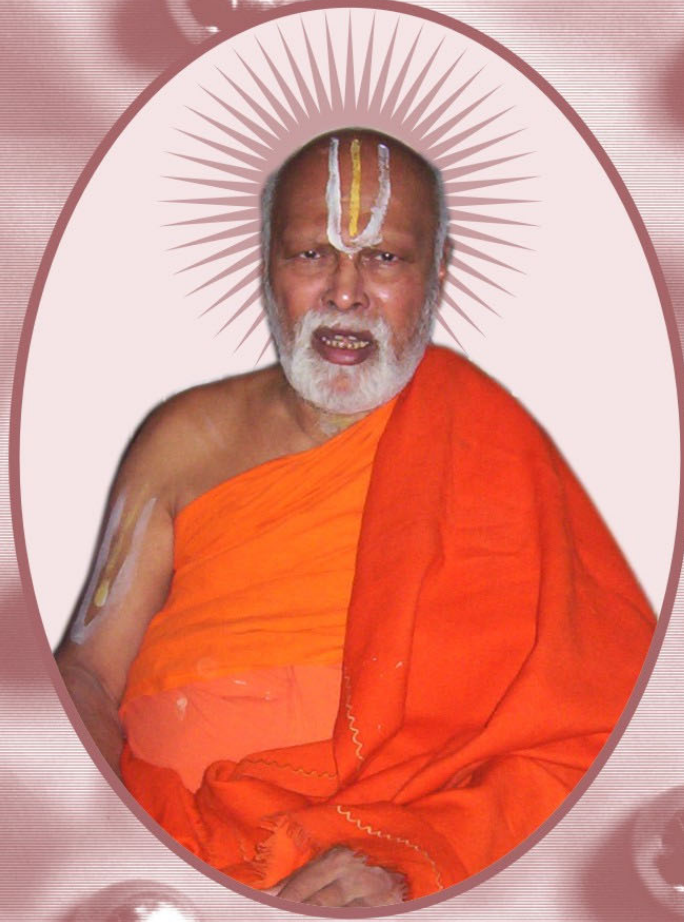




Venugopala of Hedathale

Sri Rangapriya Swamigal Tiruvadigale Sharanam



Lakshminarasimhan Sridhar
-presents-
Asmath Acharyan's



Pearls of Wisdom



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Acknowledgements

Dr.V.Sadagopan Mama

My Sister Smt.Jayashree Muralidharan, USA

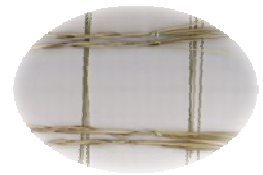
Respected Bhagavathas,

This 5th pearl in the Pearl string is continuation of earlier question and also new ones. Now I dedicate this pearl in the String of Pearls in "Pearls of Wisdom".

(Please see pearl no 4 for continuity)

It is not enough to perform the varushArdika shrAddam alone but every month the amavAsya tarpaNam, sankramaNa tarpaNam must be done. The reason being that according to the time scale of Pitrs, a month in our time is equal to a day in their time, so doing amavAsya tarpaNam every month, amounts to offering food everyday for the Pitrs. Invoking them in the dharbha grass (avAhanam), sesame-water (yeLLu jalam) is offered to them as prasAdam which gives them great satisfaction.

If a person unfortunately cannot afford to buy even the sesame seeds for the tarpaNam, then he should go out in Sun where the rays fall fully on him and the decalre to the Pitr devatas that "I sincerely wish to perform tarpaNam and I believe in shrAdda karma-s but due to dire circumstances, I am unable to offer even the sesame seeds for you, Pitrs, so please forgive me!" This makes the Pitrs happy and satisfied. They are keener on seeing whether they are being remembered by the people than anything else.



The j~nAnis (rishis) have the capacity to see many things that people who are not realized souls cannot see. It is said that the j~nAnis can see the jeevan when it was alive, immediately after it dies, what happens to it on the 8th day, the 10th day after death and its condition when its relatives do not offer shrAddam as well as its condition when shrAddam is done regularly etc. Just like a microscope is needed to see bacterias, a special drishTi or 'seeing power' is required to observe the subtle matter! The j~nAnis are blessed with such a vision!

vikrAmantam sthitam va(a)pi
bhunjAnou va guNaanvitam
vimUDaH nAnu pashyanti
pashyanti j~nAna chakshusaH

All the above we discussed right now are satyam and have no contamination of lies, annotations or connotations.

Q: Why jeeva shrAddam and what is its significance?

A: Jeeva shrAddam means a person performs his own shrAdda in his life time itself. When he thinks that there will be nobody else to perform shrAdda in his name after his demise. He does not expect anything from others. The significance here means that he will reap the fruit of the shrAdda, even if others do not perform the shrAdda for him. it is generally performed in Gaya. This question is now answered.

