

Respected Bhagavathas,

This section we have named it as Pearls of Wisdom. This is compilation of Swamiji's Upadesha /Bhashanam on different occasions at our Ashram and this was lying in repository of Sri Rangapriya Yahoo group. This was known only to group members and we thought why not the world know these things, so we have compiled all these in form of e-book. I am sure all the Bhagavathas who have contributed the article will not mind us publishing as an e-book and more over like our Emperumanar without any selfish motive we are letting the whole world know about this Real Pearls of wisdom told by our beloved Swamiji.

So Bhagavathas let us start the Pearls of wisdom with **Lord Hayavadhana**

**Hyagreeva mantram & its Significance:** Swamiji described the dhyanam shloka of Shri hayagriiva mantram. He explained the meaning word by word. Swamiji's eyes were closed and one could feel that He was beholding vageesha in the eye of His lotus heart as He was describing Him. Swamiji described how the Lord looked and asked to meditate on that form. "He is suddha satva swarUpa. Everything about Him is pure. He shines like the sphatika maNi. He wears pure white robes. He smiles (neighs) which is also white. The divya tejas that He emits looks as if it were a halo, is also white. He is seated on a white lotus. He holds a book in one hand and displays chinmudra (vyaakhyaana mudra) with the other. He holds the shanka and chakra. He is the purANA purusha. He is verily the vedas and Lord of it".

Then Swamiji went on to narrate the story of how the four faced Brahma was overpowered by rajas and tamas (demons), thereby losing His ability to continue with His duty of creation, how the Lord restored the satva quality in Him by getting back the vedas [satvam robbed from Brahma by demons] just with His beautiful neighing (it sounds beautiful for devotees (satva) and terrifying for demons (rajas and tamas)) and enabled Him to perform His duty. Lord Hayagriiva is the aadi guru. He is also the guru of Goddess Saraswati".

Further, Swamiji said, "Lord Hayagriiva is fond of braahmi (greens), kondakadalai (channa daal), mor kuzhambu with brahmi (prepared with butter milk) and kollu (horse gram). All of them can be offered as nivedyam for the Lord". Swamiji passed for a while, opened His eyes and asked the author, "Are you thinking that the Lord likes all these because He is horse-faced?" and smiled. The author was amazed as Swamiji captured what was running in his mind. Swamiji quashed the seemingly correct reasoning with His next question - "If that be the case, what you would offer Lord Narasimha?" The author was dumbstruck with Swamiji's power of reasoning [Recall the meaning of Bhagavan - One of the meanings goes thus - "The one who has complete knowledge of knowledge and complete knowledge of ignorance"]. Swamiji continued, "Understand that they are highly helpful in the yogic practice. There are three grantis (knots) [Brahma, Vishnu and Rudra] in our body. They are opened up by the use of the above mentioned after offering to the Lord. You may apply the braahmi ghRRitam (ghee with braahmi) on your head before bath daily".

### **About Pirati**

Swamiji took two namas from Sri Lakshmi Ashtottara shatanaamaavali for expounding. They were 1) daardraya naashinyai namaH 2) daardraya dwasinyai namaH

Swamiji in His characteristic style started with a question to the author. "Why do you think there are these two namas which obviously mean the same are put in the stotram? Is it because of exhibit vocabulary or is it because of dearth of ideas?" The author did not know the answer and was

blinking. Swamiji went on to explain. "It is neither an intension to display skills of vocabulary nor a dearth for ideas. The connote and denote two different things. While the former is for removing material poverty, the latter is for removing our spiritual poverty. We are bankrupt in both accounts. She gives us the sampath both material and spiritual. Material is required for carrying on dharma samrakshanam - for charitable activities, taking care of yatis, nitya, vara, paksha, masa, varsha kainkaryas in temple, for performing duties ordained in the vedas etc. We lack the adhikara sampath for attaining His lotus feet. Knowing full well our limitations, She is ever ready to dispel our spiritual poverty. Even though Sanyansins have renounced everything, they still need the grace of "moksha lakshmi". The rig veda says ..."From poverty of will, we have gone contrary to thee. By ignorance, we have put away thy laws, smite us not". There are many such mantras in the vedas. Sin arises out of poverty, material as well as spiritual. We plead to the mother to dispel these two kinds of poverty and lead us to the supreme light.

