



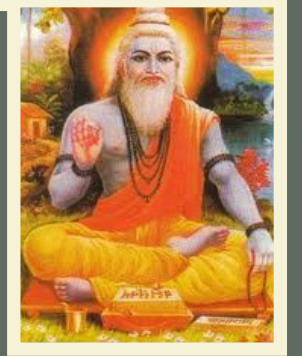
# ॥ इत्ते कुपरु वेवइवववळ ॥

Issue 10, October 2012



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## श्री गुरुभ्यो नमः

From time immemorial Sanatana Dharma has been our way of life; our Dharma. But in quest of wealth and various other material benefits, we have largely deviated from the laid path.

As always, deviating from known path leads to confusion. That is what we face today. The society today is wrought with confusion as to whom to follow and what to follow. The only solution to the problem now faced is – we have to understand our Dharma; we have to follow it. We have to try to return back to our own path – the path laid down by our Great Ancestors.

These Great souls, our Poorva Acharyas – the SathGurus have again and again stressed the point of the nobility of Sanatana Dharma and the greatness of Vedas in their various works. They showed us 'the lost path'. Our thoughtlessness even in regards to the efforts of our Poorva Acharya has cost us many valuable treatises. In losing them, we are again slowly losing the path shown by them. Tragedy of losing all ancient knowledge should not come to pass!

To try and protect the values of our religion and the works of Poorva Acharyas, the magazine team thought, a common platform to share knowledge is inevitable. Thus the 'SathGuru Darshanam' was born.

This magazine is an effort to try, understand, protect and propagate the ancient teachings; the path (Darshanam) shown by the SathGurus – SathGuru Darshanam.

## धर्मो रक्षति रक्षितः

The age old saying very clearly states the results of protecting and enriching one's Dharma – will in turn protect you. Thus we appeal to all viewers to help us take this initiative forward and spread the word.

With humble pranams,

(The Editors)

यो अन्तः प्रविश्य मम वाचमिमां प्रसुप्तां  
सञ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।  
अन्यांश्च हस्त चरण श्रवणत्वगादीन्  
प्राणान्मो भगवते पुरुषाय तुभ्यं ॥

## शुनरुद्रे वरुनरुद्रेवरुनरुद्रे



मूषरुकरुवरुनरुद्रे मरुदकरुहसुतरु  
करुअरुकरुणरु वरुलरुमरुबुतरुसूतुरु ।  
वरुअनरुरुपरु मरुहेसुवरुपरुतुरु  
वरुधनुवरुनरुवरुनरुअरुकरुडरु नरुमरुसुते ॥

Salutations to Sri Vighna Vinayaka, Whose Vehicle is the Mouse and Who has the Modaka in His Hand; Whose Large Ears are like Fans and Who Wears a Long Sacred Thread; Who is Short in Stature and is the Son of Sri Maheswara (Lord Shiva); Prostrations at the Feet of Sri Vighna Vinayaka, the Remover of the Obstacles of His Devotees.



# द्वैतानु वेदके

Priya Sanatanis,

सुस्वागतं!!  
सर्वेषां नमस्काराः !!

Warm greetings to all of you from the SathGuru Darshanam team. Hope you all read the Navarathri special edition and celebrated Navarathri with all grandeur.

Let us all pray the JaganMatha for Her continual shower of blessings.

A very advance Deepavali wishes to everyone also. Let the lamp of knowledge shine bright in every sanatanis household during this Festival of Lights.

We have got some new contributors and readers, as additions to our family this edition, Welcome to them!! Welcome back to all our continued supporters.

We request every one of you to kindly register with our mailing list, so that we can cater to you better. Registration can be done at:

<https://docs.google.com/spreadsheet/viewform?formkey=dEpZcDB0c0l3NGsyWVZiSFpIZmQ1WWc6MQ>

The team with ever present Grace of SathGuru presents to you the 10th issue of SathGuru Darshanam

॥ सत्यं परं धीमहि ॥

Editors in chief,  
SGD team

# अद्वैताचार्य गुरु परम्परा

शमादि षट्क प्रद वैभवाभ्यां  
समाधि दान व्रत दीक्षिताभ्याम् ।  
रमाधवाङ्गि स्थिरभक्तिदाभ्यां  
नमोनमः श्री गुरुपादुकाभ्याम् ॥

*I salute to the sandals of Shri Guru, which are capable of giving unto one the six qualities required for spiritual progress starting from shama (control of senses); which have avowed to bestow Samadhi (the thoughtless state) on the devotee; which instigates a staunch devotion towards the Lord of Ramaa (Sriman Narayana); to them I salute again and again.*

The glory of the Advaita Guru Parampara has been our topic in this article. Starting from Shri SadaShiva, with Shri Bhagavatpada in the middle of the succession, the lineage continues even now, from time immemorial! This in itself is enough testimony to the greatness of the parampara. Like a jewel in the center of a necklace adds luster to the already brilliant and beautiful necklace, was the life and works of Shri Shankara Bhagavatpada, amidst the continuous chain of Gurus – realized souls.

In the last issue we were fortunate to read about Shri Adi Shankaraacharya and his life history. Now we proceed to detail on the life of Saint par excellence, as described in the Madhaviya Shankara Digvijaya.

Shri Vidyanarya has started His work by first saluting to His Guru Shri VidyaShankara. Then He proceeds to tell us as to why He is writing this work when big more detailed versions were available at His time. He asks Himself if He is really eligible for doing this

great task and answers them with some introspection. Then after giving a short detail on the fruits reaped on hearing or reading the biography of the great Saint, he proceeds on to the work.

The slokas, the Author has used to express the above said ideas of His are deep in purport, juicy in sense and poetically excellent. The immense importance accorded to the Sage's life and the humbleness combined with knowledge of the Author can be better understood through them. So let us have a glimpse of the prefatorial verses from Madhaviya Shankara Digvijaya [henceforth Madhaviya] before we jump into the nectar ocean of Bhagavatpada Shankara's life.

*Having been praised already by a lot of poets,*

स्तुतोपि संयक्कविभिः पुराणैः

कृत्यापि नस्तुष्यतु भाष्यकारः ।

क्षीराब्धिवासि सरसीरुहाक्षः क्षीरं

पुनः किं चकमे न गोष्ठे ॥

*let the Commentator (Shri Shankaraacharya – as he wrote commentaries to a Brahma sutras, Bhagavad Gita and the Upanishads) be pleased with us! Did not Lord Narayana, the lotus eyed one, born among cowherds, drank milk happily, though He eternally resides in the milky ocean?*

The Author claims His bhakthi towards the Acharya being driving force behind this work. Like the Lord though having everything, gets pleased with our small offerings made with bhakthi, similarly let Shri Shankara also be pleased with us in our effort to relish the divine katha together.

