



श्रीः



श्रीमते लक्ष्मीनृसिंह परब्रह्मणे नमः ॥

श्रीमते श्रीलक्ष्मीनृसिंह दिव्यपादुकासेवक श्रीवण् शठकोप श्री नारायण यतीन्द्र महादेशिकाय नमः ॥



श्रीमद् रङ्गशठारि संयमिवराल्लब्धागमान्तद्वयम् श्रीमद्वीररघूद्वहाद्य शठजित् पादारविन्दश्रयम् ॥  
श्रीमद् वेदवतंस देशिकयतेः कारुण्यवीक्षास्पदम् । सेवे रङ्गधुरीण शासनवशं नारायणं योगिनम् ॥  
श्रीमते श्रीलक्ष्मीनृसिंह दिव्यपादुकासेवक श्रीवण् शठकोप श्री नारायण यतीन्द्र महादेशिकाय नमः

श्रीः

अहोविले गारुडशैलमध्ये कृपावशात् कल्पितसन्निधानम् । लक्ष्म्या समालिङ्गितवामभागं लक्ष्मीनृसिंहं शरणां प्रपद्ये ।



## Maardava, Arjava, Sauhardam

(Translated from Srimad Azhagiya Singar's Arulmozhi)

**मार्दवम् (Maardavam)** This is the trait that helps unite devotees with the Lord. Sri Periyavaachaan Pillai defines this quality as tenderness of the Lord's heart that cannot bear the separation from His bhaktas. Such a separation will wilt the Lord. Sri Sruthaprakasikachariar further explains maardavam as the unwarranted anxiety for the welfare of His devotees. Maardavam is the needless apprehension caused by deep fondness that some danger is about to befall one's dear ones even when they are free of any peril.

Swami Sri Desikan explains the usefulness of this characteristics by, **आश्रित विरह**

**अक्षमतया सुप्रवेशत्वम् (Ashrita viraha akShamatayA supraveshatvam)**. Since the

Lord cannot bear the separation of those who have surrendered to Him, we can be confident that the Lord will never forsake us if we surrender unto Him. After all, separation from devotees will make Him wither. Our Lord is decorated by such maardavam. This is highlighted by His own words in Srimad Ramayanam.

न मे स्नानं बहुमतं वस्त्राण्याभरणानि च ।

तं विना केकयीपुत्रं भरतं धर्मचारिणम् ॥

na me snAnam bahumatam vastrANyAbharaNAni ca |  
tam vinA kekayIputram bharatam dharmacAriNam ||

Ravana is killed. Lanka is under Vibheeshnan's rule. After the separation from Sita, Sri Rama suffered untold anguish. For fourteen years he lived as an ascetic. He lived without food or sleep. So, Vibheeshnan said to Sri Rama, "My Lord, Sri Ramachandra, please remove the clothes of a hermit, take a divine bath in pure water laced with sweet perfume. Take off the maravuri and deerskin; wear fine silk clothes and divine jewels. Rest for a while before going to Ayodya." But, Sri Rama's mind was with his bhakta, Bharathan. With the above sloka, Sri Rama reveals the grief of the long separation from Bharatha and his longing to return to Bharatha. Sri Rama says, "O! Vibheeshna, right now bathing in fragrant water and wearing fine clothes and jewels don't appeal to me. Kaikeyi's son Bharathan is suffering the pain of separation from me. At this time how can I enjoy the pleasures of life here? I wish to return to him immediately." Lord Sri Rama's heart was wilting due to the separation from his dear bhakta. This is maardavam.

Here, we must look at Bharathan as a bhakta, not as a brother of Lord Sri Rama. Thus, the Lord, who withers at the separation of bhaktas, will never part from his

devotees. Once the bhakta unites with the Lord, He will protect them and never allow to be parted from them. Therefore, it is clear that everyone can approach the Lord and seek His protection.

