



**E Book
on**

**“UNDERSTANDING
HINDU TERMINOLOGY
THROUGH
ALPHA-NUMERIC METHODOLOGY”**

Volume 1

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“UNDERSTANDING HINDU TERMINOLOGY THROUGH ALPHA-NUMERIC METHODOLOGY”

Preface

Hindu Terminology: As in any branch of study, we come across

- words,
- phrases,
- idioms,
- terms and
- terminology

peculiar to Hinduism that are hard to understand for lay folk (and even some learned ones!). Here is an attempt to explain them in a novel way.

Alpha- Numerical methodology: You may wonder what is “Understanding Hindu Terminology through Alpha-numerical methodology?” As I was going through several resources on Hindu Terminology, it struck me that a certain pattern could be designed for understanding the subject in a new light.

I have adopted a kind of alpha–numerical method. **The topics have been arranged in the numerical order. Within each numerical segment, the topics have been presented alphabetically.** I hope that readers will find the presentation useful. In some cases, it would serve better when some numerical references are clubbed together instead of presenting them in the context of individual numbering – For example: Cosmology in Hinduism – Time.

Resources and References: In compiling these topics, I have relied on several resources and references, including inputs from KaalakhEpams listened, in my lifetime, to Achaaryaas and scholars. As far as possible, I have indicated the sources in brief to save space. For further details, interested readers may go through the original source materials indicated against the individual headings.

Comprehensive and Concise at the same time: While every effort has been taken to make the presentation comprehensive enough and not to miss important topics, but at the same time sufficiently concise to avoid ennui for the readers in reading lengthy materials.

Acknowledgement: This work is co-authored by Sri Anbil Ramaswamy and Sri Mangadu. G. Vasudevan Swami of Chennai.

Your valuable feedback, please. It is possible that I might have missed a few significant topics. I will be grateful for suggestions for modification, improvement and even corrections that may be deemed necessary.

Dasoham

Anbil Ramaswamy



for "Understanding Hindu Terminology through Alpha-numeric methodology".

- A critical Study of Hinduism with Major World Religions - by Anbil Ramaswamy - published by RNR Printers – Chennai.
- AhObila KshEtram booklet
- "ArthamuLLa Indhu matham" by Kannadasan
- Bhagavad Gita

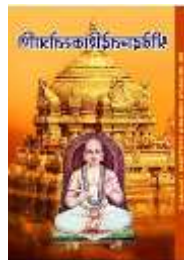
- Bhaja Govindam of Aadhi Sankarar
- ChooDaamaNi NiganTu
- D/TP: Desika's Tamil Prabandam-s - book published by Srimad Andavan, Poundarikapuram Swami Aasramam, Srirangam.
- Daya Satakam published by Srimad Andavan, Poundarikapuram Swami Aasramam, Srirangam.

- Divya Prabhandha sol porul agarathi
- DD: "Divya Desa Darsanam" published by Sri Krishna Sabha, Mumbai – November 2003.
- Dharma Saastram
- Dowson: A Classical dictionary of Hindu Mythology and Religion, Geography, History and literature - by John Dowson, Heritage Publishers, New Delhi,1992

- "Fasts, Feasts and Festivals" by Anbil Ramaswamy -- published by RNR Printers – Chennai
- Golden Lives of the East
- Heard by Anbil Ramaswamy in KaalakshEpams
- "Hindu Samskaaras" Socio-Religious Study by Rajbali Pandey published by Motilal Banarasidass – Delhi.

- History of Dharma Sastra by Kane, Pandurang Vaman [P.V.Kane] pub: Bhandarkar Oriental Research Institute Pune.
- HitOpadEsa

- HR: "Hinduism Rediscovered" by Anbil Ramaswamy - published by Tiruvenkatam groups Kuwait.
- K.Sadagopan Iyengar's articles in Srirangasri yahoo groups – re email archives.
- Mahaa-Bhaaratham
- Monier Wiliams Sanskrit - English Dictionary
- Pancha Tantra by Pandit Vishnu Sharma
- PazhanaDai ViLakkam
- Quotes from Keerthanaachaarya Sri C. R. Srinivasa Iyengar's "Notes on VaalmeeKi RaamaayaNam" book having references sourced from
 - Aananda RaamaayaNam, ManOhara khaaNDam 1 & 17; Yaathraa khaaNDam 1;
 - Adbutha RAmAyaNam 1;
 - Govindaraajeeya Vyaakhyaanam named 'BhooshaNa' of Srimad VaalmeeKi RaamaayaNam,
 - Baala khaaNDam of Tulasi Daasa RaamaayaNam – named 'Raama charitha maanas'.
- 'Raamapiraanai KarpOm' by ParavakkOTTai Srimad Andavan, H.H. Gopala Desika Maha Desikan, Poundarikapuram Swami Aasramam, Srirangam - volumes 1 to 6
- Seva Swami's 'Sri Desika Sampradaya PaaDa DhiTTam' booklets
- Saivite Tradition
- Siva Puraana and Nandi Puraana
- Sri VaishNava Sadhaachaara NirNayam by Sri Villivalam KrishNamaachaaryar, (45th PaTTam Azhagiya Singhar in his Poorva Aasramam)
- Sri VishNu sahasra naamam – commentary book named 'Bhagavad Guna DharpaNam' by Sree Parasara Bhattar
- Srimad Rahasya Traya Saaram - book published by Srimad Andavan, Poundarikapuram Swami Aasramam, Sri Rangam.
- SVA: "Sri Vaishnava Amudam" published by RNR Printers, Chennai 600 005 on 15/07/2008
- Swami Desika's Stotras
- Veda Vaakhyaas quoted in Sandhya-Vandanam book
- VishNu PuraNam
- www.naalambalam.org
- Yaadhava abhyudayam" published by Nrisimhapriya Trust" Reprint 1998
- "yEn, Enna, Etharkku" by Uruppattur Soundararajan Swami
- Plus references given in individual matters in 'Numbers and alphabets' listed herein but not finding a place above.



NOTE 1 - on Number of times a Manthram should be recited:

- a. **One time doing of 'praanaayamam' is** – 3 times recitation of the 'praanaayama manthram-s' starting 'PraNavam bhoo' to doing 'gaayathri manthram' and ending it with "bhuvastvara praNavam" along with the breath control. What is praanaayama manthram is given in detail in number 7. **[re sadachara niranayam and vaishnava dinacharya]**
- b. **Some Manthrams require to be recited** (As heard from Aacharyaas in KaalakshEpams)
- 1008 times,
 - 108 times,
 - 28 times,
 - 12 times,
 - 10 times and
 - even 3 times.
- c. **What is the rationale behind this?** The general norm is the smaller the Manthram, it will be required to be recited a larger number of times, for example:
- "Ekaakshara" is single syllable Manthram. When this is recited, it is recommended to repeat 108 times.
 - "KaamOkarsheeth Japa Manthram" and "Gayatri Japa Manthram" are recommended to be recited **at least 28 times** thrice daily and if possible 108 or even 1008 times (as we do during the Upaakarma)
 - Stotrams having more than 5 to 10 Slokams - up to 1000, as in Sahasranaamams may be recited at least once.
- d. **One thing to note** - the powers of the Manthrams and the effects (Phalam) and efficacy thereof are believed to increase proportionate to the number of times they are chanted. That is why it is said that deities in temples acquire powers, the more number of times Archanaas are done. If only one could muster enough concentration while chanting, the effects of long-term chanting can be achieved in shorter durations and lesser number of repeats as well.
- e. Similarly, there are several Yaagams and Yagjnams that are required to be done for several days, months and even years. But, Saastras also provide abridged versions of the same that permit performing in shorter durations.
- f. It all depends on the intensity of devotion and sincerity of effort that makes the difference.

1008

108

28....12...10...3

NOTE 2 – A few stothrams having a number built in the title of the stothram:

Some Sthothrams go by the name indicating the number of Slokams contained in them than the subject praised in / of the stothram. Further though the actual number of slokaas may not go in agreement with the title, but, be a little more or a little less than what the titles suggest, like in Swami Desika's Stotrams.

