்ற சுக
நினைவேது உனக்கு அமரர் சிவலோகம் இட்டு மல
நிலை வேர் அறுக்க வல
நிதிகா நமக்கு உறுதி அவரே பரப்பிரம
நிழலாளியைத் தொழுது

தவறாதே

மதிபாலன்

பிரகாசன்

வருவாயே

“தன்னைச்
சரணாகதி என்று
அடைந்தவர்களுக்கு
அருள் செய்யும்
சண்முகனைப்
பற்றிப் பாடப்
போகிறேன்”

என்று முருகனை உயர்வாகக் கூறி அவனைத் தொழுது வந்தால் பிறவி வேரையே அறுத்துவிட முடியும் என்று ஆணித்தரமாகக் கூறுகின்றார்.

திக்குகள் நான்கும் மேல், கீழ் என்பவற்றையும் சேர்த்தால் ஆறு பகுதியாகும். ஒவ்வொரு திசையையும் நோக்கிக் கொண்டு முருகன் ஆறு முகங்களோடு எழுந்தருளியிருக்கிறான். அருளைச் சுமந்து கொண்டு இதைப் பெறுவார் யார்? என்று எப்போதும் எவ்விடத்தும் காத்துக் கொண்டிருக்கிறான்.

அருணகிரிநாதர் “உள்ளம் உருக வேண்டும் அதற்காக இந்த நூலைப் பாடுகிறேன்” என்றார். “யாரைப் பற்றிப் பாடப் போகிறீர்கள்?” என்ற வினாவுக்கு விடையாக “தன்னைச் சரணாகதி என்று அடைந்தவர்களுக்கு அருள் செய்யும் சண்முகனைப்பற்றிப் பாடப்போகிறேன்” என்று சொல்கிறார்.

“நெஞ்சக் கனகல்லும் நெகிழ்ந்து உருகத் தஞ்சத்து அருள் சண்முகனுக்கு” ஆறுமுகனை அண்டியவர்களுக்கு, “அடியவர் இச்சையில் எவை எவை உற்றன அவை தருவித்தருள் பெருமானின்” அருள் நிச்சயம் என்று சொல்லாமல் சொல்கிறார் முனிவர்.

பூ மாலையிலும், பா மாலையிலும் உள்ளம் குளிர்பவன் இறைவன். அவனுடைய வேறு கோலமாகிய முருகனும் பாமாலையில் மகிழ்பவன் ஆயிற்றே! அவனுக்கு முன்னமேயே நக்கீரர் போன்ற பலர் பாமாலை சிறப்பாக அணிவித்திருக்கிறார்கள். இருந்தாலும் அவருக்கு மணமுள்ள சொல் மாலையை யாரும் தூடாத வகையில் முருகனுக்கு அணிவிக்க விழைகிறார். வகுப்புகள் பாடிய அருணகிரியார் ஆற்றுக்குக் கரை போலவும், வயலுக்கு வரப்புப் போலவும், பூம்பொழிலுக்கு வேலி போலவும் இருக்கும் தமிழ் இலக்கணத்தின் மரபுப்படி தமிழ்க்கவி அமைந்தால், அழகு இன்னும் கூடி விளங்கும் என்ற எண்ணம் உதித்தது அருணகிரிக்கு. அதனால் “நான் சண்முகனுக்கு அணியும் மாலை இலக்கண அமைதி உடையதாக, இயல் சேர்ந்ததாக இருத்தல் வேண்டும்” என்ற நல்லெண்ணம் கொண்டு, “இயல்சேர் செஞ்சொற் புனை மாலை” செய்வேன் என்கிறார்.

இயலில் பல பிரிவுகள் உள்ளன. முற்காலத்தில் தமிழ் இலக்கணம் என்பது, எழுத்திலக்கணம், சொல் இலக்கணம், பொருள் இலக்கணம் என மூன்று பிரிவுகளாக மட்டும் இருந்தன. பின் யாப்பிலக்கணமும் இணைந்து நான்காகி, அதற்குப்பின் அணியிலக்கணமும் சேர்ந்து ஐந்தாயின. இயல் சேர்ந்த மாலையில் இந்த ஐந்து இலக்கணங்களும் சிறப்பாகப் பொருந்தியிருக்க வேண்டும். எழுத்துக்களாகிய இதழ்கள், சொல்லாகிய மலர்கள், பொருளாகிய மணம், யாப்பாகிய (செய்யுள்) மாலை இவைகளுடன் சேர்ந்து அலங்காரமாகிய அழகு போன்ற ஐந்து இலக்கண அமைதியுடைய பாமாலையை நான் சண்முகனுக்கு இட வேண்டும் என்பது அருணகிரி முனிவரின் விருப்பம்.

அப்படிப்பட்ட மாலையை, “மூன்று கரணங்களும் சிறப்பான நிலையில் இருக்கும்படியாக நான் சண்முகனுக்கு அணிய வேண்டும்” என்கிறார். அழகாக மாலையும் கட்டியாயிற்று. ஆனால் அதை எப்படி இறைவனுக்குச் சாத்துவது? அழுக்கு படிந்த கைகளுடனா அழகான மாலையை சாத்துவது? கைகளைத் தூய்மையாக வைத்துக் கொண்டு பணிவுடன் முருகனுக்கு அணிவிக்க வேண்டுமல்லவா? அதனால்தான் “சிறந்து இடவே” என்கிறார். “நான் சிறந்து நின்று, முருகனுக்கு அணிய வேண்டும்” என்பது பொருள்.

அருணகிரிநாதர் அழகன் முருகனுக்குத் தாம் அணிவிக்கும் சொல்மாலை அழகாக எப்படி அமைய வேண்டும் என்று திட்டம் தீட்டிவிட்டார். ஆனால் அதைச் செயலில் கொண்டுவருவது தம்மால் சாத்தியமா? என்ற எண்ணம் மேலிட, விநாயகப் பெருமானின் உதவியை நாடினார். சண்முகனுக்கு அலங்காரமாகச் சொல்மாலை அணிவிக்க விநாயகப் பெருமானின் அருள் தேவை என்பதை உணர்ந்தார்.



விநாயகருக்குப் பல அரிய பெயர்கள் இருந்தாலும் “பஞ்சக்கர ஆனை” என்ற பெயரை வைத்திருக்கிறார் கந்தர் அந்தாதி பாடிய கவி ஏன் இப்பெயரைத் தேர்ந்தெடுத்தார்? என்று நாம் சிந்திக்க வேண்டும். ஐந்து இலக்கணமும் அமைந்த சிறந்த மாலையைப் புனைவ ஐந்து கரத்தனைப் பணிதல் பொருத்தமாக இருக்கும் அல்லவா? கணபதிக்கு நான்கு கைகளுடன் தும்பிக்கையும் சேர்த்து ஐந்து கைகள் உண்டு. மற்ற யானைகளுக்கெல்லாம் ஒரு கை தான். மற்ற யானை பிறர் கொடுக்கும் பொருளைத் தன் ஒரு கையால் வாங்கும். ஆனால் ‘பஞ்சக்கர ஆனையோ’ தன் ஐந்து கரங்களால் பிறருக்கு வாரி வழங்கும் தன்மை

கொண்டதாக விளங்குகின்றது.

விநாயகர் யானை முகம் கொண்டு இருப்பதால் , அவரை யானை என்று குறிப்பிட்டார். மற்றவர் திறத்தில் கணபதி, முகம் மாத்திரம் யானையாக இருப்பவர். ஆனால் முருகனுக்கு இன்பம் அளிக்கும் திறத்தில் அவ்வாறு இல்லை. கணபதி “அத்துயரது கொடு சுப்பிரமணிபடும் அப்புனம் அதனிடே இபமாகி” வருவார். வள்ளியம் பெருமாட்டியை முருகனோடு இணைத்து வைக்க யானையாகத்தானே வந்தார்? யானை முகத்தனாக அல்லவே ! வள்ளி நாயகியின் பூமாலையை முருகனுக்கு வாங்கித்தர யானையாக வந்த விநாயகரைத் தம்முடைய பாமாலை கந்தனிடம் நல்ல முறையில் சேரும்படிச் செய்ய அவரையே வணங்கி உதவி நாடலாம் என நினைக்கிறார் போலும் அருணகிரிநாதர். ஆகவே

“ஆனை பதம் பணிவாம்” என்று அழகாகப்பாடலை நிறைவு செய்கிறார்.

நெஞ்சக் கன கல்லும் நெகிழ்ந்து உருக
தஞ்சத்து அருள் சண்முகனுக்கு இயல் சேர்
செஞ்சொற் புனை மாலை சிறந்து இடவே
பஞ்சக்கர ஆனை பதம் பணிவாம்

இப்பொழுது இப்பாடலின் முழுப் பொருளையும் காணலாம். விநாயக வணக்கமாகிய இந்த அருமையான பாடலில் கந்தர் அநுபூதிக்குப் பயன் நெஞ்சமாகிய கல் உருகுவது என்பதும், முருகன் தஞ்சமென்று தன் சரணத்தை அடைந்தவருக்கு அருள் புரிபவன் என்பதும், அவனுக்கு அணியும் சொல் மாலை ஐந்திலக்கணமும் பொருந்தியது என்பதும், அது நன்கு நிறைவேறும்படிச் செய்ய ஐந்து கரத்தனாகிய விநாயகரைத் தொழுதார் அருணகிரிநாதர் என்பதும் தெளிவாகின்றன.



Veda means Jnana or Ultimate wisdom.

"Yasya nisvasito Vedaha...." Vedas are the very breath of Sarveswara, the Supreme Being. They are synonymous with God. The Vedas are the foundation of our Sanatana Dharma and are the revelations of Eternal Truth. Our worship of the Supreme Being is through recitation and worship of the Vedas. Vedas are unique in that they offer a range of Jnana that covers the existent and non-existent, the gross and the subtle, the past, the present, the future and beyond. The Vedas have been preserved from time immemorial with phonetic exactitude, preservation of tonal accent and uncorrupted by any insertions.



Can there be anything more wondrous than this?

Sruti is another familiar name for the Vedas. Sruti means resonance, and the venerated Rishis were endowed with faculties to receive these divine vibrations and pass them down the ages by a process of precise phonetic recitation. Learning was by listening, recitation & assimilation and not by recording or reading. Each sound of the Vedas that was taught to the disciple had a specific tonal quality, called swara, and the teachings had to be learnt without blemish, by listening alone. Vedic mantras were passed on from generation to generation by our unique Guru-sishya parampara i.e., teacher-student relationship. Thus over time the Vedas have been preserved in their pristine purity.

Some more names of Vedas.

Aamnaaya and Nigama are two other names for the Vedas. **Aamnaaya:** Aamnaaya has meanings like sacred, handed down by repetition. **Nigama:** Nigama denotes the command that the teachings be followed in letter and spirit, with nothing left vague or susceptible to dilution. The Vedas are also termed as Apaurusheya, i.e. not created by any agent. There are some more names for the Vedas like Anushrava, Trayi, Brahma etc.

Are Rishis the author of Vedas?

Vedas are Apaurusheya -- not created by a person, even a rishi. Had Rishis created them, they would have been called Mantra-kartas. Instead Rishis are called Mantra-drashtaas - they discovered the mantras, they perceived the Vedas through their superior wisdom. They listened and understood the ever-present Vedas and passed them on to posterity. Vedas are the creation of the Sarvagna (omniscient) Sarveswara (the Supreme Lord) as per His own sankalpa, divine resolve. Eswara taught the Vedas first to Lord Brahma not through recitation but by His divine resolve. A detailed description of this could be had from a reading of Srimad Bhagavatam. A modern-day analogy is transfer of data from one electronic device to another through wireless transmission. After Brahma, Prajapatis standardized the transmission of the Vedas by a particular method known as sandhai and thiruvai that is prevalent even today in Veda pathasalas.

The Vedic language

Sanskrit, the most ancient of all languages, is the language of the Vedas. We have seen that they were born out of the sankalpa of Sarveswara. The Vedas are His very wisdom. Their language is His language. While on the subject I would like to make a related observation. There is historical evidence to show that Tamil and Sanskrit have been in vogue from very ancient times. And like Sanskrit Tamil is independent of all other languages. Sanskrit is even more ancient than Tamil. One would be able to infer this from the realization that the Vedas have their origin in ageless past, and were recited for the first time in Sanskrit. This alone is sufficient to indicate that Sanskrit is as old as the Vedas. We are aware that most of the languages of the world have expanded and enriched themselves by freely borrowing words from other languages. But Vedic Sanskrit is complete in itself with specific grammar and prosody that have not changed with the times. Here we speak of the Sanskrit of the Vedas, which is different from the Sanskrit that later came to be used as a social language.



The article is an excerpt from the book **"The Great Hindu Tradition"** published by the author.



“நரைத்த தலை முடி முதிர்ச்சியின் அடையாளமன்று. வாழ்ந்த வருடங்களோ நரைத்த முடியோ, ஒருவரிடமுள்ள தனமோ, உயர் பதவியிலுள்ள சொந்த பந்தங்களோ, ஒருவரை பெரிய மனிதனாக்குவதில்லை. யார் அறிவில், ஞானத்தில் சிறந்து விளங்குகிறானோ அவனே பெரியவன்” - அஷ்டாவக்கிரர்

ககோடகனுக்கும் ஸுஜாதாவிற்கும் பிறந்த குழந்தை நாளொரு மேனியும் பொழுதொரு வண்ணமுமாக வளர்ந்து வந்தது. குழந்தை பிறந்ததால் குடும்பத்தை

பரமரிப்பதற்கு கூடுதலாக தனம் தேவைப் பட்டது. அரசர் ஜனகர் வேதங்களிலும் வேதாந்தங்களிலும் மிகவும் ஈடுபாடுள்ளவர். அவரது வித்வத் சபையில் நிறைய வேத விற்பன்னர்களும் பண்டிதர்களும் ஆதரிக்கப்பட்டு வந்தார்கள். ககோடகன் அரசரிடம் சென்று தன் அறிவுத் திறைமையால் தனம் சம்பாதித்து வரலாம் என்று தீருமானித்தான். சுஜாதாவும் சரியென்றாள். நடந்ததோ வேறுமாதிரி. ஜனகருடைய வித்வத் சபையில் வந்தி என்ற ஒரு பேரறிஞர் இருந்தார். அவரை வாதத்தில் தோற்கடித்தால் தான் மன்னரிடம் பரிசு பெறமுடியும். தோற்றுப் போனாலோ வந்தி தோற்றவரை தண்ணீரில் மூழ்கடித்து கொன்று விடுவார். ககோடகன் போனவன் போனது தான். திரும்பி வரவேயில்லை.

அஷ்டாவக்கிரன் உத்தாலக முனிவரின் மகன் ஸ்வேதகேதுவுடன் வளர்ந்து வந்தான். உத்தாலகரும் அஷ்டாவக்கிரனை தன் சொந்த மகனைப் போலவே வளர்த்து வந்தார். அஷ்டாவக்கிரன் உத்தாலகர் தான் தன் தந்தை என்று நம்பி விட்டான். அவனிடம் யாரும் உண்மையை விளக்கி கூறவுமில்லை. அவனுக்கு பன்னீரண்டு வயதுள்ள பொழுது ஒரு நாள் அஷ்டாவக்கிரன் உத்தாலகரின் மடியில் அமர்ந்திருந்தான். அப்பொழுது அங்கு வந்த ஸ்வேதகேது அஷ்டாவக்கிரனை தன் தந்தையின் மடியிலிருந்து தள்ளிவிட்டு விட்டு, 'இது உன் தந்தையல்ல' என்று கூறிவிட்டான். அதன் பின் தன் தாயிடமிருந்து உண்மையைத் தெரிந்துகொண்ட அஷ்டாவக்கிரன் ஜனகரின் அரசவைக்குச் சென்று வந்தியை தோற்கடித்து பழிக்கு பழி வாங்குவேன் என்று கிளம்பி சென்று விட்டான். அரசனை காண்பதற்காக மிதிலாபுரி வந்து சேர்ந்த அஷ்டாவக்கிரன் நகர வீதிகள் அலங்கரிக்கப் பட்டு ஜனங்கள் ஆங்காங்கே கூட்டம் கூட்டமாக நின்று கொண்டிருப்பதை கண்டான். யாரும் வீதியில் நடமாடவில்லை. அஷ்டாவக்கிரன் வீதியிலிறங்கி நடக்க ஆரம்பித்தான். அரச சேவகர்கள் தடுத்தார்கள். மன்னர் போன் பிறகு தான் போக முடியும் என்று சொன்னார்கள். அரசனும் பரிவாரங்களும் நெருங்கி விட்டார்கள். ஒதுங்கி நிற்குமாறு சேவகர்கள் அஷ்டாவக்கிரனை வற்புறுத்தினார்கள். அஷ்டாவக்கிரன் உரத்த குரலில் பதிலிறுத்தான், "வேதம் படித்தவர்களும், அந்தணர்களும் அரசனின் முன்னால் போக அனுமதியுண்டு. அதுதான் நமது கலாச்சாரம்; பண்பாடு" என்று கூறினான். சேவகர்கள் குழம்பிப் போனார்கள். இதைக் கேட்டுவிட்ட ஜனகனோ, "அந்த சிறுவன் சொல்வது சரிதான்; அவனைப் போகவிடுங்கள்." என்று உத்தரவிட்டான்.