Swami Sri Desikan gives another enjoyable definition for maardavam. Swami says, the nature of speaking kindly even when admonishing an offender is also maardavam. Swami Sri Desikan defines it as, "सापराधेषु शासनोन्मुखस्यापि सामप्रधानत्वं

वा" (sAparAdheSu shAsanonmukhasyApi sAmapradhAnatvam vA). This is further explained by Swami Sri Desikan with Sri Rama's own words. Sri Rama says,

सामोपहितया वाचा रूक्षाणि परिवर्जयन् ।

वक्तुर्महसि सुग्रीवम् व्यतीतं काल पय्ये ॥

sAmopahitayA vAcA rUKShANi parivarjayan |

vakturmahasi sugrIvam vyatItam kAla paryaye ||

Sugrivan got Vali killed and ascended the throne of Kishkindai after making a promise to search for Sita. But he failed to start the search for Sita as promised. So, Sri Rama sent Lakshmanan to punish him for the offense. Before sending him off, Sri Rama advised Sri Lakshmana, "Don't use harsh words to Sugriva Maharaja to remind him of his lapse. Instead, use kind and caring words. Indeed he has procrastinated the search but don't use stern words." From this it is clear that Sri Rama's nature is to not be harsh even to an offender but be kind and gentle. This is also maardavam.

In summary, our Poorvacharyas have explained maardavam is several ways, (i) inability to endure the separation of devotees and explain to her His whole life (ii)

needless worry that some danger may befall a devotee and (iii) using only gentle words, not harsh words, even to punish an offender. Each explanation intensifies our devotion to the Lord. Yet, some simply deny these qualities for our Lord. They claim such qualities are contrived from lack of true wisdom. This is indeed regrettable.

**आर्जवम् (Arjavam)** This is also a primary quality. Unanimity of thought, words, and action is arjavam. The thought in the mind, the words uttered by the mouth, and the action of the body must be in harmony. Periyavacchan Pillai describes arjavam as,

"ஆர்ஜித ஸம்ஸ்லேஷ விஷயத்தில் தன்னுடைய மனோவாக்-காயங்கள் ஏக ரூபமாய் இருக்கை. ஆதாவது, அவர்களுக்குத் தன்னை நியமித்துக்கொடுக்கை ஆர்ஜவம்."

(Towards those who have taken refuge, the Lord displays unity of thoughts, words, and action. That is, offering Himself to them.) Swami Sri Desikan also explains, arjavam as, **मनोवाक् कायानां मिथस्संवादित्वम्**. In Panchavati, Soorpanaka accidentally came upon Sri Rama. She asked Sri Rama, "Who are you? You are wearing the clothes of an ascetic. But you are with your wife. Unlike an ascetic you bear bow and arrow. Why have you come to this abode of rakshashas? Give a truthful answer." Immediately, Sri Rama started narrating, everything starting from what happened in Ayodya. Adhikavi Valmeeki, who was only describing what was revealed to him, was surprised that Lord Rama would take some wandering rakshashi seriously and explain to her His whole life story. As a personal side note, Sri Valmeeki reveals this episode as evidence of Sri Rama's arjavam. Here is the slokam.

एवमुक्तस्तु राक्षस्या शूर्पणख्या परन्तपः ।

ऋजुबुद्धित्या सर्वमाख्यातुमुपचक्रमे ॥

evam uktastu rAkShasyA shUrpaNakhyA parantapa: |

RujubuddhityA sarvamAkhyAtumupacakrame ||

It is Sri Rama's arjavam that made Him give a detailed answer to Surpanaka's question. Sri Rama's speech cannot be different from his thoughts.

Swami Sri Desikan further explains how we benefit from this quality with, तेन

संश्रितेषु विप्रलिप्सानुदयः (tena samshriteSu vipralipsAnudaya:). The harmony among

the Lord's thoughts, speech, and action, assures His devotees that our Lord will

never even think of deceiving them. His promise, अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं

मम ॥ (abhayam sarvabhUtebhyo dadAmyetad vratam mama||) is true to his

thoughts. Further, He will provide protection as promised. This is certain. His

words are not deceitful. Therefore, everyone can surrender to Him with the

sureity that the Lord will provide salvation. This is arjavam.

सैहार्दम (Sauhardam) Sri Srutaprakasikachariyar says, "आश्रितानाम् अभिमतश्रेयोऽ

भिध्यायित्वम्।"(AshritAnAm abhimatashreyo.a bhidhyAyitvam|). Explaining this, Sri

Periyavacchan Pillai says, "ஆர்யித்தவர்களுக்கு ஸர்வ விதமான அபீஷ்டங்களையும்

அளிக்க டினைக்கை." (Wanting to bestow all their desires to those who have taken

refuge). Sri Srutaprakasikachariyar adds that sauhardam is also the single-minded intent to protect those who have taken refuge, without regard to oneself. In general, sauhardam can also be thought of as friendliness.

