

आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let noble thoughts come to us from every side

— Rigveda, I-89-i

BHAVAN'S BOOK UNIVERSITY

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S RAMAKRISHNAN

SESHADRI SWAMIGAL
of
TIRUVANNAMALAI

Translated into English by
S. A. SUBRAMANIAN

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GURUBHYO NAMAH

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by

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**To
The Memory of
My Beloved Wife
SUSHEELA**



FOREWORD

No one, not even a saint, likes to be dissected or vivisected for the satisfaction of scientific curiosity. This fact, I was made, by saint Seshadri, forcibly to realise, during the last six months of his life (June 1928 to 4-1-1929). I then lived at Tiruvannamalai and tried hard to observe and study this saint but every time I approached him, he fled from me precipitately; and I succeeded in staying in his proximity only for a very few minutes during that period. The appetite for information, thus whetted and left unquenched, was the cause of a meeting being convened on 5-1-1929 i.e. the day after the saint attained Mahasamadhi, and the formation of a committee to gather materials for publishing his biography. But that committee never met. As its convenor, I took its duties upon myself and went about visiting places, instituting inquiries and taking down statements from over 150 persons. The information gathered was mostly scrappy, superficial, inaccurate and at times rather unreliable and useless; and some statements were diametrically opposed to others. Attempts to build up all these materials into a reliable and useful biography failed. The papers were, therefore, handed over two years back to Brahmasri

Kuzhumani Narayana Sastriar, the present author, who had his own (unpublished) experiences to build upon as also his collection of statements. Despite the demands of his vocation and numerous other obstacles, he has at last produced this book. This is the only biography of the saint before the public, which is greatly indebted to him for its production.

The author has used most of the material placed before him, and arranged it in his own way. There is no fixed rule or principle or finality in such arrangements which naturally vary with each writer and reader. The author's great devotion to the saint has proved a valuable asset in enabling him to understand and appreciate facts and features of the saint's life that appeared inscrutable or repulsive to others. Yet it naturally renders it difficult, if not impossible, for him to take a detached or critical view of the saint's ideas and life work. This antagonism between devotion and critical judgement always exists in biography, especially in saintly biography and each reader is left to judge its success, accuracy or utility, for himself. From this view point, the profusion of incidents and sayings of the saint scattered over the pages of this book will be welcomed alike by the devotee and the critic, though both might be more thankful if they were more profuse, and if they were wrought into a few simple yet general statements about the saint's life, ideals and achievements. But generalisation at once sound and profitable is so hard to make about any saint and is specially hard in the case of Sri Seshadri who kept the real inwardness of his life a perfect puzzle and deep mystery to the public.

Seshadri swami moved about in the town of Tiruvannamalai, every day for forty years and thousands saw him and noted a few details of his external life. He

was obviously an ascetic with rare disregard for the world's prizes — and even for his good name and the needs of his body. Some of his acts were dramatic and deeply impressed the public. He had no home or abode (anikethana), no dependents, no property nor institutions to get attached to, nor any fixed habit or system. He would run to numerous places every day, and rest for the night in some deserted hall or haunted tower. He would avoid rich food from wealthy persons and beg for some cold gruel at a poor man's house or share their grub with beggars at the "Beggars' choultry" (Sadhu Chatram). Moneys he would not accept. Other things e.g. silk and lace when presented to him, if accepted would be immediately transferred to some poor person or torn to shreds and utilised for decking the tail and horns of a passing calf. He would seldom bathe, but occasionally, he would pour out a whole pint of oil on himself, and with oil still glistening on his head, would roam in the streets for days. Rarely would he sit up for a shave. And when he sat for it, he would at times stop it abruptly with half his face or head "unshaved", and with perfect complacency and scorn of public scorn appear everywhere for days and weeks, presenting a ludicrous figure. Sometimes he would take liberties with some of those persons whom he met, reckless of consequences. He discarded rules and observances of caste, and Asrama, sanctity and pollution, prudence and decency. He always avoided animal food and intoxicants. He was taken for a lunatic by several up to the end of his life and he purposely simulated madness at times. It was difficult to explain his general behaviour and almost impossible to account for his particular courses of conduct. One thing seemed fairly clear that he was and wished to be always original and free, always escaping the formation of habits that might narrow his self. The main explanation of most facts of his life

appeared and still appears to be that he was an ascetic trying to maintain a thorough control of his senses and mind, up to the very end of his life. He was undoubtedly a Tapaswi of a very high order and his self abnegation was very striking. One result of such Tapas (and of the manthras and sadhanas he practised from his earliest years) was the development of various siddhies or psychic powers, e.g. knowing the past, present and future, in places near as well as remote, in the external world, as in the minds of persons. He made people see visions in their dreams and even in their waking state. His touch and blessings cured disease in some cases.

Asceticism, Tapas and Siddhies, however admirable in their way are still considered rather superficial; and if the saint's attainments, went no further, many would not care for him and his biography. But careful inquiry has now revealed, as was guessed by a few even before, that beyond all these lay the precious ore of his inner life, the sublime reaches of God realisation and self-realisation that constitute his real greatness.

Seshadri Swami had deep devotion to God-especially in the form of Devi Kamakshi, Sri Rama and Arunachala (Siva). With these, he began his mantra Japa, Nama Japa i.e. repetition of sacred names and pooja i.e. worship of forms in pictures, pillars, images, etc., even the lines on the palm of his own or other peoples' hands, and his intense devotion was rewarded with the vision of the Goddess. Visions, however, are not ends but stimulants and aids to further spiritual progress, and the saint carried on his yoga sadhana of Dhyana, and samadhi up to the very end of his life. In the practice of concentration (Yoga), he achieved remarkable success. For days at Tindivanam, in his boyhood, and for hours at Echammal's house at Tiruvannamalai in his later life, he sat steeped in samadhi,

oblivious of his body. Even these feats of samadhi are but means that serve to weaken or dissolve the deep rooted vasanas including the idea that one is the body through which alone the ego gets and expresses its separate consciousness. They are not the goal.

Bhakti and Yoga are however not the only sadhanas to one's goal and Seshadri Swami did not neglect the paths of Karma and gnana. In fact all the paths are interdependent and closely intertwined. The soul or spirit is one and indivisible; and helpful in effecting improvements on the emotional (Bhakti) or cognitive (Gnana) side also. Strength of will assists in the purification and pacification of the heart which in turn promotes subtle perception of the Real. Thus Seshadri Swami brooded in Japa upon the "Kamokarshid" manthra repeating it 1,50,000 times. "Kamokarshid kama: Kartha" he repeated to himself, It is nature's pull or attraction that caused the act attributed wrongly to me. "Nahamkartha" "I am not the actor etc". Here, his will and cognitive power both came into play — to root out the idea that the ego is the expression or counterpart of the single body it is connected with, and to link the ego with or merge it into the one spirit that runs through all creations. The results of the sadhana were of course carried beyond the hours actually taken up by that sadhana, as otherwise the practice would be fruitless. The resultant impression filled and swayed his mind at other times also. This is Ahamkaaranasa or Manonasa. When someone asked him why he was hurrying and scurrying up and down the town, his answer was "It is the Vayu" that is moving the muscles not I. When a Salem Sadhu engaged in pilgrimages came to him, the Saint remarked "where is one to go? Where is one to return? I am in myself (my own state). You also should be yourself (in your own

state)", this appears the attitude recommended in Bhagvat Gita chapter V "Pachyan Srinvan Indriyaneen thriyaarthatheshu varthantha ithitha arayan Swabhavasthu pravarthathe". This is but one form of the spiritual exercise that helps one to have a correct understanding of the Self and not Self i.e. to perfect realisation. The essential or all-important step is for oneself to discard everything which is unreal and to dwell in absorbed gaze upon the Self. For this purpose the mind has to be drawn away from external objects. But the force of past attractions (paapa karmavaasana) blocks the way. Hence as a preliminary practice, desires are curbed and disgust is developed at first towards all that attracted one formerly. If the strong pull of wealth and ease seeking be the obstacle, that is counteracted by dwelling upon the ephemeral nature of possessions and ease. The Saint remarked to some that Kalyana (good) is the abandonment of "I and mine" and "Santikalyana" is the restraint of the senses and the gaining of peace thereby. "Wealth will pass away and our bodies also. Nothing endures" he would remark to his devotees. The saint encouraged a devotee to face his task with confidence. "The Self has not to be discovered in mountain caves or by holy rivers", he said. "It is there all along in your own consciousness and you can as surely reach it". He has cited well known mantras, stanzas, slogans, etc., as "Twaasuparna sayuja...viswam Tharpanadrisyamaana nagareethulyam".... "Hamsaha soham" showing what a clear grasp he had of the essential truth of Vedanta. He sometimes expounded the Mahavakyas "Aham Brahmaasmi, Tatwamasi, Ayamatra Brahma, Pragyana Brahma" with wondrous richness of detail and fullness of illustration. Besides these, he has had his favourite symbology to convey the same truths. Pointing to the Sun, he said "That is Gnana". He once showed figuratively,

how phenomena cloud over and conceal the Real Blissful Brahman. "Brahman is understood", he said, "by seeing how the (sweet) jack slice is encased within the jack fruit". The outside of the jack fruit is particularly unpromising, if not forbidding with its thorns first, the sticky juice next, and with the indigestible sapless fibres. It is by clearing off all these three hindrances that one gets the bliss of the sweet jack slice. The figure employed by the saint in instructing the author about Brahman is even more forcible. Holding a mirror before him, the saint clasped his neck in a loving embrace and pointing to the reflection in the mirror said "This is salvation". It is the union in love of the jiva with its Guru-God that constitutes the goal of all spiritual effort, the realisation of the Real Bliss, the merger in Satchit Ananda.

The saint when once taunted by a relation with mad forgetfulness of himself (Vismriti) nicely played upon that word and pleaded guilty to the soft impeachment. Said he "Mine is the forgetfulness of the illusory world and not of the Real Brahman". Readers would thus see that the real greatness of Saint Seshadri lay in himself realising God (or the Real) and helping others to do so. There might be saints who are content to achieve realisation for themselves and will neither move with society nor move their little finger for the benefit of others. This saint was certainly not one of that self-centred type. He loved service and held up *parobakara* or service to others as a noble ideal to live up to.

To many practical minds, the greatest advantages to be derived from the study of a departed saint's life through books or otherwise is the establishment of contact with the surviving Soul of the Saint resulting in the direct and frequent help and guidance from the Saint in their spiritual and even temporal career. Many Saints are said

to survive their mahasamadhi and exert beneficent influence upon their previous devotees and even upon new arrivals within their sphere.

No biography can ever be exhaustive, much less as a first effort in the field like the present venture. There are many chapters in the Saint's history of much interest to the spiritual aspirant and to humanity at large which have been referred to in the statement of experiences and which have yet to be dealt with, especially after more light and aid are received from the devotees and the public.

The question how far an aspirant may shield himself in his path by voluntary conformity to public conventions and opinions, while yet retaining a clear perception of verities far above these conventions and opinions is one of great practical importance and this saint's method of tackling it is full of interest and instruction. Some light is no doubt thrown in this book on the intertwining of sadhanas and ideals of devotion with those of Inquiry or Gnana; but further exploration is sure to lead to further light which will be always welcome. The sympathetic public may kindly send up their views and experiences and other information to the author directly or through the columns of papers and journals.

B. V. Narshimha Swamigal

Salem.

23-9-1939.

PREFACE

Let us prostrate at the feet of Bhagwan Ramana who is the essence of the Vedas and let us attain bliss.

Our Tamil language has received another treasure. Soul-elevating books constitute the assets of any language. Tamil literature abounds in such leading books. It is impossible to exaggerate the richness of such literature which is replete with the four Vedas and Purana Ithihasas. To add to that richness today we have with us the biography of one of the most eminent of such great men viz., Mahan Sri Seshadri Swamigal. I consider this as one of the assets of Tamil Language.

What is the *raison de-etre* of the four Vedas and Ithihasa Puranas? Their object is to facilitate the strengthening of the human mind to realise the truth of the eternal verities. They impart the nature of the verities to each in the light of his or her own development.

Notwithstanding this, the principles of the Vedas have been expounded in the same way as governmental laws. It is, however, clear that not everyone's mind is willing to conform to the laws. Therefore the rules of the vedas are not of use to all individuals but the Puranas and Ithihasas offer friendly suggestions to enable people to

follow the path of good conduct. As for the epics, they use the sweet language of lovers to improve mental concepts. Such good principles bind the minds of many a person to progress in the path of good conduct.

However, as they contain imaginary and contrived situations, some may reject their approach. Thus, it is obvious that if there is a real life history without the frills of imagination, all people would welcome such a history which offers immense benefits. Our Seshadri Swamiji's biography is one such book with its unique value. Seshadri Swamigal is a great man whose sight has delighted many of us. Every act of his and every quality of his has purified our concepts and moulded our minds to perceive the truth. To hear his life story by itself constitutes a good deed. His biography would be a great help for people to obtain ever-lasting reward.

The great Brahma Sri Abhinavasugabrahmam Kuzhumani Narayana Sastrigal has offered this world a lucidly written history of the great Mahan. Sri Sastrigal has ample knowledge, a pure heart, a broad mind and clear perceptions besides bearing an excellent character. Many good qualities adorn such as humility of his nature. He has disseminated to the world at large the bliss he has derived by his association with Mahan. The book bristles with examples of noble qualities. The service he has rendered to the Tamil-reading public is beyond recompense.

Vidwan Sri K.S. Viswanatha Sastri

Vellore

31-8-1939.

INTRODUCTION

From the worldly point of view it may be said that I have written this biography, but it is not written with my own power. It is the boundless, indescribable, incomparable Grace of our Sadhguru Maharaj Bhagwan Sri Ramana Maharishi, that wrote this. I had my first darshan of Maharishi on the hill in 1915. At that time, I sought his blessings for accomplishing three tasks. He conveyed his blessings with his beatific smile through his cool look. Those three requests came to be fulfilled within a very short time. From then on my love for him increased. A plea to a deity in a temple for a house, for a life's partner etc. does not get fulfilled for several years. On the other hand a plea to this speaking God gets fulfilled within a very short time. Only my mind is aware of that glory. I attempted writing this biography since as early as 1930. I collected some information for that purpose. However, when I started writing one day, for nine days I could not write because of some hindrance or the other. In this way 4 or 5 years were wasted. From 1936 I happened to live in Vellore (North Arcot District) and during that period I was able to get a lot of information pertaining to the hero of this write-up and our favourite

deity from various friends. For this fruitful success, the blessings of the two Gods are responsible. At that stage the powerful Grace of Maharishi impelled me to go to his Asramam. Accordingly, I went to his Asramam in April 1939 and prayed before that Ocean of mercy. "For the past seven or eight years, I have been trying to write this biography. Due to various hindrances, this is not getting completed. If you are kind enough to write a few words about our Sri Seshadri Bhagawan, it would be the supporting staff with which this biography could be written. Please bless that this biography should be written and completed. I have no other go but to seek your Grace for this". With these words I put forward my earnest appeal to him. He kindly accepted my plea and responded by saying some words about Mahan Sri Seshadri Swamigal and conveyed his blessings through his eyes. That was all. Within three months from that date the biography could be completed without any let or hindrance and it was also got printed. Thus my humble conclusion is that it was Sri Ramana Bhagwan's blessings that made this book get completed.

After getting the book printed, I sent one copy for the perusal of Maharishi. I also requested him to write a preface. He gladly perused the whole book but he did not consider it proper for him to write a preface in as much as the book contains a special write up regarding himself and he normally did not write anything with his own hand. He, however, expressed orally a few sentences containing his high appreciation and permitted the inclusion of the same in the book. These are the twelve sentences published in the first page under the heading "Golden Words". I am elaborating below those ideas and connected explanations as far as my humble understanding goes:

1. **Scholars in English are of the opinion that the author should not be friendly or antagonistic to the subject person.** If he is friendly he could exaggerate or imagine things which are not there. If he is antagonistic he could suppress or run down facts. Further the author should confine himself to the facts. It is not necessary that the readers develop a devotion or interest in the biography or its subject hero. Further there is a school of thought that even if some facts appear not important so long as they are relevant to the history and are factually correct they should be brought out. If one were to write a biography based on the above principles, it may run like a novel which is entirely based on imagination. Further such a biography may raise a doubt as to whether it is true or imaginary.

2. Our approach is totally different from the western approach mentioned above. Our approach is based on tradition. It abounds in faith in God, belief in Sastras, faith in Guru. When we start writing a history based on a person's characteristics, the same would bring out how he was above the usual run of humans and how he was endowed with Divine powers. The traditional approach will have some imagery of the peripherals but will not compromise on facts so that the readers will develop a devotional interest.

3. This deals with 137 items of information which are put under proper groupings to facilitate conformity and consistency in presentation. In describing the incidents no back-up illustrations from Sruthi, Smrithi, Ithihasas and Puranas have been given. Only in some cases, it was considered essential to give a few sentences by way of illustrations. If one were to elaborate in every case it would have to cover the entire gamut of Vedanta Sastras, 18 Puranas and other Ithihasas. The idea is that this is not

a history filled with commentaries and quotations which would have obscured the sequence, making it difficult to know the beginning or the end.

4. I am not well versed in the beautiful Tamil Language. If it were so, it would have furnished food for thought for only the Tamil Scholars. It would then not have quenched the hunger for information of women, youth, the elderly and the poor. It would have made it so much more difficult for them to attain the benefits derived from a knowledge of the glory of the Divine personality and his teachings constituting this biography.

5. By Divine Grace, this biography has 12 chapters and resembles the Sri 'Bhagavatha Puranam' which has 12 Skandas. Like the Bhagavatha Puranam, it extols the merits of the devotees. Just as the 10th chapter there is important, here the 10th chapter containing 108 utterances of the master is important. In the Bhagavatha Puranam, the 11th chapter covers the passing away of Maharaja Parikshit and the 11th chapter here covers the videha kaivalyam of Mahan Sri Seshadri Swamigal. Some finer points from Manthra sastras, Astrology, Yoga and Vedanta are touched upon at appropriate places.

6. As the Grace of Bhagwan Sri Ramana was available, there was no strain experienced in writing this.

7. In the second sub heading, "The Golden Hand" of chapter 2, information obtained from Swamiji's younger brother Sri Narasimha Josiar and from an 80 year old female relative of Swamiji by name Unnamalaipaatty of Athuvamabadi, has been published. This is a marvelous incident.

8. It is impossible to describe the extent of affection and regard which Bhagwan Sri Ramana Maharishi had for our Seshadri Swamigal. This is inferred from the way he

mentions "between us both". I can easily vouch for that as I happened to hear him speak about it. As mentioned at the 5th chapter (Subhead Para 50) Sri Ramana himself is Sri Seshadri. From his sentence, I conclude that the Maharishi has accepted as correct the statement that Sri Seshadri himself is Sri Ramana. As regards the equivalence in the matter of "The Golden hand" when Sri Ramana as a young boy was living in Tiruchuzhi, his school mates used to call him as "Golden Hand". Any task would be accomplished successfully if our Ramana came in front. That is the reason for his nickname. A doctor who gave with his hand a medicine which resulted in cure is said to have a "lucky hand". Even though an advocate argued a case and won it, he is not said to have a "lucky mouth" but that he has a lucky hand. In the same way, as the task was achieved successfully, he came to be called "Golden Hand". In Sanskrit, this is termed "Hiranyabahu". These days our Ramana Bhagawan is shining like Lord Siva who is praised in Sri Rudra as "Hiranya Bahave". The indications of this characteristic were there in his boyhood. That is how the equivalence between Sri Seshadri Swamigal and Sri Ramana Maharishi exists.

9-10. These sentences indicate the extent of affection Maharishi had for Swamigal. How happy he was while reading the biography, his immense delight and enthusiasm cannot be described. If while going through it, he found references to the inmates of his asramam, he used to call them and read aloud for their benefit the relevant portion. Not only he was quick in reading the book but he was careful to correct any mistakes therein. That Grace of Sri Ramana Maharishi is glorious.

11. The copy sent to Maharishi for his perusal was printed in coarse paper and was not properly bound. At the page 324-325 of that copy at the middle of the heading

somehow printing ink had spilled in the press. In these two pages there is a detailed description of Swamiji's attaining Videha kaivalyam and of the gloom that had descended in the town of Tiruvannamalai. Seeing that Bhagwan exclaimed: "Did you see a surprising thing? Some devotees wept and rolled on the ground; some burst into tears in an uncontrollable manner. The printing ink smeared at the place indicating the sorrow of the people and it blackened the portion. What a surprise?" Saying that, he also stated that he would keep the same copy and get it properly bound.

12. The very day in 1915 that I saw Maharishi, I also heard about Bhagwan Sri Seshadri Swamigal. But I could not meet Swamigal then and came away. Then for 5 or 6 years I heard about his glory from my friends. I met him in person for the first time in 1921. From then onwards for 8 to 9 years till he attained siddhi, I moved closely with him like a shadow. That was possible only due to his Grace. I had observed very keenly his manners, clothing, attitudes, nature and other characteristics. At the same time I had noted down his various utterances and instructions. There is an enormous mass of information concerning him. It has been possible to publish here only a small fraction of that information. If he uttered a word in the morning, he would show its purpose and meaning by his action in the evening. If one were to bring out the purport of that one word it would require 30 pages for elaboration. That could not be done even by great scholars. Our Seshadri Bhagwan proved that every act of his was in conformity with the Sastras.

As far as I know there are thousands of devotees who were aware of his greatness and received spiritual instructions from Mahan. But those are all from other towns. As Swamiji was in Tiruvannamalai for 40 years,

the people of Tiruvannamalai must have known much more about him. On the other hand except to say "Oh! Seshadri was a Mahan", they did not go deep into his words and acts. The interest of outsiders in knowing and appreciating our Maharishi, was not evinced by the people of the town. The proverb "A neem tree of one's own backyard will not be useful for medicine" is illustrated in the way the two (saints) were treated. In the town itself there could be a few or more devotees. No reflection is cast on them considering the fact that both have lived in Tiruvannamalai for 40 years the whole town should have been permeated by Sri Seshadri - Ramana theme.

I had collected information, apart from my own personal experiences, that of devotees from Tanjore, Trichy, Salem, Madurai, Arcot Districts. That collection numbered 105. In spite of my desire to use them for writing the biography, due to certain personal problems I could not do that. At that stage Sri B. V. Narasimha Swamy, who had with him 150 statements asked me to send my collection so that he could write the biography. But as Swamigal (Mahan) did not give his approval (as evidenced by casting lots), I intimated this to Sri B. V. Narasimha Swamigal and did not comply with his request. This exchange of correspondence took place two or three times. Then this year (1939), having come to know that I have received Maharishi's permission to proceed with the biography, Sri B. V. Narasimha Swamigal was kind enough to send me the 150 statements in his possession. Of these, more than half of the statements were of a trivial nature and not worth while to publish, the rest were valuable for inclusion in the biography. I am very grateful to him for the big help received by me. At the end, the two Gods Sri Seshadri and Baghawan

Ramana wrote out this history and conferred honour on this writer (who is a mere speck). The above is to the best of my humble understanding an elaboration of Sri Ramana Bhagwan's "Golden Words".

Four Pre-requisites

A Composition should have four features : (i) Subject matter (ii) Usefulness (iii) Indispensability (iv) Type of readership. If these are not present, people will not be interested in reading it. This book has these features. Before proceeding with the subject, an objection could be raised : That is, God and Gyani are one. A Gyani is one who has seen God. He is also a speaking God. His biography can be written only by a comparable Gyani. Otherwise it will be like a blind man groping over an elephant. The objection is: How has this biography been written? Yes, true, one cannot know nor write about a Gyani's state of attainment of bliss nor about his subtle state when he is in bliss (Sahajanishtai). But one can get to know about and write on his obvious/visible activities.

1. The four important aspects dealt with in this book are Swamiji's boyhood, his spiritual practices as explicitly known, the siddhis performed as directly witnessed and his teachings.
2. A study of this book will lead to a life free from diseases and wants in this birth and moksha after this life.
3. The value of this book is that the four objectives as described above cannot be obtained from any other books.
4. All mankind who desire happiness and liberation (moksha) can read this book.

Note : Wherever the word "Swamiji" occurs in this translation it refers to Sri Seshadri Swamy. "Renu" refers to the author of this book in Tamil.

After completing the printing (in 1939) some 8 pieces of instructions (from Swamiji) as received by some devotees were received. These are added in the appendix. I have culled out the more important items from the mass of items received through Sri B. V. Narsimha Swamigal and from those in my own possession. However in general the list of names in the appendix covers all those who furnished information regardless of whether it was important or not.

Sri A. K. Venkatachala Naicker of Vellore completed the printing of this book within three months in his press. This was possible because of his hard work day and night treating the work as a service to Mahan and the task as his own personal work. He is a very devout person who has been carrying out his worship and meditation for a long time and has a charitable disposition of mind. While his dedicated practices by themselves would do him immense good, I pray with gratitude, to my favourite deities Sri Seshadri Swamigal and Sri Ramana to confer on him long life, health, wealth and prosperity.

My most heart-felt thanks are due to Sri K. S. Viswanatha Sastriar, Tamil Vidwan in Mahant College, Vellore for helping with timely proof-reading in spite of his other pressing preoccupations.

It is known that there are lakhs of disciples of Swamiji's in Tamil Nadu. They may be in possession of information relating to Swamiji. It is felt that many such devotees have not come out with the information available with them.' If such devotees send such information to Sri A. K. Venkatachala Naicker, L.V.Press,

Vellore, N.A., that could be included in the subsequent edition of this book.

**Abhinava Sugabrahmam Brahmasri
Narayana Sastrigal (Kuzhumani)**

Vellore.

01-10-1939.

TRANSLATOR'S NOTE

This is a translation of the biography of Sri Seshadri Swamigal by Kuzhumani Abinavasugabrahmam. Narayana Sastrigal brought out in 1939. Much of the writings pertaining to Mahan Sri Seshadri Swamigal are in Tamil. The only object of the translator is to reach his(Swamigal's) biography to a larger audience not familiar with Tamil. While the translation retains the 12 chapters of Sri Narayana Sastrigal, a post script is added to indicate Mahan's subsequent activities. Though Mahan attained samadhi on 4-1-1929, he has been active in his subtle (Sookshma) sarira and has conferred his blessings / instructions etc., to a large number of devotees acting /speaking through others. Presently he is operating through a lady saint Brahmarishi Ikapara Sowbhagyavati Annai Umai Ammaiyyar who is the consort of Sri R. Muthukumaraswamy Mudaliar of Tiruvannamalai. The latter is the secretary of the Seshadri Swamigal Asramam and is the moving spirit behind the various activities at the Asramam. He is also an important functionary of the Lord Arunachaleswarar Temple Trust and has been responsible for arranging the clean-up and activities involving various other temples both in the path

of perambulation (girivalam) and elsewhere. The translator wishes to convey his heartfelt thanks to Sri R. M. Iya and others for encouragement received and to Mr. R. Ramanathan of New Delhi for assistance and help extended in carrying out his task.

Above all the translator submits his humble prostrations to the Mahan. Any imperfections in this work are entirely at his fault and the credit, if any, goes to Kuzhumani and Sri R. M. Iya, Sri Boothalingam of Bangalore who gave an insight into some of Mahan's actions through Srimathi Parvathammal of Bangalore. The word "Swamiji" in this translation refers to Mahan Sri Seshadri Swamigal.

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NOIDA, U.P.

S. A. SUBRAMANIAN
An ardent devotee

SRI RAMANA BHAGWAN'S GOLDEN WORDS ON THIS BIOGRAPHY

1. If this had been written by persons well versed in English this would have become like a novel.
2. This has, however, not been written that way and is written in the traditional manner.
3. The subject matter is appropriately divided into consistent groups.
4. It is written lucidly enough for everyone to read.
5. The author has had ample experience of the sastras and has conformed to the same in writing this
6. Only the writers can appreciate the arduousness of the task.
7. The subject "Golden Hand" has been brought out for the first time.
8. In that matter also there is an equivalence between us both
9. Someone had wanted me to write a foreword for a book in Malayalam, some obstacles or the other came in the way of my seeing it for the past five or six months and only recently completed reading it.
10. However this book was so enthralling that I completed seeing it in two days.
- *11. At pages 324,325 (of the original book) there is a spread of ink at the heading which appears in the appropriate place (Chapter on his attaining samadhi)
12. At first B. V. Narasimhaswamy gathered facts to write this book. Suddenly he stopped it and completed writing my biography. The writer has also been attempting this task. It was ordained that

finally he should complete the biography of Sri Seshadri Swamigal and he should be proud of it.

*(Only the copy sent for perusal of Sri Ramana Bhagwan had such ink-spread. The other copies did not have this).

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Chapter 1

KANCHIPURAM

Kanchi District (Mandalam) in our Country (Bharath) is an important territory with manifestation of divine nature. It has an area of 400 Sq. miles. It is also known as Thondai Mandalam. It is bounded by the sacred shrines of Virinchipuram, Mahabalipuram, Devakipuram and Devapuram on its four sides. On its two sides are the rivers Payaswini (Palar) and the Dakshina Pinahini (South Pennaiar) which promote *bhakti* among the people. In the centre of these is the sacred city of Kanchipuram.

This Kanchi shrine (*kshetra*) is one of the seven shrines* which confer spiritual liberation (Mukthi). The seven shrines are Ayodhya, Madurai, Maya, Kasi, Kanchi, Avanthi and Dwaraka.

This shrine is extolled in Puranas as *Brahmapuram* and *Dharmakshetram*. It is blessed with the presence of thousands of Siva lingas. It is sanctified by various sacred waters such as Sivagangai, Umabhadhrai, Kambai etc. It has a *sthalavriksha* (sacred tree) of a mammoth divine mango tree which has stood through times of ancient deluge and which saved the great saint Markandeya. It is the seat of Sri Kamakshi Devi who is Srichakra Raja

Devata and Mahathripurasundari, Sri Ekambaranathar and Sri Varadaraja Perumal who are the saviours of many a soul. The layout of Kanchipuram reveals itself as the delineation of Srichakrapeetam of Parasakthi and is hailed as Chakrarajam.

Srichakram has the Bindhu Swarupa in the middle the Sri Gurumandalas on its side and nine Avaranams on the periphery. In the same way the Kanchikshetra has at its centre the Bindhu sthana of Sri Kamakoti Peetam which is praised as Kamaraja Peetam, Bhooyoni and Pilakasam. On its side it has the Gurumandala with Lord Ekambaranathar, Brahma, Hasthivaradar, Hayagrivar, Bhrugu, Agastyar, Vyasara, Markandeyar and others. In the five surrounding Avaranas are Vikata Chakra Vinayaka, Kumara Bhagawan, Sri Krishna Bhagawan and other Deities as Avarana Devatas and as Beejaksharas. Further it has on all four sides temples and hundreds of dedicated villages as the 6th, 7th, 8th, 9th Avaranas and the Beejaksharas of respective Devathas up to Bhoopuram.

It is natural that divine incarnations (Avathara Purushas), Yogis, Siddhars, Gnanis flock to this town to live there as the divine Trinity exist in their temples here and it resembles Sathyalokam, Vaikuntam and Kailasam.

Accordingly our ancient Guru Sri Sankara Bhagawad Pada Swamiji resided in this town for some time after his countrywide tour. At that time he established here the Sri Kamaraja Peetam which is Chakrarajam to suit the conditions of the Kaliyuga. He also established a Gurupeetam here to protect the Vedic traditions from being spoiled. From then on, the fame of the shrine got boosted. Thereafter considering this place as the seat of spiritual knowledge and centre of liberation (mukti) countless sages from many countries landed here like bee

being attracted to lotus flower. Thus this kshetra has excelled other such sacred towns in having great saints, sacred waters and images of divinity (Parabrahamam).

Gurumandalam

Gurumandalam means a congregation or circle of sathgurus (Spiritual masters). The word "Mandalam" also derives from the seating arrangement of the Gurus in a circle for doing puja to them. There are many such spiritual masters. All of these masters are Deities. These Deities appear in the world from time to time as Rishis, Avathara Purushas (Incarnations of God) depending on the nature of the conditions prevailing at the concerned time. Examples of such divine incarnations from time immemorial are Sriman Narayanar, Brahmadevar, Vasishtar, Sakthi, Parasarar, Vyasar, Sukar, Gaudapadhar, Govindar, Sri Sankarar, Padmapadhar, Hasthamalakar, Thodakar, Sureswarar, Anandagiri, Vachaspati, Amalanandar, Appayyadikshidar, Madhusudhana Saraswathi, Ramanandar, Bhaskararayar, Sadasivabrahamam and others.

This Gurumandalam has three divisions namely Divya Oham, Siddha Oham and Maanava Oham. Sriman Narayanar and Brahmadevar belong to Divyaoham, the eight saints from Vasishta to Sri Sankara belong to Siddhaoham. The others belong to Maanavaoham. These three divisions are expressed as a significant part of Sri Vidya sampradayam (tradition) which is the best path for upasana (Spiritual Practice).

Our Adiguru Sri Sankara occupies the central place in the gurumandalam. While he was in Kanchi for some time, he established the practice of Sri Vidya for the good of humanity. He considered that Sri Vidya was the basic aid in instilling the Advaita concept in people's mind.

Hence he taught many disciples the secrets, manthras and yanthras of Sri Vidya. He also wrote the book "Prabanja Saram" and "Saundarya Lahari" to publicise certain aspects of Sri Vidya. To symbolise Sri Vidhya as the foundation for Advaita practice, he wrote the "Trisathi Bhashyam".

To foster among the people, devotion to Kamakshi Devi, Sri Vidyaswarupini, he laid down certain procedures for prayer. As the people in Kanchi did not possess the calibre to follow those procedures, he went to the banks of the Narmada river. From there he brought to Kanchipuram 30 devotees with their families, who were staunch followers of the Maanava Oham. He set them up at Kanchi to pursue systematically the Kriya yoga practice of Sri Kamakshi Devi.

Those 30 Devi Bhakthas (devotees) performed with love the pujas for Sri Kamakshi Devi in the Sri Kamakoti Peetam exactly as per Adi Sankara's orders. As per the principle, "*Karnath Karnopadesena Sampraptham Avaneethalam*", from ear into ear, from ear into ear reaching the earth, from father to son, from teacher to disciple, they spread the practice of Sri Vidhya worship in the world. Since those days, devotion to Devi and concerned practices of worship started flourishing. They came to be known as "Kama Kotiyar"

The Dynasty of Kamakotiyars

Everyone born in the Kama Koti seat can be compared to Maharishis. All of them were experts in the four Vedas. They had knowledge of the Ithihasa-Puranas. They wrote several Smrithis. They conducted themselves in strict conformity to Vedic traditions. Maha Thripurasundari Sri Kamakshi Devi was their favourite family Deity. They had attained Siddhi in Sri Vidhya.

From any point of view they were classed as Sarvagyas (most accomplished).

Of the 30 Kamakoti families, 10 belonged to Baurakutsa gothram, 10 to Kaundinya gothram and 10 to Kausika gothram. Of the 30 families, 15 families belonged to Ashtasahasra group and 15 were Vadamas.

After 1200 A.D many of those families reduced in number and vanished because of the enormous inequities of Kali. Only two families belonging to Baurakutsa gothram and Kaundinya gothram survived. These two families staunchly adhered to their forefathers' perseverance and moral courage in spite of surrounding and mounting adharma.

In those times the mandaladhipathis at Vijayanagaram, Vellore, Arcot, Tanjore etc. were of Rayar dynasty, Nayakar dynasty and Maharashtra dynasty. In each of these states, the ministers, priests (Gurus), and the state scholars (Vidwans) were from the respective dynasties and they occupied exalted position. As they had attained Sri Vidhya Siddhi, they had the power to confer boons and punishments. Further they were experts in astrological computations, Horai and Horoscopy. They were held in very high esteem by everyone.

Among such famous persons were Josyam Subbarayar, Devaraja Josiar, Seshadri Josiar, Venkatramana Sastry, Kamakoti Sastry, and so on. After 1500 A.D. as per the request of some Samasthana athipathis (Chieftains), they had to take up the task of reading panchanga (yearly almanac) in the premises of Sri Kanchi Vardaraja Perumal deity. From then on, they were awarded grants of land, housing, vehicles and servants. As per the requisites of these miraas endowments, they

accepted the signs and practices of Vaishnavas. Nevertheless their inherited proficiency in Sri Vidya Siddhi and Advaita experience did not undergo any decline. In this way many years passed by. Subsequent years saw conflicts between Saivites and Vaishnavites and hatred was spread. As a consequence strong objections were raised by die-hard Vaishnavites against the Kamakoty dynasty members as they had not been otherwise initiated into the wearing of Vaishnava symbols on their body and prevented from officiating at the temple sannidhis. Therefore they lost their miraas endowments including land, etc. These families gave away whatever private wealth they had. They retained only two houses at Sivakanchi and Vishnukanchi as their ancestors' shelter. Even though they were leading life of householders, they had no sense of ownership and were happy and contented with whatever they got and lived like those who had renounced with ascetic nature as their mainstay.

Sri Kamakoti Sastrigal

At that time in South India, there were religious riots leading to the shaking of faith in God and cultural discipline declined. To stem the rot and regain the earlier cultural and religious moorings there was a need for a teacher with divine blessings. At that moment i.e. in the year 1790, a great soul by name Sri Kamakoti Sastrigal who had the benign Grace of Goddess Sri Kamakshi Devi came to be born into the Kamakoti dynasty. He had attained at a very young age Sri Vidya Siddhi as was wont with Kamakoti tradition. Owing to such "mahima"(influence) he learnt in his early youth the Vedas, Puranas, Smrithis, religious debates (Tharkam), Vyakaranam, and Mimamsas. He thus earned the fame of

being an all knowing-Rishi. He could easily remove any doubts of anyone in the matter of Veda Sastras. He further had the attribute of a great Aahidhaagni (one who never failed to do his homa every day).

He used to get up early in the morning and take his bath. He did the Gayathri japa a thousand times everyday. The rituals relating to agni (Homa) were carried out by him with deep interest. He performed all the religious rituals laid down by the Sastras without any let. One could write out the book of religious and spiritual discipline by describing his daily routine. Naturally he had hundreds of disciples who recited the Vedas and Sastras in his house. It reminded people about the atmosphere in the ancient rishis' homes in the distant past. Some of the pupils memorised the Vedas, some learnt the Sastras of justice, some recited the vedantas, some were engaged in performing homas, some were steeped in pujas to the deities and some were busy collecting the materials for doing such pujas. Thus the students of Sri Kamakoti Sastrigal exemplified in their lives good deeds and moral code of conduct. Their influence was responsible for removing religious controversies and indecent behaviour in South India.

Another great personal asset with this great man was his proficiency in Divine music learnt from the Goddess herself as a mark of the Divine affection for him. During his pujas for Devi he used to sing Divine music from his heart. That music was such as to melt stone, promote flowering of plants and listeners would dance in Divine ecstasy. He used to teach music with all its bhava, raga, tala so that he came to be known as Bharatha Muni. He had composed hundreds of songs in praise of Lord Siva,

Lord Narayana and Goddess Parasakthi. Some examples are given below:

(1) Ragam - Ketharagowlam - Roopaka Talam.

Pallavi

Chitsabhanayakam, Chithabhaja Saambham

Anupallavi

*Barjidhaanta Thamasam, Nijabhavyanatana jidhadurgam
Bhaavidhasargam Bhargam (Chitsabha)*

Charanam

*Divyarathnaharinam, dheenathaapahaarinam,
bhukti mukti
Kaaranam, bhavya chaarinam, Kalmashaabahaarinam,
Kavyabhishta smaranam, Kamakoti Sannutha Subha charanam
Vilasathkarunam, Munijana hrudhaya viharanam (Chitsabha)*

(2) Bhairavi Ragam, Roopaka Talam

Pallavi

Ramaapathe sadhanathe dhayaam mayi pradeesa (Rama)

Anupallavi

*Sumaanasaabhirama maamavaanicam, sadhaya hrudhaya
(Rama)*

Charanam

1. *Saamodha Hrishikesa, Chidanandha Murare, Hrudhi
bhoomodhaya maapaadhaya, damodara, bheemarchitha
(Rama)*

2. *Saamajavarathaamalaguna, Somavathana
Kaamapalatharaama, Sumaradhana, Kanaakanaa bhajaya
(Rama)*
3. *Saadhithadikpaala madhapraabhavasam raavana
Vithraavana hridbhedha Siraschedhana thoureya vibho
(Rama)*
4. *Ilaa jalaa nilaa, nalaam parenthu
bhanumandalojwala kalaabha, bhaavitha
sridhakamakoti nutha, Sri ramana karunaalaya
sudhaa sathursa mridhuvachana, puraarimuka
vinudha paatha, Kribhaakaraacyutha, suguna,
saroruhekhshana, sujanana, sadasraya,
Asuradhamana, Nirupama susaridhaavaramava,
Maamakunda Garuda gamana (Rama)*

**(3) Ragam - Madhyamavathi - Talam Adi
Pallavi**

Ambasive bhavathee mupaase (Amba)

Anupallavi

Sambhara vairi haraanganivace (Amba)

Charanam

*Ambhuja bhava Vishnupujithaasi, digambara mabhi
saambhara*

*maagalayaci, Thumbhuru muka gaanalole,
bhaalakusaamba,*

sankari, nibheetha kaadhambhari (Amba)

*siddha nichaya maanasaam bhujatha nibhathapathe,
suradhe, varadhe, sandiktha mabhipaatharthamaacu
bhasaya, varthayamama bhuthima mridha sambhaashini
(Amba)*

*Paamara narasanga mathradhooraya, Sri madangri
Sevinam, suseelaya, thaamarasadhalaakshi, Kameswari,
Kamakoti vaakkadhamba sathkehini (Ambasive)*

In Telugu there are a number of kirthanas like "Nirupamaanathe jomayam". They are not given here for want of space.

There was in the town of Tiruppakkuzi one great Vaishnavite by name Appa who was an intimate friend of Sri Kamakoti Sastrigal. Appa was well versed in four sastras. He also had many disciples. He has also written many books. Even though he was in no way inferior to Sastrigal, he used to appreciate and praise Kamakoti Mahan for his various writings and Kirthans. Thus Sastri Mahan was praised by all and was like a Tilak in the entire South India. He was often invited to other towns so that people could imbibe his devotion, obtain his initiation, listen to his sermons. For that purpose some friends had invited him to a village called "Vazur". Vazur is in Wandawasi Taluk. It was not thickly populated and was like a Tapovan (full of forests). He settled down for the rest of his life in that village and the villagers arranged a residence for him there. Even though Sri Kamakoti Sastrigal was born in Kanchi he lived a greater part of his life in Vazhur.

Sri Kamakoti Sastrigal belonged to Kaundinya gothram. He had no male issue and was blessed with a daughter Seshammal. Nevertheless he treated his elder brother Chidambara Sastrigal's children as his own children. Sri Chidambara Sastrigal had two sons and two daughters one of whom was Maragatham (vide family tree on page 16).

Maragatham

Maragatham was endowed with a natural beauty, sharp perception, upright conduct. Her supremacy in knowledge made people remark that she was an Amsam of Goddess Sri Kamakshi Devi. Thus Sri Kamakoti

Sastrigal showered his affection more on this child than on others. He taught her the epics, drama, alankaras and music. By her 12th year the child earned the title of Sahitya Sangeetha Kalaavathi. Her devotional songs were sung with such intense involvement and sonorous voice that even a withered tree would grow, the learned as well as the ignorant masses would be stunned into absorption. The people anticipated that some great good would accrue from this accomplished lady.

Marriage of Maragatham

When she attained the age of marriage, Sri Kamakoti Sastrigal fixed a suitable match by name Varadarajar belonging to Bourakutsa gothra of the same Kamakoti vamsa. He was very handsome and well learned in the Sastras and at a young age he had obtained the Sri Vidya Siddhi. He was a personification of good conduct and treated his mother, father and teacher as God. He was in the company of great men. True to his name, he had the reputation to be considered as an Amsam of Lord Varadaraja. Thus Varadarajar and Maragatham were considered matching each other like Sri Rama and Seetha. Accordingly Varadarajar's father Seshadri Josiar was approached for giving his son the hands of Maragatham in matrimony. On his agreement, steps were taken to celebrate the marriage. To seek the divine grace of Goddess Kamakshi, puja was done to Suhasinis. To invoke the blessings of Lord Venkateswara appropriate puja was done to couples and Brahmins. The prasadam from various temples in Kanchi were also received. The marriage ceremony between Varadaraja and Maragatham lasted seven days with all splendour and gaiety common at that time.

Family Life

Maragatham treated her husband as God and served him like Goddess Parvathi. Everyday before sunrise she used to wake up and circumambulate her husband three times. She used to clean the house and take her bath. She worshipped the cow daily and plucked flowers required for puja. Even though there were many youngsters to do the preliminaries for puja, she vied with them and participated in the daily puja done by her husband. She recited Soundarya Lahari and Mookapanchasathy for worshipping the Goddess. She used to sing the hymns composed by her father in praise of the deity with deep devotion and forgetfulness of self. After the divine offering was completed she fed her husband and other guests with tasty food. In the afternoon she used to read aloud for the benefit of her husband the various Puranas. After performing the evening routines she used to go with her husband to worship Goddess Sri Kamakshi Devi and God Sri Ekambaranathar at the temples and return home. Thereafter there was feeding the poor and feeding of her husband. She smeared sandal paste on her husband's feet and showered flower petals thereon. As she went to sleep after him and woke up before him Sri Varadarajar never saw his wife asleep. Maragatham adhered to this strict daily routine without fail.

To learn various Sastras from Sri Varadarajar, many students from other towns flocked to his house to reside there. They mostly learnt the subject of astrology from him. In astrology, Sri Varadarajar was the equivalent of Garga Maharishi. His ability to teach and give predictions could only be matched by Rishis and not by ordinary mortals. As there was none in his dynasty who uttered any falsehood, anything predicted by him would turn out to be true. The entire class was given the title of Josiars

(astrologers) and accordingly he was also known as Varadaraja Josiar. He had a younger brother by name Ramaswamy Josiar. He matched his elder brother in his traits, nature and competence. Both the brothers lived as one family in perfect amity.

Sri Varadaraja Josiar lived with his devoted wife without violating any injunctions of the sastras. Seeing their harmony and nature and code of conduct, the people of Kanchi praised them as Lord Parameswara and Devi Parvathi or as the couple Arundhathi and Vasishta. This era continued for quite some years.

The couple never experienced any illness, wants and had abundant wealth. But they did not have any child. This was a cause of acute anxiety to them. Thus Varadarajar thought one day "Our clan may die without a successor, or ancestors have not showered their blessings, we don't know what the family deity has ordained or may be our previous misdeeds cannot be compensated". Therefore he started observing certain penances to nullify the evil effects. Both husband and wife went on a pilgrimage to Rameswaram (Sethu) and gave away charities and performed homa as laid down in Sastras. They went on a number of pilgrimages, observed fasts and devoted their time to divine prayers. They also observed fasts on auspicious shashti days and fasts devoted to Lord Karthikeya (Kumara Vridham). All these did not bear fruit. Seeing the plight of the couple, Sri Kamakoti Sastrigal himself pleaded with his family deity with intense piety. One day heeding the devotee's prayers the Goddess of Chakra, Sri Kamakshi Devi appeared in his dream and told him "Give Navaneetham and there will arise a blaze of knowledge". He woke up with great delight and praised the Goddess Parasakthi with all his fervour. Next morning after his usual ablutions and

devotional routine, he divulged the injunctions of the Goddess to his dear daughter and her husband. On hearing this, the couple prostrated at his feet and praised the Goddess Parasakti. Then the great learned one, gave his daughter and son-in-law butter from cow's milk after due incantations of the manthras of the Goddess. Thereupon the grace of the Goddess manifested itself to the couple very soon. Maragatham conceived. The conception proceeded like the growing full moon to the happiness of the people. Various religious ceremonies enjoined for the development of pregnancy were performed appropriately. The maturing of the process was keenly looked forward to by near and dear.

Swamigal's Avathar

In due course the sun attained the Northern solstice and there was prosperity in the world around: The skies appeared spotlessly clear; Rivers and ponds became crystal clear like the minds of the learned elders. Paddy crops bent their heads like learned sages. Wherever one turned the air of prosperity was evident. There was the boom of bugles in the temples. There was the sound of auspicious music in the homes. The stars in the sky were shining in harmony. The Goddess Kamakshi Devi was very pleased. The day was Thai, waning moon Sashti, Saturday in the year Sukla. The star was Hastam. Mahan Sri Seshadri was born at the early hour of that auspicious day to the blessed Maragathammal. The child was like a golden doll full of beauty. Music instruments played sonorous songs. The ladies sang auspicious songs by singing hymns in praise of Goddess and bathing in sacred waters. Sumangalis (auspicious ladies) brought auspicious gifts. Chidambara Sastrigal and Kamakoti Sastrigal were happy that the Vamsa would flourish.

Countless acts of charity were done. The entire Kanchi town evinced immense joy. Keeping in view that the child was born on a Saturday, pleasing to Lord Srinivasa and the name of their ancestor, the child was named "Seshadri" at an auspicious time and the horoscope duly compiled.

The entire district of Kanchi turned up to see the newborn. Some said that the child was gandharva, others said it resembled the full moon; some thought the child was like Manmatha; some people said that the child was the pet child of Goddess Sri Kamakshi Devi. They said that he was born because of the parent's tapas, that he was the ornament of Sri Kamakshi Devi. For one whole month after the child's birth, there were festive celebrations.

Swamiji's Horoscope

The birth was on 22nd January 1870, the year 4970 of Kaliyuga Sukla year, Thai 11th Saturday Panchami 14-28 uthiram 13-5 after that Hastam early 11-57 Thai 14-23 Ra 11-17 udayaathi nazhigai 56 1/8, Dhanur Lagnam Thula Navaamsam Hastham aadhyantham 56-nazhigai. Balance in Chandradasa 2 years and 3 months.

