

# Vedic Salutations to SadAchAryAs



SrI nrusimha sEva rasikan

Oppiliappan kOil Sri.VaradAchAri SaThakOpan



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Prakrutham Srimath Azhagiya Singar and Sri.V.SaThakOpan svAmi



श्रीः

श्रीमते रामानुजाय नमः

श्रीमते श्रीनगामान्तमहादेशिकाय नमः

श्रीमते श्रीआदिवणशठकोपयतीन्द्रमहादेशिकाय नमः

श्रीमते श्रीलक्ष्मीनृसिंह दिव्यपादुकासेवक श्रीवणशठकोप श्रीनारायणयतीन्द्रमहादेशिकाय नमः



# Vedic Salutations to sadAchAryAs



Acharya dEvO bhava

Srimath Azhagiya Singar's approaching 81st Birthday completion celebration (Nov 19 In East Coast USA and Nov 20 in Chembur, Mumbai) is motivating adiyEn to share a few thoughts on the Vedic links to SadaachAryAs. Reflections on the Veda Mantrams from the Seventh canto will be Housed in this essay. The salutations will be in the NavAham style (Nine part tributes). The First Day of salutation to the Vaibhavam of HH Sri NaarAyaNa YathIndhra MahA Desikan, asmath AchAryan will take the form of Part I and conclude with Part IX, a Naama KusumAnjali for asmath AchAryan.

## PART I

There are 10 Mandalams (cantos) in Rg Vedam. There are 1,028 hymns (Sookthams) in these ten mandalams, which in turn house all of the 10,589 Rks or Manthrams.





The seventh mandalam has 104 of these 1,028 hymns. Each of the 104 hymns contain 3, 5, 10 or 21 Rks (manthrams). adiyEn will select individual Rks and specific words and passages from them to relate to the Vaibhavam of a great Achaaryan such as HH Srimath NaarAyaNa YathIndhra MahA Desikan, who has the specific title of Vedha Maarga PrathishtApanAchAryan.

### The Rishi for the Seventh mandalam

Sage Vasishta, the Raaja Guru for the Soorya Kulam of Lord Raamachandraa is the Rishi or seer for all the 104 hymns of the Seventh Book of Rg Vedam. The etymology of the word "Vasishta" has been provided by Sri Dayananda. The five references by him in this context are:

1. **athisayEna vasO** -- The supreme among Vasus
2. **athisayEna dhanADya:** -- "exceedingly rich or opulent"
3. **athisayEna Vasu:** -- extraordinarily wealthy or abundantly rich
4. **athisayEna VidhyAsu krutha-vaasa:** -- rich abode of true Jn~Anam /learning
5. **athisayEna VasumAn**--rich possessor of wealth.

All these definitions apply brilliantly to HH Sri NaarAyaNa YathIndhra MahA Desikan, who is a Parama Hamsa ParivrAjaka SanyAsi, whose immense wealth of SadAchAram, rigorous anushtAnam and dhivya Jn~Anam are of a rare kind. It is fair to salute Him as the Vasishtar.

### Who is Mithra, varuNa and Maithra-VaruNi ?

The Rishi of all the Hymns of the Sapthama Mandalam is not just Vasishta Rishi, but He is qualified as "**MaithrA-varuNi VASISHTA Rishi**".

Mithra-VaruNa Twin is often invoked in Veda manthrams. Let us take each of the Naamams for the Lord (Mithra, VaruNa) and then study them together.

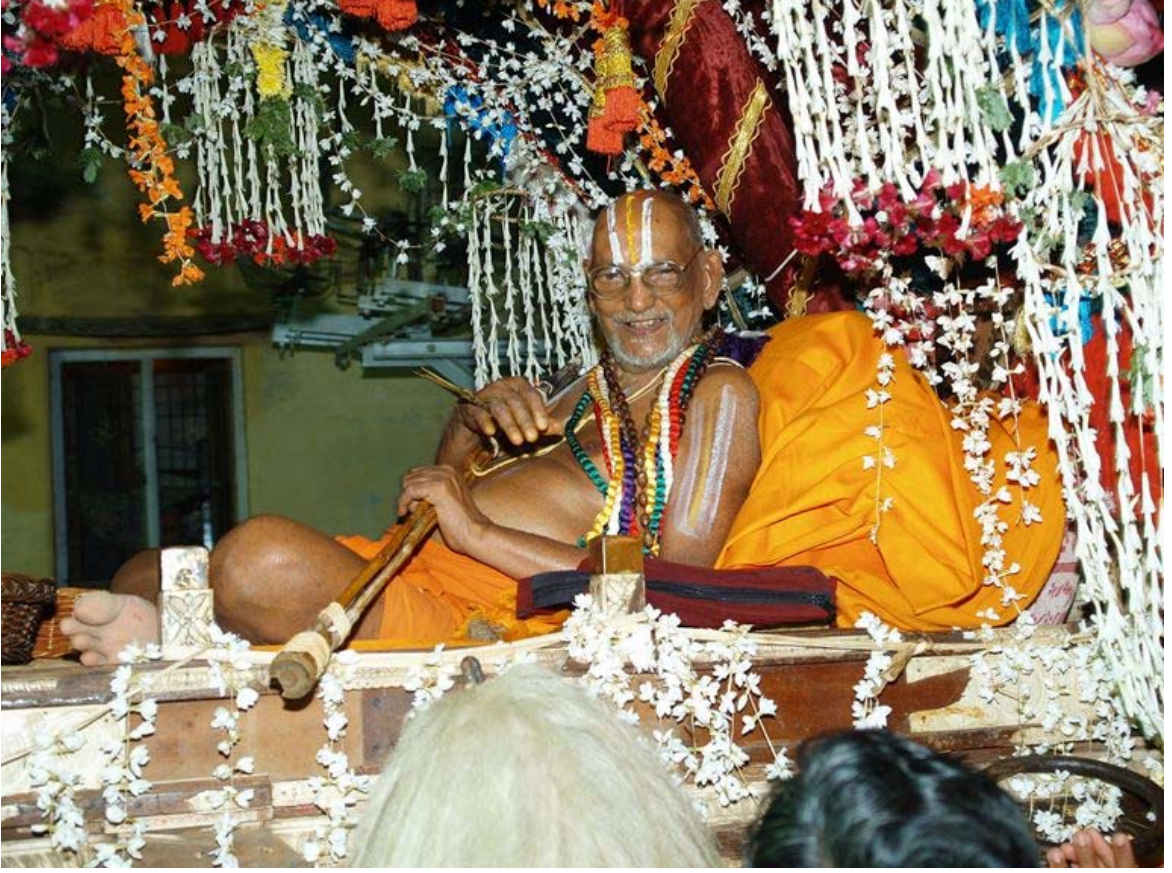
Sri Dayaananda derives the meaning of VaruNa as: "**Ya: SarvAn SishtAn MumukshUn dharmathmanO vruNOthi Sa VaruNa:**" He thus interprets VaruNa and His role as "the One, who selects out, chooses and thus favors them only, who are virtuous and deserving to follow the path leading to freedom from bondage (Moksham) is VaruNa". In many sections of the Vedam, VaruNa is addressed as "**Rajaa VaruNaa**" to suggest that He is the most venerable.

Sri DayAnanda derives the meaning of the word "**MithrA**" as the One who shows love and





affection (snEham) as a dear friend to us. Lord is the Supreme friend of ours and therefore He is considered as MithrA.



Maithra-varuNi VASISHTA Rishi  
(Courtesy: [www.pbase.com/svami](http://www.pbase.com/svami))

### Maithra-VaruNi Dyad

When the combined word, "Maithra-Varuna" is used in the context of Vasishta, the commentators of Rg Vedam (Swamy S.P.Sarasvathi and S.VidyAlankar), have pointed out that "VaruNa is associated with all that is vast and pure (infinity and purity) and Mithra is associated with all that is shining (light) and harmony. Together, they create in a sishya, a force full of divine knowledge and guard him from going astray. In this context, MithrA has been interpreted as "PrANavath Suhruth" (dear as life) and VaruNa as "Vara: SrEshta:" or the Superb and pure.

### Thesis of the NavAham Postings

All AchAryAs, who have opened our spiritual eyes and guide us through the Vedic path are worthy of adoration by their sishyAs with gratitude every moment of their lives.



For adiyEn that Supreme AchAryA is HH MalOla PaadhukA Sevaka Sri NaarAyaNa YathIdhra MahA Desikan of Ahobila Matam. He is the Maithra-VaruNi Vasishta Rishi of Sapthama mandalam for adiyEn.