क्वेमे शङ्करसद्गुरोर्गुणगणा दिग्जालकूलाङ्कुषाः  
 कालोन्मीलितमालतीपरिमलावष्टंभमुष्टिन्धयाः ।  
 काहं हन्त! तथाऽपि सद्गुरुकृपापीयूषपारंपरी  
 मग्नोन्मग्नकटाक्षवीक्षणबलादस्ति प्रशस्तार्हता ॥



*Where is SathGuru Shankara's laudable Gunas; that similar to a river in floods cannot be bound within boundaries; having wide spread fragrance putting to shame even the flowers bloomed during spring? and where am I (am I really eligible to write upon such greatness of the Aacharya)? Still having plunged myself into the nectar ocean of the SathGuru's mercy through His benign sight falling on me, I find myself eligible to do this work.*

The humbleness of Author is portrayed by the above sloka and it baffles us! If a Sanyaasin and a JagadGuru is not fit to expound upon the Aacharya's noble and laudable gunas, then where do we stand? We also pray to the Aacharya to shower His grace on us and make us fit to relish His divine life.

वन्ध्यासूनु खरीविषाण सदृशा क्षुद्रक्षितीन्द्रक्षमा  
 शौर्यादार्यदयादि वर्णनकुला दुर्वासनावसितम्!  
 मद्वाणीमधिवासयामि यमिनस्त्रैलोख्य रङ्गस्थली  
 नृत्यत्कीर्त नटी पटीर पटली चूर्णैर्विकीर्णैः क्षितैः!!

*Being repeatedly used for praising the ignoble and worthless men, with imaginary reference to their valor, compassion etc., similar to phrases - "Son of a barren lady"/ "horn of a donkey", my word(speech) has got a bad odor! I am going to use fragrant dust from the feet of the dancing dame – Shri Shankara's fame, when she dances in the stage – the three worlds, to cleanse my speech.*

Even our mouth and ears have got rotten after repeating hearing of nonsense and lies. Let us, in a similar emotion portrayed by the Author, cleanse ourselves through this expe-

rience.

नेता यत्रोल्लसति भगवत्पाद संज्ञो महेशः  
 शान्तिर्यत्र प्रकचति रसः शेषावानुज्ज्वलाद्यैः!  
 यत्राविद्याक्षतिरापि फलं तस्य काव्यस्य कर्ता  
 धन्यो व्यासाचलकविवरस्तत्कृतिज्ञाश्च धन्याः!!

*The hero of this work is the Supreme Lord – Mahesha appearing in the name "Bhagavat-pada". Shanti is the prime emotion and the others take the secondary place. The fruit of this work is the destruction of ignorance and both - the author and the reader, are blessed*

Further, the Author gives the fruits reaped by hearing to the life history of the Divine Incarnation before starting onto the katha.

सैशाकलिमलच्छेत्रि सकृच्छ्रुत्याऽपि कामदा!

नाना प्रश्नोत्तरे रम्या विदामारभ्यते मुदे !!

*This katha destroys the ill effects of Kali age; even when heard once bestows unto the listener, his desires. It is beautifully adorned with a lot of conversations giving insight to the dhar-mic path. Thus the work is started with felicity.*

Through these slokas we find the deep respect and devotion that the Author had for the Great Aacharya and His works. The slokas where He questions his eligibility, we are left to wonder about our own stand and the

credibility of us calling ourselves smarthaas and Shankara- shishyas. Still the avyaaja karunaa of the JagadGuru shines as a beacon of hope. Shri Guro Pahi maam!!

The aadikaavya Ramayana starts with celestials going to Shri Vaikunta to ask for Shri Narayana's help for adharna naasanam (destruction of unrighteous) and Dharma paritranam (protection of the righteous). Here the Madhaviya also starts with a similar scene

at Kailaasa parvata, where the celestials pray to Parameshwara for saving the masses from the path to ignorance.

What is prayed? What does the Lord reply? And How is dharma rakshanam envisioned? And how these play into Shri Shankara's birth – will be taken up by us in the next issue.

# श्रीवैष्णवा गुरुपरम्परा प्रभावम्

Sriman Narayana granted “mayarvara madhinalam – supreme knowledge” to all Aazhwars to spread Bhakthi among the people in this world. Based on that context, we have been enjoying the Prabhaavams of Aazhwars as mentioned in 600 padi Guruparambara Prabhavam (authored by Pinbazhagiya Perumal Jeeyar). For every Sri-Vaishnavan, Aacharyaas have quoted three basic eagerness or willingness to be persuaded.

1. Way to attain Archirathi Margam ( Sri-vaikuntam )
2. Thiruvenkata Yathra ( Journey to Thiruvenkatam, Thirumala )
3. Akroorar Paaripu ( The enthusiasm which Akroorar had when he travelled to meet Krishna )

Likewise, among the aazhwar’s all had the paaripu ( eagerness ) to have the darshan of Sriman Naryana. But, in this edition we are going to see about the vaibhavam of Thirupanaazhwar., who was able to go and have the darshan of Periapermal, the reclining deity of Srirangam, but restricated himself without entering the kshetram

of Srirangam, and let’s see how he at last, enjoyed the darshan of Periapermal, as mentioned in 6000 Padi Guruparambara Prabhavam.