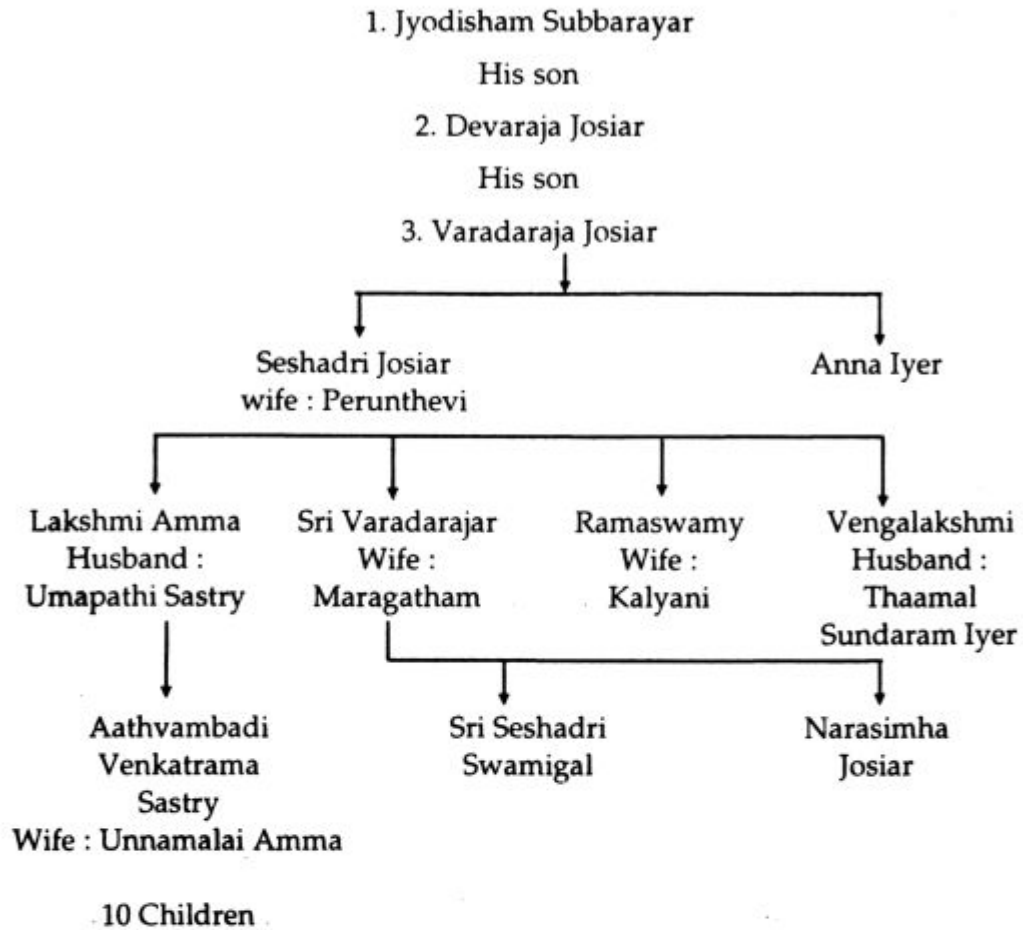
HOROSCOPE

Sravanam 1 Sun, Hastham 4 Moon, Sravanam 4 Mars
Sravanam 2 Mer., Bharani 3 Jupiter, Purvashada 3 Venus
Kettai 4 Saturn, Pusam 1 Rahu & Uthiram 3 Kethu.

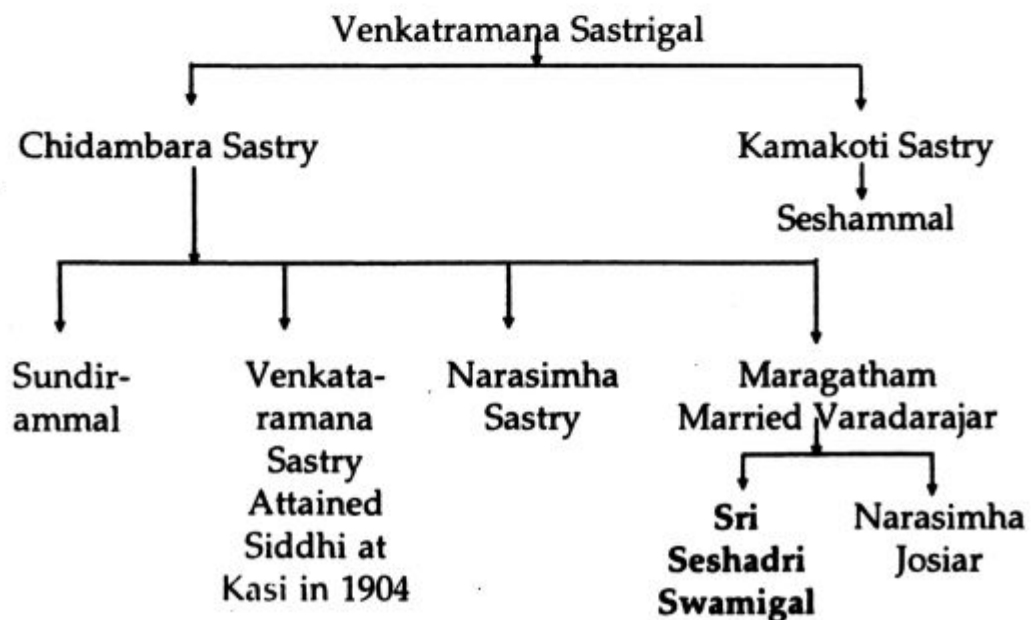
	Jupiter		
Venus	Rasi		Rahu
Mar, Sun Mer, Ket			
Lagna	Saturn		Moon

Saturn	Sun Venus	Merc	
Kethu	Amsam		Moon Mars
			Rahu
		Lagna/ Jupiter	

SWAMIJI'S FAMILY TREE



FAMILY TREE ON THE MATERNAL SIDE



Mother's Delight

Maragatham with a great smile on her face put the divine child in her lap and fondled him. Seeing the face of her child she used to say that the Sakora birds of Bharat (India) would drink the divine nectar flowing from that face. Looking at his lotus like eyes she used to say that those eyes would be the alchemy to remove the sins of mankind. She described his lips and tongue as the lion on which goddess of learning Saraswathi would sit. She used to kiss his feet and proclaim that on those feet would rest the crowns of kings, the learned and the common folks. Varadarajar also used to enjoy these words of endearment and all of a sudden would embrace the child. Barring the most important rituals in a day, he spent the rest of the time in fondling the divine child. Days went by in this manner. Every month on the day of the birth star of the child, Homa was done as per laid down rules and charity was done. When the child resembling a golden doll used to play, the girls in the locality used to surround the child as the gopis did with Lord Krishna and forget their own work and indulge in frolic. In this way the child attained his first year which was celebrated in the usual style.

Chapter 2

CHILDHOOD PRANKS

Boyhood

As he attained his second year, the child Sri Seshadri started planting his feet on the ground and slowly walking. Mother earth obstructed his progress out of her pleasure with this child who had been born to reduce her load.

One day the child would run behind his mother not minding the ups and downs in the path. Once he was seated in a heap of mud as if in trance, on another occasion he used to point his hand towards the vendors of mangoes, guavas, jamun and other fruits as if he was giving the fruits of spiritual liberation. Sometimes he used to play with a cow's young one even as the cow was licking its calf. The father and mother exclaimed on seeing that sight calling him as Gokula Krishna, Gopala Krishna. When Varadarajar was teaching his disciples, he used to sit on his lap and snatch his book. When puja was being done, he would also perform puja with flowers. He appeared like Dhruva, the child turned Pole star. He offered obeisance with flowers to the deity when Varadarajar was offering such obeisance. He resembled

Prahalada on such occasion. Child as he was, he would sit in meditation like his father. In this way the divine child completed his second year.

When the child attained his fourth year, the mother taught him Kirthans, Mooshikavahanam, Ramashtakam, Krishnashtakam, Mookapanchasati, Gurusthuti and other devotional themes. The boy used to repeat the above without any mistake in the morning and evening and at times of puja. When he sang such prayers, he would not at all exhibit any childishness but displayed concentrated devotion. He could not be diverted from such prayers either by offering milk, fruits or sweets or by showing him toys to play with or by the pranks of a snake charmer or monkey trainers. At other times also he did not indulge in the games or sports of other children. Neither did he display wilfulness, stubbornness or other such negative characteristics. His face had an aura and high mindedness not usual with such kids. An incident during that time is narrated below :

The Golden Hand

Sri Maragatha Devi used to go to temples every day for darshan of Iswara. One day she took her four year old dear son Seshadri along with her. As it was the start of the festival of Vaisakhi for Lord Varadaraja Perumal, traders from outside towns had arrived in great numbers to sell various articles. One such trader had brought in a gunny bag full of bronze castings of two inches high Navaneetha Krishna (Lord Krishna in his childhood playing by stealing butter and it was called Navaneetha Krishna). Seshadri who happened to come with his mother at that shop, stopped there. He placed his hand in the heap of the idols and picking up a few of the same pleaded with his mother to buy one saying that it was beautiful and that he

would like to perform Krishna puja. Seeing this, the trader said that he had just started selling when the boy resembling Sri Krishnamurthy Himself put his hand on the idols which cost only two annas each but he did not want any money and asked the mother to take one and give it to the child. The mother asked her son to take one idol. Swamiji took out one saying that it was most beautiful. When the price was being given the trader strictly refused to take any money. Seshadri was extremely happy with the idol and mother and son proceeded to offer prayer at the temple and later returned home.

Next morning Maragatha Deviar together with Seshadri and some dear relatives went to the temple. As they neared the shop, suddenly the owner prostrated before her to the surprise of all. He rose and exclaimed "My golden hand, my golden hand" and held Seshadri's hands to his eyes. He continued "Dear lady, this godly Krishnamurthy is most lucky. He was the first to touch the idols and 1000 idols were sold away in no time. I have offered such idols at various festivals and places but I could hardly sell one hundred a whole day. He is my Krishnamurthy with the golden hand." Saying this he shook Seshadri's hands again and again. All bystanders were surprised and they kissed Seshadri saying that he was Seshadri with the golden hand. This information spread to the whole town and he came to be given the title "The one with the golden hand". From then on, Swamiji had been doing puja to that idol for many years. Even at the time of writing this biography (1939) that idol of Lord Krishna is being worshipped by Swamiji's brother Narasimha Josiar. The incident is one which illustrates Swamiji's youthful pranks (Bala Leela).

Initiation into Education

As soon as he attained his fifth year, the ceremony of initiation into education was organised by his father Sri Varadarajar. For that purpose he selected an auspicious day on which Guru and Venus did not wane. For that auspicious occasion formal invitations were sent to many scholars and relatives. Sastrigal obtained the approval of Parishath and performed his son's Ayush Homam (Yagna on birth day). After that as Sri Kamakoti Sastrigal had attained Sri Vidya Siddhi, he wrote in Seshadri's tongue with a dharbha (Grass dried) Saraswatha Mahabheejam and Saraswatha Dasasloki Manthram. With the incantation of the manthras, Seshadri was sprinkled with Go-Ksheeram (Cow's milk etc.). Panchakshara and Ashtakshara were written on a piece of paper and the lad was initiated into the same by pronouncing thrice in the "Anusravika" method (i.e. the boy repeats after hearing the guru pronounce the same). After this initiation, the scholars present were suitably rewarded. They blessed the boy so that he could become all-knowing (Sarvagna) very soon.

That same day, Swamiji was sent to Patasala (School). In those days there were three schools (Patasala) in Kanchi, namely Temple Veda Patasala of the Dharmastan, Sastra Patasala and Satakopa Nilaya Patasala. Swamiji joined these schools and attended them both in the mornings and evenings. Because of the power of Saraswatha Bheejakshara, Swamiji got by heart the three kantos of Amaram within one month. In due course Swamiji's intellect, speech & grasping power began to shine in a superhuman manner. Sri Seshadri attended various classes with the respective groups of students. Many a student who indulged in a debate with him ended up in discomfiture declaring him to be a godly person and

not a human. In a matter of three years he acquired perfect knowledge of epics (Sambhu, drama, alankara and logic). He learnt divine music from his mother herself and became famous in that art. He also learnt Tamil literature such as Nannool, Naladiar, Thirukkural, Kamba Ramayanam from the Tamil Pandits Masilamani Mudaliar and Venkatachala Mudaliar.

He was the cynosure of all the vidwans of Kanchi district. At that very tender age itself he could expound with clarity and courage many subjects before august audiences.

In a conclave of scholars in colleges and in public meetings he was the one selected to initiate the lectures. His talks abounded in literary form and substance. Apart from illustrations from slokas, he could render in sonorous music, concepts which would hover in the listener's minds forever.

Swamiji could render in poetry, his praise of Lord Sri Varadaraja Perumal and Sri Kamakshi Devi. It is regrettable that none of this treasure in music is available now.

Upanayanam and Veda Adhyayanam

Swamiji's sacred thread ceremony and induction into Veda Adhyayanam was done in his 7th year. Sri Kamakoti Sastrigal spent 10 days coaching him into various practices such as Gayathri and Sandhya Vandanam. He explicitly told swamiji that he was waiting for him to get well versed in debate and Vyakaranam to bestow on him his spiritual knowledge (adhyatma Vidya) and to impart to him various secret manthras. He considered him to be the fittest person to receive such sacred lore. Swamiji took this injunction of his grandfather seriously and learnt

from teachers such as Srinivasacharya of the Temple Veda school, Vidyachar, a great Guru of the Madhwa sect and Ramachandrachar.

Swamiji's Schoolmates

The following were his 12 Classmates :

1. Pattanna Thathachar (A great ascetic)
2. Vedanthachar (Son of Samaveda Varadachar)
3. Rishi Thathachar (A Prominent house holder)
4. Sundra Raja Thathachar of Muthalaham
5. Seshachariar (Sri Varadachar's son)
6. Kaarpangaadu Iyengar
7. Samugurukkal of Thottanna Town
8. Ramanujachariar of Ozhappakkam
9. Venkata Varadachariar otherwise Known as Saama
10. Melpakkam Kumara Thathachariar
11. Kaviamani Mandapam Seemachariar
12. Kanthaadai Rangaswamy Iyengar (Kundalam)

Father's Demise

Four or Five years of schooling rolled by, when Swamiji was overtaken by an event of deep sorrow. Swamiji used to circumbulate his father and mother every morning and evening before going to school. One morning when Swamiji was doing obeisance to his father, he became overwhelmed with tears and embraced his dear son tightly. Swamiji was stunned and with his body shaking asked his father what ailed him so as to cause him to weep. Maragatha Deviar rushed to her husband and held him in her trembling hands asking him what his

discomfort was and why he was frightening the child. Varadarajar pacified his wife and child, saying that he was overwhelmed with joy hearing about his tender son's good conduct, learnedness and fame and shed tears of joy when the son came and paid obeisance to him and it was an innate swelling of joy. Then turning to his son he said that he looked like transforming this Kaliyuga into Krithayuga with his daily prostrations to father and mother. He told him that if such prostration alone would show devotion, then he should prostrate only before his mother. It was said that the mother is 100 fold benign compared to the father. Further the mother has 100 times the affection of the father. It would be honouring the father if he was obeying his mother and did obeisance to her. He need not strain his body prostrating before him every day.

Swamiji responded by saying that he did not find any difference between father and mother in their affection for him and that he was not able to grasp the meaning of the erstwhile happening. Saying thus he perambulated round his parents thrice and went to his gurukul.

After the departure of the boy, Sri Varadarajar said to his dear wife : "Because of Goddess Sri Kamakshi's grace you became my better half. I am extremely pleased with your service to me. Our son has already achieved worldly acclaim as a model for all. There is no limit to my joy living with you both. But there is only one thing remaining. My brother Ramaswamy has no issues and wishes to adopt our son Narasimhan. Please give him in adoption. Seshadri is going to shine in this world. I have received Devi's call. Either this evening or before tomorrow's sunrise, I shall depart. You will be living with Seshadri under his aura and come later. You will also be liberated spiritually". Hearing her husband's words,

Maragatham swooned and fell down like a felled tree. Sri Varadarajar lifted his wife and seated her and brought her to her senses. He assuaged her saying that with her intelligence and strength of character she should not weep but retain her composure. The neighbours gathered by then and spoke to her saying nothing had happened and Varadarajar's words may not after all come true. Some others said that as he was aware of the past, present and future his words would no doubt come true but that because of her good deeds and noble nature, divine grace would protect her and she should not sorrow.

Sri Varadarajar got busy with his daily routine culminating in puja to God and took his food. Later he spent some time repeating the Upanishads. In the evening, he took his bath and carried out the daily routine and went to the temple. He worshipped Sri Ekambareswara and Sri Kamakshi Ambal. He remained at the temple till late night worship and later returned home. He did not take any food and observed fast. At the turn of midnight he entered into a state of trance. All were surprised that his words came true.

Swamiji returned from his school. The father called his dear son near himself and told him not to weep. He explained to the son that athisaaram enables one to retain his memory till the last without any diminution. Hence yogis desire to have this at the end of their lives. Even if one deserves, one does not necessarily get it. The type of death preceded by athisaaram is very rare to get. "*Athisaarethu Maranam yoginamabhi durlabham*". He continued, "By the grace of God, without any expectation, I have got this state. Hence I am focussing my mind on thathwa. There is nothing that I need to tell you. Nevertheless you should appreciate one thing. That is,

that however learned you may be, experience is most essential. Wisdom born out of experience is the best”.

After saying the above, Varadarajar entered into meditation. The five reached the five. The light of life merged with the eternal light. The sun was emerging. Birds chirped. The pride of Kanchi Devi perished. Swamiji trembled. He performed the obsequies. This irreversible sorrow together with his profound knowledge of the sastras wiped out his worldly attachment and strengthened his renunciation.

Vedantha Sastras

At that moment the great gnani Kamakoti Sastrigal arrived and lifted up the people from the ocean of sorrow. He pacified the bereaved and the stunned Maragatham and children and took them to Vazhur. Swamiji was 14 at that time. After some days, he started coaching Swamiji on Vedantha Sastras. The flame of mental detachment required for learning the same was burning furiously in Swamiji. Sastriji easily covered Upanishads, Brahmasutras and Bhagavad Gita.

He also taught him the secret lore of manthra sastras inherited from ancestors in accordance with the code of sage Agasthya. Within a year Swamiji mastered the entire Vedantha sastras. Kamakoti Sastry accomplished his objective. Thus within his 15th year our Swamiji achieved the fame of making various sastras part and parcel of himself.

Sri Kamakoti Sastrigal attains Siddhi

Sri Kamakoti Sastry's aura (Mahima) was infinite. The whole world was aware that he was an important recipient of Devi's grace. He was the repository of positive

qualities. He was totally unattached to worldly life; material possessions like land, gold did not attract him. He lived in the Vazhur village which was like a small hermitage. He had imparted knowledge of various manthras to many people. Sadhu Potti Mahadeva Chettiyar (father of Potti Thyagaraja Chettiar) had learnt the Lakshmi Manthra from him. Due to the power of that manthra he became exceptionally rich. Once he offered Rs. 4,000/- as fees to Sri Kamakoti Sastry but the latter refused to take it.

Sri Kamakoti Sastry had crossed his 80th year. At that stage the tehsildar of Wandavasi, Sri Venkatasubbier (grand father of Sri C.P. Ramaswamy Iyer) requested him to give lecture on Sri Ramayana and Sri Bhagavatham. As he was too old and weak, he told him that he would ask the young Seshadri to deliver the lecture. Accordingly, Sastry took Maragatham and Swamiji to Wandavasi where Swamiji delivered his discourses on Ramayana and Bhagavatham for one whole year. About that period Sastry took ill and all three returned to Kanchi. He realised that he was nearing his end and hence approached Sri Krishnananda Swamy of Brahma Mutt to give him sannyas. Accordingly, he was given sannyas and named as Brahmananda Saraswati. As he was too old to move around, he spent all his time in the sannidhi of Sri Chakrath Alwar. Maragatham with her two sons offered him his daily Biksha (food). This went on for three months. Then Seshadri Swamiji's relative (the brother-in-law of the mother's brother) Parasurama Sastriar, took him to his village Damal. Ten days after reaching Damal, our Brahmananda Saraswathy Swamigal breathed his last. The appropriate last rites due for a swamiji such as Mahapuja, Narayana Bali were performed by Narasimha Sastry. The entire expenses on that account

were borne by his disciple Thandalam Subbaraya Iyer, father of dubash T.S. Ramaswamy Iyer. His Samadhi building (Brindavan) at the bank of Sarpa River is still maintained at Damal.

Efforts at Matrimony of Swamiji

After her husband's demise, Maragatham avoided speaking much to anyone. She was observing Mauna (Silence). She bathed thrice daily, and spent most of her time in meditation, puja and prayer. She ate sparingly and that too only once every day. She used to discuss with Swamiji about Bhakti, Gnana, and Vairagyam. Notwithstanding these, her affection for her two sons increased. This was mostly due to Swamiji's unique, excellent character. That was also due to her husband's request at the time of his death. Swamiji was 17. He was extremely handsome like a Gandharva, wise like Brahaspathi and in his nature like nectar (Amrit).

For such a son the mother's mind started thinking of matrimony to a beautiful girl. This thought developed immensely in due course. And at Damal village Swamiji's father's sister Venkalakshmi Ammal had a beautiful and good natured daughter by name Kakini Devi. She had planned to marry her daughter to Swamiji. So she went to Kanchi and approached her brother (Swamiji's uncle) Sri Ramaswami Josiar to fix an auspicious date for the marriage. Thereupon Sri Ramaswami Josiar explained to his sister that Seshadri's horoscope had Parivrajaga Yogam and hence he would become Sannyasi and Yogi and that she should look elsewhere for her daughter's match. Hearing this that lady became heart-broken and returned to her village.

Maragatham who was going to do japam sitting near an almond plant in the yard of the house, heard these

words and expressed her shock and fell like a log on the tree. Swamiji who had gone to the temple returned and found the state in which his mother was. The mother hugged her son and said she had nothing more to do in this world. On hearing the fact, both he and his brother Narasimha opined that Ramaswami Josiar need not have stated so explicitly. Sri Ramaswami Josiar was so reputed that even Brahma, the creator, could not alter his prediction.

10 days rolled by. Information was received that Kakammal was to be married to A. Venkataramana Iyer of Thiruppathur. None from Kanchi wished to attend that ceremony. However because of being close relatives, they went to attend the fourth day of the marriage.

Mother's Demise

From then on Maragatham totally lost her interest in the worldly affairs. She also lost her interest in self. Quite often she avoided even the one meal a day and was on total fast. Consequently she became extremely weak. Meanwhile she learnt that her brother Narasimha Sastry passed away. All these events contributed to her sickness. She ailed from high fever for about a month. She forgot about any medical treatment. It was Dasami in the waxing moon in Karthigai month. She called Swamiji and told him, "My dear child, I shall be departing by tomorrow evening. Do not leave me". Next day was Ekadasi. She called Swamiji close to her and sat up and patting him on his chest repeated thrice the following slokas :

*"Satsangathve Nissangathwam.
Nissangathve Nirmohathwam.
Nirmohathve Nicchala thathwam.
Nicchalathathve Jeewanmukthihi"*

*“Darsanaath aprasathace, Jananaath Kamalalaye,
Kasiyanthu Maranaan Mukthihi,
Smaranaath Arunachale”*

She asked Swamiji to sing the song “Ambasive” and sang with him. Finally she called out thrice “Arunachala! Arunachala! Arunachala!” and laid herself down on Swamiji’s lap. At this swamiji also lost his consciousness and swooned. He awoke after some time. He quenched the fire of his sorrow with his gnanam. He and his brother performed the mother’s obsequies.

Chapter 3

SWAMIJI'S UPASANA AND RENUNCIATION

As uncle Ramaswami Josiar and his better-half Kalyani Ammal did not have any issues, they brought up his brother's two parent-less sons like their own dear sons. Even though the Josiar did not have much of inherited wealth, his monthly earnings on astrology were sufficient to live a decent life. As such Swamiji did not have to worry about the family. Even then his mind was not on leading a family life. The three injunctions of his mother on her last day did not allow any thoughts of family to rise in his mind. Since then he had developed an entirely new urge and thoughts of renouncing became prominent.

Her parting words increased his devotion to Arunachala. Swamiji had not seen Tiruvannamalai. Nevertheless he was able to sketch on a board, the five peaks of TIRUVANNAMALAI. Because of his supreme mental devotion, that sketch turned out to be an exact reproduction. He coloured that sketch and started worshipping the same. There used to be a daily puja for Devi and Sri Rama for many years in the home. His uncle was carrying out the same. That apart, Swamiji sat in a

separate room where he kept the pictures of Goddess Kamakshi Devi, Lord Rama and his picture of Arunachala and started their daily puja. He kept his own materials for the puja such as Dhoopam, Deepam, Naivedyam etc. From morning 5 a.m. till 12 noon he would lock himself in the room and would not show his head outside. He did not come in time for his meals, on some days he totally fasted. He was practising furiously the Mahashodasi Manthram learnt from his grandfather. Often he would shout "Arunachalesa! Sonathrinatha" At night he would keep repeating the Durga Sooktham "Jathavedase" till dawn. At 4 a.m. he would go for his bath. His uncle and aunt tried to persuade him from keeping awake and hungry and doing pooja throughout the night. They bemoaned his loss of health and were anxious that he should not fall sick. They wanted that he should obey his elders and not continue with the severe schedule. As the pressure at home persisted, Swamiji shifted his practices to the temple.

Swamiji had a natural flair for Sastras. He used to discuss with enthusiasm the intricacies of the Sastras in the company of great scholars like Kunnappaakkam Srinivasachar. Subsequently he put a stop to such discussions. He used to bathe three times every day. In between also he used to bathe saying that there was some pollution. Thus he came to be known as "a water crow". One could always see him with his utensils for water. He used to do japam in the precincts of Chakrath Alwar either facing the sanctum or facing North. In between, he would do Achamanam. This would go on up to 12 Noon. After 2 p.m. he could be seen in the precincts of Goddess Kamakshi. He would do perambulation seven times. He would prostrate countless number of times. He would close his eyes and meditate. He would return home at

dead of night after the entire town had slept. He would forego his night meal and fast. He smeared Kumkum on his entire forehead like Vibhuthi (Sacred ash). He would prostrate before the sun again and again. He would mutter unto himself some words. If anyone accosted him he would respond only in Sanskrit. If any women came in the street, he would go near them and prostrate before them. If any known persons came across him, he would touch their feet and take his fingers and palms to his eyes (as a mark of respect). If some one asked him why he was doing like this, he would reply to say that there is no difference between Brahmin's feet and the Bhagawan's feet and that Bharatha did puja to the footwear of Lord Rama. When the deity Perumal came in procession, he would remove from the path stone pieces, used leaves on which meals had been taken and discarded in the streets. Sometimes he would follow the deity and participate in discussions on sastras, carried on by scholars following the deity. He always won in debates which he carried on in Sanskrit. Sometimes he would be seen muttering to himself and roaming in the 4 miles stretch from Gangabai Choultry to his home. He never had any ownership of a place (a place of his own). Sometimes he would behave as if he belonged to some particular place. He would never miss his daily Sandhyavandan and Gayathri Japam. He never smeared oil on his head. He never shaved. Most of the nights he never slept. The uncle and aunt would quite often launch on a search for him and take him home. He would be very nice with them and obey their words. Because of their compulsion, some two or three days he would stay at home.

On occasions, when hungry, he would go to the house of Vangipuram Srinivasa Iyengar. It looked as if that was his own home. They also considered him like a

son. From the temple they would have received vadai, dosai, etc., and he liked to eat the same. He would not waste food. If he did not like to eat, he would give it to crows, dogs. He would say that it should be useful to some creature. Their children were fond of him and would say, "Our Seshu has come, our Seshu has come". He also used to take them on his shoulders and play melam with his mouth and thala with his feet and rock them as if exchanging garland three times as in marriage and put them down and asked them to run into their houses and proceed in his way in the street.

Sometimes five or six persons joined together and questioned Swamiji as to what he was doing, he would reply that he was doing Japam to get rid of Karma. On being asked what Japam he did, he would repeat the Veda Manthra "*Kaamo Kaarshith Manyurkaarshith – Kamaha Karothi Naham Karothi*", from Ambasyabhare in Narayana Upanishad and say that he had already repeated that manthra a lakh of times and that he had to do that half a lakh times more. He would also clearly bring out its meaning. He would ask his questioners also to do this Japam as one could not attain liberation (Moksha) without destroying one's Karma. People would accept his point as quite valid and go their way in silence. His friends and well wishers used to pity him for his spiritual madness.

His Meditation at the Cremation Ground

Because of the disturbance from common folks and relatives, Swamiji stopped his spiritual practices at the temple. Since he could not find any other isolated spot, he finally adopted the cremation ground for his practices. He did this only at nights. During the day time, he stayed at home doing his Japam. He would head for the burial ground near the banks of the river Vegawathi, in the

evenings to do Sandhyavandanam and continue throughout the night there and return home only in the mornings. For about 10 days no one knew about his nocturnal meditation there. Later, his father's brother and maternal uncle came to know about this. One day when he came to the house, both expressed their strong disapproval of his going to such dirty places for doing Japam. They stated that they were pleased to note his intense devotion and renunciation and advised him to carry out his practices like before, either at home or in temples. To this Mahan's response was that cremation ground was Rudra Bhoomi and that manthra repeated only once there would be as effective as repeating the same 1000 times elsewhere. On hearing such a reply, both were very sad and tried to prevent Swamiji from leaving home by locking him in a room in the house. On the other hand, Swamiji happily continued to do his meditation and Japa for days being locked inside the room. This frightened his uncle. Fearing that Swamiji may lose his life, they raised a rumpus and dragged him out of the room. All their strong arm tactics did not succeed and on the contrary, the Rudra Japam increased proportionately. He never, even once, missed his practices. His fasting also increased. The time for his return home in the mornings also extended. But Swamiji's aura and handsome appearance got enhanced. Because of his innate respectability due to his knowledge and his correct conduct none could pick up the courage to run him down as mad or ridicule him in anyway.

Every Saturday people had to take oil bath. On one particular Saturday, Swamiji came home only at 10 a.m. His uncle was full of sorrow and refused to take oil bath. Swamiji used to massage his uncle with oil, he also used to wash his clothes and any other task entrusted by the

uncle would be obeyed by Swamiji with all humility. Whenever he came home, he used to talk to his uncle and aunt with much affection and gusto. He used to bring on laughter by his words. People would fall for his speech and diction; all he wanted was that none should interfere with his own routine. He would never allow anyone to do that. One day his aunt Kalyani Ammal told him that his uncle did not want to take oil bath. Swamiji asked why. Kalyani replied saying, that was because of his regret about Swamiji. Swamiji responded by questioning why his uncle should feel sad; "I am in my own state; everyone should remain wherever he is, in that case none need to feel sad". Then he asked his uncle to sit down and smeared oil on his head like a massager clapping his hand while doing so. He massaged his head for sometime and suddenly left him to look at the sky through the Verandah roof opening. After watching the sky for a few minutes he came back and resumed the oil massage. Uncle asked him what he saw in the sky. Swamiji replied that he saw some Devatas singing and proceeding there; uncle asked sarcastically whether there were only devatas, there must have been some gandharvas also. Swamiji replied to say that some gandharvas were also going. Uncle asked whether he knew what ragas they were singing. Swamiji replied that they were singing the raga Bilahari. Uncle exclaimed to ask if Swamiji had gone mad and if it was true that devas and gandharvas went that way, why he could not see them. Swamiji stated that they would be visible to those released from Karma and who reside in themselves.

Uncle concluded by pronouncing him absolutely mad and left for his bath. People could not appreciate the extraordinary powers and strength of Swamiji and in their own foolish manner expressed their sympathy for what

they perceived as his lunacy. Some relatives approached the Josiar and said, "If you marry off Seshadri, he would come round. Arrange for it. Earlier you yourself had negated the proposal for his marriage to your sister's daughter. If his father had been alive, he would not have allowed that. You have done a terrific mistake. Because of that failure, he became spiritually mad. Now at least, arrange for his marriage". On this, Ramaswamy began pondering with remorse on the events subsequent to his astrological prediction and thought that he was responsible for the talk of the town about Swamiji and wondered whether any one would be willing to give his daughter in marriage to Swamiji. He made frantic efforts to find a suitable match but people put him off on one pretext or another. The result was a broken-hearted uncle and it appeared he would go mad.

One day the Josiar with tears in his eyes mentioned to Swamiji about the bad name he had earned from the people. Swamiji replied, "Father, you need not feel sorry. If the talk of the town had hurt me, then it could be called infamous. Even in my dream, I do not want marriage. Let the town people talk what they like. You don't mind, you only expressed the truth. In fact you did me a great service by your prediction. I will not be able to compensate you for the deed. Please do not waste your energy searching for a match for me because some people say you should. If on the contrary, you compel me to marry, you will not find me anywhere here".

Hearing these words his aunt came running and said, "Dear child? You need not marry at all. And we are not going to make any effort for that. Please be coming to the house as usual. Please do not leave the town. You can do your Japa and penance in any manner you like. We are not going to interfere with your routine. After all, I am

also your mother and you would not violate my words. I assure you that we will not come in your way. You may do whatever you like. Only, please be coming to the home daily. If you leave the town, we will have no need to stay here, nor is there any need to remain in this world". She also remonstrated with her husband, "Hereafter do not speak to the child with such sorrow". Thus some days passed. Swamiji's meditation at the cremation ground continued without let. It increased day by day.

Be that as it may, one day Parasurama Sastrigal from Damal came in. He was the counterpart of Kamakoti Sastrigal. All his relatives showed affection and regard for him. Josiar received him with respect and requested him to advise Swamiji. He said that he had come specifically to mend Seshadri's ways. Swamiji by then returned home after completing his Japam. As soon as he came, Parasurama Sastrigal raised his objection to do Japam in the cremation ground. Swamiji countered by saying he could. Both continued to debate in Sanskrit for about three hours. Swamiji stated that he was a naishtika brahmachari, an upasaka. For an upasaka, there is no restriction of space or time. He cited supporting facts and the sage could not open his mouth in rebuttal. He admonished him that in that case he should not come from cremation ground into a household. Swamiji agreed and then left the house. From then on Swamiji felt free to spend his time at temples or under some trees and never returned to house. Josiar also got disheartened and gave up keeping a watch on the situation.

Swamiji's Sannyasa and Spiritual Gain

Some five months elapsed with the severe renunciation and earnest spiritual practices of Mahan when Lord Parameswara was moved. As usual, Swamiji had gone to the temple one morning. There on the banks

of Sarva Theertham, a Gowda Sannyasi was seen as if he was the personification of the Lord. He was golden in hue and his eyes were overflowing with grace. He had worn the shell of a coconut as kowpeenam (the wear used to cover one's private parts). Four of his disciples were standing nearby. He looked as if he was Lord Dakshinamurthy with the four Sanakaathi disciples. As soon as Swamiji saw him, he was overwhelmed with emotions, his hairs standing on his body, tears swelled in his eyes and with his hands raised in obeisance over his head, he repeated each of Dakshinamurthy Ashtagam. Observing the devotion of Swamiji, Sri Paramahansa bestowed his visual blessing saying, "Maa Suchah : Maa Suchah" (don't be sad) and with his hand symbolising removal of fear, said, "Upavisa" (sit down). Swamiji obeyed and sat down. This was Swamiji's receiving Visual Grace (Nayana Dikshai)

Prior to this, Swamiji's friend Dharmakartha Krishnaswamy Thathachar's son Pattanna, told Swamiji: "This sage is Balaji Swamiji, he is on his way on a pilgrimage from Haridwar to Rameshwaram, he is going to spend a week here for worshipping Sri Chakranayagi". Pattanna was a very learned scholar and was fond of satsang (the company of good persons) and was a devoted person. Sri Balaji Swamiji was pleased to hear the details of the two-some. He discussed a number of matters relating to sastras. He gave them leave after many hours. Pattanna went home. Swamiji did not leave. He started serving his master as his fifth disciple. Whatever task was given was carried out by him faithfully. He brought milk and fruits for the master. He massaged his master's legs, he stood by his side and fanned with the palm leaf fan. In fine, he served him day and night in a wholehearted manner. Five or six days passed in this manner.

Both Swamiji and Pattanna wished to receive upadesa from Balaji Swamigal. One day both prostrated before him requesting him to give upadesam. Sri Balaji accordingly gave them upadesa one day on the banks of Sarva Theertham. Pattanna was given Devi manthra. Seeing the tremendous determination of Swamiji, he considered him fit for sannyasa. Hence in accordance with laid down procedure, he gave him sannyasa and pronounced appropriate instructions. Swamiji then took his stick and copper vessel (Kamandala) of sannyasi and saying, "Bhuswaha" put in water and conducted himself as befitting a sannyasi (One who has totally renounced). Sri Balaji who was an incarnation of Lord Parameswara, having accomplished his mission, vanished with his four disciples. From then on Pattanna performed his prayer to Devi as per his instruction and received Devi's Grace. Swamiji became a jeevanmuktha. He became immersed in the immense bliss of Brahmananda. He acquired equanimity and the Goddess of peace (Shanti Devi) held her white umbrella over him. The personification of devotion (Bhakthi) and renunciation (Virakthi) held the white fans for fanning him. The qualities of adveshtruthvam such as Vanthi, Maagatha, Vaithaalika dominated in his presence, thus the liberated Swamiji spent a few days in Kanchi.

His Yogic Powers

In that period, Swamiji's father's shradh day came (death anniversary). The previous day Swamiji's aunt Kalyani Ammal had remonstrated with her husband, "Can you leave the child like this? It is one month since he left the house. The whole house looks empty. I don't know why you made your astrological prediction which has made him a paradesi. I seem to hear Maragatham

weeping. It is said that you conduct a marriage saying thousand lies. You have toppled the whole process upside down and after matters have got out of hand, started your efforts for his marriage. She had asked me to take care of the child and we have destroyed her words. How I wish I had predeceased her. Tomorrow we have to perform the shradh ceremony. You have totally abandoned yourself to his sannyasa so that he need not perform shradh. Please find him out and if he does not come, I shall leave the house. Somehow you should bring him here". Poor Ramaswamy Josiar bemoaned his fate and took two helpers to enable him fetch Swamiji. Finally he succeeded in bringing Swamiji with a crowd following them. Swamiji protested saying that he was a Sannyasi and there was no question of any Karma. A Sannyasi should not be troubled like that. All to no avail. His uncle told him that he should not leave the house the whole day till shradh was over and partake of food after the ancestors have had theirs. Saying this, he was put in a room which was locked from outside. Swamiji's brother Narasimha Josiar started doing the shradh. The homam was completed and they were to perambulate to receive the blessings of the dead ancestors. Josiar went to call Swamiji for that purpose. It was about 2 p.m. The neighbours, came out of curiosity, to watch the fun. Without much fuss, the uncle opened the lock. On seeing inside, the room was vacant. He sat in stunned silence. The people who had come to watch the fun started looking at the door, the door knob, the walls, the window bars and then left one by one. Within an hour, there was a furore in the whole town. Then only his uncle and aunt realised the terrible mistake they had made in not recognising his yogic strength. The entire town was searched but no trace of Swamiji could be found. It became the talk of the town.

The Umbrella of Serpent Hood

A few days later, they came to know that Swamiji was in Kaverippaakkam. This was a village 20 miles to the west of Kanchi. Swamiji's mother's elder sister Sundarammal and some other relatives lived there. There was a Siva temple there and the Lord was known as Mukteeswara and Swamiji was staying in that temple. Swamiji's cousin Sesa Iyer also lived in that place. Sesa Iyer who was about 9 or 10 years old, announced to all that his elder brother had arrived. Swamiji did not heed their request to come to their house. Thereupon they offered Biksha to Swamiji at his place.

One morning Sesa Iyer was perambulating with Swamiji at 6 a.m. in the inner compound (Praakaaram). At that time from a "Punna" tree bottom near the northern wall, a big snake emerged. Sesa Iyer cautioned Swamiji about the snake. Swamiji looked at it and invited it. It immediately responded, crept up his hand and curled itself thrice around his neck and spread its hood over his head like an umbrella. Sesa Iyer mistook it and ran into the street crying that his brother had been bitten by a snake. A few seconds later, the snake left Swamiji and vanished. The people were surprised and deemed it to be a manifestation of Lord Mukteeswara.

The "Varia" State

Swamiji's uncle and aunt arrived from Kanchi in Kaverippaakkam. At the moment Swamiji was in a state of Samadhi which was the sixth step in that path. They along with several others witnessed the absolutely motionless, wood-like state of Swamiji. With the thought that Lord Mukteeswara himself had taken this surprising form, they with devotion, fear and uncertain mind

prostrated before him spontaneously. They got up and shed tears. They shouted "Child". The crowd also raised the prayer, "Namah Parvathi Pathaye! Hara Hara Mahadev". Swamiji was awakened by this and he scanned at the people who all prostrated. The uncle and aunt expressed their regret at not perceiving his greatness and gave vent to their remorse at having ill treated him. They pleaded with him to come home as they could not live without him. They assured him that they will put him in the temple and worship him. Swamiji tried to soothe their feelings with his sacred words. He also bade them to return home. They did not have the heart to leave without him. After a long time, other relatives and others persuaded them to leave. The people were recounting the two incidents and were praising Swamiji.

From that day it was difficult for people to say if Swamiji was a Yogi or a Rishi, a Siddha, a Bhakta or a Gnani. He was in a state transcending all these. As he was a Sarvabhoodha Sukhritha, women, men, youth, elders, cows, birds and all creation considered him in their own image and approached him to look him from close quarters with affection. It was very clear that whoever or whatever came at his feet was absolved from rebirth.

Swamiji continued at Kaverippaakkam for about a month. As lot of people started crowding around him. Swamiji finally left that place.

Appears at Tindivanam

For two or three months, Swamiji's whereabouts were unknown. Rumours floated that he was seen in Chinglepet, Wandawasi etc. It was not possible to confirm or deny such rumours. Then news came that he was in the big agraharam at Tindivanam. Sri T.K.Venkatrama Iyer's brother T.K.Kannaiyer, the third son of the Veda Teacher,

Sastriar and Appavu Mudaliar, a clerk in Sub-collector's office were patronising Swamiji there. He was seen roaming the streets at Tindivanam in silence. He came to be known as the Silent Swami (Mauna Swami). He never uttered a word, sometimes he used to write down something. A few days later Swamiji expressed a desire to have a place where he could carry on his practice without being disturbed in an isolated place. Thereupon T.K.Kannaiyer requested the temple priest at the Siva temple to vacate a store room to enable Swamiji to stay in. Swamiji asked that they could put a lock outside the room and that they should not disturb him for one month after which they could open the room. The temple priest Kuppuswamy Iyer got worried as Swamiji was without food for 4 or 5 days and that if anything untoward happened, he would be held responsible and hence opened the door. Swamiji who was in deep meditation was disturbed and he opened his eyes. On hearing the plea of Kannaiyer Swamiji left the place saying he would proceed to Tiruvannamalai. Some disciples followed him for some distance. At a pond bank he wanted the fruits of kalakkai and he ate them. A few miles thereafter the festival of Maasimagam was being celebrated at the village Iyen Toppu. His followers left him as it was morning and they had to do their usual ablution. When they returned Swamiji had disappeared from that place. Swamiji did not go to Tiruvannamalai at that time.

Swamiji arrives at Thoosi Maamandur and Tiruppathur

Again Swamiji's whereabouts were not clear for about two or three months. He had been apparently doing tapas in the Pancha Pandava cave in Thoosi Maamandur 5 miles South of Kanchi. People did not realise this for some months. When some rumours to that effect spread,

people started flocking there. Swamiji's brother Narsimha Josiar also reached there from Kanchi with high expectations. But he could not see Swamiji there. He heard that Swamiji had left that place and he returned with a heavy heart. Swamiji reached Tiruppathur via Walajah, Vellore, Ambur and Vaniambadi. There he appears to have spent a few days at the Brahmeswarar temple, Kumaraswamy temple etc. Meanwhile his uncle Ramaswamy Josiar from Kanchi wrote to his sister's son-in-law, A. Venkatramana Iyer that he should send him a message in case Swamiji had come to Tiruppathur. One day Venkatramana Iyer found Swamiji coming in a shopping street. He immediately took him to his house and conveyed his uncle's wishes. Swamiji refused to go into the house and sat in the outside verandah. His aunt and her daughter Kaagini and others who saw Swamiji were full of pity for him. In spite of their persistent request, he refused to go into the house. Then he agreed to take food in the verandah. Venkatramana Iyer slept by the side of Swamiji that night. Sometime at dead of night Swamiji vanished from that place. In the morning all concerned were perturbed to find Swamiji missing and their search for him was futile and accordingly a letter was written to Kanchi.

Swamiji reaches Tiruvannamalai Via Padaivedu, Thuringikuppam

After leaving Tiruppathur, Swamiji passed by Javvathu mountain and crossing several small forests, big and small villages, wells, ponds, streams, gardens, reached Padaivedu. Here Swamiji spent two days in the sanctum of Goddess Renuka Devi in the special care of the elderly priest and vedantic Dharmalinga Gurukkal and his brother Subramania Gurukkal.

On the third day Swamiji left that place and travelled 7 miles to reach the village Athwambadi which was the place where his father's sister's son Venkatramana Sastry resided. Swamiji was walking fast alongside a small pond rolling a peepal twig in his hand. Then he saw his relative Venkataramana Sastry bathing in the pond. Immediately the latter got out of the pond and chased Swamiji shouting, "Child, Child". Swamiji turned back and saw him and speeded up but Sastry caught up with him and hugged him affectionately. He invited him to his house but Swamiji totally turned down the suggestion. Finally he pleaded with him to take some milk. But Swamiji walked away very fast before the milk could be fetched. As Venkataramana Sastry was the village Munsif, (Chief of Administration), he asked one of his servants to bring the Swamiji with great respect. The servant followed Swamiji whose speed he could not match. Swamiji went quite a distance and arrived at the village Thurinjikuppam. There he reached the samadhi of a saint known as the "Sannyasi's rock". While Swamiji was inspecting the samadhi environment, the munsif's servant also reached there. Swamiji signaled to him to go back. From there Swamiji reached Tiruvannamalai direct. Swamiji was thrilled to arrive at the sacred place at whose sight one saw the eternal flame (Jyothi) and at whose thought one attained moksha. Swamiji was 19 years then. He left Kanchi in the year 1889 and reached Tiruvannamalai in the same year. There is enough evidence to indicate that Swamiji stayed at each one of the places marked in the annexed map. But we do not have adequate evidence to say how many days he stayed at each place and in what sequence of time he reached each place. For 40 years till 1929, Swamiji did not leave Tiruvannamalai.

Chapter 4

THE GLORY OF ARUNACHALA

1.

*"Lalaade thraipundree nidilakrutha ksthuri thilakah
Sporan maaladhaaraah spuridhagadi kaupeena vasanah
Thathaano dusthaaram sirasipaniraaJam sasikalaam
Pradeepassarveshaam Arunagiri yogi vijayathe
(Sri Vyasa in SkandapuranaM)*

Sri Vyasamuni composed the above as the auspicious sloka to start skanda puranam. It means that this yogiswara, Tiruvannamalai, stands as the source of illumination of all the worlds. The sages consider that one can attain liberation (Mukthi) by repeating with devotion the above manthra.

2.

*Varunaathisurarchyaya karunathithya varchase !
Arunachlanathaya Karunamurthaye Namah !!*

Umai (the consort of Lord Siva) prays to Iswara as above after seeing the illumination on the mountain in Karthigai (Month). By pronouncing this manthra while witnessing Karthigai Deepam, we may also attain Moksham.

3.

*Paarthanan pudumai uyir vali karantha**Paruvatham Orutharamidhanai**Orthidum Uyirin Chettaiyai Odukki**Oruthanathabimukamaaha**veerthu Athaiththanpol achalamaachcheithu av**vinnuyir balikolum ihdhen**Orthuuimin Uyirkaalum athil olir iv**vuyirkoliya Arunamaagiriye**(Bhagwan Sri Ramana's Arunaachala Pathikam)*

4.

Our Bhagwan Sri Ramana Swamigal has clearly brought out the meaning of "Arunagiri Yogi Vijayathe" by his colourful exposition in his 'Arunachalapurana'.

"I have seen a new thing. There is a magnetic mountain which attracts all living beings. The moment one thinks of it, it controls (decimates) the actions of all beings who think of it and attracts them towards itself. Not only it attracts to itself but makes them motionless. How wondrous is the power of this magnetic mountain which takes much sacrifices. Oh Jeevas! attain liberation by realising the nature of such Arunagiri". This is the apparent meaning of the above hymn. A magnet attracts iron which is in physical proximity. But this magnetic mountain attracts any being which thinks of it regardless of how far the being is. Further it makes the being devoid of action in the same way in which it is. Thus the concept is the boundless fame of the magnetism of the mountain which confers the state of "kaashta samadhi" on anyone who thinks of it, thus it brings out the truth of the words of sage Vyasa "Arunagiri Yogi Vijayathe".

The manthra "Asouyasthaamro Aruna" in Sri Rudra, Siva Mahapurana and Skanda Purana deal in detail about

Tiruvannamalai Kshetra with awe. Our Swamiji has also mentioned several times about the several unique aspects of this kshetra. When someone asked him "Why are you staying in this town"? Swamiji replied "This is the place where both (Swamy and Ambal) invite all and confer liberation" (Moksha). On another occasion Swamiji said "Lord Krishna leaving aside his Sudarshana Chakra (Wheel), is playing on his flute. On hearing it Lord Siva who is inside (the mountain) comes out and dances". This is illustrated by the fact that in the praakaara surrounding Lord Siva's sanctum in the temple, there is a temple for Lord Krishna (Venugopala Swamy). Thus the glory of this place is brought out in the various puranas etc., cited above.

Uncle and Brother Visit Tiruvannamalai

Swamiji's aunt Kalyani Ammal took ill consequent to his departure and breathed her last as she could not bear the separation. Even though his brother Narasimha Josiar was very keen to see him, he was helpless as Swamiji's whereabouts were not clear. Thereafter a confirmation was received from his father's sister's son Venkatramana Iyer of Aathwambadi. On receiving that information, he came with his uncle to Tiruvannamalai. Both came across Swamiji in a street. They were overwhelmed with grief on seeing him in rags, with matted hair, and dirtied body which had been reduced to a skeleton. Both uncle and brother hugged him and wept uncontrollably. This attracted a crowd. Only then they realised about the advent of such a soul in Tiruvannamalai. Uncle and brother gave Swamiji some sweetmeat which they had brought. Swamiji partook of the same. They entreated with him to return home. Swamiji firmly declined and immediately left that spot. They remained in

Tiruvannamalai for two days but had to return without achieving their object. Before leaving Tiruvannamalai they met the Choultry keeper there and narrated to him Swamiji's whole story and requested him to feed him whenever he came there. A few months after his return, the uncle Ramaswamy Josiar lost his interest in life and breathed his last. His obsequies were performed by Narasimha Josiar. Narasimha Josiar moved from Kanchi to Madras. While at Madras he used to come to Tiruvannamalai from time to time to see Swamiji.