In the same lines, हितैषित्वम् (hitaiShitvam) is sauhardam, says Swami Sri Desikan.

Without discriminating between those who have taken refuge and those who have not, wanting to confer good to everyone is sauhardam. सुशोपनं हृदयम् यस्य सः सुहृद्

the one with a good heart is said to be सुहृद् (suhrud). His nature is सैहार्दम्

(sauhardam). In general, our Lord wishes only good to all living beings. For this

reason He is called सर्व भूत सुहृद्. (Sarva bhootha suhrud). He is also the refuge

for everyone. For everyone He is सुहृद् (suhrud). Shvedaashvadara Upanishad

declares that our Lord is सर्वस्य शरणं सुहृद् (sarvasya sharanam suhrud). Kannan also

says the same about Himself in Sri Geethai.

भोक्तारं यज्ञ तपसां सर्वलोक महेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ ५ -२९

bhoktAram yaj~na tapasAm sarvaloka maheshvaram |

suhRuidam sarvabhUtAnAm j~nAtvA mAm shAntimRucChati || (5.29)

After hearing about karma yoga, Arjuna was discouraged that pursuing karma yoga, as Bhagavad Aradhanam is not easy, it is hard and it is never ending. Observing this, Kannan said to Arjuna, "If you look just at karma yoga, it will seem hard and distressful. But, it will not be hard and distressful if you look at the one who is

worshipped through the karma yoga. Then, karma yoga will only be pleasing. He is big hearted. He is the Lord of the entire universe. Not only that, He is a dear friend as well. So, worshipping Him will not be distressful. Likewise, I bestow the fruits of the yagam and tapas performed by everyone. For this, there is no need for me to borrow from someone else. I am the supreme Lord of the entire universe. Further, I am सर्व लोक सुहृद् (sarva loka suhrud). I desire good for everyone. If you understand me in this way, it will be easy for you to worship me through karma yoga. It will be pleasurable. You will want to observe karma yoga."

In the above, Kannan Himself says he is सुहृद् (suhrud). He is truly सुहृद् (suhrud).

So, everyone will come forward and undertake to perform karma yoga. Swami Emperumanar says, "सुहृदः आराधनाय हि सर्वं प्रयतन्त (suhruda: ArAdhanAya hi sarva prayatante)". It is well known that a friend who wishes well for others will be worshipped by them. Not just those with esoteric knowledge, but common people, and even animals like dogs try to please friends, says Swami Sri Desikan.

While our Lord desires good for everyone, He is keen to confer many special favors for those with bhakti for Him. This can be seen from Sri Krishna's efforts on behalf of Pandavas, says Swami Sri Desikan.

Mahabharata war was raging. The battle was intense. A combatant called Bagadattan launched an astra upon Arjuna. It was capable of killing everyone. Not knowing the power of the astra, Arjuna tried to stop it with other astras. However, Lord Kannan, who was seated on the floor of the chariot and driving the horses, quickly stood up in front of Arjuna and shielded him. Kannan took the astra racing towards Arjuna upon His own chest. The astra did not have any effect on Kannan.



It turned into a wreath and shined in our Lord's chest like the Vaijayanti wreath. Thus, Kannan protected Arjuna with His chest. In the following sloka Swami Sri Desikan quotes this event to highlight the extraordinary favors He bestows upon His bhaktas.

विसृष्टं भगदत्ते न तदस्त्रं सर्वघाति वै ।

उरसा प्रतिजग्राह पार्थं संच्छाद्य माधवः ॥

visr uSTham bhagadattena tadastram sarvaghAti vai |  
urasA pratijagrAha pArtham saMcChAdya mAdhavaH ||

Further, our Poorvacharyars have delightfully expounded upon this quality of sauhardam of our Lord in commentaries of Bhagavad Vishayam. Take for instance the introductory comment for the first verse of the sixth centum of Thiruvaymozhi "வைகல் பூங்கழிவாய்". Swami Nanjeeyar is known to say the following in the course of his discourse on this verse.