**daaridraya naashinyai shrri mahaalakshmyai namaH**

**daaridraya dwamsiyai shrri mahaalakshmayai namaH**

### **Sriranga bala shiksana program**

Today I (Author) got the opportunity to be one among the kids who attended the Sriranga bala shiksana program. the first lecture was by swamiji. The main intention of the talk was inculcating values in the untainted young minds. it was thoroughly an interactive session; before beginning He asked everybody to be attentive and not to do 'is kaan se sunkar, us kaan se chhod dena' (in Hindi). Swamiji first talked about Truth, asked the children what they understood about the concept. Gradually Swamiji led the children starting from the point- where in ancient days the Guru used to see off his disciples by giving them the final instruction "satyam vada Dharmam chara.." (That one should never speak lies etc..) Up to the point where Paramatma is another name for satyam (To make children understand He said that God is called satyanarayana, so satya=narayana!) Truth is the eternal changeless reality; and that is precisely what is the Paramatman, (He gave the example of a movie screen where the screen is the motionless substratum over which moving pictures appear). Further, He also cautioned the children saying- "Rules always have exceptions", telling them a story where speaking the "blunt" truth proved fatal. and explained the subtle point that Satyam is to be told only if it doesn't harm others, specifically if it can save good people, cows etc.. From harm. Next, Swamiji talked about the evils of theft, once again starting from the mundane meaning of common theft and its dangerous effects upto the most important theft that all people unknowingly perform (Atmaapahaaram). that the Lord alone is the master of the soul and we cling to it as if it's our own, so we have performed the biggest theft of all, stealing the Atma from the Paramaatma. and the only atonement for that being Saranagati, giving back the soul to its rightful owner. the most enjoyable thing was that Swamiji also became a kid and how He presented the facts without diluting them and yet simple to understand, thus annotating the mighty words of the Vedas with his everfresh wit and humor!!

### **Theertha:**

Today Swamiji elaborated a bit more on the subject of Theertha as it is depicted in Srimad Bhagavatham. The Literal meaning being Water, it has deeper truths associated (one which helps to cross over, a Brahma Jnani, Shastras, the mind, etc..). Just like one crosses a river to go to the

"other" side a Jnani (also called as Theertha) helps us cross the river of Samsara to the realm of immortality. Those that help in paving the way to the river by removing the obstacles like thorns can be likened to Shastras that leads us to the Feet of a Jnani. The Jain saints are hence known as 'Tirthankars' since they showed people the right way. There is 'sthavara'(stationary) Theertha and 'Jangama'(Moving) Theertha likened to Brahma Jnanis who are always on the move showering grace upon whomever they meet. Many undertake Theertha yatras for atonement of their sins. Theertha gets the significance of actual Theertha due to the touch of Brahma Jnanis. and it is for this reason that Mahatmas go on Theertha Yatras. For, it is said that the Vedas take refuge in the mouth of an Acharya Purusha, Amrutham takes refuge in His eyes and hands, while all the punya Theerthas take refuge in His feet. To drive home the point, Swamiji also quoted a story of the devotee Pundarika. once he was sitting at the shore of Ganga when he saw three ladies of ghastly hue emerging out of the river. They went to an Ashram nearby and after sometime emerged out as pure damsels. this happened for three days. on the third day Pundarika could no longer wait to ask them who they were when they said that they were Ganga, yamuna and saraswati. who got polluted by the sins of others.to get rid of them they are going to the Ashram to take the Sripad Theertham of the acharya to purify themselves. Hence if one takes the refuge of the feet of a Sadguru who is always immersed in Bhagavat Dhyanam from head to toe, he is sure to be taken across the shore.

### **Swamiji on Theertha on another occasion:**

Teertha in all its meanings signifies something which purifies and elevates one towards Moksha.The normal connotation is with respect to the Holywater of the Lord after the pooja.As such all are equally eligible for it with no priorities. So the disputes and fights we find in this matter of "First Teertha" which are taken even upto the courts is disgraceful to us all.

Swamiji quoted the famous episode concerning Sri Emberumanar's visit to Tirumalai when his own teacher Sri Tirumalai Nambi received him with Poornakumbha and on being questioned justified his conduct quoting Hanuman's statement,<matthah pratyavarah kaschit nAsti..> This is the true conduct of a SriVaishnava. However there is a rider to this.When a GnAni is present he should receive it first, for a very valid reason: Teertha per se is just water. It gets its potency only due to contact with the Lord. And also with a GnAni. So those receiving it after him have this double advantage. It is only in their interest that the traditional system of "First Teertha" for the GnAni has been incorporated.