The First Episode at Tiruvannamalai and Three Lingas

Swamiji did not have any place of his own to stay. He used to run hither and thither, and have his food wherever it was available. He would prostrate before whomever he saw. At night he never slept and continued his wanderings. A relative of Swamiji, by name Suryanarayana Sastry was residing at the first house in Sannidhi Street, while he had known all matters pertaining to Swamiji, he had not known that Swamiji was in Tiruvannamalai. When he learnt about it, he started searching for him. One day he located Swamiji near the temple chariot and prostrated before him. At that time there were seven donkeys standing there. Swamiji was touching each of them and after that putting his hands to his eyes. Suryanarayana Sastry asked him why he was doing that. Swamiji rebuked him and said that they were the seven rishis (Saptha Rishis of yore) pointing out that the first one was Agasthya, next Vasisht, then Jamadagni and so on and perambulated them and prostrated before them. He asked Swamiji to go with him to his house but he refused and immediately went away from there. This was the first known incident involving Swamiji at Tiruvannamalai.

The town folks regarded him with great respect seeing his habits and thought that he was a great sage and not a mad man. Gradually their awe and respect for him increased. Scholars, common people, young, old, women, men, traders, cart drivers — all when asked about Swamiji would say "He is a talking God", Some would say "He is a Mahaan", others would say "he is a divine incarnation, a great yogi, great siddhar" and so on. Some people would say that there are three lingas in Tiruvannamalai : One was Lord Arunachala, another Ramana Maharishi and third Seshadri Swamiji. With acclamation from one and all, Swamiji shone like a God with immense powers.

Physical Appearance and Outwardly Conduct

Swamiji's photograph brings out his halo. He was neither very tall nor short in stature. He was possessed of a smiling mien with grandeur. His forehead was broad like the eighth day moon. There were three fine lines like thin smear of sacred ash on the forehead. His eyes evinced kindness and were long and broad with red streaks. He, however, saw with only half open eyes. And his sight would not be focussed on any specific object but would revolve over the entire vista. Very few had observed him open his eyes fully. Only a few devotees may have had that opportunity. His full vision resembled full moon. His devotees would prostrate before him and sit by his side. At that time Swamiji would not see them. He would watch them when their eyes were focussed elsewhere. That itself constituted "Nayana Dikshai" (imparting instructions by mere seeing). His eyes resembled those of Lord Krishna.

His matted hair was in a thin bunch and short and adorned the back of his head. His neck was like a valampuri shell (Conch) and was round and sturdy. His appearance with his broad chest, long hands, waist, thighs, ankles and rose-like feet stole the minds of viewers. There was a golden aura in his body.

Clothes

That aura was hidden by the dirt-laden clothes he wore. It was as if full moon was covered by dark clouds. He sported only a dhothi which would cover his toes. Another piece of cloth sprung on his back and shoulder to cover his back and chest like the sacred threads. If anyone gave him new clothes, within a couple of hours, it would reach the state of his original clothes. The person who presented such new clothes would be left wondering if they were the ones he had presented. He would squat anywhere regardless whether it was slush, dirt or refuse. When offered food, he would ply his hand into the rice and wipe his finger in his cloth. In this way within a minute his dhothi would become dirt-laden. Sometimes, some street beggars would ask him and he would give away his new clothes in exchange for their rags. One who had lost perception of his body would never be attached to the clothes for the body.

Gait and Posture

Swamiji always walked very fast, never at a slow pace. His strides were such that one had to run to keep pace with him. It was like straw in the wind. The body was light like a ball. There was no sound emanating from his walking or running. He would not stick to any one place. He would be seen everywhere. If one asked the people if they had seen Swamiji anywhere, there will be a plethora of replies: "I have just seen him near the temple chariot", "I saw him at Sadaichi Mutt", "I have just seen near the temple gate", "I have seen him at the steps of the Sivaganga tank", "He is in the Choultry with Sadhus", "He is just entering the temple", thus various persons would describe where they had seen him. In fine, in a matter of a few minutes he would be seen in fifty places.

Swamiji would always sit in a unique squatting posture in which posture we could not sit. It was as if he was sitting with his body not touching the floor but supported on his heels. It would appear as if he was seated on the floor but in fact not so. This posture came to him without any special effort. Yoga sastras describe this posture as Swastik Asan. This may be seen in the photograph.



Voice and Music

If Swamiji started to speak, it would be like the cooing of cuckoos or the stringing of Veena. The ears would be sensing the flow of divine nectar. Such was his sonorous and gentle voice. If anyone asked him anything he would reply in a very gentle voice, he would never speak aloud. Sometimes he would not reply at all. Even if he replied, it would be in one or two words only.

If any sincere devotee requested him to sing, without any hesitation he would sing the pallavi of "Ramapathe Sathanathe" or "Amba Sive" and stop. He would say "This is composed by - Kamakoti Sastrigal". That half a minute of music was such as to enthral the devotees. The listeners would be eager to ask him to sing again but would hesitate to say so - Swamiji would not open his mouth. Those who had heard him sing would categorise his music as that of gandharvas (Celestial beings).

Swamiji had the knowledge of the appropriate beat for the songs, sometimes he would be sitting on a cot and play the beats as if on a mridangam (Percussion instrument). It appeared as if Nandi himself was playing mridangam. Any one who happened to sneak in on such occasions would be left wondering where Swamiji had learnt to play. But if one would go near him, he would immediately stop playing; only a few devotees would have had the good fortune to enjoy such performance.

Some Pranks

Swamiji was always capable of playing some peculiar pranks. His body would not be at rest even for a moving. Even, he was sitting, he would catch a thing and put it down and lift it, repeat this a hundred times. He would be sitting facing the east and suddenly turn southwards and

turn to north with his hands on the ground, he would move hopping forward and backward. Suddenly he would get up and look into the sky very keenly. Sometimes he would be bracing himself around a pillar, with his hands at his back, he would move to another pillar. Standing near the pillar, he would be looking up and down that. Sometimes he would proceed backwards and stand near a wall. From the pillar to the wall he would move umpteen times all the while scanning the sky. But his eyes did not focus on any particular thing. Even when seated and not busy otherwise, he would ply the hands and palms one over the other and apply the palm to his eyes. Many people had observed him doing this.

Suddenly he would laugh without respite for as long as half an hour. It was not a fake laughter. He appeared to have observed something very surprising and go into peals of laughter. If any ordinary human being laughed like that, he would literally burst at the seam. Even those who witnessed such laughter would be prone to uncontrollable laughter. No one would know what induced such a laugh. It was fun watching such a session of laughter. Sometimes some one had asked Swamiji why he was laughing. He would not reply but continue to laugh. Some would say that after all Swamiji was in a perpetual state of bliss (Anand). Such of those who had witnessed such laughing sessions, remembered it many years after and would derive immense pleasure in remembering the same.

On some occasions, Swamiji would keep his hands on his waist and like a dancer proceed forward and backward twenty or thirty feet. Sometimes he would run chasing squirrels, cats etc., If such creatures climbed up a tree, he would keep a watch for half an hour or more.

Sometimes he would remove pieces of stones from streets and clear the streets. Sometimes he would suddenly get into a horse-drawn or bullock cart, In a few minutes he would be seen riding in a cart of refuse saying that he was riding in a coach. He would switch to a cart carrying fire-wood and claim he was riding in a horse-drawn coach.

Whether it was a coffee hotel, sweetmeat shop, cloth shop etc., he would enter the same without hesitation and throw about some articles here and there. He would sit in the cash counter and put the coins in a train-like series and play like a child. They would never say anything as they all considered him divine. People would see him in the streets and prostrate flat before him. He would put his feet together and get near them so that they could touch his feet in reverence.

He would, however, never allow wrong-doers and bad characters to touch his feet. He would run away in such cases. If they forced themselves on him, he would abuse them squarely. If they did not give up, then he would even pelt them with stones. Seeing this, many folks did not go near him. Such people would caution others asking them to keep at a distance or otherwise he would throw stones on them. When Swamiji knew about the good character of persons, he would himself catch their hands and put his hands around them and play. He would move his hands as if touching them from face to hip. Swamiji never distinguished between males and females. Sometimes he would put his arms around the neck of some girls and walk along with them. He would laugh, make them sit near himself and mutter words apparently unrelated to anything. He would pick up earth from the ground and hand it over to them and receive it back in a playful mood. He would put his head on their

laps and lie down in the street. Suddenly he would get up and do obeisance to them and run away."You are resembling my aunt Kalyani" he would say to some women. And he used to call them "Kalyani". No women hated Swamiji. They treated him as God or as a child. He would enter any house or place as if it were his own. He would go right into the kitchen and he would dictate terms there. If young kids were in their cradle, he would endearingly play with them asking if the child would drink milk, would it weep or speak.

On some occasions he would conduct himself like a mad man or a devil. He would play and run with young children. He would be roaming around in the hot sun. He would stare at the sun at midday. On full moon day he would gaze at the rising moon and utter some mantras and roam in the streets throughout the night. He was very delighted if it rained. Only when the rain ceased, would he enter a building. When it rained, he would play in the streams in the streets, sitting in water, immersing his hands in the water and jump with joy. The clothes which got wet thereby would continue to be worn by him as such till they got dried naturally. Before getting dry, the wet clothes would acquire layers of dust. Swamiji made no distinction between sun, rain, cold or fog. On other occasions, he would be seen running in the streets with tremendous hilarity. In case of a marriage, Swamiji would go near the bride and bridegroom and laugh at them. He would touch them and make fun. If he was offered sandal paste water, he would take the vessel and pour the entire contents over his head. If he was asked to bless the couple, he would pronounce "Hundred years, Hundred years" and run away from there. If there was a marriage procession, he would mix with the crowd and run hither and thither in the crowd. Even if it was a procession for a

dead person, he would do the same thing. He would go in front of the cortege and pay obeisance. He never bothered about orthodox feelings of impurity in food, clothes, inauspiciousness, etc.

Sometimes some devotees forcibly smeared oil (for oil bath) on him. That sight would be a grand spectacle. It was as if he had come out of an oil well, oil would be dripping on him and he would proceed in that state for days together to the delectation of devotees. In this way his complete lack of bodily consciousness led to countless incidents. It would be unthinkable for any human being to fake such incidents.

Behaviour

Swamiji's interrelation with the world was very peculiar. Suppose that one Raman moved with him for ten years. Even with him Swamiji would behave every day as if he was not previously known to him. He would ask him who he was and from where he came. He would not show his familiarity with him. He would apparently shower harsh words on him and drive him away. The person cannot take advantage of his previous proximity but take to his heels. Despite such behaviour, the people loved him. They, however, feared that he might beat them and never came close to him.

Most of the people wished to move with him closely. They however regarded him with awe because of the conscious awareness of their foibles which could not be hidden from him. He would spell out every one of their foibles and shower abuses. Hence the fear was inspired by his gnana drishti. An example to illustrate is given below :

A group of some five or six important big wigs came to have Swamiji's darshan. He was at that time seated in the front open verandah of a house. There were some other people also there. The group approached him with intention to pay obeisance. On seeing this, Swamiji suddenly got up saying "A great sinner is coming! I should not stay here", pointing out to one person and continued "Daughter-in-law or wife, Daughter-in-law or wife" and turned his face away and departed. The person concerned and his friends hung their heads in shame and went back. Later on, the truth of the Swamiji's words came to be known. This shows how Swamiji could expose one's minor and major failings. Thus the guilty were afraid of coming near Swamiji.

In general, Swamiji would never accost anyone by his name. He would never ask them the usual question regarding how one is doing. He would never bless anybody either. Neither would he ask why a person did not come the previous day. Nor would he ask a person to come the next day. He would not talk sarcastically to anyone. He would not show any intimacy to anybody. Many a person would have presented Swamiji with fruits, sweets, food or clothes. If such persons went subsequently to pay him respect, he would not show that he knew them. Nor was he flattered. He would not see anything with any preconceived notion. He always had an air of disdain. He never considered people as helpful or unhelpful. Every incident vanished with its conclusion. It hardly mattered to him whether it was an enemy, friend, relative, neighbour, scavenger, bigwig, sheep, cattle, donkey, horse, dog, pig, women, men. Swamiji treated all alike. There was not a particle of difference. He had only his own focus, his own relationship, his own indifference. In fine, Swamiji exemplified the second chapter of the

Bhagawad Gita defining sthithapragna ("yas sarvathraanabisnehah").

Food

Hunger, thirst came under the group "Shatoormi" [Hunger, thirst, moham (Passion), ageing and death]. Swamiji had totally ridden himself of all those streaks (traits) and hence strictly speaking one could say he was not at all subject to hunger, thirst. For months on end, he would not take any food. On other occasions he would consume ten persons' quota of food in a few hours. He never had any schedule for taking food unlike ordinary mortals. For the sake of the human form in which he was he would eat as if in a dream-like state. All the same there was no sign of weakness or emaciation on his face which was always clear and exuberant.

For one who was in constant ecstasy of Brahman and who was in *sahaja samadhi* and state of Spiritual inebriation, there was no question of Swamiji being hungry or thirsty. When meal was served with vegetables, curry, curd, he would mix all with the usual rice, sambar and rasam and make into balls after plying his fingers into the mess and take the balls near his lips and put them down. He would repeat this thirty or forty times. Thereafter he would take the food into his mouth, chew it and then spit it out. Finally he may even consume the food or he may run away. Sometimes he would take several handfuls and scatter them around. If any one asked him why he was thus wasting food he would cite the manthra "*ye bootha : prasranthi thivaanaktham balimichantho*". And he would explain the meaning to say that if sacrifice was not offered to all creatures, beings, Kaalagni Rudra would get angry. On another occasion he would say "Look here! Devas and bhoothas are standing

and asking for food. Can't you see?" and point out to them. This is illustrated in the following instance:

Swamiji had his meals one day in P.K.Arunachala Iyer's house. Though he was supposed to have taken food, not even one particle went inside. He threw several handful of rice around. The host asked him the reason for his scattering the food in that way. Swamiji replied: "Look! In this direction Devata is asking for food. In another part, the Boothas are craving for food. Should the food not be given (as sacrifice) to all of them?" The host pointed out that they were not visible to his eyes. Swamiji pin-pointed to the pillar/column and said the boothas were standing near there and one could see by careful watching.

Swamiji illustrated by his action the fact that Lord Krishna entertained Sadhus to a hearty meal on the Yamuna bank. At that time Deva-ganas stood in the sky in all four directions anticipating that they would get at least a morsel of food. It should be realised that Swamiji's offerings (Prasad) had that much halo.

Swamiji would never eat lapping up with his tongue. The peculiar way in which he took his food appeared as if he had no sense of taste, like one swallowing medicine or one who was forcibly fed. Drinking milk was also a similar strain. Almost every day people used to offer him milk. People used to bring milk well boiled but he could not be seen anywhere. However invariably Swamiji used to come at 9 p.m to the sanctum of Lord Muruga (Kambathu Ilayanaar the place where a few centuries ago Lord Muruga had appeared through a pillar) and people used to throng there with their milk offering to Swamiji. They used to go near him and plead with him to drink the milk. But he would drive them away saying "go! go!" However they used to persist in pressing him to take their milk offering. He would seemingly accept and take the

vessel containing milk near his mouth but pour it on the ground. He would take another vessel, put his hand inside and ply his fingers in the milk and smell it and topple it down. He would take another container and drink a little milk but bring out vomiting the whole. Sometimes he would lift the vessel up and throw the milk in thin stream down to the ground all the while laughing. Thus he would not leave behind any milk and would have toppled the entire lot. The devotees would return with great satisfaction saying that at least he put his fingers in their milk or that he smelt it. It would all add up to quite a quantum of milk. Sometimes the temple cows would lick the entire milk from the floor. Otherwise the bairavas (dogs) present in the temple compound would lick the whole milk. By 8 p.m, 5 or 6 dogs would assemble there. Thus every day Swamiji performed *Suvaana Santharpanam* with milk. He had no desire for milk or for panchamrith (prepared with bananas, sugar candy, jaggery, honey etc.) or anything.

Sometimes Swamiji would take stale food which was stinking. The writer (Renu) had seen such a nauseating sight once. There was a saffron robed monk by name Ramanathapuram Manikka Swami who had a lot of affection for Swamiji. He used to collect food as alms and offered it to Swamiji and after he had eaten some, would consume the balance food. In case by any chance Swamiji did not eat that food, he would also go hungry. Whether it was three days or four, Manikka Swami would not eat unless Swamiji had eaten. This was his vow. Because of this, he would remain starved for a number of days. If the alms collected one day was not consumed, he would keep it for the subsequent day and forego fresh collection. Even if that was stinking, only when it was consumed he would go for fresh collection. When Manikkam narrated the

above to the present writer (Renu), he would point out to him that giving stale food to Mahans was a sinful act. Notwithstanding this he never heeded these words.

One day at 9 p.m.. when Swamiji was seated near the sanctum of Kambathu Ilayanaar, Manikkam brought some food and requested him to partake of the food. When Swamiji opened the lid of the vessel, there was a terrible stink which forced people to turn their nose away. It would have contained some germs also. No one would even like to touch that food which was lying stale for 7 or 8 days. Horror of horrors ! Swamiji emptied the entire contents on to a leaf and started eating it. The writer's mind trembled. That food deserved to be thrown away and substituted by more hygienic stuff. But there was no way of doing it. Renu said "for God's sake don't eat this stale food. I will go and get some fresh eatables (vadai or laddu)". Swamiji prohibited him from doing that and without battling an eyelid he consumed the entire quantity. Those who witnessed such incidents would tremble. To attain capability to do such things even 1000 rebirths would not suffice.

Bedding and Sleep

Sleep is an inborn darkness of every creature. It would be induced by tiredness or by excessive eating. Indeed it is portrayed as pleasurable. While it may alleviate feeling of tiredness or be pleasurable, in fact it is deemed to be man's enemy likely to lead to his death. It is obvious that excessive sleep causes lack of wisdom and ailments. This is the reason why the Upanishads urge one not to give into sleep.

Our Swamiji was a Mahan who had totally conquered sleep. He had won over nature. He shone like a Sun to dispel the darkness of disease. He was an

embodiment of the sloka "yaanicha" in the Geeta at 2:69 in that he was immersed in the happiness of sleep in sleeplessness. For the benefit of mankind he set an example of every spiritual practice (Sadhana).

He never slept even in midday or midnight at which period sleep is overpowering. This writer (Renu) had observed that on a number of occasions, while he would be preoccupied with one of his usual pranks, he would never even sleep. Sometimes he would be seated in samadhi posture at midnight, sometimes he would be wandering like a devil. Often he was heard as saying that one should not sleep and that it would enable the God of death, Yama, to catch you. An example of this is an incident in Manikka Swami's life.

Due to the grace of Swamiji an affluent person recovered Rs.10,000 (ten thousand) lost by him. Out of gratitude, he had a beautiful bedding including pillows and side cushions made for Swamiji and spread it at the Kambathu Ilayanaar temple. As Swamiji was usually seen at that place daily at 9 p.m that gentleman was eagerly looking forward to Swamiji availing of his bedding. Swamiji also apparently complied and accepted that offering. Sometimes he used to come and sit on it. Otherwise he would lie on it. Sitting on that new bed he would consume the stinking food brought by Manikka Swami. It would be smeared with his usual slush, dirt and muck. It looked like wax coated and like the hard skin of buffalo, it had some half-inch thick coating. There was nobody to roll it up. It was always spread openly. After paying obeisance at the sanctum of Ilayanaar, the devotees would pay obeisance to that bed also. They would also scrape a little bit of the dirt, muck, sticking to it. That scraping would be given to sick people, or haunted

persons and brought about the desired cure immediately. This affair of his bed continued between 1921 and 1928.

In the afternoons, Swamiji was mostly seen in the back verandah of Beggar's Choultry (Sadhu Chatram). There he would be reclining in the midst of baskets, sifters, brooms and pestles. Small ants and the bigger red ants (usually seen in the neem trees) were fond of Swamiji. That scene with Swamiji in supreme happiness was an unforgettable sight. That verandha at middays, a dilapidated old cot at the Milk Mutt in the mornings and the cotton mattress at the Ilayanaar temple at nights had the good fortune to bear Swamiji. But it was not possible to predict with any regularity where he would be in the mornings, evenings or nights. He would be seen anytime, anywhere. Sometimes it would be impossible to locate him anywhere. Anything in Tiruvannamalai whether it was mud field, stones, mattress or mandap constituted his bed. While such a variety comprised his bedding, no one had ever seen or heard about him being in a state of slumber. Even the Moon or the Sun could fall into slumber but our Swamiji never.

Strange Conversation

Swamiji utilised a strange manner of speech to ward off the crowds from coming and disturbing him. Such speech was one of the several tools adopted by him to prevent worldly attachment or feelings from approaching him. Those who heard his utterings would be led to consider him as a mad cap and not as a great man. He would go on speaking very fast, without any respite and without any end in such a way that none could understand the meaning thereof. From at a distance it appeared as if he was mediating in a household quarrel or else it appeared like a new story full of verbal artistry

dripping with sense and humour or it seemed like a teacher teaching his student or it sounded like a pleader arguing before a court for a lost case. But if one were to go near him and hear him, all the above impressions would change. Nobody could reproduce in full what he said. Some scattered gems culled from his words are given below as example.

"Who is that? Who is this? A relative is speaking. What if there is time and show? Is there a terrific hurry? To carry out one's job breathing through the mouth to cleanse a house. Arrive in the town and there is a marriage (or wedding). Temple, pond, monkey, dog, is this the only talk? If you sleep, there is pancake, vadai, cart after cart carrying corpses. What can a donkey do by going to the end of the country? With a white sari nicely worn, elder sister, younger sister, uncle, brother-in-law, smoke from a locomotive, put out by a white man. Does this honest rascal leave? Even though it is a basketful of bitter berry (Sundaikai), the job is big my dear man ! loud cry throughout day and night-earn a quarter of an anna with a stale vadai. Would he heed your pacifying words when applying oil on his head? Brinjal and pumpkin have only reached the shop - priest plays the drum, Ah! Ah! Aircraft of Devendra-where is the respite or rest? What to say? No way out, if a prostitute gives a music performance and does homam. Will a widow swing in the swing?

What can Adisankara, Thayumanavar, Pattinathu Pillai do?

Will a widow listen when asked to come the next day?

Ravanan had carried away Sita - If it rains and one feels hungry-

Tiruppathi Lord Srinivasa stays put on the hills.

Drinks the milk of the whole town and listens hymn of Avvaiyar-

Hired cart insists in going to the railway station only-

One should live on top of a dirt heap-

Will a broom-stick and coach come to the house?

That lady will not leave. She asks what is my fate?

Will you take food?

The cat bites the mice-

He calls raakshasi, raakshasi, is it so in your home also?

Why Swami, he will not listen-

A husband requires a wife, but here, there are ten persons. There, there are ten persons.

Elephant has come and is standing here.

OOM! OOM! if one returns after the trip to Banaras, where is the reply?

OOM, OOM? Raman was dheerodhaatha purushan, what is the objection to that? Hence there is no need for one to go on pilgrimage and do shopping.

The bride should jump on to a dirt heap-

Kalidasa a great poet-

There are many who have heard similar words from Swamiji. when they read the above, they will remember the same.

Chapter 5

SRI RAMANA BHAGAWAN



Sri Ramana Maharishi

Sri Ramana Bhagawan is a Jeevan Muktha. He is a Divine being descended in the Kaliyuga to turn mankind

to the good path. His very thought would purify people and wipe out their sins. To see him in person is to see Para-Brahmam. It is not possible to spell out his grace and greatness. However out of the great love for him, some illustrations are given here to establish the identification of various jeevas with Bhagawan Sri Ramana as their own atma:

When Sri Ramana Bhagawan was living on the hill, an Irula boy came and asked him these:

Boy : "Swami ! sitting in this mountain, what do you do for your food?"

Bhagawan : " What to do! I take food whenever some one offers".

Boy : " Swami! Swami! I am working for a sadhu. My salary is not yet fixed. After two or three months they will give me Rs. One and half, then I will give it to you".

On another occasion, another Irula boy came to Sri Ramana Bhagawan in the Skandha Asramam. He began weeping loudly after a few minutes. He did not reply when Bhagawan asked him why he was weeping. On the other hand, his crying increased. Sri Bhagawan's disciple Palani Swami who was nearby asked him whether he was crying because of pain in stomach or any other reason. He did not respond but continued his loud weeping. On further being pressed, he replied pointing to Bhagawan how sorry he was for him: This deep feeling even in the hearts of shepherds, and others for Bhagawan indicates that he was shining in their hearts.

Another Reason

One day our Bhagawan asked one of his disciples to give him a notebook for writing something. As that chap was busy with some other work, he forgot about Bhagawan's request. Bhagawan did not remind him about

it. Two three days elapsed. Then one day an engineer from the district came to the asram and presented him a notebook saying he had asked for it.

Bhagawan : "When did I ask for the notebook?"

Engineer : "Three days ago you asked for it in my dream."

Bhagawan : "What did I ask?"

Engineer : "You wanted a notebook."

Bhagawan : "Is that all?"

Engineer : " When I asked what type of notebook was required, you described the length, breadth, number of pages, type of pages etc., accordingly I prepared this and brought it. Please accept it.

Then Bhagawan called the boy and told him "I asked you for the notebook but he brought it, you see". The boy was full of remorse for his being forgetful.

In the same way, once Bhagawan had asked a person in his dream to get him ink and that gentleman brought a potful of ink.

If one ponders over such occurrences where Bhagawan asks someone for something, another person brings it, it would be clear that Bhagawan shines as Atma Swaroopi in every person.

The above incidents have been narrated by Shri Bhagawan himself to the writer (Renu). After saying this, Bhagawan concluded that there is one driving force in all the beings. While in Skandaasramam, Sri Bhagawan had called two or three squirrels which were on a nearby goose berry tree to come to him and fed these some sweet-meat with his own hands. There were many other

similar incidents and some involving Renu and they are narrated as "Experiences of Kuzhumani Narayana Sastri" in the English Biography of Sri Ramana Rishi, written by Sri B. V. Narsimha Swamigal.

Relation between Swamiji and Sri Ramana Bhagawan

That our Swamiji attained Gnana Siddhi after severe penance dedicated to Goddess Parasakthi is well known. Accordingly Mahan used to say many times that he was Parvathi Devi. He used to call Sri Ramana Bhagawan as Subrahmaniamurthy and characterised him as a child. The statement of devotee Venkatachala Mudaliar on the subject indicates the mother and son relationship between the two saints.

As per his usual practice Sri Venkatachala Mudaliar went to take bath in Sivaganga at 12 noon. At that time some noise emanated from the nearby hall of thousand pillars. On investigation he found five or six Muslim rowdies pelting stones into the Pathala Iswara Temple. When he approached near the temple, there emerged from inside our Swamiji with a loud laughter. Mudaliar was taken by surprise by his sudden appearance. Swamiji asked him not to be afraid and took a Banyan stick lying there and with it drove the rowdies away. Then Swamiji came back and told Mudaliar "See my child is doing penance inside". Mudaliar asked him how he said that it was his child. Swamiji responded "you already know that I am Parvathi and I have told you but you have forgotten." Saying this, Swamiji led him by his hand and asked him to look inside the temple. Mudaliar got down two or three steps and peeped in and saw someone's head behind the Sivalinga there. As it was quite dark, Mudaliar was afraid of going alone to the Sanctum and in the company of a few persons crept in and witnessed Sri Ramana Bhagawan

sitting stiff like wood in Samadhi (trance). All lifted Sri Ramana and brought him out. Both his thighs bore wounds oozing blood resulting from the onslaught of insects. Swamiji patted him on the back and left after telling "Now do you see my child Skanda". Thus, it is brought out that our Swamiji as Parvathi had always been looking after Sri Ramana as child Skanda.

That Swamiji was Parvathi incarnate is proved by another incident involving Brahma Sri N Subramania Iyer, the divine poet.

Swamiji used to visit Ramana Asram quite often because of his affection for his son. A picture of Swamiji taken in the asram is at the page 54.

Three Pronouncements by Sri Ramana Bhagawan on Swamiji

1. "People in Tiruvannamalai repeat often "Arunachala Panchagam"
2. Whenever they happened to refer to Swamiji they would ask him "Where is the elder Seshadri or your elder brother"?
3. Sri Seshadri does not allow people to come near him. Here all are coming."

From the above statement of Sri Ramana Bhagawan some facts emerge:

1. Every one knows that the mountain Tiruvannamalai has five peaks. The Puranas bring out the underlying truth as below :

Lord Paramasiva has five faces. His tasks are also five fold like creation etc. Corresponding to these five tasks, He has five faces. The five peaks illustrate these facts. But some learned people interpret

Arunachala Panchagam in a different way. These people opine that Lord Arunachala together with human beings such as Mahan Sri Seshadri Swamigal constitute the five who have brought glory to Tiruvannamalai.

2. Swamiji was older than Sri Ramana by ten years. He had come to Tiruvannamalai before Sri Ramana. Hence it was appropriate to treat Swamiji as elder brother and Sri Ramana as younger brother. In their spiritual status, there was no difference between them. Both were one. This was the reason why Swamiji was called elder Seshadri and Sri Ramana younger Seshadri and Swamiji was called "Anna" (elder brother) and Sri Ramana "Thambi" (younger brother).
3. For self-realised saints, company or isolation, lower or higher status, good or bad never mattered. But some Mahans preferred isolation. Lord Dattatreya Bhagawan immersed himself in a pond for one month to separate himself from his followers and when he came out after that long period accompanied by a beautiful damsel, his followers did not leave him. To create a revulsion in their mind he indulged in drinking liquor and seeing that, his followers abandoned him after which Dattatreya sat in isolation. Our Swamiji was of a similar nature.

Some sages like Vasisht, Janaka, attained a silent state even in the midst of company. For realised souls, mixing with people would not do any harm. These truths are brought out in the third pronouncement above.

Devotees' opinions about Swamiji and Sri Ramana Bhagawan

On discussion with people highly devoted to Swamiji and Bhagawan and with Sri Ramana Bhagawan himself, his view regarding Swamiji being naturally a manifestation of Nisthraigunya (the highest state of Gnana) and Swamiji's total detachment from his body and such other unique characteristics, came to light. Some examples of the opinions of a few individuals are given below :

Ramanathapuram Manikkaswamy : "In the early days Swamiji was anxious as to when he would attain the Nisthraigunya state already attained by Sri Ramana Bhagawan. Later on, in due course, Swamiji achieved that state of total liberation and is now shining as the emperor among such Gnanis."

Viswanatha Iyer, son of Arunachala Iyer (Teacher in Arni Aided School)

"In 1925 January, his devotees presented to Sri Ramana Bhagawan a new sofa. All requested Sri Bhagawan to sit on that sofa. To that Sri Bhagawan's response was "Do I not know that this sofa is for me and that I should sit on it? Am I like Sri Seshadri who has forgotten his body?" Based on such instances from devotees, the writer introduced a line in the Ashtothram for Swamiji (108 names) to mean "One who had attained such a high spiritual state as to evoke praise from Sri Ramana Maharishi" Viz., "*Maharishi Ramana Prarthya Mahaneeya Nijasthithihi* (This is a part of the Ashtothra Satha Namavali in praise of Swamiji and was written with the approval of Sri Ramana Bhagawan).

Swamiji and Sri Ramana Bhagawan were one

Though from the worldly angle, there were certain differences between the two, both were the same in that they had realised the Supreme Soul within. Sri Ramana was Sri Seshadri and Sri Seshadri was Sri Ramana. It may be difficult for ordinary people to appreciate that. Sri Ramana would say that Sri Seshadri was great and Sri Seshadri would call Sri Ramana great. Gnanis could speak through their eyes, by their actions, with their minds, and by their attitudes. That is a big secret.

The example below will indicate that both were one. Srimathi Lakshmi Ammal of Sethupatt in North Arcot, was an ardent devotee of Sri Ramana Bhagawan. She was serving in the Asram and was always meditating on Bhagawan. She had not seen Sri Seshadri Swamigal. One day she had a desire to see Swamiji. After some efforts did not bear fruit for five or six days, she located him on the seventh day. With immense delight she was standing near Swamiji contemplating Sri Ramana Bhagawan. A minute later Swamiji stated "What if you are there or here? Both are one." From this it is clear that one should not delude oneself by differentiating between them and that both of them were the same.

M. K. Subramania Sastry was a believer in God (Aasthik). He had a desire to do meditation. One day he approached Sri Ramana and asked him "Is it true that, as some people claim, taking Purna Lehium (an Ayurvedic medicine) facilitates meditation?" Sri Ramana Bhagawan replied "Never, never, never. That thought should never occur". Sastry accepted and departed. But subsequently three days later, either on his own or due to prompting by others, he tried an experiment on himself by swallowing Purna Lehium. His experiment was an utter failure, it did not facilitate meditation. On the contrary his mind went

into a spin and the whole sky and earth appeared to be revolving. He stood up, sat down, lay down, walked. Later by God's grace, at 9 p.m. it occurred to him to have darshan of Swamiji. Immediately he rushed to the temple of Lord Muruga. The Swamiji with four others was indulging in the usual peculiar talk. He did obeisance and sat down. Then Swamiji looking at Sastry, said "I had told you not to take, never, never, never. Why did you take it?" Sastry hung his head in shame. It was Sri Ramana Bhagawan who had said "Never, never, never", but Swamiji said "I told you so"- what a surprise! He admired Mahan's grace and concluded that both were one.

There are many such instances to prove that both Swamiji and Sri Ramana Maharishi were one and the same. Keeping this in mind, the writer (Renu) had in his book "Varada-maalinee" composed a gurusthuthi (Praise of the master) where, two slokas refer to the above identity. Swamiji had himself read those and approved it. These slokas are given below with the idea that the devotees of Swamiji and Ramana Bhagawan could read them along with their prayer to their masters:

1. *Jada pathira piasai sthulya vrithi:*
Kathaasith kwasitha jagaa vrithi:
Kwaabhya thrisyascha gaasthee!
Tharani ruchi mahamtham bramhanishtam varishtam
Gurumadhi dhaya magno naumi Seshadri samgyam!
2. *Samathruga Kilavidyas sarva bhoothaathma bhaava;*
Thrikara hidha Samaadhau sthaanuvath raajamaana;
Sathu mama jadaputher jatyamun moolya vidhyaam
Thisathu ramana yogi yaccha Seshadri roopaha!!

Kavyakanda Ganapathy Sastriar and his Experience with Swamiji

Sri Ganapathy Sastrigal who had been given the title Kavyakanda was a great Mahan. Even in his young days he had obtained Devi's grace having repeated crores of times Panchaakshara Manthra and Devi's Taaraamanthram. The four vedas used to stand in attention on him like students. All the scholars in India put together could not compete with him in knowledge. He was bestowed with that kind of divine scholarship.

That Mahan arrived in Tiruvannamalai in 1903. He took Sri Ramana Maharishi as his guru. He treated our Swamiji like his favourite deity. He had deep devotion to both. Whenever there was an opportunity, he would speak highly about our Mahan. If people from outside came to see Swamiji, he used to test their regard for him by asking them "why did you come here?" If they replied to say that they came to see Swamiji he would say "Seshadri Swami is a mad man. Have you come to see the mad chap?" If they got angry with him or they started praising Swamiji and condemning Sastry, then he would pacify them seeing their real devotion to Swamiji. He would also confess to them that he did the above only to test them.

On one occasion Sastry spoke in admiration of Swamiji as his Kundalini Sakthi (power) had been roused and was running in the body and, therefore, he was endowed with extraordinary spiritual insight (Gnana Dhrishti). In support of this he cited two incidents:

Sastriar was giving lectures (upanyas) on "Sakthi" for ten days at Annasathiram (Food Choultry). About that time, his son Mahadevan's marriage was to be conducted. On the last day of the upanyasa, Rs. 50 (Fifty) was

collected to give him as donation. Swamiji happened to come there at that time and the Taluk Board president Venkatasubba Iyer gave that amount to Swamiji who asked what for was that. To that query Venkatasubba Iyer simply stated "The money is in your hand and you can do whatever you like". His intention was that the common people should know about Swamiji's Gnanasakti (Spiritual powers). Thereupon Swamiji gave that money to Sastriar who in turn asked him why he was giving that. Swamiji stated :

*"Vaagarthaaviva sambrukthow vaagartha
Prathibhathaye! jagadha: pidharow vanthe
Parvathee Parameswarow!!"*

The above clarifies about Mahadevan's matrimony. It is illustrative of Swamiji's ability to read the intention of the gathering even though he was not physically present there.

On another occasion Sri Ganapathy Sastriar was conferring with the late E. S. Ramaswamy Sastry on starting a society called Sri Ramana Samithi. The latter heartily agreed and desired that as it was an auspicious thought they should forthwith go and inform Sri Ramana Maharishi. Accordingly both started to go to the Maharishi who at that time was in the hill. On the way they chanced to see Swamiji who was coming from Ramana asram. Both paid obeisance to him. Immediately Swamiji told them "So you are going to establish a sangam (Society)! Go ahead". Both were bowled over that Swamiji had come to know about their proposal which was mooted only half an hour before.

These two incidents were described by Sri Ganapathy Sastriar to illustrate Swamiji's yogic powers.

Swamiji and workers

Whether it was workers or traders in Tiruvannamalai all eagerly looked forward to the arrival of Swamiji. He, however, would come to only a few lucky ones. But that was enough for them to reap enormous profits. Thus his arrival was considered like the visitation of Gods. On most of the days, Swamiji used to make a trip to the shopping street. Even when Swamiji was at a distance every shopkeeper used to get down from his shop and stand with folded hands and entreat him to come to his shop. But no one could predict that lucky one, because his visit would mean enormous boosting of business. Swamiji would enter into one particular shop. There he would throw the things up and down and mix everything playfully. This act of his would very much enthuse the shopkeeper because his cash box would overflow that day. Everyone was aware that things on which Swamiji laid his hands, would turn into gold. Like this, Swamiji would, day after day, visit two or three shops. All the shops displayed his photograph. They would commence their activity only after showing camphor flame to his picture. This practice is prevalent even today.

The one shop where Swamiji would drop in even without being so invited, was that of Muthiyaalu Chettiar. It appeared as if it was Swamiji's own shop. Chettiar had boundless regards for Swamiji. He owned one provision store and another cloth shop. He had a number of assistants. By nature, he was very pious. When selling camphor, he would always handle the camphor himself. The quantum of camphor, he gave for a quarter of an anna could be sold for eight annas in the next shop. He gave it in profusion thinking that it would be reaching the sanctum of Lord Arunachaleswara. But his assistants used to cheat him in various ways like sticking tamarind

beneath the foot and sticking a coin in it, keeping smaller silver coins inside the mouth and so on. When he detected such wrong doing he would only warn the servant not to do it but he would not dismiss him from the job. Thus he was not capable of betraying anger. It was no wonder then that his shop was frequently visited by Swamiji who would scatter and play with rice, sugar candy etc. He would open the cash box and throw the coins around. Chettiar would be quietly watching such pranks and worshipping him. By such Grace of Swamiji, he amassed Rs 7 or 8 lakhs.

One day Swamiji took a tin full of ghee and drained the entire contents on the road. The next day, Chettiar got back Rs. 750 from a party who, he had thought, had cheated him.

Another day, Swamiji removed a costly gold-laced cloth from Chettiar's cloth shop and tore it up into 100 bits. He tied those bits to the horns, neck, tail and legs of Echammal's buffaloe calf. That very same day, Chettiar made Rs. 2,000/- profit from his shop.

A Mango Merchant

A Mango merchant had placed in heap five or six cart load of mango fruits. It was morning time. Swamiji went to that spot when the shopkeeper was absent and took one mango in his hand. If the owner had been there, he would have gladly offered mangoes to Swamiji. At that time, however, there was a new servant who was not aware of Swamiji and hence did not know about Swamiji's golden hand. In his ignorance, he roundly abused Swamiji and snatched back the mango from Swamiji's hand. That mischievous fellow neither heeded the words of the neighbours about Swamiji who immediately left the place. The consequence was that all the mangoes became spoiled

and worm infested. That whole heap of mangoes got destroyed with a stinking smell such that none could go near it. Later in the evening, the owner arrived there and came to know what had happened. He scolded his servant. This incident was the talk of the town for the whole month.

Murugan

Murugan was a cart driver. His house was situated near the beggars' Choultry (Sadhu Chatiram) on the way to the railway station. His mother was one Unnamalai. One day Swamiji, in the company of the writer, (Renu) reached Murugan's house. It was around 2 p.m. Murugan was in sound siesta. As soon as his mother saw Swamiji, she received him with a gladdened heart and requested him to take his seat. Swamiji asked for gruel. Accordingly she brought a bowl with gruel and butter milk and offered the same to Swamiji. Swamiji had just taken a few mouthfuls when Unnamalai woke up her son and asked him to prostrate before him. Murugan apologised for having slept and did obeisance to Swamiji who asked him why he did not ply his cart. Murugan bemoaned saying that there was hardly any customer as it was very hot and that he would get started after watering the bullock. Swamiji told him to sell away his cart and bullock and left the place.

Dame fortune smiled on Murugan the very next week. A distant relative of his gave him his daughter's hand in marriage. He was an affluent person owning property to the tune of Rupees Ten Thousand in Chintadripet (a Suburb of Madras). That was his only daughter and he had no other heir. He took Murugan and his mother with him to Madras. As told by Swamiji, Murugan sold his cart and bullock.

Chokkalingam

Chokkalingam was a barber by profession. All the people belonging to this profession, used to go in search of Swamiji. They earned a lot of money if they did the hair cutting for Swamiji. Everyone knew about Swamiji's pranks. With only a part of his head and moustache removed, he would abruptly run away. He would be roaming the streets with that royal mien. Our Chokkalingam had the good fortune to serve Swamiji quite often and he was remunerated for his services by the cloth merchant V. V. Kuppuswamy Pillai or Chinna gurukkal (the priest at the temple).

One day Swamiji approached Chokkalingam for a shave. Those who were standing by asked for Swamiji's assurance that he would not run away with a half-shaven face. He agreed, he had his entire head clean shaven. That day nobody compensated Chokkalingam for it, that evening Chokkalingam chanced to pick up a five rupee note lying on the road.

Dasi (Prostitute) Alamelu Ammal

One day Swamiji was standing beside an Iluppa tree when prostitute Alamelu Ammal saw him and prostrated before him. Swamiji threw on her head a dried chrysanthemum flower lying on the ground after smelling it. Within a week after that incident, the prostitute acquired an affluent partner and gained a lot of wealth from him. The foregoing illustrates how, due to Swamiji's grace, everyone attained profit in his profession/business and those who incurred his displeasure suffered losses. There were many more examples of this type but we stop with these.

Swamiji's Every Single Act is for some good

It will be difficult to describe the extent of Swamiji's benign grace. It was boundless; it was unique. Swamiji changed the effects of a man's good or bad deeds in a moment. If he so willed, he could even alter the destiny of a man. Even on sighting Swamiji, a person's previous births' consequences as well as karma will shiver. Swamiji was not bound or hamstrung by anything and he was totally free. It was God Almighty who had manifested himself in the form of Swamiji. Anyone who had darshan of Swamiji or had the benefit of his visual grace, became cleansed of all his impurities. As such, things like job elevation, salary hike etc., were ordinary occurrences derived from his blessings. For the benefit of readers a few more examples are given below:

Ex-High Court Judge Dewan Bahadur K.Sundaram Chettiar

Dewan Bahadur K.Sundaram Chettiar was a sitting Judge in Tiruvannamalai in the years 1909-1910. He came to know from his many friends about the yogic powers and greatness of Swamiji. Therefore he had a deep desire to see Swamiji and pay his respects. Knowing this, Swamiji suddenly came to his residence one day. On seeing Swamiji, Chettiar was overwhelmed as if his favourite deity had condescended on him and invited Swamiji to have meals. Swamiji consented and sat for the meals laid on a banana leaf. He mixed up all the various dishes served. As usual he fingered the mess for a few minutes and gulped down a few morsels. Suddenly he got up and took his seat at a different location. The judge's happiness at seeing the God who had condescended to partake of food in his house, knew no bounds.

It occurred to him that he should present Swamiji with a new cloth and immediately arranged to get one and prayed to Swamiji to accept and wear it. Swamiji wore the new clothes and laughing aloud folded his old cloth and put it on the judge's shoulder. He put it on him, removed it and again put it on him. In this way he mirthfully repeated many times the act of putting and removing the old cloth on the judge's shoulder and around the neck and suddenly departed from his house.

On another occasion, while he was the district judge of South Arcot in 1927, he was on his way to avail a holiday in his home town and stopped at Tiruvannamalai en route and paid obeisance to Swamiji who was at that time at Sadu Chathram. Whereas on previous occasions, Swamiji never allowed him to prostrate and used to run hither and thither, this time in his gracious way, he asked him to sit down. Swamiji took the judge's hands and put his own hands over them again and again and blessed him with his touch and left the place after uttering some apparently unconnected words.

In the meantime, the judge was worried that the man who had been entrusted with the task of buying the new cloth for Swamiji had not returned. On the other hand, Swamiji had intervened and picked up that new cloth by himself from the chap and had worn it. Seeing this, the judge became happy. He continued his journey to his village where he enjoyed his well earned rest. Even before the expiry of his leave, he got his promotion as High Court judge. The fact that within a brief period of time after Swamiji had conferred his blessings by touch, judge Sundaram Chettiar got his promotion as a High Court judge was an indication of Swamiji's awareness of his innate good nature, intellectual attainment and other positive characteristics. The conferment of his blessings

for the same was not a big thing for Swamiji, being an ocean of divine power.

Sivaprakasa Mudaliar (Retired Prosecuting Sub-Inspector of Police)

Sivaprakasa Mudaliar was an ardent devotee of Swamiji. His salary was Rs.70 per mensem. One day he was in his uniform and proceeding to the house of the circle inspector. On the way he encountered Swamiji who asked, if he was willing to accept Rs.10 if he gave him. Sivaprakasa Mudaliar replied that his boss was angry with him and, therefore, would not give him promotion. Swamiji told him "Never mind if your boss will not give you promotion; I am offering you promotion and you accept it". Mudaliar extended his hand to accept it. Swamiji removed Mudaliar's headgear and put it on his head and garlanded him with his dirty looking shoulder cloth (Angavasthram). Both of them proceeded to the inspector's house. The Inspector's wife told Mudaliar "From today your good days have come. Your salary will be raised". Swamiji laughingly agreed.

Sometime later Mudaliar consulted Swamiji on some vedantic issues. Thereupon Swamiji abruptly left the place with the remark that one should not cultivate friendship with policemen as they would keep on asking probing questions. Within three days after the above incident, Mudaliar got his increment of Rs.10 over his salary of Rs.70/-. Later on it came to light that even though Mudaliar's DSP had vehemently argued against his promotion, the ASP had strongly supported his promotion and this argument had taken place on the same day that Swamiji had asked him if he was willing to accept Rs.10/-.

Venkatarama Iyer (Teacher) Danish Mission High School, Tiruvannamalai.

At first Iyer was an assistant teacher in the school. His bosses had for some reasons, developed jealousy and hatred for him and suspended and withheld his salary for three months. Their intention was to remove him from service after those three months. Poor Venkatarama Iyer could not do anything about it and continued his precarious existence by visiting the school daily.

Meanwhile, one day, Swamiji was coming near the Bhoothanarayanar Temple when Venkatarama Iyer who was about to start for his school, saw him and after removing his chappal prostrated before Swamiji. As he was getting up, Swamiji gave him a beating on his head with the same chappal. The terrified teacher proceeded to his school thinking that "everything happens for good". He was living in a state of suspense, fearing his dismissal any time. That day his fears were aggravated on seeing a closed envelope on his table. He was terrified as if he was facing a serpent. With trepidations he opened the letter.

What a surprise! That letter was from his superiors promoting him as the head master of the Danish Mission School. His fears gave way to immense pleasure. He was like a possessed person, overcome with delight and could hardly breathe. When he came back to his senses, he realised that Swamiji's act of beating him with chappal was in fact harbinger of his promotion and he prayed to him wholeheartedly.

By Swamiji's grace, he flourished in his post and constructed a double storied house in Sannidhi street where he was living happily at the time of writing this biography. This is a sufficient proof that Swamiji would

drive away one's misfortune even by beating with chappal.

K. K. Irawadam Iyer

K. K. Irawadam Iyer was a Botany teacher in the Tirupathi Devasthanam High school. He was fond of the company of sadhus and was a pious person. He was keen to receive Devi Manthram as upadesa from a Guru. As he had not succeeded in his objective for a long time, he concluded that he was not destined to receive that upadesa in this life. One day he started to go to Tiruvannamalai to see Sri Ramana Bhagawan and Kavyakanda Ganapathy Sastrigal. In those days Sri Ganapathy Sastrigal was living near the sacred Pond (Mulaippal Theertham). Before proceeding there, Iyer went into a coffee restaurant to take some tiffin. Even before he entered the hotel, the owner came in from the street, announcing that Swamiji was coming there and that he would surely visit his restaurant. Iyer had not had the good fortune to have met Swamiji till then and looked forward to seeing him expecting that his long cherished desire would be fulfilled. And by chance Swamiji happened to reach there. He walked in quite fast towards where sweetmeats and snacks were kept. He put in a few bits of the eatables into his mouth and handed over the remaining pieces to Iyer asking him to eat the same. Iyer was overwhelmed with joy and consumed the eatables and prostrated before Swamiji. Immediately after this, Swamiji left that place. For Irawadam Iyer it appeared as if Swamiji had come there specifically to bless him. Thereafter Iyer proceeded to meet Kavyakanda Ganapathy Sastrigal. He saw him and prostrated before him. Sri Sastrigal, after scanning the sky, looked at Iyer and said "I am glad to impart the Devi Pancha

Dasaakshari Manthram to you and you receive the same". Iyer was given the upadesam. Iyer felt that his long-cherished desire was fulfilled because of Swamiji's grace. He returned to his place and soon he got an increment in his salary. From this it is evident that Swamiji was more than the Kalpatharu which bestows the desired objects.

A Vaishnavite

Once there was a vaishnavite police inspector in Tiruvannamalai. He had immense devotion to Swamiji. One day he was admonishing some one with his stick. Swamiji was passing by that way. The inspector did not pay any heed to him but continued to perform his duty. Swamiji in apparent anger at his indifference, took the stick from the inspector's hand and beat him with it four times on his back. The inspector trembled and prostrated before him. A few days later he got a big post in Mysore state and enjoyed an ample emolument. (This is based on a prevalent rumour)

Another Rumour

A sub-magistrate lost his job. He put up an appeal and came to see Swamiji. For seven days, he could not locate Swamiji. In the morning of the eighth day, he was standing near the Sivaganga pond. Swamiji wetted a corner of his shoulder cloth and with his hands, wrung the wet cloth on the sub-magistrate's head and walked away. By God's grace, the latter did not lose his temper. People who were standing by, told him that he was Swamiji. After being told about his identity, he followed him. But Swamiji could not be located. The magistrate returned to his place. Two days later he won his appeal and got reinstated in his job.

