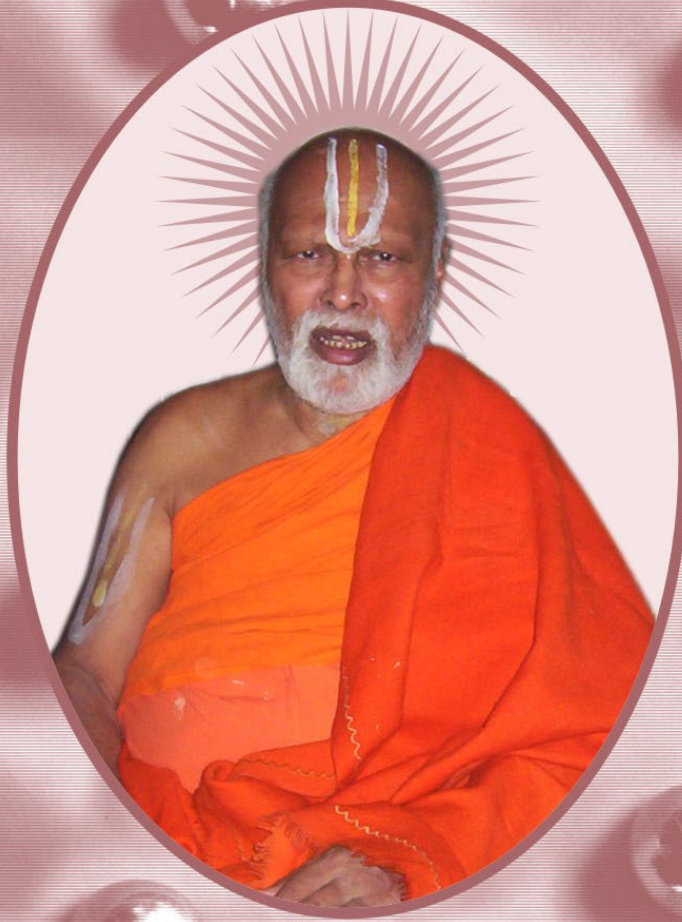




*Srikantha perumal of hedathale*

Sri Rangapriya Swamigal Tiruvadigale Sharanam



Lakshminarasimhan Sridhar  
-presents-  
Asmath Acharyan's



# Pearls of Wisdom



# *pearls of wisdom*

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## *Acknowledgements*

*Dr.C R Ramaswamy Mama*

*My Sister Smt.Jayashree Muralidharan ,USA*



## *brief discussion on pilgrim centers*

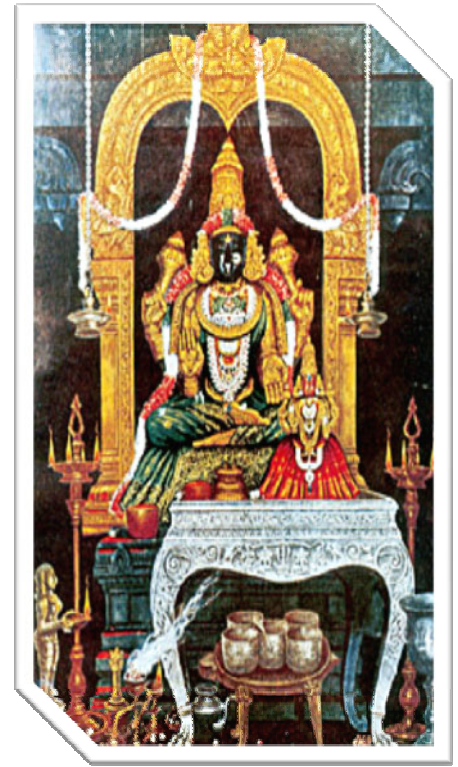
*With the blessings of Asmath Acharyan H H Rangapriya Swamigal and guidance of Dr.V.Sadagopan of USA, I had authored two e-books - HanUmath PrabhAvam and Pancha BrundhAvanam of Poorva Azagiasingars, All these days they were in the form of e-books. Then Last week a sudden thought occurred that why not take print out of the books and present to Swamiji, so I took a laser print-out with the front page in colour and had it spiral bound. I was supposed to meet Swamiji for an article to be published on web. As Swamiji was traveling inspite of his advanced age I could not get an opportunity to meet him. On 20th morning I called Sri C V Ramaswamy Mama to find out when it will be convenient to meet SwAmiji, and he told he will let me know. I told CVR mama that since I was visiting nearby area, I would like to just meet SwAmiji and present the book to him. On 20th Evening I went to Ashram to Present the Swamiji the hard copy of my book, he blessed and told he will read it. Then SwAmiji glanced through the books and in the book HanUmath PrabhAvam, he saw the Picture of Namakal Anjeneya Swami, Namagiri Thayar and also Namakal Narasimhan.*