## THIRUPAANAZHWAR



S.No	Pravaram	Aazhwar Avathara Vishaesham
1	YUGAM	Kali ( 342 years after the birth of Yuga )
2	VARUSHAM	Dhurmathi
3	MAASAM	Karthikai ( Nov – Dec )
4	PAKSHAM	Krishna Paksham
5	THITHI	Thvitheeyai
6	NAKSHATRAM ( STAR )	Rohini
7	VAARAM / DAY	Budhvaar ( Wednesday )
8	AMSAM ( FORM )	Sri Vatsam ( A small scar on lord’s chest)
9	PLACE	Nichulapuri ( Uraiyyur, Tiruchirapalli )
10	ARULICHEYAL	Amalanaadhipiran ( 10 songs )

Swamy Manavaala Maamunigal quotes the birth of Thirupanaazhwar as,

10. கார்த்திகையில் உரோகினிநாள் \* காண்மினின்று காசினியீர்! \*  
வாய்த்த புகழ்ப் பாணர் வந்துதிப்பால் \*\* ஆத்தியர்கள்  
அன்புடனே தான் \* அமலனாதி பிரான் கற்றதற் பின் \*  
நன்குடனே கொண்டாடும் நாள்

*Oh people, today is Karthigai – Rohini, birth star of Thirupanaazhwar, where aasthika's celebrate with great devotion learning the work of aazhwar, Amalanaadhipiran.*

#### BIRTH OF AAZHWAR :

Once, a king named Dharmavarama, was ruling over the Chola Dynasty. It was this king, who reneved the Srirangam Temple, which was once submurged into the land due to the natural calamities. Even today, the first pradakshanam ( pathway around the sanctum ) is named after the name of the king as “Dharmavarma Thiruchutru”. When he was ruling, having Uraiyur as the headquarters, he was once gifted with a

girl, who was born with the characteristics of Neela Devi Naachiyar. The king brought her with great pride. One day, when she was playing with her friends, she saw the procession of Namperumal, and it was that moment, that she determined herself to marry none other than Namperumal. When she informed this to the king, he went to Namperumal and informed about his daughter's desire, on which Namperumal accepted to marry her. So thus happened the divine marriage of Naachiyar and Namperumal, which was again repeated in the same way in the case of Aandal. Even today, during the 6th Day of Panguni Utsavam ( Aadhi Brahmotsavam ), Namperumal, Bridegroom of Uraiyur, in his closed palanquin, starts in procession towards Uraiyur, reaches temple and enjoys serthi with Uraiyur Naachiyar, which is celebrated in great joy and enthusiasm all over the area. In such a place, Thirupaananazhwar was born as an Ayonijar (not born from a mother's womb ). He was born in a fourth caste, not as a Brahmin. As quoted in the beginning, it was Sriman Naryanan, who granted



the knowledge to all Aazhwars. As in Srivai-kuntam, Nithyasooris and Mukthaatmaa's sing Sama Vedham in order to make the lord happy , as he is quoted as "saama Gaana priya:". The same way, Thirupanaazhwar used to carry a veena in his shoulders, sing songs in praise of Periapermal, the deity of Srirangam. Daily early in the morning, he used to travel to Srirangam, as Nammazhwar quotes in his Thiruvoimozhi ( 6-5-5 )

**தொழும அத்திசையற்று நொக்கியே.**

stands in the South Coast of South Cauvery, meditates the lord and sing songs, leaves before anyone comes there for performing Nithya Karma Anushtaanam. Thus days were running for Aazhwar.

**BHAAGAVATA APACHARAM – A CRUEL ACT :**

Periapermal was greatly attached to Thirupanaazhwar through heart and once he thought of granting him his darshan. Accordingly, One day Loka Saaranga Muni, the priest who used to serve Lord Ranganatha, early in the morning, travelled to Cauvery along with the Thirumanjana Kudam ( a vessel to fill Cauvery water, for the purpose of Temple activities). Even today, the water for the purpose of Lord is taken from Cauvery. When Muni reached the river, he saw the Thirupaan standing immersed in the bhakthi of Rangantha. Since he was of Fourth caste, in order to evacuate him, he first shouted, which was unrecognized by Aazhwar and later threw a stone on Aazhwar, which hit Aazhwar in His forehead and started bleeding. Aazhwar opened his eyes, and saw Muni waiting to perform rituals for temple Kainkaryam, with tears flooded in his eyes, he felt bad of himself, causing hinderance to a priest, thereby resulting in Bhaagavathapacharam ( performing wrong deeds towards the lord's devotees ). When Aazhwar left the place,

Loka Saaranga Muni performed Nithya Karma Anushtaanam's and took water from Cauvery and returned towards the temple.

The lord hears the Call of his Bhaktas :  
The act performed by Loka Saaranga Muni, made Periapermal and Nachiyar Sad. When the Muni reached the sanctum, Periapermal closed his doors, and felt regarding the act performed upon his Bhaktha. Loka Saaranga Muni got panicked. Knowing not what to he then, pleaded to Periapermal regarding his action towards Aazhwar, and requested to apologize him, also pleaded a way to make his door open. Periapermal, in Loka Saaranga Muni's dream, ordered him to carry Aazhwar in his shoulders from Cauvery to his Sanctum. The next morning, as said in Bhagavatham as "athyamae-sapalamjenmasuprabhathacha-menisha", Loka Saranaga Muni woke up early in the morning, rushed to Cauvery, bathed and performed his Nithya Karma Anushtaanam's found Aazhwar standing at the corner playing his instrument. He rushed to Aazhwar, fell at his feet, and pleaded Aazhwar to apologize him for the apacharam committed towards him. Aazhwar was shocked at his act. Muni still added that, "periapermal ordered him to bring aazhwar to his Aasthanam". Aazhwar rejected his offer saying, his feet should not touch the Streets of Srirangam, as it was mentioned in various Smruthis and Puranas and Ithihasas that, SriRangam itself is a place made of the Sacred Salagrama stone.

The next moment, Muni admitted to carry him on his shoulders to temple, as fulfilling aazhwar's wish. Aazhwar thinking it would be the Bhagavat Sankalpam, accepted to his desire. Muni carried Aazhwar in his shoulders towards the Temple, which can be understood from the thaniyan of Amalanaadhipiran as,

## पेरिय नम्बिगळ् अरुळिच् सेय्ददु

आपाद सूडमनुभूय हरिम् शयानं मध्ये कवेर दुहितुर् मुदितान्तरात्मा ।  
अद्रश्टतां नयनयोर् विशयान्तराणां यो निश्चिकाय मनवै मुनिवाहनं तं ॥

Where, in the above thaniyan, Aazhwar is referred to as

“ Muni Vaahanam tham” , because similar to Garuda Vaahanam, Simha Vaahanam, Aazhwar was brought in procession in the shoulders of Loka Saaranga Muni.