This is mainly due to

- a slokam on the 'guru or aachaarya vandhanam' is added at the beginning and
- a phala sruthi slokam at the end of the main stothram

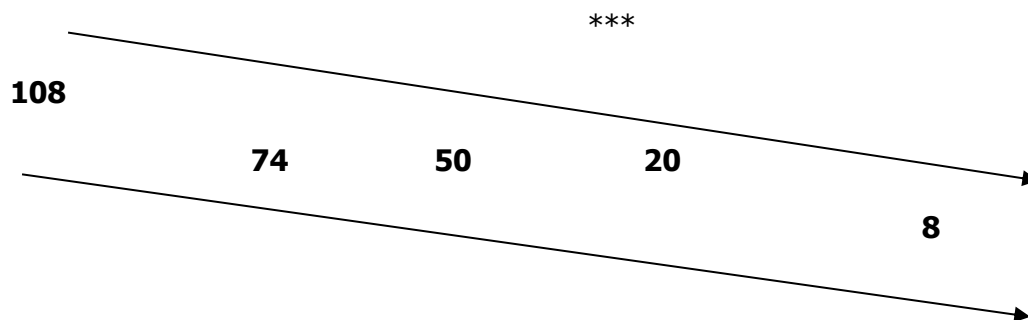
These two viz. 'vandhanam and phala sruthi' are NOT treated as part of the main subject in the stothram. Thus the actual number in that stothram may vary than the name suggests like --

- Ashtabhuja AshTakam - 10, [instead of ashTakam meaning 8 slokams]
- Sudharsana AshTakam - 9,
- Nyaasa Dhasakam - 10, [dasakam means 10 slokams]
- Dhasa avathaara SthOthram - 13, [dhasa means 10]
- ShODasa aayudha SthOthram - 19, [shODasa means 16]
- Gopala Vimsathi - 21, [vimsathi means 20]
- Nyaasa Vimsathi - 22,
- Devanaayaka Panchaasath - 53, [panchaasath means 50]
- GaruDa Panchaasath - 52,
- Varadharaaja Panchaasath - 51,
- Yathiraaja Sapthathi - 74, [sapthathi means 70]
- Achyutha Sathakam - 101, [sathakam means 100]
- Dhayaa Sathakam – 108, etc.

Other authors have also composed their works on similar lines - for example

- Neethi Sathakam,
- Sringaara Sathakam,
- Vairaaghya Sathakam of Bhartruhari

[may or may not be exactly 100 slokams in each]. For want of space, we are not listing them here.



NOTE 3 – Before really starting on the numerals, following is added as an “AACHAARYA VANDHANAM” – Who else is a better ‘Aachaarya’ than ‘Sree Hanumaan’?

That too when Hanumaan described about the Supreme lord ‘Sree Raama’ – while describing Raama’s physical attributes to Sree Seetha – re Srimadh RaamaayaNam – the 5th part named Sundhara kaaNDam – [as asked by her for a physical description of Raama] -

The numbers plays a grand part – which is quite interesting –

Sree Raama is --

- **doubly** pure
 - on father's and
 - mother's side
- spread through by reason of **three** viz.
 - splendour,
 - renown and
 - glory
- in **three** time periods in a day Raama pursues viz.
 - in the forenoon – the religious merit,
 - in midday – the worldly riches and
 - in afternoon - the sensuous delight.
- endowed with **three** –
 - excellent lips,
 - chin and
 - nose
- ever firm in **three** limbs viz.
 - breast,
 - waist and
 - fist,
- long in **three** viz. the
 - breast,
 - waist and
 - fist,
- long in **three** viz. the
 - eyebrows,
 - arms and
 - soles,
- uniform in **three** viz.
 - locks,
 - testicles and
 - knees,

- elevated in **three** viz.
 - breast,
 - rim of navel and
 - lower abdomen,
- coppery in **three** –
 - navel,
 - lower abdomen and
 - rims of his eyes,
- coppery in **three** viz.
 - nails,
 - palms and
 - soles,
- soft in **three** viz.
 - lines on his soles,
 - hair and
 - end of the membrane virile
- deep in **three** viz.
 - voice,
 - gait and
 - navel.
- **three** folds in the skin of his neck and belly.
- depressed at **three** places viz.
 - middle of his soles,
 - lines on his soles and
 - nipples.
- endowed with **three** spirals in the hair of his head.
- undersized at **four** places viz.
 - neck,
 - membrane virile,
 - back and
 - shanks.
- **four** lines at the root of his thumb - denoting his proficiency in the four Vedas.
- **four** lines on his forehead indicating longevity.
- **four** cubits high – means 96 inches height.
- **four** pairs of limbs equally matched viz.
 - cheeks,
 - arms,
 - shanks and knees.

- **four** large teeth at both the ends of his upper and lower jaws that are very sharp.
- walks in **four** gaits resembling the walks of
 - a lion,
 - a tiger,
 - an elephant and
 - a bull
- **five** glossy limbs viz.
 - hair,
 - eyes,
 - teeth,
 - skin and
 - soles.
- elevated in **six** limbs viz.
 - flanks,
 - abdomen,
 - breast,
 - nose,
 - shoulders and
 - forehead.
- **eight** long limbs viz.
 - 2 arms,
 - fingers and toes,
 - eyes and ears,
 - thighs and shanks
- in **nine** parts Raama is small, thin, fine or sharp viz.
 - hair,
 - moustaches and
 - beard,
 - nails
 - hair on the body,
 - skin,
 - finger-joints,
 - membrum virile,
 - acumen and
 - perception.
- **ten** lotus-like limbs viz.
 - countenance,
 - mouth,
 - eyes,
 - tongue,
 - lips,
 - palate,
 - breasts,
 - nails,
 - hands and
 - feet

- **ten** ample limbs viz.
 - chest,
 - head,
 - forehead,
 - neck,
 - arms,
 - heart,
 - mouth
 - feet,
 - back and
 - ears.
- **fourteen** other pairs of limbs equally matched viz.
 - eye brows,
 - nostrils,
 - eyes,
 - ears,
 - lips,
 - nipples,
 - elbows,
 - wrists,
 - knees
 - testicles,
 - loins,
 - hands,
 - feet and
 - thighs.



Note 4-- GURU PARAMPARA

The Guru Parampara as established by '**BHAGAVAD RAMANUJA**' the founder of 'Sree VaishNava sampradhayam' has been identified differently by different authorities - and they are -

FIRST SET: (HR/ Page 629)

a. AASRAYANA PARAMPARA: First is Bhagavad Ramanuja. Then the parampara follows as

- Embaar,
- Paraasara,
- Nanjeeyar,
- Nampillai,
- Sri Krishnapaada (Vadakku Tiruveedhip Pillai)
- Pillai Lokaacharya,
- Sri Sailesa (Tiruvoimozhip Pillai)
- Manavaala Maa Muni (Periya Jeeyar)

b. GRANTHA PARAMPARA: this classification is more on 'grantham-s' or books that are considered as 'sacred' by Ramanuja's sishyaas. –This grantha Parampara is again classified into 3 categories - as established by Bhagavad Ramanuja as follows (HR/Page 629)

1. Rahasya Grantha Parampara First is Bhagavad Ramanuja. Then parampara follows as

- Embaar,
- Paraasara,
- Nanjeeyar,
- Nampillai,
- Sri Krishnapaada (Vadakku Tiruveedhip Pillai)
- Pillai Lokaacharya,
- Kooru Kulottama Daasa
- Sri Sailesa (Tiruvoimozhip Pillai)
- Manavaala Maa Muni (Periya Jeeyar)

2. Bhagavad Vishaya Parampara First is Bhagavad Ramanuja. Then parampara follows as

- Pillaan,
- Embaar,
- Aalvaan,
- Bhattar
- Nanjeeyar,
- Nampillai,
- Sri Krishnapaada (Vadakku Tiruveedhip Pillai),
- Iyunni Maadhava,
- Iyunni Padmanaabha,
- KOLA Varaaha Nainar,
- Nalloor Devaraaja,
- Sri Sailesa (Tiruvoimozhip Pillai),

- Periya Jeeyar (Some substitute Nampillai here),
- Krishna Samaahvaya (Periya Vaachaan Pillai),
- Nainaar Achaan Pillai,
- Azhagiya MaNavaala Jeeyar,
- Vaadhi Khanteerava.