Q: Why do Vaishnavaites carry tridanDam, while others carry only one danDam? What are the two kinds of danDam?

A: TridanDams are worn or carried to signify the danDam or control over three things: a) thought, b) word and c) deed. You have to exercise control over your mind, over my speech and over my actions. To make the person remember these three truths, the tridanDams are worn (carried).

There are some sanyasis who only carry one danDam. That means that they think that they have perfected control over two things : a) bodily control (which they already



possess) so need not have any symbol to signify and b) control over their actions also they are having. One important thing that is needed is control over mind - which is signified by the single danDam. DanDam means control and it is worn even by a celibate brahmacharin during the upanayana function - it is called as palAshA danDam - this is the danDam of the palAshA tree. A sanyasi has a danDam made of bamboo tree. The mantras for each are different. In all of this the meaning is "Let me have control! Let me have control!"

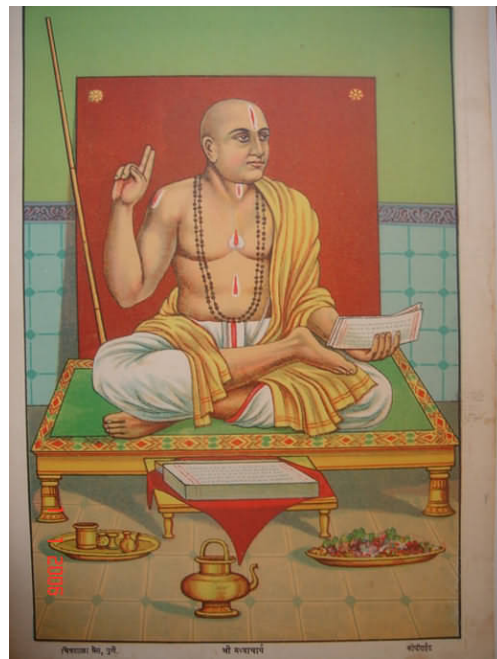
Let me have control!"

Vaishnavaites have yaj~nopaveetam whereas advaitin sanyasis do not have it. A different lesson on this is needed - why yaj~nopaveetam should be worn at all? Now it is to show one's objective in Life. The objective of Life in a brahmaNa's caste is to understand the principles that are governing this Universe. While doing it they recognize



96 elements, in the yoga upanishads, yoga shastras. Yajnopaveetham is worn to be reminded of their duty of knowing the meaning of these 96 elements and concentrating upon the one element that is Brahman. There are 96 folds in every yajnopaveeta that can be seen when you carefully analyze it. Secondly, there are three courses (options) available for a dvija (twice-born = a brahmin). One course is his mind moving in a certain direction. It moves from left to right.

vAma bAho dhakshiNa kaTTiyoh
antarscarati hamsaH



Eka Dhandhis without Yajnopaveetham



Tri Dhandhi with Yajnopaveetham

The hamsaH is a form of jeevan and it moves in between from left shoulder (vama bAho) and right hip (dakshiNa kaTTiyoh). When you are investigating this principle the mind should move in this direction so generally the yaj~nopaveetam is worn in this direction. This is the course of Gods and when we worship the Gods then our minds should move in that direction. When we worship Manes or Pitr devatas then they move in the opposite direction, hence the yaj~nopaveetam is worn in the other direction. When neither of this is done then the yaj~nopaveetam is just worn around the neck like a necklace (for eg) when a person has t attend to nature's call etc.

When Creation was made the first three elements became three folded and they further divided into three fold and again divided into three fold:

sasantivatam ekaikaam akarot

To signify all this yaj~nopaveetam is worn. The yaj~nopaveetam is like a map and how long is a map needed? Well, a map is needed as long as there is a goal, once you reach the goal the map is no longer needed.

sashikham vapanam krtvaa
bahirsUtran tyajetbhutaH

Once the goal is reached, he has to give up the external thread because he is already moving the internal thread. An ascetic who has seen those sights is called as a paramahansa and for such a sanyasin a yaj~nopaveeta is not a necessity also the shikhai or tuft is not required. Those on the way to reaching that status needs yaj~nopaveeta, and the symbols until they reach the goal. That is how it started but over period of time it got differentiated into VaishNava and other practices.

Wearing of a yaj~nopaveeta by a Vaishnava sanyasi does not diminish the j~nAna, a brahma-j~nAni (as in a Vaishnava sanyasi) wears the yaj~nopaveetam to show the world that this is the map, even though he personally does not need it, he wears it as a map to guide others. Different interpretations of shAstraic texts has led to the differences in observances between advaitin and VaishNava sanyasis.

The yaj~nopaveetam is a symbol only and as such an ascetic does not necessarily need it, but he uses them to teach these Truth to others.

nArAyaNa! nArAyaNa! nArAyaNa!

Sri Rangapriya Swamigal Thiruvadigale Sharanam.

Dasan

Lakshminarasimhan Sridhar

Will be continued in next issue.....