இது அஷ்டாவக்கிரனுக்கு கிடைத்த முதல் வெற்றி.

அவன் அரசவையை வந்தடைந்தான். அரசவையில் அவனுக்கு மீண்டும் அதிர்ச்சி காத்திருந்தது. அரண்மனையின் வாயிற்காப்போன் அவனை உள்ளே விட மறுத்து விட்டான். அது மட்டுமல்ல உள்ளே சென்றவர்களின் கதி என்னவாயிற்று என்று விளக்கிக் கூறினான். மேலும், “அரசவை சிறுவர்களுக்கானதல்ல; அறிவாளிகளுக்கும் முதிர்ந்தவர்களுக்கும் தான்,” என்றான். அப்பொழுது அஷ்டாவக்கிரன் சொன்னான், “யார் முதிர்ந்தவர்கள்? தலை முடி நரைத்தவர்களெல்லாம் முதிர்ந்தவர்களில்லை. நரைத்த தலை முடி முதிர்ச்சியின் அடையாளமன்று. வாழ்ந்த வருடங்களோ நரைத்த முடியோ, ஒருவரிடமுள்ள தனமோ, உயர் பதவியிலுள்ள சொந்த பந்தங்களோ, ஒருவரை பெரிய மனிதனாக்குவதில்லை. யார் அறிவில், ஞானத்தில் சிறந்து விளங்குகிறானோ அவனே பெரியவன். ஆகவே என்னை உள்ளே விடு. இல்லையென்றால் நான் இவ்வாறு கூறினேன் என்று உங்கள் மன்னரிடம் போய் சொல்லுங்கள்”. அரண்மனைக் காவலர்கள் வேறு வழியில்லாமல் அரசனிடம் சென்று அஷ்டாவக்கிரன் கூறியதை தெரிவித்தார்கள். மன்னர் ஜனகன் “ வரச் சொல்.” என்று அனுமதி வழங்கினான். இவ்வாறு அஷ்டவக்கிரன் தனது அறிவுத் திறமையினாலும் பிடிவாதத்தினாலும் அரசவைக்கு வந்து சேர்ந்தான்.

இது அவனது இரண்டாவது வெற்றி.

அஷ்டாவக்கிரன் அரசவையில் பிரவேசித்த பொழுது அங்கு அமர்ந்திருந்த பண்டிதர்கள் உச்சஸ்தாயியில் சிரித்தார்கள். மன்னன் கூட சிறு புன்னகை புரிந்தான். அஷ்டாவக்கிரன் அவர்களை விட உரக்கச் சிரித்தான். மன்னனுக்கு ஆச்சரியம் தாங்கவில்லை. அஷ்டாவக்கிரனைப் பார்த்து கேட்டான்:

“பாலகா, என்னால் சபையோர் சிரித்ததை புரிந்து கொள்ள முடிகிறது. ஆனால் நீ என் சிரித்தாய்?”

அஷ்டாவக்கிரன் நேராக மன்னரைப் பார்த்துக் கேட்டான்:

“மன்னா, உன்னை நான் வணங்குகின்றேன். உன் மீது மிகவும் மதிப்பும் மரியாதையும் வைத்துள்ளேன். ஆனால் இங்கு வந்த பிறகு அது தவறோ என்று தோன்றுகிறது.”

மன்னனுக்கு சற்றே கோபம் வரத் துவங்கியது. சற்றே உரத்த குரலில் கேட்டான்:

“இப்பொழுது அந்த மதிப்பிற்கும் மரியாதைக்கும் ஏனோ பங்கம் விளைந்தது.? சொல் பாலகா.”

“மன்னர் மன்னா, சொல்கிறேன். ஆனால் அதற்கு முன் சபையோர் நான் இங்கு வந்ததும் ஏன் சிரித்தார்கள் என்று கூற முடியுமா?”

மன்னர் சொன்னார், “உன் உருவத்தைப் பார்த்து சிரித்ததாக எண்ணுகிறேன். அவர்கள் செய்தது தவறு தான்.”

“மன்னர்மன்னா, அவர்களை விட நீ பெரிய தவறு செய்துள்ளாய்; இவர்களை போன்ற தோல் வியாபாரிகளை வைத்துக் கொண்டு வித்துவத் சதஸ் நடத்துகிறாயே, உன்னை நினைத்து தான் நான் சிரித்தேன்.”

மன்னர் ஜனகர் கோபத்தின் உச்சிக்கே போய்விட்டார்.

“தோல் வியாபாரிகளா? எனது சபையிலுள்ள வித்துவான்களும் பண்டிதர்களும் மிகவும் மரியாதைக்குரியவர்கள். அவர்களை கேவலமாக பேசினால் மன்னிக்க மாட்டேன். சிறுவா, நீ கூறியதற்கு சரியான வீளக்கம் அளிக்காவிட்டால், கடும் தண்டனைக்குரியவனாவாய்.”

“மன்னர் என்னை மன்னிக்க வேண்டும். ஒருவனது வெளித்தோற்றத்தை வைத்து அவனை மதிப்பிடுவர்களை தோல் வியாபாரி என்று கூறாமல் எப்படி கூற முடியும்? தோல் வியாபாரிகள் தான் ஒரு மிருகத்தைப் பார்த்தால் இதன் தோல் எதற்கு பயன் படும் என்று எடை போடுவார்கள். நிஜமான மதிப்பு வெளித்தோற்றத்தில் இல்லை; உள்ளே இருக்கின்ற சைதன்யத்திலுள்ளது என்று தெரியாத இவர்களை பண்டிதர்கள் என்று எப்படி ஒப்புக்கொள்ள முடியும்?

நூறு குடத்தில் நீர் நிரப்பிவிட்டு அவைகளில் தெரியும் ஆகாயம் எல்லாம் ஒன்றே என்பதை அறியாத இவர்களை வித்துவான்கள் என்று எப்படி ஒப்புக்கொள்ள முடியும்? உன் சிம்மாதனத்தின் மேல் பகுதி ஆறு வளைவுகளை கொண்டதாக இருக்கிறது. அதன் மேலேயுள்ள ஆகாயமும் வளைவுள்ளதாக ஆகிவிடுமா? இப்படிப்பட்ட அறிவாளிகளை சபையில் வைத்துக் கொண்டிருக்கிறாயே என்றா கண்டபோது எனக்கு சிரிப்பு வந்தது; சிரித்தேன்”.

ஜனகன் மிகவும் ஆச்சரியத்துள்ளானான். இந்த சிறுவயதிலேயே இவ்வளவு அறிவா? என்று வியந்தான்.

இவன் சாதாரண சிறுவனல்ல என்று புரிந்து கொண்டு போட்டியில் பங்கு கொள்ள அஷ்டாவக்கிரனை அனுமதித்தான்.



Sri Ramachandra Ashatakam

Sugreeva Mithram Paramam Pavithram
Sita Kalathram Nava Megha Gathram
Karunya Pathram Sathapathra Nethram
Sriramachandram Sathatham Namami [1]

I constantly salute that Lord Ramachandra,
Who is the friend of Sugreeva, Who is absolutely holy,
Who is the consort of Sita, Who is of the colour of the new clouds,
Who is the storehouse of mercy, And who has eyes like the lotus
leaf.

Samsara Saram Nigama Pracharam
Dharmavatharam Hrudha Bhoomi Bharam
Sada Nirvikaram Sukha Sindu Saram
Sriramachandram Sathatham Namami [2]

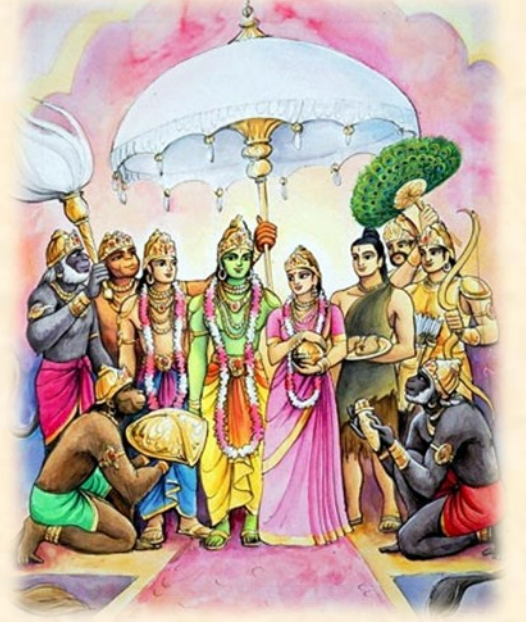
I constantly salute that Lord Ramachandra,
Who is essence of everyday life, Who is being talked about by Vedas,
Who is the incarnation of justice, Who fills the land of our heart,
Who is constantly unperturbed, Who is the essence of the sea of pleasure.

Lakshmi Vilasam Jagatho Nivasam
Bhoodeva vasam Saradindu Hasam
Lanka Vinasam Buhuvana Prakasam
Sriramachandram Sathatham Namami [3]

I constantly salute that Lord Ramachandra,
Who is the place where Lakshmi plays, Who lives every where in this world,
Who is being meditated by the gods of earth, Whose smile is like the autumn moon,
Who destroyed the city of Lanka, And who makes this world shine.

Mandhara Maalam Vachane Rasalam
Gunair Visalam Hrutha Saptha Jalam
Kravyadha Kalam, Suraloka Palam
Sriramachandram Sathatham Namami [4]

I constantly salute that Lord Ramachandra,
Who wears the garland of flowers, Who makes his words attractive,
Who has a great breadth of character, Who cuts of the seven nets of bondage,
Who is the god of death to Asuras, And who takes care of the world of devas.



Vedantha Gnanam Sakale Samanam
Hrudhari Manam Drutha Sapradanam
Gajendra Yanam Vikalavasanam,
Sriramachandram Sathatham Namami [5]

I constantly salute that Lord Ramachandra,
Who has expert knowledge of Vedantha, Who treats every body
as equal,
Who is the sea of respectability, Who grants favours quickly,
Who moves on an elephant, And who puts an end to fear.

Syamabhi Ramam Nayanabhiramam
Gunabhiramam Vachasabhiramam
Viswa Pranamam Krutha Bhaktha Kamam
Sriramachandram Sathatham Namami [6]

I constantly salute that Lord Ramachandra,
Who is the black coloured Rama, Who is ever pretty to the eyes,
Who has sterling attractive qualities, Who talks attractive words,
Who is the model for the universe, And who fulfills the wishes of devotees.

Leela Sareeram Rana Ranga Dheeram
Viswaika veeram Raghu Vamsa Haram
Gambheera Nadaham Jitha Sarva Vaadam
Sriramachandram Sathatham Namami [7]

I constantly salute that Lord Ramachandra,
Who has a very playful pretty body, Who is heroic in the battle field,
Who is the greatest hero in the universe, Who is the garland to the clan of Raghu,
Who is a majestic voice, And who wins all arguments.

Khaledhi Bheetham Sujana Vineetham
Samopageetham Swakule Pradeeptham
Tharabra Geetham Vachanath Atheetham
Sriramachandram Sathatham Namami [8]

I constantly salute that Lord Ramachandra,
Who is fearful to the wicked person, Who is extremely submissive to the good person,
Who is near to those who sing about him, Who shines greatly in his clan,
Who is the song of the stars in the sky, And who is much beyond words.





Maharaj seldom spoke about his past. Some aspirants who asked about his past got cryptic and non-committal replies. To the question “when were you born?” his reply was the great truth “I am never born”. “Of what use will this information be to you?” was his retort when a questioner wanted to know about his childhood and married life. So visitors generally abstained from asking these questions. But we could collate some information about his early life from people who knew him before he became the Maharaj. Childhood, youth, marriage and progeny – Maharaj lived the usual humdrum and eventless life of a common man till his middle age, with no inkling at all of the realization that was to follow. The evening Maharaj met his Guru was the turning point in his life. Maharaj is never tired of speaking very highly about his Guru. He strenuously worked on the teaching of his Guru whenever he got some ‘me-time’ and within three years attained self-realisation. After realisation, he went on a travelling spree across India. But he returned soon to live the life of a householder again. But with a difference. Maharaj started to live a dual life – a householder saint. He lived the

same humdrum life of a common man and did his share of work, but with a saintly outlook. After his son started taking care of the household, he commenced the holy task of guiding, inspiring and supporting all who came to him – full time. The Maharaj was uneducated but his conversation was enlightened. He was poor but had the limitless wealth of perennial knowledge, compared to which other treasures are tinsel. He was warm-hearted, tender, shrewdly humorous, absolutely fearless and unequivocally true.

Maharaj - The Guru and the Benign Grace around Him

The following is an extract of an interview with Mr David Godman, who worked for some time as a librarian in the Ramanasramam and wrote many books on Bhagavan Ramana Maharishi and other saints. His talks about the experiences with Maharaj throws some light about the benign grace that was around Maharaj, though Maharaj was unaware about it.

Maharaj started to live a dual life a Householder Saint...

Harriet : So what made you finally overcome your resistance to going to Bombay?

David : An Australian woman, who had been before, suggested we go, and I agreed. I always knew I would go sooner or later. I just needed a push to get me going, and this invitation was it. I am trying to remember when it was. I think it was the middle of 1978, but I can't be more accurate than that.

Harriet : What were your first impressions? What happened when you arrived?

David: I remember sitting in his room, waiting for him to come upstairs. I was very nervous and apprehensive, but I can't remember why. I recollect trying to start a conversation with the man sitting next to me, but he asked me to be quiet so that he could meditate. Maharaj came in and a few minutes later I found myself sitting in front of him, telling him who I was and why I had come. It was an afternoon session and not many people were there. Since I was the only new person present, he called me up to find out who I was and what I wanted. I explained that I had come from Ramanasramam, that I had spent two years there, and that I had been practicing Bhagavan's teachings on self-enquiry fairly intensively. At this period of my life I often used to meditate eight hours a day, although by the time I met Maharaj this was beginning to tail off a bit. Maharaj eventually asked me if I had any questions and I replied, 'Not now. I just want to sit and listen to you for a while.' He accepted this and allowed me to disappear to the back of the room. I should say at this point that I had already felt the power and the peace of his presence in the room. It was something very tangible.

Harriet: How long did it take for you to summon up the courage to start a dialogue with him?

David: I think it was the next day, in the afternoon session. That means I must have sat through two full sessions, just listening to what other people had to say, and to what Maharaj had to say to them. Eventually, when there was a lull in the conversation I asked, 'I have been doing self-enquiry, trying to keep attention on the inner feeling of "I", for several years, but no matter how intensively I try to do it, I don't find that my attention stays on the "I" for more than a few seconds.

There doesn't seem to be an improvement in my ability to keep my attention on this inner feeling of "I". Do the periods of being aware of the "I" have to get longer and longer until they become more or less continuous?' 'No,' he replied, 'just having the strong urge to seek this "I" and investigate it is enough. Don't worry about how well or how long you are holding onto it. The strong desire to know the "I" will keep taking you back to it when your attention strays. If something is important to you, it keeps coming up in your mind. If knowing the "I" is important to you, you will find yourself going back to it again and again.'

Harriet: Many of the Ramana Maharshi books are filled with stories of miraculous events that seemed to be taking place around him. Many of his devotees tell stories of how faith in Bhagavan changed their lives or somehow, in an improbable way, transformed their destiny. I know that Bhagavan himself disowned all personal responsibility for these events, but that didn't stop people writing them down and attributing them to Bhagavan's grace. I suppose my question is, did similar things happen around Maharaj, and if they did, why did no one ever bother to write them down?

David: I don't know how common such events were, but I know that they did happen. And if similar things did happen to other people, I really don't know why those who know about these events don't want to write them down.