3. Sri Bhashya Parampara First is Bhagavad Ramanuja. Then parampara follows as

- Embaar,
- Bhattar,
- Nanjiyar,
- Nampillai,
- Sri Krishnapaada (Vadaku Tiruveedhip Pillai),
- Pillai Lokaachaarya (Some substitute one Ramanuja here)
- Pillaan,
- Vishnu Chitta,
- Nadadoor Ammaal,
- Appullaar,
- Swami Vedanta Desika,
- Nainaraachaarya,
- Prathivaadhi Bhayamkaram Annan, Polippaakkam Nainar

GURU PARAMPARAS -- The following classification is from 'Pazhanadai ViLakkam' - **PLV**

1. MANTRA PARAMPARA: This consists of the 74 Simhaasana Adhipathis and their descendants. This list includes the Guru Paramparas of 'Sree Ahobila Mutt' and 'Sree Parakaala Mutt'. [refer number 74 below]

2. MANTRA ARTHA PARAMPARA:

- Bhagavad Ramanuja, KiDaambi Aachchaan (Pranatharthihara),
- KiDaambi Ramanuja, KiDaambi Sri Rangaraja,
- KiDaambi Appullaar, Swami Vedanta Desika,
- Brahma Tantra Swatantar Parakaala Swami

3. SRI BHASHYA PARAMPARA:

1. Bhagavad Ramanuja
2. Pillaan
3. Vishnu Chitta
4. Nadadoor Ammaal
5. Appullaar
6. Swami Vedanta Desika
7. Brahma Tantra Swatanta Parakaala Swami

4. BHAGAVAD VISHAYA PARAMPARA:

- Same up to Swami Desika as in Manthra artha parampara
- Then Nainaraachaarya and then Brahma Tantra Swatantra Parakaala Swami



Note 5 - PRAPATTI and ITS ANGAMS -- (D/TP/P.261) --

Why this Note? Since Prapatti is so important in Sree VaishNava Sampradayam – certain points on Prapatti are compiled here in one place [even though they can be placed under corresponding numerals] to give how important to know the different aspects of Prapatti.

a. Two types of opting for Prapatti

1. **“Drupta Prapatti”** in which the Prapanna prefers to experience the consequences of his / her Karma in the present life itself and wait till the end of this life before attaining Parama padam.
2. **“Aartha Prapatti”** in which the Prapanna being unable to bear the effects of Karma desires instant relief by grant of Moksha immediately.

b. Kinds of surrender in Prapatti (Saanga Prapanna Adhikaara of RTS)

1. Svarupa SamarpaNa
2. Bhara SamarpaNa and
3. Phala SamarpaNa

c. Possession or Requirement with PiraaTTi for carrying out the purshaakaaram in Prapatthi –[CRS notes]

1. Krupaa – dhayai - sympathy
2. Paarathanthriyam -
3. Ananya arhathvam

d. Strategies in Prapatti: [K.sadagopan’s article]

When we talk of sins, we should talk also of the universal remedy there for, viz., Prapatti or Saranagati - available for a Prapanna in adopting prapatti (*Adhikaari Vibhaaga Adhikaara*) (HR/ Pages 408-409)

1. **“Sva Nishtaa”**: A person of impeccable wisdom and conduct directly surrendering his soul to the Lord is known as “Sva Nishta”. Sri Ramanuja’s saranagati at the lotus feet of the Divya Dampathi on Panguni Uttaram at Srirangam is a fitting example of this type of Prapatti. In rarest of rare cases, highly evolved souls can resort to self-surrender. Those who do this are called “Swayam Aachaaryaas”. However, this is an oxymoron because in present day context, none claim to be his own Aachaarya and also his on Sishya.
2. **“Ukti Nishtaa”**: The second kind is that adopted by persons with no clear knowledge of tattvam, but with an overwhelming faith in the Lord’s qualities as a saviour, uttering the Prapatti mantram after the Aachaarya, much like parrots.
3. **“Aachaarya Nishtaa”**: The third procedure consists of one being included in the Saranaagati performed by the Acharya — “Aachaaryanudaiya aatma aatmeeya bhara samarppaNatthile thanum antharbhoohan”. One may request one’s Aachaarya who acceding to his request performs Prapatti and prays to the Lord on behalf of the Sishya without the Sishya repeating the mantra himself.

4. **"Bhagavata NishTaa":** –Others who can do neither Sva-nishta nor find an appropriate Aachaarya for doing ukta nishta or Aachaarya nishta as above (e.g) those who have migrated to foreign countries like the U.S.A. but who are desirous of doing Prapatti can find out another devotee of Bhagavaan and request him to perform Prapatti.
5. **NishTaa's Ukta nishta** – (Performance as told) Repeating the Mantra as advised by the Aachaarya.

e. Qualifications for doing Bhakti -Prapatti (RTS Prapatti YOgyata Adhikaara)

1. Desire to attain *Moksha*
2. Seeking the truth from the *Saastras*
3. Desire and capacity to perform the duties as prescribed in the *Saastras*
4. Absence of interest in resorting to any other means being aware of the delay involved in attaining Moksha through them (*Ananya Gathi-tvam*)
5. Un-conditional and Absolute surrender to Sri NaaraayaNa with an unwavering and unflinching faith in him as the only Savior (*Ananya sarana-tvam*)

f. PANCHA ANGAMS (LIMBS) of Prapatti (Limbs, steps involved or Accessories) (HR/P. 413-414 and D/TP/P. 248)

1. **Aanukulya Sankalpam:** Resolve to act only in accordance with the directives of the Lord and which would, therefore, be pleasurable to him
2. **Praatikulya Varjanam:** Resolve to scrupulously avoid all actions not pleasurable to the Lord (i.e) those opposed to the ones stated under (1) above.
3. **Mahaa Viwaasam:** Absolute faith and confidence that the Lord will surely protect the soul and certainly grant Moksha.
4. **KaarpaNyam:** Realizing the utter inability of the soul to do anything except surrendering at the feet of the Lord. This 'Self-effacing' confession eliminates the
 - ego,
 - pride,
 - possessiveness and
 - such other defects in the individual
5. **Goptrutva VaraNam or Atma NikshEpam:** A formal expression of one's total dependence on the Lord for salvation.

g. Behavior of a Prapanna defined (SvanishTaa abhignaana Adhikaaram of RTS)

- **Svarupa NishTaa-** Self surrender
- **Upaaya NishTaa** - Surrendering the means and
- **Purushaarta NishTaa** Surrendering the fruits of surrender would serve as a barometer to measure the stage of such evolution

h. Prapatti and Thividha Paapam: The huge baggage of sin we have accumulated over our innumerable births is classified into-

- Praarabdham,
- Sanchitam and
- Aagaami.