During the occasion of His completion of the 81<sup>st</sup> Thirunakshathram, it is adiyEn's humble and respectful effort to salute Him as the Raaja Rishi and MaalOla Paadhukaa Sevakar performing AarAdhanam and PourOhithyam to that Nava-Vidha Roopan, Sri Lakshmi Nrusimhan. From His sacred seat at the Thiruvadi of MalOlan, this illustrious Raaja Rishi instructs us about the eight Vedic Virtues extolled by an Atharva veda Manthram:

सत्यं बृहदतमुग्रं दीक्षा तपो ब्रह्म यज्ञः पृथिवीं धारयन्ति।

सा नौ भूतस्य भव्यस पत्नयुरुं लोकं पृथिवी नः कृणोतु॥

(अथर्व वेद १२-१-१)

satya.m bRRihadRRitamugra.m dIkShA tapo brahma yaj~naH pRRithivI.m dhArayanti |

sA nau bhUtasya bhavyasa patnayuru.m loka.m pRRithivI naH kRRiNotu ||

-- Atharva Vedam: XII.1.1

Meaning:

Sathyam (Truth), Bruhath (vast infinity), Rutam (the right and sustainable way), ugram (formidability), DhIkshA (the right consecration), Tapas (austerity/penance), Brahma (In one interpretation, the aptitude for acquiring the true knowledge leading to Moksham) and Yaj~na (dedicated service and selfless sacrifice) are the eight virtues that sustain this world. Each of these words has vast connotations and we shall not get in to those elaborate and transcendental meanings here.

In Vedic usage, there are two dhvandhvAs: Dhuritha and Bhadra. Dhuritha represents all that leads to sorrow and pain and Bhadra stands for the polar opposite of Dhuritha, (Viz)., virtue and good causing lasting auspiciousness.

It was adiyEn's aachAryan that added the Rg Vedic prayer in the daily list of prayers offered in front of Sri Lakshmi Nrusimhan:

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः।

स्थिरैरङ्गैः स्तुष्ट्वांसस्तनूभिर्व्यशेम देवहितं यदायुः॥

(ऋक् वेद १-८९-८)





bhadra.m karNebhiH shRRiNuyAma devA bhadra.m pashyemAkShabhiryajatrAH |

sthira~NgaiHstuShTavA.msastanUbhirvyashema devahita.m yadAyuH | |

-Rg Vedam I.89.8

Meaning:

Let us (always) hear, Oh Lord and learned people, with our ears, what is Bhadra (auspicious); let us see with our eyes, what is bhadra (good and auspicious).

In the Sri Matam sampradhAyam, Bhadran is Sri Nrusimha BhagavAn and BhadrA is MahA Lakshmi seated on His left thigh. Together, they offer SaraNagatha Rakshakathvam as celebrated by the "Sarvaj~nan", Ahirbudhnyan in His sacred Manthra Raaja Padha SthOthram.



Bhadran

(Thanks: Sri Balaji - bkunigraphics@gmail.com)

The observance of SaraNagathi along the lines taught by GeethAchAryan in His Charama SLOkam is very important to us all. Total self-surrender at the sacred feet of MalOlan done for us by this Maithra-VaruNi Raaja Rishi as MalOla Paadhuka Sevakar is the height of one's bliss in this world.



## PART II

adiyEn will now focus on the first Rk of the First Sooktham of the Seventh MaNdalam of Rg Vedam:

अग्निं नरो दीधितिभिररणयोर्हस्तच्युती जनयन्त प्रशस्तम् ।

दुरेदृशं गृहपतिमथर्युम् ॥

(ऋक् वेद ७-१-१)

agni.m naro dIdhitibhiraraNayorhastacyutI janayanta prashastam |

duredRRisha.m gRRihapatimatharyum ||

(Rg Veda 7-1-1)

Meaning:

"As the fire priests with (their) fingers produce fire from two sticks by the (deft) motion of their hands, in the same way with the coordinated efforts of their deep thinking and noble actions, WISE MEN manifest and extend the glory of the effulgent Lord, who is excellent, and to be realized at depth with subtle eyes, ever vigilant and sovereign Lord of Creation".

An AchAryan and his unique help to His sishyan is outlined here brilliantly. Before the start of a Yagn~am, the Vedic priest churns the araNi Kattai with another stick to generate fire for the Yagn~am. The fire is latent in the stick. By the deft movement of his fingers, the priest brings out the fire. Similarly a SadhAchAryan through manthrOpadesam generates the fire of Jn~Ana Sampath in his sishyan and grows it further through visEsha UpadEsams on:

- ☆ Tatthva Thrayam: chEthanam, achEthanam and Isavaran and their lakshaNams
- ☆ artha panchakam /Five meanings:
- ☆ Svaroopam of the Lord as Sarva Seshi and Praapyan (One to be attained) by the jeevAthmA.

That Praapya svaroopam of the Lord is taught as:

1. One who is never ever separated from MahA Lakshmi
2. Having the form of limitless Jn~Anam and Aanandham
3. As Sakala KalyANa GuNa PoorNan





4. free of any hEyam/DhOsham (hEya Prathyaneekam)
5. with dhivya managaLa Vighram
6. Having the two Isvaryams of Leela & Nithya VibhUthi
7. performing the leelais of creating, sustaining and destroying the Universes.

A SadhAchAryan gives further upadesams on:

- ☆ Svaroopam of the JeevAthma as a Seshan/Servant of the Lord and PraapthA seeking to attain the Lord; the three kinds of Jeevans are : Bhaddhan (bonded), Mukthan (liberated thru the anushtAnam of Bhakthi or Prapatthi) and Nithyan (eternally liberated).
- ☆ The Means/UpAyam to attain the Lord
- ☆ The Svaroopam of the fruit to be attained; Phala Svaroopam.
- ☆ The obstacles to attain the Phalan: VirOdhi svaroopam.

Asmath AchAryan teaches us about the importance of performing SaraNagathi at the feet of MalOla Narasimhan and makes us see the world as Nrusimha Garbham. He teaches us:

माता नृसिंहश्च पिता नृसिंहः, भ्राता नृसिंहः सखा नृसिंहः

विद्या नृसिंहः द्रविणं नृसिंहः, स्वामी नृसिंहः सकलं नृसिंहः

इतो नृसिंहः परतो नृसिंहः, यतो यतो याति ततो नृसिंहः

नृसिंह देवादधिकं न किञ्चित्, तस्मात् नृसिंहम् शरणं प्रपद्ये

mAtA nRRisi.mhashca pitA nRRisi.mhaH, bhrAtA nRRiusi.mhaH sakha nRRiusi.mhaH  
vidyA nRRisi.mhaH draviNa.m nRRisi.mhaH, swAmI nRRisi.mhaH sakala.m nRRisi.mhaH  
ito nRRisi.mhaH parato nRRisi.mhaH, yato yato yAti tato nRRisi.mhaH  
nRRisi.mha devAdadhika.m na ki~ncit, tasmAt nRRisi.mham sharaNa.m prapadye







ATuryam



Asmath AchAryan teaches us about the importance of recognizing Nrusimhan's sacred pair of Feet as the One and only recourse for protection during the times of danger. His hands are the only ones that provide KarAvalampam. Regarding the importance of Nrusimhan's Thiruvadi, asmath AchAryan teaches:

aapadhi kim smaraNeeyam?

SmaraNeeyam Sri Nrusimha Padha YugaLam

SamsAra SaagarAath yath taraNa suyOgyam

bhavEth sadhaa nruNAM

Meaning:

During times of danger and distress, the sacred pair of feet of Nrusimhan has to be reflected upon. They provide the power to cross the ocean of SamsAram by men.

The word "aTaryum" found in the Rg Veda Manthram selected here is very important. It means One, who is always active and continuously accessible. These are two distinguishing traits of asmathAchAryan. Even as He enters His 81<sup>st</sup> year, His sanchArams from Sethu to HimAchalam and from DwarakA to AyOdhyA and NaimisAraNyam will be the envy of a much younger person. His sanchArams (travels) are ordained by Sri Lakshmi Nrusimhan. He has to travel with MalOlan from village to village and perform SamAsrayaNam, BharanyAsam and redeem the Bhaddha Jeevans. This is the command of the Lord to the Founder of the Ahobila Matam, Sri Adhi VaNN SatakOpa Jeeyar. That command is observed by all of the successors of the Founding Jeeyar, who was initiated into SanyAsa Aasramam by BhagavAn Nrusimhan Himself at AhObilam some 600 plus years ago.

The Vedic word "aTaryum" also means continuously accessible. In spite of the demands of the Nithya Aradhanam of MalOlan, rigorous anushtAnam and the incessant administrative pressures of a MatAdhipathi, HH Sri NaarAyana YathIndhra MahA Desikan inquires about the Yoga KshEmam of His disciples with Sumukham and blesses us all from considerable distance as well via Telebridge.