*Then Sri Ramaswamy mama explained about Narasimhan at Namakal. He told the beauty of the moorthy and specialty of the moorthy. The specialty here is that in right palm we can still see some blood stains as he is sitting after Hiranyan Samharam, and it is one of a very few temples where you see Tri Moorthies. Sri Vishnu, Brahma and Rudra are praying to our Lord Nara Kesari. Then Swamiji asked us whether we have seen the Temple at Belavadi which is very near to Belur, Halebedu and also Chikkamagalur. Fortunately I had seen the Temple at Belavadi, it is Thrakootachala Temple (Three Cellar) and its Main deity is Veera Narayana, on his right side is Rukmini, Sathyabama Sametha Venugopala, Gopikas, Sanath Kumara Rishis, Cows and on left Side is Yoga Narasimha in a very eye captivating moorthy. The pictures can be seen in the following link :*

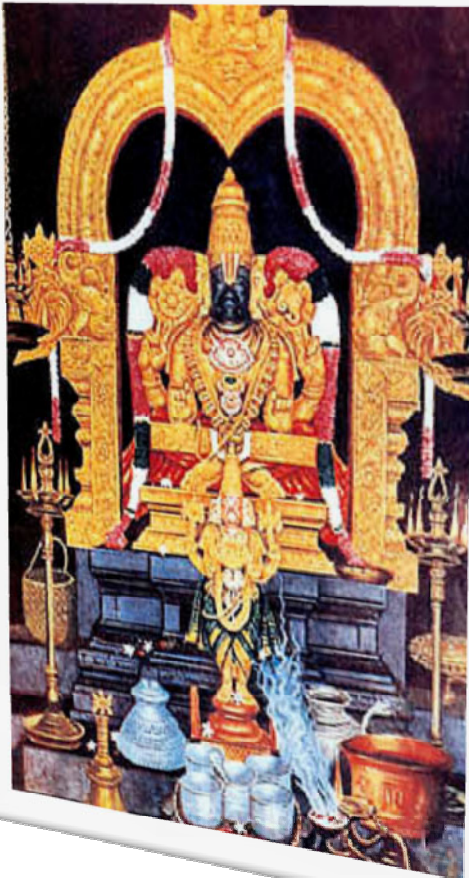
<http://www.pbase.com/svami/belavadi>



Then Swami asked us whether we have gone to Sholingur Temple. He told it is very beautiful temple and Yoga Nrusimha is in yoga posture and is having Shankha and Chakra. He is in Periya malai (Big Hill) along with Thayar Amrithabalavalli. Swami had had the darshan and then he had reached Chinna Malai (Small Hill). In Chinna malai sits Anjeneya. Swami asked us whether we have climbed both the hills. Then he asked us did you observe the Monkeys in both the



hills? We told yes. Swami continued that monkeys were doing all gimmicks to gain the attraction of the Visitors (monkeys were doing all Kapi



Cheshtai). Then Swami had the darshan of Anjeneya of Chinna Malai. Swami told us that Siriya thiruvadi is sitting in Yoga posture he is having Shankha and Chakra in upper arms and lower arms are in dhyana mudra. Then he told we should not be like the Monkey around the temple but we should be like Anjeneya (Here are the exact words of SwAmiji that he spoke in Kannada: "E Kapigal anthe Agabedi. E Kapiyanthe Agabeku!")