Performance of Prapatti washes off all sins other than a portion of those which have started yielding their poisonous fruit.

i. Residences suitable for a Prapanna (*Sthaana VisEsha Adhikaara*) (HR/ Page 425)

1. A *Prapanna* should select a place suitable for carrying out his daily ritualistic chores relating to his *VarNa and Ashrama*
2. Any place sanctified by *Bhaagavatas* would be suitable.
3. However great a place may be, if it is not recognized by *Bhaagavatas*, such a place is not fit for a *Prapanna*.
4. Should, however, a *Prapanna* is forced by circumstances to live in any such place (e.g.) in the USA or elsewhere, and continues to perform scrupulously his *Dharmic* duties, such a place would itself become sanctified by his having resided therein.

j. 8 Basic points of Differences between Bhakti- Prapatti (RTS Upaaya Vibhaaga Adhikaara)

1. Birth
2. Knowledge of *Saastras*
3. Following the Disciplines
4. Delay in securing *Moksha*
5. *VarNa & Ashrama Dharma*
6. *Anthima Smriti*
7. Removal of *Karma* and
8. Duration and Intensity of *Saadhana*.

k. 10 Ways to get rid of Prapanna's sins in Post-Prapatti period (RTS -Apaaraada parihaara Adhikaara)

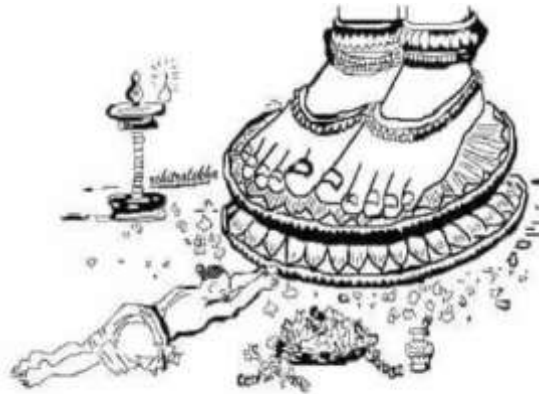
- 1) Should he commit any without intention, such sins will not accrue to him
- 2) Sins knowingly and deliberately committed can be neutralized by atonement – "*Praayaschitta Prapatti*" (not for the purpose of *Moksha*)
- 3) Should one indulge in sins deliberately and does not atone, minor punishments will be imposed on him because his *paapams* will be negated by atonement or suffering punishment as aforesaid.
- 4) Even major sins except what is stated in below will be excused by the Lord by inflicting a light punishment in exercise of his patience, love and compassion towards the *Prapanna*.
- 5) The only heinous and unpardonable sins which will nullify the effects of *Prapatti* are:
 - a. Disrespect to *Bhaagavatas* and *Aachaaryaas* and
 - b. Adherence to deities other than *Bhagavaan*
- 6) Though the means and *Phala* of *Moksha* are identical as between a *Prapanna* and the great *Nityaas* and *Muktaas* one should not equate one-self with these.
- 7) The *Prapanna* should not discriminate any one as inferior on account of the latter's
 - a. caste,
 - b. creed,
 - c. sex or
 - d. other differences
- 8) The *Apachaarams* committed towards *Bhaagavataas* can also be expiated but only by seeking the forgiveness of the same *Bhaagavataas*.
- 9) A subtle point to note in this connection is that if a *Prapanna* prays at the time of doing *Prapatti* forgiveness of sins he might commit knowingly or unknowingly in the post-*Prapatti* period, the Lord would take care to guard him against his committing such sins also.
- 10) The Post-*Prapatti* sins get exculpated thus:

- 1/4th by not repeating such sins;
- 1/4th by feeling repentant;
- 1/4th by efforts to perform atonement (*Prayaschitta*) and the balance
- 1/4th by performing the *Prayaschitta*.

Thus, for *the Prapanna*, there is no consignment to hell or the danger of rebirth under any circumstance.

I. 12 points on Conduct of Prapanna after Prapatti (Uttara Kritya Adhikaara)

1. A Prapanna should not slacken his attentions to and performance of his Nitya Karmas.
2. should continue to widen his knowledge by associating with Acharyas and others
3. Even if he has achieved a mental evolution befitting him to a direct communion with God, he should not feel proud about it
4. should keep his sense organs under perfect control.
5. should continue to do service to the *archa* form of the Lord as also *Nish-kaamyas Karmas*.
6. should consciously avoid all desire for worldly pleasures and carry on his daily routine with wealth earned through *Dharmic* means.
7. should always feel grateful to the grace of the preceptor who initiated him into Prapatti.
8. should always utter the Dvaya mantra as advised by his Guru.
9. should never boast about his own greatness.
10. should scrupulously avoid disrespecting the Bhaagavataas and Acharyas.
11. should always be eager to perform service to Bhagavaan, the Bhaagavataas and Aachaaryaas.
12. He should eat only pious foods conducive to augmenting *Satva guNa*.



LEARNING SREEMADH RAAMAAYANAM WITH or USING NUMBERS

Note 6: Since a large number of points on SREEMADH RAAMAAYANAM can be learnt using numbers they are collected and presented here in one go.

TWO

PAIRS or two's in Sreemadh RaamaayaNam: While reading these pairs you will find one negative and another positive – in pairs in many a points getting mention below.

AT THE START OF THE KAAVYAM: following matters are in pairs or twos

- 1. A set of 'Question and Answer'** – the oldest method of detailing in communication - the session of the 'story telling' on Sree Raama or his story viz. that RaamaayaNam starts as a pair as
 - questions raised by Vaalmeeeki
 - answers given to the questions by Naaradha.
- 2. A Conversation** – involves two persons by way of 'question and answer' stated above - otherwise that is **a conversation** - RaamaayaNam starts as conversation - between two sages –
 - Maharshi Vaalmeeeki asking few questions to sage Naaradha
 - Maharshi Naaradha answering those questions.
- **A 'maraNam and a Jananam'** -One death and another birth:
 - Male bird of the two or bird couple in 'mithunam' gets killed by a hunter's arrow – one death.
 - a 'sloka' is born on account of that killing - as a humane reaction to that killing.
- **A guru and his sishya:** a pair again – on seeing bird getting killed
 - Guru Vaalmeeeki recited the first sloka 'maa nishaadha'
 - His sishya Bharadvaaja heard or received the sloka first. [This Bharadvaaja and later appearing Sage Bharadwaaja, in the forest, are different]
- **Another conversation** takes place in dhEva lokam- on the other side
 - All dhEvaas led by Brahmaa the creator on one side
 - Sreeman NaaraayaNan or Sree Mahaa VishNu on another side.
- **An appeal and an assurance:**
 - Appeal [or a request] is made by Brahma and the dhEvaas team - in putting forward information about RaavaNa and his 'himsa' to dhEvaas and 'all women' in particular.
 - Assurance from Mahaa VishNu taking 'avathaaram' in 'bhoo lOkam' to eliminate RaavaNa and his army, ministers and sons etc.
- **A coincidence** – two incidents happening at same time in two places
 - Dhasaratha proposes 'aswamedha yagnam' to get a son in Bhoo lOkam, having spent 60000 years without a son to anoint him as King after himself.
 - Mahaa VishNu chooses, in Dheva lOkam itself, that Dhasaratha will be his father to descend to Bhoo lOkam as per assurance given [re – point above].

KING DHASARATHA, YAGNAM & FRUITS OF YAGNAM

- **A pair of yagnams:** Dhasaratha proposed 'aswa mEdha yagnam' [horse sacrifice] to get a son – Sage Rishyasrunga as chief conductor did 2 yagnams –
 - aswamEdham and in addition
 - Puthra kaama ishTi.
- **Result for the yagnams:** Dhasaratha proposed one yagnam, actually conducted two yagnams 'aswamEdham' and 'Puthra kaama ishTi' for one son [as stated above], but **got two pairs of sons** – the pairs being -
 - Raama and LakshmaNa, [LakshmaNa is called bhahi praaNa of Raama]
 - Bharatha and sathrughna [same way Sathrughna is inseparable of Bharatha]

[through Dhasaratha's 3 wives – thus got four sons,

 - one wife giving birth to two sons
 - while other two wives delivered one son each].
- **Ikshwaaku vamsam** gets expansion from these four sons [or gets next generation] with – each of these four sons of Dhasaratha having two sons each --
 - For Raama - 2 sons - Lava and Kusa,
 - For LakshmaNa - 2 sons - *Angadha* and ChandhrakEthu,
 - For Bharatha - 2 sons - Thaksha and Pushkala,
 - For Shatrugna - 2 sons - Shathrugadi and Subaahu.

KING DHASARATHA'S ROYAL COURT:

- **Two tier cabinet** of Ministers King Dhasaratha had in his royal durbar – [name details in number 8, since each cabinet had 8 ministers]
 - one tier consisting of 8 ministers – 'lokaayatham' for
 - rules,
 - consultations,
 - administration and
 - governance
 - second tier a super cabinet consisting of maharshis – for advising King on 'Dharmam'.