"பாண்டவர்கள் கார்யத்துக்காகத் தன்னைப் போக்கி அவர்கள் கழுத்தைக் கட்டிக் கொண்டு கூடித்திரியச் செய்தேயும் அவர்கள் பட்ட வ்யஸந்மெல்லாம் படுகிறார் காணுமிவரும்."

For the sake of Pandavas, Sri Krishnan adjusted Himself, attached Himself to them, went wherever they went, and even experienced all the anguish that they experienced. Thus, this great quality of sauhardam attracts everyone. It is an excellent quality to contemplate for bhaktas.

It is essential for us to study our Poorvacharyars insights about Sri Krishna's sauhardam for Pandavas.

"பாண்டவர்களுடைய வநவாஸத்திலே தனிமையிலே முகம் காட்டியும், த்ரௌபதியை மீட்டுக்கொண்டு போகிறபோது அவர்கள் தங்கின பணிக் கொட்டிலிலே சென்று முகம் காட்டிக் கூடக்கிடந்து கதறியும், துணயாயும், பகதத்தன் விட்ட சக்தியை அர்ஜுனனைத் தள்ளி தன் மார்பிலே ஏற்றும், புகலாயும் போந்தபடி."

During vanavasam, when Pandavas suffered in isolation, Kannan regularly appeared before them and consoled them. In Panchala region, during Draupati's svayamvaram, Arjuna shot down a spinning doll and won Draupati's hand. Then, Arjuna took Draupati to the barn of a potter where the Pandavas were staying with their mother Kunti. During that time, Kannan followed Arjuna to the barn. There, upon learning of the grief the Pandavas were put to, Kannan shared their anguish and wept in sorrow. He stayed with them and protected them. When Bagadattan fired a deadly arrow against Arjuna, Kannan shielded Arjuna and took the arrow upon His chest. All this is due to Kannan's sauhardam towards the Pandavas. Their welfare is what Kannan desired at all times. If we also love Sri Krishna the way the Pandavas did, Kannan will also do everything to us like the Pandavas. Our Lord is the most competent. Our Lord is all knowing. Our Lord is our best well-wisher. So, our Poorvacharyars say, we should perform baranyasam only to our Lord.

## Saamyam and Kaarunyam

(Translated from Srimad Azhagiyasingar's Erar Gunamum Ezhiluruvum (2001)

by Dr.V.Sadagopan.)

Srimath Azhagiya Singar's summary slokams on the Gunams of Saamyam and  
Kaarunyam:

Saranyasyaapakshapathaha: prapithsoona prarochaka:  
athobhagavth samyam vistharenopapadhyathe  
yevamkaarunyamapyasya nithyaam jeevarakshane atha:  
poorvanusarena bahudhathra nidarsyathe

Srutha Prakasikaacharyar gives the following definition of saamyam:

"Janmavruttha guna vaishamyam anapekshya sarvesham samasreenathve,  
sveekruthanam tesham sambhavanavisheshu manasa tadvishayanthare cha  
samathvamtaraatamya dheerahithvam ".

Those who are considered as superior ones in this world make a distinction between the people, who approach them seeking aasrayanam They recognize some as belonging to a higher kulam and others as being linked to a lower kulam. They make a distinction between those seeking them as having good or bad conduct. They accept only those who belong to higher kulam and good conduct and reject the others. Such people do not possess samathva gunam, even if they are recognized as superior beings. They demonstrate their penchant for classifying and choosing people based on their birth, occupation and gunams. They thus show partiality for some.

Our Lord on the other hand accepts every one for protection, who seek His rakshanam independent of their high or low birth, noble or ignoble gunams He does not show any partiality in terms of blessing them with phalans after accepting them as His aasrayanees. He grants them equal phalans and honors them equally. He treats them as equal in mind

Does that mean our Lord will show different treatments, when it comes to their bodies? Yes, there will be some differences in treatment, when it comes to the bodies of those, who are His protectees. In the case of jn~anees like Sage Vyasaa and Bheeshma, Our Lord will prostrate before them in recognition of their higher jaathi. Vithurar is also a jn~ani but he was born in a lower jaathi. Hence, our Lord will not prostrate before Vithura. Our Lord will extend however the same amount of reverence for Vithura as He did for Sage Vyasaa in His mind. All of them sought His aasrayanam and He gave them the same level of honor in His mind. Srutha Prakasikachar uses the word "**Taaratamya dheerahithan**" or one with impartiality in mind toward all of those, who sought Him for protection.