The other word housed in this sapthama MaNdala Veda Manthram is "Prasastham". This is a powerful word that fits the noble attributes of asmath AchAryan. Prasasthi means excellence, eminence, praiseworthy. HH Sri NaarAyana YathIndhra MahA Desikan's excellence in Ubhaya VedAnthas Scholarship, eminence in KaalakshEpam on Grantha chAthushtyam, His extraordinary writing skills, His AchAram and anushtAnam are truly legendary.

This Veda Manthram salutes "the coordinated efforts of their (wise men's) deep





(scholastic) thinking and noble actions". Many are the instances that come to mind about asamth AchAryan's far sighted thinking and noble actions taken for Loka KshEmam.



Always active and available  
(Thanks: Sri. Balaji)

AdiyEn concludes this commentary on the (Prasasthi) on my revered AchAryan with another Veda Manthram from the Sapthama mandaLam, which is adiyen's AchAryA's upadEsam:

उपसद्याय मीळहुष आस्ये जुहुता हविः।

यो नो नेदिष्ठमाप्यम्॥

(ऋक् वेद ७-१५-१)

upasadyAya mILahuSha Asye juhutA haviH |

yo no nediShThamApyam | |

--Rg.7.15.1

Meaning:

"Offer homage to the ever present adorable Lord (Nrusimhan), the showerer of blessings. Offer it to Him directly (thru' nithyArAdhanam and dhyAnam), as He is available (accessible) in our close proximity (HrudhyAkAsam and Archai)".





### PART III



ugrastambham of ahobalam

Prior to focusing on the main theme for this part, let us pay our salutations to the famous dhivya dEsam known as "AhObalam". Here, PrahlAdhan, Garudan, Lord Ramachandra, Lord SrinivAsan of Saptha Giri, Thirumangai AzhwAr, Swamy Naatha MunigaL, RaamAnuja, Swamy Desiakn, Adhi VaNN SatakOpa Jeeyar & ANNamAchArya, have offered their worship to Nava Narasimhans (Bhargava, YogAnandha, Chathravata, AhObila, KrODaakAra, MalOla, JwAlA, Paavana and Kaaranja Narasimhans). The uthsava BhEram of one of the Nava Narasimhan elected to land in the hands of Adhi VaNN SatakOpa Jeeyar for SanchAram to bless all bhakthAs throughout Bharatha Varsham. This Moorthy is the MaalOla Narasimhan, who accompanies the Sri Matam Jeeyars in their sanchArams to obey His command for more than 600 years and receives their daily AarAdhanam.

In his beautiful CD ROM, Sri MukkUr Lakshmi NarasimhAchAr Swamy pays extraordinary tribute to the Vaibhavam of MaalOlan, the Ishta dhaivatham of the 45 Azhagiya Singars so far. He also talks about the uniqueness of NrusimhAvathAram among the various avathArams of Sriman NaarAyaNan.

In an issue of Nrusimha PriyA, SeyyARu Sri Krishnaswamy has referred to the unique TWELVE qualities of Lord Narasimhan in the context of His avathAram:

1. AyOnijathvam (self-manifestation instead of being born of human parents).
2. adhisayitha ParAkrama PrakAsam (Extraordinary and wondrous display of valor in destroying HiraNya Kasipu, who offended PrahlAdan, the



Lord's Parama Bhakthan)

3. **Adhbutha Roopathavam** (Rare and wondrous form as Naram-kalantha Singam /Nru Hari)
4. **AanandhAvahathvam** (Possession of the qualities of Bliss, Aanandhamaya Svaroopam at the sight of His dear Bhakthan). "Aavaha" also means to invoke or produce or create or bring forth. We say Sriman NaarAyaNam aavAhayAmi. Sri Sooktham passages are other instances (e.g.), "**ThAmm ma aavaha jaathaVedhO Lakshmlm-anapagaminIm , SooryAm HirNmayeem Lakshmlm JaathavEdhO ma Aavaha**". In addition to the time of His avathAram , even today the darsana SoubhAgyam of MalOlan produces in us waves of aanandham/bliss in us.
5. **Ina Koti SankAsathvam**: Ina refers to Sooryan. Saint ThyagarAja addresses Lord Ramachandran as "Ina Kula TilakA". BhagavAn is as resplendent as crores of Suns.
6. **IsAnAdhi Prabhuthvam** (Lordship over Rudran and others as attested by the Manthra Raaja padha SthOthram composed by Isvaran/Rudran to acknowledge Nrusimhan's Lordship)
7. **Sarva VyApathvam** (Pervasive presence in every thing ranging from a blade of grass to the pillar in the court of HiraNya Kasipu).
8. **AvathAra Kaala yEva Dhushta nigraha, Sishta paripAlana Karthruthvam** (Destruction of dhushtAs and protection of BhakthAs right at the time of avathAram itself)
9. **Agatitha GadanA SaamarthyA Pradarsakathvam** (Unique ability to unite polar opposites in Him)
10. **Sadya yEva Phala Prathathvam** (Ability to immediately yield the fruits to Upaasaka) Lord NarasimhA's aavirbhAvam is SadhyOjjAtham indeed !
11. **MahOgra Pradarsakathvam** (Jwalantham aspect displaying fierce anger at those like HiraNya Kasipu, who commit unpardonable BhagavathApachArams)
12. **JadithyAvirbhAvithvam** (Instantaneous appearance from the court pillar so that His bhakthans' statement will be upheld as truth).

All the Azhagiya Singars have the blessings of Nrusimha SaakshAthkAram and therefore are considered as Nrusimha amsams. The present Jeeyar, HH Sri NaarAyaNa YathIndhra MahA Desikan is no exception to this phenomenon and hence adiyEn



considers it a parama bhAgyam to offer this navAham salutation as His 81<sup>st</sup> Thirunakshathram and His reign as Sri Matam PeetAdhipathi for the last sixteen years. Both these events will be celebrated on a grand scale on Nov 20 at ChembUr, a suburb of Mumbai. Please attend these festiviites and Vidhvath sadas there besides imbibing Veda GhOsham for five days.



"Salutation to Nrusimha Amsam"

Picture taken during the occasion of  
45th Pattam Srimad Azhagiya Singar's sathAbhisheka mahotsavam  
(Courtesy:www.pbse.com/svami)

That One's AchAryan is the Supreme Brahman is attested by a pramANam given to us by  
Sri SrivathsAngAcchAr Swamy:

गुरुरेव परं ब्रह्मा गुरुरेव परा गति , गुरुरेव परा विद्या गुरुरेव परायणम्

गुरुरेव परः कामो गुरुरेव परं धनम् , यस्मात् सदुपदेशतासौ तस्मात् गुरुतमो गुरुः

GururEva Param Brahma GururEva Paraa Gathi

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GururEva Paraa VidhyA GururEva ParAyaNam

GururEva Para: kaamO GururEva Param Dhanam

YasmAth SadhupadhEshtAsou tasmAth GurutamO Guru:

Meaning:

AchAryan is Para Brahman; He is the highest to be attained as education, wealth, the means for purushArtham and the essence of VedAs. AchAryan is the One, who instructed us on SadAchAram and anushtAnam. Therefore, He has to be worshipped by us with reverence at all times out of gratefulness (kruthaj~nathai) for His MahOpakAram.

The noblest instruction given to us is: SarIram arTam prANAmSccha SadhgurubhyO NivEdayEth -Every thing, our body, wealth and even life should be placed at the sacred feet of one's AchAryan, who saves us from the terrors of SamsAram and helps us most gracefully to reach the Supreme Goal.

AdiyEn concludes this part of my prayers to my AchAryan with the Sapthama MaNdala Rg Veda Rk (VII.89.3):

क्रत्वः समह दीनतां प्रतीपं जगमा शुचे।

मृळा सुक्षत्र मृळय ॥

(ऋक् वेद ७-८९-३)

kratvaH samaha dInatA.m pratIpa.m jagamA shuce |

mRRiLA sukShatra mRRiLaya | |

-- (Rg Veda 7-89-3)

Meaning:

"Oh Opulent and Bright One radiant with tapas (TapasA Jwalantham)! Bless me, Oh Lord (AchAryan) and have mercy on adiyEn if I have erred and gone astray from Your instructions and UpadEsams".





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TapasA Jwalantham



## PART IV

The auspicious day of Novemebr 20 (Karthigai UtthirattAdhi) is approaching in five weeks time. That day is a **dasami** day. Asmath AchAryan's Thirunakshathram will be celebrated on this extraordinarily auspicious day after 5 days of Veda PaarAyaNam and dhivya Prabhandham as well as Vidhvath Sadas.