SREE RAAMA [focus shifts now on Raama]

- **Two manthrams** Raama was taught by Sage Visvaamithra [and incidentally LakshmaNa also – again two were taught] –
 - Bala and
 - athibala

[these two manthrams to remove tiredness, hunger and sleep – to enable do the 'yaaga samrakshaNam' of Visvaamithra, without sleeping for 7 days]

- **Two killed** during Visvaamithra's yaagam by Raama
 - Thaataka – first person to be killed – and a woman in fact.
 - Subhaahu – Thaatakaa's son

- Two big histories or **legends Raama hears** about two great sages [from the time of leaving AyOdhyaa to the time of returning back after his wedding] – the sages are
 - Sage VasishTa
 - Sage Visvaamithra – and the fight between these two
- Raama undergoes **2 tough tests** and achieves 2 wins, concerning or connected with Seethaa –
 - Raama wins in the test posed by King Janaka - of handling the Siva dhanus, and gets Seethaa as 'veera sulkam' or 'kanyaa sulkam'.
 - Second time, Raama loses her, undergoes a testing time, after a hectic search and Hanumaan locating her in Lankaa, Raama fights again **for her** in the tougher test of eliminating RaavaNa and wins her back.
- Raama goes through '**forest sojourns**' twice –
 - once with Sage Visvaamithra for his yaaga samrakshaNam [a short sojourn], resulting in winning of Seethaa.
 - Another on father cum King Dhasaratha's orders, [a long sojourn] the same being conveyed through mother KaikEye to march to forest for 14 years.
- Raama has two efficient **ambassadors** doing function on his behalf,
 - Hanuman, who claims to Seethaa, "I am a Raama dhoothan", and located her in Lankaa
 - Angadhan, son of Vaali, commissioned by Raama to go to RaavaNa, the enemy, just ahead of starting the war.
- Raama gets **help from two 'bird brothers'** or eagles, in a big way.
 - Jataayu fights with RaavaNa and goes down,
 - Sampathi guides Hanumaan and Vaanaraas to Lankaa to locate Seethaa, confirming her location at Lankaa.

RAAMA AND HIS DHANUS [or BOW]

- **Two 'dhanus'** or bows Raama handles –
 - 'Siva dhanus' – Raama breaking it resulted in marriage of Seethaa.
[Note: as stated by Parasuraama, a little later, time-wise, "this Siva dhanus is already broken, and so nothing great about that"],
 - 'VishNu dhanus' used in the fights later or battles with Khara, RaavaNa and other raakshasaas.
- **Visvakarma created** these 2 dhanus - elsewhere it is said - to prove who is superior in a friendly fight between 'Siva and Vishnu' – again a two or dual-
 - one for Siva [and that is what Raama broke in Janaka's court to win Seethaa]
 - another for VishNu
- Raama gets **Vishnu 'dhanus'** twice –
 - once at the time of the challenge of Parasuraama, the VishNu dhanus being offered by Parasu raama
 - another being acceptance of the VishNu dhanus given by Sage Agasthya.

Note: the VishNU dhanus Raama got from Parasuraama was given to VaruNa, by Raama, VaruNa being the repository and passed on to Sage Agasthya. Agasthya gave the dhanus when Raama met Agasthya. In between 12+ years passed.

- Raama conducted twice '**mass destruction**' of Raakshasaas using his dhanus –
 - In the khara dhooshaNa vadham episode – 14000+ in less than a muhoortham time or one and a half hour
 - In 'moola bala yuddham' episode – killed in 3 hours time – army consisting of –
 - ten thousands chariots possessing the swiftness of the wind,
 - eighteen thousand strong elephants,
 - fourteen thousand horses with their riders and
 - a full two lacs of demons fighting on foot.[6-93-33]
- Only 2 persons have this capacity to carryout above stated '**mass destruction**' by appearing as though it is 'one to one fight for each of the warrior' in the big or massive army – and these persons are --
 - Sree Raama or VishNu
 - Sankara or Siva or Thrayambaka

Note: 1. this is as claimed by Raama [38th slokam in sargam 93 yuddha kaaNDam]

Note: 2. in maha bharatham on 18th day night When Aswatthaama did that mass destruction of all those remaining in PaaNDava camp – Siva or Rudra is said to have entered into Aswatthaama to do that mass destruction. [re chapter 6 soupatika parva of maha bharatham]

OTHER MATTERS CONNECTED WITH RAAMA

- Two **thapasvinee**s gets their release on account of Raama –
 - Ahalyaa – wife of Sage Gouthama - she gets back her body from being an 'aroopavathy' – joins back to her husband
[aroopavathy –means without form or invisible to naked eye – as per Vaalmeeki, but other authors of RaamaayaNam say she was in a stone form],
 - Sabaree – she waits for Raama as per her Guru's orders, sees Raama, plays host to him, leaves the body, gets back to her final destination, where her guru reached earlier – viz. Sage Mathanga.

[Note: What a contrast in these two releases –

- one comes back to life - Ahalyaa and
- other leaves life - Sabaree]

RAAMA & SEETHAA THE COUPLE:

- The **Identity** exchange:
 - Raama sends his 'ring' or 'anguleeyam' as the insignia through Hanumaan for Seethaa to recognise Hanumaan as Raama dhoothan easily.
 - Seethaa sends the choodaamaNi – jewel adorned in hair - through Hanumaan to Raama, in cognisance of Hanumaan having met Seethaa. Thus two things serve as "identity exchange".
- Rama and Seethaa, both are **deceived with 'maaya roopams'** of each other having been killed in two independent occasions by RaavaNa camp -

- Raama gets killed in the war [so to say] and his head alone shown to Seethaa - once by Vidhyujjihva at the command of RaavaNa, as he brings Raama's head, his bow etc, and shows to Seethaa.
- Another time Indhrajith does similar act to Raama – He takes a maaya Seethaa and kills her in front of Raama.

FEW CROWNINGS and RAAMA's INVOLVEMENT IN THEM

- Raama **gets 'pattabhishekam' done** [or crowning done] to him twice [successful ones done, without considering the first one that failed as stated above]
 - once in the banks of ocean in Lankaa by the Dhevaas, Rishi GaNams, Siddhaas and ChaaraNaas, on completion of 'Sethu' the bridge in the ocean,
 - another at Ayodhya after return from the long 14 years forest sojourn, that included the success in killing RaavaNa.
- For the **throne of Kosala** Raajyam at AyOdhyaa, the crowning or pattabhishekam is proposed on two occasions and both failed –
 - once for Raama and
 - second for Bharatha.
- For **getting 'crowned' Bharatha** got opportunity twice –
 - once as a King or Raaja of AyOdhyaa at the behest of Mother KaikEye [he declined and thus failed].
 - second time he was crowned as Yuvaraaja or crown prince [carried thru].
- **Raama conducts** pattabhishekam or crowning on others, twice
 - to King Sugreeva, at Kishkindhaa
 - to VibheeshaNa at Lankaa.
[without entering the cities of Kishkindhaa and Lankaa – again two places or cities – LakshmaNa carries out these on orders of Raama]
- Raama asks **VibheeshaNa to get crowned** twice –
 - once in shores of ocean on the Indian side – that is more as an assurance on what is going to happen later.
 - another real one after his brother RaavaNa was killed.
- The huge or massive **difference** between these two crowning of Sugreeva and VibheeshaNa - by Raama –
 - one is a real situation - for **Vaali**, the King of Kishkindhaa, **was killed**, and so the next in line or heir apparent Sugreeva is crowned as king.
 - Crowning to VibheeshaNa on the sea shore is more a 'promise' or assurance - that VibheeshaNa will be crowned and made king of Lankaa while the **regular King RaavaNa is still alive and ruling**. [Or we can term it as a phalan or fruit for the surrender made by VibheeshaNa].