Let me redress the balance by telling one very long and very lovely story.

At some point in the late 1970s I was asked to take a South American woman called Anna-Marie to Bombay and look after her because she hardly spoke a word of English. Her native language was Spanish and I think she lived in Venezuela, but I have a vague memory that this wasn't her nationality. I was planning to go to Bombay anyway to see Maharaj, so I agreed to take her and look after her. Very early on in our journey, we were still in Madras, I realised that I had been given a bit of a basket case to look after. Anna-Marie was completely incapable of looking after herself, and was incredibly forgetful. Before we had even managed to get on the train to Bombay, she managed to lose all her money and her passport. By retracing our steps, we eventually tracked them down to a bookstore near the station. Miraculously, the manager had found the purse and had kept it with him in case we came back looking for it.

A few hours into our train journey from Madras to Bombay Anna-Marie went to the bathroom. On Indian trains that means a squat toilet which is just a hole in the floor with footrests on either side of it. Anna-Marie was sitting there, doing her business, when the train jolted on the tracks. Her glasses fell off and disappeared down the hole in the floor. It turned out to be her only pair, and without them she was more or less blind. I realised this later in the day when we stopped at a station further down the line. Anna-Marie was standing on the platform when the train started to pull out of the station. She made no move to get on. When I realised what was happening, I jumped off and pushed her onto the moving train. I had already realised that she was having trouble seeing things, but I didn't realise how bad things really were until I discovered that she couldn't see a moving train, with about twenty-five carriages, that was about ten feet in front of her. I knew that my first priority, once we got to Bombay, would be to get her a new pair of glasses. I remembered that there was an optician quite near to Maharaj's house. I had noticed it on previous trips while I was waiting to catch a bus to go downtown.

Early the next morning, as soon as the shop opened, I took her in to get her eyes tested and to get her some glasses. The test took a long time, partly because of Anna-Marie's deficiency in English, and partly because the optician couldn't work out what her prescription was. After about half an hour he came out and said, 'She needs to go to a specialist eye hospital. I can't find out with my instruments here what her prescription might be. There is something seriously wrong with her eyes, but I don't know what it is. Take her to "Such and Such" Eye Hospital.'

Whatever the name was, I had never heard of it. He started to give me directions, but since I didn't know Bombay, I wasn't able to follow them. This was when the first 'miracle' of the day happened. It was to be the first of many.

'Don't worry,' said the optician, 'I'll take you there myself.'

He closed his store - (there were no assistants to man the counter while we were away) and we set off on a walk across Bombay. We must have walked over a mile before we finally arrived at the hospital. He took us to the office of an eye surgeon he knew there and explained that his instruments were not sophisticated enough to work out what was wrong with Anna-Marie's eyes. He then left us and went back to his store. I have encountered many acts of kindness in all the years I have been in India, but I still marvel at this shop owner who closed down his store for a couple of hours and then went on a two-mile round-trip walk just to help us out. The eye surgeon set to work on Anna-Marie's eyes. Even he was impressed by how complicated her eyes were. He tried her out on several machines and gadgets, but like the optician before him, he failed to come up with a prescription.

'What is wrong with this woman?' he asked. 'How did she end up with eyes like these?'

I shrugged my shoulders. 'I have no idea. I barely know her and she hardly speaks any English.'

We went off to a different part of the hospital that, to my untrained eye, seemed to have bigger and fancier machines. This new combination of equipment finally came up with a reading for Anna-Marie. Our curiosity had been piqued by this long complicated process so we tried through sign language and the few English words she knew to discover how Anna-Marie's eyes had come to be so peculiar. After a few false starts she realised what we were asking. It turned out that she had fallen out of a building in South America and had landed on her face. Having watched her behaviour and activities in the previous two days, I found this to be an entirely believable scenario. I don't think I have ever come across someone who was so accident-prone. Her eyes had been damaged in the fall and had been stitched in various places. As a result of this surgery there were places on the eyeball that had a very eccentric curvature. This accounted for the first optician's inability to work out what she needed. Even the big eye hospital took almost an hour to figure out what she needed.

I have encountered many acts of kindness in all the years I have been in India, but I still marvel at this shop owner who closed down his store for a couple of hours...

I got to talking to the eye surgeon and discovered that we had a mutual acquaintance in Tiruvannamalai. In fact, he knew quite a few of Bhagavan's devotees. Like the optician before him, he decided to take us under his wing.

'Where will you go to get this prescription fulfilled?' he asked.

'Well, the first man we went to, the one who brought us here, was very helpful to us. I would like to go back to him to give him the business since he was so kind to us.'

'No, no,' said the surgeon, 'he only has a little shop. He won't be able to fulfill an order like this. It is too complicated. I will take you to the biggest optician in Bombay.' He too closed down his office and took us on another trip across Bombay. As we walked through the front door of the store he was taking us to, everyone jumped to attention. He was clearly a very respected figure in the eye world. 'These are my friends,' he announced, waving at us. 'They have a difficult prescription to fulfill. Please do it as quickly as possible because this woman can't see anything without glasses. She is virtually blind.'

He left us in the hands of the manager of the store and went back to the hospital. The manager's big, beaming smile lasted as long as it took him to read the prescription. He put it down on the counter and started to talk to us very apologetically.

'Normally, we keep lenses for every possible prescription here in the store. We have a huge turnover, so we can afford to make and keep lenses that we have no customers for. Sooner or later somebody will come and buy them, and everyone appreciates the fact that they can get what they want on the spot, without having to wait for anything to be made. But this prescription is such a ridiculous combination, no one would ever think of making it or keeping it. Until I saw it myself I would have guessed that nobody in the world had eyes that corresponded with these numbers. We will have to make a special order and that will take a long time because the glass grinders are out on strike at the moment. Even if they go back to work, it will probably be weeks before we can get them to make an order like this because they already have a lot of pending orders. I'm sorry, I can't help you, and nobody else in the city will be able to help you either because this prescription is just too unusual for anyone to stock.'

This apology took about five minutes to deliver. While it was going on one of the boys from the store, who obviously didn't know any English, picked up the paper and went to the storeroom to look for the lenses. That was his job: to pick up the prescriptions from the front office and find the corresponding lenses in the storeroom. Just as the manager was coming to his conclusion, the boy reappeared with two lenses that exactly corresponded to the numbers on the prescription. The manager was absolutely flabbergasted. 'This is not possible,' he kept saying. 'No one would make and keep lenses like these.' He finally adjusted the impossibility by saying that someone must have ordered these lenses long ago and had forgotten to collect them. Because we had been declared friends of the great and famous eye surgeon we had only known him for about two hours, we were given a massive discount and about half an hour later Anna-Marie walked out of the store wearing what I was absolutely convinced was the only pair of spectacles on planet earth that she could actually see the world through. Now, was there a miracle in there, or were we just the fortunate recipients of an amazingly serendipitous sequence of events?

'I' decided to pick the initial optician who agrees to close down his store and take us to the one eye surgeon in town who happens to be interested in Ramana, who then takes us, against my wishes, to the only store in Bombay where lenses can be found for Anna-Marie. I am a bit of a sceptic, and in my jaundiced opinion there are too many good things in that sequence to be attributed to chance alone. **My own belief is that when you go to the Guru, the power of that Guru takes care of any physical problems that may arise. He doesn't do it knowingly; there is just an aura around him that takes care of all these problems.** We never even told Maharaj about Anna-Marie's glasses. When we set off that morning, I just assumed that she had fairly normal eyes and that within half an hour or so we would be able to buy some glasses that would bring the world into focus. This was not the end of the story. I told you it was a long one. Anna-Marie was sitting with Maharaj every day for about a week, but of course, she couldn't understand a word of what was going on. There was no one there who spoke Spanish. Then, one morning, she appeared very red-eyed and I asked her what was the matter. 'I was up all night,' she said, in very broken English, 'praying for a Spanish translator to come today. There is something I have to tell Maharaj, and I need a translator to do it.'

Later that morning, as we were all sitting in a cafe in Grant Road in the interval between the end of the bhajans and the beginning of the question-and-answer session, we noticed a new foreign face at an adjoining table. A woman who was reading a copy of "I am That". We introduced ourselves and discovered that, surprise, surprise, she was a professional Spanish-English translator who worked in Bombay and who had recently come across Maharaj's teachings. She had decided in a general sort of way to come and visit Maharaj, but only that morning did her general urge translate into positive action. Anna-Marie, of course, was over the moon. The translator she had spent all night praying for had miraculously manifested on the next table to her about fifteen minutes before the question-and-answer session started. We all went back to Maharaj's room, curious to find out what Anna-Marie wanted to say to him. This is more or less what she had to say via the translator.

'I was living in Venezuela when I had a dream of a mountain and two men. I found out soon afterwards that one of the two men was Ramakrishna, but for a long time I didn't know who the other man was or what the mountain might be. Then, last year, I saw a photo of Ramana Maharshi and realised that this was the second man in the dream. When I did some research to find out more about him, I soon realised that the mountain in the dream was Arunachala. In the dream Ramana Maharshi looked at me in a very special way and transmitted a knowledge of his teachings to me. He didn't do it verbally. He just looked at me, and as he was looking, I just felt that he was filling me up with an understanding of his teachings, a knowledge that I could articulate quite clearly, even though no words had passed between us. I knew that I had to come to India to find out more about him. I persuaded a friend of mine to bring me here, even though I knew that Ramana Maharshi was no longer alive. I knew I had some business here and something was compelling me to come. While I was in Tiruvannamalai I heard about you, and I knew that I had to come and see you as well. That same compulsion that made me come to India to find out about Ramana Maharshi has made me come here as well. I don't know what it is, but I knew that I had to come.'

Maharaj interceded at this point:

'What were the teachings that were transmitted to you in the dream? What did Ramana Maharshi tell you as he was revealing his teachings in silence?'



71. நூல் பல கல் – Nool Pala Kal

Nool - Books ; Pala - many ; Kal - read

Read many books.

Books mirror life. They also carry the wisdom of great people who tried to understand the world around them. Great changes have come over the world because of books. It is important to read books on various topics written by various authors. If we read only a few books on a particular topic, our understanding may be incomplete. Like the blind men who try to 'see' the elephants by touching its different parts, we would also understand the world in bits and pieces. Earlier, Avvaiyar has asked us never to stop reading - ஒதுவது ஒழியேல். Here, she is a little more specific. It is not enough if you keep on reading — read books written by many people, on various topics in order to get a proper perspective of things.



72. நெற்பயிர் விளைவு செய் – Nerpayir Vilaivu Sei

Nerpayir – paddy (here it may refer to the staple crop) ; Vilaivu Sei – Produce

Produce your staple crop, yourself

Perhaps paddy was considered a better grain in the days of Avvaiyar. She would have meant all the food grains, among which paddy would have been more popular. Food is the most important requirement for any living being. Being self-sufficient in food production is essential for the well-being of any country. If we have to depend on other countries for our requirements, we will lose our freedom.

73. நேர்பட ஒழுகு – Ner Pada Ozhugu

Ner Pada – honestly; in a straight forward manner ; Ozhugu – behave

Behave honestly; Be straight forward.

This advice is not as easy to follow as it appears. Unless a person is confident and has the courage to face the consequences, he cannot act in a straightforward manner. If we are convinced that what we are doing is right and good, we will have no reason to hide it from others. Life will be so simple and enjoyable, if there is no falsehood in it. All problems arise because of lies. But, if one wants to be straight forward, his/her thoughts and actions must be good.

74. நைவினை நணுகேல் – Nai Vinai Nanugel

Nai Vinai – destructive activities; actions that may cause hurt to self and others ; Nanugel – do not indulge in

Do not indulge in activities that may cause harm to oneself and others.

We tend to indulge in destruction when we are very angry. We throw things at people, break things and scream our hearts out. But, does this action help in anyway? Instead of reducing tension, it causes new complications. This is most evident when furious mobs take the law in their hands. Buses are burnt, rails are uprooted, houses are set ablaze, and before they know what they are doing, the harm is already done. No amount of remorse will repair the damage.

75. நொய்ய உரையேல் – Noyya Uraiye

Noyya – unpleasant, obnoxious ; Uraiye – Do not say.

Do not talk base, obnoxious words.

Avvaiyar has asked us to talk pleasantly in an earlier Aathi Soodi. In this, she says the same thing as a warning. She means not only hurting words, but swear words too, which are totally unnecessary. Thiruvalluvar is even more certain of the advantages of talking pleasantly. He talks about the sweet words that are devoid of any meanness—
சிறுமையுள் நீங்கிய இன்சொல் – He is so fervent about its efficacy that he claims that sweet words would ensure not only joy in this birth, but would make sure that our future births would also be enjoyable.

சிறுமையுள் நீங்கிய இன்சொல் மறுமையும்
இம்மையும் இன்பந் தரும்.

In another Kural, he wonders why a person would talk unpleasantly, when he sees that pleasant words beget happiness.

இன்சொல் இனிதீன்றல் காண்பான் எவன்கொலோ
வன்சொல் வழங்கு வது.

76. நோய்க்கு இடம் கொடேல் – Noikku Idam Kodel

Noikku – to sickness ; Idam Kodel – do not give access

Do not allow yourself to become sick.

Health is wealth. We may know it as a proverb. But we will realize what a great proverb it is when we become sick. All the wealth in the world cannot be equal to a healthy body. Once health is lost, our freedom is lost. Once we start depending on others for our necessities, our dignity is also lost. Out of all the things we should take care, health is the most important. There are two words in Sanskrit for health –आरोग्य and स्वास्थ्य . The former is the state where you are not suffering from any disease. The latter is being in perfect health. It is good that one is not affected by any disease. But that is not enough. One should be in a blissful state of good health where living is a joy and every activity is done with zest. This is possible with proper exercise of the body, breath and mind. Yogasana, Pranayama and Meditation will make sure that our body is perfectly fit. When the body is strong and has good immunity, nothing can affect it.

77. பழிப்பன பகரேல் – Pazhippana Pagarel

Pazhippana – that which will be scoffed at ; Pagarel – do not talk

Do not say things that will be scoffed at.

Avvaiyar has been consistently insisting on a socially accepted life pattern. She wants us to care for what the respectable ones in the society think of us. She is warning against using words that would be scoffed at by elders and scholars. She wants us to talk only acceptable things and express them in an agreeable manner. The ideas as well as the expression should be decent.

78. பாம்பொடு பழகேல் - Paambodu Pazhagel

Paambodu – with the snake ; Pazhagel – do not get close

Do not get close with the snake.

Avvaiyar has given a similar warning earlier in ‘அரவம் ஆட்டேல்’. We have heard that most of the snake charmers meet with their end only through their snakes. Once we know that something is dangerous, it is better to avoid it. Why take the risk and regret later. In this Aathi Soodi, ‘paambu’ need not necessarily mean the snake. It may also refer to malicious people who emit venom like the snake.

79. பிழைபடச் சொல்லேல் - Pizhai Pada Sollel

Pizhai Pada – In such a way that people will accuse you ; Sollel – Do not tell

Do not talk in such a way that people will accuse you of wrong doing. / Do not accuse others.

Yes. We are judged by what we say. If we talk without thinking, we will be criticized for that. On the other hand, if we put the blame on someone without any proof, we will put others into trouble. Again and again, the great poet tells us about the need to be careful while talking. Thiruvalluvar also has said the same thing in his oft-quoted Kural,

யாகாவாராயினும் நாகாக்க. காவாக்கால்,
சோ காப்பர் சொல் இழுக்குப் பட்டு.

Even if you are a person who cannot have control over anything, you should certainly control your tongue. Otherwise you will be condemned by others.

लक्ष्मीर्वसति जिह्वाग्रे - Prosperity resides on the tip of the tongue

जिह्वाग्रे मित्रबान्धवाः - Friends and relatives also live there

जिह्वाग्रे बन्धनं प्राप्तं - It is possible to get arrested because of one's words

जिह्वाग्रे मरणं ध्रुवम् - Even death resides there - सुभाषितरत्नभाण्डागार

A Kannada saying, goes like this. ‘Oota Ballavanige Rogavilla; Maathu Ballavanige Jagalavilla’ (The one who knows what to eat has no sickness; the one who knows what to talk has no quarrels). We should always think before we talk.

80. பீடு பெற நில் - Peedu Pera Nil

Peedu Pera – in a way that you will be respected ; Nil – stand

Follow a path that will give you honour.