There is a temple where we have the murthys of Sri Krishna, Balarama and Uddhava.Balarama is erect with his hand showing abhaya mudra.Krishna is sitting in a subservient pose with both hands pointing downwards. Uddhava is having the Anjali mudra. The occasion is Balarama's start of Teerthayatra. As the elder he has commanded his brother to make all arrangements for his tour. Krishna,having first obeyed the orders ,in his own mischievous way is subtly reminding him that the real Teertha is His own Feet !

### **Bina Murthy & Saligrama Shila's:**

In the case Aradhana Murtis, the major parts like hand feet are called Angas and finger, nail etc are called UpAngas. If the anga of a murti is damaged or broken that murti should not be worshipped .If an upAnga is broken it should be repaired and worshipped.

In the case of Saligramas, even if it is broken into two it can be worshipped- provided the Chakra is intact.If the Chakra is damaged it should not be worshipped. The procedure is to let it into a Mahanadi like Kaveri etc.

yesterday Swamiji was invited to a local Srinivasa temple for the installation of the Utsava deities. while talking about the glory of lord Srinivasa, He said that just like lord Rama was the presiding lord in the Treta yuga, krishna in Dwaapara, it was lord Srinivasa in the kali yuga, His four arms bestowing the four purusharthas- Dharma, artha, kama, moksha, and His hand pointing towards His feet indicate that whoever takes refuge in Him, can walk through the ocean of worldliness, that water of which, would not drown him but would be just knee deep. He expressed great concern over following the tradition of pAncha-rAtra-Agama shastra correctly and that it should be carefully preserved for future generations to come. one of the points that He mentioned was- the shastras indicate that certain services in the temple should be performed only by certain kinds of people. He gave an apt example to illustrate this point- A brahmajnani cannot be an archaka, once he starts taking the Aarathi, He will lose outer consciousness and would not be even able to move the lamps properly!

Be it touching the lord, preparing prasadam, cleaning the temple, playing instruments, lighting lamps, there are different adhikaris for them. the nature of the work might be different but the ultimate service is the same- worshipping the lord in the temple, so irrespective of the kind of kankaryam, the phalam is the same.

### **ThirrupAvai vratam:**

Yesterday after thirugaradhanam Pujya Swamiji explained the importance of ThirrupAvai vratam. That Goda devi out of Her immense mercy has condensed the essence of the Vedas into these compact 30 verses which have the potency to lead the sadhaka right to the paramanadi of paramapada nAthana. Whoever doesn't know of this sacred scripture is indeed a burden to mother earth. Also that Krishna had the power to entice the minds of even His enemies by His Saundaryam and various pranks. that's what was meant by "KoodArai Vellum Sheer..." this day it seems, Ksheeranna is prepared for the Bhogyam of the Lord. and that Ksheera is from such a cow which when says "Ambaaa..", "Hrooom..", echoes the sounds of the sAma Veda. When Swamiji uttered these sounds many of Gurubhagavanta's disciples went into ecstasy.

And then Swamiji recalled that once a lady who used to cook well visited the Ashram, Gurubhagavanta asked her how she prepares Ksheeranna The lady replied with all the ingredients that go into the making- and Gurubhagavanta replied - you have forgotten one important ingredient "your mind" and went on to explain that Food should be prepared with the intention that Kanna will accept this with the effulgent rays of His eyes, He will touch it with His lotus like hands and will Himself eat it, then that very Food earns the importance of Prasad and brings about true Chitta shuddhi.

### **Swamiji and Music :**

Today Swamiji listened to two songs and gave a short discourse about them. wrt the first song, 'sobillu saptaswaramu' by Sri Thyagaraja: Swamiji talked about the individual swaras. Corresponding to each swara there is the Lord's creation that produces it. for example shadjam is sung by the peacock, Rishabham by the ox, Gandharam by the goat, panchamam by the cuckoo during spring, Dhaivatham by the horse, nishadham by the elephant etc.. and that the omkara which is the originating sound is completely different from these swaras. it is also called the anahata nada, only the Yogi who can withdraw himself from all the sense organs innerwards can hear this sound. (so

ironic is the fact the omkara can be heard only if the ears are completely closed to the outside world!) and when the yogi becomes merged in that omkara even that sound ceases and finally there is light which is the light of Brahman. (so even at this level there is such a close relationship between the entities sound and light)