Note: VibheeshaNa's crowning on shores is a '**phalan**' for his **SaraNaagathy** [or surrender to Raama as stated above] is similar to what we ask Perumaal- again 2 references on this asking with Perumaal

- as stated by Swami Desikan as 'dhEha avasaanE maam praapaya svayam' in nyaasa dhasakam and / or
- Periyazhvaar's 'adiyOngal adikkudil veedu peRRu uyindhathu' in 'pallaaNDu'.
- **VibheeshaNa's crowning** then and there - to put it in modern language 2 points again
 - 1st - a 'confidence building measure' to VibheeshaNa - by giving the much sought asylum.
 - a 'welfare measure' immediately accorded or offered to a seeker of 'political asylum'.

SEETHAA:

- Seethaa **says twice**, she enjoyed the 'human life for 12 years',
 - once in her introduction to RaavaNa, and
 - second to Hanumaan. ['bunjaan maanushaan bhOgaan' are the words used]
- Seethaa also goes **to forest twice** -
 - once with Raama, accompanying him on his 14 years stay at forest.
 - another time, without Raama – to Vaalmeeki's aasramam in the forests – and delivered the children there.
- Seethaa gets her **desire fulfilled** two times –through Raama -
 - When Raama said, 'I will go alone to forest'. She forced him to take her also and thus had her desire fulfilled.
 - When she was pregnant Raama asked her, what was her desire that to be fulfilled during her pregnancy, she said 'I want to go and live in forest as done earlier'.
- Seethaa was given **time twice by RaavaNa**, to change her mind and accept RaavaNa as her husband,
 - First time 12 months when he kept her in asOka vanam [in aaraNya kaaNDam portion]
 - then within that 12 months a 'two month time' [as in Sundhara kaaNDam].
[This 'two month time' period given by RaavaNa plays a significant role and moves the story in larger volume, than the earlier given twelve months].
- Seethaa's **talk with RaavaNa** with that famous 'thruNam antharatha kruthvaa' – a piece of grass placed in between - appears twice in the kaavyam –
 - once at the start of her 'asOka vanam' stay [in aaranyakaandam]
 - another in sundara kaandam, when Hanumaan is a witness to the talks happening around.
- Seethaa gets into **pushpaka vimaanam** twice
 - once at Raavana's command to see Raama lying down, as though dead, being bound and hit by Indhrajith with that Naaga paasam,
 - another time in a royal manner along with Husband Raama on the return journey to Ayodhya.

HANUMAAN

- Hanuman goes **as** 'ambassador' or '**Raama dhoothan**' twice –
 - once in search of Seethaa to Lankaa
 - second to inform Bharatha about arrival of Raama back to ayOdhyaa.
- **Hanumaan meets Seethaa** twice in Asokha vanam in Sundhara kaaNdam –
 - first introduce himself and thereby her 'sOkha naasanam' and saving her life,
 - second to clear his own doubt about her welfare when Lankaa is burnt by him.
- **Hanumaan 's visit** at the right moment are both life saving arrivals–
 - in Seethaa's case she was about to hang herself
 - in Bharatha's case he was about to commit the 'agni pravEsam' or entering into fire since Raama has not returned at the end of 14 years period
- **Hanumaan goes to Himalayas** twice in search of the herbs [the oshadhis] and brings the 'parvatham' itself on both occasions.
 - First time to bring back to life / or save both Raama and LakshmaNa
 - Second time to save LakshmaNa's life

RAAVANA:

- Two names among several of **Raavana's wives** of gets a mention in the kaavyam
 - ManDodharee and
 - Dhanyamaaline. [Others are just referred as ladies or sthrees].
- **RaavaNa's Lankaa** gets burnt twice –
 - once by Hanumaan [in sundhara kaaNdam]
 - next by vaanara veeraas on orders of Sugreeva during the war [in yuddha kaaNdam].
- **RaavaNa goes to Maareecha twice** to force him and help him in the abduction of Seethaa –
 - First when Maareecha advised not to meddle in Raama's affairs, RaavaNa returned to Lankaa.
 - Second time RaavaNa forced Maareecha and Maareecha agreed to lose his life at the hands of Raama than RaavaNa.
- **RaavaNa downs LakshmaNa** to ground twice in the war. LakshmaNa is saved by the sanjeevani herbs both times, the whole mountain piece being brought by Hanumaan twice.
- **RaavaNa goes in war with Raama** twice.
 - First time Raama beats RaavaNa and advises to go back after refreshing – that famous 'inRu pOi naaLai vaa'
 - second time he is killed. [Read the raamathvam series being written parallel with this by MG.V.
- **RaavaNa loses his kireetam** or crown on two occasions –
 - Once Sugreeva pulls it and throws it on floor.
 - Second time Raama fells it with his bows and then sends him back.

OTHERS

- **Sugreeva** gets back 2 wives
 - Rumaa and
 - Thaara.

[Sugreeva gets the same 2 ladies on two occasions. Both were snatched by Vaali and returned or restored, after Vaali was killed. May be some can argue Thaaraa was wedded to Vaali and not Sugreeva – but a side story says first she was wedded to Sugreeva but snatched away by Vaali, and then Sugreeva took her back after Vaali's death].
- **Indhrajith** achieves success twice in
 - tying his opponent Hanumaan
 - felling on ground [literally] his opponents Raama and LakshmaNa –
 - i. Hanumaan with brahmaa's asthram [in sundara kaaNdam],
 - ii. Raama and LakshmaNa with Naaga asthram in war, in yuddha kaaNdam.

[Note: number two plays a role –
2 different asthrams –user same Indhrajith
2 persons literally falls on ground – Raama and LakshmaNa
2 different places for reference – viz. 2 kaaNDams]
- **Two agni pravesams** are talked about in the kaavyam –
 - one by Seethaa – carried out.
 - Another by Bharatha – did not happen since Raama arrival message came a shade in time ahead.
- **Garudan** the vehicle of Vishnu is **referred** to in the kaavyam **twice**
 - when Garuda comes down to provide relief to Raama and lakshmaNa from the snakes of the 'Naaga paasam' –the asthram from Indhrajith.
 - when RaavaNa travels to Maareechaa's place, on way, he remembers Garudan on seeing the Huge Banyan tree in DhanDaka araNyam the forest – on which Garudan sat [re - the story of elephant and tortoise hanging on a branch of that Banyan tree which Garuda carried both and finally Garuda ate both.]
- **Two dreams** play significant role in RaamaayaNam – both came true - a set of 2 contrasting dreams
 - one by Bharatha – about his father's death
 - another by Thrijata - dream's message conveyed to Seethaa – it is on Raama's success and RaavaNa's defeat.

WITH or USING THREE

- Sree Raama has **three mothers** in
 - a. Kousalyaa,
 - b. Sumithra and
 - c. kaikEeye.
- Sree Raama has one father in king dhasaratha and treats two others as his father – so he has **three fathers** –
 - a. king dhasaratha,

- b. sage athri,
- c. bird jataayu
- Sree Raama has **three brothers** in
 - a. LakshmaNa,
 - b. Bharatha and
 - c. Sathrugna [no doubts on this for any body]
- Sree Raama **adds three** to his already three brothers list as above [as stated by kamba] - in
 - a. guha,
 - b. sugreeva and
 - c. vibheeshaNa
- Sree Raama has **three gurus** in
 - a. sage vasishTa,
 - b. sage visvaamithra and
 - c. sage agasthya
 [one revered elder giving manthra upadesam is guru and hence this status to these three].
- Sree Raama **gets three manthras** –
 - a. bala,
 - b. athibala, and
 - c. aadhithya hrudhayam.
- Sree Raama meets **three rishis** in his first outing to mithila when going along with sage visvaamithra –
 - a. Gouthama,
 - b. Sadaanandha and
 - c. Janaka.
- Sree Raama gets **asthams and sathams** from three again –
 - a. Visvaamithra,
 - b. Parasuraama,
 - c. Agasthya
- Sree Raama meets three in his **first encounter** of war –
 - a. Thaataka,
 - b. Maareecha and
 - c. Subhaahu
- Sree Raama **kills three** which finally turns into benefits for Raama –
 - a. Viraadhan – guides on the route into forest
 - b. Kabhandhan – advises to meet Sugreeva
 - c. Vaali – his death leads to Sugreeva helping Raama to find out Seetha
- Sree Raama meets **three ladies** in forest –
 - a. Soorpanakhaa, b. Sabari and c. Thara [wife of vaali]
- Sree Raama has **three ardent servants** in
 - a. LakshmaNa,
 - b. Hanumaan and