*Then swami continued, and somebody asked whether the Shanku Chakra is in Swami Narasimhar's hand, but how come it came in the hand of Hanuman. For that Swami told Bhagavath Anugruhana Avalambhisi Dhridha Sankalpanidha ayethu. He continued, "Anjaneya Swami prayed to the Shankha Chakra dhari and Thanmayathva Untagi Shanku Chakra appeared in his hand also. Then Swami told Acharyan says "Thvan Chinthayan Thvanmayantham Prapannha Tvamuth grunan Shabdameyandamna. It means Sathya and Sathyartha always gives happiness, There is nothing like sathya and there is nothing more attractive than Sathya. Such an attractive place is the abode of Lord Narasimha of Sholingur Malai.*



*A famous Acharya who hailed from Sholingur is Dhoddacharya. He was a great bhaktha. Sholingur was previously known as Cholalingapuram /Cholasimhapuram. The temple was already there but this great Acharya Dhoddacharya improved this temple. Dhoddacharya was deeply attached to Kanchi Varada also. A temple for Varada is there in Sholingur also. As we all know that yearly Garuda Sevai for Kanchi Varada takes place in Vaikasi Brahmostavam. Once Dhoddacharya of Sholingur could not make it to the Kanchipuram festival, as he was unwell. He expressed his inability to the Lord, while standing on the banks of the Brahma Theertham (holy water source is known as Thakkan Kulam). The Lord, in all His enchanting beauty, sitting on Garuda (the mystical broad winged bird who flies the Lord) appeared before the Dhoddacharya, and blessed him. This happened few 100 years ago, the Kainkarya Paras who were carrying the Kanchi Varadha in Garuda Vahana could not move a step further. At that time Dhoddacharya's guru was also there, and knew what had happened, He told Vardarajaperumal that "Doddhanaku Darshanam Koduthathu Pothum, 1000s of other Bhaktha's are waiting for your Darshan". To commemorate this event even today during the third day of the Vaikasi Brahmostavam at Kanchipuram when Lord Varadharaja is taken out of the temple, mounted on Garuda Vahanam they stop the sancharam, as soon as the Lord approaches the main entrance of the tower, the Lord's*



*image is hidden from public view with two massive umbrellas and "Mangala Arathi" is performed. This is known as "Dhoddacharya Swami Sevai". He was such a great Acharya that he did not have Kalai bedam. He has written a Bhashya for Vedanta Desikan's "Satha Dushini" known as Chanda Marutham" . He was such a great Yogi and Maha Acharya. Then CVR mama requested Swamiji to narrate the greatness of Dhoddacharya in re-establishing the glory to Govindarajan Moorthy in Thiruchithrakootam (Modern day Chidambaram).*

*Swami started the narration again, Chidambaram is equally important to both Shaivas and Vaishnavas. Chidambaram is famous for Nataraja temple. Swami told us that according to Sthaalapurnam both Sri Maha Vishnu and Shiva existed in that temple. There is Poorva katha and also the Sthala Purana tell that once there was a dance competition between Shiva and Kali Amman. They wanted to know who is shreshta in Tandava Nrutya. Ok competition is there but who is going to be the Umpire/Judge? The Judge should be impartial and he should have the capacity to Judge and he should be more knowledgeable (Sarvagyan) person. Then they zeroed in on Govindarajan, who is close to both (Parvathi (Kali)) is the Sister of Maha Vishnu according to the story. Then Govindarajan tells that he is willing to be the judge and he will lie down and watch the competition. Then Maha Vishnu gives judgment that both are equal, but finally Shiva won in Urdhva Tandava. Then according to the condition Kali Amman concedes defeat and moves to the Ellai (Border) of Chidambaram and she dwells there (It is known as Kali Amman Koil). Swami asked us now we will be thinking why Kali could not do the Urdhva Tandava (Urdhva Tandava means lifting the leg up and do Tandava), reasoning people give is Shiva is Male and Kali is lady so she did not lift the leg and do Urdhva Tandava. Swami told this was not the reason! It is not mere lifting of leg, Swami quotes the Sloka "Urdhavarehtham virupaksham Vishvaroopaya vai Namaha"*