This type of special day is what the Veda manthram (Rg Vedam VII.88.4) describes as "**ahnAm Sudhinam**". It is auspicious day of days. It is sudhinam as well because it is a Sobhana dhinam. The whole manthram is:

वसिष्ठं ह वरुणो नाव्याधादृषिं चकार स्वपा महोभिः।

स्तोतारं विप्रः सुदिनत्वे अहां याचु द्यावस्ततनन् यादुषासः ॥

(ऋक् वेद ७-८८-४)

Vasishtam ha VaruNO naavi aadhad rishim chakaara svapaa mahObhi:

sthOthAram viprah SUDINATHVE AHNAAM yan nu dhyAvas tatanan yAdh ushAsa:

--Rg Vedam: VII.88.4

Extended Meaning:

So the Venerable Supreme Lord selects and places the pious-most one in His boat and offers him (The AchAryan) His protection and raises him to the status of a singer in His court. Soon after, the days shine bright, whilst the nights broaden in and the dawns are lengthened. Griffith translates the section, "**Yath nu dhyAvas tatanan yadh ushasa:**" as "while the heavens broadened and the dawns were lengthened".

The selection of the blessed one as an AchAryan just as Lord Narasimhan selected a young man of twenty and asked him to come to Ahobala KshEthram is what comes to my mind, when I recite this manthram of Sapthama MaNDalam. Thru **anupravEsam**, this Young man from ThirunArAyaNa Puram was transformed by BhagavAn Narasimhan into a Great Soul (**Adhi VaNN SatakOpa Jeeyar**) and was protected by MalOlan and blessed to sing His glory during NithyAradhanam, Veda-Dhivya prabhandha paarAyaNams.

All successors of Adhi VaNN SatakOpa Jeeyar were also selected by BhagavAn Narasimhan and protected by Him. They were raised by Lord Narasimhan as His amsam and commanded to sanctify this earth through their sanchArams carrying out the duties assigned by (the Lord) Himself. Heavens broadened for them and the dawns were lengthened for them. The beauty of those dawns starting with their nithyAnushtAnams ending in abhigamana aaradhanam can be visualized every day at the Sri Matam. Ushas





Sooktham gives us a glimpse of the beauty and sanctity of those dawns.



SrI bhashyakarar and Adivann Satakopan in lower ahobilam temple

May we all be blessed to be part of the world that such MahA PurushAs sanctify as they serve as light on the top of the hill to guide us all as we struggle finding our path thru the dark nights of SamsAram and bring us to the bright and beautiful dawn of hope and freedom from fear.



## PART V

There are many insightful words in the Rg Vedam (VII. 76.6, 77.4 and 91.3) that caught my attention in the context of my illustrious AchAryan, HH Sri NaarAyaana YathIndhra MahA Desikan's kalyANa gunams.

These words are:

### ☆ Usharbhuda:

Rk 76.6 **Usharbhudha**: Sayana defines it as the one "waking" at dawn (**Ushasi Bhudhyantha**: ithi).

What is this Dawn? Vedic dawn is not the physical dawn. It is a symbol for light that burns within all of us. It is supremely radiant in Parama Hamsa ParivrAjaka SanyAsis like HH Sri NaarAyaNa YathIndhra MahA Desikan. Dawn in VedAs is also described as Gomathi, which means luminous or radiant source of an **aprakruthic** nature. Sri Lakshmi Nrusimhan is shining brilliantly in the heart cavity of adiyEn's illustrious AchAryan.

Asmath achAryan waking up in the early morning performing His anushtAnam is an Usharbhudan, whose tapas illuminates all who come near Him and energizes them. Brahma MuhUrtham is very special to dEvAs, SanyAsis and the Lord. One who is awake to greet the dawn as an **Usharbhudan** is a blessed One, who lights the way for others.

### ☆ AnthivAma:

Rg Veda Rk 77.4: The striking word here is "**anthivAmA**". This is interpreted by Sayana as "One who is a possessor or bearer of wealth (to us) worth having". (**anthi asmadhanthikE vaamam vananeeyam Dhanam yasyA: Saa AntivAmA**). Venkata MaadhavA interprets AnthivAmA as the one who delivers **Sannikrushta Dhanam**. **Sannikrushtam** means proximate or that comes near like the **sulkam** at Paandya King's court, which bent and came near PeriyAzhwaR with the anugraham of the Supreme Being. AchAryan is the **anthivAaman** bringing the Sannikrushta dhanam close within our reach.

### ☆ SumEdha: Rg RK VII.91.3

The manthram containing "**SumEdha**:" (One blessed with discriminating Intellect) is:

पीवोअन्नाꣳ रयिवृधः सुमेधाः श्वेतः सिषक्ति नियुतामभिः।

ते वायवे समनसो वि तस्थुर्विश्वेन्नरः स्वपत्यानि चक्रुः ॥

(ऋक् वेद ७-९१-३)



pIvOannagum rayivrudha: SUMEDHA: SvEtha: sishakthi niyutham abhishrI:

tE vaayavE samanasO vi tasthur visvEn nara: svapatyAni chakru:

-- Rg Veda 7-91-3

Meaning:

"The intelligent bright Lord of Motivation is glorious with the yoked cosmic seeds (of AchAram and anushtAnam). He favours those men, who are well fed (well qualified with Jn~Anam) and abound in riches (of a spiritual kind). They are of one mind (**Samanasa:**), ever ready to worship Him, and are the leaders of such pious ceremonies as are productive of excellent progeny (**Sishya Rathnams**)".

"**rayi-vrudha:**" in this manthram refers to those abounding in riches of a lasting kind. "**visvEt savpatyaani chakru:**" in this manthram refers to an AchAryan in my mind, who takes all care to produce good paramparai of SishyAs (Progeny). Sri Vaikunta Vaasi MukkUr lakshmi NrusimhAcchAr Swamy is one such progeny of HH Sri NaarAyaNa YathIndhra Maha Desikan.

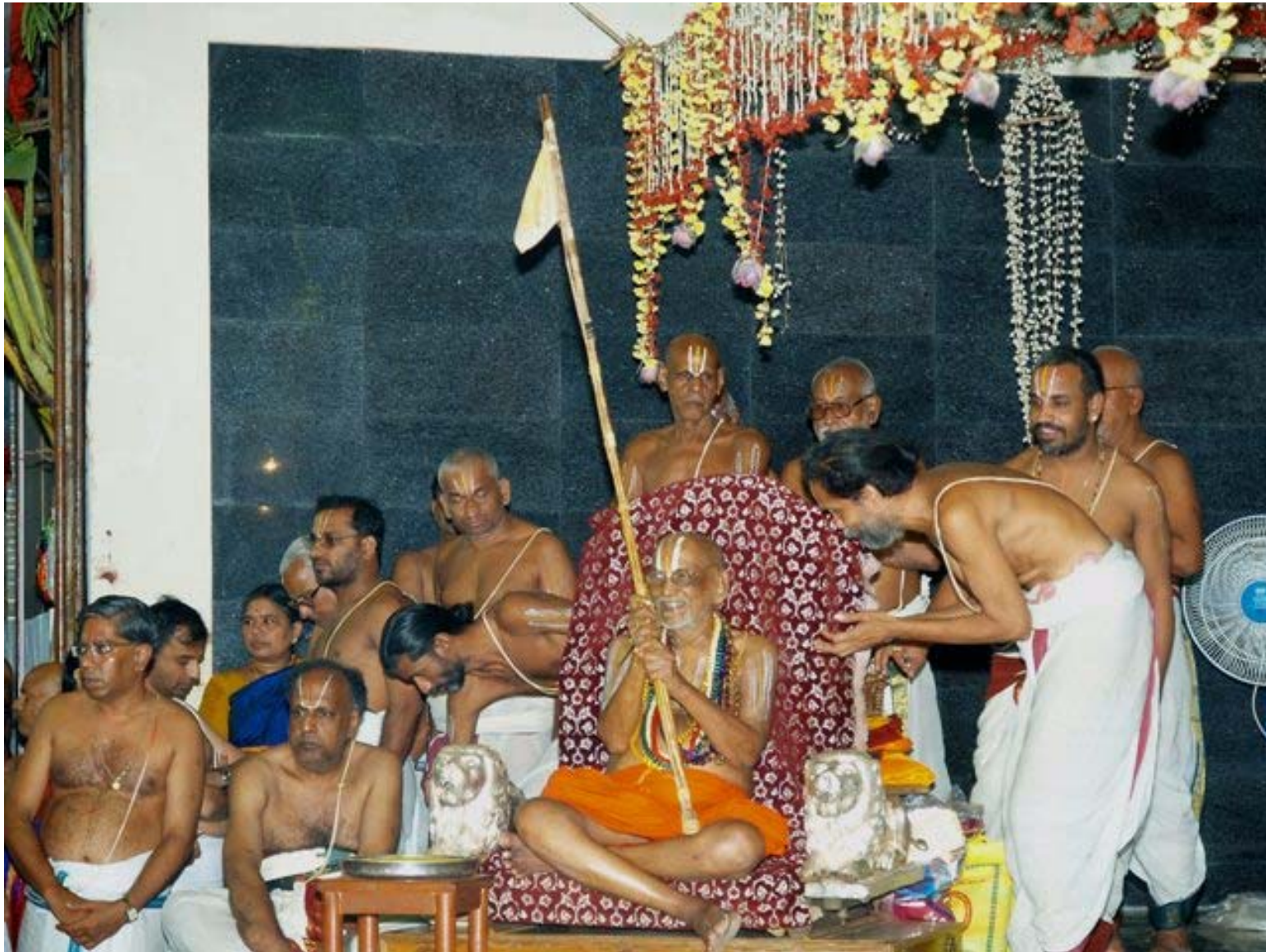
All the three Vedic words, "**Usharbhudha:**, **anthivAma:** and **SumEdhA**" apply very well to Srimath Azhagiya Singar