A Casual Labourer

A Casual Labourer of 15 years age, picked up a dried mango kernel thrown by Swamiji. Swamiji warned him not to touch it but he did not heed it. Swamiji angrily caught hold of his hair, pushed him to the ground and stepped on him with his feet a number of times and knocked his head down on the ground. The boy had bleeding injury. The passers-by pacified the boy. A month elapsed. The boy who used to roam the streets, clad only in loin cloth, came in the street like an emperor wearing dhoti, shirt, cap and wrist watch. On enquiry it came to light that he was employed as a farm-hand on a salary of Rs.15 per month. Thus various people had gained various benefits after the peculiar treatment received at the hands of Swamiji.

Blessings Conferred on Devotees

Swamiji used to bless his devotees on their specific desires or on his own. He would never forsake his devotees. Who were such devotees? There is no doubt that those who worshipped him as God were his devotees. Otherwise it would be adequate if one steadfastly worshipped any of the deities Siva, Vishnu, Ambika, Skanda, Ganapathy, Surya, Sri Krishna, Sri Rama. All those who did that were Swamiji's devotees. Among such, Swamiji was most fond of those who did Sri Rama Bhajan. Any outside the fold of the above were not considered as his devotees and he would never allow them to come near him. There are hundreds of such devotees who received Swamiji's blessings. A few examples are given below.

B. V. Narasimha Swamigal

B. V. Narasimha Swamigal was once a reputed lawyer in Salem. He was also a member of the Legislature.

He was a great nationalist and was rendering yeoman service. His two children while playing in the compound of his house, by chance, both fell into a well and were drowned. That incident totally changed his attitude to life and he lost his interest in worldly things. He became interested in spiritual matters and sought the company of the devoted. His favourite deity was Lord Rama and his Bhakthi to Rama increased. His concern for his family, relatives, home, fields etc., became less even as he continued to live in Salem for sometime. In 1924 he together with eight like-minded people left for Tiruvannamalai to see Swamiji and Sri Ramana Bhagawan. At that time he could only snatch a glimpse of Swamiji. However, as a result, his sense of renunciation grew and he left Salem. Later he wrote the biography of Sri Ramana Bhagawan and those of two great saints of North India, Sakkori Baba and Sai Baba and he also translated into English some publications of Ramana Maharishi. He came to be associated with a number of saints and also undertook a pilgrimage to Haridwar in Uttar Pradesh. At this time he lives in his own asram in a place known as Palaakkothu which is not far from Ramanaasram and there he remains in silence and visits Sri Ramana Bhagawan daily.

He was highly devoted to Swamiji. He has described in his own words as given below as to how he obtained the grace of Swamiji.

An Experience

"I had a desire to move closely with Seshadri Swamigal. But as he distanced himself from me on several occasions, I doubted if I would be able to meet him or talk to him. When Brahasri Kuzhumani Narayana Sastrigal met me for the first time in Salem, I mentioned my apprehensions to him. Sastrigal told me not to worry

about it and exhorted me to continue Sri Rama Nama Japam in which case Swamiji himself will come to me in the same manner in which Swamiji himself had come to him. Thereafter I returned to Tiruvannamalai and one day was sitting in a brass vessel shop doing Rama Nama Japam. All of a sudden Swamiji came there and stood by me but as soon as I glanced at him he departed. I concluded that Swamiji had in his spiritual insight learnt the Sastrigal's suggestion and he came there as if to honour his words. I do not have any other direct experience about Swamiji.

"Having understood my mentality, Swamigal distanced himself from me to show the uselessness of enquiring some facts as if to write some history without having deep devotion or faith. When I came with some friends in Salem on two occasions Swamiji gave us a glimpse of his appearance. For the first time in 1924 I could prostrate before him. In 1929, sitting near Sadhu Chathram, he told by sign language, "If one prays to God with total faith, all can be achieved". From this, Swamiji's blessings are conveyed to all Rama Bhaktas."

T. V. Subramania Iyer

T. V. Subramania Iyer was a clerk in the Taluk Board office in Tiruvannamalai. Everyday he used to take his bath before sun-rise and do meditation of Gayathri. He never missed this routine any day. He was full of affection for Swamiji and the latter used to consume food given by him. One day he was doing some official work sitting in the house of Venkata Subbaiyer who was president of the Taluk Board. President Venkata Subbaiyar was an ardent devotee of Lord Rama. He was also having boundless affection for Swamiji. Despite this, one day he started working against his own conscience. Sri T. V. Subramania

Iyer had been wanting to go on a pilgrimage to Varanasi and had asked for some six months leave for that. Now the Board president thought that he had swindled some money and hence wanting to go on long leave and with this thought he proceeded to write an adverse remark against him. At that very moment Swamiji came running to him and told him "The Brahmin sitting in the verandah is an innocent person and you are thinking of spoiling his record. If you proceed to do that a corpse will fall in your house. Beware". On hearing this harsh pronouncement by Swamiji, Venkata subbaiyer became nervous and felt guilty like a thief. He felt as if he was stung by a scorpion. He immediately rushed inside his house. From that moment he fell sick and for seven days he could not show his face anywhere nor could he dispose of his pending office work. Then one evening when T. V. Subramania Iyer was standing near him paying obeisance, Swamiji asked him "Why are you working for this Telugu Brahmin? Can you not get a job somewhere else? Leave this job in the next four or five months. He cannot do any harm to you. If he does so, a corpse will fall in his house. You can see". This incident took place in January 1919. By June that year Subramania Iyer got a job in Trichirapalli Board as predicted by Swamiji. In this way Swamiji protected the interests of his ardent devotee.

Bhanukavi

Bhanukavi was a vidwan and an ardent follower of Swamiji at whose very thought, his heart would melt. If he met Swamiji in person he would forget himself. The scholars in Tiruvannamalai had formed a society. One day they convened a meeting on the first floor of the Anna Chatham. There Bhanukavi had to deliver a lecture on "Yoga and Yogi" with Mahamahopadyaya Sri Dandapani

Dikshidar of Chidambaram presiding. Prior to that, two other scholars had already addressed the gathering. In his introducing remarks Dikshidar made a sarcastic reference to the subject saying it was "Yoga and Yogi", it would be enough if the subject was yoga only. "As for the speaker", he continued, "it is one Bhanukavi who is to speak. Let us see his face as Bhanu means Surya". At this introduction, Bhanukavi got unnerved. One who could speak fluently was stuck with stage fright. He got up and was tongue-tied. He tried and swallowed some words. He uttered something incoherently and five minutes elapsed. The audience got restive and thought this to be a scare crow (drishti pariharam). At that point, Swamiji emerged from somewhere. The audience stood up. Bhanukavi fell at Swamiji's feet and was in tears. Swamiji laughed boisterously and left the stage. That was all that happened and now one should know the sequel. The ocean of Bhanukavi overflowed its banks. Said he "I am now going to speak in this Devasabha under the chairmanship of Brihaspathi". With that beginning he continued for two hours delivering a virtual flood of words like nectar which enthralled the audience. The chairman applauded his superb performance and said he was true to his name Bhanukavi. They said that by Swamiji's grace Goddess Saraswathi herself had spoken and that it was not Bhanukavi. In the above manner Swamiji shielded his devotees from being humiliated in the same way as Lord Krishna had shielded Draupadi in Mahabharat.

S. Parasurama Iyer

S. Parasurama Iyer was Swamiji's devotee with infinite faith in him. His daughter and son-in-law were living in Srivilliputhur. She took seriously ill after delivering a child in 1926. It appeared as if she might not

survive. Even eminent doctors had given up hopes. Accordingly his son-in-law had sent a telegram saying that his daughter was seriously ill and if he wanted to have a look at her, he should come immediately. Parasurama Iyer and his wife both swooned on receiving the above telegram. While Iyer gained his senses, his wife started wailing beating her breast. Iyer thought that he should see Swamiji and take his Vibuthi Prasad and started towards Lord Muruga's temple campus. Lo, Swamiji was seen on the way running very fast with the remark "Oh! if your wife is weeping, she is mad. Go-Go! She will be cured". Parasurama Iyer conveyed this to his wife and both were pacified and they did not go to Srivilliputhur. Two days later they got a letter from the son-in-law not to come as she had become all right. Thus Swamiji would not allow his devotees to be aggrieved.

K. Krishna Iyer (Contractor)

K. Krishna Iyer was doing contract work and he had immense faith in Swamiji. Swamiji used to come to his house and to take his meal there. Even though he had some work in Thirukkoilur, he desired to take some contract in Mathuranthakam. When he expressed his desire to Swamiji, he told him not to go there but to stay on here itself. Because of his greed, he violated Swamiji's instruction and proceeded to Mathuranthakam. He was not successful there and went to Saidapet, Vellore and other places. He did not get any work and squandered his money and returned to Tiruvannamalai. He met Swamiji who told him "Everyone has to learn by his own bitter experience".

Thus Krishna Iyer continued his work in Tiruvannamalai in 1926. Supervisor Ramanatha Iyer wanted to make a surprise visit to find some fault in his

work. One day Swamiji accosted him going at a leisurely pace near Bhoothanarayanar Temple and said "Go on, go on don't stand, go fast, you fellow" and directed him towards Eesaanya street side. Krishna Iyer rushed and reached his place of work. The supervisor reached that place only after him. The Supervisor did not succeed in finding any fault in the work. If Krishna Iyer had reached five minutes later, surely some misfortune would have befallen him. Swamiji protected him. Like this, Swamiji cautioned his devotees about good and bad, like a father saves his son.

Krishnaswamy Sastriar

Krishnaswamy Sastriar was a distant cousin of Swamiji. He was a man of character. He was a keen practitioner of Sanathana Dharma. He was an ardent devotee of Lord Subramania. He was meticulous in his daily routine of bath, japa and tapas. He was a deep devotee of our Swamiji. One day he met Swamiji. He applied on his whole body the sacred ash and kumkum brought by another devotee and ordered him to go to Kasi, Rameswaram. To his query whether money would not be needed to go on such a pilgrimage, Swamiji said "you will get but start right now". Sastriar immediately went to the house of the zamindar of Vettavalam and narrated what had happened. The zamindar handed over to him Rs.100 right away and urged him to start on his pilgrimage. Accordingly he undertook the pilgrimage and returned after completing it in two months. He also informed Swamiji of his visit to Kasi and Rameswaram. Swamiji told him "you will have a son and strike some treasure". He got his son and the treasure. He had taken a lottery in the name of his wife which won a motor car in

lieu of which he got Rs.1100 as per his stipulation. Within a year, a son was born to him.

A. V. Srinivasa Iyer, Police Inspector

A slave of Swamiji, A.V. Srinivasa Iyer and his wife came to Swamiji for his darshan. Swamiji pulled his wife's ear rings studded with red stone saying "chi chi, dirty dirty". Within a month,thereafter they received a pair of diamond ear rings. They were also blessed with a son after a year.

M. K. Subramania Sastriar

Sastriar had filed in the High Court, a claim on insolvency side. There was an objection to this leading to a stalemate. In the meantime, his son died. Alas! he was in great trouble. Swamiji had come to know about it and he got an one anna coin from somewhere and put it in Sastriar's hand, telling him "you will get your money, you will have a daughter". Within two weeks he got Rs. 730. A daughter was also born to him.

Rajamanikkam Ammal

Rajamanikkam Ammal had no issues. She met Swamiji in the temple one day and doing obeisance to him prayed to him to bless for a son and sat near him. Swamiji told "Why are you sitting? No No, go go". Instead of leaving she was obstinately sitting there. Swamiji got annoyed and left.

Even after 15 years she was not blessed with a son. One day her husband was ill and bed-ridden, she approached Swamiji to receive the prasad. Swamiji got up, slapped her and pulled her ear ring and departed. The second day after that, her husband died; she had to

remove her ear ring. For having approached Swamiji, she should have received his blessings. But since she was arguing with him stubbornly, Swamiji understood her lack of devotion and did not confer his blessings.

A Student

Venkatraman was a student in III form. He happened to pick up the stone pieces thrown by Swamiji and shoved them on one side of the street. Swamiji came running, asking him "why did you pick up that?" and slapped him three times on his cheeks. With tears in his eyes, he asked Swamiji "Would I get promotion in my examination, Swamiji?" Laughing, Swamiji told him "yes". The boy had failed previously, securing zero out of hundred and was in a frame of mind to be contented to get zero out of fifty. As such how could he secure pass marks? Nevertheless he did get his promotion, How? He was an extremely poor boy and got promoted to the eighth standard for that reason.

Suryanarayana Iyer

Suryanarayana Iyer was a distant relative of Swamiji. One day he saw Swamiji standing near a neem tree close to the temple and prostrated before him. Getting up he told Swamiji; "People say you are a big Mahan. I want to understand your powers (Mahima). Please show me some miracle". He pleaded with Swamiji a number of times in the above manner. Swamiji went hither and thither for some time, then he picked up some dry neem leaves lying on the ground and asked him to eat it. What a miracle! He ate and found it tasted like sugar cane. He wondered whether it was sugar or candy. Even if a basketful of those leaves had been offered, he would have polished the whole lot.

V.R.S (Polur)

V. R. Subramania Iyer was a man of charitable disposition. He never swerved from his code of conduct. He was a great devotee of Devi. By nature he had a pure heart. On one occasion the forest department authorities foisted a false case against him. He opposed that case. As a result the case got dilated. He went to see Swamiji; from somewhere Swamiji suddenly appeared before him saying "No harm will come to you. Don't fear" and patted him on his back and left. A few days later that case came to an end.

In the above manner Swamiji conferred his devotees with various acts of blessings.

Cure of Devotees' ailments

Swamiji drove away his devotees' ailments whether it was paralysis or lung disease or fever or whatever serious illness, they all would vanish at the sight of Swamiji. Ghosts, devils, brahmarakshas would fly away. Scorpion, Snake poison would all be reduced to ashes. Swamiji would offer such patients some bits of food brought out from his mouth. Sometimes he used to give some green leaves and herbs to eat. After consuming the same, the disease would vanish. On the face of it, such remedies might seem to be strange but after getting cured one would wonder at it. Whether it was Ayurveda or allopathy, all doctors would gladly learn those remedies so that they could apply the same in their practice. They were left wondering "where did Swamiji get to know about these remedies?" For one who could wipe out the consequences of previous birth's misdeeds, this was no great task. To satisfy the curiosity of the devotees, some instances are given below:

A Poisonous Disease

Swamiji's aunt's son Krishnaswamy Sastriar was living in village Thandarai near Tiruvannamalai. His first wife Shankuntala (alias Alamelu Ammal) developed a strange poisonous ailment because of which her entire body became swollen. Her hands and legs became dead like the stem of a tree. She vomited often and every time worms as long as four inches came out with the vomit. Sastriar was flabbergasted. Even the doctors gave her up. Finally he put her in his horse-driven cart and drove her to Tiruvannamalai. Near the point where the Temple Chariot was located, he found Swamiji. He jumped out from the cart and prostrated before Swamiji "Oh Cousin! Shakuntala is lying in the cart in a precarious condition. Please see her. Except you there is none who can cure her. I have come all the way only to seek your help", he said, all the while in tears. Swamiji saying "Oh, is that so? Where is she?" Got into the cart. He put his feet on the lady's legs, abdomen and neck and crossed over to the front of the cart and took hold of the horse's reins and whipped it to speed up. The horse ran like the high wind. He stopped it near the Sadhu Chathram and got down from the cart. He came to the rear and picking up some earth, threw two handfuls inside the cart. He made her swallow another handful of mud. He asked her to pack three handfuls of earth in the corner of her sari and instructed that she should smear the same on her body for three days and departed. Sastriar followed the instruction and on the fourth day her ailment vanished.

Delirium ,Vomiting and Swelling

Chengalvarayan was a pleader in the criminal court in Tiruvannamalai since 1899. Later on in his old age he donned the saffron robe and was serving Swamiji as his

disciple. He had a friend by name Rao Bahadur Siva Chidambaram Pillai, a Deputy Superintendent of police. Pillai's daughter, Meenakshi, developed high fever with delirium at 105 deg F and the fever did not abate. The doctors gave up the case as difficult to cure. Chidambaram Pillai wept bitterly before his friend Chengalvarayan. He, out of compassion, informed our Swamiji who was sitting in the sanctum of Lord Muruga (Kambathu Ilayanar). He directed him to appeal in that direction. Hence Chengalvarayan composed a verse in Tamil and placed it at Swamiji's feet and did obeisance. Swamiji smilingly instructed him to go into the sanctum and read it to the deity. Accordingly he went into the sanctum and read it five or six times and showed camphor flame and brought the paper to Swamiji again.

A translation of his poem is given below :

Lord Muruga of Red Complexion! The sick who fall at your feet get rid of their sickness in this life. If this is true, please see that this child Meenakshi becomes healthy today.

Swamiji told him "Go, go. It will be cured before sunrise". Accordingly the girl's fever receded at 4 a.m. and she became all right.

Similarly, on another occasion, his younger daughter Thangammal started unceasing vomiting from night. Every time, the girl's eye balls used to go up and her limbs became rigid. As before Chengalvarayan informed Swamiji about the case. Swamiji instructed him to give her goose berry (Nelli) and chilli. When asked as to how to administer chilli to a three year old child, Swamiji told that it should be burnt to ashes and mixed with water and boiled and given, as otherwise, it will turn worse. When Chengalvarayan passed on this advice to his friend, he said that he had already given goose berry and Swamiji had known this by his spiritual insight and hence the

child was given the chilli preparation after which the vomiting stopped. And the child fully recovered.

On another occasion Chengalvarayan could not walk as his knees got swollen very badly due to gas trouble. He showed it to Swamiji who said "Oh God! It will go on its own and massaged the knees with his own hands and he could walk as usual. He used to repeatedly say that even Adishesha could not tell the glory of his Master.

Scabies

Krishnamurthy was a village Munsiff. He heard from his friend about Swamiji's greatness even when he was in his school. Every summer he used to get scabies in both his hands. It used to bother him for four months. During that period he had to depend on somebody else to do his work. For ten years he struggled with it and neither application of medicine nor magic could cure him of that. He then remembered Swamiji and rushed to Tiruvannamalai. On reaching there he went to a restaurant and took some tiffin. When the server brought coffee, Swamiji suddenly appeared there and started pouring the coffee to cool it and also drank a little. As Krishnamurthy had not seen Swamiji before, in his ignorance, he became somewhat angry. Luckily for him, he controlled his temper. Swamiji asked him if he had scabies in his hands and advised him to apply kumkum on it the very next day. Saying this, Swamiji ran away from the place. When Krishnamurthy came to know that that was Swamiji he regretted what a foolish thing he had done and thought that he had not taken even a whole cup of coffee. Hating himself for the ignorance, he started searching for Swamiji, who could not be traced. The next day he applied kumkum on the scabies and by evening the scabies dried up. By next morning the entire thing had

faded. How could one describe the grace of Swamiji who had not only cooled the coffee for his devotee as he knew he could not use his hands but also gave him a remedy to cure his ailment.

Odema (Veekkam)

Our T. V. Subramania Iyer was blessed with a baby in 1918. On the fifth day after the delivery, his wife developed a swelling in her breast and could not breast-feed her child. It caused severe pain and was not ameliorated by medicine. At that stage he came running to Swamiji, who gave her some vibhuti (Sacred ash) and asked her to apply it on the breast. The very next day after it was done, the swelling disappeared.

Brahmarakshasam

Our T. V. Subramania Iyer's Sister-in-law was caught hold of by a Brahma Rakshas (a kind of devil). From the time of her becoming mature, the devil caught hold of her and was tormenting her making her run hither and thither, shout, stare and laugh boisterously. All known remedial measures like Japam, Penance, medicines, manthras, temple, pond, everything was tried but in vain. He brought her in a hopeless physical condition, lean and haggard-looking to Tiruvannamalai where for a few days she was lying like a corpse without any food. Swamiji was informed by Subramania Iyer about her state. Swamiji wanted a few turmeric roots to be brought and rubbed them on his chest and instructed that they should be ground into a paste and applied on her entire body. Within half an hour after it was done, the girl gained consciousness and sat up shouting that she was hungry. After taking food she uttered a few good words. She

consumed food and water regularly. She gained her normal health and went on to give birth to a baby.

Asthma (Kasam)

Saradambal, wife of Viswanatha Mudaliar, an agent of Parry and Co., was ill with breathing problem. For four months every year she suffered from hardness of breathing, wheezing and was almost in death pangs. One day Swamiji came there and she mentioned to him about her ailment. He advised her to take butter-milk made from cow's milk. Saradambal, who previously had shunned taking buttermilk, started taking it. Her ailment reduced in intensity and in due course she was totally rid of it.

Bileous Fever (Pithavaatha jwaram)

Echammal, who was an ardent servant of Swamiji, was sick with bileous fever for a month. Swamiji who had been previously visiting her place every now and then, did not turn up during the entire month. One day Echammal's adopted daughter met Swamiji and described her mother's condition as also her own child's illness and requested him to go over to their place. Asking her to go away, Swamiji promised to go there the next day and turned up at her house at 6 a.m. next morning. Sitting on the cot in which Echammal was lying, he asked her if she would take curd-rice. Curd-rice was brought and he took a mouthful, he gave some of it to her and to her child. That very evening both became all right.

Sprain

On another occasion, Echammal's grandson, Ramana, had fallen down and sprained his leg and it became

swollen and he could not walk. Echammal was on her way to the hospital with the boy. Swamiji who was on the way, when told about the trouble, picked up two handful of earth and applied it on his whole body and a bit of it on the forehead and in a sarcastic tone asked her to go to the hospital. Echammal reached the hospital where she told the doctor what had happened. The doctor took the boy down and holding his hand, asked him to walk along. The boy walked fast and the sprain had vanished. The doctor declared that there was no sprain and Echammal returned home and praised Swamiji.

Recurrence of Bilious Fever

Echammal was having another bout of bilious fever when Swamiji asked her to eat wood apple (Vilam fruit) and sugar. She did so and she was cured of her ailment.

Tuberculosis

Venu Ammal's daughter, Balammal, was on her deathbed struck with tuberculosis. One day Swamiji chanced to pass by her house when Venu rushed to Mahan and invited him to her house. She brought a plate containing sacred ash (Vibuthi) and pleaded with him to cure her daughter. Swamiji applied part of the sacred ash on his forehead and part on her forehead. He also partook of upma brought by Venu and also fed her some of it. Saying that there was nothing to fear, he left. Wonder of wonders, the very next day Balammal recovered gradually. In the course of the next 10 days she staged a full recovery and looked like a beautiful doll. She lived for eight years thereafter and left behind a progeny of three children. This was another case of miracle wherein Swamiji had rescued a person from the jaws of death.

Poisonous Fever

P. K. Arunachala Iyer's father was suffering from a poisonous fever and he approached Mahan to receive prasad for curing it. That day Swamiji was sitting in the campus of Lord Karthikeya (Ilayana Temple) and playing with some bananas in his hands. Arunachala Iyer stood by his side with all humility. Swamiji ate part of one banana. Throwing the other part of the banana into Iyer's hands Swamiji asked him to go home. Wondering at Swamiji's grace, Iyer returned home and gave his father that banana. The very next day the poisonous fever vanished.

Carbuncle-Chathram Kutty Aiyer

Kutti Aiyer who had been working as a cook for many years in food choultry (Anna Chatram) was a guileless person. He was very devoted to God and Swamiji who used to frequently visit his house. His wife used to offer food by hand to Swamiji. Everyone in that family used to render some service to Mahan. Once Kutti Aiyer suffered from carbuncle on the right side of his back and was suffering from excruciating pain. Swamiji ran his fingers over that portion of the back. That same evening the carbuncle disappeared. Swamiji cured in three hours the man who was in distressing pain for three days.

A Severe Skin Disease (Megam)

Arumuga Padayachi was a poor man. He took ill with syphilis and was talked ill of by relatives and without any hopes reached Tiruvannamalai. He came to know about our Swamiji and his powers and started following him so that he could get rid of the disease. One day he caught hold of the feet of Swamiji. Swamiji in apparent anger took a granite stone piece and hit his head

so that there was bleeding and Padayachi swooned. Within a month from then, his disease flew away. He returned to his village, duly got married and had three children. He reaped a profit from his crops and accumulated Rs.10,000/-. One day the writer (Renu) encountered him and asked him what was the reason for his tracking Swamiji daily and he narrated the above story.

Black Leprosy

A Madhva girl got black leprosy after her marriage. Her husband hated her and threw her out. She went back to her home and was suffering in agony. In due course her fingers became septic. However her good time dawned on her. Her friends persuaded her to see Swamiji. One day Swamiji slapped her, caught hold of her hair and pushed her to the ground and left. From that very day her disease started disappearing. Within a month she was fully cured. She and her family used to visit Swamiji to pay their obeisance every year.

Scorpion

Swamiji used to visit frequently the house of Venkatasubbaiyar, the president of the Taluk board. His brother-in-law had no faith and did not at all like Swamiji. He was also obstinate and harsh in temperament. One fine morning he was roundly stung by a fierce red scorpion. As at that time Swamiji was seated in the outer Verandah of that house, this chap came out rushing and caught hold of Swamiji's hands threateningly and said "all persons call you Swamiji. I like to see that Swamiji now. If you do not relieve me of my pain now I will surely lock you up in the room". Swamiji laughed but that fellow would not leave him. Swamiji told him to put earth on his wound. Having done that he insisted on Swamiji to pronounce a manthra.

Swamiji told him to say "Seshadri" when applying the mud. He took mud in his right hand and put it on his left hand saying "Seshadri". That very moment the poison left him and it was as if the scorpion sting was in a dream. He showed immense gratitude by bringing fruits, betel leaves, nut, and candy but Swamiji was not seen anywhere in the vicinity. He could not locate him for three days. Later on he became an ardent slave of Swamiji.

Swamiji drinks Poison

It was well known that Swamiji used to remove poison. It was interesting to know that he also drank and digested poison. Here is a case history to this effect: "Chlorodyne" was a poisonous drug usually administered for cholera. A drop of it would cure one of cholera but anything in excess would burn the stomach lining and lead to death. Tincture Iodine was an external application for skin disease like scabies and it was also poisonous and was used as curative for cholera. The taluk board president Venkatasubbaiyar had kept both the above substances in his almirah for administering when public needed. As Swamiji was a frequent visitor to his house, in one of his visits, he opened the almirah and drank totally the poison in one of the two bottles. He also emptied in the same way the second container also. On top of that, he applied on his body the contents of a third container having similar poison. Venkatasubbiyer became panicky and was thinking of how to give Swamiji an antidote. Swamiji never bothered about it and walked off with a smiling face giving a belch as if he had partaken of the sweet dish "Payasam". The poison could do no harm to Swamiji and he resembled Lord Siva who had swallowed poison. This incident was the talk of the town for several days.

The above instances illustrate how Swamiji saved a number of people from poisons and poisonous diseases.



Fig.

Chapter 6

SPIRITUAL INSIGHT (GNANA DRISHTI)

Spiritual insight (Gnana Drishti), a light of knowledge arises out of one's own subtle intellect (Sukshma Buddhi). It enables one to perceive the three kaalas (Past, Present and Future). It enables one to know the minds of others. With that insight, one can also hear and see the action of Devas, Gandarvas (Celestial beings). One can see material objects which are located at great distances. One can get to know the whole world. This trait comes naturally to Devas. Men can attain that power by means of divine herbs, manthras and yoga samadhi. Just as there is a twilight before sunrise, this power comes just before self-realisation. It comes effortlessly to those earnest devotees who are involved in intense prayers to Iswara (God). Sri Nandikeswara, Prahalada and others are examples of personages with Gnana Dhrishti. Rishis, Tapasvis, Yogis and Siddhas use this power as tool when needed.

Gnana Dhrishti was shining uniquely in our Swamiji because of his knowledge of self (Soul) (Atma gnana). Swamiji would perceive in a moment the three times

Kaalas). He could read others' minds much faster. The movement of Devas, worldly affairs and earthly affairs were known to him in a trice. In brief Swamiji was a parvagna. We have segregated into different groupings, examples of his Gnana Dhrishti and furnish a few instances hereunder:

Reading other's minds

1. The writer (Renu) was once sitting in the outer verandah of Sadaichi Ammal's house and without even lip movement mentally pronouncing Bhagawat Gita stanzas. Swamiji came there and said twice, "One should repeat with single-minded concentration Bhagawat Gita"(Egakra siddam). The writer was taken by surprise and stood up and did obeisance to him.
2. Another day morning Renu purchased four lots of mallika (jasmine) flowers at a market at an anna per lot with the intention of placing one each at the feet of Iswara, Ambika, Sri Ramana Bhagawan and Swamiji. He completed the task with the first three but he could not locate Swamiji. Finally he located him at 9 p.m at the Ilayanar Temple and prostrated before him. Swamiji remarked even before he got up "It is enough to buy flowers worth a quarter of an anna. It is the mind that matters". The author was so moved by this that he wept in ecstasy. Then Swamiji accepted the offering of flowers intended for him.
3. Tiruppugazh Swamiar was an illiterate person in his younger days and because of his good deeds in previous birth was devoted to Lord Muruga and by his Grace started learning Tiruppugazh. Due to that grace he could easily learn by heart all the hymns of Tiruppugazh. Even an agnostic would be moved to

become a believer if he heard his moving songs. He came to Tiruvannamalai with the intention of becoming a disciple of Swamiji. When he stood by the side of Swamiji in prayerful stance, he told him: "Tiruppagazh is your manthra. Don't leave it." On hearing this he was overwhelmed. Further Swamiji continued, "Your forefathers were also sannyasis." He agreed and said that when he performed their shradh ceremonies (On the anniversary of their passing away), he had to say "Brahmee Bhoodha." From this it appears that Swamiji considered that as his father was a sannyasi, he should also be one. Later he got to learn Tiruppugazh from Swamiji himself and went to live and do penance at Vallimalai, the place where Sri Valli Deviar (Consort of Lord Muruga) was standing guard to protect the millet crops from birds. (At the time of publishing this book he was still in penance at Vallimalai).

4. Our Chengalvarayan (previous reference at page 102) gave up his material pursuits and took 'sannyas' at Chidambaram and came to Tiruvannamalai in search of a Guru (Master). For two or three days he camped at the Pearl hill, sang a hymn in praise of Lord Muruga. He remained on fast on the fourth day. He came in the evening to the temple of Lord Muruga (Kambathu Ilayanaar) and there made obeisance to Swamiji. Immediately Swamiji caught hold of his hand and said, "Dear fellow you have not taken any food the whole day." He was overwhelmed with tears and agreed. Then Swamiji ordered him to stay in the sanctum itself and left the premises. From then on Chengalvarayan considered Swamiji as Lord Muruga and his spiritual mentor and started living there itself.

5. On another day Chengalvarayan, Sivaprakasa Mudaliar, his wife and other friends came to know that Swamiji was talking in Sadaichi Ammal's house and proceeded to that house to see Swamiji. On the way they came across the wife of priest Subbarama Iyer. On seeing her, Chengalvarayan was reminded of a past incident which was as follows :

That lady, when she was 15 years, attempted to commit suicide because of extreme poverty. People around tried to rescue her and the police also came in. She was saved from committing suicide by hanging but the police filed a case against her. As at that time Chengalvarayan was an advocate (vakil) he appeared on her behalf and won her release.

All these thoughts came to his mind when he met Swamiji and paid obeisance to him. Swamiji then told Sivaprakasa Mudaliar's wife "Hear! I'll tell you. She tied the rope around her neck. As the rope tightened, she raised a noise. A crowd gathered and policeman cut the rope and there was a big case." Thus Swamiji spoke out the thoughts which were in Chengalvarayan's mind and asked him whether he remembered the name of that girl. Chengalvarayan was amazed to hear Swamiji tell whatever was in his mind and he mentioned it to his friends.

6. Suddenly one night Swamiji asked Chengalvarayan, "Are you not from Walajahpet? And they used to call you "Abbayi". Chengalvarayan was wonderstruck at this, as none except his parents knew the place and name. That was his pet name in his boyhood.
7. Ratnavelu Mudaliar became mentally ill after he suffered a big loss in his textile shop. Once when he went to the temple, Swamiji saw him and told him

that his illness would go only if he obtained spiritual knowledge (Gnaanam).

Somasundara Swamiar who was in charge of the Kumaramangalam Mutt became disgusted that family life continued to bother him even though he was a sannyasi and hence he threw away every thing and came to Tiruvannamalai. One day he happened to meet Swamiji who was having a small stone in his hand and remarked "It is better to throw everything away and attain spirituality". Saying this he, with a wry face, threw that stone away.

Karuppanna Swami sustained on leaves, like goats. Sometimes he used to eat coconut if nothing else was available. That was his habit and people called him "Green Leaf Swamy". One day he could not get any green leaves and expecting to get coconut from Swamiji as someone might have presented him one he came to him. Swamiji told him, "Go to a coconut shop. You will get one." He accordingly went to a coconut shop. That shopkeeper had some vow to fulfill and he invited Karuppanna Sami and gave him two coconuts with betel leaves and nuts.

0. T. R. Subramania Sastriar, alias Raju, was teaching a student the Sanskrit epic Maagam, Sisubaalavatham. There he came across the word "Kaayamaanam". Its meaning was "tent". That was a difficult word not used commonly and its meaning had to be found from dictionary only. Other words with the meaning "tent" were "Chibiram", "Padagriham" etc. These words were in common usage. While this lesson was being taught, Swamiji was going in that street. Sastriar wanting to test Swamiji called him and asked him what was the Sanskrit word for tent. Swamiji at once told him "Kaayamaanam" and left.

Sastriar was surprised to hear Swamiji say the same thing which was in his mind.

11. Perumalswamy was a great devotee of Sri Ramana Bhagawan and our Swamiji. Once he went to take his bath in the pond known as "Breast Milk Pond" (Mulaipal Theertham) and left his bag containing some coins and sacred ash (Vibhuti) on the banks of the pond and came away forgetting the bag. It was 10 O'clock in the morning and finding our Swamiji standing in the street, he called him and said he would buy some sweetmeat for him. Hence Swamiji accompanied him for some distance, then suddenly turned to Perumalswamy and asked him "where is the money to buy sweetmeat, you better go to the pond" and went back. Only then Perumalswamy remembered about his missing bag.
12. R. Subramania Mudaliar, an advocate in Salem, came in his car from Salem with some of his relatives to see our Swamiji. With fruits and sweets as offering in his hands, he started searching for Swamiji. He could not find him anywhere. Thinking that he would go to Kanchipuram and meet Swamiji on his return, he was starting for Kanchipuram. At that moment Swamiji came running, touched the car and asked "Will this vehicle go to Kanchipuram"? they were surprised and got down from the vehicle and prostrated before him.
13. T. K. Sundaresa Iyer was, in his student days, in the seventh form and was working out some sums along with some friends sitting in the front verandah of his house. Swamiji chanced to come that way and asked "What is all this"? He told that they were problems, Swamiji stared at the sums and reeled off the answers; "For this problem the answer

- is 2. For this sum, it is $3\frac{3}{4}$, for this Rs.4-40. In that way Swamiji went on giving the answers, for 12 sums. As the boys were curious, they went on asking Swamiji the answers for more and more questions and he went on giving out the answers. When they tallied those with the answers given in the book, his answers were all correct.
14. On another occasion, T. K. Sundaresa Iyer was very concerned that Hindu practices were deviating from those laid down in the past and thought that the Avathaara Purusha (God as Saviour) could come if some good deeds were done and wondered what those good deeds could be. He was wondering as to how he could pose the question to our Swamiji. One day when he was on his way to the temple Swamiji met him and told him, "If you have any doubts, you ask me". and proceeded by saying "performing yagna would constitute that good deed and the Saviours (Avathaara purushas) will come after many years" and left that place.
 15. One day four or five advocates were going through the newspaper 'Hindu'. At that time a person who was working as an attendant was also reading a newspaper. He appeared like a respectable person the way he had dressed himself and conducted himself. Swamiji suddenly came there and asked the chap, "Are you F.A., B.A. or III form?" and laughed. It turned out that the person was only a III form as he had studied only upto seventh class.
 16. Poovakkonaan was a cowherd and used to graze his cows on the hill. One day he was frightened by a cheetah and ran for his life and stumbled on the way. He escaped with a few scratches. Next day when he was going in a street, Swamiji accosted him

- and asked him, "Why are you grazing the cows on the hill. Cheetahs will come there and you have to be careful. Have no fears, no harm will come to you". Saying that Swamiji departed. That man was taken by surprise as he had not mentioned it to anyone and later told his story to all.
17. G. Narasimha Iyer celebrated the marriage of his daughter. Somehow he managed to bring Swamiji to bless the couple. While on the way it occurred to him that he should seek some spiritual instructions from Swamiji. At the same moment, Swamiji instructed him, "You should all the time pray to Lord Arunachaleswara; in particular you should do perambulation of the hill (Giri Pradakshinam) on Tuesdays".
 18. One day R. V. Ardhanari found Swamiji seated in the front verandah of his house and contemplated how good it would be if one could take a photograph of Swamiji in that posture and keep it for worshipping. As if answering his thoughts, Swamiji told him to take a copy of his photo available with Venkatasubbaiyer. Astonished at that statement, Ardhanari did obtain Swamiji's photo from that person.
 19. T. K. Ramabhadra Sharma was on a private business tour going to Sringagiri and stopped *en route* at Tiruvannamalai and stayed at Krishna Iyer's hotel. As his sister was expecting a baby in Arnipatti he was thinking whether to go to that place. At that very moment Swamiji appeared from nowhere and told him: "The delivery is over and a male child is born. Don't worry" and left that place. Sharma was extremely happy and surprised.

20. Tirumangalam Thenammal was serving in the Ramana Asram. Once she was standing near the temple gopuram (entrance) with some banana chips to take it to Sri Ramana when Swamiji appeared and told her, "Oh! you are taking banana chips! Go and give it, no matter who eats it."
21. On another occasion, Thenammal missed her train and came back with her luggage and was resting in the Food Choultry (Anna Chathram) when Swamiji turned up there and remarked, "Why, have you missed your train? you can go later."
22. Thayammal : Muthuswamy Mudaliar's wife, Thayammal, was observing Sashti fast with great devotion. On one Sashti day she took milk, fruits, betel leaves and nuts, flowers to do puja to Lord Muruga at the temple (Kambathu Ilayanaar). Swamiji happened to be there and told her, "I am Subramanian, you give me all those" and picked up the plate containing the offerings. He distributed the fruits to the boys and others who were there and threw some away, drank a part of the milk and asked her to drink the balance quantity and departed. Oh! How lucky she was! Who will be so blessed by Swamiji, like her! Swamiji proved that he was Lord Subramania himself. How could one describe that blessing?

Even though Lord Skanda Himself manifested as a speaking deity in Swamiji and received her devotion on Sashti, poor Thayammal cheated herself. Full of remorse that her offering to Lord Muruga had been polluted by the dirty Swamiji, she did not drink the residual milk but went home and threw it away and cleaned the vessel also. Thayammal usually respected Swamiji and he also showed his affection

to her. Whenever she came to see him, he did not run away nor showed any anger.

Having thus cheated herself, she went the next day to Swamiji at the house of Sadaichi Ammal. Swamiji who was there, became angry and told her, "Go, go, go, you are so orthodox, you dumped the milk and cleaned the vessel. You wretch, go, go" and so on. Showering abuse, he did not allow her to go near him, and pelted her with stone. He drove her like that for full six months. Thayammal now regretted her foolishness. She then went to him and told him "I have committed a mistake. Hereafter I will not do it" and gave herself a hundred slaps on the cheeks which became red. For fifteen or twenty days she repeated the above. After that Swamiji relented and treated her as before.

23. One evening Chunampet Thiruvengada Mudaliar was sitting in Food Choultry (Anna Chatram) and repeating mentally the Panchakshara Japam. Swamiji came and patting him on the back told him, "Hereafter you do Rama-Rama Japam. Don't do Panchakshara Japam."
24. The brother-in-law of Post Master F. T. Peters, an Englishman, was a station master in M. S. M. Railways. The latter and his wife (Mr. Peter's Sister) were great devotees of our Swamiji. There was a complaint against him. A wealthy Gujarati filed a suit against the Railways claiming damages to the tune of Rs. One lakh. It appeared that because of that case Mr. Peter's brother-in-law might lose his job and might have to pay a penalty of Rs. 10,000/- To protect himself from such an eventuality, he had submitted the relevant records of accounts to the court. Because of miscarriage, those records did not

reach the destination in time. This increased the suspicion against him and threatened his career. He immediately sent a telegram to his brother-in-law to seek Swamiji's blessings. The PMG sent postmaster Govindaswamy Iyer to meet Swamiji. Accordingly Govindaswamy Iyer went to Tiruvannamalai but could not locate him the whole day. He was able to see him at 8 p.m. Immediately Swamiji looked at him saying, "Bus, bus, bus, Gup, Gup, OOh! OOh!. It went that way and came this way". Govindaswamy Iyer inferred that Swamiji referred to the railway by his initial words and from the subsequent words that the records have been found and sent a message accordingly to the PMG. When the latter received that telegram, there came another telegram to the effect that the records had been located. He was happy with that and the danger to his brother-in-law was averted.

25. A. Natesa Mudaliar of Aanaangur was a pious person who cultivated the company of the wise. He went to Tiruvannamalai and worshipped Lord Arunachala and Ambika at the temple. From a Brahmin at the temple, he came to know about our Swamiji. Next day at 8 p.m he met Swamiji and prostrated before him wondering whether he would receive any spiritual instructions which could elevate him. Swamiji looked at him with kindness and with a smile, told him, "Don't be wonder-struck about Gnana and Moksha! Contemplate on transient and ever-lasting (nithya and anithya) things. Shine as a manifestation of the everlasting." Having imparted the above message, he left.
26. When District Judge, Salem S. Sundaram Iyer was the judge at Tiruvannamalai, he had to arrange the

marriage of his daughter Chellammal. While searching for a suitable match he sent word to a relative of his at Tiruppathur by name Sitarama Iyer to come to Tiruvannamalai and when he did come, pleaded with him to accept his daughter to marry his son. The gentleman declined on the ground that his daughter was too old. There was a big discussion between the two on the subject. There were a few friends and relatives present during the talks. Swamiji came there by sheer chance. All present showed their respect to him and treated him to coffee. Suddenly Swamiji got up and pointing to Sitarama Iyer said: "The daughter can be given in matrimony to this party" and left the premises. Accordingly the marriage was celebrated and the couple lived happily thereafter.

Atheetha Gnanam

Atheetha Gnanam means the ability to know all that has happened. Our Swamiji knew all that happened in this world, all that happened in the spiritual world and in the dream world. Though there are hundreds of instances concerning such knowledge, a few are given hereunder:-

1. Our Venkatachala Mudaliar had to go to Madras to attend some obsequies. When he asked Swamiji for permission, he told him not to go. He pleaded that if he did not go it would create a misunderstanding with relatives. Swamiji repeated "Don't go. The train will not go". Ignoring Swamiji, he proceeded. The railway authorities refused to give him a ticket as the S.I.R. employees had gone on a strike that very day. Mudaliar was ashamed and returned.
2. Venkatraman, a relative of our T. V. Subramania Iyer, left his home at Trichy with Rs. 15 and did not

inform anyone and reached Madras. A couple of days later his father sent a letter to Subramania Iyer requesting him to send the boy back in case he had reached Tiruvannamalai. By that time Venkatraman had reached Tiruvannamalai. Subramania Iyer took him to Swamiji. Swamiji asked Iyer, "Why are you keeping this boy here? His father has written to you asking that he should be sent back home. Have you not read that letter?"

3. Srirangam Sundaram Pillai was a rich person. He was indulging in the pleasures of worldly life. Finally he renounced everything and left home as a Sannyasi named Vamadevar. In his younger days he had married a prostitute of Dindigal and bedecked her with jewellery worth Rs.10,000/- and came with her to Tiruvannamalai. He lived there for some time and used to have darshan of our Swamiji. A person who had worked as his cook for many years stole all that jewellery and buried the same under a gutter. When the lady returned after her bath, she found the jewellery missing and ran to Swamiji and informed him. That thief also came along pretending to be sad about the loss. Swamiji slapped him and said, "You thief! Would this cat drink milk? Chi! Rascal! Take the jewellery from below the gutter." Even after that he insisted that he had not stolen the jewellery. A complaint was lodged with the police. The police gave him the right treatment and handcuffed him. After that, crying loudly, he retrieved the jewellery from below the gutter. Even prior to that incident, it is said, Swamiji used to ask him "Are you going to wear silver handcuffs? Are you going to wear rings in every finger?"

4. In the village Seelaippandal, a dikshidhar was doing puja in the house of one T. S. Jagadeesa Iyer. He was considered as a "Guru" and the people in the house showed immense affection and regard for him. But because of his past karma, the thought of dishonesty grew in him. On two occasions he stole a hundred Rupee note and a gold necklace weighing 8 sovereigns from the house and buried the same beneath the sanctum of the village deity. Three months elapsed. Even though a thorough search was conducted in the house, the lost articles could not be found. Jagadeesa Iyer used to reside in his house at Sannidhi street in Tiruvannamalai and when he had some work visited Seelaippandal by his horse drawn cart. Once when he was on his way to the village, Swamiji asked him if he could come in the cart. Jagadeesa Iyer told him. "This is your vehicle. Please get in and we shall go". Swamiji got into the cart and they reached Seelaippandal which was six miles away. On the way Jagadeesa Iyer mentioned to Swamiji about the theft in his house. Swamiji replied that, that was why he was coming and that the stolen articles would be found on that day. As soon as they reached that place, Swamiji said, "The thief is in your house. The thief is in your house. There is a dog. I am leaving" and with these words he hastily left the house. On the way back to Tiruvannamalai, Jagadeesa Iyer pleaded with him that he could go along in the cart after he drank some milk at least. Swamiji never heeded and posthaste went away. Soon after, the village officials gathered in his house and disclosed that the Dikshidhar had been seen digging at the sanctum of the village deity and it looked suspicious. Then they persuaded the Dikshidhar to come, and applying

the tactics of sama, dhana, bheda, dandam (peaceful pleading, inducing to say by giving incentive, threatening and using the stick) made him confess. The entire village crowded near the temple of the village deity. The Dikshidhar saying, "O! goddess! Even though I had taken refuge under you, you betrayed me! see what I will do to you", tore up the idol from its foundation and retrieved the cash and jewellery from there. Jagadeesa Iyer was happy to have got back the stolen property. Incidentally in his 40 years in Tiruvannamalai, the above was the only occasion when Swamiji was away from there for about one hour.

Anagatha Gnanam

Anagatha Gnanam is the ability to know the future. This faculty enables one to predict from the next few minutes to future thousands of years every thing that will happen. Swamiji possessed this faculty and some examples are given below-

1. Alamelu Ammal, sister of advocate Narasing Rao, had been bed ridden for three months after delivery at Rangoon and was now lying in his house at Tiruvannamalai. One day Swamiji went there and touched her. She became frightened and shouted and Narasing Rao came and roundly abused Swamiji who left without uttering a word. The next day Echammal met Swamiji and asked him if that lady would recover. Swamiji replied, "She died and that is what people say". That very night Alamelu Ammal breathed her last.
2. Subramania Thambiran was fighting a case in court. That case did not end and was dragging on and on. One day Swamiji told Thambiran "Your opponent is

a meat-eater. Stop the court fight and arrive at a compromise." Thambiran replied that he would not leave the case but continue the fight. Swamiji told him that even if he did not leave, a compromise will be reached on Saturday. Accordingly, the respondent initiated a compromise the next Saturday.

3. Muthuswamy Mudaliar was like a disciple to Swamiji for thirty years. A cousin of his launched a court case against him. When Mudaliar told Swamiji about this, he said that that man would not succeed. His prediction came true. The case was taken to the High Court. When informed of this, Swamiji again said that the case had been dismissed. Fifteen days later they received a message to the effect that the appeal had not been admitted at all.
4. One day Swamiji remarked to our Sivaprakasa Mudaliar. "There is a big fire". He was a little perturbed on hearing that. The very next day Mudaliar received a telegram stating that his daughter Pattammal had died. Ten days later Swamiji told him, "Nothing belongs to us". Thereupon Mudaliar regained his composure.
5. The grandmother of Clerk Sama Rao was suffering from some minor disorders due to old age. One day he asked Swamiji "Will I have to incur some expenditure on account of my grandmother"? Swamiji replied "A ticket to Tiruvannamalai has been bought. Is this not Tiruvannamalai, go". Sama Rao did not quite make out what was told. He returned home. That same night his grandmother passed away at 4 a.m. That morning, seeing Sama Rao standing at his door, Swamiji asked him "Now do you understand the meaning"?

6. Wearing a rudraksh (beads) costing Rs.5 or 6, one Sundaresa Iyer came to Swamiji and bowed before him. Swamiji asked him, "why don't you sell this garland and feed the poor?". Sundaresa Iyer replied that it was a cheap one and would not fetch even Rs.2 or 3. Three days later Sundaresa Iyer lost the garland when he was bathing in the Kaveri river at Trichy.
7. One day Swamiji warned the prostitute Kannammal, "A thief has come, beware. There will be a theft." Even though she was careful for two days, later she was robbed at night of her earrings and bangles worth Rs. 200/-.
8. Mangalore Raghunatha Rao was a resident of Vellore. He used to have darshan of all the big sadhus of South India. He was also a devotee of Lord Rama. One day he went to pay his respects to Swamiji. Swamiji brought a big stone piece to hit him. Raghunatha Rao praying to Lord Rama bowed his head asking if it was "Sethubhandhan or Samudra Langan" (Dam across the sea). Swamiji threw the stone away and patted him nicely saying, "Monkey, go Monkey." From then on Raghunath Rao came to be known as Hanuman, Maruthi. Many people came to know him as Maruthi and he also became a devotee of Lord Hanuman.
9. Rama Rao, a clerk in the post office, once told the writer (Renu), "My younger brother is studying Sanskrit in Tirupathi. Even though he has been studying for two or three years he has not picked up anything. He is a big dud". The writer suggested, "Please take him to Sri Seshadri Swamigal so that by his grace he would flourish." As per the writer's instruction, he brought his brother to the temple of

Lord Muruga (Kambathu Ilayanaar) at 9 p.m. On reaching there the boy stretched himself on the ground near the compound wall and all efforts by Renu to wake him up did not succeed. Suddenly Swamiji emerged there and pointing to that boy with both his hands stated "In six months he will be taken away by Yama" (The Lord of Death). Exactly as per the prediction, that boy died after six months.