*It is not that only Shiva can do the Urdhva Tandava by lifting the leg up, but even Kali could have done the Urdhva Tandava, but not by competing with her husband, but by co-operating with her Husband, We have to observe this and it is very important in life. Swami quotes that Christianity talks about the man-woman relation (sthree purusha sambhanda), they say God created Adam from out of his own ribs, as far as Eve is concerned he created her out of Adam's backbone ribs. He did not create her directly hence woman is considered as inferior in Christianity. But in our Dharma we give equal status to both Man and Woman, Swamiji Quotes a line from Maha Kavi Kalidasa "Stri Pumsavatmu bhagante Bhinnamurtehed sisrikshyaya:" The meaning is Hey Brahma when you went to do the Shruti Work*



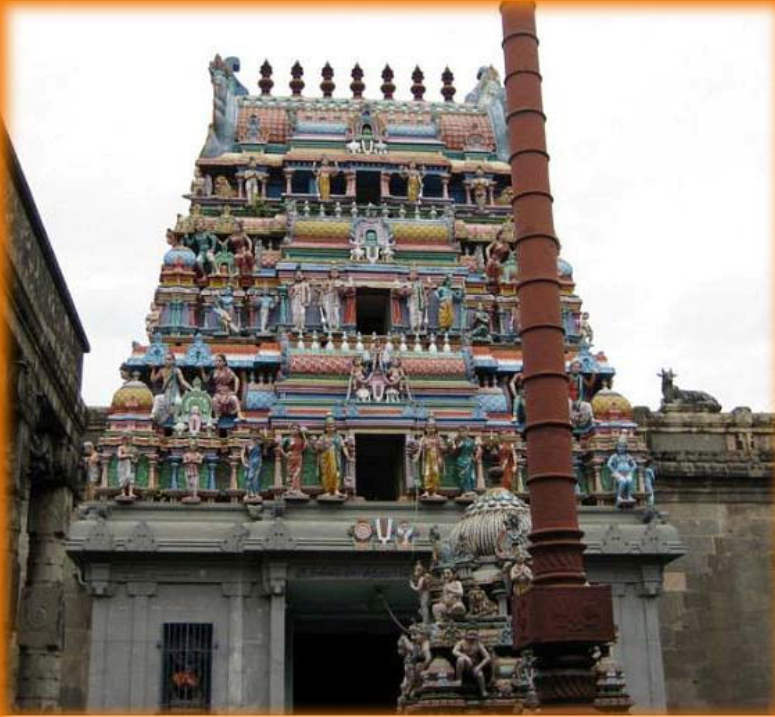
*the Shtree and Purusha are two parts of yourself, Now can you distinguish which part is more important than other? Swami then asked us there is Right Auricle, Right Ventricle, then there is Left Auricle and Left Ventricle in our own heart, now tell me which is more important? We could not answer, swami told both are of value and important, no difference. So now coming to Chidambaram Competition, both Shiva and Kali should not compete with each other, but must be complementary to each other. There should be no difference/ Bheda Bhava between Sthree and Purusha. Then Swami discussed again about the Chidambaram Competition and told Kali also could have done Urdhva Tandava had she been complimentary, not competitive. See He is Purusha Parama Purusha, and had she cooperated then the Sloka "Shiva Shakthi Aikya Rupinyai Namaha" would be more apt. In Kollur when they worship Mookabika they say "Shiva Shakthi Aikya Rupinyai Namaha", Both are Brahmi Sthiti, both are equal and same level. According to Maha Yoga Shastras our body is divided into two portion (i) One portion - toe to Neck (Kanta) is known as Shakthi Sthana and (ii) beyond Kanta it is Shiva Sthana. Without each other's co-operation the objective cannot be achieved. Then Purana says they requested Govindarajan to stay in Chidambaram itself, because he is the witness and testimony to the Competition of Shiva and Kali. He is the person who delivered the judgment. Now swami told let*



*us go to history, there was a Chola Raja, who was a bigoted Shaivite. Raja told that visitors to Govindarajan is more, hence we should remove him. He got the Moola Vigraham removed and threw it in Sea and after doing this he gave an ironical statement (We should listen swami narrating in his own style) "After all we have not done any injustice to your God (your Perumal), we sent him to his Home" Maha Vishnu is Jalasayi and the king has sent him to his Vasasthala, we cannot say no to this. Then after that the temple of Govindarajan is not there and puja is done for Nataraja only. Raja had done this terrible act out of bigotry.*