## AAZHWAR - ARANGAN ANUBHAVAM :

As Aazhwar entered through the dwara-palaka's , he found the reclining god above Aadisheshan, where he drunk the amirtham of the lord through his eyes, starting from his lotus feet upto his face. The feeling that Aazhwar had during the worship of Arangan, can be viewed from the songs sung by Aazhwar in his work, Amalanaadhipiran where in the first song he quotes,

दिमलन् दिन्मलन् दिति वानवन्,  
\*दिन्मतिन् अरङ्कत्तु अम्मान्.  
\*तिरुक्- कमल पातम् वन्तु  
\* एन्कண்ணिनुள்ளन ओक्किन्ऱेते

And the Prabhandam proceeds with each part in each song, where he concludes in the last song as,

கொண்டல வண்ணனைக்\* கோவலனாய வெண்ணைய-  
உண்ட வாயன்\* என்னுள்ளம் கவர்ந்தானை,\*  
அண்டர் கோன் அணி அரங்கன்\* என் அமுதினைக்-  
கண்ட கண்கள்,\* மற்றொன்றினைக்\* காணுவே. (2) (10)

Where in the above song, he quotes as, after drinking the amirtham ( beauty ) of Arangan, through my eyes, it wont look for any hereafter !! After aazhwar delivered the prabhandam, for the benefit of people, the next moment, he was combined into his

thirumeni by Periaperumaal itself !!

This high honour of becoming one with Lord Periaperumal was attained only by 2 known Azhwaars. One is Thirupaanar and the other is Sri Andaal.

## THIRUVARANGAM OR THIRUVENKATAM ?? – AN I'THIHYAM

Before some 800 years, when aacharyas had their life at Srirangam, One day an Arayar ( who used to sing in front of Periaperumaal, playing his thaalam, a musical instrument ), requested permission from Periaperumaal to proceed on a Thiruvenkata Yathra, which was so common among the people, as mentioned in the beginning of this Article. Periaperumaal, in order to trap the Araiyaar to resume in his kainkaryam, ordered the araiyar to sing Thirupanaazhwar's Amalanaadhipiran once, before he starts. Araiyar in order to finish his job and to proceed on with his yathra, started singing from the first, but when he reached the 3rd song, something struck his mind, from which he didn't with proceed further songs. The 3rd song quoted as,

929:##

மந்தி பாய்\* வட வேங்கட மாமலை,\* வானவர்கள்,-  
சந்தி செய்ய நின்றான்\* அரங்கத்து அரவின் அணையான்,\*  
அந்தி போல் நிறத்து ஆடையும்\* அதன்மேல் அயனைப் படைத்தோர் எழில்\*  
உந்தி மேலதன்றே\* அடியேன் உள்ளத்து இன்னுமிரே. (2) (3)

Where in the above song it's quoted that, the one who is worshipped in the standing posture as lord Venkatesha/ Balaji, is none other than the reclining Lord at Srirangam. When this fact, struck araiyar's mind, he again and again sang these lines for a quite a time and finally pronounced that his yathra is cancelled, because he can have the darshan of Thiruvenkatamudaiyan ( Lord Balaji ), in Srirangam itself, as said by Thirupanaazhwar

## RAMANUSAR'S DEVOTION TOWARDS THIRUPANAAZHVAR :

As Thiruvarangathamudanaar quotes in Ramanusa Noottrandadhi as

3903:

சீரிய நான்மறைச் செம்பொருள்\* செந்தமிழால் அளித்த-  
பாரியலும் புகழ்\* பாண்பெருமாள்,\* சரணம் பதுமத்-  
தாரியல் சென்னி இராமானுசன் தன்னைச் சாரந்தவர்தம்\*  
காரிய வண்மை,\* என்னால் சொல்லொனாது இக்கடலிடத்தே. 11

Vedam's quote the Appearance and Kalyana  
Guna's of Sriman Narayana. But those San-

skrit verses of Vedas are a bit difficult to understand! To eradicate those difficulty, came Amalanaadhipiran, Thirupanaazhwar's easy 10 verses which expresses the meaning mentioned in vedas in easy tamil. Such Thirupanaazhwar's Thiruvadi ( Feet ) is an lotus flower for Ramanusan to keep upon his thirumudi ( Head ). Such Ramanusar's disciples like Koorathazhwan, Mudaliyaandan, Ananthaazhwan etc., their greatness cannot be explained in words by any people living in this world.

## VAAZHI THIRUNAAMAM

உம்பர்தொழும்மெய்ஞ்ஞானத் துறையூரான் வாழியே  
உரோகிணிநாள் கார்த்திகையி லுதித்தவள்ளல் வாழியே  
வம்பவிழ்தார்முனிதோளில் வந்தபிரான் வாழியே  
மலர்க்கண்ணை வேறொன்றில் வையாதான் வாழியே  
அம்புவியில் மதிளரங்கரகம் புகுந்தான் வாழியே  
அமலனாதிபிரான்பத்து மருளினான் வாழியே  
செம்பொனடிமுடியளவுஞ் சேவிப்போன் வாழியே  
திருப்பாணன் பொற்பதங்கள் செகதலத்தில் வாழியே

Long live the aazhwar born in Uraiyur, who is worshipped by all devotees; The one who was born on Kaarthigai – Rohini; The one who came in procession upon Loka Saraanga Muni's shoulders. The one who doesn't keep his eyes apart from Periaperaumaal; The one who at last, combined with the thirumeni of Periaperaumaal; The one who sang , Amalanaadhipiran , a composition of 10 songs; The one who worships the entire thirumeni starting from Thiruvadi ( feet ) to Thirumudi ( face ); The lotus feet of Thirupanaazhwar, let it long live, granting wishes and devotion to all people in this world

|| Thirupanaazhwar Thiruvadigalae Charanam ||  
|| Shrimathe Ramanujaya Nama: ||

# the quest for god

My heartiest welcome to you my dear friend! Don't you think, not hours but so many days together have separated us? But I'm immensely happy now, as you returned to me for your spiritual quest and its fulfillment. Ok without more delay, I would begin my duty to answer your questions.

Yes. Before I proceed further, I'm whole heartedly praying Ishwara for my questions to be very coherent to attain his lotus feet.

- Yes. since long time you are asking about the values of Nama japam, Nama sankeertan , Saguna upasana as how these would help us in knowing our I OR IM? To know our nature of I or IM, why worship to innumerable varied forms as God is necessary? On knowing our nature of I or IM, how Ishwara and Jivathman would be equal? To these questions I have to answer now. Isn't it??

• Yes. Why don't I know the nature of myself?

- Your Vasanas prevents you from knowing yourself. Vasana is a word often used in yogic philosophies that literally means your deep subconscious thoughts.