10. Once Swamiji told Natesa Iyer of Adi Annamalai "You will have a son who will have a namam (sacred mark) in his forehead". Accordingly a son was born bearing the three vertical stripes in his forehead like Vaishnavites wear.
11. **Sundara Sastrigal of Manakkal**
Sundara Sastrigal was well learned in Veda Sastras. By nature he was very devoted to Swamiji and goddess Parasakthi. One day he was bowing before Swamiji when he told him twice, "You will get a devoted son" and instructed him to repeat Sri Lalitha Sahasranamam without fail. By Swamiji's grace a son was born in the same birth star as Swamiji's i.e. Hastham. He also named the child Seshadri.
12. There was a couple by name Ramaswamy Mudaliar and Manonmani Ammal. They had two daughters Sohusambal and Valliammai. They were suffering from bilious fever. As they were in precarious condition all their relatives were called telegraphically. The father-in-law of Sohusambal was a Saivite wearing sacred ash on his forehead. Valliammai's father-in-law was a Vaishnavite. Manonmani Ammal asked Swamiji if the children would survive. Swamiji replied that the vaishnavite daughter would go. That same night Valli Ammai

died. When they were all weeping, Swamiji reached there and remarked "Has Valli passed away? poor girl! Sohusambal is lucky".

13. Swamiji quenched his thirst one day at Radhakrishnaiyer's house. His better half asked Swamiji "Would I go first or would my husband precede me"? Swamiji responded that her husband would precede her but that both would live like Parvathi Parameswara for many years and that there would be no death in the near future. He pointed to the next door neighbour R.A.Ramanatha Iyer "In his house, a person will die in a week's time. It will be frightening". Ramanatha Iyer became very angry on hearing it and said, "you answer the question raised and don't be frivolous." Swamiji remarked "This is where spiritual knowledge (gnanam) is required. "Ramanatha Iyer replied that the knowledge would be available only in Tiruvarur and not in Tiruvannamalai and asked angrily, "Why don't you teach me that spiritual knowledge?" Swamiji replied that that knowledge will accrue after seeing God.

Exactly seven days after the above, Ramanatha Iyer's aunt who had apparently been in good health, suddenly breathed her last. Swamiji chanced to come that way on that day and recalled the name of the deceased and picking up a mango kernel lying on the ground, biting it and putting it on the ground, he circumambulated it thrice and sped away from there.

14. A. Natesa Iyer had no issue. By the grace of God he happened to buy for Swamiji some idlis. Swamiji asked him to come near him, asked him to eat the remainder of an idli consumed by him and

predicted that he would get children. Natesa Iyer ate the remaining idli as directed by Swamiji and became, in due course, father of a number of sons and daughters.

15. Puduppalayam Appavu Chettiar had a chariot prepared for Lord Arunachala. As soon as it was completed he and his friends approached Swamiji to seek his blessings before a trial run of the car. Swamiji said, "Hey! This is short-lived. It will be consumed in flame. It has incurred the curse of Goddess Lakshmi!" All were saddened on hearing the above. As predicted by Swamiji, that car, three years later, was struck by lightning and burnt out. At that time Swamiji called out to Subbalakshmi Ammal and other ladies and showed them the burning car saying that it was due to Lakshmi's curse.
16. Meyyappa Chettiar had arranged for illumination in the entire temple of Lord Arunachaleswara. One evening he started inspecting the electrical installation for lighting. Swamiji told him, "Go! go! your machine will not run". He pretended as if he had not heard it and crept out. The machine man tried hard to run the generator but to no avail. Chettiar returned and invited Swamiji to see the machine. Swamiji swept his hand on the wheel of the machine and came out and prostrated before the machine. No sooner had he done so, the mechanic succeeded in rotating the machine to the wonder of all standing there.
17. One day in the company of the writer (Renu), Swamiji rounded off his usual mysterious talk with a sloka "Yeke Saasmathkule Jaathaa", which referred to the departed ancestors (Pithrus). Soon thereafter,

he asked, "Have you been to a fair?"(santhai) and pronounced "Hundred younger brothers, hundred brothers, here hundred persons, there hundred persons. Hundred persons in that country, (Pointing to the street), here are hundred people! All told how many?" Renu did not clearly make out what Swamiji implied. Four months after that incident, a dear younger brother of Renu breathed his last. Only then Renu could understand what Swamiji had said. His mention of a sloka refering to departed souls, indicated that some one would die, the reference to hundred younger brothers meant that would be a younger brother; the question about visiting a fair meant that there would be a crowd i.e. lot of people including younger and older brothers, his repeating the number referred to the entire living creatures in the world and all of these should be deemed to be brothers and the query, "How many in all" indicated that in various births one had countless brothers. As such, one should not become sad or grief-stricken.

18. On another occasion when this writer (Renu) was all alone, Swamiji asked, "I wanted to see both of you together". He asked twice, "Why have you become isolated?". Five minutes later he asked, "Are you getting married?", repeating this three times. As a result, three years thereafter Renu's wife breathed her last.
19. Kumara Pillai married a girl. She died without any child ten years later. He got married again. Even that wife breathed her last, a year later. To attempt matrimony a third time he had seen a girl in Polur and another in Tirukkoilur and came to Swamiji to seek his permission. In his mind the preference was for the more beautiful and affluent girl from Polur.

As soon as he saw him, Swamiji said, "The crow at Tirukkoilur would lay egg and hatch it. The parrot at Polur will get trapped by others." He was astonished at Swamiji's knowledge of what was in his mind and he acted in accordance with his advice and married the Tirukkoilur girl and lived with a son and wife happily.

Dooradrishty (Sight of Distant Objects)

This is a faculty enabling one to see clearly objects even at great distances. It is a part of the faculty of spiritual knowledge (gnana drishty). Examples of such knowledge on the part of Mahan would be such as to form a book by itself. Only a few instances are given below:

1. A leprosy patient from Pondicherry came to Swamiji once. Swamiji did not allow him to come near him. When Swamiji was sitting in the house of R. V. Venkatasubbaiyer, a number of persons such as Ramaswamy Bhagavathar, T. V. Subramania Iyer and others approached Swamiji there and pleaded with him to suggest a cure for that man's disease. He was also present there then. Swamiji specified the remedy as "Suvana- gandhi" and when asked where it would be available, he stated that it would be available on the banks of the Ganges 3 miles from Varanasi. Immediately Venkatasubbaiyer referred to an English dictionary and there also it was stated to be available near Benaras. But Swamiji further said "Even if he is given that remedy, he would be only cured half. He is a big miser and has therefore to suffer from half of that disease". When Iyer asked him how he knew about its availability not having gone to Benaras, Swamiji smiled and left that place.

2. When the writer (Renu) met Swamiji for the first time, Swamiji asked him if he was 'kurumani'? instead of 'Kuzhumani'. As Swamiji who was all knowledgeable mentioned it that way, it is quite possible that in ancient times the name must have been Kurumani and in due course got converted to the present form. Thus Swamiji was able to perceive, without being told, the name of a place 250 miles away and this incident is an example of his distant vision (Doora Drishty).
3. When Subramania Iyer from a place called Poonthottam met Swamiji for the first time, he accosted him, "Subramaniare!. Is the river Arasalar flowing by the side of your house? But is there any water in it"?. That gentleman was flabbergasted to hear this and concluded that a person who could know the name of the place, the river etc., without being told anything must be a great Maharishi and lost himself in amazement.
4. A retired Police Office Manager, Seshadri, met Swamiji and bowed to him. Swamiji said, "You are Seshadri. I am also Seshadri. Why don't you chant the name of Lord Rama?" Accordingly he started Rama Nama Japa and became a great devotee of Lord Rama. This is the only occasion that Swamiji mentioned his own name.
5. Serthalai Travancore Sankaranandha Swamigal approached Swamiji for funds to go to Varanasi. He requested Swamiji's blessings so that he could obtain the money for his pilgrimage from the Nattukkottai Chettiar who had constructed the Food Choultry and who usually rendered such help to pilgrims. Swamiji told him "Look! Chettiar is just now getting down from a train at the railway

station. You go immediately and ask him and he will help". Accordingly he met Chettiar while on his way from the railway station and sought his help to stay for 10 days. Chettiar gave him the money required for one month stay.

6. Thiruvengada Mudaliar who was a cook at the food choultry had taken food at a marriage feast, brought three laddus and kept them in an almirah. Next day in the evening Swamiji came there and asked him to give him a laddu. Thinking that he will throw away the pieces, Mudaliar gave him only one laddu. Swamiji asked him why he did not give the remaining two laddus also. Mudaliar unwillingly gave him the second. As per his apprehension Swamiji scattered all the laddus in all four directions.
7. One Kannaadi Swamigal was living in a cave up in the hill. He had prepared the sweet, Mysore pak, and had it kept in a pot. One day when it was raining Swamiji came totally drenched to his cave and asked him, "There is a pot full of Mysore pak. Do you like Mysore pak? I also like it." Ashamed at this disclosure, he had to give some to Swamiji.
8. S. Jayarama Mudaliar and his better half rendered service to Swamiji considering him as their soul and God. They used to give him milk every day. One evening there was lunar eclipse. As on such days, eating could be done only after 10 p.m, many devotees brought various eatables to Sadaichi's house thinking that no one would have brought any food for Swamiji till 10 p.m. Swamiji refused to take the above. Only Jayarama Mudaliar had stayed on with Swamiji since morning. Swamiji instructed him to bring rice, rasam and dal chutney. Sadaichi asked

Swamiji why he asked for these three items only and rejected various delicious dishes and sweets. Jayarama Mudaliar went to his house and brought exactly those three items as in his house that evening nothing else had been prepared. Swamiji was aware of that.

9. Another evening S. Jayarama Mudaliar's wife brought milk for Swamiji. After drinking that milk, Swamiji told her "Don't go to your house. If you go there, you will be bitten by a snake. So you stay here itself". Two hours later he told her that she could go home as the snake had been beaten. When she reached her house, she came to know that there had been a snake there and that it was killed. They were all amazed at Swamiji's foresight.
10. On another occasion, Swamiji asked Jayarama Mudaliar to fetch a mango fruit when that was not the season for mangoes. Mudaliar remonstrated with him to take milk as he would not be able to find any mango in the shops. Swamiji insisted that he would like to drink milk after eating the mango. Finding no way out, Mudaliar went searching in the shops and located one mango only in one particular shop and brought it for Swamiji. Thus Swamiji was able to perceive by his spiritual vision the availability of the single mango in the entire row of shops.
11. One day Swamiji was standing in the middle of a street and prostrating a number of times. People standing near asked him why he was doing that. Swamiji replied "Look, Lord Ekambara Nathar is just getting on into his rath (Chariot) at Kanchi, you can also do obeisance". Saying that, Swamiji prostrated some forty or fifty times.

Swapna Drishty (Dream Perception)

Swapna Drishty is the faculty by which one gets to know about another's dream. Our Swamiji possessed this faculty in ample measure. Apart from this, Swamiji was capable of inducing a dream in another person. How to describe this power in ordinary words? There is no gainsaying the fact that Swamiji was an incarnation of that God who had swallowed and spat out the whole universe from his mouth.

1. Manikka Swami's story

Our Swamiji used to warn Manikka Swami not to sleep. One night sitting in the temple of Lord Muruga (Kambathu Ilayanaar), Swamiji was scattering his mysterious words from 9 p.m. to 2 a.m. in the company of Manikka Swami. As it was high time for sleep, without bothering that he was sitting with Swamiji, Manikkasami was overpowered by sleepy feeling and laid himself down to sleep for five minutes. Seeing that his verbal warnings not to sleep did not succeed, Swamiji thought of another strategy, through which he induced in him a nightmarish dream as described here:

Riding a huge big buffalo, a dark and ugly looking Yama (Lord of Death) with five or six of his minions standing by, commanded "Tie a rope around the necks of these five or six sinners and drag them away." Accordingly, the minions of Yama were bringing those persons. Then turning to Manikkasami, Yama ordered "Pack up this sleepy fellow also and drag him along." Accordingly the messengers of the Lord of Death rushed to Manikkasami as if hunting for him. He was crying in terror when Swamiji reached there and he begged him to release him from their clutches. Swamiji

accordingly told Yama not to touch Manikkasami who was freed from the hands of the Death God who dragged away the other sinners. Having dreamt the above terrifying dream, Manikkasami came out of his dream. Waking up before Swamiji, he was not a little ashamed about his having slept away in his presence. He was still trembling with fear when he prostrated before Swamiji who asked "Did not Yama catch you when he was taking five or six others? and were you not terrified?" Manikkam was too overcome with fright to reply. Then Swamiji told him, "That was Yama, a big thief. Sleep is Yama. You should not sleep and if you do, Yama will seize you." After some time Swamiji told him to sleep. Manikkam said he would not sleep as per his warning. Swamiji agreed and instructed "If you think of me and apply the sacred ash (Vibuthi) before sleeping, Yama will not catch you?". Thus Swamiji used the strategy of Swapna Drishti to wean his disciple.

2. Our Chengalvarayan was a great devotee of Mahaganapathy. One night he was conversing with Swamiji for a long time at the temple of Lord Muruga (Kambathu Ilayanaar) and as directed by Swamiji slept away in the front part of the temple. That night he had a dream as described here under :

There was a big elephant with a trunk as thick as a palm tree and head and shoulder correspondingly huge. Ambal (Devi) was standing alongside and playing with it. Then Chengalvarayan woke up congratulating himself on his good fortune in dreaming about his favourite deity Lord Ganesha and Devi. He kept awake throughout the rest of that night. He prostrated before Swamiji in the morning

when Swamiji described exactly the huge palm like trunk and the mammoth proportions of the elephant seen in his dream. Chengalvarayan was struck with amazement at that description.

3. Sub-registrar Sundaresa Chettiar had two unmarried daughters named Paravathibhai and Janakibhai. They were great devotees of Swamiji. The two girls sought refuge at the feet of Swamiji for the whole day. One day Janaki had a dream: Janaki and Parvathi were bathing in the Sivaganga; Parvathi got drowned, seeing that, Janaki cried aloud. At that moment Swamiji rushed and lent his hand to lift her out of the water. When they were returning home, a chameleon kept chasing Janaki. Swamiji again appeared on the scene and drove away the chameleon. Janakibhai divulged the above dream in the morning to all members of the household. When latter that day they called on Swamiji, he told Janakibhai "Sivaganga is very deep. Should you not have cautioned Parvathibhai not to get into that place? Yama who came to take her life, chased you in the form of a chameleon. You need have no fear hereafter." Saying that he soothed them with his hands. It is clear from the above that Swamiji saves his devotees even when they are in danger in a dream. How could one measure this quality of mercy to his devotees?

Chapter 7

PERCEPTION OF MINUTE OBJECTS - SOOKSHMA DRISHTY

Sookshma Drishty is ability to perceive subtle objects. The atom is a minute thing. Even more minute is Jeevaswarupa (Soul). Soul has no shape. It has no senses. However the wise have conceived it dimensionally and compared it to one out of hundred parts into which one hair of a cow's tail is split. The concept is that soul is the minutest object and there is nothing more minute than it. While soul is not perceptible to ordinary senses, for Brahma Gnanis it becomes manifest. Such perceptive power was innate to our Swamiji. This power was also possessed by great sages like Vasisht. They were a repository of such faculties. A few examples of Swamiji's perceptive power are given here:

Swamiji used to bow down before corpses, when questioned as to why he was bowing down to a corpse he replied that he was prostrating to the Atma (Soul) which was proceeding above. This kind of reply emanated from Swamiji a number of times. From this it is considered that Swamiji was able to perceive soul after it departed from the body. Further it is not as if the soul immediately after

departing reaches other heavenly worlds. Only sometime after death, the soul gets carried to other worlds by the messengers of Yama (the God of death) or other Devathas. That is when they are observed clearly by Gnanis like our Swamiji. This explains why Swamiji on several occasions prostrated before corpses as he was able to see the departing souls and mentioned to others "Look! so and so is going." Two instances of this kind are cited below.

1. **Meenambal**, the mother of Sri Kuppuswamy Sastrigal alias Chinna Gurukkal, was laid up with bronchitis and was struggling for life. His mother-in-law Suvarnambal was blind of both eyes. When Suvarnambal had Meenambal lying on her lap, the latter breathed her last. The Gurukkal was busy with his work at the temple, it was 4 p.m. His daughter-in-law Parasakthi was preoccupied with her household chores. Because of her blindness, Suvarnambal was not at all aware that Meenamabal was lying dead on her lap. It was half-an-hour since her death. Our Swamiji who was near the Vallala Maharaja Gopuram at that time, pointing to the sky, exclaimed "Lo! there Meena is going to heavens" (Swargam) and repeated it four or five times. Some people who had heard Swamiji's words, informed the Gurukkal and also went and saw in his house how the corpse of Meenambal was on the lap of Suvarnambal.

2. **Sri Vittobha Swamigal**

One day Swamiji was running in the streets of Tiruvannamalai pointing to the sky saying "There Vittobha is going. He is going in royal style. Ah, Ah!" Now, Sri Vittobha Swamigal was living in Polur which was 10 miles away from Tiruvannamalai. On the day when Swamiji made

the above observation, he had attained samadhi. Swamiji made those remarks at 6 a.m. and at 11 a.m. a telegram was received in Tiruvannamalai intimating his passing away. Swamiji perceived this by virtue of his sookshma Drishti. Our Swamiji, Sri Ramana Bhagawan, Sri Vittobha Swamigal were all jivan mukthas. As Swamiji mentioned that Vittobha was on his way to the heavens, he could be classed as a sagunopasakar who could reach Brahmaloaka.

Mankind could be classified as sinners, karmis, upasakas and gnanis. Those who do not carry out the laid down duties but lead a casual life are sinners. Such people are taken to Yamaloka after death and punished there. They get reborn in the world as sinners. Those who perform yagnas etc., are karmis. After they die, they are taken by smoke, night, waning moon, etc., to various places and finally to swarglok (heaven). After exhausting the period due to their good deeds, they fall back to earth. Those who worshipped Siva, Vishnu, Rama, Krishna and such others are classified as upasakas. After their death, they are escorted by Agni, Jyothi, day, etc., to various places and finally to Brahmaloaka. They do not return to the world. They attain mukthi (Liberation) with Brahmadeva. Those who have accomplished Nirguna Brahma Nishtai are gnanis. Even if their physical bodies fall, their souls do not depart. Such people having obtained Jivan Mukthi, attain Videha kaivalyam on their death. This is what our Vedantha Sastras proclaim. From the fact that our Swamiji described "There Vittobha is going," it looks as if Vittobha Swamigal was an upasaka. A Jivan Muktha's soul does not migrate. Hence Sri Vittobha could not be classed as Jivan muktha. From the affectionate and smiling way in which Swamiji described Vittobha's proceeding to heaven, it is felt that he was an

exceptional devotee and hence his brief life history is given here under:

His photograph is given on page 148. Sri Vittobha Swamigal was born in Tiruvallikeni (Triplicane) in Madras in a family of tailors known as Langaar caste. His father was one Kondal Rao, his mother was Pucibhai. His mother breathed her last when he was four years old. The father remarried and this wife gave birth to two sons and two daughters. Kondal Rao was a God-fearing person. Hence he constructed a mutt where he used to do Bhajan very often. Vittobha also used to sit in a corner in the mutt and appeared to be silently praying. Mostly he used to call out Vittobha, Vittobha in his bhajan and kept his beat with his hands. He was sent to school only after his 10th year. Even in the school he remained silent. His behaviour was also odd. He was always mumbling something and keeping beat with his hands. The teachers used to punish him but to no avail. Then he was removed from the school. By then he was 14. He had no hunger or thirst. He used to roam around in the streets as if he was not in his senses. Kondal Rao tried his best to reform the boy. He could not succeed. One day as he found his son's hair dishevelled, Kondal Rao asked his wife to give him an oil bath. Even as she was applying oil on his head, Vittobha was keeping beats and mumbling, so she got annoyed and gave him a slap on his cheek and asked him to get lost. At the same moment and with oil smeared on him, Vitthobha left his house. At 11 o'clock, the father came calling out his pet name Thothi. But the boy was not there and his wife narrated what had happened. Full of sorrow at the turn of events, the father searched the whole of Madras for three or four days but could not locate the son. Meanwhile our Vittobha had reached Vellore via Walajah. After staying a few days each at various places, he arrived at a village

called Tiruchur near Polur. There some rowdies tried to force him to speak but he did not. Finally using some tools they tried to make him open his mouth even injuring him in his cheek forcing Vittobha to shout "Vittobha". Blood poured from his cheek. Seeing this the rowdies ran away. After the incident there was an outbreak of cholera in that village and 21 persons died. Out of this number all those who tortured Vittobha, died. Vittobha then departed from there and reached Polur. For some days he was roaming the streets naked. At that time a Mudaliar was the Sirasthar of that place. His wife saw Vittobha and considering him to be a great Mahan, gave him food. Everyday, Vittobha used to come near their house and clap his hands. The lady then used to give him food. This continued for some days. One day when the Sirasthar was strolling in the front verandah, Vittobha came there and clapped his hands. Thinking that he was a vagabond, the Sirasthar drove him away with his cane. Meanwhile his wife was wondering why he had not turned up. That whole day Vittobha did not come. The Sirasthar went to his office and started to write something. But he could not move his right hand. It also pained him intensely and he could not bear it; his colleagues brought him home in a cart. No one knew why he could not write. Finally he told about his driving away Vittobha. Then his wife brought him to Vittobha and described how her husband lost the use of the right hand and pleaded with him to pardon him. Thereupon Swamigal kindly said "ja" (go) and at that very moment he got normalcy in his hand. From then on both the husband and wife became his slaves. And the fame of Vittobha spread in the town.

Sri Vittobha could be called a Yogabrishtar. For ordinary people he looked like a Jiwan Muktha, he had in ample measure the characteristics of a Jiwan Muktha, he

never spoke. However, whenever he saw some people he used to say "Naas Paan". Thinking that it meant snuff powder and water, people used to bring them both. But he never accepted that. Sometimes he used to take them and dump them. He was staying at the northern part of the town near a place where all the sewage drains of the town joined and flowed to the point known as "Chekkady Medu". That place was horribly dirty and one would hesitate to put his feet there. But Vittobha never stepped out of that spot, whether there was heavy wind, rain, lightning or sunshine, he never bothered about it. He had no hunger or thirst. If anyone wanted to give him fruits, sweets or rice, they had to force it into his mouth. He would never take anything by himself. Even if forced to eat, that would stay put in his mouth itself. On such occasions, those who were grazing cows and goats, and animals like dogs, crows or hens would pick the food from out of his mouth and eat the same. Sometimes when he was thirsty, he would take the gutter water in his hands and gulp it down. In this way Sri Vittobha lived absolutely bereft of body senses. Vendors of oil, ghee, curds, milk and fruits would place their wares before him like doing naivedhyam before a deity and then only proceed to sell their ware. By doing that they would complete their sale within a couple of hours and also reap a good profit.

Sri Vittobha was possessed of some rare feats of Siddhi. Once there was such a heavy downpour that the gutter near him overflowed and the water carried him away. After the rain ceased, people were worried, not finding him. As the whole place was a sheet of water, it was not possible to pinpoint where he was. Five or six hours later, the flood water receded and they found the top of his head in a deep trench where he was stuck

neckdeep in mud. Thinking that he might have lost his life, people trembled and removed him after clearing the heap of earth. When he opened his eyes people got reassured that he was alive and they were overjoyed. That he could survive after being immersed in water for five or six hours speaks volumes for his Yoga Siddhi.

On another occasion, due to heavy storm, a huge tree near where Vittobha was sitting fell down on him, it being totally uprooted. People came alarmed that he would have been killed. When they cut off the branches and debris, they found him alive. There was not even a scratch on his body. He resembled Lord Krishna who was once thus entrapped by falling trees. People were very happy at his survival.

Once in those days a circus team headed by a Maharashtrian came to Polur. Having heard about the great Vittobha, he tried his best to invite him to his circus tent. Vittobha did not respond to his request. As his persistent approach for a few days did not elicit any response, he prostrated before him and subsequently tried to lift him forcibly. In spite of his several attempts he could not move him at all. On the other hand he appeared to get a choking feeling in his chest. Notwithstanding the above failure, he brought three hefty minions from his team and they all tried to lift him with all their might. By this time a big crowd had gathered there. Finally they gave up their efforts saying that he was not Vittobha Swamigal but an iron mountain Swamigal. They brought him some fruits and milk as offering and departed after salaaming him several times.

It has also come to light that our Vittobha Swamigal was an adept at a process of meditation known as Kanda Yogam or Videha Yogam. One night three devotees by name Thellakula Venkatrama Chettiar, Eeyakkulathur

Swamigal and Molava Nayagar, slept near him. At dead of night one of them woke up and found Vittobha missing. Then all three searched for him with a hand lamp. Then they found near a thorn bush Vittobha's dismembered parts: hands, legs, head, body all lying separately. They became frightened by that sight and called the town people. Fifty of them gathered there to see him. They found him seated quietly in his usual place with a face resembling full moon. It was an amazing feat.

Vittobha Swamigal had also cured some devotees from incurable ailments. Subbaraya Mudaliar of Madras suffered from chronic stomach ache. In spite of spending a lot of money he was not cured. He had neither heard of nor seen Vittobha. One day Vittobha appeared in his dream and asked him to come to Polur. He woke up and made enquiries and reached Polur. He found the real Vittobha exactly as he appeared in his dream. Subbaraya Mudaliar was extremely happy. Vittobha smiled at him but continued to remain in silence till 5 p.m. Mudaliar stayed on at Vittobha's feet the whole day suffering from his chronic ache. Velu Mudaliar who was by his side, asked Swamiji "Is it justified that he should suffer like this?" Vittobha who was reclining on his seat, on hearing the above, put his left foot on the patient's abdomen. After a few minutes he removed his leg. That very moment Subbaraya Mudaliar was relieved of his pain. He became happy and continued to stay on there for ten days rendering service to Vittobha. Before leaving Polur he arranged with two ladies, Parvathi Ammal and Chinnapitta ammal, that they should serve him three meals daily. This arrangement continued till Vittobha attained siddhi.

A Chettiar girl was suffering from a skin disease causing black patches on her body. She prayed to Vittobha in the morning and evening every day and was feeding him. But he never consumed the food. This continued for

48 days. The next day when he was given food, Vittobha ate a few morsels and spat it out from his mouth and threw that on her two times. Within ten days the girl was rid of her disease.

A Purohit of Polur was an ardent devotee of Vittobha. He would not do anything without consulting Vittobha. Yielding to his earnest devotion, Vittobha used to talk to him by sign language. The Purohit's wife had gone to her place for delivery. As there was no one to help there, the Purohit wanted to be by the side of his wife and sought Vittobha's permission to go to his place. Vittobha did not respond and shifted from one side to another. The Purohit was wondering at this strange behaviour and entreated Swamiji several times. Finally with his hands raised in obeisance over his head, he said "My Saviour? I have not done any wrong. Why this revulsion at me? Please shower your grace on me!." Vittobha's eyes were shedding tears and he was wiping the same with his hands. The Purohit got frightened and left for his place without specific permission from Vittobha. On reaching there he found that his wife had breathed her last. At the very moment when Vittobha was in tears the previous evening, she had died of complications in delivery. After some time he sought Vittobha's approval for remarriage, when Vittobha indicated north-east direction. Accordingly he married a person from that direction and lived a happy life. From the above incident it is seen that Vittobha did not want to alarm his devotee by giving bad news.

Thus Vittobha continued at Polur for 25 years worshipped as God by his devotees. On every full moon day and other important days they performed abhisheka and aradhana to him. Towards the end, he developed high fever with swelling of his hands and feet. He never permitted any medical treatment. For 20 days the fever used to rise and subside. They wanted to know from Swamiji himself about when he would be cured and

persuaded his confidant, Velu Mudaliar, to ask him about it. Velu Mudaliar addressed him in Hindi as below:-

"Swamiji! Aap ka swasthya tho istharah bigad gaya hai. Na malum kab yah sudhare. Ham rath dhin isi chinta mei doobe rahthe hain. Hame malum nahin hotha hai ki kuch hi dinon thak hi aapki seva karthe rahneka Sowbaghya hame praapth hoga ya nahin! Aap hi hame yah bathayen?" Swamiji said, "Aur theen hi dinh mere is sansar me rahna hoga. Thisri rath ke anthimbahar mein rawana hojaoonga".

"Swamiji! Your body is ailing badly. We do not know if and when it will get cured. This is causing us anxiety day and night. We do not know whether we will have the good fortune to serve you for some more time. You alone should tell us". To this appeal Vittobha's reply was "I would continue in this life for only three more days. On the third day I would depart at the next day-break". This reply evoked uncontrollable tears of sorrow from all. The specified third night arrived. They brought him to a nearby dilapidated building. With a lamp on, his devotees slept near him. There was some noise at 3 a.m. Some people woke up and found Vittobha was awake and seated and moving backward towards the wall. There with his eyes half closed, he sat in padmasan and got absorbed in meditation. About hundred persons gathered there. Just as per his prediction, Brahma Muhoorath started and it was 5 a.m. Suddenly there was an illumination. Sri Vittobha started his departure. It was Tamil year Satharana, Aippasi month, 8th day, Wednesday and the star was Thiruvathirai when he attained samadhi and reached Brahmaloak. That very day our Swamiji in Tiruvannamalai was seeing him between 5 a.m and 8 a.m in his journey to Brahmaloak and announcing it to the public there. The usual Abisheka, aradhana puja was done by his devotees and he was taken in procession at Polur. N.Appavoo Chettiar, son of Sri Narasimha Chettiar, who was an important disciple of Vittobha, donated his land

for constructing a temple at the place of his samadhi and continued services there at the time of writing this.



From his photograph above, it will be evident that Vittobha was totally devoid of his bodily senses and that every thing done to him was at the behest of others. In the beginning he was not willing to allow himself to be photographed and a devotee had to bodily lift him and the latter's hand is also visible in that photograph.

Chapter 8

MIRACULOUS POWERS OF SRI SWAMIJI

Causing Rainfall

Tiruvannamalai is a place where there is hardly any rainfall. Even in the rainy season the lakes, ponds etc., do not get filled. Drinking water is also difficult to get. As for sunshine, there is an excess of it. True to its name, Agni mountain (Fire mountain), the lord of fire, Agni, himself would prevail and subject the people to tremendous heat. As for summer, it would be most unbearably hot. On such occasions, people used to plead with our Swamiji and request him to bring some rain. Hearing that, Swamiji would look at the sky and say "See it will now rain". Within a few minutes after that, there would be a tremendous downpour. Once R. V. Ardhanari Iyer of Aiyankulam street requested Swamiji to bring rain. Immediately Swamiji looked at the spotlessly clear sky and said "Very clear sky. The whole body is drenched. Have to dry the clothes." Within ten minutes thereafter, there came a virtual cloud burst from a sky which had been devoid of any speck of cloud previously. From 12

noon to 3 p.m. there was an incessant downpour, causing great inconvenience to the people. The streets were flowing with knee-deep water. Till then Swamiji was watching the fun from the verandah of the house where he was seated. When one thinks of such ability of our Swamiji to bring rains, one is reminded of the deeds of yore of Maharishi Rishya Sringar who brought rains to the parched land of Anga State.

Swamiji's Kayavyuham

Kayavyuham means ability to take several forms. With this siddhi, once upon a time a maharishi by name Saubhari took fifty bodies to marry fifty Rajakumaris (Princesses). In the same way, our Swamiji is known to have taken four or five forms simultaneously and presented himself at as many places. People like T. K. Sundaresa Iyer, Sama Rao, Venkatarama Iyer, and others, fixed up 4-45 p.m on a particular day and had seen Swamiji at that time in various streets simultaneously. Thus what we have read in the puranas about Saubhari was manifested by Swamiji to the delectation of his devotees.

Taking other Forms

The Writer, Renu, went from Trichy in 1921 to have darshan of Swamiji. On that occasion, Swamiji, keeping his eyes towards the sky, took the copy of Sri Bhagavatham from his hand and opening a page asked him to read a line pointing his finger to it. That was the first sloka in 5th chapter 10th kanto beginning with "Nandasthwaathmaja uthpanne" which usually is imparted by a master to his disciple. Having imparted that, within a few minutes he took from the Food Choultry, a coconut which he put two or three time to his

chest and on the ground and presented it to the writer. After spending 7 or 8 days in the service of Swamiji, the writer was left with no money to return to his place. Then by Swamiji's grace Renu took his seat in a train without any ticket. A devotee of Swamiji by name Ananthapuram K Rajam Iyer who was a total stranger to the writer, purchased for 13 annas a ticket upto Villupuram and gave it to him. At Villupuram that gentleman arranged for some snacks for the writer but he did not have money to buy him a ticket for the journey beyond. Renu boarded the train without any ticket. He had bundled his dothis, the copy of Bhagavatham and the coconut given by Swamiji and kept that bundle in the overhead rack. By the time the train reached Tiruppaathiripuliyur, someone had taken away that bundle. Renu was very much perturbed and came out of the train to search for it but did not succeed. Full of grief at the turn of events, he resumed his seat in the train. Two stations before Chidambaram, the compartment had become vacant and an elderly person came into the compartment. He did not have any luggage and was wearing a rudraksh and had sacred ash adorning his forehead. His face was grinning and even though there was plenty of space, he came close to Renu and sat nudging him. He patted on his back and asked him "Why are you worried? Don't worry. If you get off at Chidambaram and have darshan of Lord Nataraja, all your worries would vanish." Overwhelmed with emotions on hearing the above, Renu decided that it was our Swamiji himself and narrated the story of loss of his bundle. Having heard the story, he remarked, "Is the grace in the coconut? Or is it in the book? The grace is not visible and can be had regardless of what had happened. Where will it go? You have darshan of Lord Nataraja and everything will be all right". Saying that he got off at the next station. The writer had never been to Chidambaram

before. That evening he got off at that station and as per Swamiji's instruction, had darshan of Lord Nataraja, when his mental worries cleared. How could one appraise such wonders? There is no doubt that Swamiji came in the form of a stranger to shower his grace and vanished.

Calling out for Garuda Birds (Brahmini Kite)

On one occasion the writer (Renu) was given a send-off by Swamiji. It was 8 a.m. They were passing near Sadu Chatram. Swamiji put his hands around Renu's neck and stood for a while. In the distant sky it appeared as if a lone bird was flying. Pointing to that, Swamiji asked the writer "Is that a garuda?" Renu replied, "Yes, it looks like a garuda". At that time Swamiji made a gesture with his hands as if calling that bird. He bade farewell to Renu saying "That bird will come, you can go." Hardly had Renu walked on a few yards on the way to the railway station, when two garuda-birds flew very close to him, one on his left and another on his right. As Swamiji had said that the birds would come, hundreds of garuda birds flocked there. It was as if the devotee's journey should have a good augury. One could normally expect a few such birds like sparrows, crows. But hundreds of garuda birds would not normally be seen. The conclusion is irresistible that Swamiji had purposely called them in.

Calling various Birds

Venkatachala Mudaliar and his wife Subbalakshmi Ammal were earnest devotees of Swamiji. Quite often Swamiji used to visit them, take food in their house and talk to them in a jolly fashion. In the centre of their house there were two Poovarasa (Portia) trees and two drumstick trees. It was a new moon day. Swamiji dropped in at 4 p.m. and said, "Subbalakshmi, come here, I will

show you some fun". When she asked what he was going to show, Swamiji was looking into the sky through the open verandah and raised his hands calling out "Come! Come!". Immediately one crow came, then another crow flew in, then five, ten, fifty, hundred crows flew in; likewise a number of other species of birds like pigeons, parrots, various types of sparrows — yellow sparrows, black sparrows etc., all flew in. They all crowded the whole place including the neighbouring house, sitting on the ground, on the roof, on the trees, etc., and started making a noise and jumping hither and thither and playing. Swamiji was standing in their midst and played with the birds. Subbalakshmi was watching the scene with curiosity. A few minutes elapsed when she told Swamiji: "You have called the birds from somewhere and are playing with them like this! After all they will also feel hungry and thirsty. Will their young ones not feel anxious?" Swamiji asked, "But should I ask them to go back?". Saying that, he took a strand from his shoulder cloth and blew it. Immediately all the birds departed.

Showing 'Yama Pattinam' (Kingdom of God of Death)

Whenever our Sundaresa Chettiar's wife called on him, Swamiji used to ask her, "Have you seen the kingdom of Yama?" For about two or three months he was asking her that question. She started wondering why he was asking her that question and became worried thinking that she might be dying. One day she ventured to tell him that she had not seen Yamapattinam. Swamiji asked whether she would like to see it and she agreed. Immediately Swamiji took hold of her left hand and asked her to see into his open mouth. Oh! What a horrendous sight she saw? Most ugly looking creatures like Bhoothas, pisasa etc., with frightening protruding teeth, eyes,

demons, hunting dogs, reddish dogs, snakes etc., were seen. She could not bear that sight and swooned. For 5 minutes she remained unconscious. Then Swamiji put his shoulder cloth on her face and she woke up. She described that sight to all her people and they were all astonished. A few days later she was to go to Madras to attend a marriage. Swamiji forbade her from going. Initially she agreed but later on she thought that she may incur the displeasure of her relatives and proceeded to Madras violating his instruction. There she took ill with cholera and breathed her last. It is inferred that Swamiji had a prognostication about her death, that at least by showing the Kingdom of God of Death, he wanted to remove the stain (dosha) of death, that if she had been in Tiruvannamalai in his company death could not have overtaken her and that is why he did not want her to go to Madras as she could not be saved from the jaws of death there. In the same way as Lord Krishna showed Yasoda the whole universe in his mouth, our Swamiji had similar power as illustrated in the above incident.

Showing Swargaloka and the Trinity

One day Venkatachala Mudaliar had to go out of town for some work and requested Swamiji to take care of his house as he would be away for five or six days. Swamiji told Mudaliar's wife Subbalakshmi "Tomorrow night there will be a hubbub as in the next house some thieves will come. But don't be afraid as I am here". Accordingly, a neighbouring lady who had kept gold weighing 20 sovereigns inside her pillow, was robbed of her pillow with all the gold inside it. She started wailing aloud and crowd collected there. Swamiji said "You see, the thief came. However you need not be afraid. "The next night he woke her up at 11 p.m. She opened the door and

let Swamiji in. As she treated Swamiji as her family deity, she spoke to him with great respect and stood by his side with humility. She always used to ask him queries relating to devotional or spiritual matters. The same way she started her queries that night. Brushing aside her questions, Swamiji told her "I am going to show you Lord Narayana, Parvathi-Parameswara, Brahma, Indra and Swargaloka" and asked her to lie in her bed. Swamiji put his right hand on her chest and told her to look up. When she did so, she could hear divine music with the blowing of conches, ringing of bells etc., the like of which she had not heard anytime. Next moment she saw beautiful globes with illumination, exquisite jewellery and an indescribable light which was descending. In the middle of that halo, was a handsome person sitting on a white elephant. On seeing that sight she was overwhelmed and swooned. Swamiji who was announcing "Look here, there is Indra, there is Rudra, there is Parvathi, there is Vishnu; describing individually the deities and when she swooned he removed his hand from her chest. Because of that divine illumination Subbalakshmi lost her eye sight. Swamiji patted her on the back and when she sat up, told her "You are not fortunate. Your previous karma is not wiped out. That is a big hurdle. Sleep well" and he departed. Because of her having seen the Devas and other celestial beings and because of having lost her vision, she was restless throughout that night and did not sleep. Somehow she woke up in the morning fumbling her way and crying loudly bemoaning her lot. Swamiji came at 11 a.m. He asked her why she was weeping. She said, "see what you have done! I have lost my eye-sight". With his shoulder cloth, Swamiji wiped her eyes, immediately she regained her vision. Thus, Swamiji had very unique powers.

Chapter 9

INCARNATION OF SRI PARVATHI DEVI

Our Swamiji was Sri Parvathi Devi Herself. If one were to extol Swamiji's Grace in brief, it could be stated that he was an incarnation of Sri Parvathi Devi Herself, sufficient proof of this is given below :-

Brahmasri N. Subramania Iyer

Brahmasri N. Subramania Iyer was a famous votary of Sri Vidya. He was repository of all virtuous traits. He had known the esoteric secrets of Paraasakthi upasana. In South India he was a path finder for Manthra Sastras. By nature he was a keen follower of traditional duties and responsibilities. He was a man with equipoise. Even at the very sight of him, feelings of anger and hatred would vanish. Further he was a divine poet. He had authored valuable religious books like Sri Nagara Vimarsam, Gurutathwa Vimarsam, etc.

He owed his achievements in a large measure to our Swamiji. Our Swamiji was his Parama Guru. Earlier he moved to Tiruvannamalai from Madras to have the benefit of Swamiji's darshan. He was happy to worship

Swamiji, who, knowing his intentions, instructed him to see him early morning at Lord Muruga's temple (Ilayanaar Koil). Accordingly he met him at the temple in Brahma Muhurtham. At that time a miracle happened. Swamiji for a moment appeared to him with the grace, beauties and red complexion of none other than Sri Parvathi Devi. On seeing that he was over-whelmed with devotion and forgot himself. Subsequently he was given an upadesa and went back. From the above, it is clear that for the good of humanity Sri Parvathi Devi Herself manifested as Swamiji.

Natesa Iyer of Adi Annamalai

Natesa Iyer was a relative of Swamiji. He had a son who was in good health up to his fourth year. In his fifth year, the boy was afflicted with a toxic fever and small pox and suddenly lost his vision as the eye-balls became like shells and protruded from the sockets. After the fever subsided and the small pox became cured, attempts were made for treatment of the eyes. But this was not effective. Natesa Iyer was non-plussed at this failure, remembered Swamiji. He came to Swamiji and pleaded with him to cure his son of the eye problem saying he had exhausted all other remedial measures. Swamiji told him to bring his son to him and leave him with him for the night. When Natesa Iyer replied that he would bring his son to him immediately, he told him that he need not bring the boy to Swamiji but that he should leave him at night in the sanctum of Ambal. When the temple priests were informed of Swamiji's instruction, they agreed and locked up the boy in the deity's sanctum overnight. At 7 a.m. next morning they opened the sanctum after breaking a coconut and showing camphor. Lo! how to describe the miracle! Having got his vision fully restored, the boy

himself came running out of the sanctum. Iyer shed tears of joy and embraced his son and this miracle became the talk of the town.

Every one praised Swamiji. Nattukkottai Meyyappa Chettiar, out of consideration for Iyer's relationship with Swamiji, helped in his daughter's marriage with considerable funds. The above incident proves that Sri Parvathi Herself was Swamiji and *vice versa*.

The Temple Car Moves

On one festive day, during the Brahmotsav for Lord Arunachalewara, with thousands of people drawing the Chariot for Sri Ambal, it got stuck in a depression at a point with inadequate space for movement. Lot of efforts at pulling it out, did not succeed. It was as if the car had got firmly anchored, as, inspite of strenuous efforts for two or three hours it could not be moved. Swamiji appeared all of a sudden from nowhere. Swamiji applied his hand at two or three spots of the stuck wheel and with his own hand pulled the hemp rope. Seeing that Swamiji himself was giving a helping hand, the other people joined in the effort. Immediately the car started moving freely. People expressed their appreciation saying that the Devi Herself had pulled the rath.

Venkatraman

A 15 year old boy by name Venkatraman did his evening worship of the 'Sandhya' (Sandhya vandhan), and having applied sacred ash (Vibuthi) and kumkum on his forehead went to the temple to have darshan of Amman. Swamiji stopped the boy near Lord Muruga's temple (Ilayanar Temple) and asked him where he was heading. When he told him that he was going for darshan of Ambal, Swamiji asked him if he would like to see

Ambal here itself. He closed the boy's eyes with his hand and asked him to see carefully. The boy was amazed to see the deity Abithakusambal herself. He described that he was able to see Ambal Herself. Swamiji asked him what sari was being worn by Ambal. The boy replied it was yellow in colour. When asked what garland she was wearing, he replied that it was of mallika (Jasmine) flowers. He also described her ornaments, the crown on the head, the gold waistband and her footwear. Then Swamiji opened his eyes and asked him to proceed to Amman Sannidhi. The boy was wonder-struck when he saw the identity of her appearance to the vision Swamiji had showed. Swamiji always showed immense affection to the worshippers of Ambal. This is another instance to prove that Swamiji and Ambal were one and the same. This was known as Abhinavaswarup.

Madurai Saurashtrar

There was a man of Saurashtra, living in Madurai. He did not have any issues. For this purpose he was praying to the deity Sri Meenakshi every day. After two years of such prayer, Sri Meenakshi Devi appeared in his dream one night and instructed him to see Sri Seshadri Swamigal at Tiruvannamalai. Accordingly he came to Tiruvannamalai with his wife. For one whole week he could not locate Swamiji. Later he located him at the sanctum of Ambal and bowed to him in obeisance. Swamiji asked him "Have you been sent by Devi "Meenakshi?" Astonished at this, he replied in the affirmative and wept with joy. Swamiji tied that gentleman's top cloth with his wife's sari and told him "You can return and a child will be born". Then Swamiji followed them for some distance and undid the knot. They prostrated before him and happily returned to Madurai. Within a year thereafter, a son was born to them.

They gratefully named the boy Seshadri. From then on, every year they came to Tiruvannamalai and spent five or six days in the service of Swamiji. The fact that Devi Meenakshi told them to go to "Our Seshadri" proves that Swamiji and Devi Parvathi were identical.

Initiation by Touch (Sparsa Deekshai)

So far we had dealt with Swamiji's Yoga siddhis and the way he blessed his devotees in worldly matters comprising Dharma, Artha and Kama in accordance with their yearnings. Hereafter we would deal with the subject "Abhavarkam" by which Swamiji blessed his disciples in the direction of Moksha (Liberation). Upasana is the route to Gnana (Spiritual wisdom). Upasana requires *siddha shuddhi* (Purity of thought). That would be achieved by service without motive (Nishkamyā karma). That in turn is a consequence of the previous punya (good deeds in the past). Swamiji had inculcated these sequences depending on the individual's record of deeds. His aphorisms towards that end are described in the next chapter. Here we illustrate by two examples how he instructed two good souls. This instruction describes how Swamiji by touching the head or any other part of the body, imparted the light of the soul (Atma Jyothi) to the disciple. In days of yore, great saints, Maharishis practised this technique. It was also called the instruction by touch of the sphere (Kukuda dikshai). Just as a hen gives life to a lifeless egg by hatching it, in the same way a master (guru) touches an ordinary person and arouses in him the illumination of the soul (Atma Jyothi). Imparting such knowledge of the soul by eyeing the disciple is known as Nayana Dikshai. Imparting such knowledge by acting on the disciple's mind is known as "Vaidha Dikshai" or "Meena Dikshai" or "Kurma Dikshai". We are describing hereunder the imparting of spiritual knowledge to E. S. Ramaswamy Iyer by touching him.

E. S. Ramaswamy Sastriar was a sub-magistrate in Tiruvannamalai. He was well learned in the Veda sastras. He was practising all that was laid in the Vaidika code of conduct. He was immensely fond of the company of the elders. He was an ardent practitioner of worship of deities, meditation etc., so as not to waste this life and to obtain spiritual knowledge. He had great devotion to our Swamiji and Sri Ramana Maharishi. As per his usual routine, one day he started his meditation at 4 a.m. But he was finding it very difficult to control his mind which was swinging from one end to another and he could not focus on spirituality. Our Swamiji came to know this on his own and he came and knocked at his door. Sastriar opened the door and was overjoyed as if his favourite deity had come. To a query from Swamiji as to what he was doing, he prostrated and told him that he was trying to meditate but it was not successful. On hearing this, Swamiji asked him to open his mouth and put two of his fingers beneath the tongue and pressed. That very instant, Sastriar forgot himself and was immersed in the joy of self-illumination and swooned. He recovered after half an hour. Swamiji then advised him that that is the way of meditation and departed from there. After this incident, Sastriar's nature underwent a radical change. He became a man of peace as if he was self-realised. He used to recite the following slokas recalling the opening of this spiritual vision by Swamiji:-

*"Angulyakrena thehesmin Kahvareshtam parammaha!
Brahmapradharsitham yena thasmai Seshadreye namaha:
Thanyosmi Krithakrith yosmi yasyanugraha lesathaha!
Karunamurthaye thasmai Seshadri gurave namaha:
Agnana thimiraanthasya gnanaanchana Salaakayaa!
Sakshoorunmeelitham yena thasmai Seshadreye namaha:"*

From then on, by the Grace of Swamiji, he led a family life with detachment for five or six years and finally shed his mortal Coil.

Murugesa Mudaliar of Chittoor

Chittoor Murugesa Mudaliar was co-brother of Sivaprakasa Mudaliar who was the police prosecuting inspector at Tiruvannamalai. He had retired as a sub-registrar. By nature, he was a man of upright conduct and God-fearing. He used to sing movingly the four thousand hymns Four thousand Prabhandam. As Sivaprakasa Mudaliar was a devotee of our Swamiji, he used to extol Swamiji's greatness to Murugesa Mudaliar whenever there was an opportunity to do so. Having heard so much about Swamiji, he developed an yearning to see him. On one occasion he had to come to Tiruvannamalai with his entire family to attend to some obsequies. At that time he met Swamiji and prostrated before him. Having got the opportunity after a long time to see Swamiji he used to meet Swamiji every day in the morning and in the evening. One day he prayed to Swamiji to impart spiritual knowledge. Seeing his pure heart and strength of determination, Swamiji one day took him to the sanctum of Lord Muruga (Ilayanar Koil), made him sit down and lightly pressed his head with right hand. Right away, self-illumination dawned on Murugesa Mudaliar, who became ecstatic and jumped with joy. He ran out shouting loudly "Hare Rama Hare Rama Seshadri, Seshadri." He danced, sang, ran and jumped up and down. He did not even notice that his dothi had slipped off. He was totally bereft of so-called decency and his bodily senses. People started gathering wondering whether it was a disease or what. Sivaprakasa Mudaliar and other relatives were un-nerved and asked Swamiji

what had happened. Swamiji replied "He is Pattinathu Pillai (a Saint of that name in his previous birth) and was ready for spiritual instruction and sought it and I imparted the same. The camphor has got lighted up, what could I do?" Sivaprakasa Mudaliar and other relatives ran after him. For two or three days he was in ecstasy and ran to Ramana Asram and other places shouting Rama Nama and doing things in a peculiar manner and did not pay any heed to the relatives plea to come back. Therefore Sivaprakasa Mudaliar requested Swamiji to bring him back home. By chance Swamiji saw him near the Sadu Chatram and in gentle voice told him "You can go home". Immediately after that Murugesu Mudaliar returned to his co-brother's house. Sivaprakasa Mudaliar saw Swamiji that midnight at the temple of Lord Muruga (Ilayanaar Koil). Swamiji told him he could not bear the illumination. It worked on his brain. Since that was very powerful, he will take a few days to become normal. But there is no harm. Accordingly, he became perfectly peaceful and returned to his normal self after a few days. At the time of writing this biography he was living at Chittoor as a spiritually enlightened person. The above details have been furnished by Sivaprakasa Mudaliar, Raasi Arunachala Mudaliar and others who had personally witnessed the happening. The above is an example of Swamiji imparting spiritual instruction by touching (Sparsa Dikshai).