*Then swami narrated that the proof that both Nataraja and Govindarajan were to be seen together can be seen from the Kamala Mantapam, If you stand in the Mantapam you can see Govindarajan on one side and Nataraja on the other side. You can see both the Rajas from the same Mantapam. The purpose of building the Kamala Mantapam was that they should have the darshan of both the deities. You can do the darshan of both deities in Eka Kala. If you remove Govindarajan then whole place becomes Shoonya (Zero). Then the history of building Kamala Mantapam will vanish. After the Chola*



Govindarajar Thirukoil - Thiruchithrakootam

Kings, the rule of Vijayanagara kings came, they did not have Shiva/Vishnu Bhedas. Now it was Vedanta Desika's' period. This place was known as Chitiraikootam. Swami Desikan advised the Raja to do the Prathistai of Govindarajan Idol. It was done accordingly. We will be wondering what happened to the old Govindaraja Vighram.

Some say it is under deep sea, some say that with great difficulty they transported the same to Govindarajapuram in Killa Tirupathi. We have to guess and we have to see whether it is logically possible because where is Chidambaram and where is Thirupathi! Now let us come back to Thiruchithrakootam. The bigoted Shaivite did not allow the new Vighram to be consecrated nor any puja was conducted. Time passed and it was in the period of Maha Yogi Dhoddayacharya. He convinced the then Raja to consecrate the Moorthy and so the Govindarajan Vighraha Prathistai was done. Even though some local fanatics opposed, they could not do anything as Raja's order was there

Then one old lady consecrated the she will climb the temple life. Dhoddacharya told Order was there the ahead, but that lady heavy Army protection Govindaraja Moorthy



Thiru Chithrakoodam, Sri GOvindarAjan

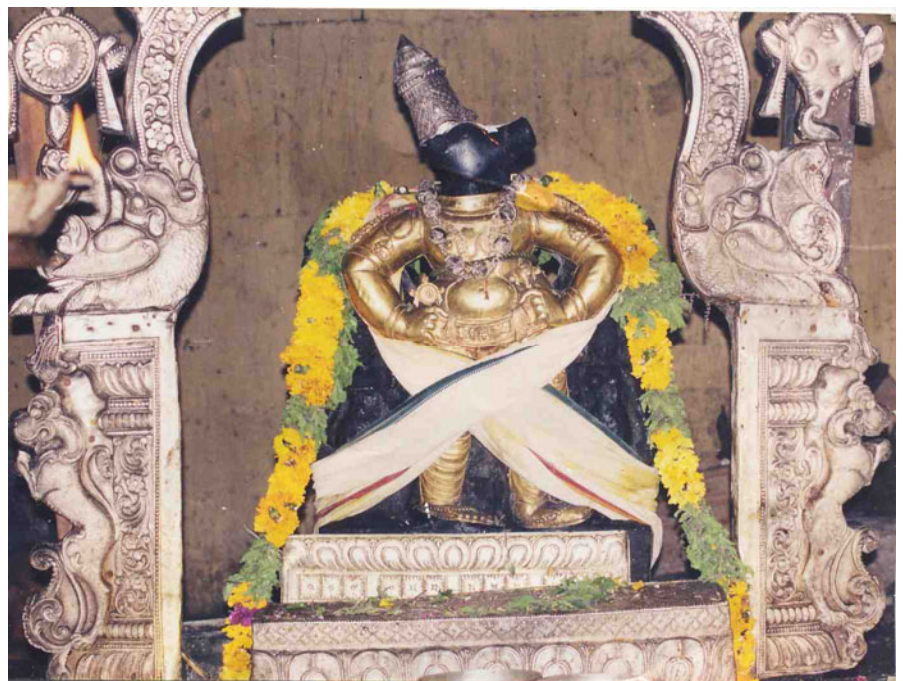
proclaimed that if they vighram of Govindaraja tower and give away her her that since Maharaja's consecration was going committed suicide. Under Dhoddacharya got the consecrated. Now what we

see at Chidambaram is the new Moorthy., It is a very beautiful moorthy. The Thayar is known by nam