- c. Jaambavaan
- Sree Raama **gives moksham to three** –
 - a. Sabari,
 - b. sage Sarabhanga, and
 - c. Jataayu
- Sree Raama **sees RaavaNa three times** –
 - a. first from suvela mountain,
 - b. first encounter and second encounter –
 - c. in the second encounter only RaavaNa he gets killed.
- Sree Raama is **helped by birds three times** –
 - a. Jataayu,
 - b. Sampaathi and
 - c. Garudan
- Sree Raama has **three ladies plot against** him –
 - a. Manthara,
 - b. Kaikeyee,
 - c. Soorpanakha
- Sree Raama dwells in **three places** predominantly in his forest sojourn –
 - a. chithrakootam,
 - b. dandaka araNyam [though he lives in various rishi asramams all are combined and stated as one place by vaalmeeki without much fanfare] and
 - c. panchavatee from where seethaa is lost
- Sree Raama **crowns three** –
 - a. The Paadhukaas,
 - b. Sugreeva and
 - c. VibheeshaNa
- Sree Raama gets **treatment in war three times** for his wounds etc –
 - a. embrace of Seethaa as the medicine first time,
 - b. Garuda's appearance as release agent second time,
 - c. Sanjeevini herbs for third time what Hanumaan brings for first time [second time it is only for lakshmaNa]
- Sree Raama gives Maareecha three chances and in third only maareecha gets killed
- Sree Raama does penance in the shores for three days
- Sree Raama gets three chances for crowning and third one was the grand finale
- Sree Raama kills **three army heads** of RaavaNa in major fight single handedly –
 1. khara
 2. dhooshaNa and thrisira besides 14000 army men [that 14000 is not that significant except for the number]
- Sree Raama when he went with sage visvaamithra and lakshmaNa was said as three headed serpent.

3 classes of People: From 'Yuddha Kaandam -- It is Ravana who defines them.

- An Uttaman is one who begins a course of action after due consultation with his near and dear and well-wishers and who seeks divine blessings for the proposed action.
- A Madhyama is one who keeps his own counsel and acts based on his own perceptions of Dharmam.
- One who doesn't weigh the pros and cons of his actions, doesn't recognise the power of divine will over human endeavours and vows to finish the job himself, but fails miserably, is an Adhama purusha.

3 GREAT SINS: According to Seetha Devi

a. These arise from a wrong mind-set—they are

- Uttering Untruth,
- coveting another man's wife and
- fighting with someone with absolutely no reason—

"Treenyeva vyasanaani atra kaamajaani bhavantyuta

Mithyaa vaakyam gurutaram tasmaat gurutarou ubhou

Para daara abhigamanam vinaa vairam cha roudarataa"

b. These 3 are said to lead to one's downfall—

- hankering after others' belongings,
- coveting others' wives and
- doubting the sincerity of one's close friends—

"Parassvaanaam cha haranam para daara abhimarsanam
Suhridamm ati sankam cha trayo doshaa: kshayaavahaa:"

3 Homa Fires (Homaagni) (CRS Valmiki RamayaNam Notes – AraNya – Page 29)

1. Aahavaaneeyam
2. Garhaapathyam
3. DakshiNaagni

3 Names of Sreemadh RaamaayaNam given by Sage Valmiki himself (CRS Valmiki RamayaNam Notes – Bala Pages 78-79)

1. Rama ayaNam Story of Rama
2. Seetaayaa: Charitam mahath Sirai senravaL yEtram
3. Poulasthya Vadam Killing of the descendent of Pulastya = RaaavaNa

3 Queens in RaamaayaNam [valmikiramayan.net website]

- a. **Hree** – mother of Raaama – **Kousalyaa** had '*hrullekha*' means virtuous disposition
- b. **Sree** – mother of LakshmaNa and Sathrughna – **Sumithraa** – had *sreekaara*, the affluence of everything
- c. **keerthi** means glory – mother of Bharatha – **KaikaEye**

A Note in RaamaayaNam website reads -These three "*hree, sree and keerthi*" are the daughters of Daksha Prajapati in their earlier births.

3 Separations suffered by Seethaa by being away from Raama are – [as per RaamaayaNam]

1. RaavaNa's abduction from DhanDakaaraNyam and kept in AsOka vanam in Lankaa for a duration of 12 months
2. Raama asking LakshmaNa to leave in Forest near Vaalmiki Aasramam – the children Lava and kusa born there
3. When Raama did AswamEdham and Lava and Kusa were singing Raama kathaa – Raama wanted her to prove her paathivrathvam once again – she undertook to go back to mother earth and that was the last separation.

ANJANEYA SAVED 3 LIVES - from their life threatening situations: (Pearls of Wisdom from Ramayana by Anbil Ramaswamy)

1. When Sri Sita was about to commit suicide by hanging herself in AshOka vana, Anjaneya appeared in nick of time, chanting Rama Nama. And thus saved her life by not letting her from committing suicide.
2. When Lakshmana was bound by Brahmaasthram, and fell unconscious, he brought Sanjeevi malai containing life-saving herbs and thus revived Lakshmana. [sargam 6-74]
3. When Bharata was about to commit PraayOpavaasam on Rama's delay in returning to AyOdhya as promised, he conveyed the tidings of Rama's arrival and thus saved Bharata's life.

Thrisanku (Valmiki Ramayanam Notes by C. R. Srinivasa Iyengar)

He got this name because he committed 3 grave sins - "Sanku" means "sin"

1. He forcibly married the daughter of a Brahmin
2. He killed the cow belonging to his Guru and
3. He ate food that was not offered to his Kula deivam Sri Ranganatha.

Thri Siras – Ramayanam

A Person having 3 heads – He is a raakshasaa and is the commander of Khara's army in the forest. He went ahead of Khara and DhooshaNa and got killed at the hands of Sree Raama.

There is another Thrisira – son of RaavaNa – in Lankaa – he heads for war with Raama and got killed at the hands of Hanumaan. [sargam 70 Yuddha kaaNDam]

THRU NUMBER 4

4 Brothers in RaamaayaNam and their wives respectively are

1. Raama - Seethaa
2. LakshmaNa - OormiLa
3. Bharatha - MaaNDavi
4. Sathrughna – Srutha keerthi

4 demi gods or celestial beings – [www.valmikiramayan.net website]

- Gandharva-s (Southey's Glendoveers) are celestial musicians inhabiting Indra's heaven and forming the orchestra at all the banquets of the principal deities.
- Yaksha-s, demigods attendant especially on Kubera, and employed by him in the care of his garden and treasures.
- Kimpurusha-s, demigods attached also to the service of Kubera, celestial musicians, represented like centaurs reversed with human figures and horses' heads.
- Siddha-s, are demigods or spirits of undefined attributes, occupying with the Vidyadhara-s the middle air or region between the earth and the sun.

4 herbs brought by Hanumaan from himaalayaas in the **sanjeevi mountain** viz.

1. Mrita Sanjivani -capable of restoring the dead to life,
2. Vishalyakarani -capable of extracting weapons and healing all wounds inflicted by weapons,
3. Suvarnakarani -restoring the body to its original complexion and
4. Sandhani, the great herb -capable of joining severed limbs or fractured bone.

Note: While Kousalyaa, Mother of Sree Raama, gave her sendoff to her son while leaving for forest she tied this 'Vishalyakarani' herb in Raama's hand to give protection to him prior to his departure to forest.