Avvaiyar wants us to follow a path that will be honourable. One may get tempted to follow short cuts or dubious means for monetary gains or political power. But sooner or later, the truth will come out and the same people who praised us will condemn us. The path of virtue may not be easy to follow, but it will take us through a safe and peaceful destination. If we want to be respected, we should follow the path of virtue.





A newly blossomed flower, blessed with color and fragrance, is often what captivates the poet's eye. What often goes unnoticed is the tree, its branches and the leaves to which the flower owes its existence and countenance. It is a rare poet who looks beyond the obvious and into the concealed, who looks at the agency and the result with the same regard. The story of **Rama** - hailed as the greatest of the Raghus - is the flower of the **Ikshvaku** tree, the fame of his story surpassing those of his ancestors. But for Kalidasa, Rama is what he is because of **Raghuvamsa** and Rama's Ayana (journey) begins several generations before with that of **King Dileepa**. This two-part series will unfold the story of Dileepa as narrated by **Kalidasa**. An ideal scion of the Ikshvaku dynasty, a worthy successor to Harishchandra and Bhagiratha, Dileepa is described by Kalidasa as

प्रजानां विनयाधानाद्रक्षणार्थं भवदराणपि स पितरा पितरस्तासां केवलं जहेतवः

Endowed with the humility which education brings, Dileepa looked after his subjects like a father, indeed the parents only gave birth, the rest the king took care of.

आकार सदृशप्रजः प्रजयासदृशगामः आगमैः सदृशारम्भः आरम्भ सदृशोदयः

His intellect was commensurate with his bodily form, his knowledge with his intellect, his actions with his knowledge and his success with his actions.

यथा राजा तथा प्रजा Manu the lawmaker says. How were the subjects under a king like Dileepa? Like the rim of a wheel under a skilful driver, his subjects did not swerve even a bit from the path trodden by Manu. None of the other kings can even come close to his reputation. Adding lustre to his image is his wife - **Sudakshina** - the princess of Magadha. But this picture of perfection is marred by an absence. As it happens ever so often with the kings of the Ikshvaku dynasty, Dileepa too nurses a secret worry. Of what use was fame, glory, wealth and kingdom, when there was no heir to pass it on to? Dileepa and Sudakshina were childless. Realizing that divine intervention is necessary, Dileepa decides to consult his guru - Brahmarishi Vasishtha. Dileepa entrusts his ministers with the responsibility of running the kingdom and along with his wife departs for the ashram of Vasishtha. It is evening when the royal couple reach the ashram. Vasishtha is performing his evening homa along with his wife Arundhati. In the semi darkness, the flickering flames of the sacrificial fire highlight Vasishtha's ascetic effluence and Arundhati's virtuous radiance. To Dileepa's thirsty eyes, they seem like Agni and Swaha themselves.

विधेः सायम्यस्तनयन्ते सदृशं तपोनिधिं अन्वासमरुन्धत्या स्वाहयेव हविर्भुजम्

Dileepa and Sudakshina reverentially offer their respects to them and Vasishtha in turn asks him the reason for his visit. Dileepa reveals his sorrow on not having a son. Vasishtha - the trikaala gyani - tells the reason. Once when Dileepa was returning from Devaloka, he failed to pay his respects to the divine cow **Surabhi** (Kamadhenu) who was resting under the shade of the Kalpataru tree. It was because of her curse that Dileepa is childless till now. There is, however, the sage assures the king, a remedy to counter the curse. Though Kalidasa does not mention it explicitly, this incident is loaded with significance. Why does Vasishtha not reveal this earlier? Why does he wait for the king to ask him? After all Vasishtha was the kula-guru and if he had asked Dileepa to perform the *praayaschita*, Dileepa would not have refused. Why not offer the solution earlier? Because, as per the time honored system of guru-shishya samavaada, it is only when the shishya explicitly asks for an answer, does the guru oblige. When the shishya seeks an answer, a) he acknowledges he has a problem b) by himself, he has no answer c) he is surrendering to the guru's superior wisdom. This is what happens in Dileepa's case too. When he approaches the sage, he has left behind all trappings of power. He comes not as an imperial chakrvarin - but as an Ikshvaku descendent, anxious to fulfill his duties to his ancestors. Such an anxiety makes the *jigyasu* more receptive to the answer and eager for the solution. Had Vasishtha offered the remedy on his own volition, the king would have not perhaps put his heart and soul as much as he does when he comes seeking for a solution.

Now, coming back to Kalidasa, Vasishtha consoles the anxious King and assures him that the curse pronounced upon him by Kamadhenu will be negated if he worships and pleases **Nandini**, the daughter of Kamadhenu. As if on cue, Nandini walks into the ashram at that precise moment. Vasishtha is delighted and regards it as a good omen and re-assures the king that his desire would be fulfilled. Dileepa and Sudakshina agree and adopting a tapasvi lifestyle, for the next several days, devote themselves to the service of Nandini. Every morning, Sudakshina would worship Nandini, offering her sandal paste and flowers and after Nandini's calf had suckled, the Cow is taken for grazing by Dileepa.

अथप्रजानाधिपः प्रभातेजायाप्रति ग्राहितगन्धमाल्यां वनाय पीतप्रतिबद्ध वत्सां यशोधनो धेनुमृषेर्मुमोच

Kalidasa devotes a moment to describe Sudakshina here. If Sita is regarded as Nari Shiromani, it was because the queens before her had already set a very high standard. Sudakshina is not just a virtuous queen. She is described as "**Apaamsulaanam Dhuri**" the foremost among virtuous women. After Sudakshina finishes worshipping Nandini, Dileepa leads the cow for her grazing. Sudakshina follows them, reverentially walking on the mud path which has been sanctified by the hooves of the holy cow. Like the Smritis which faithfully abide by the Vedas in intent and spirit, Sudakshina too follows her husband, says Kalidasa

तस्याः खुरन्यास पवित्रपाम्सुमपाम्सुलानां धुरि कीर्तनीया । मार्गे मनिष्येश्वर धर्मपत्नि श्रुतेरिवार्थ स्मृतिरिवन्वगच्छत् ॥

After reaching the outer precincts of the ashram, Dileepa asks his wife and attendants to return back and while he goes ahead with Nandini as her attendant. Having spent his childhood under the watchful guidance of Vashishtha, Dileepa is a karmayogin. Though being a royal emperor, he now assumes the role of a humble gopala, looking after Nandini's needs. He pulls out tufts of sweet grass and feeds her, drives away flies and other insects and allows Nandini to roam wherever she wished while he remains ever alert. Though he may have temporarily relinquished the royal mantle, Nature, it seems, wants to give him all the honors he was used to. As king whenever he rode through the royal streets, bards would sing his praise and young maidens would shower him with grains of rice as symbol of auspiciousness. Now, the birds perched on trees seem to imitate the bards and the young creepers wafting in the breeze shower their flowers on him. **अवाकिरन्बाललताः प्रसूनैराचरलाजैरिव पौर्कन्या** Though Dileepa was now just Nandini's caretaker, the Earth, whose Lord he was, ensures that he was not deprived of his royal privileges. As dusk approaches, Dileepa leads the cow back to the ashram, where Sudakshina receives her with due ceremony. Circumambulating the cow with a pot of rice in her hands, Sudakshina applies tilak the cow's forehead and worships her.

प्रदक्षिणीकृत्य पयस्विनीं तां सुदक्षिणा साक्षतपात्रहस्ता । प्रणम्य चानर्च विशालमस्याः शृङ्गान्तरं द्वारमिवार्थ सिद्धेः ॥

Dileepa then pays his respects to Vasishtha and his wife, and after completing his evening rituals waits on Nandini. Kalidasa says, in the past, Dileepa had used his arms to defeat enemies; now the same arms were used to attend to her needs.

**गुरोः सदारस्य निपीड्य पादौ समाप्य सान्ध्यम् च विधिम् दिलीपः ।
दोहावसाने पुनरेव दोग्धीं भेजे भुजोच्छिन्न रिपुर्निषण्णाम् ॥**

At night Dileepa and his wife slept beside the cow, placing a lighted lamp by her side. Dileepa went to sleep only after the cow had slept and rose as soon as the cow was awake. This routine continued for twenty days. On the twenty first day, Dileepa as usual took the cow for grazing. Today, Nandini began climbing the higher slopes of Himalayas, where grass was tender and sweeter. Dileepa who for a moment, was lost in admiring the natural scenery of the mountains, did not notice Nandini enter a cave. The next moment he was jolted back to his senses hearing Nandini's cry for help. Dileepa scrambled up the rocky ledges and rushed into the cave only to be met with a fearful sight. A huge menacing lion had caught Nandini and was about to sink its teeth into her.

Does Dileepa succeed in rescuing the cow ? Wait for the next issue.



Yes. There is a grammar in nature but it is not restricted to giving rules pertaining to forming words and sentences in a language; on the other hand, it lays down the principles of natural laws and their functioning without fear or favour and has eternal implications. When I say this I know many eyes will blink, many refuse to accept, many may laugh at it, all the same this mystical grammar exists in nature and is fundamental to its smooth functioning.

Now I will explain:

The very idea of having a grammar for a language must have come only from the Grammar of Nature. I don't know whether Panini

dealt with aspect or not while introducing a grammar for the Sanskrit language! Nevertheless, it is my contention, everything man-made including his thoughts and human language are fully governed by the eternal laws of nature, whether he knows it or not, accepts it or not! This 'revelation' came to me when I was engaged in thinking about the so-called 'original' thoughts. I myself would have liked to treat it as an 'original' idea but then it is not as I shall further explain about it.

Man is proud of his intelligence and intuitive faculties and thinks he can browbeat nature in different ways. But reality is that everything that has happened/happening/and might happen in this world of ours is only an expression of laws of nature and man cannot circumvent this aspect of Truth in any manner. Those who try to do that are mercilessly thrown away by nature!

The very language man uses, let it be any language or dialect in the world, are just expressions of nature and follow the grammar of nature, the grammar of time – the past, present and future, or for that matter the subject-object relationship with the predicate joining both. Even Vedic Maths and Digital Technology follow this method only; even Genes function as per its natural sequence and not otherwise. There can be no beginning without an end and vice versa. The entire functioning of the Cosmos follow such principles of nature with eternal implications.

Is there any human language in this world which does not follow the Grammar of Nature? Since the answer is an emphatic "NO" how can we say this is 'Original' etc? When man's thinking and expression itself is as per nature's eternal laws, how can we say man has found something original? It only means that such a thing though existed in nature was not known to mankind and just by chance somebody discovers it and adds to human knowledge.

That is also the finding of the Original Thought Theory which says 'anything anyone can ever think of has already been thought by someone else or will be done in future; in other words no thought is original. This theory however does not talk of Grammar of Nature but only emphasizes that thoughts are the keys which determine one's goals. May be Man's dreams have great potential for things to happen when he strives hard to fulfill his dreams which again has to be in consonance with nature's grammar!

Why such a mystical Grammar operates in Nature is a question to be answered.

It is not humanly possible to answer it either through personal experience, intelligence and knowledge and whatever else a person may have through these agencies. In the Srimad Bhagavad Gita, Arjuna asks the Lord a similar question: "**Please tell me in detail of Your divine powers by which You pervade all these worlds and abide in them?**" {Text 16 Chapter X}.

Even the Lord could not answer his question in one word or sentence as we see in that Chapter Krishna explaining "His Opulence as limitless." The senses of the individual soul are imperfect and do not permit him to understand the totality of things. The Lord however make Arjuna understand and through him the whole mankind, "I am the Self seated in the hearts of all creatures. I am the beginning, the middle and the end of beings." That constitutes the Grammar of Nature.



Ancient Hindu tradition reveres the feminine. Since the dawn of times, Hindus have venerated the feminine element under its different manifestations like Mahalakshmi, Mahakali, Mahasaraswati, Maheshwari. Even India is regarded as "Bharata Maatha" or "Mother India." Hindu tradition provides, even at the conceptual level, male and female working together, hand in hand, as equal partners in the universe. This concept is carried further to its logical climax in the form of Ardhanareeswara, of Shiva and Shakthi in one body, each occupying one half of the body, denoting that one is incomplete without the other. One might laugh at it, not believe in it - but what is to be appreciated is the underlying concept of providing equality to women even in a physical body. Perhaps, many know the commonly recited slokham "**Yakudentu Dusharahaara...**". Just one line in it is enough to show how Goddess Saraswathi is worshipped by "**Yaa Brahma Achyuta Sankara Prabhrudibihi Devaissadaa Poojithaa**", which means, 'Saraswati who is always worshipped by Brahma, Vishnu, Shiva and other Gods'. In the Vedic literatures mother Earth is personified as the Goddess Bhoomi, or Prithvi. She is the abundant mother who showers her mercy her children. We have not only the feminine as divine but also numerous saints that are women. Even today, many living woman saints are respected and command international following. Maatha Sarada Devi, Maatha Amrutanan-damayee, Maatha Karunamayee are some examples.

The Manu Smriti places women on a high pedestal as evidenced by the following sloka:

यत्र नार्यस् तु पूज्यन्ते रमन्ते तत्र देवताः।

यत्र एतास् तु न पूज्यन्ते सर्वास् तत्र अफलाः क्रियाः ॥

Roughly translated, it means: "Wherever women are given their due respect, even the deities like to reside, and where they are not respected, all action remains unfruitful."

Manu Smriti says more about the role of women in the following verses:

"Women must be honored and adorned by their fathers, brothers, husbands and brothers-in-law, who desire their own welfare." (Manu Smriti III, 55)

"Where women are honored there the gods are pleased; but where they are not honored no sacred rite yields rewards," (III.56)

"Where the female relatives live in grief, the family soon wholly perishes; but that family where they are happy ever prospers." (III, 57)

"The houses on which female relations, not being duly honored, pronounce a curse, perish completely as if destroyed by magic." (III, 58)

"Hence men who seek their own welfare, should always honor women on holidays and festivals with gifts of ornaments, clothes, and dainty food." (III, 59)

Perhaps, the idea of equality amongst men and women is most forcibly expressed in the Rig Veda (hymn 61. verse 8) that says: "The wife and husband, being the equal halves of one substance, are equal in every respect; therefore both should join and take equal parts in all work, religious and secular."

There are numerous women who acquired the Vedic wisdom. They include Aditi, Apala, Gargi, Ghosha, Maitreyi, and many others. They demonstrated that women were no less than men when it came to matters of spirituality. A man's wife is called 'Saha-Dharmini' - one who shares the following of dharmic deeds. Without a wife, a man does not have the authority to perform many rituals. To my knowledge, no other culture in the world has given women such great respect and high status in society.



அபிவந்தனம்

வாடினேன் வாடி வருந்தினேன் மனத்தால் பெருந்துயர் இடும்பையில் பிறந்து
கூடினேன் கூடி இளையவர் தம்மோடு அவர் தரும் கலவியே கருதி
ஓடினேன் ஓடி உய்வதோர் பொருளால் உணர்வு எனும் பெரும் பதம் தெரிந்து
நாடினேன் நாடி நான் கண்டுகொண்டேன் நாராயணா எனும் நாமம்
- பெரிய திருமொழி, திருமங்கை ஆழ்வார்

மேலே கண்ட பாசரத்துக்கு யாரேனும் அர்த்தம் சொல்ல வேண்டிய அவசியம் உள்ளதா? ஒரு பக்தரின் உள்ளக் குமுறல் காதில் விழவில்லையா? எதைச் செய்யவேண்டுமோ அதைச் செய்யவில்லையே. நான் செய்வதை உணர்ந்து ஒரு நாள் திருந்தினேன். உனைத்தேடி ஓடி நாடி வந்தேன். கெட்டியாகப் பிடிபட்டாய் நீ. இனி எனக்கு உற்றதுணை உன் நாமம் ஒன்றே நாராயணா. வேறென்ன வேண்டும்? ஆழிதழ் உலகைக் காக்கும் அனந்தசயனன் ஆதி நாராயணனை ஆழ்ந்த பக்தியோடு அழகு சொட்டும் தமிழில் அமுதமாக பாடியவர்கள் அனேக ஆழ்வார்கள். நெஞ்சுருகும் பக்தியை கொஞ்சும் தமிழிசையில் என்றும் படித்தும் கேட்டும் மகிழவைத்தவர்கள். ஆச்சார்யர்கள் (வழிகாட்டிகள்). மகோன்னதமான வாழ்வு நமக்காக வாழ்ந்து காட்டி நாம் பின்பற்ற வேண்டியதை எடுத்துரைத்த உத்தமர்கள். எல்லோரையும் பற்றி சொல்ல என்னால் இயலாது என்பது உணர்ந்து தெரிந்த விஷயங்களை அறிந்த அருமையான சம்பவங்களை உங்களோடு பகிர்ந்து கொள்ளத்தான் இந்தத்தொடர் பயன்படும். அது அவ்வாறு பயன்பட்டாலே நான் தன்யனாவேன். இதில் வரும் உன்னத புருஷர்கள், அவதாரங்கள் ஒரு வரிசைக்கிரமாக, கால அட்டவணைக்குட்பட்டு க்யூவில் வரப்போவதில்லை. வரிசை எதுவும் கிடையாது. ஒவ்வொருவரைப் பற்றியும் தெரிந்து கொள்ளவேண்டும் என்பது தான் இதில் மேற்கொண்ட முயற்சி.