• Why do you mean Vasanas as DEEP SUBCONSCIOUS THOUGHTS?

- Whichever things we come to know would go deep into our mind. In abstract sense, depth of mind is immeasurable. But however to some extent, we would bring back the things which we knew to the conscious plane. This is called as memory power. But some knowledge we are unable to get back on the conscious plane as it reached very deep into our mind and thus it becomes completely irrevocable. I refer to the latter as deep subconscious thoughts.

• Alright! How does it prevent me from

knowing myself?

- There are two types of Vasanas. Good ones give rise to good actions (Sat karma) and bad ones give rise to bad actions (Dush karma). Bad subconscious thoughts would prevent you from knowing yourself.

• Would Vasanas be there for a new born baby??

- Of course! Why not? Vasanas of its all previous births would be there.

• Ok. Let me be more relevant to the above said questions. Explain more about Vasanas.

- Deep subconscious thoughts would be very active. Our conscious mind is just like a mere instrument that is owned by our subconscious mind, without control over which, we dare not hope to control our conscious mind. Our Religion is all about to hold our Instinctive thoughts at check.

• How it is to be done?

- Satsanga, Saguna upasana, Yoga are the so called ways to become free from the effect of evil Vasanas.

• Explain about these three.

- Satsanga refers to spiritual congregation of people in small groups. Divine goal is been set up for them, and everyone would make sincere journey on their spiritual path for the ultimate. Qualities of a Sat- purushas, Upanishads are been discussed for their spiritual welfare.

Saguna upasana is to worship God in some forms for a disciple's life to become beneficial. Saguna upasana is spoken off highly by everyone as how much a disciple loves God and do Aaradhana for him, wealth or valuable things he would devote to God, service that is done by a devotee in temples are of more considerable.

I would explain about yoga to you later in a precised manner.

- How Sat-sanga would help us in becoming free from the effect of evil Vasanas.
- Shravanam( listening) is of prime importance on the path of spirituality. Repeated listening of a pearl like stories from Ramayana, Mahabharatha, Bhagavadham would cause good impressions on the mind of a devotee. In addition to this, he would slowly begin to chant the names of lord knowing his divine plays or leelas, which would have condensed the wide meaning with it. Thus his evil Vasanas would be replaced by good and

divine Vasanas. More and more if he attends to Sat- sanga, his evil Vasanas would go more deep into his mind, that his working would not affect the conscious plane of the mind, just like fishes go more deep into the water, its movement do not cause the above water surface to tremble.

- Very nice! How Saguna upasana would help us in this issue??
- Await, let not your curiosity to know the answers become less. We would discuss about this later.
- Oh my god! Let that hour come soon.

# Mahabhartha Vijayam

Let the almighty 'Sathgurunaadan,' control me from within.

-- GOVINDAMPARAMAANANDAM  
Charitram continued...

Naraharidas, Tulsidas's guru arranged for Tulsidas's marriage with Ratnavali and asked him to get into marriage life. Parting from his master who loved him more than a father was very painful to Tulsidas. Yet bound by the master's wish and his own duty he became a householder. Tulsidas had everything-good looks, youth, education, honour and a good income too. Rich people used to invite him now and then to their houses, honour him and offer him money.

His wife Ratnavali was a beautiful and a virtuous girl. Tulsidas loved her very much. They led a happy life. No wonder that, in his state of joy and contentment, he thought less and less about God.

He loved his wife so much that for years he did not send her to her parents' house at all. One day Pandit Tulsidas went to neighbouring village to give a discourse. Then one day Ratnavali's brother came to see her. Ratnavali had not as much as glanced at her parents' house ever since her marriage; when she saw her brother she remembered her parent and began to weep.

The brother comforted his sister and said, "Come, let us go home sister you can stay with us for a few days and come back. Mother is longing to see you". Ratnavali loved her parents' home so much that for a moment she decided to go. But she hesitated. She said, "My husband is not at home. How can I come without his consent? Besides he cannot bear to be without me even for a short time. Let him come home; you can talk to him about this. I too will request him. Then we can go."

But the brother argued with her and persuaded her. She locked up the house and left the key with the neighbour and said: "Please give this key to my husband when he comes home, and tell him that I am returning the day after tomorrow." She then went with her brother.

It was dark when Pandit Tulsidas came home. When the neighbour gave him the key and his wife's message, he became very angry. Without his wife the house looked bleak as a cave. Every hour his boredom grew. He lay down but could not sleep. It was past midnight. He' decided to go to his father-in-law's house. And he started at once.

It was the month of Shravana. The sky was heavily overcast with clouds. It was dark all around. He had just stepped out of his house when there was a heavy downpour of rain accompanied by thunder and lightning. But Tulsidas did not change his mind. He walked on getting wet in the rain, and came to the banks of the river Ganga. The river was in full floods. He asked the ferryman to take him across the river.

"What? You wish to cross the flood, in this rain and wind? Impossible," said the ferryman. At the sight of the racing waters of the Ganga in floods, Tulsidas's heart sank. But the love for his wife drove him on. He gathered courage, tucked up his dhoti firmly and jumped into the river. He swam against the current and reached the other bank. He did not stop even to wring -his clothes. He raced to his wife's house and shouted, 'Ratnavali, Ratnavali'. It was late night already and Ratnavali wondered who could have come in such heavy rain. She opened the door and saw surprised to see Tulsidas!

his clothes were wet and water was dripping from it.

Ratnavali was amazed and happy about his intense love for her. At the same time she pitied his condition, which he could not stay alone for one day? How foolhardy it was to swim across the river in high floods! She said in anger, "What can I say, my lord? Aren't you ashamed of yourself? You have come running after me! If you had the same intense love for Sri Rama, He Himself would have appeared

to you. Then you would have been saved from the cycle of births."

These words of his wife struck Tulsidas like a thunderbolt. And then he began to perspire. His mind reeled and his heart was in turmoil. The veil of attachment that had covered his devotion was shattered. He went away without looking back. Charithram to be continued...

# Gesture (Abhinaya)-the art of expression

Abhinaya-The root ni with the prefix abhi implies exposition, and the word abhinaya is used in this sense. According to the book Granthaantare, abhinaya is so called because it evokes flavour (rasa) in the audience. There are three kinds of gesture namely bodily, vocal, and ornamental (angika, vacika, aharya), besides the pure, passionate, and dark {sattvika, etc.}. Here we are only concerned with angikabhinaya, Exposition by means of the gestures of the body and limbs. The three elements of bodily gesture are the limbs, parts of the body, and features {anga, praty-anga, upanga). In Angabhinaya the head, hands, arm-pits, sides, waist, and feet, these six, and some say also the neck, are called the limbs.