Chapter 10

APHORISMS OF SWAMIJI

Upadesa (Instruction)

Swamiji was like a Kalpa-Vriksha (Divine tree), able to perceive the mental aspirations of his devotees and to bestow the benefits desired by them. Every one of them approached him for improving their financial position or for getting a son or some such worldly benefits. People seeking spiritual knowledge or liberation were few and far between. In spite of their material approach, Swamiji was gracious to offer them suggestions for spiritual advancement subject to the limitations of consequences of past deeds. Swamiji always wanted all the devotees to become like himself. Referring to one such devotee, Swamiji said "He spreads his shop in the morning and closes it at night. He does not see Lord Arunachala. What is the use?" One can imagine his abounding sympathy for people when he remarked as above. In his forty years at Tiruvannamalai Swamiji has saved lakhs of people from falling into the deep traps of sin, i.e. from wasting their time in useless worldly pursuits. Many such beneficiaries of grace have not publicised the same. Some 500 such devotees point blank refused to disclose Swamiji's

upadesa (Words of spiritual instruction) saying that they should be kept secret. Hence, given below are Swamiji's upadesa given to a few devotees and to the writer himself.

Instructions to Renu (The Writer of the Biography)

1. *"Suklambaradaram Vishnum Sasivarnam Chaturbhujam
Prasanna
Vadhanam Dhyayeth Sarva Vignopa Santhaye"*

Swamiji mentioned this to Renu three times on the first occasion. Swamiji's order was that before commencing any work the above should be pronounced thrice.

2. "What business are you doing?"

The query was addressed to Renu four or five times and a reply was expected. The writer replied that to the extent possible he was engaged in contemplating the various attributes of God and that he was not engaged in any trade. In spite of his giving this reply every time, Swamiji kept on asking him the question. Perhaps Swamiji wished to convey that he did not at all like the writer spending all his time in worldly pursuits and wasting his time instead of seeking to attain spiritual liberation (Moksha)

3. "Do you take castor oil? Shall I rid you of all your ailments?"

Half-an-hour after asking the above question, Swamiji said "It is dirt (Malam). Brahmam is nirmalam (without any dirt, i.e. pure), Swamiji conveyed that instead of wasting one's pursuits on dirt-laden unspiritual matters, it would be better to get rid of all desires and pursue the eternal entity (Parabrahmam) and eliminate the burden of past deeds.

4. "If you find who is Iswara, the body is got rid of."

Attachment to the body, arrogance and desire for worldly things appear as the destroyer of all individuals. Detachment from the body, desires, conquers death. Self-realisation is the only means to develop such detachment.

5. "*Ullankya Sinthows Saleelam Saleelam*"

The above is a part of a hymn on Lord Hanuman and means: "I worship Hanuman who leaped across the sea effortlessly, wiped out Sita's worries and burnt Lanka using the same fire which caused Sita's fire of sorrow. The meaning of the above is that everyone should, like Hanuman, leap across the ocean of human sins, get rid of sorrow and desires and with spiritual fire burn down the body (Lanka) with nine portals. Hanuman had the blessings of Lord Rama to enable him cross the sea. In the same way everyone should use the master's (guru's) blessings to cross the ocean of sins.

6. "How to read Ramayana? How to Read Ramayana?"

Ramayana means the way Lord Rama conducted himself. One could only show by actual personal conduct the right conduct and such a conduct cannot be understood by merely reading Ramayana. Swamiji's concept was that merely by reading Ramayana without conducting oneself like Lord Rama did, will not do. That is why he repeated the word "read" twice.

7. "This is Siva Lingam. It is enough to worship this. One can become spiritually enlightened and attain liberation".

This Renu had told Swamiji that he had devotion for Lord Rama, Lord Krishna, Siva, Gowri and all deities. But he had not developed real lasting devotion to any deity and he requested Swamiji's blessings to correct his

situation. The above words came from Swamiji by way of response to that question. By referring to himself as Siva Lingam, he meant that prayer to Guru is itself prayer to deity. Guru himself is Siva and Siva is Guru.

8. "Differences based on caste, enjoyment of women, should be got rid of to attain samaadhi" (This was said three times).

Differentiating one from another and worldly pleasures are the two hurdles in the path of self realisation. Swamiji stated in Tamil as above what the Upanishads had stated, viz. "Udhara manthram Guruthe. Athathasyabayam bhavathi. Sthriyaathyaktham jagaththyaktham". The above instruction is enough to enable success in achieving self-realisation.

9. "Is Brahma Great or Vasisht Great?"

Renu who was asked this question, replied that as Brahma was Vasisht's father, Brahma was great. Swamiji did not accept that reply. He said "Vasisht was great. When Brahma told Viswamitra that he had become Brahmarishi, Viswamitra rejected Brahma's certificate and expected to get that certificate from Vasisht's own mouth. Hence the guru (master) is bigger than deity". From this it is clear that like Viswamitra one should have devotion to the guru.

10. "This is Moksha! This is Moksha! See"

The words came from Swamiji when he was in Subbalakshmi's house. Swamiji picked up a big mirror (looking glass) from the house and handing it over to Renu, put his hand around Renu's neck embracing him and pointing to the image in the mirror, said "This is Moksham". The meaning of the above is as follows: "If the mirror is removed, the shadow is eliminated leaving the

image and in the same manner the jivan disappears and only image of Brahmam remains."

11. "Rama Rama Mahabaho" -"If one repeats this, one attains Moksha".

These words are contained in 'Aditya Hridayam'. Sage Agasthya imparted Aditya Hridaya sthotram to Lord Rama calling him "Rama, Rama Mahabaho" with great affection. In the same manner we should also read the Aditya Hridaya sthotram(Which has 31 stanzas) with deep devotion and repeat the Rama Nama Japam. According to Swamiji this practice would enable one to attain liberation (Mukthi) easily.

12. "One should repeat 'Aditya Hiridayam' regularly. At dawn one should at least sit for half a minute, then the rakshasan will die".

The above words were addressed to Renu one day at 12 noon. Renu was prostrating before Swamiji at noon when he was focusing his sight on the sun. Before Renu got up, Swamiji went to Sadaichi's house and made the above pronouncement. The instruction was that at the time of dawn, with the mind concentrating at least for half a minute on the rising sun, repeating the Aditya Hridaya Sthotram would eliminate passion and purify the mind. Swamiji always likened anger to rakshasan and when he said "Rakshasan will die", he meant "Anger should die". One could also interpret the word "rakshasan" to refer to all the six facets of desire or passion.

13. "Read the Sundara Kandam, you will become enlightened".
14. "*Parithyaktha Sarvaasamabi upakatha dakshinaasam*".
"You should practise this well."

In describing the features of Sage Agasthya, the Sambukaavya of Ramayana mentions the above as

attribute of Agasthya. The essence of this saying is that the sage Agasthya abandoned the other three directions and preferred to come to the South. There is a pun on the word "Dakshina" as it could also be interpreted to mean that sage Agasthya, though rid of all desires, was desirous to receive dakshina (compensation to the master). But the latter interpretation is not so important. By imparting the above, Swamiji expressed his opinion that one should have absolutely no desires, that there is no need to run hither and thither for the sake of filling one's belly and that one should be contented with what one has. In fine, his admonition is that desire should be totally eliminated.

15. "Rama is omnipresent. As such one should always meditate on Rama Nama". (Swamiji moved his thumb to indicate constant repetition of Lord Rama's name)

Swamiji has inculcated the practice of repeating Lord Rama's name to many people. He opined that in this Kaliyuga, there is no other better practice to attain moksha or liberation. That is the reason why he pinpointed his thumb to emphasise that one should do the japa all the time. Its implication is that without regard to time of day or night, country or place, Meditation on Lord Rama's name would lead to moksha (liberation). A noteworthy incident related to the above is described below:

Swamiji had, one day ordered that Renu should sleep in the temple of Lord Muruga (Ilayanaar Temple). As per that instruction, Renu was sleeping in that temple laying himself close to Swamiji so that his feet touched Renu's head. During that week, Swamiji induced a couple of dreams on two nights and thereby imparted two instructions which are described at items 16 and 17.

16. One special feature/aspect of Rama Nama Japa is brought out as follows:

Suddenly one day Swamiji told Renu that he should no longer sleep in the temple but go and sleep in the street. Accordingly Renu left the temple. He had kept a particular sloka written on a piece of paper inside his book on Bhagavatham which was left in the bed where Swamiji used to sit. That night Swamiji had torn into hundred bits that piece of paper and left the bits inside the book at the same place. Renu who was perturbed not knowing the reason why Swamiji had asked him to sleep outside, saw the bits of paper kept inside the book kept near Swamiji. That paper contained maxims of Sri Bodhendra Swamigal where he had admonished the practitioners of Nama Japa against ten types of defects:

*"Sanninthaasathy Nama Vaibavakatha Srisechayorbheda
dheerasradha Sruthisastra desikakiraam naamnyartha
vaathabrahmaha! Naamaastheethi nishitha vasthu
vihithathyagauca darmaanthetais saamyam naamani
sankarasya saharer naamabharaathathasa."*

The above sloka was composed by Sri Bodhendra Swamigal. The defects against which he had cautioned were:-

1. Abusing Sadhus
2. Extolling the merits of Nama before mischievous persons
3. Differentiating between Siva and Vishnu
4. Lack of faith in Vedas
5. Lack of belief in Sastras such as Smrithi
6. Not giving credence to Master's (Guru's) words
7. Running down the virtues of pronouncing Lord's names

8. Doing misdeeds under the assurance that singing in praise of God would compensate for the wrong acts.
9. Throwing away one's dharma or duties
10. Comparing the blessings of Nama Japa of Easwara (God) as equivalent to the benefits derived from other good acts.

Swamiji tore into bits the paper in which the above sloka was written because he considered that there could be no control or restraint on doing Nama Japa or singing the names of Lord (Nama Kirthanam). Perhaps Sri Bodhendra Swamigal's intention in imposing the above constraints was to instill in the minds of people, the essential need to do Nama kirthanas (hymns in praise of God) to achieve liberation (moksha). On the other hand our Swamiji by pointing his thumb and mentioning all the time (sada) emphasised one pointedness and freedom from constraints of time as adequate adjuncts of Namakirthans and therefore there was no need to impose any other constraint. Both are mahans and each in his own light and authority found it appropriate to specify the specific conditions to attain liberation.

16. "You can go in royal style by repeating Rama, Rama, Rama."

During the seven days, Renu was ordered by Swamiji to sleep in Lord Muruga Temple, he appeared in his dream on the third night. There was a beautiful banana plantation. Renu was sitting there when Swamiji brought a big cluster of 500 bananas and told Renu "(These) should ripen." This was repeated twice, after which Swamiji disappeared. When describing the style in which one could go, Swamiji speedily threw up his hands. There were a few bananas which were red and on the point of

getting ripe and the rest were totally unripe. Swamiji conveyed to Renu the unripe state of his spiritual pursuit and advised him to do Rama Nama Japa to attain liberation (Moksha)

17. "You should forget the body that way".

The above is the outcome of Renu's dream on the sixth night. The dream was as follows:

Renu was doing Rama Nama Japa sitting under a tree. Swamiji came behind him brandishing a knife with which to cut him. Renu without getting up was trying by his hands to ward off the attack. Swamiji increased the tempo of his attack. Few minutes after the above struggle, Swamiji threw away the knife and laughing boisterously told him "What kind of meditation are you doing? You should not have any awareness of the body. This is absolutely useless. You should totally remove the body awareness." In the morning Renu tearfully bowed to Swamiji, when he said "Have no worries. God will take care of all that." The above illustrates the need to meditate with all body senses eliminated even under threats to one's life.

18. "One should do good deeds (Satkarmam)".

19. *"Aapathaamapa harthaaram Thaathaaram Sarva
Sampathaam!
Lokaabiraamam Sri Ramam Bhuyo Bhuyo
Namaamyaham!"*

One day Swamiji was at Sadaichi's house at 2 p.m. and laughed for five minutes having taken out Renu's sacred thread and putting it on his neck. Later he put back the sacred thread on Renu himself. That night at 9 p.m. Swamiji made Renu stand under a tamarind tree opposite to Sadaichi's house and went on talking in his peculiar style the whole night at the end of which at dawn he

asked Renu "Would you like to take sannyasa?". To that Renu replied that he did not possess adequately the strength of mind to renounce. Swamiji's rejoinder was, "You should do good deeds (satkarmam)." When Renu queried the master how to do those good deeds, Swamiji recited the above sloka and disappeared. From the above it is clear that if treating the reciting of the above sloka itself as a good deed, one did recite it, by the grace of Lord Rama, one could achieve the pleasures of the present life and attain liberation (Moksha) in the life after .

20. "How to get rid of sins".

21. "I shall procure for you a copy of 'Bhagavatham'.

22. "Sanaihi Sanaihi Apoojayathu".

One afternoon at 4 p.m. Swamiji uttered the above three lines sitting at the Sadhu Chathram. Addressing Renu, he said, "Vyasa - great, very great man! Very Very great man". The meaning is that one should read the Mahabharatham to get rid of one's sins. One should not give up in the middle thinking it is too voluminous and should completely read it in stages. As stated by Swamiji, Renu was the recipient of the 18 Kantos of Mahabharatha as a gift from a friend at Salem.

23. "*Kaveri Virajaathoyam Vaikundam Rangamanthiram
Paravasudevo Rangesah Prathyaksham Paramam Patham*".

Once Renu had darshan of Lord Ranganatha at Srirangam and came to see Swamiji at Tiruvannamalai with the prasad like Tulasi (leaves) etc. A day after reaching Tiruvannamalai he met Swamiji at Sadhu Chatram and stood beside him in obeisance when Swamiji uttered the above sloka and said, "If one takes bath in the river Kaveri, he washes off all his sins. Having darshan of Lord Ranganatha, liberates you (you attain Moksha). It is so at Chidambaram also. Did you do that?" he asked. As

Renu had not spoken a word, he was amazed at the statement of Swamiji and presented to him the prasada he had brought. From the foregoing, it is apparent that both Srirangam and Chidambaram are centres for liberation (Mukthi Kshethra).

24. *"Mathru sanaamanaathaanaam Kaakathihi
Purushothama!
Aham Sanyasi Veshena Bodhayami Dananjaya!!"*

One day when Renu was seated at a lower verandah in Sadhu Chatram, Swamiji who was seated at the higher level and after making his usual mysterious observations, pronounced the above sloka. The meaning of the sloka is as follows: "Krishna! what is the fate of the people like me who are lost without any direction?" " Arjuna! I would impart to you spiritual knowledge clad in the garb of a sannyasi". Swamiji considered himself as Lord Krishna in sannyasi garb and Renu as Arjuna. It is evident from the above that great incarnations like Swamiji appear often to uplift the people and in the interest of well-being of the world.

25. "You can go to Kasi later. You should go to Rameswaram right now. You will also get rid of brahmahathi".

One morning at 9 a.m., Renu appealed to Swamiji thus: "For one month after I have your darshan, my mind is absolutely under control. But after that it starts its monkey tricks. Please show me some way to control my mind." Swamiji did not respond to this immediately but later at 3 p.m. gave the above words as his response. Renu did not have any money to go to Rameswaram. Though he did not express it, Swamiji in his supreme perception understood it and told him that he would get the money right away. At that moment someone brought to Swamiji a large quantity of sacred ash which had been mixed with

rosewater and other sweet smelling ingredients. His intention was that he should take it back as prasad from Swamiji. Swamiji took it and smeared the whole lot of it on his forehead and head. He also took the sacred ash from his head and from the floor droppings and smeared it on Renu's forehead and head. When the person who had brought it asked Swamiji to give him some quantity, Swamiji roundly abused him and showed him off. Thereupon that person tried to pick up the piece of paper lying crumpled on the floor and in which he had brought the sacred ash. Swamiji told him, "Don't touch it. If you touch it, you will be bitten by a snake" and prevented him from picking it up. After the above, Swamiji having applied all the sacred ash on Renu, told him that he could then proceed to Rameswaram. Accordingly Renu proceeded to Trichy.

At Trichy he met a scholar by name K. Natesa Iyer who had retired as a D.E.O., at an upanyasam in a building constructed for conducting yagnas. Renu had some previous acquaintance with him. After the spiritual lecture was over the retired D.E.O. invited Renu to his house. Sri Natesa Iyer was a person with a liberal disposition towards those who had good character and pursued worship of God. Thus he feasted Renu and offered him Rs.100/-. Not having dreamt of such a development, Renu thought that this was entirely due to Swamiji's grace, went to Rameswaram and had his holy dip and returned. From then on, his mind became clear. The above incident indicates that having a sacred dip is a means to achieve mental clarity and maturity.

26. "A sannyasi was saying Narayana! Narayana, What next?"

It is to be inferred that he attained liberation. Just as he attained liberation by meditating on Narayana, all should follow that lead. As there is nothing more to be

done after that, it means that one should continue it till one attains mukthi.

27. *"Gnaanaanandamayam devam nirmala spatikaa-kiruthim!
Aathaaram sarvo vidyanaam hayagreeva mupaas-mahe!"*
28. *"Gurave sarva Lokaanaam bhishaje bhavaroginaam
Nithaye sarva vidyaanaam Dakshinamurthaye namah!"*
29. *"Mouna vyagyaa pragaditha
parabrahmathathvam yuvaanam
Varshishtaante vasathrishiganairavrtham brahma
nishtaihi
Acharyenthram karakalitha chinmuthram anantha-
murthim
Swaathmaaraamam muthithavathanam Dakshina-
murthymeede"*
30. *"Manthasmitham spurithamuktha mukhaaravintham
Gantharpakoti satha sunthara divyamurthim!
Aathamrakomala jadath gadithenthulekam
Aalogaye vadathadeenilayam dhayaalum!"*

It was our Swamiji's order that one should recite daily the above four slokas in praise of the Guru (Swamiji)

31. *"Ananyas Chintayanthomam yejanah paryu-paasathe!
Deshaam nithyaabi yukthaanaam yogakshemam
vahaamyaham"*

By this sloka Swamiji has kindly assured that he takes care of the welfare of those who practise the previous four slokas relating to the Guru (master).

32. "If one sings hymns in praise of Sri Ranganatha one attains mukthi (Liberation)."
33. "If one narrates the Lord's stories (Harikatha), one attains moksha (Liberation)."

34. "I give you an almanac (Panchaangam). Would you receive it?"

Earlier Swamiji's imparting to Renu Bhagavatha Upadesam has been touched upon. Subsequent to that the speaking God, full of mercy, (Swamiji) inculcated to him the panchanga (five parts). In this context, the word "Panchangam" does not mean the book containing details of the festivals, their dates, etc. It refers to the mahamanthra of Lord Krishna comprised of 18 letters, 5 words, (Panchaangam) in Sri Gopala thaabinee upanishad.

35. *"Aartha vishannah chithilaascha bheethah
Goreshucha vyathishu varthamaanah
Sangirthyā narayana saptha maathram
Vimuktha dukaah sukino bhavanthu"*

Swamiji repeated the above twice so that one should not miss the objective.

One should unceasingly practise Sri Narayana Japam. The principle underlying the above is that thereby one gets rid of one's inner-most spiritual thirst and attains everlasting bliss. Since Swamiji imparted the above on two or three occasions, perhaps, his intention was that the same could be used to cure sickness.

36. *"Raghavathve abhavath Sita Rukmini Krishna janmani
Anyeshu cavathareshu Vishnureshaa nabhaayinee"*

Swamiji applied the kumkum prasad brought by Renu from Amman Sannidhi on Renu's entire forehead like one usually applies the sacred ash (Vibhuthi) and said the above. Just as Sivam cannot be separated from Sakthi, sacred ash and kumkum should not be applied separately but together.

37. "Have you read Kaumuthee"? I have read it crores of times"

Once, Swamiji addressed the question, "Have you read Kaumuthee?" to Renu and when he replied in the affirmative, Swamiji again asked "How?" Renu replied "*Aa Ee Unhal. Ithi Maaheshwaraani soothraan yanaathi samgyarthaani*". Swamiji said, "No No, not that way. It cannot be reckoned this way" and shook his head vigorously.

One meaning of Kaumuthee is moonlight. It is also the title of vyakarana sastra. As it explains in clear terms the concepts of vyakarana sastras as in moonlight, that title is given. Renu thought that Swamiji was asking about vyakarana sastra and so recited a suthra, on the other hand Swamiji referred to his own experience of the coolness of spiritual bliss which was like the rays of the full moon. Renu then asked him as to when he would be able to attain that kind of a state, his response was as cited at 38.

38. *"Parithraanaaya Sadhunam Vinaayaacha Dhush-krithaam
Dharma Samsthaapanaarthaya Sambhavami Yuge Yuge"*.

From this, one infers that Swamiji referred to his incarnation to remove evil and establish righteousness, that he would perform the task of wiping out ignorance and instilling spiritual enlightenment in those who sought refuge in him.

39. "Don't you know the route? Kamakshi, Meenakshi, Visalakshi all three are one and the same. They will confer liberation on those who contemplate them.

Do you not know the path to attain liberation? The route consisting of yagas, yoga, etc., is very strenuous. The path of Bhakti (Divine Love) is the best. And in that path of love, worship of Devi is the most effective. The mother's concern for a child is much more than that of the father. Hence Devi who is the mother of the entire world

has manifested herself as Visalakshi at Kasi, Kamakshi at Kanchi and Meenakshi at Madurai. Devotees who dedicate their mind to any of the three would reap the same benefits.

40. "Sri Krishna Karnamritham, Lalitha Sahasranamam, Siva Sahasranamam - all these three are great, where is the world?" The meaning is that there is no world without the above three. Our Swamiji in his younger days used to keep an idol of Lord Krishna and do puja. Later on he used to worship Sri Lalitha, Rajarajeswari and also Lord Siva. He reached his spiritual pinnacle by doing the above pujas. In his immense mercy to the people, he has kindly exhorted them to do the same.

Instructions to Other Devotees on detachment

I. Matters Pertaining to Renunciation (Vairaagyam)

41. "After all, all of us are going to go one day". The above words were addressed to Echammal to pacify her when she was in profound grief on the death of her daughter.
42. "Do you want Kalyanam? Do you want Santhikalyanam?"

This was addressed to Parabrahmanantha Yogindra Saraswathi Swamy near the Mulaippal Theertham. On hearing the above, that Swamy told our Swamiji "I am not able to understand the meaning". Swamiji explained "Marriage is the wiping out of feelings of self, pride. Destruction of bodily senses is consummation of marriage"

43. "Nothing is our own." These words were addressed to pacify Sivaprakasa Mudaliar who was immersed

in inconsolable grief on the demise of his daughter, Pattammal.

44. "Is the rakshasan dead"

T. S. Kuppuswamy Iyer was asked the above question. Swamiji used to visit his house often. It was as if it was his own home. Swamiji also used to beat and abuse the womenfolk in the house in their own interest. But Kuppuswamy Iyer did not like this and he used to criticise Swamiji for that and he used to get angry with Swamiji because of that. Swamiji considered "anger" as "rakshasan" and whenever he met Kuppuswamy Iyer, Swamiji used to call him "Rakshasan, Rakshasan." Some time later Swamiji came to his house and asked him "Is the rakshasan dead? "On hearing this, Iyer's mother became sad and cried. Thereupon, Swamiji used to say that the rakshasan had left and that Kuppuswamy Iyer was alive. By repeatedly saying this, Swamiji was successful in removing anger from Kuppuswamy Iyer's mind.

One day Swamiji took this author, Renu, to the house of Chinna Gurukkal. At that time Chinna Gurukkal and his son-in-law were engaged in a debate regarding some temple matters and also some family matters. Soon the discussion became hot and they started shouting angrily at each other. Swamiji witnessed this for about half-an-hour and departed. That evening when Renu met Swamiji, he reminded him, saying "Rakshasan, Rakshasan, wicked Rakshasan. You should slay rakshasan. Can you do it? May be the rakshasan will kill you also." From the foregoing incidents, it is inferred that Swamiji considered "anger" as "rakshasan" and that anger should be totally got rid of.

45. "If it sprouts, get rid of it"

These words were addressed to one Subramania Thambiran. This person was visiting prostitutes in his village. After serving Sri Ramana Bhagawan and Swamiji for a long time, he was weaned of his bad habit. On one occasion he was eyeing a dasi (temple dancer) when she was dancing at the temple of Lord Arunachaleswara. The next day when he went to Swamiji, he threw stone at him saying "If it sprouts, cut it out" and did not allow him to come near him. From this incident, it is obvious that the trait of sexual passion was anathema to Swamiji and that one should get rid of such desires.

46. "Unless Ravanan dies, the head will not grow. Tongue, nose, nose, tongue, tongue, lick, lick, lick. What have you seen? Is it so beautiful-Mere Phlegm?"

These words were received by Bhargava Rama Iyer of Thiruvananthapuram. That chap was indulging in sensual pleasures and conflicts. Ravanan meant passion. "Ravanan dies" means ridding oneself of such passions. "Head" means the ten senses. These are like the ten heads of Ravanan. Control of sexual passion would result in control of all bodily senses. The words "Tongue, Nose" and such other revulsive words caution people from falling prey to feminine charms. In general the above utterance of Swamiji serves as a stern warning against indulging in sexual passion.

47. "Truth, peace, humility, patience are relatives, relatives, relatives"

These words were directed at Peria Thambi Mudaliar of Vellore. This gentleman was well versed in the Tamil works of spiritual excellence like Thevaram, Thiruvacakam, etc. He was a very devout person. Once

when he met Swamiji, he threw a piece of broken coconut on him and silently watched him for a while after which he spoke the above words. Truth, peace, humility and patience lead to the habit of speaking the truth, control of senses, ability to bear good, bad, cold, heat, comforts, grief which arise as a consequence of one's previous deeds. The words "relatives" excludes commonly known relatives such as brother, uncle, brother-in-law and so on. Such persons are relatives because of bodily association and not relatives of the atma or soul. Truth, etc., help in achieving spiritual elevation. The fact that Swamiji repeated the word "relatives" thrice is to emphasise that they should never be neglected. By these words, reformation of the mind, speech and body is enjoined.

48. "Be patient, Be patient"

This advice was received by K. Vaidyanathan, a teacher in Mahanth High School of Vellore.

Sri Vaidyanathan had an innate devotion for Sri Ramakrishna Pramahams and his deity Sri Parasakthi. Once he had come to Tiruvannamalai as a part of pilgrimage to places like Tirupathi etc,. There, after having had darshan of Iswara at the temple, he was eagerly awaiting Swamiji at Sadaichi's house. Knowing about his innate qualities, Swamiji suddenly appeared there and gave the above advice, repeating twice that he should be patient. It will be seen that the advice contained at 47 above is enshrined in these brief words. This is the only aid to attain liberation. Like Yudishtra, if we adhere to this steadfastly we can also easily achieve self-realisation (mukthi).

49. "He spreads his shop in the morning. Closes it at night. He does not see Lord Arunachaleswara. What

is the use? Visit the temple, Visit the temple, Visit the temple"

The above words came from Swamiji when our S. Parasurama Iyer went to call on Swamiji at the Ilayana Temple. There were some five or six saffron-clad sadhus and one of them asked for Swamiji's advice to which he responded as above. Swamiji opined that though clad in saffron robes, they were wasting their time, like a shopkeeper who opens and closes his shop every day, in discussing worldly affairs and they never visited the temple for worship of God. Thereupon the person who had raised the discussion remarked that they were not able to see Iswara in the temple. Swamiji was disgusted with this, and departed from there without uttering a word. There have been persons who without paying heed to Swamiji's advice, indulged in useless discussion. From the above words, it becomes clear that immense spiritual benefits could be derived by worshipping at temples.

Some Instruction on Ahimsa

50. "Don't beat the snake! Don't beat it!"

Once a snake sneaked into Sadaichi's house. People started beating that snake with sticks and stones. Swamiji prevented them from doing so by his above words. These words emphasise Ahimsa Dharma.

51. "It is a Sin! Don't beat it, Don't beat it"

One morning at 7 a.m. Swamiji was sitting on a stone near the compound wall at the back gate of the temple. A snake came from somewhere and circling Swamiji's neck, spread its hood on his head as if providing him cover against sunlight. Manikkasami and some temple employees raised a hue and cry on seeing that. The snake crept away and tried to hide itself below a heap of bricks

near there. At that stage the temple employees started pelting stones on it and Swamiji told as above. This is another example of Ahimsa (Non violence).

52. "Arre! Don't beat the cat, Don't harm it."

A cat which used to frequent the milk booth, caught hold of a squirrel and on seeing that some urchins released the squirrel from the cat's hold. The squirrel was struggling for life. Some boys took the squirrel in their hand and sprinkled water on it. Some others started troubling the cat. At that stage Swamiji intervened as above and took the squirrel in his hand and gave it to Manikkam and instructed him to leave it at the Hall of Thousand Pillars. Swamiji told them not to harm both the squirrel and the cat. From the above the concept of kindness to living beings is brought out.

Equivision (Samadarsanam)

53. "It is all the same"

A cat once drank away a part of the milk kept for Swamiji. Swamiji started drinking the balance quantity. People in the mutt told Swamiji "It is left over after the cat has sipped. It is poisonous. Don't drink it. We will give you fresh milk". Swamiji's response was as above and he finished the balance quantity. It means the unity of man, cat, dog etc. It did not matter if it had been sipped by a cat, poisonous or otherwise, whether it was nectar (amrith), clean or dirty, it was all the same. This brings out the attitude of non-discrimination.

54. "What is good? What is bad?"

1. This is also referred at sub-para 4 below. There was a common talk in Tiruvannamalai that Swamiji was afraid of dogs, policemen. In fact he was not afraid of these two. Just as he described

anger as "rakshasan", he characterised those who inflicted pain or injury as "dogs", "policemen". But there was some basis for what the people were saying.

A retired army man living at Adi Annamalai was having a hairy dog as pet. When he brought that dog on leash to see someone in the temple, it pounced on Swamiji who was seated in the corner hall there and Swamiji fell on a flower plant nearby. Iswaraswamy and some other witnesses took that army fellow to task.

2. When Tiruvannamalai had a plague epidemic and the entire town had been evacuated, our Swamiji used to roam around in the streets. Seeing this, the magistrate by name Yagneswara Dikshidar had Swamiji arrested by a policeman and put him behind bars. The police fellow had illtreated Swamiji. They, however, released him at once. From then on, Swamiji used to say "Dog-policeman" quite often. That was the basis of the rumour.
3. Once Swamiji picked up a young pup which had not even opened its eyes and brought it to Sadaichi's house and was playing with it. Some persons who were there remarked "after all you are afraid of dogs, but now you are fondling a dog." Swamiji said "This is only a pup." They asked "No doubt it is a pup but its mother is big. How did you separate it from the mother?" Swamiji laughed and took the pup and left it with its mother. Even though that mother dog was not familiar with Swamiji, it did not bite him. Swamiji without any fear had removed its

pup and had been playing with it. From this it is obvious that Swamiji was not afraid of dogs.

4. On another occasion Swamiji was seen near the 'Sadhu Chathram' eating from a used banana leaf the leftover food thrown in to the dust heap and side by side a dog was also eating from the same leaf. Those who saw the above told him "Oh what a pity! we will serve you fresh food. Please don't consume the left over." In spite of their pleading, Swamiji replied "What is good? What is bad?" From the foregoing it is proved that our Swamiji was perfectly pure and things like leftover food, dirt, dog, cat, donkey, etc., did not appear different in his eyes. Thus Swamiji's vision saw the unity permeating and he did not discriminate between one and the other.

Instructions on devotion to Guru (Master)

55. "One should be clean like the fly, strong like the ant, wise like the dog and affectionate like Rathi, then one can see the Guru."

These words were conveyed to Manikka Swami. Even though the fly is associated with refuse, it is clean in itself. The ant keeps on working day and night without any respite and hence it is strong. Even if the master cuts its tail or ear, a dog is loyal to him without forgetting that he feeds it once a day; hence it is very wise. A virtuous wife serves her husband with intense love and affection. This way a good disciple who is clean in body, mouth, hands, waist, mind and action and who is free from laziness and is active, who does not mind any hurdles which come as a test and serves his master happily and without respite, receives the grace of his master (Guru)

Instruction on Karma

56. "A seed which has been fried, will not sprout"

These words were uttered to Subbalakshmi Ammal who was the mother-in-law of Subramania Siva.

Action done with a motive achieves the objective but binds the one who acted. Things which have been done as offering to God will not produce any consequence like a seed which is fried. From the above it is obvious that only action without any motive and with no sense of ownership that one has done it and action done as one's duty cleanses one's mind and aids in spiritual elevation. (Gnana nishtai)

Instruction on Meditation

57. "This is how one should meditate"

This was received by Echammal. One day Swamiji came to Echammal's house and asked her "What puja are you doing?" She replied "I keep Sri Ramana Bhagawan's picture and yours and worship". Swamiji asked her "How many days will you be doing puja? You should sit in meditation." She wanted to know how to meditate. Swamiji demonstrated it to her by sitting in padmasana and in samadhi from 10 a.m. to 4 p.m. without any movement, like a lifeless doll. Echammal and others having completed their household tasks sat by his side and observed him. At 4 O'clock Swamiji opened his eyes and said "Did you see, Echammal? This is how you have to do meditation." From this it is understood that instead of doing puja, it is better to do meditation.

58. "One should meditate on God who is hidden like a jack fruit pieces inside the outer rind".

This instruction was given to one Swami at the Mulaippal Theertham. This was in response to a query

from the Swami as to how to meditate. He also gave two further instructions. This instruction links meditation to God. One should liken God to the jack fruit seed. The seed has the creative ability to foster the growth of many trees and millions of fruits in the same manner that God in his power of Maya, creates invisible as well as perceptible huge globes constituting the universe. Further the seed is covered by five shields. In the same way, God is transcending the five shields like annamayakosa etc. Hence Iswara or God resembles the jack seed. To meditate on God one has to remove the five shields which cover Him. Thus Swamiji had brought out the essence of what is stated in Thaitriya Upanishad.

59. "One should meditate like one sees one's image in a mirror".

Our Swarupa is in reality only one. Because of the mirror it makes it appear like two. In the same manner the atma swarup is only one. When it is reflected in pure buddhi (intellect), we experience it during meditation. At that time dyatha, dyanam and dyeyam, the three facets appear. That is savikalpam. When they do not appear it is nirvikalpam. Thus, in the beginning one should practise savikalpam.

60. "Read Atma-Bodha Upanished a 100 times. Rishis attained moksha by repeating Narayana, Narayana." Atmabodha Upanished extols the attributes of Omkaram and Ashtaksharam. By practicing these one sees Krishna Paramatma in ones own heart. That identification (Sakshaatkaaram) explains advaita kandaarthabodham. This instruction exhorts one to read that Upanished and ashtakshara manthra a hundred times and attain mukthi (liberation). Those who do not at all know how to meditate should start with the instruction at 60.

After that Savikalpadyana as mentioned at 59 should be done. Subsequent to that instruction at 58 is followed to attain atmaswarupa sthithi.

Instruction on Devotion (Bhakti)

61. "Did you have darshan of Kamakshi? Did you see her Peetam? Kamakshi will confer mukthi"

This was addressed to Echammal who had returned from a visit to Kanchipuram. The word "Peetam" (Throne) means Srichakram. Everyone should worship Kamakshi seated on Srichakram.

62. *Atmaatwam girijamadhihi Sahacharaah Praanaah
Sariram gruham, Pujaathe vishayobhogarachanaa
Nidraasamaadhi Sthithihi Sanchaarah pathayoho
Pradakshina Vidihi Sthothraani sarvaagirah
Yadyatkarma Karomi thaththathakilam Sambo
thavaaraadanam*

This was addressed to Tiruppugazh Swami. It means that instead of doing pradakshinam, Sthuthi, puja etc., it is better to immerse oneself in the thought that everything is manifestation of Sivasakthi which is the supreme soul.

63. *"Bhoodamumaai Bhooda Vikarpamumaai
Udalumaai Ivai Allavumaai Iraaninra
Gnana swarupa Vinnnagia
Arunachaleswara Parabrahmane namah"*

"Sri Kamakoti Sastriar taught this. You also do this."

This was received by Manikka Sami.

64. "One should pray to Lord Arunachaleswara all the time. In particular perambulation of the hills should be done on Tuesdays. Deep devotion will arise".

This was addressed to G. Narasimha Iyer.

65. *"Devah Paayaath Bhayaci Vimale Yaamune
Majja- dheenaam
Yaacanthheenaam anunayabadairvanchithaanyam cukaani
Lajjaalolai ralacavilacair unmishath pancha baanaihi
Gobhasthreenaam nayanakucumairaarchidhah kesavohnah"*

T. S. Kuppuswami Iyer was instructed to utter this sloka and worship Lord Krishna. Kannan (Krishna) removed the clothes of the gopis and climbed a tree when they were bathing naked in the Yamuna. The unfortunate girls having found that their pleadings were of no avail, cast their passionate glances at Lord Krishna which had vanquished the Lord of Desires "Kama". Let Krishna, who treated those glances as offerings of flowers, protect us.

66. *"Manthasmitham spuritha mukta mukaaravindam
——dayaalum"*

This was mentioned to Narasing Rao and his wife. Please see item 30 above. This is in praise of Guru when Narasing Rao and his wife had gone to the temple and met Swamiji there, they requested him to give upadesa and he mentioned the above sloka which is in praise of Dakshinamurthy.

67. *"Yegaakaara camasthaloka janakam hemaathri
baanaa- sanam
Naagavaasa kreeda kundalatharam nagenthra
bhoosho- jwalam
Raagachanthra Samaanakaanthi vadhanam
rajeeva nethra- architham
Sogaaranya thavaanalam subhagaram Sonathri
natham bhaje"*

The above verse is from 'Arunachala Sathakam' and Sathram Kutty Iyer received this.

68. Do Pradakshina at this Kambathu Ilayanar (Lord Subramanya). Give up anger. Do not mix with

evil-minded persons. This instruction was given to K. Srinivasa Rao. This person had a reputation of being a scoundrel in Tiruvannamalai. He often met Swamiji at Lord Muruga's temple. On one such occasion Swamiji gave the above instruction. He implicitly followed Swamiji's instruction and turned a new leaf in his life.

69. "Guhan steered a boat. Rama embraced him. Guhan Fell into the Ganga and died."

These words were uttered to G.Venkatarama Iyer. He was a learned person. He was a very great devotee of Lord Rama. One day he was asked to address a sangh in Tiruvannamalai on the subject "Guhan's friendship". He had a high regard for Swamiji. When he was on his way to deliver his discourse he came across Swamiji, who asked him where he was going. He told Swamiji that he was to deliver a talk on "Guhan's friendship" but that he could not muster his thoughts and was confused and requested Swamiji to give him guidance. Swamiji uttered the above in response and asked him to proceed with the talk. Accordingly he elaborated the above and completed his talk. The three sentences of Swamiji refer to Karma, Bhakti and Gnanam. Every one should perform work enjoined on him without any motives and that constitutes karma. Guha was a boatman and he did his duty by rowing the boat. To worship God with a pure mind is Bhakthi, Guha thus worshipped Rama and Rama embraced him. This refers to Bhakthi yoga. Ridding one's mind of differentiation is Gnana. Mukthi means becoming one with the all pervading. "Guhan fell into the Ganga and died" refers to Gnana yoga and its aim of attaining moksha. Thus Swamiji summed up the entire gamut of spirituality in the above pithy sentences.

Sri Rama Nama Upadesa

70. Sri Rama, Rama, Rama

Swamiji had imparted Sri Rama Taaraka Nama to many devotees. He used to say often that one could attain moksha easily by Rama Nama Japam. Many devotees have received from Swamiji the above manthra and practised the same in their lives. Chaitanya Swamy, Kumbakonam Srinivasa Iyer, Rukmani Ammal, Ozukkai Ramaswamy Bhagavathar and others were given such upadesa. Among those who continued doing this Japam at the time of this publication (i.e.1939) were T.S. Kuppuswamy Iyer, Krishnaswamy (otherwise known as Malayala Swamy), Kutty Iyer, Tiruvengada Mudaliar, Radhakrishna Iyer, Ganghadara Sarma etc. Seeing the large number of people to whom this was imparted it is confirmed that Sri Rama Nama Japa is an indispensable aid in achieving liberation (Moksha).

Manthra Upadesam

71. "Tiruppugazh is the only big Manthram"

This was addressed to Tiruppugazh Swamy.

72. "Om Siva Siva, Om Rama Rama" (Palaathipalaa Manthram)

This was received by Sivaprakasa Mudaliar. Swamiji imparted this to Sivaprakasa Mudaliar saying that it was useful, very useful manthram. However, "Palaathipalaa Manthram" is contained in Savithri Upanishad and is interspersed with Gayathri Manthra and consists of 100 letters interspersed in a very secret manner. Its Rishi, Chandas and Devathas are also mentioned. In the manthra sastras, it is referred as "Sathaakshari", "Kshoocchathi" and every letter has to be doubly pronounced. Swamiji did not impart it to Mudaliar, may

be because of extreme difficulty in repeating it and in following it. As per the Sastras anything that emanates from the mouth of a Guru is equivalent to Vedas, Manthras. The disciples should devoutly follow his instructions. As Swamiji mentioned Om Siva, Siva as "Palaa Manthram" and "Om Rama, Rama," as "Athipalaa Manthram, one should follow the same with sincere devotion. Such an upadesam is not usually imparted to anyone.

73. *"Abha sarpa sarpa bathram they thooram gacha mahaayacaah Janamejayasya yagnaanthe asthika vachanam smara"*

This mantra is about snakes and was imparted to V. Sitarama Iyer. If this mantra is repeated daily three times in the morning and evening, snakes will not come, neither scorpions and they will not sting.

74. "(1).There is a big ocean (2) A Ship is going there (3) There are five persons in the ship (4) Another person is steering it (5) It should be steered carefully."

The above words were received by Sundarammal of Vellore. Sundarammal had asked Swamiji what "Ajapa" meant. By way of reply Swamiji imparted the above. What Swamiji imparted is the essence of "Ajapa Gayatri Manthram." Ajapa Gayatri Japa is one which takes place without any effort. "Japa" means pronouncing the letters with an effort. "Ajapa" means that which occurs without any effort. That is, in nature, ajapa is taking place in our body without any effort. That is known as Ajapa Gayathri. We breathe in, out 21,600 times daily. "Aham Saha Soham" is the manthram. It is part and parcel of breathing in and out. The meaning of the mantra is "I am he; he is I". This mantra is running through women, men, children, the aged — through all by itself in the form of breath. Without being aware of that, living beings get

drowned in the sea of sins. If any one keeps watching this Ajapa Gayathri, it is equivalent to doing the japa 21,600 times. By this means we can discover the Paramatma enshrined in our body as the minutest manifestation of nathaswarupa (personification of sound or music). That constitutes knowledge of self (atma gnana). This is referred in Upanishads such as Hamsa Upanishad. Swamiji had instructed in the foregoing, as to how everyone should observe the Ajapa Gayathri. The first pronouncement means the sea of birth, death. The second refers to the body with the five senses. The third sentence refers to the five passengers Thik, Vayu, Surya, Varuna and Ashwini Deva who are presiding over Surothram, thwak, satsu, jihwa and karnam, (Gnanenthrium) the five spiritual senses. The fourth sentence refers to the jiwa as boat-man (helmsman). The fifth sentence refers to the destruction of the senses and identification of the self as "I am hamsa-Paramatma." "Careful steering" means identification of the self as paramatma and existing in that stable state of awareness. A drunken helmsman can topple the boat. In the same way, a jiva confused with differentiation could topple the human (boat) in the sea of birth and death. The concept is to be forewarned against such toppling.

75. *"Aham Saha Soham"*

This was imparted to Palaasur Natesa Iyer. Iyer received this upadesa after moving with Swamiji for a long time. Swamiji had shown him how to control breath and concentrate on the point between the eyebrows. At the time of publishing this biography he was still practicing Swamiji's instructions at Vellore.

76. *"Om Namoh Narayanaya! Om Namah Sivaya!
Arunachala, Arunachala, Arunachala, Sri Rama, Rama,
Rama"*

Aathwambadi Krishnaswamy Sastriar got this manthra. One day, Swamiji in his company perambulated the big Nandi at the temple three times, with his hands twined over Sastriar's shoulder and imparted the above instruction and enjoined on him to practise it without any break. He was abiding by that instruction, at the time of going to press.

77. "Do the Japa: "Om Namah Sivaya" and meditate on both Annamalai and Unnamalai. You will get abundant moksha."

This instruction was given to Arunachala Swamy.

78. *"Om Sreem Hreem Kleem Klaum Gam Ganapathaye
Vara Varada Sarvajanamevasamaanaya Swaha"*

This was imparted to S. Parsurama Iyer. It is the manthra of Sri Vallabha Ganapathy. It has 28 letters. If it is practised 28 lakh times, one would become wealthy and popular with people.

Instructions relating to Spiritual Matters (subject of Gnana)

79. "If one gets to know the one who senses the taste by the tongue when eating, then it becomes known"

This was imparted to Echammal. It is boktha (experiencer) who has got the characteristics of mind, intellect, prana who gets to know the taste. Once one understands that he is pure without any attributes, then atmaswarupa is perceived (the real nature of self).

80. *"Om Pragnaanam Brahma - Om Aham Brahmaasmi
Om Tatvam Asi - Om Ayam Atma Brahma"*

Echammal got this upadesa. Swamiji elaborated for four hours the meaning of the above four statements. One

gets to know the inner meaning and secrets only through a guru (master).

81. "You will get enlightenment if you repeat Atma Bodha Upanishad 100 times daily."

This instruction was given to Brahmananda Yogindra Swamigal.

82. "Suryan (Pointing finger at it), That is gnana"

This instruction was given to Santhammal. Swamiji imparted this to Santhammal who bowed before him at the temple by making her sit. Ignorance (Agnana) is darkness and Surya (Light) is gnanam. It may mean that where ignorance is removed, there shines gnanam. There is a special significance in Swamiji mentioning "Suryan", then pointing finger at the sun saying "That is gnana (Light)." The sun's image reflected in water has the movements of the water. In the same manner one attributes to oneself blindness, disability (such as hunch back) and such other things whereas the soul as spirit has no such attributes. Once one sees the real sun and distinguishes it from the image in water, one realises that Atma has no disability and is in a state of supreme indifference. (uthaaceenam).

83. "This will go only with spiritual knowledge (gnanam)."

This was addressed to Rathinavelu Mudaliar. He suffered serious losses in his textiles shop. He was overcome with distress and grief. So he was on his way to seek solace at the temple when Swamiji met him on the way and uttered the above words.

84. "If you eat bitter berry (Sundaikai-its name indicates its small size), you will get moksha. Just as Raman is Raman, Lakshmanan is Lakshmanan so bitter berry is bitter berry."

This was addressed to T. S. Kuppaswamy Iyer and others. Swamiji often said that one could attain moksha by eating the bitter berry. If someone asked him what he meant, he would repeat the words "Raman is Raman...." The intention is the act of renouncing. Just as Swamiji referred to anger as "Rakshasan", he meant "renunciation" when he used the word "Sundaikai". For people immersed in family affairs, to renounce is as difficult as eating the bitter berry. And the concept is that however bitter it is, it is essential to achieve liberation. The Vedas say: "Kaschit Theerah"; "Thasya deeraah; Parijaanathi Yonim"; "Thyagena eke amruthathwamaanasu:" The route to liberation by renunciation is brought out by Swamiji. Brahma Swarupam comprises the three elements Sat, Chit, Anandam. Here he clarifies the "Sat" part. The other two are deemed to be established when outlining the boundaries from the biggest to the smallest; everything is encompassed in between. Thus the boundaries are Sri Rama on one side and bitter berry (smallest) on the other side. While Raman remains Raman, Lakshmanan remains Lakshmanan, the small bitter berry remains as such, there is a linkage connecting the whole lot i.e. "Sat". Realisation of this is Atma Gnanam or enlightenment. That enlightenment is not attained without sacrifice. Thus for attaining the pinnacle of Mukthi (Moksha) renunciation is essential.

85. "There is nothing here, outside town, outside town".

K. Rajam Iyer received this message. K. Rajam Iyer of Anantapuram was a decent person. He was always in the company of good persons. He was of a very charitable disposition. He had a high devotion to Swamiji. He used to visit Tiruvannamalai often either for some personal work or visiting the temple to have darshan of the Lord. Swamiji imparted the above upadesa to him. When he

said "There is nothing here" he meant that he did not have anything pertaining to the material affairs. When he mentioned "outside town" he meant the all pervading illumination outside the material affairs. People quite often say they have come to town for this or that purpose. On the other hand the most important object of the visit should be darshan of the Jyothi (Illumination). This is relevant as beside the sacred illumination there is no material object comparable to it. It is inferred that Swamiji's admonition to Rajam Iyer was that henceforth his visits to Tiruvannamalai should be only for spiritual enlightenment and not for worldly matters.

86. "Is one who has not conquered Yama, (the Lord of Death) a man? Is one who has not conquered Yama, a man?"

This was also addressed to Rajam Iyer.

Dridharashtran asked Sanat Sujaatha Yogi: "Is there Mrithyu in the world or not" ("Mrithyu" is Lord of Death). The Yogi replied "Pramaatham Vaimrithyumaham Praveemi". Swamiji imparted the same concept to Rajam Iyer. "Pramaatham" means slipping from "*Brahmaswarupam*" i.e. the nature of Brahman. That is, not knowing Atma means death. That is why life proliferates with birth and death. One who has not conquered death is not a human being. He is like an animal. Having been born as a human being, one who does not become an animal but remains as a human being, resting without slipping in his real state (Swarupasthithi) conquers death. Swamiji advised Rajam Iyer to give up material pursuits and reside at Tiruvannamalai itself so that he could attain moksha or liberation. Regardless of where one resides one should rest in a state of self-realisation.