நாம் செய்த பாக்கியம் தமிழ் கூறும் நல்லுலகில் அவர்கள் தோன்றி அருளிச் செய்த பக்தி பாசரங்கள் ஒன்று, விஷ்ணுவையோ அவரது அவதாரம் பற்றினதையோ அல்லது அவரது அவதாரத்தலத்தைப் பற்றியதோ எதுவாயினும் அவர்கள் போற்றிப்பாடாத நூல் இல்லை. ஆழ்வார்கள் வாழ்ந்த காலம் அநேகமாக பல நூற்றாண்டுகளுக்கு முன்பு (4200 BCE - 2700 BCE). ஆரம்ப காலத்தில் ஆழ்வார்கள் பதினமர் என்று தான் அறியப்பட்டார்கள். பின்னர் மதுரகவி ஆழ்வாரும் ஆண்டாளும் சேர்க்கப்பட்டு பன்னிரு ஆழ்வார்கள் ஆயினர். இந்தப் பன்னிரு ஆழ்வார்களுள் ஒரே பெண் ஆழ்வார் ஆண்டாள் தான். தெள்ளு தமிழ்த்தேனில் இதயத்தைப் பிழிந்து கலந்த பக்தி பிரவாகமாக ஆழ்வார்கள் கவித்வம் அமைந்திருக்கிறது. விஷ்ணுவை பக்தியோடு பின்பற்றுவவர்கள் வைஷ்ணவர் எனப் பெயர் பெற்றனர். விஷ்ணுவின் ஆலயங்கள் அமைந்த ஸ்தலங்களில் 108 முக்யமாக திவ்ய தேசங்கள் என அழைக்கப்படுகின்றன. ஆழ்வார்கள் இவற்றில் அனேக ஸ்தலங்களை தரிசித்து பாசரங்கள் இயற்றியிருக்கிறார்கள். அவர்கள் பக்திப் பாசரங்களின் தனித்தன்மை அவை பாசத்தோடும், பரிவோடும் அன்பைக்கூட்டி சொல்நயம், பொருள்நயம் கலந்து இலக்கண சுத்தமாக எளிய நடையில் சந்தத்தோடு மிளிர்வது ஒன்றே. நாலாயிர திவ்யப்பிரபந்தம் என்ற தமிழ் களஞ்சியம் அனைவரும் வாழ்வில் ஒருமுறையாவது படித்து மகிழ வேண்டிய நூல். தமிழ் தெரிந்த ஒவ்வொருவர் வீட்டிலும் இருக்க வேண்டிய பொக்கிஷம். வைணவர்களுக்கு ஒரு வாழ்வின் வழிகாட்டியாக அமைந்துள்ளது நாலாயிர திவ்யப் பிரபந்தம். வேத யக்ஞ ஸம்ஸ்கருத முறையினின்றும் எளிமைப் படுத்தப்பட்டு எவரும் அழகிய பழகும் தமிழில் பக்திமூலம் முக்தி பெற வழி காட்டுபவையாக அமைந்தவை நாலாயிர திவ்யப் பிரபந்த பாசரங்கள். பின்னர் ஒரு காலத்தில் ஐந்து தத்வங்கள் - சம்பிரதாயங்கள் கொண்டதாக அமைந்தது. மீண்டும் நினைவு படுத்துகிறேன். விஷ்ணுவிடம் முழுதும் பக்திப் பரவசத்தில் "ஆழ்ந்த"வர்களே "ஆழ்வார்கள்", மேலும் மேலும் ஆழ்ந்து கொண்டே இருப்பவர்கள்.

மேலே சொன்ன பன்னிரண்டு ஆழ்வார்களில் முதல் மூன்று ஆழ்வார்கள் முறையே, பொய்கை ஆழ்வார், பேயாழ்வார், பூதத்தாழ்வார் எனப்படுவர். பன்னிருவரில் மதுரகவி, பெரியாழ்வார், ஆண்டாள் என்போர் அந்தண வகுப்பைச் சார்ந்தவர்கள் குலசேகராழ்வார் கூடத்ரியர். நம்மாழ்வார் விவசாய குடும்பத்தை சேர்ந்தவர். பாணர் என்று சொல்லப்படும் வகுப்பைச் சேர்ந்தவர் திருப்பாணாழ்வார். பாணர்கள் இசை ஞானிகள். இவர்களைப் பற்றி நிறிய சங்க நூல்களில் காணலாம். திருமங்கை ஆழ்வார் என்பவர் கள்வர் என்ற பிரிவைச் சேர்ந்தவர்.

வைணவத்தைப் பற்றி அறிய சில நூல்களை பார்க்கலாம். கருட வாகன பண்டிதர் என்பவர் 11ம் நூற்றாண்டில் "திவ்ய துரி சரித்திரம்" என்கிற நூலில் வைணவத்தைப் பற்றி ஆராய்ந்திருக்கிறார். மற்றும் சில சமீப கால நூல்களில் பெயர்கள் சொல்கிறேன். -- பெருமாள் ஜீயர் எழுதிய குரு பரம்பர பிரபாவம். ஆண்பிள்ளை கந்தாடை அப்பன் எழுதிய பெரிய திரு முடி அடைவு, பிள்ளை லோகாச்சார்யர் எழுதிய செய்த "யதீந்திர பிரணவ பிரபாவம்" என்கிற திவ்யப் பிரபந்த வியாக்யானம் மற்றும் ஏராளமான குரு பாரம்பரிய வியாசங்கள், ஆலய வரலாறுகள், கல்வெட்டுகள், செப்பேடுகள், புராணங்கள், எல்லாமே ஆழ்வார்களைப் பற்றி விவரங்களை அள்ளி வீசுகின்றன. முழுதும் இவற்றை அலச ஒரு பிறவி போதாது. சில விஷயங்களைப் படித்து யோசிக்கும்போது எளிதில் புலனாவது என்னவென்றால் விஷ்ணுவின் ஏதாவது ஒரு அம்சமே இந்த ஆழ்வார்கள் என்பதில் துளியும் சம்சயம் இல்லை. நம் போன்ற சாதாரணர்களிலிருந்து மாறுபட்டவர்கள். அபூர்வர்கள். நிறைய சந்தர்ப்பங்களில் நாலாயிர திவ்யப் பிரபந்தங்களை விஷ்ணு ஆலயங்களிலும் மற்றும் விழாக் காலங்களிலும் அருகில் நின்று கேட்டிருக்கிறேன். ஒரு இனம் புரியாத இன்ப உலகத்துக்குத் தூக்கிச் செல்லப்பட்டிருக்கிறேன். என்னைக் கடத்தியது அழகு தமிழா? அன்பின் எதிரொலியா? ஆழ்ந்த பக்திப் பிரவாகமா? பிரயோகித்த இசையின் பாங்கா? எல்லாமேவா?

சேர சோழ பாண்டியர்களோடு சேர்ந்து பல்லவர்கள் காலத்திலும் ஆழ்வார்கள் நாயன்மார்கள் (சைவ குருமார்கள்) இணைந்து வாழ்ந்தவர்கள். இவ்விருவரும் நமது இந்து தார்மீகத்தின் இரு கண்களாக இருந்து தொண்டு செய்ததன் பயனாக பிற மதங்களான ஜைன, புத்த மத ஆதிக்கம் சற்று கட்டுப்பாட்டில் வைக்கப் பட்டது என்று சரித்திர வாயிலாக அறிவோம். 5ம் நூற்றாண்டு முதல் 9ம் நூற்றாண்டு வரையில் சரித்திர வரலாற்றின் படி (The Encyclopedia Britannica) ஆழ்வார்களின் இந்த சீரிய தொண்டு குறிக்கப்பட்டுள்ளது. முதல் மூன்று ஆழ்வார்கள் 7ம் நூற்றாண்டைச் சேர்ந்தவர் என்கிறது. நம்மாழ்வாரும் மதுரகவியும் 10ம் நூற்றாண்டு காலத்தவர். மற்றவர்கள் அனைவரும் 9வது நூற்றாண்டாம். சரித்திரம் எதையாவது சொல்லட்டும். அவர்கள் எந்த நூற்றாண்டு அல்ல. எல்லா யுகத்துக்குமே சொந்தமானவர்கள். சுகர் காலத்தில், அதாவது பாகவத புராணத்தில், ஆழ்வார்கள் இருந்ததாகவும் துவாபர யுகத்தில் சிலர் இருந்ததாகவும், ஏன் கலியுக ஆரம்பத்தில் நம்மாழ்வார் உலவியதாகவும் கூட சொல்லப்படுகிறது.

முதல் மூன்றாழ்வார்கள் எவர் வயிற்றிலும் பிறக்கவில்லை என்பது தான் ஆச்சர்யம். இவர்கள் த்வாபர யுகத்தில் கிருஷ்ணன் காலத்தைச் சேர்ந்தவர்கள். கி.மு 4200க்கு முன்பு. காஞ்சிபுரம் போயிருக்கிறீர்களா? அங்கே பல திவ்ய தேசங்கள் இருக்கின்றன. ஒரு ஆலயம் திருவெட்கா என்பது. அங்கே யதோத்காரி என்ற சொன்னவண்ணம் செய்த பெருமாள் கோவில் கொண்டிருக்கிறார். இவரைப் பற்றிய ஒரு சுவாரசியமான கதை பிறகு சொல்கிறேன். அந்த ஆலயத்தில் ஒரு புனிதமான திருக்குளம் இருக்கிறது. குளத்தை தூய தமிழில் பொய்கை என்று சொல்வது. அந்தக் குளத்தில் ஒருநாள் தோன்றியவர் தான் பொய்கை ஆழ்வார். இதிலிருந்து அவருக்கு இயற்பெயர் இல்லை. பெற்றோர் இனிஷியல் எல்லாம் கிடையாது. விஷ்ணுவின் அருளால் பிறந்தவர். என்ன புரியவில்லையா? பொய்கையில் தோன்றியதால் அவர் பொய்கை ஆழ்வார் என அழைக்கப்பட்டார்.

இன்னும் நிறைய வரப்போகிறார்கள். அருளப்போகிறார்கள். மகிழ்ச்சியுரப்போகிறோம்.





Dhyanayoga

“One who desires to ascend the mountain of yoga and stand on its peak, should not abandon the steps of performance of ordained karmas. He should go first to the mountain base of **Yama** and **Niyama** (Yama is control of sense-organs; Niyama is control of mind). He should start his climb on the narrow pathway of **Asana** (Yogic posture) with the help of stick of support of **Pranayama** (control of breath). Then he will face the interruptions of steep rocks of Pratyahara (restraining the mind from getting into other thoughts). There even the feet of intellect will not find any grip and slip off. Even Hatayogis will be afraid of falling off these steep rocks and prefer to return. But by repeated practice one will get some grip through the nails of **Vairagya** (detachment) on these rocks of Pratyahara at some places. With the help of Pranayama, having achieved Pratyahara, one should climb on the steps of **Dhyana** (meditation) and reach the place called **Dharana** (steadiness of mind on a single object or thought). Now the aspirant will not have any desire to continue to work further. His climb stops. Here the means and the end merge and embrace each other. Now he has lost thought of walking further

and also lost the memory of the climb so far. He becomes steady in the plateau of **Samadhi** (perfect absorption of mind into the object). One who has attained the heights of yoga in this manner (yogarudha) will sleep in the courtyard of **Atmajnana** in his house of sense-organs, having completely dissociated from the entry and exit of worldly objects. However much pleasures and pains may befall him and attack him, he will not wake up to them. Even when his sense-organs deal with worldly experiences, his sleep of Self-experience is not disturbed. He has no inner desire for the fruit of actions performed by the organs.” (6:3, 4). Sant Jnaneshwar’s commentary on chapter 6 of Gita relating to Dhyanayoga is very extensive and masterly. It is verily a treatise on yoga which can be used by even masters for reference. He goes into great detail on yogabhyasa, asana and mudra rules, mulabandham, control of air movement, kundalini’s movement from Mooladhara chakra to Sahasrara and back, khechari siddhi, Brahmaprapti etc.

Sant Jnaneshwar’s commentary on Dhyanayoga is very extensive and masterly...

Bhaktiyoga

Bhagavan says: “If those, whose names should not even be uttered, being the lowest of the lowly, having been born in sinful births and who are like stones in the matter of absence of Jnana, show steady love of Me, uttering My names, attributes, lilas etc. always, seeing and enjoying My forms always, willing with their minds always to do actions pleasing to Me, listening always to kirtanas of Me, wearing My service as ornaments on all parts of their bodies, not knowing worldly objects, but considering only knowledge of Me as true Knowledge, being unable to sustain their lives unless always associated with Me, taking Me as their life-support for their various activities, then they are no less than Me when weighed against Me. Does not an iron hammer falling on a philosopher’s stone with intent to break it become gold instead? Did not Kamsa who was always afraid of me and Sisupala who always hated me attain to My own form? Yadavas by celebrating their relation with Me and Vasudeva by hailing possession of Me, became one with Me! Narada, Dhruva, Akrura, Suka and Sanatkumara attained Me through Bhakti.” (9:32).

“If one knows Me as All-pervasive, worships me with true love at all places without any distinction, considers all variables including time, place and happenings as forms of Mine, remains as Atmajnani, filling his mind with the all-pervasive Me, like space is filled with air as continuum, roaming in all the three worlds and spending time blissfully, looking at everything as Bhagavan, know that that is the true Bhaktiyoga in respect of Me.” (10:8). “When I see devotees are full of love for Me, I reciprocate by never leaving their company, because in my abode full of all types of wealth, what is missing is a loving person. I prepare both the pleasures of Swarga and Moksha and place the paths to attain them under control of my devotees. Not considering them adequate, I make My form along with Lakshmi’s available to them. I have also kept my true and complete form of Self ready for my devotees.” (10:10). “A karmayogi faces the first feeble rays of Sun of freedom from desires in course of time; then he experiences the early dawn of the orange rays of Aruna of the grace of Guru; with the young Sun’s rays of Jnana now he finds the form of Self everywhere. Just as water is there inside as well as outside a pot immersed in water, the devotee, inspired by Jnana, does not see anything other than Me anywhere.” (7:19).

Ignorance

“One, who has not realised his Self, will alone enjoy the sense objects, just as very poor people become happy by consuming husk. Just as a thirsty deer, which runs after mirage in a desert instead of a real water-body, does not satisfy its thirst, but on the other hand has become more tired by running, one, who has not realised his Self and enjoyed that bliss, will consider sense-objects as sources of pleasure and ultimately come to grief. The way a rat under the umbrella of a snake will feel cool, the bait in the fisherman’s hook will be good for the fish, in the same way will enjoyment of sense-objects be pleasurable to humans. Like frogs unable to come out of slush and fish unable to come out of water, the ignorant find it impossible to come out of sense enjoyments.” (5:22).

“Does not owl close its eyes during the day and think it is night? What is surprising about one mistaking a rope for a snake and being afraid? When one has jaundice does he not think the moon is yellow? In the same way, one, who has not allowed even the scent of Sastras and Sadguru to come near him and is completely devoid of Jnana, thinks of his body as Self and allows Self to get caught in the web of body, like a fox attributing the movement of clouds to the moon. Hence one, who associates Prakriti (nature) with the stainless Self, keeps doing karmas and does not get freedom from bondage of karmas even after crores of kalpas.” (18:16).

“Owing to Maya, the ignorant say that they are not Brahman. This is like one who falls into a well full of nectar, trying to climb out of that well and like a blind beggar running to secure a handful of food, knocks against Chintamani with his foot, but pushes it aside owing to his blindness.” (9:19). “A frog in the mouth of a snake without fearing about its imminent death tries to catch a fly for its own food. So also humans caught in the mouth of Yama go on increasing their desires for worldly pleasures. This is the pitiable way of the world.” (9:33).