In Pratyangabhinaya the shoulders, shoulder-blades, arms, back, stomach, thighs and calves, some say also three others, the wrists, knees, and elbows, are the parts of the body. In Upangabhinaya the eyes, eyelids, pupils, cheeks, nose, jaw, the lips, teeth, tongue, chin, face, these eleven are the features.

## NINE MOVEMENTS OF THE HEAD:

Types of movements	Position	Usage
Sama (level)	Not moving, not bent, nor raised.	At the beginning of dancing, prayer, authoritative speech, satisfaction, anger, indifference, or inaction.
Udvahita (raised)	Raising the head and keeping it still.	Flag, moon, firmament, mountain, flying things in the air, anything tall.
Adhomukha (face inclined)	The head is bent.	Modesty, sorrow, bowing, regarding anything vile, fainting, things on the ground, bathing.
Alolita (rolling)	The head is moved in a circle.	Sleepiness, obsession, intoxication, faintness, dizziness, hesitation, laughter, etc.
Dhuta (shaken)	The head is turned to and fro from right to left and left to right.	Denial, looking repeatedly at things, condolence with others, astonishment, dismay, indifference, cold, fire, fear, first moment of drinking liquor, preparing for battle, rejection, impatience, glancing at one's own limbs, summoning from both sides.
Kampita (nodded)	Shaking the head up and down.	Indignation, saying "Halt!", enquiry, summoning, threatening etc
Paravrtta (turned round)	The head is turned aside.	Saying "Do this ", aversion, modesty, quiver, relaxing the features, slighting, hair, etc.
Utksipta (tossed)	Turning the head aside and upwards.	Indication, cherishing, assent, saying "Take this", etc.

Parivahita (wag- ging)	The head is moved from side to side like a fan.	Being in love, yearning for the beloved, pleasure, gratification, reflection (vicara).
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The premise of the Navarasas is explained by the dancers in the above mentioned ways and they even do many innovations in that. The audience expect not only novelty, but also ample measures of saatvikahinaya which goes a long way bringing out the emotions of not only the dancer, but also the audience.

# karma bakthi gnanam

## KARMA BAKTHI GNANAM

[Continued from last issue.....]

The Yogi completed the story about Ramana Maharishi with a note that it was the “Aathma” which is omnipresent. The child, filled with immense excitement, continued to ask questions

Child: O revered one, If it's the Aathma which is omnipresent, what is its roopam (Form)?, How does it look like? What characteristics does this Aathma have? Please enlighten me on these questions.

Yogi: Dear child!! Sure. The “Self” or “I” who resides in you and me and the trees, plants, animals, insects, and even those of those mammoth creatures, is one and the same. The Aathma, as accepted by all siddhanthams (which accepts the Vedas) is as small as the millionth part of the tip of a rice grain. But always siddhanthams differ, so does its preaching and propagations.

Child: Swami!! Please hold for a moment. What does siddhanthams mean in the first place? Is it a path or a sect?

Yogi: Siddhantham is a common term given to the ideas followed by a certain sect of people who travel in a defined path. There are many siddhanthams like: Advaitam, Vishishtadvaitham, Dwaitam.

Child: Swami!! All these terms are very confusing. Can you please explain each in brief?

Yogi: Sure!!! Advaitam is a siddhantham which says, represents the non-duality state of the Jeevathma and Paramathma. It says that the Aathma residing in you and that of the Supreme Brahman is one and the same, which means you are as same as the God. But,

you may ask then why I am not God yet? For that Advaita siddhantham says “When you start realising the fact that you are it (TAT TWAM ASI), you will become it”. This siddhantham was very beautifully explained by Sri Adi Shankaracharya Bhagavath Padhaal as follows:

“You see moon in the sky. How beautiful it is. How full it has grown in its size and how radiant in its glow? Now, you see the reflection of the same moon in a pond of water, in a shining plate or a silver blade, or in a newly groomed mirror. Does the radiance or the size or its beauty decrease? No. It is just the same as we see the moon in sky. In the same way, the Paramathma is like the moon, all the Jeevathma are mere reflections of the Paramathma and the Shining blade, the pond of water, the mirror is here referred to as the vectors of the Aathma which in ours are the mere bodies.”

“Brahma satyam jagan mithya, jivo brahmaiva naaparah”: Ithi Vedantha dindimaha!!! (Brahman is alone truly existing. Others – the world, universe, etc. is just an imagination. There is no difference between Brahman (the Ultimate) and the individual soul. This is the propaganda of Vedantha).

This is Advaita Siddhantham.

Child: Swami!! Then what would be the basis of Vishishtadvaitham?

Yogi: Vishishtadvaitha siddhantham is as follows:

“Bhagavan – the Supreme alone is real. He is the Ultimate soul to be reached by anyone in this universe. We may have qualities like him,



# chaturmasya

The chaturmasya vratam like Ekadashi vratam is also a compulsory vratam for all people. The period of 4 months from Ashada Shukla Ekadashi (Ekadashi during the bright half of Ashada-shayanaikadashi) to Karthika shukla Dwadashi (dwadashi during the bright half of Kartika-Utthana-Prabodha Dwadashi) is known as Chaturmasa. During this period, Mahavishnu remains in yogic sleep (yoganidra). During this Chaturmasya period, it is the duty of sanyasis to remain in one place. The fact that masa (month) also means paksha fortnight (maso vai paksha: - Shruthi) has been taken into consideration & due course of time, it has become the tradition in all muttas for the sanyasis to observe the vrata for only 4 pakshas (i.e 2 months) .

During the 4 months period, it is the prime duty of all - not only sanyasis but people of all ashramas, people of all the varnas & both men & women to observe this vratam. Shastras proclaim that the non observances of this chaturmasya spell great ruins for man.

The following four forms of the Lord - Sridhara, Hrishiksha, Padmanabha, Damodara are the presiding forms of the Lord for the 4 months of Chaturmasa respectively. There are special mantras to be recited at the start & at the completion of these vratas. These have to be recited without fail at the appropriate time. During this period, those who wish may give up consuming ghee, salt, betal leaves & several other such items. This bestows special merit.