Sri MukkUr lakshmi NrusimhAcchAr Swamy

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HiranyavAsi



## PART VI

In this sixth part, adiyEn will focus on one more Saptha ManDala word that qualifies Sri NarAyaNa YathIndhra MahA Desikan as an AchArya Saarvabhouman.

स हि शुचिः शतपत्रः स शन्ध्युर्हिरण्यवाशीरिषिरः स्वर्षाः ।

बृहस्पतिः स स्वावेश ऋष्वः पुरु सखिभ्य आसुतिं करिष्ठः ॥ (ऋक् वेद ७-९७-७)

sa hi shuciH shatapatraH sa shandhyurhiraNyavAshIriShiraH svarShAH |

bRRihaspatiH sa svAveshaRRiShvaH puru sakhibhya Asuti.m kariShThaH | |

--(Rg Veda 7-97-7)

**HiraNyavAsI:** is one who has the benevolent Speech. Saayana interprets VaasI as **VaangmAn** or one with the gift of such a speech (**HiraNmayee Vaak** or golden speech). The color of the Lord is Golden. Every thing about the Lord is golden as Vedam salutes. Thus a SadAchAryan's anugraha BhAshaNams (blessed utterances) are equivalent to that emanating from the Parama Purushan worshipped by the VedAs. The Divine speech is also classified as ILA, Bharathi/Mahi and Sarasvathi.

From Vedic Texts, we have been taught that **Sarasvathi** is the WORD, the inspiration that comes from **Rtham** or the Truth-consciousness principle. This tatthvam has been further refined by Sage Aurobindho:

☆ Satyam=ILA;

☆ Rtham = Sarasvathi and

☆ Bruhath = Bharathi/Mahi.

From the Truth Consciousness perspective, **ILA** represents **drishti** (insight) aspect; **Sarasvathi** represents **Rtham** or the **Sruthi** (Sound) aspect of Truth Consciousness (TC); **Bharathi/Mahi** represents the largeness/Universality (**bruath**) aspect of TC. **Rtham Bruhath** has been identified with the cosmic mind or cosmic intelligence of the Vedic wisdom. The One with the **HiraNyavaasi** is the One who provides the link between the "infinitesimal individual mind and the Super-Mind" that creates, sustains and destroys the world.

The relationship between the AchAryan and His sishyaaLs is described as an ancient





friendship going back to forefathers in the Vedam (Rg Rk VII.72.2) This is reminiscent of ANDAL's ThiruppAvai passage: "Yerraikkum yEzhEzh piRavikkum unthannOdu uRRomEaavOm..."

The complete Rk (VII.72.2) is as follows:

आ नो देवेभिरुप यातमर्वाक् सजोषसा नासत्या रथेन।

युवोर्हि नः सख्या पित्र्याणि समानो बन्धुरुत तस्य वित्तम्॥

(ऋक् वेद ७-७२-२)

aanO devEbhir upa yaatam arvAk sajOshasA naasathyA raTEna

yuvOrhi na: sakhyA pithryANi samAnO bhandhurutha tasya Vittham

--(Rg Veda 7-72-2)

Meaning:

"O Ever true divines, along with Nature's other bounties as Your associates, come here to us in Your chariot. Ours is an ancestral friendship and hence a common relation between You and us. May You acknowledge this affinity." These divines can be understood as the Three divines: ILA, Sarasvathi and BhArathi.

**SamAnO Bandhu:** here refers to the ancient, timeless bond.unbroken Bhandhuthvam or realtionship is referred to here.



thEvu maRRaRiyEn

Madhurakavi declared: "thEvu maRRaRiyEn" - I do not know of any God except you, My AchAryan (Swamy NammAzhwaR).He was qualifying His relationship to His AchAryan, whose dhaivam was Sriman NaarayaNan. Our relationship is to our own AchAryan, the HiranyavAsi of Rg vedam.







## PART VII

There are many insightful words in the Rg Vedam in the Sapthama Mandalam. We covered Four of them in the last two postings: [Usharbhuda;](#), [anthivAma;](#), [SumEdhA](#) and [HiraNyavAsi](#).

These words caught my attention in the context of my illustrious AchAryan, HH Sri NaarAyana YathIndhra MahA Desikan's kalyANa gunams.

In this seventh part, adiyEn will focus on three more Saptha ManDalam words that qualifies Sri NarAyaNa YathIndhra MahA Desikan as an AchArya Saarvabhouman.

☆ UrugAya:(Rg Rk VII.100.1)

[UrugAya](#): means the One, who is widely renowned. "[UrugAyAya Bahubhi: keerthaneeyAya](#)" is the definition of this word by Saayanaa. His scholarship is renowned. His AchAram, anushtAnam and Guru Bhakthi is renowned. Such is the wide remown of asmath AchAryan.

The entire manthram is:

नू मर्तो दयते सन्निष्यन्त्यो विष्णव उरुगायाय दाशत्।

प्र यः सत्राचा मनसा यजात एतावन्तं नर्यमाविवासात् ॥

(ऋक् वेद ७-१००-१)

[nU marthO dayathE sannishyanyO VishNava UrugAyAya dhAsath](#)

[pra ya: sathrAcha manasA yajAtha yEthAvantham naryam avi-vAsAth](#)

--Rk VII. 100.1

Meaning:

"The mortal who covets wealth has no disappointments, in case he presents his homage to the widely renowned all-pervading Lord and in case he worships Him with solely devoted and dedicated mind. Our reverence to such a great benefactor of mankind."

"[Sannishyan](#)" means desirous of wealth ([Dhanam Icchan](#)) and "[dhayathE](#)" means presents that wealth. "[SatharAcha manasaa](#)" means with entirely devoted spirit.

"[yajathE](#)" means adorable worship ([YajAthE prakarshaNE poojayEth](#) ~ according to Saayanaa).





asmath achAryan through His loving aarAdhanam adoringly worships MaalOlan every day. He presents his homage to the widely renowned all-pervading Lord and worships Him with solely devoted and dedicated mind. He becomes widely renowned thus and becomes a benefactor to mankind as a result of that power.

☆ "Sadharchasam" (Rk VII.100.3)

Sadarchasam means the bright One with hundred splendors. This Veda manthram celebrates Lord Trivikrama VishNu and His grandeur, which illumines the world with hundred splendors.



sadarchasam

This Rk takes the following form:



त्रिदेवः पृथिवीमेष एतां विचक्रमे शतर्चसं महित्वा।

प्र विष्णुरऽस्तु तवसस्तवीयान्त्वेषं ह्यास्य स्थविरस्य नाम ॥

(ऋक् वेद ७-१००-३)

thrir dEva: prithvIm yEsha yEthAm vi chakramE SATHARCHASAM mahithvA

pra VishNur-asthu tavaśas tavIyAan thvEsham hy asya STHAVIRASYA naama

-- Rg Veda 7-100-3

Meaning:

"In all His grandeur, the Lord strides in three paces (like the celestial Sun) over this earth, bright with hundred splendors. May the all-pervading Lord, most powerful among powerful, rule over us. For, illustrious is the name of this everlasting One."

**Sthavirasya** means the One, who lives forever in human minds as well as the everlasting Lord. There is no doubt in my mind about the Vaibhavam of HH Sri NaarAyana YathIndhra MahA Desikan as the 45th PeetAdhipathi of Sri Matam.