With respect to the second song 'chakara rakho ji' by Meera: swamiji began with the question that when the entire world applauded Abraham Lincoln who worked towards individual freedom why would anyone want to become a slave? (actually the song is a request by saint Meera towards Krishna to make her His slave forever) and then swamiji answered that everyone are actually slaves even if they dont realise it. arent we slaves to our sense organs? dont we see something if our eyes command us to see even if it is bad? dont we listen to the tongue if it begs of us to eat something even if it is harmful? etc.. and that we have multiple masters in this case. And working for so many of them we get only 'alpa' sukha. but Meera was not like that. she had only one master- Lord Krishna, and as a result she enjoyed supreme bliss.

### **Swamiji On Seeriya Thiruvadi ( Hanuman):**

Then Swamiji talked about Sri Hanuman who was buddhimata varishtam; the wisest of the wise who considered slavery to Rama the greatest of virtues. even when someone referred to him as the servant of Lord Rama, Hanuman always used to reply saying 'don't insult me by calling me a servant. A servant works only for wages, he has a separate family, he may have servants too! i am a slave to Rama' A slave has got nothing independent from the master, he is a part and parcel of the master. even the clothes that he wears belong to the master (at this the verse Uduththa kalaindha peethagavadai.. was quoted). his family, his life, everything is only his master and nothing else. Hanuman was so humble that he went to the Lanka army and introduced himself as Dasoham kosalendrasya, and said that in Rama's army there are thousands of monkeys who are much more stronger than me, the words which sent terror in the Lankan army. In this context swamiji gave the example of Hanuman's humility, when the time came to cross the Lankan ocean to search for Sita, everyone (but Hanuman) told about their powers and limitations, only in the end when asked, Hanuman said that he could cross the ocean and get the work done.

### **Swamiji on Phalasruti.:**

Some people, he said, who recite Sri Vishnu Sahasranama omit the Phalasruti. This could be because they are pressed for time, or because they are not interested in any Phala at all. The latter policy is a good one for in most cases the Phalas we ask for create more difficulties for us. Here he quoted an example from Sri Sri Ranga Guru- supposing a person after penance pleases the Lord and asks a boon of a hundred thousand rupees, and the Lord grants it to him also. What happens then ? That money being part of the material world has to come from somewhere- from a bank or from a previous owner. And on discovering the loss both these will institute enquiries. Then the police will be involved. Then again thieves will get interested. So the "beneficiary" will have to repeatedly approach the Lord for further boons to protect him from the bank, the police, the thieves and so on. So his net gain is more worry than ever before. And the only other alternative would be for the Lord to give him heavenly currency. But that again will not be accepted in Earthly transactions! Would it not be better to let the Lord Himself decide what would add to his SrEyas, and leave it at that ? But, concluded Swamiji that still does not absolve the devotee from omitting the PhalaSruti- for a very good reason. For- just as the Sahasra nAma is the Praise of The Lord, the PhalaSruti is the Praise of The SahasranAma itself!

## **Swamiji on Practices:**

There are many practices, he said introducing the subject, which have been part of our culture since time immemorial but which are being abandoned by the present generation for the ostensible reason that they have not been mentioned in the Sruti or Smriti and hence are without Authority. Not everything needs to be mentioned by Aswalayana or Apasthamba. Our elders have established many practices because they are beneficial to the individual or society.

In the South Indian marriages there is a function called Nalangu where the bride and groom sit face to face to and roll sacred coconuts towards each other to the recital of Sri Andal's "VARaNamAyiram". Swamiji quoted Sri Guru Bhagawan Himself to clarify that this practice is the tantra manifestation of the Yajur and Sama mantras (which he quoted) meaning "I send my heart to you and receive yours and thus our hearts become one and we understand each other". This serves the same purpose as, say, exchanging garlands in the marriage. Then the recital called "Seer-pADI" which comes along with was meant to acquaint the newlyweds with the various members of each other's families and their proper relationships. This is both an individual and a social benefit. And all the more needed in the present day world wherein all relationships have been reduced to "uncle and auntie" or what is worse everyone calls everyone else by their proper names. Such a negligent attitude has been the main cause for the gradual disintegration of our once well-knit social structure. Again Seer meaning presents are an essential part of any happy occasion. They serve to strengthen personal relationships, and keep reminding the receiver of the persons who showed affection or respect. Hence the present footnote in most invitations, "Please avoid presents" is as bad as insisting that everyone must come with a present like some societies do. In Ramayana when Lava and Kusa recite the poem in Rama's court even the Rshis who were there became so emotional that they showered the children with presents to show their happiness. Swamiji asked the question as to how the Rshis who had conquered their senses could exhibit any emotion at all? and answered by asking us to note carefully the words used by the poet. Valmiki says that the boys sang the poem in the mArga mode and not the Desi mode. Human beings can access only the Desi mode whereas Devatas and Rshis who have gone beyond their senses could access the full beauty of the children's singing.