The chaturmasya vrata is very essential for getting rid of several diseases & for enjoying robust health. There is no evidence to say that the observance of this vrata leads to ill health; it is only a wrong notion. All the shastras pro-

claim that this vrata which curtails giving up eating tasty dishes as a form of worship to the Lord is the royal road to acquiring right knowledge & earning the four purushArthas in life.

## GREATNESS OF CHATHURMASA FROM VARAHA PURANAM:

The period of Chaturmasya is very dear to Sri Hari. Acts like snana, japa, homa done during this period give immeasurable merit. The merit that accrues to acts done during the month of Magha when the sun is in Makara rasi is a million times more than the merit that comes to acts done during other times; more than this is the merit that accrues to acts done during the month of Vaishaka. But the merit that accrues to acts done during chaturmasa period is infinitely more than all those; let there be no doubt regarding this.

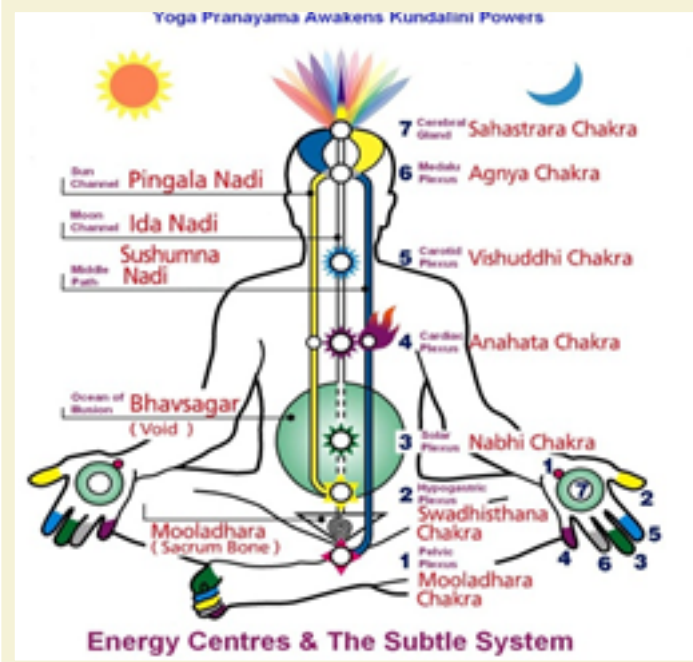
The time between Ashada shukla dasami & Karthika shukla purnima is the chaturmasa period. The four months are Shravana, Bhadrpada, Ashvija, Kartika. The greatness of chaturmasa increases day by day. There is no other month as holy as the month of Karthika.

# pranayama

In the previous edition, we saw about the very ingredient that makes us different from other non-living matter, prana and the colour of pranas, sub-pranas, their locations, and the results of doing a perfect pranayama.

The stellar tubes made up of stellar matter that carry Pranic currents are called Nadis. The Pranic currents are the energies of the subtle body. They can be seen by the astral eyes only. They are not the nerves (In normal biological reference, a “Nardi” can be translated into “Nerve”). They connect at special points of intensity called chakras.

Of 72,000 nadis, only 72 are commonly known. Ida, Pingala, Sushumna, Gandhari, Hastijihva, Pusa, Yusasvini, Alambusa, Kuhuh and Sankhini are said to be the ten important Nadis. Ida, pingala, sushumna are related with the breath.



Ida and Pingala -

There are the two nerve-currents one on either side of the spinal column. The left one is called Ida and the right is known as Pingala.

Ida and Pingala indicate time. The breath flows through the left nostril for one hour and then through the right nostril for one hour. Man is busily engaged in worldly activities, when the breath flows through Ida and Pingala.

The word Ida means “comfort”. The Moon moves in the Ida. Ida is cooling.

Ida flows through the left nostril. The qualities of the right brain controlled by Ida are vision, calmness, sensitiveness, emotions and creativity.

The word pingala means “tawny”. The Sun moves in the Pingala. Pingala is heating. Pingala flows through the right nostril. The qualities of the left brain controlled by Pingala are motivation, knowledge, perception and activeness.

## SUSHUMNA

Sushumna is the most important of all the Nadis. It is also known as the central Brahman Nadi. Sushumna is the consumer of time; While Ida and pingala indicate time. It is situated at the back of the anus, runs along the centre of the spinal cord and extends to the brahmarandhra (seventh primary chakra). It bears the universe, the path of the universe and the path of salvation.

The real work of a Yogi initiates when Sushumna begins to function. If the coiled-up energy, Kundalini, passes up along the Sushumna Nadi and the Yogi gets different spiritual experiences, powers and Ananda.

You will have deep Dhyana when Prana moves in Sushumna. When Sushumna operates, he becomes dead to the world, and enters into Samadhi. A Yogi tries his level best to make the Prana run in the Sushumna Nadi.

## PURIFICATION OF THE NADIS

The yogi should practice the pranayama at sunrise, midday, and at sunset. When he has practised it for 4 weeks, 80 times a day, Nadis become purified within the next three months. When the yogi becomes firm in posture and preserves absolute self-control, he clears away all the impurities of the sushumna.

## ATTAINING SAMADHI STATE

The air easily forces its way up through the gateway of the Sushumna, when the nadis have become purified. In other words, the Prana goes into the Sushumna (along with the soul). After such entry it is that the Yogi becomes dead to the world, being in that state is called Samadhi.

## AFTER THE PURIFICATION OF NADIS

When the Nadis have become purified, positive external signs appear on the body of the Yogi. They are lightness of the body, brillian-

cy in complexion, increase of the gastric fire, leanness of the body, and along with these, the absence of restlessness in the body. They are all signs of purification. In the early stage, secretion of sweat is produced; in the middle stage the tremor of the body; and in the last stage, levitation in the air. The body becomes steady and he gets no taapa (burning sensation) in the body. The Yogi becomes devoid of old age.

There is no other purification greater than Pranayama. It makes life persistent. It destroys all forms of diseases. Pranayama gives purity and the light of knowledge. He becomes sound in Brahmacharya. If you give nice cotton seeds and oil-cakes to your cow, it will cease to graze in your neighbour's fields; it will give up its wandering habit in search of grass and herbs. Thus, I conclude, 'if you give the mind the bliss of Pranayama, it will no more run after worldly objects'.