☆ Sujanimaa and VayunAni VidvAn

As the words of the next manthram adore this nobly born (**Sujanima** --Rk VII.100.4) as the knower of sacred customs, we acknowledge that he knows all that is worth knowing (**vayunAni VidvAn**--Rk VII.100.5).He is indeed an AchArya Saarvabhouman. Our deep salutations are to Him as He crosses His 81st birthday mile stone.

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dvibharhA (Courtesy:[www.pbase.com/svami](http://www.pbase.com/svami))



## PART VIII

There are indeed many insightful words in the Rg Vedam in the Sapthama Mandalam. We covered seven of them in the last three postings: Usharbhuda:, anthivAma:, SumEdhA, HiraNyavAsi, Urugaaya:, Sadarchasa and Sujanimaa.

### The Lord's amsam is AchAryan

These Vedic salutations referring to the Lord extend to my AchAryan, HH Sri NaarAyana YathIndhra MahA Desikan as well, since He is my nadamAdum dhaivam (walking God) as it should be for any Sishyan, when it comes to the relationship between a SadAchAryan and His sishya vargam.

### Rg Veda Manthram VII.8.6

This manthram has a most beautiful word that extols another auspicious quality of a sadAchAryan: "dhvibarha:". This meaningful word refers to the twin qualities, which are the hall marks of a SadAchAryan:

1. profound learning and
2. humility that goes with that learning.

Saayanaa defines a Dhvibarhan as "DhvAbhyAm VidhyA VinayAbhyAm Barha: vardhana yasya Sa:" As a Vasishtar, such a great AchAryan is at home with the world of the sishyAs (Leela VibhUthi) and that of the Lord (Nithya VibhUthi). He blesses the sishyan with His vidhyaa balam and confers with the Lord through His anushtAnam and aarAdhanam. One is reminded of AchArya RaamAnujA and His mood, when He composed Sri Vaikunta Gadhyam on that Panguni Uttharam day at Srirangam. His feet were firmly planted in front of the dhivya dampathis at their Leela VibhUthi and by Jn~ana Yogam, He was able to visualize the same Lord seated in Parama Padham and conversed with Him. The entire manthram housing the word "Dhvibarha:" takes this form:

इदं वचः शतसाः संसहस्रमुदग्नये जनिषीष्ट द्विवर्हाः ।

शं यत् स्तोतृभ्य आपये भवाति द्युमदमीवचातनं रक्षोहा ॥

(ऋक् वेद ७-८-६)

idham vacha: sadasA: samsahasram udh agnayE janishIshta DHVIBARHAA:

sam yath sthOthrubhya aapayE bhavAthi dhyumadh amivachaatanam rakshOhaa

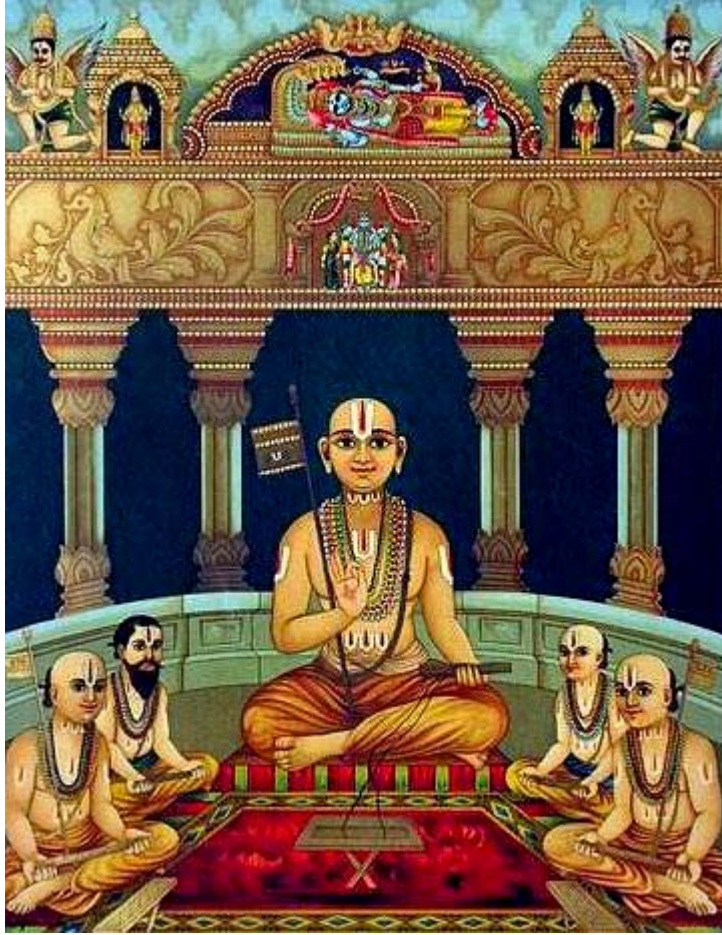
--Rg Rk: VII.8.6





Meaning:

"May my words that win a hundred and a thousand treasures, addressed with redoubled force to the Supreme One, become the source of conferring fame, of removing diseases and of destroying evil forces! May they be the means of Happiness, to the eulogists and their kinsmen."



Sri Ramanuja with pratama sishyas

The Vedic reference is to the Lord, who is great both in the atmospheric and celestial regions and in fact everywhere as SarvAntharyami Vishnu through His vyApti (pervasive presence). The redoubled force alluded to in this manthram is the VidhyA and Vinayam. They go together in MahAthmAs like sadAchAryans (VidhyA dhatdhAthi Vinayam). Such is Sri NaarAyaNa YathIndhra MahA Desikan, who blesses us through these twin gifts! The fame that goes ahead of such a mahAthmA is like the fragrance that goes ahead of the Flower. Such a renown is referred to by Rg Vedam as "Sravas:" (Rk VII.16.10). Here Vedam qualifies that "Sravas" as "SravasO Maha:" (the great renown, when VidhyA is accompanied by Vinayam as in the case of a Dhvibarhan.)





In the ninth part of the NavAham series adiyEn will place at the feet of Sri NaarAyaNa YathIndhra MahA Desikan a Naama PushpAnjali.

adiyEn concludes this posting with the moving prayer housed in the Rg Veda Rk, VII.85:

"I offer my devotional love that shines like a dawn, and is an embodiment of affection. May He, in both capacities, be near us and guard us during the struggle against distress".



Offer devotional love and salutations to the revered sadAchAryAs  
(Courtesy: [www.pbase.com/svami](http://www.pbase.com/svami))

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Prayers to Sri MAIOlan



## PART IX

adiyen concludes this NavAham series with a Naama KusumAnjali of Sriman NaarAyaNan and Sri NaarAyaNA YathIndhra MahA Desikan. AdiyEn will start with the invocation of Sri Devi sitting on the left thigh of Narasimha (**Subhadrai**) to enable Him to have the name of Sri Lakshmi Nrusimhan, MaalOlan and Bhadran. These ten Anjalis are from Sri Lakshmi Sahsra Naamam.

(praNavam) NaarAyaNyai Nama:

(PraNavam) Rg-Yajush-Saama GOshAyai Nama:

(PraNavam) Sarva-SaakshiNyai Nama:

(PraNavam) Veda-Sriyai Nama:

(PraNavam) MangaLa DevathAyai Nama:

(PraNavam) Yoga-KshEmavahAyai Nama:

(PraNavam) ShADguNya PoorNAYai Nama:

(PraNavam) Jagath-KuDumpinyai Nama:

(PraNavam) Aanandha-roopAyai Nama:

(PraNavam) Sarva SulabhAyai Nama:

May Sri Raajya Lakshmi SamEtha Nruhari bless these NaamAvaLis to be used in His bhajan. These NaamAvaLis can be sung in Raagams Sindhu Bhairavi, Tilang, KedAram, MadhyamAvathi, Bilahari, Surutti and other rakthi RaagAs:

**Sri NaarAyaNA YathIndhra MahA DesikAya nama:**

Nandha Nandhana NaarAyaNA !

NavanItha ChOrA NaarAyaNA !

Navavidha-roopA NaarAyaNA !

NavamOhanAngA NaarAyaNA !

natha-Sathya Sri NaarAyaNA !

Tava DaasOham NaarAyaNA !





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Tava DaasOham NaarAyaNA !





Naama-kusumAnjali priyA NaarAyaNA !

Navagruha kshEma KarA NaarAyaNA !

NavamOhana gAthrA NaarAyaNA !

Naaradha VandhithA NaarAyaNA !

Naama SahsrArchitha NaarAyaNA !

Tava DaasOham NaarAyaNA !

SrungAra MoorthE NaarAyaNA !

Sura-Poojitha Padha NaarAyaNA !