Thus giving presents during happy occasions is an ancient and natural human practice and should not be abandoned based on some fallacious reasoning.

Swamiji next touched upon the practice of Navaratri Kolu (display of dolls) which is also being abandoned by many people these days. This practice served two basic purposes. Firstly the display exhibits which used to include people from all levels and professions from the King downwards would acquaint the children, who were the major participants of the function, with the structure of our society. It would also tell them that each person, whatever his profession or station, was an integral part of the world they would grow up in and hence should be treated with respect. That is where the Pooja aspect came in. Secondly since the Kolu was kept in all houses and people visited other Kolu there was a good intermingling of society and amity. Swamiji said, in the past in all villages Ramayana was being recited in every house and on Pattabhisheka day the whole village was invited for food. The purpose was the same. He jocularly referred to the case of an extreme SrOtriya who, it seemed refused to attend Rama Pooja on the apparently valid ground that Rama was a Kshatriya and he a Brahmin and hence the direction of the Pooja should be the reverse!

Swamiji remarked that this was like a sculptor saying that the consecrated image was his own product and hence he need not worship that murti in the temple. Or in the present case that the Navaratri dolls were after all bought by us in shops and so they need not be worshipped by us. He emphasised that it is not the individual but the position he occupies which creates reverence. Thus when it is said that a king is like Vishnu (NA-vishNuh Prthvipatih) it means that once he occupies

that seat he should act with the same impartiality towards all. Swamiji asked us to note that unlike as in English the Sanskrit word PrajAh means both children and subjects.(Like the Tamil word makkal) Thus the king should discipline the subjects (Siksha means both teaching and punishment) the same way he would his children. There are so many aspects of our culture which have stood the test of time but which are being abandoned by us because we do not bother to inquire into their purpose.

### **Swamiji on Poornakumbha welcome :**

This morning after Pooja Swamiji gave a short talk on the significance of the Poornakumbha welcome. Here's the gist:

The Poornakumbha welcome accorded to Saints is akin to the redcarpet welcome of the dignitaries, but differs in every respect. While that is general, this is specific. Specific to BrahmagnAnis, though it is also accorded to all Representatives of the Lord and even to Kshatriyas who have vowed to uphold Dharma (<NAvishNuh PrithivIpatih>) A pot full of water, with a coconut, a koorcha, mango leaves and garland wound round it is carried on one's head. The pot full of water represents the head of the GnAni. While it may resemble our head, it is totally different. Our head is upside down and has seven holes as well. So it can never be a "Poorna" kumbha. On the other hand that is mouth up, has no holes and is so full that there is no chalanam or waves. Like the GnAni who has the Lord in him and is immersed in Him, with no distractions.

The coconut again represents the GnAni's head- it has a Sikha, and three eyes, the central brow-eye shaped like a linga and pointing upwards like that of Sri Narasimha and Siva (<UrdhvarEtam VirUpAksham>). It contains also a Rasa (<RasO vai Sah>) unpolluted by outside influences, forever sweet and perfectly preserved. It also contains what is called a "giNnu" which is unattached and floating like the mind of a JIvanmukta living in this world yet not touched by it. The other items like the mango leaves and flowers emphasise the "mangala" nature of the Saint's Presence. The Kumbha is carried on the head to indicate the aspiration of the downturned pot to one day become upright again. The Veda ghosha in that occasion is equally for drowning the PrAkrita noises, as for simulating the atmosphere in which the Saint exists in his spiritual world.