“Jiva cannot overcome Maya through his own effort without submitting to God. If a patient who violates food restrictions can overcome his disease, if one who is keen on enjoyment of sense-objects can refuse siddhis (special powers) when they come to him, if thieves can sit openly in an assembly, if an ant can cross over the Meru mountain by moving on its feet, a jiva can cross Maya. The wise man will look at the body as a garden of trees bearing fruits of only sorrows, as receptacle of fire-balls of the three great afflictions, as offering to the crow of death, as root of evil intellect, as fruit of evil actions, as form of unalloyed delusion, as a highway of natural movement of birth and death, as personification of a trusted associate who lets him down, as the embrace of a girl afflicted with leprosy, as feast offered by enemy, as ocean full of all evil and as a scene experienced during dream state.” (8:16).

Jnanayoga

“Om Tat Sat- these are the three syllables of the name of Parabrahman, which has neither beginning nor end and is the beginning point of all creation and resting place for all jivas fried in the fire of samsara. Though in reality there is no name nor caste for that Parabrahman, Veda has given it an indicative name for the jivas to identify it in the darkness of their ignorance. Brahma became capable of creating the Brahmandas by chanting this name. This name is the flower of all Upanishads. If you keep performing noble deeds uttering this mantra, Liberation will become your servant right at home.” (17:23).

“Like clouds disappearing in the sky at the end of rainy season, delusion and self-centredness take leave of a true Jnani. Like relatives abandoning one who is penniless and harsh, mental aberrations run away from the Jnani. Like a plantain tree laden with ripe bananas drooping, Jnani droops by the weight of his attainment of Self and activities gradually leave him. Like birds flying away on their own from a tree on fire, plans for action leave a Jnani. Like darkness disappearing on its own at dawn, Jnani’s ignorance and attachment to body leave him. Like the philosopher’s stone being unable to find any iron, duality totally takes leave of Jnani. Like a mountain made of fire not allowing any seed to grow on itself, Jnani’s mind does not allow any deviation from his attention to the Self. Jnani is like Garuda being proof against attack of serpents of sins as well as merits which result in misery and pleasure. Jnani is like the swan drinking the milk of the bliss of Self, leaving aside the water of non-Self. Jnani is able to look at the apparent diversities in the world as the result of delusion in respect of Self and hence he unifies all diversities with his vision of Jnana. Worldly objects do not have any attraction for the Jnani, who has been purified in the fire of Jnana and becomes gold. He reaches that state which sees no decay.” (15:5).

“Jnani realises that like a king sleeping comfortably in his palace, with the people going about their work for their own benefit, the Self does not act, but all activities take place in its light; the intellect picks up all knowledge; mind carries out all transactions; sense-organs go about their jobs; life-breath keeps its movement; all bodily activities take place. As the Self appears to ‘sleep’ in the body, it is called Purusha. Those who reach that state become indistinguishable from that state. A piece of wood fallen into fire becomes fire itself and cannot return to its original state of wood. Once sugarcane yields sugar, the sugar cannot be returned to the state of sugarcane by adopting even the best means. Once the philosopher’s stone has turned a piece of iron into gold, that piece of gold can never go back to the state of iron by any means. Once ghee has been prepared out of milk, it cannot be reconverted into milk. In the same way, a Jnani never returns to samsara.” (8:22). “If the full moon joins with the pleasant autumn season; if a beautiful garden, maid of love, perfume and flowers and good food and drink join with the spring season; if lotus flower is blossomed with fine fragrance; if composing poetry, spontaneity and ability to describe God join together; in the same way if intellect guides all activities in the noblest manner, if all sense organs are at their peak capacity, if the body shines with divine splendour and if the dispensation of Devatas presiding over the sense organs is favourable; if all these join together, it will indeed be the grace of God.” (18:14).

Virtues to be cultivated

Straightforwardness: Being favourable to every living being, like its own life-breath, is straightforwardness. Like the Sun which does not distinguish between persons while shedding light, the sky which accommodates every being without distinction, one who does not differ in his conduct towards different persons and remains uniform is straightforward. All his ten sense organs will always remain pure and his mind will be like the stream of nectar. (13:7). **Apaisunam (Absence of back-biting and malignity):** A good doctor does not look at whether the patient is dear or inimical to him when he has to treat him to rid him of a disease troubling him much. When a cow is caught in deep slush and is miserable, one does not look at whether it gives milk or barren before helping it out. Similarly when one suffers from serious pain acquired through ignorance, carelessness or sins committed in previous lives, one who has Apaisunam gives him the maximum help he can to free him from misery. He will look at the faults of the sufferer as if they were good qualities. Like seeing a field after the crops have grown, and getting the blessings of a guest after honouring him duly, one who has Apaisunam will fill in the deficiencies of the sufferer with his own good qualities and then feel happy. He will not talk to him or others about his hidden deficiencies, which will cause him pain.

Hri (Modesty): A king defeated in a battle and an honoured man subjected to slander feel ashamed. Similarly a wise man considers it to be a matter of shame (Hri), being born and dead again and again, staying at birth in the female uterus full of urine and blood, living in a six-foot body with a name and form, a body praised by good people.” (16:2). He knows about death and is therefore careful in his conduct. “A dishonoured guest takes away all the accumulated merit of the householder when he leaves the home of the latter. The setting Sun takes away the ability of vision of the people. Similarly when the life leaves the body, the jiva who is the king of the body takes away with it the mind and the five organs of perception.” (15:8). **“Bodily austerity:** Going to the temple of Ishtadevata any time on foot; decorating the temple with festoons etc.; making preparations for honouring the deity; prostrating immediately on seeing the deity like a stick fallen from the hand; serving the wise who are full of Vidya and humility; troubling one’s own body and serving those who suffer due to long travel etc.; never considering body while serving the parents who are embodiments of all holy tirthas; similarly serving Sadguru who has granted Jnana capable of destroying the terrible samsara; purifying the body in the fire of performance of swadharma in order to eliminate the misconception of body as Self; being alert in keeping the mind free from desire for woman; these activities of the body are the fruits of the plant of bodily austerity.” (17:15). **“Essential to follow Sruti and Smriti:** A chaste woman helps herself by understanding the mind of her husband and acting accordingly. A disciple reaches his goal of Self-knowledge by keeping always in mind the Guru’s instructions and acting strictly in accord with them. Is it not necessary to keep the lamp in one’s hand burning properly till one finds and retrieves the treasure hidden under the earth? Similarly if one wishes to be the master of all Purusharthas (aims to be achieved), he must carry on his head the orders of Srutis and Smritis and conduct himself. If Sastra declares that a particular thing is to be abandoned, even if it is a kingdom, one should throw it away like dirt. If Sastra declares that a certain thing must be accepted, even if it be poison, one should not abandon it as inimical.” (16:24).



**Quiz on Lord Ayyappa - Quiz 30**

1. Who is the foster father of Lord Ayyappan?
2. What is the birth star of Lord Ayyappan?
3. Why was Ayyappan called Manikantan?
4. The Jewel Casket for decorating Lord Ayyappan is brought from where?
5. Which bird flies in the sky when the Thiru abharanam boxes are brought?
6. When is the annual pilgrim season in Sabari Malai?
7. What does the Irumudi contain?
8. Where do the devotees do Petta Thullal?
9. Before closing the temple a song is played in Sabarimala – which song is that & whose voice?
10. Who has composed the above song?
11. An important message is displayed at the temple – what is that?

**Answers to Quiz on Lord Muruga - Quiz # 29**

1. Kundru Irrukkum Idamellam Kumaran Irukkum Idam
2. Thiruavinankudi
3. Amalgam of nine minerals known as “Navabashana”, It was made by Siddhar Bhogar
4. Swami Malai near Kumbakonam. 60 stone steps representing the Hindu cycle of sixty years.
5. Tiruchendur Murugan Temple.
6. Thiruthani Murugan
7. Pazhamutircholai.
8. Sri Muttuswami Deekshitar
9. Thiruppugazh by saint Arunagirinathar
10. Srilanka
11. On Thai Poosam day.

Winner of — Quiz # 29**Sri Sundareswaran A.P.**

7. AATMA VICHAARAMWhat is Aatma Vichaara?:

When we say “Atma Vichaaram”, it means “enquire about SELF”. This will give way to many doubts as to “How to do it?”, “who has to enquire about Aatma?” “What is enquiry?” etc. Many people take it for granted that there is some entity in the form of a jyothi (light), or some formless energy inside our body and that they are going to try to know that, what it is, where it is, how it is existing etc. However, this understanding is false since Aatma is not a second or third person (Munnilai Padarkkai), neither it is visible but it is the one who tries to know and is not separate from him.

This fact should be borne in mind by a seeker, as per Bhagawan’s “Who Am I” enquiry. To whom this Aatma Vichaara is? Is it to the Aatma?

No, Aatma cannot be subjected to any thought, because it is Eternal, Pure, Liberated, Knowledge and Bliss. It does not need to know itself since it shines as it is without any attributes. This leads us to the question, “then is it the Ego that is trying to know the Aatma?”. We have already seen earlier that Ego is a false feeling of I am the body etc., it is not there in deep sleep, it has no permanent existence and, therefore, it cannot do any enquiry. When our attention is on this EGO, it being a false feeling of “I am the body etc.”, it disappears and the Existence principle (Knowledge) shines. In that case, what is meant by Aatma Vichaara proclaimed by Saastraas? Let us analyse this.

Is Aatma Vichaara a thought or status?:

Saastraas are declaring that one should discard the body, mind, intellect, agnaana (Ego) etc. as not “I”. But it does not describe as to who is the one who is discarding, how to discard etc. If the Mind is the one to discard, it can discard only the body and prana, which are known by it. It cannot discard itself or the intellect and other Sookshma Kosaas, which are not known to it. Therefore, it only will repeat the ideas that “I am not the Body” etc. as a thought and that will remain forever. Moreover, the very nature of Mind is that it always runs after Sense Objects and this running causes attachment to them. When it says “I am not the body”, “I am not the Prana” etc. it always thinks about them and get attached to them and cannot detach itself from them.

..if we place our attention on Aatma Swaroopam that gets more powerful and shines itself...

If so, what can it do to remain as “I”. Therefore, it is clear that Vichaara means not one trying to enquire about another. That is why Bhagawan has clarified that “Who am I” is attention on Self (Thannaattam), i.e. know as to “who is this I”. Aatma Swaroopam is our real SELF, which enriches those on which our attention is placed. Therefore, when the Mind (which is also enlivened by Aatma) is seeking an object (also enlivened by Aatma), that object becomes more powerful. Therefore, the more the Mind thinks about an object, it remains in the thought process only as it gets attached to it and such objects will increase in the thought process. Thus, the Mind cannot do the work of discarding the thoughts, since its real nature is “continuous bundle of thoughts” Instead, if we place our attention on Aatma Swaroopam, that Aatma Swaroopam gets more powerful and shines itself as there is no Mind in the process. Nethi Nethi process is something like saying “Drink the medicine without thinking about monkey”. But when we attend on the Aatma Swaroopam through “Who am I”, all that is not “I” will automatically disappear and there is no need of discarding one after the other.

The Path of Sri Ramana - Ramana Vazhi By Swami Sadhu Om

A doubt may arise. The very saying “turn your attention (Naattam) on SELF” means there is Mind because without mind nothing can be attended to or thought of. When the Mind thinks about the sense objects, it is said to be a thought. But when it turns to itself, it is not a thought but retracing its origin, where it will settle down ultimately. When the attention is on the SELF, that attention is enlivened by the SELF, where the Pure Awareness (Knowledge) shines itself and, therefore, there is no play of the Mind there. The Knower and the Known is the same. Thanmai Naattam (attention on SELF) is not a mental process because in “who am I” enquiry, we have seen that the very “I” disappears at the bottom of the Mind and there is no Mind thereafter, but the Awareness is still there. Think about what happens in deep sleep where there is no mind. The awareness of existence is there. But sleep being short, the awareness is a temporary phenomenon. After attaining Aaatmagnaana, the awareness is permanent. Thus, Aatma Vichaara is not a Karma (action by mind). We can say that Aatma Swaroopa (Knowledge Supreme) shines as it is.

Mano Naasam in Aatma Vichaara:

The mind’s aim is Pleasure. When it determines to go away from the sense objects, it is said to be in Vairagyam and when it pays its attention on the SELF and understands it is the permanent pleasure, it is said to be in Bhakthi. Thus, when the Mind with Bhakthi Vairagya pays its attention on the SELF, it loses its shape and merges in the SELF forever. This is what Bhagawan explains in “Who am I”. Someone may question, then is it that Mind knows the Aatma? No by getting merged in Aatma Mind loses itself. Once the Mind is lost then who knows the Aatma? There is no separate knower or known and both are the same. It is something like Fire burning. It burns by itself and destroys all objects coming in contact with it. That is the nature of Fire. Similarly, when the Aatma Gnana is obtained, the Aatma shines without the help of anything and it itself is the Gnaana(Knowledge).

Aatma Vichara is BEING the SELF:

When the awareness “I am” arises without any attributes, it is not a thought but existence of Real Nature, where “I” is the **SAT** (Reality) and “am” is the **CHIT** (knowledge) and this status is called “**AANANDA**” (BLISS).

Thus, the SELF is said to be “**Sat Chit Aanda Swaroopa**” – **Existence Knowledge Bliss**. When we add an attribute to this knowledge that “I am the Body”, “I am so and so” etc. then it becomes the Ego.

This itself is the first thought. Thus Aaatma Vichaaram means not a thought but being in the above status – remain forever as the real SELF, or otherwise be in Thanmai Unarvu.



PALLAVI

birAna varA lichchi brOvumu ninu nera nammiti

I have implicit faith in you. Grant me boons and protect me.

ANUPALLAVI

purAri manO hAriNi Sree kAmAkshi

Oh Sri Kamakshi, you won the heart of Siva.

CHARANAM-1

tAmasambu sEyaka neevu karuNa nidhi kAvA
parANmukha mika nEla vinu sarOjAkshi

Don't hesitate. You are the repository of compassion. Why this indifference, please listen, Oh lotus faced one.

CHARANAM-2

kAmitArtha dAyaki dEvi nata kalpa latika
purANi madhura vAni Sivuni rANi gada ||

You bestow the fruits of our desires. You are the Kalpalatika, the wish fulfilling creeper. You are timeless. Your talk is sweet. You are the consort of Siva.

CHARANAM-3

SyAma krishNa sOdari gowri paramESwari girija
anAdha rakshaNambu salipi dEvi nanu

You are Syama Krishna's sister, the Supreme Goddess Gowri. You are the daughter of the mountains (Himalaya). Please come to protect us, the helpless.



Here is the link to hear the song sung by Sri D.K. Jayaraman

https://www.youtube.com/watch?v=Ofs_YjW3ijU





This issue may possibly be the last one where we have a detailed preface. Some may apparently appear not related to the slokas. The purpose of the preface is to make the Atmabodham as clear as it can probably get. We have now reached a stage when the author (Sri Sankaracharya) has to just say this is it and one need not go any further. There are many similarities between the mind and water. Like water it is cool, calm and easily fits into the container, or the circumstances and is happy. Even if agitated it gets back to its original condition soon. If it is cooled or calmed it becomes solid like water and can be in that stage and be totally happy and without any outside support. Let us see what it happens due to external conditions. It takes the shape of the container in which it is placed. We are like that! We have no choice, normally; but to accept the conditions we live in. If we accept the conditions we are happy! If the surface of the water is struck the water may even be apparently separated but soon it gets back to the original shape. We too undergo trials and tribulations but soon get back to the original state. Water gets heated if we keep it on a flame but left to itself it slowly but surely cools down. The mind also gets agitated but soon gets back to calmness, as before.

None of the real properties of the water, like colour, odour, taste or smell changes in the process. However, when it comes in contact with other materials these properties do change. The water may become green in colour, smell badly, and even be contaminated by germs. Mind like water is pure until it is affected by surroundings. When the mind gets contaminated by external conditions it becomes polluted like the water above. Then by an external agency the water has to be purified, by filtering to remove dirt and colouring matter, passing thru molecular sieves, to remove dissolved substances, passing ultra violet to get rid of germs, passing thru activated carbon to remove smell. If the contamination is too severe then the best solution is to distil it out and we get 100% pure water. This is where a Guru comes in, who first diagnosed the issue and then treats the condition. Then the disillusiones and contaminations are removed and the mind becomes cool, calm crystal clear sparkling water.