Sri Periyavacchan Pillai endorses the view of Srutha Prakasikacchar: He exhibits samathvam without considering the differences in jaathigunam and vrutthi (occupation) of those who sought Him for refuge. For instance, during Raamavatharam, our Lord moved closely with lower jaathi hunter king Guhan. He demonstrated samathvam not only through His friendship with Guhaa but He also accepted worship by the lady Sabari belonging also to the hunter jaathi (**Sabaryapoojitha: samyak Raamo Dasarathamaja**:). The One who was being worshipped was Raamaa, whose beauty and nobility was admired by the higher jaathi sages of the forest; the one who worshipped Him was Sabari from a lower jaathi. Thus in the worship by those, who sought Him as protection, He demonstrated samathvam

(Equanimity) between the worship by the mighty maharishis and the lady of humble birth. Sabari's worship is pointed out by Sage Vaalmiki as "Samyak Pooja" or a very special pooja that stood out and surpassed that of the scholarly sages of the forest.

When one witnesses the aaradhanam of most noble ones like Sage Bharadhwajar, it appears as though Raamaa is fit to be worshipped by sages with great aacharam and anushtanam. When one sees the humble worship by devotees like Sabari, it appears that He will accept the humble fruit offerings from the hands of devout ones with great affection. Therefore, it is concluded that He will accept worship even from poor and unscholarly as long as their hearts are filled with bhakthi for Him.

Swamy Desikan illustrates the samathvam displayed by the Lord with few examples following the path of the poorvacharyas: "Saamyam: Jaathi gunavrutthadhi nimnothathva anadharena sarvai: Aasraneyathvam samathvam". Swamy Desikan's definition is equanimity shown to all who sought Him without differentiating them based on their jaathi, occupation and gunam.

During Raamavatharam, a lady belonging to hunter's clan worshipped Him; during Krishnavatharam, a lowly garland maker worshipped Him. Our Lord had come to Mathurai to destroy the evil uncle, Kamsan. He was presented with good vasthrams and fragrant sandal paste by His devotees; he desired to have beautiful flower garlands to decorate Himself. With this thought in mind, He arrived at the house of the garland maker (Maalakaran), the servant of His uncle Kamsan. He arrived there with His brother, Balaraman. When the Maalakaran saw the beauty of the Lord, he was overcome with devotion and forgot that he had to make a living by

selling his garlands to support his big family. He forgot all about these obligations to support his family through his vrutthi (occupation) and fell at the Lord's sacred feet and offered all the garlands that he had made earlier. The Vishnu Purana slokam describes the Maalakaran's mindset at that time:

Prasadhaparamou natou mama geham upagathou  
dhanyoham archiyishyami ithyaha Maalyopajeevana:

The brothers who came from Brundhavanam to destroy Kamsan should have been filled with anger; on the contrary, they were demonstrating anugraham as they proceeded towards the Maalakaran's house. The garland maker recognized this anugrahamaya attitude of our Lord and His brother and points it out to us. He recognizes that the brothers have come not only to the uncle's kingdom, where he lived but also to the exact place of his residence in a none too plush sector of the city. Therefore, the Maalakaran considers himself as a privileged one (dhanyan) and a punyasali. He decides immediately to present all the garlands, the fruit of the day's labor to them as his mode of worship. Parasara celebrates the attitude of the Maalakaran and his description of himself as a dhanyan and a punyasali. He was not in the same league by our standards as Sage Vasishta, Viswaamithra or Parasaraa. He was a simple garland maker and the Lord went to his home to receive his worship. That is the kind of samathvam demonstrated by our Lord. Bhakthi is all that is needed; the lowly and the noble can worship Him and He will accept the worship of both the categories of people with equanimity. There will be no preference of one over the other. This is a display of His saamya gunam. Citing this, one should not speculate that all can enter the sanctum of a temple and offer their own worships. The Raama and Krishna avatharams are vibhava avatharams and there is no restriction among bhakthas to offer their worships to the Lord

directly. In the case of worship of the temple archaa moorthy, there are some restrictions and those regulations should be respected.

(To be continued)