Swamiji On Prasadam:

Yesterday after the morning pooja Swamiji gave a small discourse on the subject of Prasadam. He began in his characteristic way by asking one of the youngest members of the audience whether he ate that day's prasAdam and how did he find it? He replied that he has not tasted it yet and has kept it for taking home. Immediately Swamiji ordered a fresh instalment to be given to him for consumption there. After this was done and the boy had tasted it Swamiji asked him how did he like it? Was it tasty? Yes, said the other. Do you know the meaning of the word, asked Swamiji with a smile. The reply he received not being satisfactory he himself started explaining-

PrasAda is from the word Prasanna meaning limpid and as against turbid and confused. Prasada is the item which removes the turbidity from the mind and restores its pristine limpidity. For unless the mind is totally clear it cannot receive the reflection of the Lord. When a JnAni is so tanmaya with the Lord that his mind becomes totally transparent the Lord shines through it as though there was no medium in between. Such an AchArya and the Lord are not different, they are the same person. The AchArya in such a state is filled with AnAnda and SAnatA which are the basic characteristics of

the Lord Himself so when we approach such an AchArya we are in the presence of the Lord Himself. The first chapter of Gita is called Arjuna VishAda Yoga. At that time Arjuna's mind had become turbid and he was prey to vishAda, confusion and mental anguish. At the end of Gita he himself says NashTO mOhah...tvat-prasAdAt mayAchyuta. It is the Lord's prasAda which has removed the vishAda from Arjuna's mind. So it appears that PrasAda must have some extraordinary power. What is that PrasAda and how does it get that power ? In the 6th Sarga of KumAra Sambhava of Kalidasa, Siva has decided to wed Parvati. But he needs someone to approach her father on his behalf. He immediately remembers the Saptarshis. They promptly appear with Arundhati. In their opening Stuti to Siva they say-

Yasya chEtasi vartEthAh sa tAvat krutinAm varah

Kim punar brahma-yOnEr yas-tava chEtasi vartatE

He in whose mind you are present would be called the Most Blessed of humans. What then of him who is present in your mind!.

Similarly when an offering is made to the Lord and He approves it and accepts it and sees it and touches it, It acquires extraordinary power and has the ability to clear the mind of the devotee and assist him in his quest for moksha. When we offer something to the Lord, we are actually saying, "See, this is your creation. Kindly bless it with your kaTAKsha and bless me" The tamil word employed- "kanDu aruLa vEnDum " expresses this wish exactly. It is His aruL, which is the meaning of PrasAda that we are aiming at. Whether it is the Lord or the AchArya, this PrasAda comes through in many ways, through a look, a smile, a touch. The result is the same. We should remember that when we offer a consumable to the Lord as NaivEdya, He accepts it not in its gross form, but in its subtle-most rasa form. On the other hand Devatas, like us, can only consume it in gross form. Which is why later on when we sit down to eat, we offer it to them in the gross form. Devatas are as anxious as us for the Lord's prasAdam. and this is the way in which they get it.

Swamiji then went on to explain that the present combination of PrasAdams in our temples- PuliOdarai, Sarkarai Pongal and DadhyOdanam have a certain significance. They can be compared to the trimUrti manifestation of the Lord which directly or through stages assist the devotee towards Realisation. On the other hand certain things have a definite contrary effect on the mind of the devotee who wants to meditate- Onion and Garlic. Both have definite positive functions in the field of health, but are totally detrimental to tranquility of mind.

### **Swamiji On Bhakti:**

Yesterday Swamiji gave a short discourse on Bhakti. The main question was that we are always being urged to ask for Bhakti alone as a boon against all material things; is it really worthwhile ? Swamiji said- in the first place all our quests and requests are for things which are calculated to give us joy. But any joy arising out of material objects is small in quantity, short lived and sometimes may produce the opposite result. There are five senses, each having its own preferences and what pleases one may not please another. For ex a little pepper in the food delights the tongue, but if it falls by mistake on the eye- agony.

Bhakti on the other hand gives joy by itself and leads to the Supreme Joy than which nothing is greater. Bhakti makes us Bhakta with Him while material objects make us vibhakta (separated) from Him. There was once a man who longed for a large fortune. Luckily he met a Sanyasi worshipping Sri Rama near the sea shore and put forward his request to him. He said, "Look I'm a



Sanyasi, and my Lord has equally little wealth so he may not be able to satisfy you. But I'll put you onto to another source. Further down there is a person worshipping Rajadhiraja Sri Rama- so He certainly should have the wealth you ask for." So this seeker went there and asked for the boon. The priest said, "Your request can certainly be fulfilled, but the amount is very large, so you may have to wait for some time here." The Seeker said he is willing to wait for any period. He stayed there for six months and participated in the pooja and listened to the discourses and developed some Bhakti towards the Lord. But he still held on to his original request. At the end of six months the priest said, "Your money is ready now. But tell me, where is your place?" "Five hundred miles distance" "Then you will certainly not reach there alive with or without the money. You have to hire reliable bodyguards to accompany you." "Can you suggest any body?" "Certainly. There are two persons who are totally loyal and powerful. If you request them they will be with you always and protect you from everything" "Who are they?"