**Mind is like the Water.
It is Pure until it is affected by Surroundings**

Just as contaminated gold is heated and beaten to improve its carat value, the sadhaka has to undergo various practices like yama, niyama etc. Slowly he becomes purer and purer. In life contamination does occur, because we are drawn by the maya or illusion around us and a lot of dirt is collected, which may even enter the system. the mind imagines that it will be happier with all this dirt! It is like water thinking that it will be happier if there is a blue tinge! As long as the stress and strain are within limits water remains water. But if these go beyond a stage water will become water vapour. It runs away from the container. Similarly the human being can also go awry. We need a different treatment to condense vapour to water and the corollary is true of humans as well. Water has some tendency to adhere to other things but it is more cohesive in nature. The mind has to also reduce its tendency to adhere to sense objects. If that happens it will be less contaminated. Basically, it is happy in itself, much like water. But due to maya, it thinks it is inadequate and tries to be complete.

अतद्वयावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽद्वयम् ।

अखण्डानन्दमेकं तद्ब्रह्मेत्यवधारयेत् ५७

*atat-vyaavruttiroopena vedaantair yat lakshyate advyam
akhandanandamekam tad brahmetyavdharayet || 57 ||*

Translation :

By the process of negation of all tangible objects that which is one, non-divisible, and all bliss is to be known as Brahman.

Explanation:

Vedanta often says neti, neti i.e. not this not this. The moment something is tangible, it cannot be Brahman as Brahman pervades all over. Once you say this is "X", it also means that everything else is not "X". If there is no end or limit, non divisible and present all over, then how can you perceive it, as you are also a part of it and totally in it. How can one portion of water, say in a river, "see" or experience another part of the river! Our mind and all equipment is limited, ever changing and is also perishable. How can such a poor equipment, understand or imagine, something which is existent, without a beginning, unchanged, and naturally not perishable! Brahman cannot be seen, felt etc. It can only be subjectively experienced as pure consciousness.

अखण्डानन्दरूपस्य तस्य आनन्दलवाश्रिताः।

ब्रह्माद्याः तारतम्येन भवन्त्यानन्दितो ऽखिलाः । ५८

akhandaanandaroopasya tasya aanandalavaasrita:

brahmadya: taaratamyena bhavantyanandito akhila: || 58 ||

Translation: Right from Brahma the creator every one enjoy a speck of this unbroken bliss but to different degrees.

Explanation: In Anandavalli of Taittiriyaopanshad we have स एको मानुष आनन्दः It then goes on to explain the bliss of higher beings in scales of ten. The higher the level of the being, the higher is the level of bliss. All of us, right from the worm in the sludge to the most evolved being, enjoy some happiness, depending on our level. May be the LORD does not want to thrust a higher level of bliss on a lower being, as it just cannot handle or take that. The worm in an underground sewer is used to darkness. Thus it cannot be comfortable if placed in a open air gutter, which has much greater oxygen and light. Humans are used to one Sun and even that we are not able to see directly with our naked eye at noon. How will be able to SEE or for that matter bear if there are a 1000 Suns. That is where the *Gita slokha divyam dadhami te chakshu:* comes in. Brahman is bliss and just bliss, one, indivisible, eternal, and all pervading. We experience that much bliss as we can. A sparrow can just take as much water it can hold in its beak, though there is so much water in the ocean!

तद्युक्तमखिलं व्यवहारस्तदन्वितः ।

तस्मात्सर्वगतं ब्रह्म क्षीरे सर्पिरिवाखिले । ५९

tadyuktamkhilam vyavhaarastadanvita:

tasmatsarvagatam brahma ksheere sarpirivaakhile || 59 ||

Translation: As Brahman is pervading all objects actions are possible. Thus Brahman is everywhere much like butter is in milk!

Explanation:

This is a beautiful example. Butter is there all over in milk, but is not seen at all. It cannot be pin pointed to be here and not there, but is omnipresent. Without Brahman all the senses will be mere objects and will have no power to see, smell etc. they will be just holes! A tube light, or a fan are just inert. Once energy enters them, they start giving light or brightness and breeze! Much the same way because Brahman is everywhere: everything functions. But due to disillusion these senses and the body falsely attributes the power of sight or smell etc to itself.





A photographer would tell you 'smile please' before he clicks his camera. It is because this smiling posture will characterise your personality and for many many more years you will be viewed in this pleasing posture. Almost similarly, when Yama Dharmaraja comes, not just to take your photo, but to take you, it is very important that you remain in a pleasant posture without any regret, without any attachment and without any desire so that if and when you take next birth, you will always be pleasant and cheerful. It is said that whatever we think at the last moment, so you we become. If I was yearning for love from someone dear, I will have to take birth again to meet that unfulfilled desire. For any desire that one nourishes within, he has to take birth again in order to fulfill it. King Bharata was really a blessed personality. He had everything that a man can aspire for. His father passed on the kingdom of Jam-

budwipa to him. He had married a girl of character, virtue and beauty, Panjagni. He had five sons of noble qualities. Even the land he ruled was named after him as Bharata Varsha which is the noble land, known as India, where we all live now. Above all, he was blessed with qualities of devotion. He was highly knowledgeable. Srimad Bhagawatam (Chapter VII) waxes eloquence about the high qualities of Bharata. He was a true Karma Yogi. He performed diligently his various duties as King, as husband, as father and as devotee and yet he did not wish anything for himself. He dedicated himself to the worship of Lord Vasudeva and spent most of the time by worshipping, meditating and doing various kinds of rituals and sacrifices.

We must always be conscious & vigilant that the love we cultivate in our heart should never be exclusive

He possessed everything that the modern generation considers as necessary ingredients for happiness like power, position, wealth, name, fame and knowledge, but he distanced himself from all that. As knowledge dawned on him, he realised that true happiness lies not in gaining or possessing something but in renouncing. Having renounced everything, he proceeded to the forest and chosen to remain in a small hermitage built by himself and lived like a true saint. With no attachment to any worldly link, he dedicated himself to the worship of Lord Vasudeva at the banks of the river Gandaki. But the mind never rests at one place. It hovers around all objects outside. One day, while Bharata was sitting on the banks of the river and engaged in offering prayers to the Sun God, a deer caught his attention. The deer which seemed to be pregnant came near the river to quench its thirst. Suddenly, there was the sound of a roaring lion. Having known that its life was in danger, the deer tried to escape by leaping over the water and to reach the other end of the river. Grippled by fear and tension, the deer desperately tried to move ahead. In the sudden movement that caused to its body, it delivered the baby-deer prematurely. Since the mother deer ran away, Bharata went near the young deer and carried it to his Ashram. He then took care of the young deer and attended to its needs. Gradually, he developed an affection towards it ; the affection that transformed into an obsession.

That is what happens to most of us. When we pay attention to the direction shown by the mind, we forget our commitment, our principles and objectives. Being a human, one should possess qualities of love and compassion. Service to human is service to God. Lord Siva is the embodiment of love (Anbe Sivam). Our heart should always be filled with love. There is nothing more divine than love. But we must always be conscious and vigilant that the love we cultivate in our heart should never be exclusive. When it is exclusive to someone, it turns out to be attachment. Once we are attached, the free birds, as we are, are caught in a cage. Even a great man like Bharata could not free himself from the influence of attachment. He was so much attached to the deer that he could not remain separate from it even for a minute. His obsession towards the deer was so much that he even started neglecting his basic religious duties. As the distance between him and the deer became closer, the distance between him and the God became wider. He forgot about Dharma or what his ultimate aim was. He engaged himself exclusively in attending to and caring the deer. A question would arise in the mind of the readers how Bharata who renounced his kingdom, family and people for the sake of leading a life of detachment could develop so much affinity with a deer cub and forget his spiritual root. No answer could be found to this question apart from the fact that no one, not even those who strictly adhere to the path of Dharma can escape from the effects of Prarabda Karma.

Days turned into months and months turned into years. It was time for Bharata to depart from the world. But was he free to depart? No. He was chained by his attachment towards the deer. When the final moment came, he reluctantly bid farewell. Even while breathing his last, he was looking at the deer, thinking who would take care of it. Since at the time of his death, his entire thoughts hovered around the deer only, he manifested as a deer in his next birth. However, even as a deer he became conscious of the fact that he had to take birth as deer as a consequence of his Karma. He felt regret for forgetting his real nature, his Supreme Self and for falling victim to his passion and emotion. He realised that he has to bear the consequence of his action and decided to bear them patiently and silently. At last, the Bharata in the form of deer breathed his last hoping that soon, better time would dawn. Almost dead, he fell into the holy river Gandaki.

Bharata was a sincere devotee aspiring to reach the Lord. All the good karmas which he had done before would not go waste. Besides, his body in the form of a deer was immersed in the holy water of river Gandaki. As a result of his Satwa Guna and the good karma he has done, he manifested as son of Brahmana, Angira by name. This Brahmana was highly devotional. He performed all the rituals and Upasanas. He was a man of high character, purity and virtue. He was a scholar and mastered the Vedas. He was humble, generous and free from jealousy or anger. He strictly followed the path of righteousness. He had nine sons from his first wife and twins from his second wife. Of the twins, one was male, the Bharata and the other was a female. The father initiated his son, Bharata to the order of Brahmacharya by performing the sacred thread ceremony. He instructed his son the principles of Dharma and everything about morality, virtue and nobility. He also taught Bharata the teachings of ancient saints. This was the third birth of Bharata and by God's grace, he became aware of it. He was determined that he would not commit the mistakes he had done in his previous lives. As he grew up, he turned out to be a robust young man and people started noticing him. But they observed that there was something unusual about his behaviour. He became totally indifferent to the members of his family and the world outside. He preferred to remain silent most of the time. He willingly carried out any work entrusted to him. If given food, he would eat otherwise he would remain starved. Most of the time, he preferred to be alone. Since he did not respond to any question, other members of the house have mistaken him as a fool. As he was totally indifferent and has not shown any human signs such as like and dislike, attachment and aversion, love and hatred, passion or emotion, a prefix 'Jada' (inert) was added to his name Bharata. He therefore came to be known as **Jada Bharata**.

King Rahuguna of Sauvira Kingdom wanted to see sage Kapila in order to gain spiritual knowledge. He then ordered his servants to get the palanquin ready for the journey. Since one of the bearers of palanquin had gone away, the other three looked for a suitable person. They then chanced upon Bharata and asked him to serve as a bearer. Bharata instantly agreed. Since the palanquin was ready, the King boarded the palanquin and ordered to go forward. While the other three bearers made their steps forward in correct timings, Bharata made his step not in accordance with others. He did not want to hurt any insect or worm and therefore made every step very carefully and slowly. This disturbed the balance and the timing of the movement of the palanquin. When enquired, King Rahugana came to know that Bharata was making the false steps and causing the disturbance. He flew into rage and made some outbursts. He made a taunting remark: "What a pity, it looks as though you are carrying the palanquin single-handed and you are very tired now. Perhaps you are very lean and you do not have a healthy body. It seems you are too old to lend a supporting hand". He continued: "I am your master and you are my servant. You are supposed to obey my command. If you do not, I will correct you and teach you a lesson".

Bharata patiently listened to these remarks. He was as usual calm and composed. He then replied in a low tone: "My dear King, though you have spoken sarcastically, whatever you said is true because what you said applies to my body. Your taunting remarks do not apply to me because I am different from my body. It was my body that was carrying your palanquin and not me." "Oh King, you see my moving body only and not the unmoving spirit within. You addressed me as 'you'. Whom do you mean by 'you'. If you mean this mass of flesh, it is not me. If you mean my mind, it is not me. If the word 'you' is applied to something beyond that, then it is the Self, the Reality in me which is the same Reality shining in you and it is the same all over the universe. Do you think that the Self can ever be weary or tired or hurt?"



"Terms like stout or lean, healthy body or ailing body are used with reference to the five gross elements and not in relation to the spirit. As regards obeying the command of the master, a servant should carry out the orders of the master only where the servant-master relation is fixed and unchanging but here in our case, you may at any time fall from master's level to servant's level (If the Kingdom is conquered). So, who is the master and who is the servant?" "The state of being strong or stout, in anger or in vanity, in grief or in fear applies only to one who identifies himself with his body. I am the Atman, the ever existing reality. Who am I and who are you? What you have seen is only my body and your body. I am not my body and nor are you your body. Our Atman or souls are what we really are." These words sounded like lightening to the king. He knew that the Brahmin was not a normal human being. He got down from the palanquin and fell at feet of Jada Bharata asked forgiveness for speaking in a rude manner to him. "I am amazed at your profound wisdom. Tell me, who are you? I was going to see sage Kapila with a view to gain spiritual knowledge. But I am blessed that even without going to him, I could get the knowledge from you. Perhaps, the sage Kapila himself has come in your form."

Jada Bharatha then said: "The mind always go after pleasure of senses. Craving for material happiness, it always creates desires one after another. This mind is a store-house of impressions and images. When dominated by Rajo and Tamo Guna, it becomes like an uncontrolled elephant. If one neglects it, it grows and grows, expands its domain by using the senses, with the result that the individual Jiva is enslaved by it. It prompts him towards the world outside causing him happiness and misery intermittently. Now, lured by Maya, the principle of cosmic illusion, the Jiva forgets his basic nature of bliss. Unable to discriminate between the real and the unreal, he continues to grope in darkness. Abandoning the path of truth and virtue, he goes after the very objects which are deceptive like mirage in a sea-shore and ultimately lands him in misery and sorrow." Jada Bharata said. "The mind is not an entity as such. It is a bundle of thoughts. As regards this body, it cannot perceive. It is inert. It will grow and perish one day. Atman alone is the ever existing reality. Atman is never born nor does it die. Though the body dies, the Atman lives on. A man becomes liberated when he severs all attachment by means of wisdom, keeps company with great souls and sings and listens to the praise of God! This body and this world are ever on transformation. Anything that changes has a beginning or an end. He who is wise always looks for that which is unchangeable and eternal," the Jada Bharata concluded.

..The King got down from the palanquin and fell at the feet of Jada Bharata and asked forgiveness..

When the King of the Sindhu and Sauvira, Maharaja Rahugana, heard the revelations of truth from Jada Bharata, he realised that the knot which bound his pure consciousness got released. His erroneous concept of himself as a King above and all his subjects as subordinates was destroyed. He also gave up the idea of 'I am the body'. Bharata was a divine personality; his heart was overwhelmed in devotion towards Lord Vasudeva. Though he possessed everything, nothing interested him other than the Lotus Feet of Lord Narayana. He did not mind when insults were heaped on him because he knew that only his body was being blamed and he was above the concept of body. He had conquered the mind and attained his natural Self. What is the message we get from the life of Jada Bharata. First, we should remove the mis-conception of 'I am the body'. It is the mind which gives us this wrong idea. It is the mind which gives us the false notion of 'I' (or ego). It is this ego that prevents us from being what we really are. Let us repeatedly listen to the story of Sage Bharata and emulate the example of renunciation set by him. Let us not have attachment towards any object or person. Let us seek the grace of Lord Vasudeva in order to succeed in our efforts to overcome the influence of mind. The body is a mere medium to reach our goal. The knowledge that the non-dual Self alone is reality paves the way for liberation. **With the sword of this knowledge, we can cut to pieces the illusion caused by Maya.**



அனைத்து துன்பங்களுக்கும் மூல காரணம்

இன்று உலகத்தில் காணப்படும் அனைத்து துன்பங்களுக்கும் மூல காரணம் ஒன்றுதான். அதுதான் நான் என்னும் அகந்தை. அது மனிதனிடம் இருக்கும் வரை அவனால் நிம்மதியாக இருக்க முடியாது. அவனால் அவனை சுற்றியுள்ளவர்களும் நிம்மதியாக இருக்க முடியாது. ஏனென்றால் அகந்தை என்றாலே மற்றவர்கள் நம் சொல்லுக்கு செவி சாய்க்க வேண்டும், அடி பணியவேண்டும் எதிர்த்து பேசக்கூடாது என்ற அடிப்படை மனோபாவம் நிச்சயம் இருக்கும்.

அப்படி இருக்கும்போது அவனால் மற்றவர்களுடனும் எந்தவிஷயத்திலும் ஒத்து போக முடியாது அவனை சுற்றியுள்ளவர்களுக்கும் அகந்தை என்னும் பேய் பிடித்திருப்பதால் அவர்களாலும் அவனுடன் ஒத்து போக முடியாது. பிறகு என்ன உரசல்கள்தான்.