87. *"Thwaa Suparnaa Sayujaa Sahaayaa Samaanam
Vriksham Parishasvaajaathe Thayoranyah Bippalam
Swaath vathi Anaschanan anyo abisaakaceethi"*

This was directed to T. K. Ramabhadra Sarma. This gentleman was well versed in the sastras. He came to Tiruvannamalai on his way to Sringagiri where he wanted to see the Sankaracharya to receive guidance to enable him to propagate sanathana dharma. He met Swamiji at Tiruvannamalai and received the above message which is from Mundakopanishad. Swamiji further told him "That which happens, happens. One who acts, acts." One is not to be elated or depressed seeing the rise and fall of Sanathana dharma. The various creatures in the world experience the consequences of their deeds. The one who is unconcerned with all these is Iswara. It is essential for us to know Him. It is not important for us to worry about the ancient dharma or modern dharma. Whatever happens is as ordained by God. With full faith in this, one should pursue the matter of self-enlightenment.

88. *"Yovedhaathow swarah broktha: vedanthesa
Pradishtithaha thasya prakrithileenasya yah
Parassa maheswara:"*

This was mentioned to A. V. Gopalachariar of Trichy. He was involved once in giving a talk in Tiruvannamalai on Vedantic issues. At that time Swamiji happened to come there and he contradicted what Gopalachariar had said. Then he requested Swamiji himself to say whereupon Swamiji quoted the above and told him thereafter to enunciate the above as the philosophy.

89. "Enlightenment will come. Truth will shine. Ramayanam, Valmiki Ramayanam. Read the Sundara Kantam seven times repeatedly."

The above instruction was given to Arunachala Mudaliar.

90. "If you repeat Arunachala, Arunachala, you will get moksha."

This was told to Kamakshi Ammal. This lady and her husband Subramania Mudaliar, his mother Alangarathanni Ammal had been feeding Sri Ramana Maharishi for many years. She was also feeding Swamiji for some years. She had received quite a few more instructions from Swamiji.

91. "Adatwajagatho Vismrithihi ; Nathu brahmanaha"

This was told to Sivarama Sastrigal in reply to his question as given below. His father was Sundara Sastrigal. Their friend was a Sanskrit scholar. The three of them were seeing Swamiji going around a pillar again and again at the charitable choultry. The Sanskrit scholar asked Swamiji in Sanskrit: "Abithe Vismrithi?": The meaning of the question is "Have you lost your senses?". He thought that Swamiji was going round the pillar like a mad cap. Swamiji's reply meant that his forgetfulness was of this false world and not that of the Brahman. The word Vismrithihi in Sanskrit has a double meaning (1) One who lost his senses (2) One who has forgotten. Sastriar's question was with the first meaning and Swamiji's reply was with the second meaning. From this reply it is clear that Swamiji had totally forgotten this world.

92. "Do you drive a refuse cart? or do you drive a rail car? You are sleeping like a log? You cobbler! You rascal! Don't sleep. Be in meditation. Meditate on Lord Rama".

Arumuga Swamiar received the above instruction. He was a very close devotee of Swamiji. He used to serve

Swamiji in Lord Muruga's temple (Ilayanaar Koil). Out of his kindness for him Swamiji cautioned him with the above instruction. Swamiji did not like anybody to sleep. This has been illustrated in the incident involving Manikka Swami. Dirt cart meant earthly or worldly life. Rail car meant spiritual path. Whether it is a dirt cart or rail car, the driver should not sleep. If he sleeps, it is dangerous. Even if he is awake, he should not divert his attention from the track. There will be danger if he is not watchful. All the three, namely, the mind, speech and body should focus on the task of driving to avoid danger. His reference to meditation is for such focusing. Even though one is in the worldly path, one who does not do his duties without looking for the fruits of action and proceeds wilfully in his path is comparable to the one driving the refuse cart loading the human form (the cart) with sins pushing the whole to the depth of hell. The driver of a train takes all his passengers through various towns, villages and other areas to their destination safely focusing his attention carefully on the track. In the same way, a person in the worldly path by his circumspect attitude to worldly matters, renunciation, detachment, non-discrimination, fairness, earnestness, non-violence, service of his master and who steers his life carefully, passes through heavens (swarga) and other heavenly abodes reaching Nirathicayabrahmaloka. On the other hand if one indulged in practices like sleep and degrading pursuits, he spoils himself and does harm to his human form. Thus even if one has taken to saffron robes but indulges in negative pursuits like sleep, it is a grave mistake. It is therefore, preferable to immerse oneself in the thoughts of Lord Rama. This was the message of mercy to Arumuga Swamiar.

93. "Where to go ? Where to come? I am where I am. i.e. I am in myself. You stay where you are (you should be in yourself)"

This was conveyed to the Swami from Skanthatram near Salem. He was a sadhu who had served our Swamiji and Sri Ramana Maharishi for many years. He was fond of going on pilgrimages. He had traversed from Rameswaram to Kasi, Haridwar, Badrikasramam several times. Swamiji apparently advised him not to waste his time in moving hither and thither and that like himself he should stay at one place in self-realising meditation.

94. *Viswam Tharpanathrisyamaana nagareethulyam
nijaanthargatham.
Pacyannaathmani maayayaa bagirivothbhootham
yathanithrayaa
yacsakshaat guruthe prabhodhasamaye
swaathmaanama vaathvayam
thasmai Sri Gurumurthaye nama itham
Sri Dakshinamurthaye"*

This instruction was received by Gnanamabal of Kattagarampalayam. She had lost her husband at a young age. Her father had, with the help of many sadhus, taught her the contents of many spiritually oriented books. She had an innate attitude of detachment and like Brahmacharinis of yore, spent a lot of time in meditation on inner self. At the time of this publication (1939) she was 80 years old and had immersed herself in spiritual inquiries. Once she had gone to see Swamiji when he gave her the above message and asked her to continue to recite that. It is the first sloka of Sri Dakshinamurthy Ashtagam composed by Adhi Sankara Bhagwath Pada Swamigal. The essential meaning of it is: Thousands of prostrations to Sri Dakshinamurthy guru who is the manifestation of that spiritual illumination which has eliminated the

darkness because of which one suffers from the illusion of seeing outside oneself the entire universe which is enshrined in oneself. The elaboration of the concept is contained in the writeup "Maanasollasam".

Instructions on Inner Spiritual characteristics of the Spirit (Atma Lakshanam)

95. "Who is Woman?"

This was addressed to Echammal. Echammal was living as a servant in the house of advocate Narasing Rao. One day Swamiji told her "There are mischievous people here. There is a dog. Leave this house, come and stay in the temple porch." On hearing this Echammal replied. "I have not spiritually ripened to that extent. I am only a woman. How can I come and stay in the temple?." Thereupon Swamiji asked her the above question. "Who is woman?" It is the crass body that has attributes of male, female. The soul has no such attributes. It is a pure entity. Distinctions such as caste, gothra, community, sect, name etc., do not belong to that entity. Hence one should forget about being male or female and immerse oneself in meditation on that pure self or soul. The attributes of the soul, its characteristics are brought out in this instruction.

96. "Iswara is in Fig"

This message was also given to Echammal. The fig is round and if broken it reveals presence of many insects. Here the word "fig" means the universe. "Insects" refers to living beings. The Vedas proclaim that Iswara created the universe and has permeated into the creation as their soul. Hence it is established that Iswara (God) is responsible for the entire universe and its evolution. Its creation, existence and destruction are his functions and these characteristics are subsisting in the soul/atma.

97. "Iswara (God) is in this - see very carefully"

This was also mentioned to Echammal. One day Swamiji was going round and round a stone pillar in the temple hall and was prostrating before it. He gave the above message when Echammal asked him why he was prostrating there. God (Iswara) is Omnipresent. He is visible to the spiritual eye. "Seeing very carefully" means seeing with the spiritual vision. The Omnipresence of the soul is brought out here.

98. *"Vaagarthaaviva samprukthou Vaagartha
prathi bathaye !
jagadhoh pidharow vandhe Parvathi Parameswarou"*

This instruction was given to one Sadhu. The above sloka was by Kalidasa. It means that "I worship Parvathi-Parameswara who are one like the word and its meaning and who are responsible for the entire creation". The word "Parvathi" refers to "maya" (illusion) who has been appropriated in Himself by Parameswara. The same concept is contained in the statement of Upanishad: "Mayandhu Prakrithim vidyaath mayi nanthu maheswaram." The same thought is expressed by Siddhantis: "The whole world is Siva-Sakthyaathmakam". The meaning is that God creates the whole world in his own image. Thus the essential characteristic of the world is that it is the seat of maya which manifests with various names in the universe.

99. "Vayu runs"

This was imparted to Mahalingaswamy of Kottayur. One day this gentleman in all humility questioned Swamiji as to why he was constantly running hither and thither. The concept is: "Neither do I run nor do I stop. I don't perceive that this body is there nor that it is running. Movement and running is the mischief caused by prana.

This air (prana vayu) causes the body to move hither and thither". The Lord has stated in the 4-18 sloka of the Gita: "Karmanya Karmayaha Paschyeth." The Upanishad explains the state of a self realised person thus : the snake sheath lying on a snake-mound does not lie there but is blown by wind to many places. In the same manner the body of a jivan muktha is impelled by prana vayu (air) hither and thither. This brings out the fact that the soul (or atman) is free from actions (nishkriyan).

100. "This is Rama's foot; if you worship both these, you can attain moksha. Don't forget it"

This was addressed to Rukmini Ammal of Trichy. She considered Swamiji as God. She used to practise daily, Arya Sathakam of "Mooka Panchasathi". Once she met Swamiji at the Saadhu Chathram and bowed to him and repeated 10 to 15 slokas from Mooka Panchasathi in praise of Devi. On hearing it, Swamiji who was seated at a distance, became happy and came to Rukmini Ammal and hugged her. That very moment she swooned. Manikka Swami who was there at that time went to fetch some water but before he came back Swamiji touched both her eyes. Immediately she revived and sat up. Swamiji was seated in a cot and she put his feet on her head and prayed. at that time Swamiji made the above remark. As the author of Gita had stated "Gnaneethvaathmaivame matham." There is no doubt that our Swamiji being Atmagnani, was Lord Rama. His feet were like the ship to take one across the ocean of life. Singing in praise of such a seer, worshipping him and meditating on him would no doubt confer liberation (moksha). Therefore everyone should meditate and worship on the feet of our Swamiji as stated in the Mundakopanished. Swamiji being the master of the universe (Loka guru), the messenger of Dattatreya, Lord Krishna of Kali Yuga, the ocean of mercy, the

speaking God, worshipping him will surely confer all worldly and spiritual blessings. His statement "Don't forget" emphasises the need for us all to remember it. From this it is clear that the best means to achieve liberation (mukthi) is through worship of the Guru (master).

101. "Should you not experience the bliss of realisation?"

This was uttered to Mukkur Srinivasachariar. Swamiji was in mounam (Silence) and showed him chinmudra to indicate that jiva brahmam is one and told him the above. By this piece "Rasoveisah" which is from Taithriya sruthi, the bliss of realisation was explained.

102. "My Father, My Master, the God for all".

This was addressed to the manager of Sarada Vilas.

103. "Meditate on the sun, Do namaskar as prescribed in the Vedas"

Kaarathur Ganapathi Sastry received the above. Swamiji imparted the above instruction after touching his head and blessing him with the Veda manthra "Sadamaanam Bhavathi".

104. (1) "Only who has forgotten, should think of it"

(2) "That is also a chaithanyam"

(3) "Yagnavalkya has asserted in Brihadaraanya Upanishad that
Brahmam is the truth-permanent entity."

(4) "You will realise this if you read about the family of Mogajit"

The above was communicated to R. Srinivasa Mudaliar.

1. For one who is always in meditation on one's soul (atmanishtai), there is no need for him to think of it.

2. Swamiji uttered this when he was going in a street embracing a prostitute and he was asked "Is it proper for you to touch prostitute?"
3. Saiva Siddanthis say that the universe, soul (jivan) and God are the three entities prevalent in the past, present and future. On the other hand Vedantins state that Brahman is the only permanent entity. "Which of these two statements is correct?". To this question Swamiji's reply was as above.
4. A query was raised as to whether all the members of a family could be gnanis. Swamiji repeated as at (4). There is a story in Gnana Vaasishtam to the effect that Mogajit, his mother, father, wife, servant - maid and others in that family had overcome passion (desire). Swamiji suddenly referred to this in a surprising manner.
105. "If you remain without taking food, you can go to moksha. This was told to C. V. Subramania Iyer. Here "remaining without food" means "if you give up attachment". Those who have given up all attachments, will attain moksha.
106. "Is it a buffalo? A buffalo? It is not buffalo, say, it is Brahman".

Once Swamiji was keenly watching a buffalo which was grazing. One C. Narayanaswamy Iyer who was observing this, asked him why he was looking at a buffalo. Swamiji replied as above.

107. "Give up your anger. If anyone beats you, do not abuse him. Do not beat him. Give up worship of many deities. Believe in one. That one will help in case of danger."

This message was given to Venkataswamy Naidu.

108. *"Na vairaagyath param bhagyam
Na bothaatha param sugam
Na haro parasthraatha
Na Samsaaraath paroribhuhu"*

This was imparted to Sri Subbu Bhagavathar of Trichy. This gentleman was by nature a true devotee. He was fond of the company of good people (Sat Sangh). He was a vidwan. Once he gave some bananas to Swamiji. Swamiji ate some and brought out part of it from his mouth and gave it to him to eat and imparted the above.

The meaning is that one can attain Gnana by winning over the enemy of family ties which are one's worst enemies by means of renunciation and taking refuge at the feet of Sriman Narayana and receiving His grace.

Chapter 11

THE LAST DAYS (VIDEHA KAIVALYAM)

Having thus lived in Tiruvannamalai continuously for forty years and having helped lakhs of people of all kinds, the illiterate, the poor, scholars, affluent, to elevate them from the perils of life, Swamiji who had inherited his physical form in the family of Kamakoti sect and who was an incarnation of Sri Parasakthi, finally decided to shed his mortal coil. It was the month of Karthigai in 1928 and Swamiji hinted to Subbalakshmiammal about his approaching end. He told her "I have been thinking for many days to ask you for your suggestion. If you conclusively suggest, I shall abide by it. People are troubling me very much in the world. Should it continue like this? Or shall I construct a new house and practise yoga? What do you suggest?." The above actually meant "I have completed my task. I am departing from this existence. Do you agree?" Subbalakshmi did not grasp the real meaning. She replied in a sarcastic manner. "You don't even realise whether your loin cloth is lost. You are roaming from street to street. As such, how would you construct a new house? And would you sit steadily at one place and do yoga?" But Swamiji persisted and asked her

again. She repeated her reply as before. When Swamiji continued to ask her the same question for the next few days, she started worrying that there could be some deeper intent to the question though she did not grasp that. Finally she told him that he should construct a new house and practise yoga. He responded "That is what I also thought. Yes, yes. That will be done" and left her house apparently happy with the suggestion. After the above incident, he stopped going to her house. It is inferred from this that Swamiji had considered that all women were manifestation of Parasakthi and he treated Subbalakshmi's words as Parasakthi's approval.

A few days elapsed. Some devotees decided to take photograph of Swamiji after doing abhishekam and alankaram. At first they arranged to shave him. Then when they invited him for bathing, he declined saying that it would lead to cold and fever. But the devotees in their own devout way brushed aside his objection and rained on him rose water and followed it up with pots of fresh water drawn from well in Chinna Gurukkal's house. When the town people saw this, they did not want to miss the opportunity to participate in his abhishekam. Thinking that it will fetch them divine blessings, they lined up with a pot of water on the head of each. All thus poured huge quantities of water on Swamiji's head. The Sivaganga tank in the temple was practically emptied. Then the bathing process ceased. Then his alankaram was done by applying sacred ash, fresh clothing done, and he was bedecked with flower garlands and garland of sacred bead (Rudraksham). His photograph also was taken. Swamiji took ill with cold fever that very evening. This was the appropriate beginning of the process of Videha Kaivalyam. Fever or no fever, Swamiji never showed it and he was his usual self. It was like Siva Linga. It hardly

mattered whether it was the water from Siva Ganga or Ganga from the sky He looked like Ganghadhara murthi. By then it was forty days since the commencement of his fever. There remained only eight more days to complete a mandalam. However the fever took its toll and Swamiji was reduced to a thin form. That was the nature of the physical body. It was as if the cold fever itself sought Swamiji's blessings. On the 41st day Swamiji yielded and laid himself down in the front verandah of Chinna Gurukkal's house. Chinna Gurukkal kindly provided him with a mattress and pillow. He also attended on Swamiji. The news spread like a wild fire and huge throngs of devotees from far and wide converged at Chinna Gurukkal's house. The number of people gathered was a multiple of the number usually gathering for the lighting Festival in the month of Karthigai. Heaps of offerings of milk, fruits, sugar, candy, sweetmeats etc., were dumped. There was not a single doctor of medicine left even at distant Madras. For one whole week the doctors all gathered to treat Swamiji. In all this hubbub, Swamiji neither took a morsel of food, nor did he touch any medicine. People did not dare to come close to him and watched him from at a distance.

At that point of time, it was Sri B. V. Narasimha Swamy who was good enough to send a message to this writer at Salem. The message was: "Our Swamiji is bed ridden for the whole week. His face has become very shriveled. His condition is such as to cause much anxiety. He has not taken any food for the past 40 days. He has not taken even a drop of water and if anyone offered anything, he declines. Because of your extreme devotion, perhaps if you offer, he might take some food. Please treat this as a telegram and come here immediately". On reading the above message, the writer (Renu) swooned.

He recovered and showed that letter to some of Swamiji's devotees who were all stricken with sorrow. Thereafter Mysore Swamigal, post master V. S. Mani Iyer, Co-operatives Inspector Venkata Subbaiyar, Swamigal from Skanthashramam, writer Subramania Iyer, Surveyor M. Subbaraya Iyer, Forest Department person Ramaswamy Iyer, Ardhanari Iyer, and other devotees sent Renu to Tiruvannamalai with fruits and other offerings. On reaching Tiruvannamalai, Renu was overwhelmed with tears swelling in his eyes at the sight of the very much reduced physical form of Swamiji. Till then Swamiji had not opened his eyes and he just cast his glances for a minute at Renu. The assembled crowd then raised the cry "Har Har Mahadev". At this Swamiji got up and sat. He took one of the oranges brought by the writer, put it on the floor, crushed it, then smelt it and threw it into the street. That was the way Swamiji ate the orange brought by Renu. The fact that, having fasted for 40 days he at last appeared to have eaten the orange, was a matter of gratification. Prior to this, the weather had been cloudy and rainy for a few days. Chinna Gurukkal told Swamiji "As it is cold and rainy, please accept the shawl brought by Renu from Salem" and spread it on him. Swamiji gracefully accepted the shawl. This was followed by an interesting development. The next day at 4 p.m., Swamiji with all his weakness, got up and walked into the temple. Renu and Manikkam supporting him walked along with him. Near the Sivaganga Praakaaram between two trees there was a depression containing knee-deep water. Swamiji went into that and laid himself down. It was the month of Markali and it was a very wet, windy and cold day. The wind was piercing cold. Not minding all that, Swamiji continued immersed in that pit. Crowds of people braved the rain to watch him. By nightfall it was 8 p.m. when all departed. Even Manikkam left at 11 p.m.

Renu, however continued to stand by. About 3 a.m. Swamiji got up from there. He came back to Chinna Gurukkal's house dripping with water and laid himself down. Even in that precarious juncture, Swamiji never bothered about himself. It was as if the shawl was adorning the wall. He never had any connection with it; neither was he affected by cold, heat, fever or anything. Apart from the five sheaths provided by nature, to have a shawl as the sixth sheath was not called for and Swamiji's behaviour clearly brought out the purposelessness of the shawl.

The next morning our B. V. Narasimha Swamy had an idea. He thought that by reading Sundarakandam (of Ramayanam) Swamiji would come out of the danger to his physical body. It would immensely benefit the people at large if 'Swamiji lived some more years in his physical form' he thought. He immediately urged Renu to read the Sundarakandam. Because of his abounding affection for Swamiji he even arranged to send some doctors known to him. But Swamiji did not permit any treatment. Till the end he did not achieve his object. As per his suggestion. Renu sat at the feet of Swamiji and completed reading the 68 sargas of Sundarakantham by 3 p.m. Swamiji did not even open his eyes and was deeply involved in Yoga Nithra. At the conclusion of the recitation when camphor was lit up Renu had a doubt whether Swamiji might not have noticed the reading of Sundarakandam. The wonder of wonders! Swamiji without opening his eyes sprinkled water on Renu from a tumbler with his left hand. It looked as if he was admonishing Renu for having doubted Swamiji's omniscience. Renu was moved by this act of Swamiji and with tears streaming from his eyes bowed before Swamiji. This recitation continued for two days. All this notwithstanding, Swamiji continued in his yoga

nithra. In the meanwhile another incident happened. Subbalakshmi Ammal arrived and wept bitterly on seeing the condition of Swamiji. At that time Swamiji opened his eyes and asked her "Did you see?" she said "I never meant this yoga practice nor such a new house" and rolling on the floor, continued to weep. Only now Swamiji showed her the meaning of his earlier talk with her on construction of a new house. That sight moved everyone witnessing it.

It was Vibhava year 21st day of Margazhi month, a Friday on 4-1-1929. Moon whose consorts Hastha and Chitra had nursed Swamiji reached Swati. The planets Jupiter, Saturn and Venus stood at the same position as at the time of Swamiji's birth respectively at Mesha, Vrischika and Kumba. The Lord of the house, Surya, reached his Lagna. The deity of Abhijitham also reached there to see the liberation (mukthi) of Swamiji. The celestial beings came in the sky. Lord Annamalai and Mother Unnamalai Devi reached his body to receive their favourite son. Swamiji bade farewell to the deities of the senses.

Because of damming the flow of Prana, each organ remained immobile. In the state of Supreme bliss, he retained the smile on his face. He finally attained the state of Satchitananda Nirathisaya Parabrahma Swarajya. The entire town of Tiruvannamalai was engulfed in the darkness of sorrow. There was a virtual upsurge of the sea of sorrowing people. Sannidhi Street was so full that not even a pin could be dropped. Some people wept and rolled on the ground. Some people burst into uncontrollable spasms of tears. Some sang devotional songs. Some people threw flower petals. Some brought garlands of flowers. Then Swamiji's body was bathed in milk, honey, sandalwood paste, pancha-amrith, Ganges

water, rose water etc. Thereafter it was decorated (alankar). Then the procession started. Even Adishesan could not describe the splendour of that festive procession. The entire stock of camphor in the shops of Tiruvannamalai was exhausted. There was Illumination all over the place caused by burning camphor. With group-singing of devotional songs and groups of instrument players playing various instruments, Swamiji's auspicious body was brought to Agni Theertham. At that point Sri Ramana Maharishi appeared on the scene. Puja was done and his body entombed appropriately.

Swamiji did not leave Tiruvannamalai in his 40 years stay there. Some devotees would have felt sorry over his attaining Samadhi. But there is no need for them to feel aggrieved. Everyone should pacify oneself with the thought that he being a Parabrahma Swarupi, is enshrined in everyone's mind. The word "Seshadri" means "Parabrahmam". One could arrive at the meaning "Srinivasa" residing at Tirupathi. In fact its actual meaning is Parabrahmam. The word "Sesha" means "remainder". That is the sat which remains after having rejected everything else as "not existing" (nethi) not existing (nethi); "Adri" means "mountain". That is bigger than the biggest, that is it is all-pervading. "Swamy" means "one who is free" i.e. one who shines by himself. Thus what is that which is "sat"(truth), which is all-pervading and self-illuminating? It is Parabrahmam only. Knowing this and keeping in view that he is shining in our hearts, that we are one with him and inseparable from him, we should free ourselves from feelings of sadness. We should always worship him, we should speak the truth and give away in charity. We should be non-violent. We should seek the company of good people. We should fulfill duties imposed by our station in life. We should carry out

penances involving the three tools (Mind, Speech, Body). We should not give up the practices laid down from ages past. We should not mingle with mischief-minded people. We should not sleep after 4 a.m. We should not lose faith in God. We should not forget that one day we would die. Therefore, we should not waste our time. We should not ridicule Guru (the master). These will confer blessings in the present life and future.

Om Shanthi, Shanthi, Shanthi

Chapter 12

THE SEQUEL

After his Samadhi in Jan. 1929, Mahan started functioning through a man in Tiruvannamalai. Mahan's keen desire to help people was such that he started his activities through his subtle (Sookshma) body soon after his videha kaivalyam. But people started harassing that person even to the extent of pelting stones at him. They called him a mad person. Hence Mahan did not continue with him. Later on, Mahan started functioning through a lady by name Srimathi Kaveri Ammal near Coimbatore. This was also discontinued after sometime. Subsequently he started operating through a lady by name Srimathi Parvatha Ammal in Bangalore. A few of the incidents relating to this period (upto 1980) are included in this write up.

Mr. R. Boothalingam had bought a second hand car. But it gave a lot of trouble. After struggling with it for about one and half years, he consulted Mahan through Parvathammal. Mahan indicated that he had transferred to the car the physical travail which he would have otherwise undergone.

Mr. Boothalingam was transferred to Mysore and prior to his shifting, Mahan through Parvathammal predicted that he would secure a house on the 11th day, that his wife who was in the family way, would deliver a male child, that this child should be named Balasubramaniam, that soon after the baby's birth a black cow would come to his house and that he should keep a bucket of water for it to drink. She also gave him a packet of viboothi (sacred ash) and told him that it should be scattered at various points in the house in Mysore and the reason for this would be known in due course.

All the above predictions were fulfilled exactly as she had said. Within a few minutes after the child was born, a black cow came. As per Mahan's instruction, it was given a bucket of water after drinking which it went away. A few months later, the children in the neighbouring house suffered from whooping cough. (It may be mentioned that Sri Boothalingam had earlier lost a child because of whooping cough). Even though it is a highly contagious disease to which children are vulnerable, it did not affect the new born baby. It was clear that the spreading of the sacred ash given by Parvathammal had warded off the disease.

Mr. Padmanabhan was working for a Ph.D. in U.S.A but his professor who was acting as his guide was quite unhelpful and came in the way of his completing his course. Mahan acting through Parvathammal gave a cardboard with a sketch showing (Murugan's) vel (arrow) and the cross (of Jesus Christ) combined together and also gave a divine number for him to do puja. Padmanabhan did the puja as instructed for the specified number of days. A few months after that the professor breathed his last. The new professor who became his guide, enabled him to complete his Ph.D. successfully.

Sri Boothalingam used to go from Mysore to nearby places on duty by his scooter. Once in 1965 he was on his way back from Krishnaraja Nagar to Mysore when his rear wheel suffered a tyre puncture forcing him to stop. Unfortunately for him his stepny too did not have adequate air pressure. It was hilly terrain and nothing was available in the vicinity. He closed his eyes and prayed to Mahan. When he opened his eyes, a tall and well built person was coming by bicycle. And he had a hand-pump in his hand. He asked him not to worry and pumped the stepny, removed the punctured wheel, replaced it with the stepny and departed saying that because of divine grace he happened to come his way with a pump which normally no one carries and not even waiting for his grateful thanks, disappeared. Later on he learnt through Srimathi Parvathammal that it was Mahan who had come and helped him.

After Srimathi Parvathammal passed away Mr. Boothalingam visited Tiruvannamalai. He had brought with him certain chakras drawn by Parvathammal on Mahan's instructions and guidance. He had also brought with him some money collected by the Bangalore devotees of Mahan. As Mahan had started functioning through Ikabara Sowbhagyavathi Sri Sri Umai Ammaiyyar at Tiruvannamalai, Mr. Boothalingam went to her. As if to prove to him that Mahan's link continued, she, without his informing her, asked him to give the chakras so that they could be displayed in the Dhyana Mandapam coming up opposite to Mahan's samadhi. She told him that the money he had brought could be given to Sri R. M. Iya for purpose of construction activities in the Mutt.

Another incident happened to prove the linkage of Mahan. Mahan, through Parvathammal, had asked Mr. Boothalingam and his wife to go to Kasi and

Allahabad. Boothalingam had at that time pleaded his ignorance of Hindi and that, therefore, he would find it difficult. Mahan had assured him that he would come to his help if and when needed. Now during his visit to Tiruvannamalai, Annai Umaiammayar asked him why he had not gone to Kasi. Thereafter Boothalingam and his wife visited Banaras, Allahabad. They wanted to come to Delhi from Allahabad but could not get railway booking. When they were thus stranded at the railway station, all of a sudden a tall person came and volunteered to help them. He came to the train and speaking in Hindi managed to get them the berths required and disappeared. During their subsequent visit to Tiruvannamalai, Annai Umai Ammayar referred to the incident proving that Mahan had come to their help when necessary.

The above clearly establishes the fact that Mahan's continued presence exists to help his devotees. Later on, some queries were raised by devotees about Mahan's functioning near Coimbatore and Bangalore, he clearly stated that these days he is functioning only at Tiruvannamalai and through Annai Umai Ammayar. He had also given out that while the previous persons through whom he functioned were selected by himself, Iswara had selected Ikabara Sowbhagyavathi Umai Ammayar for him to function through her.

There have been many revelations by Mahan about his life through Annai Umai Ammayar and he has been rendering help to hundreds of people through her in the last decade and more. Some of these are narrated here. Most of these are published in the translation of the Tamil book by Sri D.M.Panneerselvam on Mahan's life and are

cited below for continuity of the biography as written by Kuzhumani Narayanaswamy Sastrigal.

One day Mahan was doing Hatha Yoga in a tank on the hill. At that time the Saptha Rishis (Atri, Brighu, Kutsa, Vasishtha, Gautama, Kasyapa and Aangirasa) appeared before him and wanted to test him. They told him that he should dive deep into the tank, collect the sand of seven colours in the bed of the tank and make them into a rope. At the outset Mahan stated that he could not do it. But the seven Rishis encouraged him saying he could do it. Praying to Goddess, Mahan dived into the tank and found another tank inside. At the bottom of this tank, he found to his surprise varieties of sand with various colours such as black, red, green, yellow, earthy (brown), white (even more white than milk). He prayed to Goddess Mother Loka Matha, Parasakthi and he did japa with Santhi Manthra, so that he could weave the sand particles into a rope. He took the sand in his hand and succeeded in making it into a rope. When he brought it out, the Saptha Rishis examined it and found that the white colour was not there. Mahan was worried that it might be because his mind may not have been pure (white represents mind). But the Saptha Rishis opined that as he was staunch devotee of Sakthi, he was able to take all the colours except white which is the colour of the sacred ash whose presiding deity is Lord Siva. They told him that while he had the blessings of Sakthi, to unite with Siva he must increase his austerity in Meditation. Saying so the Saptha Rishis blessed the Mahan and departed. Mahan was also tested by sage Agastiyar.

It may be stated that purely from the physical point of view, making rope with sand would involve raising it to a high temperature. Infact there is a joke about weaving

a rope out of sand. The fact that Mahan came through the test successfully speaks of his mastery over nature.

Mahan has furnished considerable more information about details relating to his life through Ikabara Sowbhagyavati Umai Ammaiyar. He reached Tiruvannamalai on Ratha Saptami day and did his Giri Pradakshanam right away. He entered the Arunachaleswarar Temple by the Northgate. Mahan did tapas at various places in Tiruvannamalai such as Durgai Amman Temple, Kambathu Ilayana Temple, Pathala Lingam, Arunchala Yogiswarar Mandapam and corridor surrounding the Durgai Amman Sanctum. He did Hatha yoga and used to drink a lot of water as his body experienced abnormal heat partly due to yoga and partly due to karma. He had had darshan of many deities and it was Parasakthi who had unlocked his room on the day of his late father's annual shradh at his uncle's house. But he had Iswari's darshan only at Tiruvannamalai.

The left hand of Mahan had three kinds of "Soolam". Three lines joined together to form a Trisulam (trident). In his right palm there was a circle with red colour. The circle appeared in the form of a Nava-graha. These signs were unique conferring the possessor with the characteristics of Kamadenu (Sacred cow) and Kalpaka viruksha (wish fulfilling tree).

Mahan was well-versed in Astrology. Mahan chose a spot in the Girivalam path, known as Tirimoorthy darsan spot, where the mountain appears like a Trisulam (trident). Sitting at that spot which was surrounded by thick bushes, Mahan poured red and black coloured mud on himself so that he appeared like an ant hill. People mistook his eyes as snake and hastened away from the spot without disturbing him. Thus he was able to carry on his Tapas undisturbed for a long time.

Annai Umai Ammaiyar through whom Mahan operates now, herself is a sage in her own right. She has received initiation from Isakki Swamigal. She is capable of talking to departed souls. Great saints like Arunagiri Nathar, Ramalinga Swamigal, Adi Sankara and a host of others including Boghar, Raghavendra Swamigal, Vallimalai Swamigal, have spoken to her. It is to the gain of the present day generations that Mahan Seshadri Swamigal is functioning through such an elevated saint.

Some interesting experiences of Mahan's functioning through Annai Umai Ammaiyar are narrated below. These are only a sample of the large number of beneficiaries.

The author of the brief Tamil biography (Life Sketch of Mahan Sri Seshadri Swamigal) Sri A. D. M. Panneerselvam was suffering very much from Hernia. When he approached Annai Umai Ammaiyar, Mahan advised against surgery but asked him to do Girivalam for 12 days. While doing the perambulation he experienced some beautiful scents in the route (indicating Mahan's grace). After that he was totally cured from Hernia without any operation or treatment.

S. R. Veeraraghavan, a leading advocate of Tiruvannamalai had an attack of Jaundice and his life was at stake. Through Annai Umai Ammaiyar, he was given vibrated water (after doing japa) and by a course of treatment in that manner, he was saved from the disease.

Sri Lalitha of Bangalore, a staunch devotee of Mahan was undergoing an operation under anesthetic. During operation Mahan was conversing with her. As had been predicted by Annai Umadevi Ammaiyar, the operation was completed successfully and the doctors were surprised to hear about the happening.

Sri Usha Devi of Madras was in the hospital for confinement and the doctors were of the view that it would be a caesarian delivery. But she approached Mahan through Annai Umadevi Ammaiyyar and with that intervention she had a normal delivery.

Sri A. D. M. Panneerselvam started writing the life history of Mahan in "Villupaattu". Mahan through Annai Umadevi Ammaiyyar had told him that he would come to his house when he was writing. Sri Panneerselvam was wondering as to how Mahan would come. Suddenly a red flower which was adorning Mahan's picture dropped down. The light rays from Mahan's face in the picture, touched and passed through his body through the space between his eyebrows, which threw him into ecstasy.

The father of Sri A. D. M. Panneerselvam had been a personal witness to Mahan's siddhis. He was affected by acute leg cramp. Mahan protected him by giving his Viboothi for application.

Sri B. Sundar, a staunch devotee of Mahan, was benefited by Mahan's blessings in getting a decent job, marriage, children and a peaceful family life.

Tamil Vidwan Sri A. Pandurangam, devoted to Saiva Siddanta service had some problems with landed property. This was intimated through Annai Umadevi Ammaiyyar to Mahan and the problem was resolved.

Mahan had instructed that after the birth of his grandson Sri Boothalingalm and family should visit Tiruvannamalai and accordingly they went and after receiving blessings from Annai Umadevi Ammaiyyar started rather late in the morning for perambulation. It was summer and quite hot. Praying to Mahan all the time they completed the girivalam. The surprising thing was

that contrary to the expectation of hot weather, the sky was cloudy and they did not also feel the burden of carrying the child. After completing the perambulation they went to Annai Umadevi Ammaiyyar and Mahan speaking through her asked them that they would have completed the girivalam with pleasure and that he had contrived to make the weather comfortable for them. He also told them that he had made the child light so that they did not feel the burden of carrying it all the way and saying it there was a significant smile emanating from him.

Srimathi Meena Prasanna was living with her husband in their own house at Virugambakkam in Madras. She is a devotee of Mahan and was practising the 3 a.m. prayer as per Mahan's instruction. A few months before (i.e. in May 1989) there was the sad demise of a child of her relative. Because of that she had stopped the 3 a.m. prayer for some days. One day when she was sound asleep she felt that someone was prompting her to wake up. Further she was told "To cease from prayer for reasons of death or some such reason is only indicative of laziness. I am not affected by pollution of such happenings." She woke up and felt it was Mahan who had spoken to her. This swapna dikshai by Mahan would be an object lesson to all devotees that Mahan is above such inhibitions/prohibitions/pollutions.

One night at late hours Sri R. M. Iya, Sri Boothalingam and others went for girivalam. It was pitch dark causing some anxiety in the minds of the devotees. As apprehended, two ruffians followed this group. Suddenly there was a smell of scent and followed by this, a red figure with green turban with a stick in hand, overtook this group. On seeing this, the ruffians ran away

and the red figure also disappeared. It was then realised that Mahan had come to their rescue.

P.Karthi, employed at Madras, was sitting in meditation at Mahan's mutt. But his mind was disturbed. At that time he heard a sound as if someone was clapping his hands. When he opened his eyes he did not see anyone. He then asked Achyuthan Swami who is in the Asramam if he heard the clapping. He said that he heard the sound coming from inside only. In fact he thought that Karthi had clapped his hands. It was then realised that Mahan had done it to enable him to do his meditation better.

Anantharaman, a devotee of Mahan, was once traveling by air with his wife. Before undertaking the journey they had obtained a copy of Mahan's photo from Sri.R.M.Iya and had kept it in their suitcase. Though the plane met with an accident, by Mahan's grace Mr & Mrs Anantharaman were saved.

Sunil Kumar, an earnest devotee of Mahan was riding a scooter in a high road in Madras. Suddenly the scooter developed some trouble and he was about to collide with another vehicle coming in the opposite direction. As Mahan had already predicted such an accident, Sunil was cautious and moved to one side praying to Mahan and thus he was saved.

Boothalingam of Bangalore in whose house Mahan has been playing his siddhis wanted to construct upstairs rooms in his house. Mahan was reluctant as the foundation was only 3 1/2 feet deep. As he was persisting in his prayer to Mahan, he permitted him to go ahead. He completed the work and after some time he wanted to construct a water tank. The civil engineer who was to

clear the construction wanted to check the foundation before approving it. Lo! the foundation was now 6 ft. deep. This could be only by Mahan's miraculous act.

Chandran, an aged person, was suffering from some eye problem. The doctor told him that his eye problem was incurable and that it could be treated as lost. He came to know about Mahan and did Nama-japa of Mahan. One day he felt as though Mahan was wiping his eyes with his tongue. What a wonder? He got back his eyesight.

Srimathi Jayalakshmi of Madras directed by Mahan, went for girivalam. It was a team consisting of a number of her relatives and others led by Asramam secretary Sri R.M.Iya. After passing Sonai river and near the Krishna temple, something bit Srimathi Jayalakshmi and she screamed. Nearby was an ant hill and it was suspected that a snake had bitten her. Immediately the leader Sri R.M.Iya smeared viboothi on the spot and chanted the Mahan's moola manthra by which the intensity of pain was reduced and she and the others completed the permabulation. This was an indication of Mahan's presence and the power of girivalam.

Sri.A.D.M.Panneerselvam's daughter, Sujatha, was at the portals of death. She was placed at the feet of Annai Umadevi Ammaiyar who was able to see the sentry of Yama, the Lord of Death. At that stage Mahan speaking through Annai Umadevi Ammaiyar asked Paneerselvam to look for some famous doctor immediately. He replied that Seshadri Swamigal is the only famous doctor. Mahan saved the girl and complimented Panneerselvam on standing the test and winning his case.

Sri Radhakrishnan of Bangalore had heart trouble for which doctor had suggested surgery. Homapriya

Suryanarayanan who is a staunch devotee of Mahan sent him to Annai Umadevi Ammaiyar through whom Mahan instructed him to do "Ayushhoma". Accordingly this was done at the Dhyana mandapam. Radhakrishnan was later examined by doctors who pronounced him free of heart problem.

At Bangalore Sri Boothalingam's grand son, aged seven, fell from a compound wall and his head hit a storm water drain wall of granite and became unconscious. He was rushed to a doctor who tried to revive him but he did not succeed fully as the boy's memory came back but he still continued in a state of semi-consciousness. Meanwhile the family members were praying to Mahan. A few hours later the boy woke up saying "Swamiji has saved me". Later when they went to Tiruvannamalai and met Annai Umadevi Ammaiyar, she said that she had already known about this incident. In fact Mahan had previously predicted that the boy would have a bad period in his seventh year and had directed that once a month on the day of his birth star they should do puja at Vinayaka temple and distribute boiled legume as prasada (Sundal) and accordingly it was being done. Mahan, on the day of the occurrence, had informed Annai Umadevi Ammaiyar that as it was Navarathri he was in silence and had requested her that she approach Ambal to save his life. Heeding to Annai Umadevi Ammaiyar's prayer, Ambal (Goddess) out of her immense mercy had agreed to do the needful. Mahan also told Annai Uma Deviar that even in his unconscious state the boy was praying to Mahan and that was why the child was saved.

Sri V. Sadayappar who was sub-judge at Tiruvannamalai had sugar complaint. When he mentioned about this to Annai Umadevi Ammaiyar

Mahan suggested some herb (Mooligai) for curing it. He followed that treatment and was cured of his ailment.

Mrs. Kumar, wife of an operator in All India Radio, Nagpur was suffering from severe pains in her joints. Annai Umadevi Ammaiyar gave viboothi as per Mahan's instruction. With the application of that viboothi, her joint ache was eliminated.

A girl by name Thenmozhi was living in Tiruvannamalai with her parents. It so happened that the house was haunted by the evil spirit of a man who had committed suicide and the spirit was troubling the girl. Mahan got rid of the trouble and saved her.

Mahan appeared before Annai Umadevi Ammaiyar in the early hours of one Deepavali day and blessed her saying "Pravaham, Pravaham" and disappeared. Annai Umadevi Ammaiyar who was sleeping on a sofa in the ground floor of the house, put her hand down and found that the floor was full of water. All people in the house became anxious and ran out when Mahan reappeared and told them that within 1 1/2 hours the water would clear away and it happened exactly as per his prediction.

Mahan predicted that Srimathi Suganthi of Bangalore would conceive within three days and it happened as per his prediction.

Once Srimathi Sownthara Kailasam met Annai Umadevi Ammaiyar and sought Mahan's prediction as to who would be the next president of India. Mahan said that it would be Zail Singh and he did become the President.

Mr.Sivaraman, a railway employee at Hubli met Annai Umadevi Ammaiyar and narrated to her his problems whereupon she told him that his period was not good, that he should do Siva Puja. As there was no Siva

temple near his place, he had not followed up that advice. Meanwhile he had to come to Trichy on leave but his request for a pass was turned down and his period of leave was treated as absence without permission. At this stage he recollected Mahan's instruction and started visiting Jambukeswara temple etc. at Trichy. Even though his various letters to his office did not elicit any reply finally he wrote one letter inscribing Mahan's name on the cover. After this he got his leave approved and was paid his leave salary also. This was entirely due to Mahan's grace.

M. Sundar of Patna had been aware of and been beneficiary of the grace of Mahan from the time he was acting through Parvathammal. Even though she had been telling him to go to Tiruvannamalai he could not do it at that time. After she breathed her last, he had an opportunity to come to Tiruvannamalai when Mahan spoke through his uncle at Madras, who was a great devotee of Lord Muruga. Mahan directed him that at least once a year either on the birth star of his mother or his own date of birth he should make it a point to come to his Asramam and offer sweet rice (Pongal) as Naivedyam. Accordingly he came to Tiruvannamalai and did girivalam and later offered pongal as prasadam at Mahan's sanctum. At that time because of some heart problem he could not do the whole girivalem by walk and engaged a horse drawn cart for half the way. Then when they went to Annai Umadevi Ammaiyar's place, Mahan without their mentioning anything, voluntarily stated that he had accepted the pongal and that while he walked only half the distance during perambulation he would enable him to walk the whole distance next time. While he was taken by surprise by Mahan's revelation he did not fully believe in his prediction. Therefore when he came in May

1987 to Tiruvannamalai he engaged a cart and walked behind it during girivalam. As he did not experience any discomfort he was able to walk the whole distance and after that went to the Asramam and offered Pongal at Mahan's sanctum. From this it is crystal clear that there is no need to express one's problems to Mahan. When we pray to him with sincere devotion, he perceives our problems and removes the same without having to explicitly describe the same.

Sri Ramakrishna, a big businessman of Pondichery, was doing girivalam carrying a bag containing banana fruit. While on the way he was praying at the Hanuman temple, he heard his name being called and turned back and saw an elderly man asking to be given banana fruits. The elderly person pointed to the mountain, muttered some words and went away. While continuing his girivalam, he was wondering how that stranger knew his name and how he knew that he was carrying bananas in his bag. On completing the girivalam he met Annai Umadevi Ammaiyar who stated that the person he met was, Mahan himself. On a previous occasion Sri P.R.Kumar of All India Radio, Pondichery, who had introduced Mahan's Asramam at Tiruvannamalai to Mr.Ramakrishna had an exactly similar darshan of Mahan at the same Anjaneya temple.

The above incident was interpreted by Annai Umadevi Ammaiyar that Mahan had accepted the papa karmas(effect of sinful acts) by accepting the fruits and transferred the same to Lord Siva who is the karma pala datha by showing the same to the mountain. It is understood that these days Mahan gives his darshan in the gross form. Mahan had also given darshan to Sow Manjula, a devotee, at her house in Delhi. Similarly he graces other devotees with his words/vision.

Mahan has, out of his great mercy to present day humanity, simplified his instructions for alleviating their sufferings and through Brahmarishi Ikabara Sowbhagyavathi Umai Ammaiyar gives certain specific numbers to devotees to repeat. The number differs from individual to individual. Along with these, he suggests the following moola manthra:

"Om Satguru Sri Seshadri Swamigal Thiruvadikke"

Om - This is Brahaswarupam. It is the manthra swarupam of Beejaksharam.

Sathguru - refers to the unity of the entire creation

Sri - Goddess Mahalakshmi's grace - means the indestructible wealth of divine bliss.

Sehadri - refers to Lord Siva's mountain; also to Vishnu's mountain - as also Athi Seshan's mountain-Parabrahma Swarupam with the name Seshadri- an avathar higher than that of all other Mahans-can be considered as the 11th avathar (incarnation)

Thiruvadikke - the presiding deity over all deities in the three lokas - The one who having become one with Brahaswarupam offers the grace of his feet - it can also be taken as the feet of Mahan at which the karmas of birth and death are offered.

Repetition of the above moola manthra with earnest devotion everyday would facilitate Mahan's blessings or even the grace of one's favourite deity.

If one wants to interpret the meaning of "Seshadri", it would mean that stable entity which "remains", which means the cosmic entity which is the only reality. Mahan advises that the prayer be done between 3 a.m. and 4 a.m.

Before concluding; it would be worthwhile to bring to the notice of one and all a few facts about Mahan Sri Seshadri Swamigal's mutt or asramam at Tiruvannamalai.

The Asramam has a round the year programme of feeding, "Annadhanam", the daily contribution being only Rs.100/-. There is a scheme involving payment of Rs.1500/- on the basis of which annadhanam is done on one specific day in a year for an indefinite period. According to Annai Umai Ammaiyar the annadhanam done here removes "papa" (sins) and accumulates "Punya" (Credit)

The asramam is a bee-hive of activities, religious, devotional, and spiritual. Homam acts as a bridge between man and God. The asramam on the instructions of Mahan conducts homas. Noteworthy occasions are Mahan's Aradhana day and Jayanthi when such homas are conducted. A leading part in arranging such homas is by Homapriya Sri Surayanarayana of Bangalore. The Asramam is a scene of puja on every full moon day to the sacred hill after which devotees go on girivalam.

The asramam has brought out books relating to various subjects such as girivalam, biography of the great saint Arunagirinathar, apart from biography of Mahan in English and Tamil. There is also a library. A monthly Tamil magazine "Mahan Sri Seshadri" is published at a very small subscription.

There is an open air mandapam for "Sookshma Darsanam" with meditation platforms facing the sacred hill.

At the specific guidance of Mahan, a well was dug even though the place is rocky and water availability reached as predicted by Mahan who stated that it is

Ganges water and has asked that anyone can verify that it is Ganga water.

Mahan has not only intervened to help in the humdrum affairs of ordinary folks, he has pronounced some little known secrets such as at what point of time "Brahma libhi" is written, what happens to a departed soul, about the future and so on.

The site of the asramam happens to house the samadhis of some 22 great saints, the 22nd being that of Mahan. It has also been Mahan's prediction that there will be one more saint to be accommodated in the campus.

While there have been a number of saints and sages especially in India, there is hardly another comparable to Mahan Sri Seshadri in going out of the way to uplift the lives of common people. He has divulged the inner meanings of many a secret text or concept. He has proved himself to be above caste, creed, religion, etc., which divide human society. He has blasted the crust of meaningless practices and conventions and simplified the path to attain freedom from life's entanglements. The world has not seen another sage like Mahan Sri Seshadri Swamigal, an incarnation of God.

"Om Sathguru Sri Seshadri Swamigal Tiruvadikke"

ASHTOTHRA SATHA NĀMĀVALI

Women, men, youngsters, the aged, everyone who has been born as human being, should without fail, worship Swamiji every day. It is usual in our country that in every household they worship a deity. It is essential to have such worship. But worshipping a Guru is even more important. The Guru should be treated as God. We have not seen God in person. Our Swamiji is a manifestation of God and doing puja to him is like doing puja to God. Even the Vedas proclaim: "If God becomes angry, by Guru's grace one can ward off that effect. But even God cannot undo the effect of Guru's Grace". Even as per advaita-vedanta "Naathvaitam Gurunaasaka." Whereas advaita is applicable to all, it is not applicable to Guru. A Guru should be worshipped with due deference. Even Lord Krishna has stated "The various Gods whom we worship in this birth, may not bless us in this birth, Divine favour accrues after many births. The Gurus who are speaking and visible Gods confer their blessings soon and protect us even as we have their darshan." Hence we should pray to Swamiji every day. We can do puja to him everyday or at least on Thursdays (Guru's day). For those who cannot do this, at least puja can be done one day in a

month when the star is Hastha. On that day one can do puja with bilwa leaves, Tulsi, mallikai, mullai, arali flowers chanting his ashtothra, Trisathi and with neivedyam. Depending on one's capacity, at least one person could be served with food and offered dakshina and thambool and his blessings sought treating him as our Swamiji. He himself had told this to Renu. It is assured that Swamiji would either through dreams or some other means fulfill the requests of his devotees who worship him as above. Even those who have not met him in person could derive benefits by doing puja to him.