SaraNagatha Vathsala NaarAyaNA !

Subha SeethA-kanthA NaarAyaNA !

SamAdhi-ShaDguNa GaNA NaarAyaNA !

Tava DaasOham NaarAyaNA !

BhOgi-sayana NaarAyaNA !

KrupA Saagara NaarAyaNA !

Hamsa Roopa NaarAyaNA !

Haya Vadhana NaarAyaNA !

LOkAbhi-RaamA NaarAyaNA !

Tava DaasOham NaarAyaNA !

Raghukula TilakA NaarAyaNA !

asmath-Kula-Paavana NaarAyaNA !

Kaliyuga VaradhA NaarAyaNA !

Kamsa Mardhanaa NaarAyaNA !

Manthra SvaroopA NaarAyaNA !

Tava DaasOham NaarAyaNa !





Aja-RudhrAnugraha NaarAyaNA !

Jaanaki RamaNA NaarAyaNA !

PrahlAdha VaradhA NaarAyaNA !

Kari RaajA MithrA NaarAyaNA !

Sri Naayaka PrabhO NaarAyaNA!

Tava DaasOham NaarAyaNA !

VinathA Sutha Vaahana NaarAyaNA !

Parama DayAkara VibhO NaarAyaNa!

Pankaja Lochana PrabhO NaarAyaNa!

Parama PavithrA NaarAyaNA !

Muni-Hrudh NivAsA NaarAyaNA !

Tava DaasOham NaarAyaNa!

NaarAyaNa NaarAyaNa, NaarAyaNa NaarAyaNa !

NaarAyaNa NaarAyaNa, NaarAyaNa NaarAyaNa !

**An anubhavam of adiyEn about the prakrutham mAlOla pAduka sevakar**

Last year, Srimath Azhagiya Singar celebrated the darsanam of thousand Moons at the banks of Chandra PushkaraNi that reflects the PraNavAkAra VimAnam on its surface. That chandran arose from the manas of the VirAt Purushan reclining inside the PraNavAkAra VimAnam on His bed of Aadhi Seshan. That same VirAt Purushan is also seated at Ahobilam, as MalOlan with His dear Devi on His left thigh and He is embracing Her with great affection. Manas is the sankalpam of this Veda Purushan manifesting Himself at Srirangam and AhObilam. Our srEshtAchAryan, Srimath NaarAyaNa Yathindhra MahA Desikan like Chandran arose out of the sankalpam of MalOlan and is rejuvenating our lives with His dhivya katAkshams. adiyEn would like to recall a manaseeka sambhAshaNam that occurred one day between MalOlan and our UthtamAchAryan, Prakrutham Srimath Azhagiya Singar.

That day, adiyEn was listening to the dialog between our Azhagiya Singar (Sundara Simham) and MalOlan as the abhigamana Aradhanam was progressing to the stage of Veda ViNNappam. adiyEn "heard" this conversation between Srimath Azhagiya Singar





and the Lord of Ahobilam:

**MalOlan:** Oh Paaduka sevakarEI what have you assembled for us as special offering during this day's abhigamanam in addition to the most beautiful and fragrant TuLasi and Flower garlands that both Myself and My Devi are enjoying?

**Srimath Azhagiya Singar:** Yennappa! Veda NaarAyaNaA ! MalOla ! Ramaa RamaNaA! adiyEn has assembled srOthriyAs today, who are experts in the PaarAyaNam of the four Vedams and its many SaakhAs for Your SravaNa Anandham. They are going to sing about Your apAra vaibhavam. Devareer unnitthuk kEtkka vENum (You must listen intently) and bless these srOthriyAs. Bhagavan ! SrAvaya ! SrAvaya! Sumukee Bhava!



Azhagiya Singar Sathabhishekam at Srirangam - 2006

Then Srimath Azhagiya Singar asked the assembled adhikAris in Chathur Vedam to offer their samarpaNams. They sang one by one about the greatness of UtthamAchAryan, his relationship to his Lord and his sishya vargams. They chose many Veda mantrams to salute the vaibhavam of the UtthamAchAryan serving the Lord of Ahobilam with Manas, Vaak and Kaayam every day. Here are some excerpts from that morning's Veda ViNNappam that pleased Veda NaarAyaNan MalOlan as He swung back and forth on His Dolai with His Devi:



uttama AchAryAs serve as chakravarthis  
(Courtesy:[www.pbase.com/svami](http://www.pbase.com/svami))







## The Greatness of Utthama AchAryans: Rg Rk Celebrating the SadAchAryan

This Rg rk states that the SadAchAryAs use the power of their Tapas and Jn~Anam to overcome all the handicaps and serve as chakravarthis amidst the human community and bless their sishyAs through Pancha SamskArams and BharanyAsam following the command of the Lord and travel with Him to every nook and corner of BhAratha dEsam as the Lord's PadhukA Sevakar:

utha svarAjO adhithirabhdhasya vrathasya mE mahO rAjaana IsathE --Rg Vedam: 8.12.4

Meaning:

Those noble persons of blemishless character through their soul force and by the strict observance of the Lord's inviolate laws (SaasthrAs) become fit to rule over others by their supremacy in Athma guNams. They have severe nishtai and through their power of intellect (mEdhA vilAsam) spread their benevolent Jn~Anam all over the world like the spreading rays of the Sun and chase away the darkness of ajn~Anam.

### AchAryAs' UpAsana and Kaimkaryams to the Lord

The power of Jn~Anam of these austere learned persons (SadAchAryAs) is celebrated in the three Vedams by the following Veda Manthram:

कण्वा इव भृगवः सूर्या इव विश्वमिद् धीतमनशुः।

इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधासो अस्वरन्॥

(ऋक् वेद ८-३-१६)

kaNvA iva bhrugava: iva SooryA: iva visvam id dhItam aasata,

Indhram sthOmEbhir mahayanta aayava: priyamEdhAsO asvaran

--(UtharArchika Saaman: 1363, Rg Vedam: VIII.3.16 and Atharva Vedam:10.2,59.2).

This veda manthram points out that the Bhrugus and the descendants of the family of KaNva have attained the Supreme Being as the Sun pervades the Universe by his rays (Bhrugava: Bhrugu kula jAthA:, KaNva Kula jAthA: iva taTA Soorya: iva visvam id dhItam aasata). This manthram also points out the tight relationship between these powerful AchAryAs and their SishyAs. It is not only these learned wise sages who keep themselves busy in singing the praise of the Supreme being through Yaaga, yaj~na, AarAdhanams and sthuthis but also their pious sishyAs keep themselves fully occupied with the eulogy of the Lord and the performance of sacred rituals to please their AchAryan and the Supreme being. The importance of Bhagavad and BhAgavatha AarAdhanams is hinted here.







## AchAryA's unbroken kaimkaryam to the Lord



Blemishless, noble and most venerable AchAryAs  
(Courtesy: [www.pbse.com/svami](http://www.pbse.com/svami))

These MahAnubhAvaas (SadAchAryAs) pray for the welfare of mankind and approach their Lord through reverential thoughts, noble deeds and blemishless homage as indicated by the following Veda Mantram:

उ<sup>1</sup>प<sup>2</sup> त्वाग्ने दि<sup>3</sup>वे<sup>1</sup>दि<sup>2</sup>वे<sup>3</sup> दोषावस्तर्धि<sup>3</sup>या<sup>2</sup> व<sup>3</sup>य<sup>2</sup>म्।

न<sup>2</sup>मो<sup>3</sup> भ<sup>1</sup>र<sup>2</sup>न्त<sup>3</sup> ए<sup>1</sup>म<sup>2</sup>सि॥

(साम वेद - पूर्वार्चिक सामन् १४)

upa thvAgnE dhivE~dhivE

dOshAvastardh dhiyA vayam

namO bharantha emasi

--PoorvArchika Saaman:14 and Yajur Vedam:III.22



ज<sup>1</sup>रा<sup>2</sup>बोध<sup>3</sup> त<sup>1</sup>द्वि<sup>2</sup>विडि वि<sup>3</sup>शे<sup>1</sup>वि<sup>2</sup>शे य<sup>3</sup>ज्ञि<sup>1</sup>या<sup>2</sup>य।

स्तो<sup>1</sup>म<sup>2</sup> रु<sup>3</sup>द्रा<sup>1</sup>य<sup>2</sup> दृशी<sup>3</sup>क<sup>2</sup>म्॥

(साम वेद - पूर्वार्चिक सामन् १५)

JarAbhOdha tadh vividDhi visE-visE yaj~niyAya

SthOmagum rudrAya drusIkam

--PoorvArchika Saama: 15, UttharArchika Saaman 1663 and Rg Vedam I.27.10

Combined meaning of both the manthrams:

"Oh Lord ! We approach You day and night with reverential homage enriched by sublime thoughts about You and noble deeds commanded by Your SaasthrAs. Oh Matchless Lord! (OppilA appanEI) May Thou listen earnestly to our prayers and accept our offerings! May Thou enter in to the spirit of our eulogies for the purpose of the completion of our sacrifices (Yaj~nams) for the benefit of all mankind !".