உரசல்கள்தான் வெறுப்பை வளர்க்கின்றன. வெறுப்புதான் கோபமாக மாறுகிறது. கோபம் சிந்திக்கும் திறனை அழித்துவிடுகிறது. மனதில் தெளிவு இல்லாமல் செய்து விடுகிறது. அப்பறம் என்ன? கோபப்படுபவன் வலிமை உடையவனாக இருந்தால் மற்றவர்களை அடித்து நொறுக்குகிறான், அல்லது உடலளவிலோ அல்லது மனதளவிலோ காயப்படுத்துகிறான்.

வலிமை இல்லாவதவானாக இருந்தால் அதை அவன் செயலில் வெளிப்படுத்துகிறான். எந்த விஷயத்திலும் ஒத்துழைக்க மறுக்கிறான், பொறுப்பின்றி செயல்படுகிறான். அகந்தை இருப்பதால் அனைவருக்கும் வாழ்க்கையே எல்லாம் இருந்தும் நரகமாகி விடுகிறது. இவ்வளவு நடந்தும் மனிதர்கள் அகந்தையை விடுவதில்லை.

அதை விடாபிடியாக பிடித்துக்கொண்டிருக்கிறார்கள். செத்த பாம்பை பயத்தினால் பிடித்துக்கொண்டிருக்கும் குரங்கு போல. பாம்பை பிடித்த குரங்கு பாம்பு இறந்து உலர்ந்து, காய்ந்து போன பிறகும் அந்த பாம்பு தன்னை கடித்து கொன்றுவிடுமோ என்று பயந்து முடிவில் அது அன்ன ஆகாரமில்லாமல் பட்டினி கிடந்தது மாண்டு போகும்.

அதைபோல்தான் மனிதர்களும். அகந்தையை விட்டுவிட்டால் நம்மை மற்றவர்கள் மதிக்க மாட்டார்கள் என்ற தவறான எண்ணத்தை மனதில் கொண்டு அகந்தையை விடாமல். இவ்வுலகை விட்டு போகும் வரை தானும் துன்பப்பட்டு தன்னை சுற்றியுள்ளோரையும் துன்பத்தில் ஆழ்த்திவிட்டுக்கொண்டு மடிகிறார்கள்.

அகந்தையை விட்டுவிட்டால் கள்ளம் கபடமற்ற குழந்தைபோல் ஆனந்தமாக இருக்கலாம், பிறருக்கும் ஆனந்தம் தரலாம் என்பதை

மனிதர்கள் உணரும் காலம் எப்போது?





Kena Upanishad starts with the following verses

केनेषितं पतति प्रेषितं मनः, केन प्राणः प्रथम् प्रैति युक्तः/
 केनेषिताम् वाचमिमां वदन्ति , चक्षुः श्रोत्रं क उ देवो युनक्ति//
 श्रोत्रस्य श्रोत्रं, मनसो मनो, यद् वाचो ह वाचं स उ प्राणस्य प्राणः/
 चक्षुश्चक्षु-रतिमुच्य धीराः, प्रेत्यास्माल्लोकादमृता भवन्ति//

By whom the missioned falls the mind shot to its mark?
 By whom yoked moves the first life breath forward on its
 path? By whom is this impelled this word that men

speak? By what God set eye and ear to their workings. That which hearing of our hearing, mind of our mind, speech of our speech, that too is of our life-breath, sight of our sight, the wise are released beyond and they pass from this world and become immortal.

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति/ तदेव ब्रह्म त्वं विद्धि नेदं यदिद-मुपासते//

That which sees not with the eye, that which one sees the eye's seeings, know that to be Brahman and not this which wise men follow after there. Sant Surdas was an ardent Krishna Bhakta who wrote thousands of songs on his Ishta devata Lord Krishna. There is nothing special about it as we, by now, know that there are as many poets and scholars in our Bharata varsha acting as a link between the God as Nirguna, Nirakara Parabrahman and the human being as Jeevatma, through the worship of God as saguna saakaara Ishwara. But the catch lies in the fact that he was born blind and perhaps he could not have seen the world at all. There are certain intellectuals especially in the field of Hindi literature who swear that if he was born blind, he could not have described so

In every prank of Sri Krishna & in every description of the beauty of the child, Surdas stands as an eyewitness to the scenes that he has described

vividly the lilas of Shri Krishna down to the details of the colours of the Lords dresses and mother nature's bounties. So according to them he was not blind at all. It is to answer their doubts that the aforementioned verses from Kena Upanishad and their English translation by Sri Aurobindo have been quoted. We won't go into the details of the implication of these verses. The most important message conveyed by these verses is that the Brahman is beyond the mind but propels the mind to see, hear, and do other actions through our senses. Here is an analogy: we all know that matter does not have life and hence cannot perceive life and mind. But a human mind can see the matter. In the same way, though our mind cannot perceive Brahman, the all knowing, Brahman can perceive human mind. It is That which is Mind of our mind, Hearing of our hearing, Sight of our eyes and so on and so forth. It is the life-breath. The Upanishad states that those wise men who know this are released and become immortal.

When we understand this, it becomes easier for us to accept that, Sant Surdas, though born blind had the inner vision, graced by the Lord to 'See' everything. What is not possible if His Grace is there? As we delve into the lives and works of various saints that we have seen so far, we observe that the exact birth dates of so many saints are not accurately recorded. Even the stories or miracles attributed to them have percolated down the generations and no authentic recordings are available. But that does not in any way downgrade or minimise the value and worthiness of either their contribution to the bhakti movement or their teachings. In fact it only shows the humility and selfless service that these great saints offered to the society without putting themselves up front. Instead their contributions have immortalised them, so to speak. Sant Surdas belongs to such a category. Who can forget the song, *mainya main nahi makhan khayao*. Or मैया कबहिं बढैगी चौटी? किती बार मोहिं दूध पियत भई, यह अजहूँ है छोटी. Child Krishna manifests Himself in front of our eyes and literally dances to the tune and the lyrics of Sant Surdas. In fact, it is said that there were eyewitnesses to one particular scene where little Krishna sits cross-legged in front of him and intently listens to Surdas. We often see this portrait of Surdas and Sri Krishna in many books.

Very little facts are available about the childhood of Sant Surdas. There is corroboratory evidence from the life of Vallabhacharya who happened to be a contemporary and a guru of Sant Surdas. He was born in the year 1478 A.D in a village called Runakta a small hamlet in the highway of Agra and Mathura. He was born to a very poor Saraswat Brahmin family. His father Ramdas was a temple singer and it was very difficult for him to make the ends meet. It is said the Surdas was born blind and the parents could not treat the child. The child was sent to a village called Gaughat. Surdas joined a group of singers and started travelling with them. He was blessed with a sweet voice and he was musically inclined though he did not know the nuances of the same. At some point of time, Surdas came into contact with **Swami Vallabhacharya**, one of the forerunners of Pushti marg. Pushti marg is a sect from among the Krishna Bhaktas who are ardent devotees of Lord Shrinath. They are anointed into the mantra and are expected to follow a set of rules. It propagates the path of Grace of God and Shuddhadvaita. This philosophy is also based upon the spiritual metaphor of the Radha-Krishna Rasleela, the celestial dance between Radha and Lord Krishna. We will go into details when we study the life of Shri Vallabhacharya.

Shri Vallabhacharya evinced great interest in young Surdas and as a seer could foresee that this boy would contribute to the bhakti movement especially when Hindu religion was threatened by those religions that were alien to this nation. He introduced Pushti marg to Surdas and taught him scriptures. Surdas was a quick learner and he could recite the whole of Srimad Bhagavatam in his sweet voice in no time. Due to the training he received from his guru Vallabhacharya, Surdas was a proponent of the school of Vaishnavism. It is said that during this period Lord Krishna gave him Darshan and ordered him to go to Vrindavan and to start singing in His praise. Sant Surdas didn't have to look back any more.

His honey-like voice and his yearning for Sri Krishna combined to create such compositions that people were attracted towards him like bees to the flowers. Moreover the language was in Braj, a language typical to Mathura-Brindavan region. In this connection a Hindi writer says that "Surdas' poetry was a dialect of Hindi language, Brij Bhasha, until then considered to be a very plebeian language, as the prevalent literary languages were either Persian or Sanskrit. The works of Surdas immediately raised the status of Brij Bhasha from a crude language to that of a literary language of great repute". Therefore it was not at all difficult for the commoners to understand. The words instantly created a rapport with those who listened to his songs. People had only to give their heart and their devotion and Bhakti were taken care of by the Sant. Surdas lead these people in the path of devotion towards the Lord of the Universe. His fame spread far and wide. It is said that Akbar Badshah the benevolent among the Mogal emperors gave a special place in his Court and often praised Surdas's compositions and music.



Vatsalya Bhava of Surdas. Pillai Thamizh (lyrics in praise of deities as children below the years of seven) is an important form of literary work in Tamil Literature. Especially in Bhakti literature, the poets treat the deities as small babies and toddlers and express their devotion in the form of parental love. Azhvars, Purandara Dasa, Papanasam Sivan, Annamacharya to name a few, were adept in treating Sri Krishna as baby. They sang lullaby, and they sang verses calling him to have his milk and other eateries. They would ask him not to create troubles for the Gopis. Their emotions were so completely identified with their maternal love that they would even remove the evil eye from Sri Krishna through various means. This form of bhakti is called Vatsalya Bhava and has been added as the tenth type of bhakti in the nava vidha bhakti, very special to Vaishnavism. ("Sravanam Keerthanam Vishnool: Smaranam Pada Sevnam Archanam Vandhanam Dhasyam Sakyam Athma Nivedhanam").

Can one ever forget, jagadodharana, muddugare, mamava madhava etc.,

In Hindi literature, Sant Surdas is a pioneer in depicting Krishna as a child and a toddler. His songs are unique in that sense. Surdas has handled his poems with emotions of vatsalya, shringara, maadhurya and shanta (Bhavas). Sri Krishna's childhood activities, His mischiefs, His miracles, His pranks form the main subject matter in his poems. Sant Surdas touches the pinnacle of imagination in the poem, **मैया कबहिं बढेगी चौटी? किती बार मोहिं दूध पियत भई, यह अजहूँ है छोटी!** He sings as if Kanha is asking

Yashoda, 'oh mom when my hair will grow, of course I am drinking lot of milk, but it doesn't grow an inch?' In the most popular song "Maiya main nahi makhan khayao ", (oh mother I didn't eat the butter), Sri Krishna pleads that. My dear mom, I didn't eat the butter, how could I? In the early morning you sent me behind the cows and calves for cattle grazing; I was playing flute and roaming in the forest through the day and came back only in the evening. How could I have eaten butter? My friends are inimical to me and they forcefully applied butter on my lips. See how tiny are my hands, can they reach the butter pot tied at such a height? With tears from his tiny bright eyes rolling down, Kanha says, "I am not your biological son as Balaram bhaiya and hence you do not love me and you are so innocent that you believe my friends". The moment Yashoda hears these words of Him being foster son, she melts down and hugs Him and says "yes dear you did not eat butter". With a cheeky smile on his face Kanha runs away. (God knows where did his tears vanish!). This is a very beautiful description one of the famous Krishna lilas. Of course we can find an exact replica of the scene in saint Arunagirinathar's Thiruppugazh where, the poet says, as Yashoda is beating Sri Krishna with a tender stick for stealing butter, the young toddler, holds his two tiny ears with his tiny hands and cries with drops of tears running down from his tiny eyes, head moving from left to right saying he did not eat the butter. (By any stretch of imagination we cannot infer that the two poets would have met. But it is true that great men think alike.)

This was only a glimpse of what Sant Surdas has written and sung in his umpteen numbers of poems. In every prank of Sri Krishna and in every description of the beauty of the child, Surdas stands as an eyewitness to the scenes that he has described. Not only was he a witness, even little Krishna with a beautiful peacock feather tied to his curly hair, would often sit by the side of Surdas and listen to the poems and songs. The devotion and Bhakti outpoured from the heart of the Bhakta Sant Surdas had set a new path in the path of liberation. To this day his songs are sung in all important occasions, music conferences and devotional bhajan and prayers. Most of his poems are found in **Sur Sagar**. He also wrote **Sur Saravali**, depicting the festival of most popular festival, Holi as a Lila of Sri Krishna and the Gopis. **Sahitya Lahiri** is another popular composition attributed to Sant Surdas. It should also to be noted that his poems were included in Guru Granth sahib, the sacred text of Sikhs. Although his fame spread far and wide, he did not move out of Braj Bhoomi till he breathed his last in the year 1586.



பகவான் ஸ்ரீ ரமண மகரிஷி

புண்ணிய பூமியன்றோ திருச்சுழி
நம் யாவர்க்கும் பிறந்ததோர் நல்வழி

மதுரையில் உணர்ந்த மரண அனுபவம்
அருணையை அடைந்த அதிசய அற்புதம்

மூன்று ரூபாய் ரகசிய பயணம்
அண்ணாமலையாருடன் நிரந்திர சங்கமம்

உலகம் திரண்டது பாலனைக் காண
அழகம்மையும் சேர்ந்தாள் தன் சிசுவைப் பேண

உண்ணாமுலையம்மனின் அற்புத லீலை
பாமாலையாய் உதித்தது அக்ஷரமண மாலை

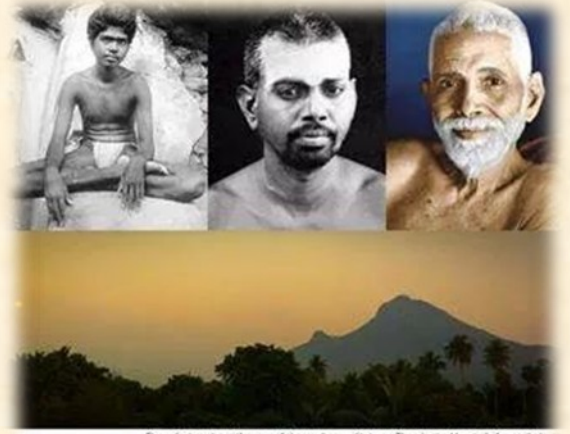
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அஹந்தை அழித்து அகத்தில் பயணம்
நமக்கும் விளங்கும் ஓர் நாள் நிச்சயம்

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- ஆனந்த் வாசுதேவன்

3rd April 2015



காசி

வேழ முண்ட விளாகனி மேனி கொண்டு வியாபக	யதுபோல மயலூறி
நாளு மிண்டர்கள் போல்மிக நானு நைந்து விடாதருள்	அயர்வாகி புரிவாயே
மாள அன்றம ணீசர்கள் வாதில் வென்ற சிகாமணி	கழுவேற மயில்வீரா
காள கண்ட னுமாபதி காசி கங்கையில் மேவிய	தருபாலா பெருமாளே



விளக்கம்

வேழம் (பழங்களுக்கு ஏற்படும் நோய்) தாக்கிய விளாம்பழம் போல, உள்ளிருக்கும் சத்து நீங்கிய உடலை அடைந்து, எங்கும் காம இச்சை ஊறிப் பரவி.

தினமும் அறிவின்மை மிகுந்த மூடர்கள் போன்று மிகுந்த தளர்ச்சியடைந்து, நானும் மெலிந்து வாட்டமுறாதபடி அருள் புரிவாயாக.

முன்பு சமணக் குருக்கள் கழுவில் ஏறி இறக்கும்படியாக வாது செய்து வென்ற (சம்பந்தராக வந்த) சிகாமணியே, மயில் வீரனே.

விஷமுண்ட கண்டனாகிய உமாநாதன் சிவபிரான் தந்த குமரனே, கங்கைநதிக் கரையிலுள்ள காசி நகரில் வீற்றிருக்கும் பெருமாளே.

* வேழம் என்ற தேரை விளாம்பழத்துக்குள் பாய்ந்தால், பழம் உள்ளீடு இல்லாமல் வெறும் ஓடாகப் போய்விடும். ** காசி என்ற 'வாரணாசி' கங்கைக் கரையில் உத்தரப் பிரதேசத்தில் உள்ளது. ஏழு முக்தித் தலங்களுள் காசியும் ஒன்று.

பொருள் எழுதியது – ஸ்ரீ கோபால சுந்தரம்

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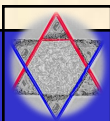


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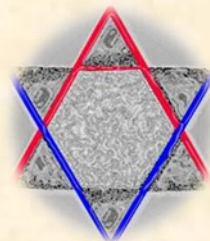
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