Ashtothram

At first the writer composed an Ashtothra Sathanaamaavali bringing out Swamiji's life history. When that was read before Sri Ramana Bhagawan he stated that "The entire life of Swamiji has been covered in this. This itself is adequate to enable one to write his history." Then only this biography was written from beginning to end. At some few places the sequence of events described differs from that in the ashtothra. The 108 namahs and their meanings are given below. Add "Om" before uttering each namah.

1. *"Om Parabrahma swarupa Sri Seshadri Swamy desikaya Namah"*
Prostrations to the sadguru Seshadri Swamigal who shines as Parabrahmam.
2. *"Om nanaavathara Sankritat Saguna brahma rubaprithe namah"*
Prostrations to the one who is the manifestation of Saguna Brahmam; Brahma, Vishnu, Rudra who take various incarnations.

3. *"Om Brahmapratheeka Mukyarthā
Punyaakshara Mahamanave Namah"*

Prostrations to the one who bears the name with the five sacred letters embodying the meaning of Om which is the embodiment of Brahmam.

4. *"Om Ebatharyu Pathyakaa rajathabijaatha maha manaye
Namah"*

Prostrations to the shining jewel in the lower reaches of Hasthagiri.

5. *"Om Kanchipuryanganaa bheeshta
Ramyarathna Vibhushanaaya Namah"*

Prostrations to the valuable splendrous jewel adorning the deity Kamakshi at Kanchipuram.

6. *"Om Srimath Varadarjaamsa Vidyothitha Suvigrahaya
Namah"*

Prostrations to the one who derived his physical form by being born to Sri Varadaraja Josiar who was an Amsam of Lord Varadaraja Perumal.

7. *"Om Lakshmi, Saraswathi, Gauri tridayaathmaathma
Suprasuve Namah"*

Prostrations to the one whose dear mother was an incarnation of the trinity Lakshmi, Saraswathi, Gauri.

8. *"Om Sri Bourakuthsaabijana
poorvapunya Samuthbavaaya Namah"*

Prostrations to the one who was born as the boon for the severe penance of the great souls belonging to the Baurakuthsa gothram.

9. *"Om Isaanurakthi saralathaathri Sauharthaboshithaya
Namah"*

Prostrations to the one who was nurtured by the affectionate foster mother devotion to God.

10. *"Om Virakthi Sedee Sankrishta kreedaa Sakata Sankramaaya Namah"*

Prostrations to the one who learnt to walk by holding the perambulator pulled by the hand-maid of abnegation.

11. *"Om Mathaamaha Mahaasidha Kamakoteesa Pandithaaya Namah"*

Prostrations to the one who was the grandson (on his mother's side) of Sri Kamakoti Sastrigal who had got the Sri Vidya Sidhhi.

12. *"Om Taraabhi Manthritha Ksheeralabtha Saaraswathakramaya Namah"*

Prostrations to the one who gained the knowledge of all the sastras as he had partaken of the milk vibrated with the manthra "Tara", the saaraswatha manthra.

13. *"Om Aasrithabheeshta Varatharajaathma kula deivathaaya Namah"*

Prostrations to the one whose family deity was Sri Varadaraja Perumal who conferred the desired boons on his devotees.

14. *"Om Ekamranatha Padaabja nithyathasyaiga Jeevanaaya Namah"*

Prostrations to the one whose most important work was to serve at the Lotus feet of the Lord Ekambaranathar

15. *"Om Mahapedastha Kamakshi seva niratha maanasaaya Namah"*

Prostrations to the one whose stead-fast mind was rooted to the devotion to Goddess Sri Kamakshi Devi who shines seated in her Sri Chakra peetam.

16. *"Om Mahadesika Labthaathma Saakshaathkaara
Kuthoohaline Namah"*
Prostrations to the one who had attained joyous bliss having received upadesa from Sri Balaji Swamigal who was a thathva darsi.
17. *"Om Jikrukshukrihi Vaakchitra Vaaguraathaava
Bhaavagaaya Namah"*
Prostrations to the one who was like a forest fire to the various traps laid to catch the animals by enticing words of his relatives to entangle him in family life.
18. *"Om Ekothpaathaatha Shashtou Korajaan Maskari
Kesarine Namah"*
Prostrations to the one who is shining having reached the sixth state in spiritual bliss in one grand leap.
19. *"Om Ithanthwabivinirdesa Viprakishta Nijasthithaye
Namah"*
Prostrations to the one who had reached the highest spiritual state which could not be defined as this or that.
20. *"Om Sthri baala vritha tharuna thiryakkauthuga
Veekshidaaya Namah"*
Prostrations to the one who was looked upon with blissful delight by women, children, elders, youth and animals.
21. *"Om Nijasanchaara Sambootha Nanasthaavara
Jangamaaya Namah"*
Prostrations to the one who by his movements purified all animate and inanimate things.

22. *"Om Kudeemada Puragraama nirvisesha Pathakramaaya Namah"*
Prostrations to the one who without distinction walked across huts, mutts, towns, villages, and many other places.
23. *"Om Gopala Muraligaana Swavishkrutha Sivapriyaya Namah"*
Prostrations to the one who had an innate love for Lord Siva (Lord Arunachala) who was brought out by the music played on his flute by Lord Krishna.
24. *"Om Viswaiga Vandhya Sonaathri Nithyavaasa Kuthoohaline Namah"*
Prostrations to the one whose great desire was to reside only in Annamalai, worshipped the world over.
25. *"Om Sri Sonasaila Mahaatmyasaara Sukshma Rahasya Vithe Namah"*
Prostrations to the one who knew the sacred secrets of the glorious Tiruvannamalai.
26. *"Om Abeethakuca gaureeca Puthra Nirbhedalaalithaaya Namah"*
Prostrations to the one who was nurtured like their son by Goddess Unnamalai & Lord Arunachaleswara.
27. *"Om Sri Sonaparvatha Kshetra Maha Divya Vibooshanaya Namah"*
Prostrations to the one who was shining like a jewel on the Tiruvannamalai Kshetra.
28. *"Om Smruthimukti Prathakshetrarooda Moolanijastithaye Namah"*
Prostrations to the one whose life was rooted in the Kshetra which conferred moksha on being thought of.

29. *"Om Arunaathri Mahakshetra Seemaanthana
Tilanganaaya Namah"*
Prostrations to the one who did not come out of the boundaries of Tiruvannamalai.
30. *"Om Srimath Rathnagirikshetra Prathirathya
Vihaarakruthe Namah"*
Prostrations to the one who played in every street in Tiruvannamalai.
31. *"Om Nithyaprasanna Susrikasmayamaana
Mukambhujaaya Namah"*
Prostrations to the one whose Lotus-like face was always clear and most lovely and smiling.
32. *"Om Amsatrikaanthi Kaalambi Hriswapinjara
Sajjadaaya Namah"*
Prostrations to the one with the short golden coloured thinly matted hair which was hanging upto his shoulder and back of neck.
33. *"Om Visaalabaala Vilasatregatri daya laanchanaaya
Namah"*
Prostrations to the one with a broad forehead with three lines on it.
34. *"Om Nisarga Karunaaceethu tharangidha
trigambhujaaya Namah"*
Prostrations to the one with Lotus eyes dripping nectar of mercy.
35. *"Om Kandasreejitha Vamsotha Dakshinaa vartha
Kambukaaya Namah"*
Prostrations to the one whose handsome neck had excelled the beauty of Valampuri conch (a special shell).
36. *"Om Abathrasaya Nishbhashachana Ramya mahaam
bhujaaya Namah"*
Prostrations to the one with long hands capable of destroying all evils.

37. *"Om Suthaptha Swarna Sangaasavyuda
Vakshastalojvalaaya Namah"*
Prostrations to the one with the broad chest
resembling casting of gold.
38. *"Om Aseha soushta vaatyorukadijaanu
pathaambhujaaya Namah"*
Prostrations to the one with handsome features of
thighs, waist, knees and feet.
39. *"Om Chaarugandaravothutha Kalaganda galathvanaye
Namah"*
Prostrations to the one with melodious voice
surpassing that of the "koel".
40. *"Om kshanothyacharu Sangeetha Lajjabhita
Sudaarasaaya Namah"*
Prostrations to the one whose fleeting music
exceeded the taste of nectar.
41. *"Om Asraanathaa nanvidhaathyantha durbhodhaa
bhaashana Kramaaya Namah"*
Prostrations to the one who was constantly and
without respite and with no relevance and
connection talking in a strange manner which could
not be understood.
42. *"Om thravathruthaya bhakthaiga vigneyaamrutha
bhaashanaaya Namah"*
Prostrations to the one who uttered sweet words
which could be understood only by his genuinely
affectionate devotees with a melting heart.
43. *"Om Katyamsatrutha gaarbhasa sukachara padacharaaya
Namah"*
Prostrations to the one who wore dirt-laden rags as
clothes in his waist and on his shoulders.

44. *"Om garhichit chitra sathvasthanra raangavathi vibhooshanaaya Namah"*
Prostrations to the one who sometimes wore multicoloured beautiful shawls and silk dhoti.
45. *"Om Kwachin Moogajadonmatha seshtaa bhaashana Sankramaya Namah"*
Prostrations to the one who on some occasions behaved and talked as if he was dumb, stupid or out of his senses.
46. *"Om Kwachith baalaga santhohakreeda kauthuga thathparaaya Namah"*
Prostrations to the one who sometimes was engaged in playing with young ones.
47. *"Om Kwachithathwanganaslesha pragadollaasa haasyakruthe Namah"*
Prostrations to the one who sometimes embraced the women going in the streets and burst into laughter.
48. *"Om Kwachichagadikaagnaatha Sakadaarohanotsukaaya Namah"*
Prostrations to the one who sometimes liked to sit in a cart without the knowledge of the driver.
49. *"Om Kwachith gruhigruhaanthastha pakshyaathangyaatha Sarvanaaya Namah"*
Prostrations to the one who took the liberty of sometimes entering the kitchen in a household and eating the eatables available.
50. *"Om Kwachithugraarka santhabtha rathyaabrahmana thathparaaya Namah"*
Prostrations to the one who sometimes roamed in the streets which were boiling in the hot sun.

51. *"Om kwachitraagaa nisaajyothsnaasothsaaha narathaadaanaya Namah"*
Prostrations to the one who sometimes used to roam around enthusiastically in full moonlight.
52. *"Om Kwachith vrishtyaarthra sarvaanga rathyaambu kreedanothsukaaya Namah"*
Prostrations to the one who sometimes liked to soak himself wet in the rain and to play in the flooded streets.
53. *"Om Kwasithaananda Vaivasya sanchaathoteenathaavanaaya Namah"*
Prostrations to the one who sometimes in high exultation runs around hopping up and down.
54. *"Om Kwasitaagasmigaascharyathrugivaa Kalpahaasakrutha Namah"*
Prostrations to the one who sometimes showed his amazement as if he had seen something extraordinary.
55. *"Om Kwasit Vivaha Vethistha Vathoovara Sameeba bhaje Namah"*
Prostrations to the one who sometimes sat close to the bridal couple in a marriage hall.
56. *"Om Kwasithakshaali thaabyaktha thaila pinyaaka samsravaaya Namah"*
Prostrations to the one who on occasions applied oil and oil cake powder on his head and roamed around with that appearance.
57. *"Om Athrathathretya nirthesya swagiya mahithasthithaye Namah"*
Prostrations to the one who lived without having any specific residing place here or there.

58. *"Om Nisseema Seethalaa vyajakrubhabheeyusha saagaraya Namah"*
Prostrations to the one who was a boundless ocean of the nectar of kindness.
59. *"Om Muhurmuhaabja paanyabja yogaa yogaathi kauthugine Namah"*
Prostrations to the one who often applied both his hands on his eyes (as a mark of reverence)
60. *"Om thapanmathyaanha maarthaanda mandaloth veekshanothsukaya Namah"*
Prostrations to the one who used to focus his sight on the solar system on spotless middays.
61. *"Om Siva Vishnu Ambikaa Skanda Saamarasya Paraayanaya Namah"*
Prostrations to the one who treated and taught the oneness of Siva, Vishnu, Ambika and Kumaran.
62. *"Om Sri Krishna Lalitha Devi Mahadevaanuraktimathe Namah"*
Prostrations to the one who had an incomparable devotion to Lord Krishna, Sri Lalitha Devi and Lord Mahadeva.
63. *"Om Sindooraa Kumkuma Akshatha pacithaalebana priyaaya Namah"*
Prostrations to the one who was very fond of applying vibhooti and kumkum.
64. *"Om Athithushpraabha thussaathya mahavairaagya sevathaye Namah"*
Prostrations to the one who was an embodiment of such renunciation which was impossible of attaining and unsurpassable by anyone.

65. *"Om yathruchaalabtha susvaathubhojya bhoothika thannabhuje Namah"*
Prostrations to the one who ate without distinction, stinking stale food and tasty fresh food obtained by chance.
66. *"Om Kashaaya kaduthikthaamla vasthu bheda vimushtathiye Namah"*
Prostrations to the one never differentiated between things which were pungent, bitter or sour.
67. *"Om Samakaasa Mahaarathna Kaashtaloshtaasma Kaanchanaaya Namah"*
Prostrations to the one who treated on par glass beads, precious gems, lump of clay and gold.
68. *"Om Ishtaa nishtothayaaswaatha spashtaa jagara vardhanaaya Namah"*
Prostrations to the one who like a python was unmoved in his experiences of good and bad.
69. *"Om basmachannaana Laaspashta brahmavarchasa vaibhavaaya Namah"*
Prostrations to the one who had an aura which was not obvious and which was hidden like a fire covered by a layer of ash.
70. *"Om neechaa neechaa viseshanathyaatma vishnuthwa bothagaaya Namah"*
Prostrations to the one who taught the all-pervasive nature of atma by his worship without any distinction, of all creatures, high and low.
71. *"Om Isaanusyuthi dhibantha gokaraathi pranaamakruthe Namah"*
Prostrations to the one who bowed in obeisance even before cows, donkeys and other beings in the firm faith that Iswara exists in all of these.

72. *"Om rathyaagathaasmaloshtaathi Dooranishkaasana-tharaaya Namah"*
Prostrations to the one who engaged himself in clearing the streets of stones and other things.
73. *"Om prasitha Kshana gnana paduprathyaya Sakthimathe Namah"*
Prostrations to the one who possessed the Siddhi (Power) "Prathyayam" with which to know what is in the minds of other persons.
74. *"Atheethaa Anaagathaa gnana doorasravana, drishti mathe Namah"*
Prostrations to the one possessed of the siddhies atheetha gnanam, anaagatha gnanam, doorasravanam and dooradrishi.
75. *"Om Ekaamresa rathaa roga sakshaatkaara brahrushtathiye Namah"*
Prostrations to the one who being in Tiruvannamalai saw with delight the sight of Lord Ekambaranatha starting on his ratha for procession in Kanchi.
76. *"Om Vittobha Yogi Niryaana Visrungala Vibothakruthe Namah"*
Prostrations to the one who from Tiruvannamalai perceived the attainment of samadhi by Sri Vittobha Yogi at Polur.
77. *"Om Gangatheeroru durgasthitha divyaushadhi rahasya vithe Namah"*
Prostrations to the one who knew about the existence of highly valuable herb at one spot on the Ganges bank.

78. *"Om Vichitra Yoga Samsithi Lakshmi Leela Niketanaaya Namah"*
Prostrations to the one who is the field for play of Lakshmi of various high level yoga siddhis.
79. *"Om Ikshana Sparsana dyana sarvasreya pravriti Kruthe Namah"*
Prostrations to the one who confers all good on those who see him, touch him and think of him.
80. *"Om vibanyaa banika vraathasaprema prarthya vaibhavaaya Namah"*
Prostrations to the one who was awaited with innate affection by all the shopkeepers (of Tiruvannamalai).
81. *"Om kabadyutha thabaidaala Vrathikaathi duraasathaaya Namah"*
Prostrations to the one who was not accessible to the evil minded, the boastful and the cunning and such others.
82. *"Om Sri Rama nama mukarajana saulabya darsakaaya Namah"*
Prostrations to the one who was partial to those who did the Rama Nama Japa.
83. *"Om Iswarasthuthi Krulloga sapremaaslesha lolubaaya Namah"*
Prostrations to the one who showed love and embraced those who worshipped Iswara with love.
84. *"Om Aditya hridaya sthothra mahaapadma mathuvrathaaya Namah"*
Prostrations to the one who was like a bee in the Lotus flower of Aditya Hruthaya stothra.

85. *"Om Nadathsarpaaryamothebutha sahasraara Saroruhaya Namah"*

Prostrations to the one with the enlightenment of the Lotus with thousand petals created by the aroused Kundalini Sakthi (the serpent power encoiled at the base of the spinal column).

86. *"Om sthitha pragnathva Sauvarna Manjoosha Madya gausthubaaya Namah"*

Prostrations to the one who is a jewel preserved in the golden box of sthithapraghathva (self-realisation).

87. *"Om Bhagawat Bhakthi dukthaabti mathithothesuthaarasaaya Namah"*

Prostrations to the one who is the divine nectar derived by churning the ocean of milk that is devotion (yearning) for God.

88. *"Om gunatheetha pathothyaana vadeekalpa maheeruhaaya Namah"*

Prostrations to the one who is the all-yielding tree in the flower garden of profound knowledge of all happenings (Knowledge of all that has happened)

89. *"Om Jwalath Braahmanya Keervaana Mahaasamsat Brihaspathaye Namah"*

Prostrations to the one who is the Brihaspathi of the Deva mahasabha which radiates the quality of the Brahman.

90. *"Om Athivarnaasramisthaana Manasollaasa Hamsaraje Namah"*

Prostrations to the one who is the Royal Swan playing in the Manasarovar (Celestial Lake) of Athivarnaasrama.

91. *"Om Jiwanmukta pathaspaara Chidambara mahanadaaya Namah"*
Prostrations to Lord Nataraja who is shining in the boundless Chidambaram of the state of Jiwan Muktha.
92. *"Om Maharishi Ramana praarthya Mahaneeya Nijasthithaye Namah"*
Prostrations to the one who had attained the highest spiritual state liked by Sri Ramana Maharishi.
93. *"Om Mahaamohaantha thamaca thiraskaara Vibaavacave Namah"*
Prostrations to the Sun who dispelled the utter darkness of Maha moham (Intense desire or infatuation).
94. *"Om Vichithra visha vidvamsa vainadeya mahamanaye Namah"*
Prostrations to the great jewel of Brahmini kite (Garuda) which could get rid of the lethal poisons from serpents, scorpions etc.
95. *"Om duschihitsya maharoga girivraatha mahabhavaye Namah"*
Prostrations to the one who was a big vajrayutham (a powerful weapon) to deal with diseases incurable by conventional medicines.
96. *"Om dhaarithriyaanala santhaptha Samhlaathana cuthaakaraya Namah"*
Prostrations to the one who was like a sun to destroy death and bring to life those who had been roasted in the fire of poverty.
97. *"Om bhoothapretha pisaasaathi bhayathoola Susukshanaye Namah"*
Prostrations to the one who was like fire to the

cotton fibre of fear of boothas, pretha and pisaas (various uncouth, unseen evil spirits).

98. *"Om thabhatrayotha dhuhkaabthi majjajjana mahaaplavaaya Namah"*

Prostrations to the one who was like a life boat to those drowning in the sea of sorrow created by the three malaises of the spirit.

99. *"Om Abeepsithartha Santhoha visraanana surathrumaaya Namah"*

Prostrations to the celestial wish-fulfilling tree which yields all siddhies conceived by flights of mind.

100. *"Om Naanaadesa camaayaatha naanaajana subhoojithaaya Namah"*

Prostrations to the one who is worshipped by various peoples coming from various countries.

101. *"Om Sampoorithaa nanyacitha naanaajana manorathaaya Namah"*

Prostrations to the one who fulfilled the heart-felt desires of his earnest devotees.

102. *"Om bhakta thatha palaannaathi veebsa sarvitha sarvanaaya Namah"*

Prostrations to the one who ate the fruits and food articles brought by devotees, after mixing it with the fingers a number of times, chewing the same, bringing it out of his mouth many times.

103. *"Om vrushali premasantha dayavaagoobhaana thoshithaaya Namah"*

Prostrations to the one delighted in consuming the rice porridge brought with great love by a low caste woman by name Unnamalai (the same name as the Goddess/consort of Lord Arunachala).

104. *"Om Praabhanjikaakilo thantha deha deihiga vismrithaye Namah"*
Prostrations to the one who had totally forgotten about worldly affairs and about his body and related matters.
105. *"Om sathvaarim sathvarshakaala Sonaathraya vyagathasthithaye Namah"*
Prostrations to the one who did not leave Tiruvannamalai for forty years.
106. *"Om sashtyapthaavathi bhoobhoosha swagiye saamsadehabruthe Namah"*
Prostrations to the one who lived sixty years with his divine body which was an incarnation of Iswara and which was a jewel adorning this earth.
107. *"Om saakshath Sri Dakshinamurthy Lila virbhava Vighrahaaya Namah"*
Prostrations to the one who was an incarnation of Lord Dakshinamurthy to perform his various divine plays in this world.
108. *"Om Akandaanantha chinmaathra Seshadri Swamy Sathgurave Namah"*
Prostrations to Sri Seshadri Swamy Satguru who was the swarupa of Sachithaanantha Parabrahmam.

Om Tat Sat.

TRISATHI NAMAVALI

TRISATHI means three hundred. In Swamiji's Trisathi four manthras are covered: "Om Namah Sivaaya" the Siva Panchaksharam, "Om Namo Mahadevaya", the Siva Ashtaksharam, "Om Namoh Narayanaaya" the Vishnu Ashtaksharam, "Om Namoh Bhagavathe Vasudevaaya", the Vishnu Dwadasaaksharam - these are covered in the Trisathi. Every manthra has pranavam as Beejaaksharam. The four manthra pranavas are added in series as the starting words. The rest of the letters follow in sequence. If one reads the first letters in these manthras in sequence the aforesaid four manthras will appear in series. Siva Vishnu manthras are included to show that Swamiji was an incarnation of Siva-Vishnu. The writer had informed Sri Ramana Maharishi about this. As they have been approved by Sri Ramana Bhagawan, and the manthras contain the essence of the above Maha manthras, and as they bring out the nature of Swamiji as parabrahmam, devotees would benefit by using these for archana. They could also learn it by heart. It will do good.

It will bring wealth. It would facilitate crossing the ocean of sins.

Trisathi Namavali on Sri Seshadri Swamigal

1. Om Sri Sadguru Seshadraye Namah
2. Om Omampara Sudhakaraya Namah
3. Om Omabthi Gausthubha Manaye Namah
4. Om Omampara Mahanadaaya Namah
5. Om Nagathmajaa Krubhaapaathraya Namah
6. Om Namyaaya Namah
7. Om Nathajanapriyaaya Namah
8. Om Navyaabja Lochanaaya Namah
9. Om Nanthine Namah
10. Om Nashta Mohaaya Namah
11. Om Nagasthiraaya Namah
12. Om Mahadevaaya Namah
13. Om Manotheethaya Namah
14. Om Maryathaa Sethu thaaranaaya Namah
15. Om Madangajaathri Kshetrothaaya Namah
16. Om Mahaajana Thamonuthaaya Namah
17. Om Manasvine Namah
18. Om Manmathaarathaye Namah
19. Om Magee mangala mangalaaya Namah
20. Om Marthya marthyalpa bhogathvishe Namah
21. Om Mahaa vairaagya sevathaye Namah
22. Om Sivaaya Namah
23. Om Sishya vruthaaya Namah
24. Om Sishtaaya Namah

25. Om Sikaamathya nikethanaaya Namah
26. Om Siva thaathaye Namah
27. Om Sisukreedaaya Namah
28. Om Sishteshtaaya Namah
29. Om Sigilochanaaya Namah
30. Om Sigi gothra kshetra vaasine Namah
31. Om Sivadyana paaraayanaya Namah
32. Om Silaathajaathmane Namah
33. Om Sigivaaha Namah
34. Om Sithathiye Namah
35. Om Siva deivathaaya Namah
36. Om Vasudevaaya Namah
37. Om Vamadevaaya Namah
38. Om Vaakmine Namah
39. Om Vaathsalya bhushanaaya Namah
40. Om Vaathavaasase Namah
41. Om Vayumithra gothrougase Namah
42. Om Vanchida pradaaya Namah
43. Om Vasanaa rahidaaya Namah
44. Om Vaarthi dayaaya Namah
45. Om Vaasaama gocharaaya Namah
46. Om Vaaranaasya priyaaya Namah
47. Om Vaama Vaamaaya Namah
48. Om Vaarthagya varjithaaya Namah
49. Om Yagnaaya Namah
50. Om Yagnya pathaye Namah
51. Om Yajwane Namah

52. Om Yagnaangaaya Namah
53. Om Yagnavaahanaaya Namah
54. Om Yagnapruthe Namah
55. Om Yagnakruthe Namah
56. Om Yagnine Namah
57. Om Yagnabhujje Namah
58. Om Yagna Saadhanaaya Namah
59. Om Yagnaantha Kruthe Namah
60. Om Yagnaguhyaya Namah
61. Om Yathisreshtaaya Namah
62. Om Yatharthathiye Namah
63. Om Yathruchaalaaba santhushtaaya Namah
64. Om Yathechaa saranaaya Namah
65. Om Yamine Namah
66. Om Naragandeera vaagaraya Namah
67. Om Nayanaantha kaaragaaya Namah
68. Om Nashtadushta ribusthoymaaya Namah
69. Om Narma marga vicaarathaaya Namah
70. Om Mahamaneeshine Namah
71. Om Mahithaaya Namah
72. Om Maranothpathi varchidaaya Namah
73. Om Mahaakirthaye Namah
74. Om Mahaavamsyaaya Namah
75. Om Mahapaathaga naasanaaya Namah
76. Om Mahaa buthaye Namah
77. Om Mahaa veeryaaya Namah
78. Om Mahaa thejase Namah

79. Om Maheswaraaya Namah
80. Om Mahaabhalaaya Namah
81. Om Mahaasakthaye Namah
82. Om Maha dhurmadha banjanaaya Namah
83. Om Manojavaaya Namah
84. Om Mantha gathaye Namah
85. Om Mahasenaalayaalayaaya Namah
86. Om Mayugamaalidhathaakshaaya Namah
87. Om Mageemandana mandanaaya Namah
88. Om Mahilaasleshakuthugaaya Namah
89. Om Mathuraalaabalolubaaya Namah
90. Om Mahotsavaaya Namah
91. Om Mathura vaase Namah
92. Om Mallee Malayajapriyaaya Namah
93. Om Haasya priyaaya Namah
94. Om Haadagabaaya Namah
95. Om Haartha Santhama Saabakne Namah
96. Om Haahaa hoohoo gana sthuthyaaya Namah
97. Om Haalasyaaya Namah
98. Om Haayanathigaaya Namah
99. Om Devadopasakaaya Namah
100. Om Devaaya Namah
101. Om Desikaaye Namah
102. Om Devathaa danave Namah
103. Om Devi bhaktaaya Namah
104. Om Deva Devaaya Namah
105. Om Devaki Puthra thathva vithe Namah

106. Om Dehaathi vasanaa Heenaaya Namah
107. Om Desakaalaartha thathva vithe Namah
108. Om Vaakyagnaaya Namah
109. Om Vaakyakuchalaaya Namah
110. Om Vaameesva gajadevathiye Namah
111. Om Vaakyaaartha vethre Namah
112. Om Vaakesaya Namah
113. Om Vaalakilyaathi pujithaaya Namah
114. Om Yasasvine Namah
115. Om Yakshmage Namah
116. Om Yakshaaya Namah
117. Om Yanthri daakshaaya Namah
118. Om Yamaaya Namah
119. Om Yayave Namah
120. Om Yajur Vedine Namah
121. Om Yadhaa jaathaaya Namah
122. Om Yajussaamarg visakshanaaya Namah
123. Om Yavaa gubhana santhushtaaya Namah
124. Om Yathna labhyaaya Namah
125. Om Yacaha pradhaaya Namah
126. Om Namah sabthaiga sulabaaya Namah
127. Om Nara Naraayanaathmagaaya Namah
128. Om Navaambharadharaaya Namah
129. Om Nagnaaya Namah
130. Om Namaskaara kuthoohaline Namah
131. Om Nashta thaabaaya Namah
132. Om Nashta sokaaya Namah

133. Om Naragaarthi vinaasanaaya Namah
134. Om Navyaaya Namah
135. Om Navothruthaswaanthaaya Namah
136. Om Nagthasaarine Namah
137. Om Nayaasrayaaya Namah
138. Om Maheendra saaraaya Namah
139. Om Mathyasthaaya Namah
140. Om Madhu vidyaa visaarathaaya Namah
141. Om Manthasmera Mukaambujaaya Namah
142. Om Mahaabhaya nivaaranaaya Namah
143. Om Mahaadeva priyaaya Namah
144. Om Mantha maanthya harthre Namah
145. Om Mahaasanaaya Namah
146. Om Mangshoo bhojine Namah
147. Om Mahaa maayine Namah
148. Om Mahaa rakshonivaaranaaya Namah
149. Om Mahaa visha mahaaroha mahamaree
vishoosigne Namah
150. Om Mahaakrooraaya Namah
151. Om Mahaa saanthaaya Namah
152. Om Mahaa kaarunigaaya Namah
153. Om Mahathe Namah
154. Om Narayanaaya Namah
155. Om Naadha vedhine Namah
156. Om Naarathaaya Namah
157. Om Naasavarjithaaya Namah
158. Om Nanaroobaaya Namah

159. Om Naagi vanthyaaya Namah
160. Om Naama paaraayana priyaaya Namah
161. Om Naamagothraa sramaabhedaya Namah
162. Om Naamagothraasraman vayine Namah
163. Om Naagaathi paatri punyaakyaaya Namah
164. Om Naadidhaanya vidambhanaaya Namah
165. Om Naadeepaththathi nishnaathaaya Namah
166. Om Naasthikaathyantha dhurlabaaya Namah
167. Om Raama Naama priyaaya Namah
168. Om Raamaaya Namah
169. Om Raama Naama Upadesa Kruthe Namah
170. Om Raama Bhakthaaya Namah
171. Om Raama Maanyaaya Namah
172. Om Raama Yaadaartha Govidaaya Namah
173. Om Raaththaartha vardine Namah
174. Om Rajyasthaaya Namah
175. Om Raajaraaja sahapriyaaya Namah
176. Om Raagaa chandhrothayaa nandine Namah
177. Om Raathri sooktha jabhoth sukaaya Namah
178. Om Yathnamrukyaaya Namah
179. Om Yathna heenaaya Namah
180. Om Yamasathvasa bhanjanaaya Namah
181. Om Yavameenaabja panyabjaaya Namah
182. Om Yavasooagaadhi sukshmathiye Namah
183. Om Yavasobhala mrichchayyaaya Namah
184. Om Yamaathyashtaanga gocharaaya Namah
185. Om Naanaa swabhaava vashaatyaaya Namah

186. Om Naanaa dhukhaabthi soshanaaya Namah
187. Om Naanaa hridyoththama gunaaya Namah
188. Om Naanaa bhushana bhaashanaaya Namah
189. Om Yathisreshta ganaanantine Namah
190. Om Yathisreshtouga pujithaaya Namah
191. Om Yathisreshta prarthya gunaaya Namah
192. Om Yathi sreshtoththamoththamaya Namah
193. Om Nagendhra thanayaa manthra yanthra
thanthra rahasya vide Namah
194. Om Nagendra danayaa puthraaya Namah
195. Om Nagendra danayaa vidhaaya Namah
196. Om Nagendhra dhanayaa dheenaaya Namah
197. Om Nagendhra dhanayaa gathaye Namah
198. Om Nagendhra dhanayaa vandhine Namah
199. Om Nagendhra dhanayaa sravaaya Namah
200. Om Mahaa devaiga nilayaaya Namah
201. Om Mahaa devaiga maanasaaya Namah
202. Om Mahaa devaiga sallaabhaaya Namah
203. Om Mahaa devaiga jeevanaaya Namah
204. Om Mahaa devaiga vihruthaye Namah
205. Om Mahaa devaiga mandanaaya Namah
206. Om Mahaa devaiga Nayanaaya Namah
207. Om Mahaa devaiga nirvrithaye Namah
208. Om Mahaa bhishaje Namah
209. Om Mahaachaaryaaya Namah
210. Om Mahaa saaraaya Namah
211. Om Mahoushadhaaya Namah

212. Om Mahaasanaaya Namah
213. Om Mahaa yogaaya Namah
214. Om Mahaa sidhyaashtagaasrithaaya Namah
215. Om Bhagavathe Namah
216. Om Bangarahithaaya Namah
217. Om Bhargaaya Namah
218. Om Bhavadhamoravaye Namah
219. Om Bhadra murthaye Namah
220. Om Bhavya Rubhaaya Namah
221. Om Bhasmathruse Namah
222. Om Bhaktha vathsalaaya Namah
223. Om Bhakti priyaaya Namah
224. Om Bhaktigamyaya Namah
225. Om Bhaktivasyaaya Namah
226. Om Bhayaabhagne Namah
227. Om Bhavishyathvartha maanaathi sarvakaala
vishesha vidhe Namah
228. Om Kavesheeyaaya Namah
229. Om Gangaadhi punya theertha visudhi kruthe
Namah
230. Om Gadhormikaaya Namah
231. Om Kabiraathmane Namah
232. Om Karalaamrutha Thulyadiye Namah
233. Om Gathanithraaya Namah
234. Om Gaganathruse Namah
235. Om Ganaathyaksha sahotharaaya Namah
236. Om Gandharva vidyaa thathvagyaaya Namah
237. Om Gadhya bhathya prabhanjasraje Namah

238. Om Vakragachara thaamraabha prakirna mruthu
sajjadaaya Namah
239. Om Vasuprathaaya Namah
240. Om Vanik prarthyaaya Namah
241. Om Vasam vatha jagathraaya Namah
242. Om Vahni parvatha thathvagyaaya Namah
243. Om Vara samhananaaya Namah
244. Om Vasine Namah
245. Om Varshavaari parikreedaaya Namah
246. Om Varenyaaya Namah
247. Om Varshakaalavidhe Namah
248. Om Vanthaarujana mantharaaya Namah
249. Om Vanapriya galathvanaye Namah
250. Om Vamryathyajaantha bhaavagyaaya Namah
251. Om Vandhya vandhyaathvagandanaaya Namah
252. Om Dejolingaiga nilayaaya Namah
253. Om Dejaschaya suthapluthaaya Namah
254. Om Dejomandala sanchaarine Namah
255. Om Dejaswaraajya raaja raaje Namah
256. Om Vaatha varshaa thapahima sahishnave Namah
257. Om Vayu vikramaaya Namah
258. Om Vayupakshaaya Namah
259. Om Vayuthulyaaya Namah
260. Om Vaasasthala vivarjithaaya Namah
261. Om Suhruthe Namah
262. Om Sukanthaaya Namah
263. Om Sumanase Namah

264. Om Sulabhaaya Namah
265. Om Suvrathaaya Namah
266. Om Suthiye Namah
267. Om Sukruthine Namah
268. Om Sukumaaraangaaya Namah
269. Om Suthaamsukara seethalaaya Namah
270. Om Suka pradhaaya Namah
271. Om Suraraathyaaya Namah
272. Om Sutha sampath samruthithaaya Namah
273. Om Surari sampan nirmaathine Namah
274. Om Surasampath prathaaya Namah
275. Om Sukhine Namah
276. Om Devaathi devaaya Namah
277. Om Devarishiye Namah
278. Om Devasura ganedithaaya Namah
279. Om Devasura mahaamaathraaya Namah
280. Om Devasura namaskruthaaya Namah
281. Om Vaani Gauri Ramaa sthothre Namah
282. Om Vasamy mahaavrathaaya Namah
283. Om Vaarithaakila bhashandaaya Namah
284. Om Vachaspathi mahaamathaye Namah
285. Om Vaagartha sruthi sampurnaaya Namah
286. Om Vaagartha rasa bhaavugaya Namah
287. Om Vaagartha vaibhavaahlathine Namah
288. Om Vaagartha jyothi raaththathruse Namah
289. Om Vaagartha saurabhaa nandhine Namah
290. Om Vaagarthaigaantha jeevanaaya Namah

291. Om Vaagartha mangalaa laabhaaya Namah
292. Om Vaagartha graha yanthrithaaya Namah
293. Om Yasoraasaye Namah
294. Om Yaso murthaye Namah
295. Om Yaso vandhyaaya Namah
296. Om Yaso thanaaya Namah
297. Om Yaso hethave Namah
298. Om Yaso maanyaaya Namah
299. Om Yaso bhushaaya Namah
300. Om Yaso radhaye Namah

Om Sri Seshadri Swamy Sathgurumurthaye Namah
Sri Seshadri Swamy Trisathy Namavali Sampurnam
Subham ! Subham !

Om Shanthi: Om Shanthi: Om Shanthi:
Om Tat Sat !

LIST OF THOSE WHO FURNISHED INFORMATION

- | | |
|--|---|
| 1. Sri Ramana Bhagawan | 23. Vaidyanatha Sastriar |
| 2. Sri Kavyakanda
Ganapathi Sastrigal | 24. Sama Rao |
| 3. Sri Muthu Gurukkal | 25. Raghunatha Sastrigal |
| 4. Echammal | 26. T.K.Paramatma |
| 5. Subbalakshmi Ammal
(Madras) | 27. Kandan |
| 6. Lakshmi Ammal | 28. Muthiyalu Chettiar |
| 7. Venkatachala Mudaliar | 29. Meyappa Chettiar |
| 8. Subbalakshmi Ammal | 30. Natesan Chettiar |
| 9. Saraswathee Swamigal
Tiruvarur | 31. Narayanan Chettiar |
| 10. B.V.Narasimha
Swamigal | 32. Trivengada Mudaliar,
Chunampattu |
| 11. Tiruppugazh Swamigal | 33. Kutty Iyer |
| 12. Ex-High Court Judge
Dewan Bahadur K.
Sundaram Chettiar | 34. Venkatrama Iyer,
Perumanam |
| 13. Sitharama Iyer,
Mithadar Vellore | 35. Sundaresa Kottadiar |
| 14. Lakshmi Ammal
(Tiruchuzi) | 36. Janaki Bai |
| 15. Thenammal,
Tirumangalam | 37. Parvathi Bai |
| 16. Santhammal | 38. T.K.Annaji Rao |
| 17. Alangaarathanni | 39. Appavoo Reddiar |
| 18. Kamakshi | 40. Abbayi Reddiar |
| 19. Gambiram Sesha Iyer | 41. T.S.Jagdisa Iyer |
| 20. T.K.Sundaresa Iyer | 42. S.Jayarama Mudaliar |
| 21. T.R.Subramania
Sastriar | 43. Sundaram Pillai |
| 22. Gopal Rao, Khadi Shop | 44. Muthusamy Mudaliar |
| | 45. Thayammal |
| | 46. T.C.Annamalai
Mudaliar |
| | 47. A.Natesa Iyer |
| | 48. Sundara Sastriar |
| | 49. K.Srinivasa Rao |

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| 50. | Aathuvambadi
Unnamalai Ammal | 78. | Venkata Subbaiyer,
Cooperative Inspector |
| 51. | Arunachala Iyer | 79. | V.R.Subramaina Iyer,
Polur |
| 52. | Ramaswamy Iyer | 80. | Panthulu Iyer |
| 53. | Ramanatha Sastriar | 81. | Reddiar |
| 54. | Krishnaswamy Sastriar | 82. | Appavoo Chettiar |
| 55. | Natesa Iyer | 83. | Thellakula
Venkatarama Chettiar |
| 56. | Srinivasa Iyer | 84. | Eeyakulathur Samiar
Chunampattu |
| 57. | Suryanarayana Iyer | 85. | Mouva Nayagar |
| 58. | Parvatha Vardhani
Ammal | 86. | Mannaru Krishna
Chettiar alias Sriram |
| 59. | Ambulu Ammal | 87. | Chaitanya Swamigal |
| 60. | Saraswathi Ammal | 88. | Natesa Iyer, Palaasur |
| 61. | K.V.Venkatrama Iyer | 89. | Ramanatha Iyer
Pathiwaadi |
| 62. | Malayala Swami | 90. | Venkatrama Iyer |
| 63. | Arumuga Sami | 91. | Santhaswami, Salem |
| 64. | Subramania Mudaliar | 92. | Sundara Iyer Dist.
Judge |
| 65. | A.K.Ramachandra Iyer | 93. | Peria Tambi Mudaliar,
Vellore |
| 66. | F.T.Peters | 94. | N.Subramania Iyer |
| 67. | Govindaswamy Iyer | 95. | Sundara Sastriar |
| 68. | A.V.Gangadara Sastriar | 96. | S.Subbarathnam Iyer |
| 69. | Ramasami Iyer | 97. | Manikkam Mudaliar,
Vellore |
| 70. | M.S.Lakshmana Iyer | 98. | K.K.Iravatham Iyer |
| 71. | Venkatarama Iyer | 99. | K.Vaidyanathan,
Vellore |
| 72. | Thiagaraja Iyer | 100. | Ramanatha Iyer, Vakil |
| 73. | Seshadri Iyer | | |
| 74. | R.Balakrishna Iyer | | |
| 75. | L.S.Venkatramana Iyer | | |
| 76. | Varadaraja Iyer | | |
| 77. | R.Subramania
Mudaliar | | |

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| 101. Nataraja Sastriar | 124. Subramania
Thambiran |
| 102. Margabhandu
Dikshidar | 125. Sankaranantha Swami |
| 103. Arunachala Sastriar | 126. Rathnavelu Mudaliar |
| 104. Gnanambal Ammal | 127. Mahalinga Swami |
| 105. Venkatramana Iyer | 129. Krishna Swamy |
| 106. Ranganatha Iyer | 128. Manikka Swami |
| 107. Sambamurthi Iyer | 129. Krishna Swamy |
| 108. Ammur Swamigal | 130. Somasundara Swami |
| 109. Sundara Sastriar,
Mecheri | 131. Gangadara Sarma |
| 110. Subramania Sastriar,
Senkunnam | 132. Arunachala Swami |
| 111. Seshachala Sastriar,
Pathivadi | 133. Muthuswami Mudaliar |
| 112. P.V.Ramachandra Rao,
Kalahasti | 134. Subramania Sastriar |
| 113. A Madhwa Girl,
Muhaiyar | 135. Pachaiyappa Asari |
| 114. Rukmani Ammal,
Trichy | 136. Sivaprakasa Mudaliar |
| 115. P.R.Doraswamy Iyer,
Vellore | 137. Sesha Iyer,
Kaverippakkam |
| 116. Rama Rao | 138. Venu Ammal |
| 117. Meenakshi Sundaram
Iyer | 139. Sri Narasimha Josiar |
| 118. Sitharama Iyer,
Senkunnam | 140. Rasi Arunachala Iyer |
| 119. G.Venkatrama Iyer | 141. Krishna Iyer |
| 120. S.R.Narayana Iyer | 142. Chokka Lingam |
| 121. Karuppanna Swami | 143. Chengalvaraya Swamy |
| 122. Saradambal | 144. V.Sitarama Iyer |
| 123. Viswanatha Mudaliar | 145. Viswanatha Iyer |
| | 146. Perumal Sami |
| | 147. G. Narasimha Iyer |
| | 148. Arunachala Pandithar |
| | 149. Sri Chinna Gurukkal |
| | 150. Eswara Swamigal
Tiruvannamalai |

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|---------------------------------------|--|
| 151. Sundara Ammal,
Vellore | 177. Pattanna Thathachar |
| 152. T.S.Kuppuswamy Iyer | 178. S.Venkata Thathachar |
| 153. K. Rajam Iyer,
Ananthapuram | 179. Sundararaja
Thathachar |
| 154. Bhargava Rama Iyer | 180. Ramasesha Sastriar |
| 155. Poovakkonan | 181. Iya A.Venkata Varada,
Thathachar |
| 156. R.V.Ardhanari Iyer | 182. Dakshinamurthy
Sastriar |
| 157. R. A.Ramasami Iyer | 183. Nageswara Sastriar |
| 158. T.K.Ramabhadr
Sarma | 184. I.E.Krishnaswamy |
| 159. Subbaraya Gurukkal,
Padaivedu | 185. Malaisaamaa
Tiruvengkatachar |
| 160. T.V.Subramania Iyer | 186. Srinivasa Sastriar,
Kalpattu |
| 161. Manonmani Ammal | 187. Sundaram Iyer |
| 162. M.K.Subramania
Sastriar | 188. D.S.Krishna Swamy
Iyer |
| 163. A.Venkatramana Iyer | 189. Keez Theruvu
Saradambal |
| 164. Venkataraman | 190. Thaiyal Nayaki
Ammal |
| 165. Narasingha Rao, Vakil | 191. Narayana Swamy Iyer |
| 166. K.V.Swaminatha Iyer | 192. Pandaweswara
Gurukkal |
| 167. G.Krishnamurthi Rao | 193. S.Appasami Pillai |
| 168. Mysore Swamigal | 194. K.C.R.Kandaadi Sami |
| 169. Halasyanatha Iyer | 195. K. Subramania Iyer |
| 170. Parasurama Iyer | 196. S. Thiruvenkitaananthar,
Vellore |
| 171. Vasudeva Sastriar | 197. Arunachalam Iyer,
Arni |
| 172. A.S.Krishnaswamy
Iyer | 198. Rajamanikkam Ammal |
| 173. C.N.Ramasesha Iyer | 199. C.Narayanasami Iyer |
| 174. P.V.Venkata Arya | |
| 175. Thayammal | |
| 176. Venkatachala Mudaliar | |

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| 200. Venkatasami Naidu | 226. A.V.Gurumurthy Iyer |
| 201. Subramaniam | 227. Venkatramana Iyer |
| 202. Venkataswami Das | 228. Kanaka Sabai |
| 203. Sakthivel Swami | 229. Flute Sivaram |
| 204. Sivaprakasam Pillai | 230. Vaishnava Swami |
| 205. T.K.Subramania
Dikshidar | 231. Annavaiyar |
| 206. Ramakrishna Iyer | 232. Thanneerpandal
Samiar |
| 207. Rangasami Goundar | 233. Kapaleeswara Sastriar |
| 208. Chidambara Samiar,
Tiruvaiyar | 234. K.V.Swaminatha Iyer |
| 209. Thottakkaara
Sabapathi Pillai | 235. Krithigaananthar |
| 210. K.Narasimha Iyer | 236. Dhanabhagyam |
| 211. Akandaanandasami | 237. (Nameless) Sadhu |
| 212. Nithayaanandasami | 238. T.K.Kannaiyer |
| 213. Sabaapathi Sastriar | 239. Ramanantha Swamy |
| 214. K.C.Arumuga Chettiar | 240. Subbayya Samiar |
| 215. Palanisami | 241. Vaiyabhuri Samiar |
| 216. Sivasankara Mudaliar | 242. C.R.Krishnaswamy
Iyer, Tiruppathur |
| 217. Eswara Swamigal | 243. Srinivasachariar
Mukkur |
| 218. Narayanasami
Mudaliar
(Hospital Peon) | 244. Ramaswamy Iyer |
| 219. Poongavanam | 245. Kalpattu Sitarama
Sastriar |
| 220. Vaazi Appavoo
Mudaliar | 246. Ganapathi Sastriar,
Kaarathur |
| 221. Krishna Ganapaatigal | 247. R.Srinivasa Mudaliar |
| 222. Jagadisa Iyer | 248. O.Krishnaswamy Iyer |
| 224. A.Natesa Mudaliar | 249. Veerasami Swamy |
| 225. Moolamandapam
Samiar | 250. C.V.Subramania Iyer |
| | 251. Bhagirathi Ammal |
| | 252. Swaminatha Sivan |

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| 253. Subramania
Bhagavathar,
Vepathur | 278. Venkatrama Sarma |
| 254. Gopalakrishna Swamy | 279. Kausthubam Ammal |
| 255. R.A.Venkataramana
Iyer | 280. Visalakshi Ammal |
| 256. J.Sivaswamy Sarma | 281. Sadaichi Ammal |
| 257. M.V. Ramaswamy
Aiyer | 282. Harihara Ganapaadigal |
| 258. K.Natesa Pillai | 283. Arunachala Aiyer
Amur |
| 259. M.A.Chinnathambi
Nayanar | 284. Rama Rao |
| 260. Rathnaachari | 285. Veeraraghava Sarma |
| 261. Perumalsami Naidu | 286. Suryanarayana Sastriar |
| 262. Isanya Mutt Swamiar | 287. A.R.Suryanarayana
Aiyer |
| 263. Ozukkai Ramaswamy,
Bhagavathar | 288. Janaki Ammal |
| 264. A.Natesa Mudaliar,
Ananthapuram | 289. Venkatraman |
| 265. Govindaswamy Iyer | 290. Venkateswaran |
| 266. Achutha Rao | 291. Ponnusami Sami,
Sathuvaachari |
| 267. T.S.Ramasami Aiyer | 292. Rajarathina Mudaliar |
| 268. P.Krishnaswamy Aiyer | 293. Ratnam Ammal |
| 269. Pichu Iyer | 294. Balagurumurthi |
| 270. Chellammal | 295. C.R.Krishnaswamy
Aiyer,
Clerk in District Court |
| 271. Gopala Chettiar | 296. Kalyana Gurukkal,
Padavedu |
| 272. Srikanta Aiyer | 297. Tyagaraja Gurukkal |
| 273. Subbaraya Aiyer | 298. Natesa Gurukkal,
Senbakkam |
| 274. Kalyani Ammal | 299. Subramanya Aiyer,
Aathvambadi |
| 275. Kalpagavalli | 300. Venkatachariar,
Padavedu |
| 276. Lakshmi | |
| 277. Panchanatha Aiyer | |

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| 301. Vedamurthi Swamy,
Kallikkottai | 308. Krishnasami,
Velliambakkam |
| 302. R.Rajarama Iyer | 309. Raghava Aiyer,
Velliambakkam |
| 303. Maruthi,
(Ragunatha Rao) | 310. A.Raghava Aiyer,
Arumbakkam |
| 304. T.R.Thangvel Pillai | 311. Murugesu Mudaliar,
Chittoor |
| 305. V.K.Tiruvengadam | 312. E.S.Ramaswamy
Sastriar |
| 306. Narayana Aiyer,
Sub Registrar | 313. Subbu Bhagavathar,
Tiruchi |
| 307. D.Gurusami Mudaliar,
Madras | 314. Renu |

