

## **வீடுமின் முற்றவும் - simple instructions to cross over samsaram**

Shreyas S

Maharishi Raikwar, a Brahmavit, used to live in the outskirts of King Jaanashruti's city, leading a very simple life. Similarly our Sohattur Ramanujan Swamy who is also a Brahmavit and a great Vidwan is living silently amidst us, in Kalyan Nagar in the outskirts of Bangalore. Even though Swamy and His forefathers were hailing from Sohattur, very near to Osur, our home village, and also belong to Ahobila Mutt, Adeyen was not aware of the greatness of Swamy during my childhood days even though my father and grandfather had the highest respect and devotion for Swamy. Adeyen had not yet witnessed Swamy's intellect first-hand. It was on Avani Hastam day in the year 2015, during Mukkur Azyagiyasingar Tirunakshatram, when Prakrutam Azyagiyasingar had come to Bangalore on sancharam and when Adeyen requested HH to release the book Ahobila Mahatmyam, Malolan and HH decided that it was time to shower Their infinite grace on Adeyen by getting the book released by Sohattur Swamy and Adeyen was also graced with the garland worn by Malolan, through the divine hands of Sohattur Swamy and finally Adeyen's search for a Kalakshepam Acharyan who could answer any number of questions with ease and patience came to an end on this auspicious day.

Then onwards Adeyen started attending Vedanta Deepam Kalakshepam and was bowled over by the intellect and explanation of the subject by Swamy. All questions and doubts were thoroughly cleared by Swamy. He patiently explained all the concepts with references in such a way that there was not even an iota of confusion or doubt in Adeyen's mind. Adeyen also started attending Ramayana, Rahasya Traya Saram and Bhagavad Vishayam kalakshepams. Just prostrating before Swamy and doing Abhivadanam brings great and immense joy to Adeyen and Adeyen is experiencing paramaanandam here in Leelavibhuti itself by sitting in front of Swamy and listening to His mesmerising explanations. There have been days when Adeyen was very engrossed and went deep into the subject and questions used to involuntarily pop out of Adeyen's mouth, it was as if Emperumaan as Antaryami wanted to listen to Sohattur Swamy explaining beautifully about His Eminence and infinite kalayana gunas.

Hence in conclusion to this introduction, words are not enough to explain the divine grace of Swamy. It is due to the infinite blessings of Sriman Narayana that adeyen is spending the remaining days on earth by attending Swamy's kalakshepams which are like swimming in the cool auspicious river Ganga in the middle of the desert where everything else is burning hot and brings only pain.

And as per Swamy's niyamanam Adeyen has written a small article on Veedumin Mutravum (First Centum Second Decad of Thiruvaaymozhi) which is given below.

In the first decad of Thiruvaymozhi, Nammalvar spoke about the Lord's infinite glories,

innumerable auspicious qualities and His absolute supremacy over the entire universe. He also showed that Sriman Narayana is the ultimate goal to be attained by the Jivatmas. Much as he wished to share his experiences and convey these to us (samsaris), he found that they have no spiritual interests and were deeply immersed in worldly pleasures. So, to reform them Nammalvar instructs the samsaris in this decad, the methods to be followed to attain the Lord.

In the first pasuram Nammalvar says - "Please listen to my words, give up attachments to all worldly objects and surrender to the Lord"

Q. Then the samsaris ask the Alwar - "How can we give up these desires? We are so well used to them from Anadi kala (time immemorial)"

A. In the second pasuram, Nammalvar answers "If you understand the defects of this samsara you can easily give up all materialistic desires."

Q. Then the samsaris ask the Alwar - "It took us a lot of time to acquire this taste in samsara, so will it take the same amount of time to renounce our worldly attachments?"

A. In the third pasuram, Nammalvar answers this question "By giving up Ahankara and Mamakara, at the same instant our minds will start to turn towards the Lord."

Then most of the samsaris left the Tamarind tree ignoring the advice of the Alwar thinking "who is this Alwar to advise us?" (i.e., they were not able to give up their ego) but one or two remained including Madhurakavi alwar (because of their increased amount of Satva guna) and they continue to converse with Alwar.

Q. "We want to learn more about Emperuman, can you explain?"

A. In the fourth pasuram, Nammalvar explains the glory of the Lord who must be sought as the abode of innumerable auspicious qualities.

Q. "We want to meditate on the Lord, is there anything to keep in mind?"

A. In the fifth pasuram, Nammalvar explains that there is an internal hurdle i.e., Kaivalyam and the remedy/cure for this obstacle (i.e., Kaivalyam) is to not stop at Atmaanubhava but to continue in the path of the pursuit of Emperumaan.

Q. "Won't the Lord be busy, happy in the company of Nityasuris, will He be interested in us?"

A. In the sixth pasuram, Nammalvar says that the Lord likes to mingle with everyone. He showers His grace equally on all, be it Nityasuris or Samsaris.

Q. "How do we approach such a Lord of the Universe (The master of Nitya and Leelavibhuti)?" (They feel shy/insignificant in front of Emperumaan).

A. In the seventh pasuram, Nammalvar assures them by telling that “once we have true knowledge about the relationship with Emperuman (i.e., Everything and everyone are subservient to Him) one can easily bond with him.”

This Pasuram (1-2-7) is explained in detail here,

Those few who are following Alwar’s instructions and have decided to give up worldly desires and seek the Lord now have a doubt as to how difficult it will be to approach Emperumaan who is the owner of both the Vibhutis (Looking at the Lord’s Paratva they are hesitant to approach Him).