*Poodarikavalli. Swami told that you can observe wherever Govindaraja is there you can find Poodarikavalli Thayar. Poorva Katha says the Archakar who did puja to Nataraja used to do puja for Govindaraja also. There was no dwesha (Dislike between Shaivites and Vaishnavites but, somewhere in the middle the Shiva/Vishnu fighting started and the Pooja to Govindaraja was stopped, but due to Dhoddacharya's intervention and his skills in convincing others, the Govindaraja Vignam was re-consecrated and puja started. Now once again if you stand in Kamala Mantapam you have the eka kala darshan of Nataraja and Govindaraja. There is the Shilashasana of all the events including what Chola Raja did.*

*Then Swami told that next nearest Kshetram is Sri Mushnam. Then he told Present Srimath Andavan of Srimath Srirangam Andavan Ashram is the native of Sri Mushnam. In Sri Mushnam the temple is dedicated to Sri Varaha Moorthy. Swami told that there is a Varaha moorthy temple inside Mysore Palace. It is a Swethavaraha Moorthy. The adi Sthanam of Swethavaraha is Sri Mushnam, But he is there in Mysore. Swamy asked do you know how it came to Mysore from Sri Mushnam. Then he told that it should have been the Period of Chikka Devaraya Wodeyar some courtier had told that all the Divya Kshetras are in Tamil Nadu, is there any Divya Kshetra in Karnataka? Then King sent some body in night to Sri Mushnam and got the statue of Adi Varaha to Mysore and did the Prathistai. If you see the Swetha Varaha in Mysore you cannot have Thiruvadi Darisanam, because they have brought the moorthy in a hurry and did the Prathistai. But the Swetha Varaha is a beautiful moorthy. So now the Moorthy at Sri Mushnam is Krishna Varaha, not Swetha Varaha. The Moorthy at Sri Mushnam looks as if he is going to Yuddha, It is also a beautiful moorthy and in Tamil Nadu almost all the Moorthies are very beautiful to look at. Swami told that whenever Present Srimath Andavan Swami comes to Mysore he will first visit Mysore Palace Swetha Varaha temple and tell that "Enga uru Perumal da ithu" (Meaning this moorthy is from my native) Then Swami told the*





*Prasada which is given at Sri Mushnam is known as "MUSHTHA" This Mushtha is given in all Varaha Kshetra. Mushtha is the Sanskrit word. In Tamil they call it "Korai Kizangu" In Kannada "Konnare gedde". It is grown below the ground. It is very fragrant and it has lot of medicinal value. The boars likes it and eats it. It is a nutritious food. With this Konare gedu the temple authorities prepare a Bhakshanam. It is a sweet preparation and it is like Ladoo. Even in Mysore they give Mushtha. If you need this special PrasAda you have to tell before hand in Srimushnam. Swami then told that the Muslim rulers did not like Hindus much, but a few of them had deep attachment to Varaha Perumal. You observe when they have to swear at somebody they will say "Suvar ke Bache". Even today the Muslims at Sri Mushnam pray and pay their respect to Sri Varaha Swamy. Swami told whoever goes to Chidambaram, they visit Sri Mushnam temple also. Swami also told whoever has some stomach ailments they go to Sri Mushnam and partake the Mushtha and get cured, such is the Kshetra Mahima. Then swami asked me whether I have visited Sri Mushnam and Chidambaram? I replied in the negative. Then Swami told please visit and come and he told there Photography is not allowed (He knows my passion for taking Photos of Perumal and Thayar of different Kshetram of Karnataka).*

*I had recorded the entire conversation in my digital recorder (Swami's discourse was a mixture of Kannada, Tamil, English and Hindi), then I took the hard copy and got it corrected from the Thirukarangal of Swami and Swami gave the copy of the same for further refining the article to Dr. C R Ramaswamy (Who is a Prof in Physics) and now I am doing the samarpanam to you all this is the first Pearl in the beautiful strand of Pearls that I am planning to send as a samarpaNam to all of you in the series - The Pearls of Wisdom I have requested SwAmiji to give many more such valuable Pearls. I am hosting the series in the website: <http://www.peralsofwisdom.srirangapriya.net>*

*Sri Rangapriya Swamigal Thiruvadigale Sharanam.*

*Dasan*

*Lakshminarasimhan Sridhar*