# kanda puranam

In our last edition, we saw how Lord Subrahmanya saved Kachiyappa Sivaachaariyaar from the clutches of people to whom he was explaining his greatest work Kanda Puraanam by answering the question related to the first stanza of the work.

Kanda Puranam, being an extract-translation from the Skanda Puranam of Vyasa, starts in the same way describing how the history came into being; first who said to whom and the details pertaining to it. We shall now see how the Rshis of yore, came to do tapas in Naimisaranya and how they got the opportunity to hear the Puranas.

Among many holy places on earth, Lord Shiva prefers Kancheepuram situated on the banks of the river Kampa. Once when Lord Brahma and his consort Saraswathi came to Kancheepuram to worship Lord Shiva, some sages called on Him. They prayed to Him for guidance as to what would be the ideal place on earth where they can quietly worship Lord

Shiva, after renouncing all worldly desires and embracing the ascetic dharma.

Lord Brahma took a piece of “DHARBHA” grass, made it like a wheel and sent it rolling down on the ground. He asked the sages to follow the wheel and stop at the place where it rests.

The sages accordingly followed the wheel, which went on and on till it reached the foot of Himalayas. It was a thick forest, full of trees, quite suitable for meditation. Rivulets and streams made the place quite pleasant. The sages called the place “NAIMISAARANYAM” as Nemi in Sanskrit meant a wheel. A few hermitages were put up there for the sages to stay and meditate.

After sometime the sages planned to conduct a yaga, a religious ritual of worship. To witness the yaga, many illustrious saints visited Naimisaranya and sage Suta was one of the prominent visitors. All the sages were delighted to



see him and they enjoyed his presence. They requested him to narrate the stories of the Divine penned by Shri Vyasa, collectively called the Puranas.

The whole of the 18 puranas are today available to us in the form of conversation between the Rshis and Suta Muni only. On questioning by the sages, Suta Muni revealed the Divine stories, those of juicy purport, filled with bhakthi and gnaana, interspersed with secrets and rituals of worship.

Of all the stories that he recited, we are more interested on the Divine leelas of Shri Subrahmanya. The Rshis questioned Suta Muni to tell them about the heroics of Lord Muruga

who fought Soorapadhma and released the Devas from their imprisonment.

Sage Suta was immensely happy to narrate the story and gave a brief sketch of the same. The sages, thirsty to hear more about the Son of Shiva, firmly requested him for a detailed account of Lord's glorious birth and various meritorious acts to help His devotees. Sage Suta conceded and began his narration.

Let us start with the in-depth details on birth of Lord Subrahmanya in the next issue.

# Rudraksha

Rudraksha is considered to be one of the most sacred seeds that ever grows in the world. The Rudraksha trees are generally grown at certain altitudes in the Himalayan region. 'Rudra' is another name for Lord Shiva, and 'Aksha' means teardrop. According to Shiva Purana, Rudraksha seeds are formed when Shiva once deeply meditated for the well being of Human beings and suddenly drops of tears fell from his eyes. These drops of tears became rudraksha seeds from which Rudraksha trees grew. The Rudraksha trees are evergreen broad leaved trees that have wide crowns.

Shiva once said in Padma Purana-

सर्वेषामपि वस्त्राणा धारणे यो समो भवेत् ।  
तस्मात्सर्व प्रयत्नेन रुद्राक्ष पुत्र धारय ॥

*(Any person wearing a Rudraksha becomes equal to me!! So child! Try wearing one!!)*

Each rudraksha seed possesses from 1 to 38 vertical lines running down its surface, like the longitude lines on a globe. These lines are known as mukhi, or faces, and are natural formations of the seed. The Rudraksha bead can have a number of faces ranging from 1-38. The most common is the pancha-mukhi rudraksha while the rarest is the Ekamukhi rudraksha. Most beads come with a natural hole drilled in the centre, which are considered auspicious. It is a common observation that whenever we go to a new place, it is not easy to fall asleep even if we are physically very tired. This is because the situation around us will not be conducive to our energy. It is believed that a Rudraksha creates a cocoon of one's own energy in his surroundings. A rudraksha is also a kind of shield against negative energies. Rudraksha is a rare gift of nature to mankind. It has excellent medicinal properties.

Ayurvedically, these seeds are expected to have a very positive effect in human body. The blood pressure of a person reduces if he wears the Rudraksha for more than 40 days. Rudraksha is also known for its anti-ageing effect, electromagnetic and inductive properties. They are also used for relief from anxiety, stress, depression, palpitation and lack of concentration.

भस्मरुद्रक्षधारी यः शिवभक्तः स उच्यते ।  
पञ्चाक्षरं जपसक्तः परिपूर्णश्च सन्मुखे ॥

*(One Who wears Bhasma and Sacred Ash is known to be a Shiva baktha! One who is competent in doing Japa of Panchakshara, He is said to be an accomplished one!!)*



# hanumanthalUpaइलाहाद



भजे रामरम्भावनी नित्यवासं  
भजे बालभानुप्रभाचारुहासम् ।  
भजे चन्द्रिकाकुन्दमन्दारभासं  
भजे सन्ततं रामभूपालदासम् ॥

I always sing about Hanuman, who is the servant of the king Rama, who lives daily in the golden orchard of banana, who has the same dazzle as the infant sun, and whose smile is similar to the moonlight, jasmine and mandara flowers

# aparaadha kshamaapanam



The Magazine Team, the contributors and the editors together, have put every effort they could to bring up this magazine. We have strived hard to make it perfect. As always, nothing can be perfect and ideal. There can be certain mistakes and errors that have escaped our careful inspection.

We, the magazine team, apologize for such mistakes. It is only the combined effort of both The Magazine Team and the viewers, which can make this effort above mistakes and errors. So, we humbly request the viewers to kindly point out such mistakes, so that we could rectify them as early as possible.

If errors are found they can be mailed to [sathgurudarshanam@gmail.com](mailto:sathgurudarshanam@gmail.com). The errors and along with the correction made will be found in the next issue in a separate column.

We again apologize for any mistakes and errors that have occurred on our part. We also thank in advance the viewers for pointing out such mistakes and helping us in making the magazine better.

With humble pranams,  
The Editor-in-chief

स्वस्ति प्रजाभ्यः परी पालयन्तां न्यायेन मार्गेण महीं महीशाः ।  
गो ब्राह्मणेभ्यः शुभमस्तु नित्यं लोकाः समस्ताः सुखिनो भवन्तु ॥