The Priest explained" "Agratah prishThataS caiva pArSvataAca mahAbalau A karNa pUrNa dhanvAnau rakshyEtAm RAma LakshmaNau" The Seeker agreed and started praying to them to come to him.

That was the end of his material quest and the beginning of his spiritual quest. Swamiji said: various people think of Rama in various ways- as an ideal human being- as a deva- or as the Supreme Being. All are correct in their own way. If you approach the Sea and stay at the shore level, you'll pick up shells, which are pretty and useful for children to play with. If you go deeper you get valuable conches which are essential for rituals. If you proceed very deep you find there the Pearls of Salvation- Mukti MutAphala. Whatever you desire you'll find.

### **Swamiji On Upakarama:**

As part of Yajur upakarma, Swamiji explained the inner meaning of a sloka from Rig Samhita which sounds something like- "Yah: Purvyaayaa .Dadaashati..". the Vedas contain slokas about Anya Devataas more, compared to slokas on Naarayana or Shiva or Brahma. but these rare slokas have such deep significance. it is believed that people born in Royal families possess blue blood but Swamiji said that Brahmins possess the bluest of blue blood! verily the Veda itself is the blood of Brahmins. and they are hence supposed to do Vedaadhyana every day as part of nithya karma, however if it is not possible, atleast this day one should perform Vedaadhyana to show gratitude to the rishis who have carefully preserved the Vedaas for us since time immemorial. Apart from this Swamiji next spoke of the inner meaning- Performing seva to the lord. generally if one asks, is the lord's sevaa over? it means at the gross level- Have you had the Darshan of the lord, have you feasted your eyes with the Divya mangala vighraha? but in common parlance one uses sevaa to indicate that whether you have had something. that suggests- performing sevaa actually means filling yourself completely with the lord's form, becoming bhagavan-mayaa is the real sevaa. All this- doing namaskaara, seeing the lord are like accessories to the main activity. And He added that one should do namaskaara with both palms in union. the left hand signifies shakti, the right signifies shivaa, bringing them in union is Yoga and hence integrating all forces within together one must do sevaa to the lord, Then Swamiji talked about the tattva of Homas that are performed. The fire or Agni is not the actual fire, it is one that takes us to the agraa or the zenith of perfection or the Paramaatman. the different aahutis that we give are nothing but the different attitudes of the mind. the jeeva has to give the offering of the mind to the fire of Paramaatman. and he who does this is the true Agnihotri!

## **Swamiji on Avatars:**

Some days back i happened to overhear Swamiji talking to a seeker about Why does God need to take avatars' when is so Sarvashaktan and by mere will can accomplish what He wants to or can send one of His Attendants to do the job for Him. Swamiji specifically spoke wrt the Lord appearing in haste to save Gajendra from the jaws of the crocodile. He gave an example quoted in history regarding king Akbar. it seems Akbar asked Birbal the same kind of question. once the entire king's family were on a boating party. amidst the joyful occasion, Birbal came rushing to Akbar and told him that his son has accidentally fallen into the river. without a second thought, Akbar jumped into the river only to find that Birbal had lied to him, and his son was safe with his mother. when Akbar demanded an explanation, Birbal:- 'Sir, you are the emperor of Hindustan, with a mere glance your guards could have jumped into the river, why did you have to do so?' Akbar:- 'Birbal, the second i came to know that my son is in danger i forgot everything else, i had to just save him'. At this Birbal replied Birbal:-'Sir you are a father only in this birth, but the lord is our true father for so many endless births, his affection is infinitely more compared to our affection, so the minute he comes to know his devotees are in trouble he forgets everything else, including the fact that he is Sarvashaktan' Sometimes the lord Himself comes, sometimes He sends out Achaaryas to do the job for Him. There is no difference between an Achaaryas and the lord, for He takes birth only to bring out meticulously the teachings of the lord to help humanity.