Alwar explains to them in this pasuram that - “Once you understand the relationship that you have with Emperuman, then you can easily approach Him”

அடங்கெழில் சம்பத்து\* அடங்கக் கண்டு \* ஈசன்  
அடங்கெழில் அஃதென்று\* அடங்குக உள்ளே. 7

அடங்கெழில் - Very beautiful, சம்பத்து - Wealth (Both the Vibhutis – Nitya Vibhuti and Leela Vibhuti), அடங்கக் - Everything (without leaving a single particle), கண்டு - see and understand (meditate on this), ஈசன் - (To that) Sarveshvaran Sriman Narayana, அடங்கெழில் - Everything belongs to Him. அஃதென்று - Know that this relationship (that everything is subservient to Him), அடங்குக உள்ளே - you too are a part inside it (you are also an anga of His Vibhuti)

Simple meaning:

“Let not a feeling of lowliness come to you thinking of the Paratvam (supreme nature) of the Lord. Know that everything including you form a part of His wealth. Let this feeling drive you to do kankaryam to Him.”

Detailed explanation:

(a) The seemingly unbridgeable gap between the Paramatma and jeevatmas will vanish when the people entertain firmly the sense of belonging to Him. Jivatmas are not mere spectators. They must choose the path best suited for their wellbeing. If they fail in their efforts, they will be trapped in the cycle of births and deaths. To succeed, the only option is to shed their ego and understand they belong to Him and are totally subservient to Him alone and seek His grace by performing Sharanagati.

(b) A young prince who is roaming in outskirts of his kingdom happens to see a beautiful garden and wants to enter the garden and play. He however hesitates to do so, not knowing who the owner of the garden is. When he is waiting outside the garden in a confused state thinking whether to enter or not, then his driver tells him “This garden belongs to your father only” then the prince jumps in joy and enters the garden and plays without any hesitation. Similarly, we must also realise that all things in this world are the property of the Lord and joyfully understanding this concept and approach the Lord

without any shyness.

(c) A merchant leaving his pregnant wife goes to a distant country crossing the sea in connection with his business. Many years pass by, and the merchant has established a very successful business in the distant country. In the meantime, his wife gives birth to a boy who also grows up to be a businessman. Both the son and the father without knowing each other happen to exhibit their business in a large convention. They set up stalls adjacent to each other. There arises a quarrel between them about encroachment between the stalls. A visitor to the exhibition, who knows them both exclaims that the elderly merchant is actually quarrelling with his son. On hearing this, the joy of the boy knows no bounds and he embraces his father lovingly. In the same manner we must consider our Lord as our father and approach Him with love and devotion in all our hearts. (This shows the Swa-Swamy bhava sambhandham)

(d) Like a piece of wood which is thrown in the middle of the ocean will be eventually washed ashore, similarly one should give up worldly desires and board the boat who is the Emperuman, who is everyone's father, who will definitely take you across the ocean of Samsaram, just don't row the boat against the current and try to return back to the source.

(e) Two birds, Jeevatma and Paramatma, are seated on the same tree namely the body. Among them, one bird (Jeevatma) consumes the fruits (karma-phalas) of the tree but still looks thin and frail whereas the other bird (Paramatma) does not eat anything but is plump and healthy. (This shows the Niyamaka Niyamya sambhandha)

So Alwar urges us to give up all shyness and hesitation and easily approach our father/mother Emperuman Sriman Narayana. Here Alwar acts as an Acharya by explaining to the seeker that he is not independent (he is not Swatantran) but is totally subservient to the Lord (he is Paratantran).

Here ends this pasuram's detailed explanation.

Q. "Ok we have understood this, now we want to worship Him and please Him, how to do this?"

In the eighth pasuram, Nammalvar explains that we need not seek out for separate tools to pursue him, and we can simply use our body and senses which are given to us by him. (Manovaakaayaihi perform kainkaryam.)

Q. "What about the hurdles/virodhis standing in our path due to Anadi karmas?"

A. In the ninth pasuram, Nammalvar explained that by engaging body and senses only for Him, the hurdles in the way of devotion towards Him will vanish automatically.

Q. "Is there any easy method to worship Him and please Him?"

A. In the tenth pasuram, Nammalvar highlights the manthram that is used to worship him.

And finally in the eleventh pasuram Alwar reiterates that the instructions in this padikkam have been given after complete analysis and hence it is best to follow them to cross over the ocean of Samasaram.

Only due to Sohattur Swamy's Kataksham, Adeyen has penned this small article. Any errors are only due to Adeyen's mandabuddi and Adeyen prostrates before Devareer continually and seeks forgiveness.

*Sri Shreyas Sridhar is the grandson of Sri U. Ve. Osur Sudarsanam Iyengar, who was a devoted shishya of Sri Ahobila Mutt, and very close to H.H Mukkur Azhyagiyasingar and Villivalam Azhyagivayasingar and also started Navbharath Press in the 60s which till date continues to print and publish Sampradayam related books. Shreyas has completed his B.E in Electronics and Communication and M.A in Divya Prabandham from Shastra university under Sri U. Ve Dr. M.A Venkatakrishnan Swamy. He is learning Prabandham from Tirumalai Vinjimoor Venkatacharya Swamy. His Samashrayanam Acharyan was Villivalam Azyagiya-singar and has performed Bharanyasam under Prakrutam Thirukudandai Azhyagiyasingar. Since 2015 he is regularly attending Vedanta Deepam, Ramayanam, SRTS, Bhagavad Vishayam Kalakshepams under his Kalakshepam Acharyan Sri Sohattur Swamy.*