Here the Lord's anupravEsam in to all of the sthuthis and Yaj~nAs of the learned sages (JarAbhOdha/one with mature experience and Tapas) is invoked for the good of all people (visE-visE).

Our Lord's pervasive presence through AchAryAs

There is a series of 32 UtharArchika Saamans praising Soma rasam, which start with the word "yEsha:" to salute the anantha KalyANa guNams of the Lord. One of them is the following Saaman (UttharArchikam 1281 and Rg Vedam IX.28.2):

yEsha pavithrE aksharAth sOmO dEvEbhya Sutha: visvA dhAmAnyAvisan

Meaning:

This Supreme Being manifests Himself to the wise learned persons (AchAryAs) and is realized in various beautiful forms. He pervades all places.

Prayer to that Supreme Lord by our AchAryAs

Saama Veda manthram (uttharArchika Saaman 1358 and Rg Veda Rk IX.97.38) describes the relationship of our AchAryAs to the Supreme Lord as follows:

स पुनान् उप सूरं न धातोभे अप्रा रोदसी वि ष अविः



प्रिया चिद्यस्य प्रियसास ऊती स तू धनं कारिणे न प्र यसत्॥

(ऋक् वेद ९-९७-३८)

sa punAn upa sUre na dhAtobhe aprA rodasI vi Sha aviH |

priyA cidyasya priyasAsa UtI sa tU dhana.m kAriNe na pra yasat ||

--Rg Veda 9-97-38

Meaning at one level:

The learned person purifying himself thru profound meditation of the Lord and is empowered by his Jn~Ana VairAgya anushtAnam. That tapasvi fills both the literate and illiterate with the glow of learning and discloses various vidhyAs. The pure and noble wishes of the learned persons are meant to protect us against fears (samsAra bheethi) and obstacles (vignams in UpAya anushtAnam). May that Lord grant us the excellent wealth of spiritual knowledge as (he does) to the AchAryAs (learned persons/MahAthmAs)!

This Saaman refers to those paramaikaAnthiS, who do not seek chillundi swAmis ("siRu dhaivam sErEn") and hold firmly to the sacred feet of SrIman NaarAyanan. These are MahAthmAs with theevra tapas and noble conduct and serve as light houses on the shore of SamsAric ocean buffeted by the fierce waves. They are mArga darsees, who have superior aathma GuNams like ahimsai, Sathyam, asthEyam, aparigruham, Soucham, Indhriya nigrham et al.

These Brahma Vaadins are saluted by Swamy NammAzhwAr in his ThiruvAimozhi paasuram (8.3.10):

கலக்கம் இல்லா நல் தவ முனிவர் கரை கண்டோர்

துளக்கம் இல்லா வானவர் எல்லாம் தொழுவார்கள்

மலக்கம் எய்த மா கடல் தன்னைக் கடைந்தானை

உலக்க நாம் புகழ்கிற்பது என் செய்வதுரையீரே -- திருவாய்மொழி 8-3-10

kalakam illA naltava munivar karai kaNDOr

tuLakkam illA vAnavar yellAm thozhuvArkaL

malakkam yeytha maakadal tannaik-kadainthAnai

ulakka nAmm puhazhkirpathu yenn seyvathu urayeerE -- Thiruvaimozhi 8-3-10







"Kalakkam illA munivar"

Meaning:

AchAryAs with unmuddled knowledge/Jn~Anam known for their authentic penance/ tapas perform MangaLAsAsanam to the Lord, who churned once the milky ocean with great energy to produce amrutham. AchAryAs on a par with the nithya sooris and muktha jeevans serve the Lord on this earth with joy. Please tell me how to eulogize that Lord to His full satisfaction and gain freedom from all of my samsAric afflictions.

A concluding prayer for AchAryan's Veda prAyam. Vedam refers to one hundred autumns as the life span for humans:

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम्।

पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥

(ऋक् वेद १-८९-९)

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shataminnu sharado anti devA yatrA nashcakrA jarasa.m tanUnAm |

putrAso yatra pitaro bhavanti mA no madhyA rIriShatAyurgantoH ||

--Rg Vedam I.89.9

Meaning:

Hundred autumns are given to us by the Supreme Being for life on His earth although the body is subject to old age and decay. Those who are sons today will grow to become fathers tomorrow and hence may we have no afflictions or infirmities in the midst of our life span.

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैः स्तुष्ट्वांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥

(ऋक् वेद १-८९-८)

bhadra.m karNebhiH shRRiNuyAma devA bhadra.m pashyemAkShabhiryajatrAH |

sthiraira~NgaiHstuShTavA.msastanUbhirvyashema devahita.m yadAyuH ||

--Rig vEdam: I.89.8, Yajur Vedam 25.21, UttharArchika sAman: 1874

Meaning:

"O AchAryAs! May we pray for our ears to listen to what is auspicious and good! Oh AachAryAs and learned persons worthy of sacred deeds! Bless us to see with our eyes all that is auspicious and subhakaram! Oh AchAryAs! May we be blessed to engage in Your eulogy, enjoy with firm limbs and healthy bodies a full term of life (one hundred years) dedicated to serving You (AchArya Kaimkaryam) and Your Lord (Bhagavath Kaimkaryam)!"

adiyOngaL offer our praNAMams to Sri NaarAyaNa Yathindhra MahA Desikan and pray to MalOlan to confer the boons of arOgya dhrudagAthra Sareeram to serve Him and bless us all for another hundred years !

AdiyEn will conclude this NavAham with salutations to the Lord of Vitality, Motivation and Loving Devotion with selected Sapthama Mandala Rg Veda Rk Paasages and request you to support the 81st Thirunakshathram Celebrations of a great SadAchAryan on November 20, 2007.



Rg Vedam: VII. 90.3:

राये नु यं जज्ञतू रोदसीमे राये देवी धिषणा धाति देवम्।

अध वायुं नियुतः सश्चत स्वा उत श्वेतं वसुधितिं निरेके ॥

(ऋक् वेद ७-९०-३)

rAyE na yum yaj~nathu rOdhasImE rAyE dEvI dhishuNA dhAthi Devam |

adha Vaayum niyutha: saschatha svA utha svEtham vasdhithim nirEkE | |

-- --Rg veda 7-90-3

Extended Meaning:

Wherever there is spiritual poverty, wherever there is the darkness of nescience, Oh Lord of MahA Sankalpam and Motivation! Travel swiftly on Your Yoked steeds that are spotlessly white in hue! May Thou dispense the auspicious gift of Jn~Anam and other riches borne by heaven and earth! Our divine language of praise proclaims You as our Supreme Lord for gaining spiritual affluence and imperishable wealth of Moksha Sukham.

adiyEn concludes this NavAham with a Question and appeal of the Vedam (Rg Rk VII. 100.6) to the Supreme Lord:

किमिच्छे विष्णो परिचक्ष्यं भूत् प्र यद् ववक्षे शिपिविष्टो अस्मि।

मा वर्पो अस्मदप गूह एतद् यदन्यरूपः समित्थे बभूथ ॥

(ऋक् वेद ७-१००-६)

kimitte viShNo paricakShya.m bhUt pra yad vavakShe shipiviShTo asmi |

mA varpo asmadapa gUha etad yadanyarUpaH samithe babhUtha | |

--Rg veda 7-100-6

Extended Meaning:

"Oh All-Pervading Lord VishNu-NaarAyaNA! There is not anything left to eulogize You, when You Yourself have declared: **"I AM THE ONE WITH THE SHINING HALO OF LIGHT"**. Please do not conceal from us Your real dhivya MangaLa Vighram behind Your bright and brilliant halo! You have been engaging Yourself (taking avathArams) under various forms as Narasimhan, Yaj~na VarAhan, HayagrIvan, Thrivikraman, Raaman,





KrishNan and AchAryAs. Please bless us with Your delightful AparyApthamrutha sevai always!



Bless us with Your delightful AparyApthamrutha sevai always!

It has been adiyEn's BhAgyam to engage in this Kaimkaryam.

DhanYosmi ! DaasOsmi ! anugruhIthOsmi!

Srimath Azhagiya Singar ThiruvadigaLE SaraNam

Daasan,

Oppiliappan Koil VaradAchAri SaThakOpan