Buddhi types (CRS Valmiki Ramayanam Notes Bala – Page 701)

1. **Thaila Buddhi:** One who listens carefully the advice of Aachaarya and is being able to explain it to others.
2. **Gridha Buddhi:** One who understands the advice of Aachaarya and uses it for his own enjoyment, being unable to explain it to others.
3. **KambaLa (Carpet) Buddhi:** One who listens to the advice of Aachaarya but does not understand it.
4. **Mrittikaa (Clay) Buddhi:** One who does not even listen to the advice of the Aachaarya, let alone understanding it

Rajadhoota Vyaapaara: (Political Diplomacy) CRS Valmiki RamayaNam Notes – AyOdhya – p.152-153)

- Saama upaayam - Professing friendship with the opponent
- Daana upaayam - Enticing opponents to become friendly through gifts.
- Bedha upaayam - Engineering disaffection among opponents
- DaNDa upaayam – Threatening to fight if the opponent does not cooperate.



NUMBER 5

5 nailed animals, the flesh of which can be eaten by Kshatriyaas—

1. Porcupine – muLLam panRi
2. Pig - fork
3. Rabbit – kuzhi muyal
4. Tortoise - aamai
5. Iguana - Udumbu.

Re- raamaayaNa slokam

pancha pancha nakhaa bhakshyaa brahma kshathrENa raaghava |
shalyaka: shvaavidho godhaa shasha: korma: cha panchama: || 4-17-39

5 factors that cause Enmity, according to Sri Raama, normally, by any one of the following—

1. that which results from one's sworn enemies
2. that which is the result of property disputes
3. that resulting from a dispute over women
4. that caused by a stinging insult, which is much more harmful than physical injury,
5. that resulting from an act of omission or commission.

Artha Panchakam in RamayaNam (CRS Valmiki RamayaNam Notes Bala Page 39)

1. Para Svaroopam = Rama
2. Jeevaatma Svaroopam = LakshmaNa
3. Upaaya Svaroopam = SaraNaagati explained
4. Phala Svaroopam = VibheeshaNa
5. VirOdi Svaroopam = RaavaNa

Raamar sethu or bridge between shores of India and Lankaa [then ruled by RaavaNa] was built by Vaanaraas under the leadership of **Sree Raama in 5 days**. [In 6-22-58 slokam it is said machines were used for transportation. - parvataanscha samuthpaaTya yanthrai: parivahanthi cha|] -

- first day 14 yojanaas,
- 2nd day 20 yojanaas
- 3rd day 21 yojanaas,
- 4th day 22, and the
- fifth and last 23 yojanaas

summing up to 100 yojanaas long and 10 yojanaas wide.

NUMBER 6

6 Adversities brought about by human agencies are – 100th sargam of Valmiki ramayan commentary

1. officials,
2. thieves,
3. enemies,
4. king's favourites and
5. king himself,
6. any one when actuated by greed.

NUMBER 7

7 KhaaNDas in Srimad Valmiki RamayaNam (HR/P. 57) (also, Dowson Page 262)

This contains 7 *Khandas* and 24,000 Slokas dealing with the story of SRI RAMA, the 7th 'Avatar' of Lord Narayana. The 7 Khandas or cantos are as follows:

1. **BALA KHANDAM:** Birth of Sri Rama up to Sita Kalyanam
2. **AYODHYA KHANDAM:** Decision to crown Sri Rama, his banishment, death of DASARATHA, the discussions between Rama, and Bharatha up to entering DanDakaaraNya and Paadukaa PaTTaabhishekam.
3. **AARANYA KHANDAM:** Death of ViraTa, Surpanaka incident, abduction of Sita up to Rama's meeting with JaTaayu.
4. **KISHKINDA KHANDAM:** Meeting with Hanumaan, Vali vadam up to Hanuman's departure on flight to Lanka.
5. **SUNDARA KHANDAM:** Hanuman's crossing the ocean, his meeting with Sita, Returning of Hanuman and presenting "ChooDamaNi"
6. **YUDDHA KHANDAM:** The great war of Rama with RaavaNa, VibishaNa's surrender, slaying of RaavaNa, Return of Rama to Ayodhya.
7. **UTTARA KHANDAM:** Banishment of Sita, Births of Lava and Kusa, Sita entering mother earth. Return of Rama to PARAMAPADA and other events connected with Ramayana.

NUMBER 8

8 Ministers - In King Dhasaratha's cabinet of 2 sets of Ministers were there – [RaamaayaNam]

a.one set being political ministers

1. Dhristi,
2. Jayantha,
3. Vijaya,
4. Suraashtra,
5. Raashtravardhana,
6. Akopa,
7. Dharmapaala and
8. Sumantra is the eighth one. [baala kaaNdam -1-7-3]

b.Another set is 'religious ministers' viz. authorities in Vedic rituals and scholarly BraahmaNaas

1. Vashishta and son Suyajna [if VasishTa is taken as kula guru then his son Suyajna is Minister and to be counted as 1]
2. Vamadeva, [slokam 1-7-4]
3. Jabaali,
4. Kaashyapa,
5. Gautama,
6. Maarkandeya,
7. Deergaayu and
8. Kaatyayana [slokam 1-7-5, 6]

IQ- intelligent quotient - is 8 fold: When Hanumaan talks about Prince Angadhan's qualities of intelligence, tactics and abilities following elaborate points are added as notes. The IQ of an average person is **8 fold** and is said as:

sishroosha srvaNam cha Eva grahaNam dhaaraNam tathaa /

ooha apOha artha vijnaanam thatthva jnaanam cha dheer guNaa:

1. *sishroosha* = assiduously polite - attentiveness
2. *sravaNam* = ardently listening - heedfulness
3. *grahanam* = instantly grasping - receptiveness
4. *dhaaraNam* = continually remembering - retentiveness
5. *ooha* = discrimination of pros & - speculative-ness
6. *apoha* = indecisiveness about the undesirables and receiving the worthwhile - fastidiousness
7. *artha vijnaanam* = substance's comprehensive knowledge - omniscience,
8. *tattva jnaanam* = quintessence's profundity - acumen.

Types of marriages enumerated in Sacred texts (HR/P. 315) and (CRS Valmiki RamayaNam Notes Bala Page 672)

1. **Brahma:** marriage of a duly dowered girl to a man of the same caste by the ceremony prescribed in the Saastras.
2. **Deiva:** when a Grihasta gives a daughter to a sacrificial priest as part of his fee.
3. **Aarsha:** in place of dowry, a token bride price of a cow and a bull are given.
4. **Praajaapatya:** in which a father gives the girl without dowry and without demanding bride price.
5. **Ghaandharva:** marriage by consent of the two parties, solemnized by plighting fidelity.
6. **Aasura:** marriage by purchase.
7. **Raakshasa:** marriage by capture.
8. **Paisaacha:** cannot be called a marriage at all: is the seduction of girl while asleep, mentally deranged or drunk.

NUMBER 9

Nava Rasaas (emotions) as per Ramayana (CRS Valmiki RamayaNam Notes Bala. P205-206)

1. Sringaram: Feelings of love and affection between members of opposite sex
2. Karuna: feelings of mercy and forgiving
3. Adbutam: feelings of surprise
4. Bheebatsam: feelings of revulsion
5. Bhayaanakam: feelings of fear
6. Veeram: feelings of courage
7. Roudram: feelings of anger
8. Haasyam: feelings of humor and wit
9. Saantam: feelings of calmness and dispassion also known as Vairaghyam.

Nava Rasas - Emotions – same as above but said in different style (D/TP/P. 69)

- | | |
|--------------|---------------------|
| 1. Srugaaram | Sentiment of love |
| 2. Veeram | Bravado |
| 3. sOgam | Grief |
| 4. Adbutam | Astonishment |
| 5. Haasyam | Humor |
| 6. Bhayam | fear |
| 7. Izhippu | Inferiority complex |
| 8. KrOdam | Anger |
| 9. Bibatsam | disgust |

NUMBER 10

10 Evils - that an attendant on royalty to eschew. [applies to all as there is no royalty nowadays] [from 100th sargam of Raamayanam commentary]

1. Hunting,
2. gambling,
3. sleeping during the day,
4. lustfulness,
5. inebriation,
6. pride,
7. calumny,
8. lounging about idly or aimlessly,
9. diversions such as singing and
10. dancing.

10 unskillful actions: there are 10 major categories which need to be guarded against. [ramayanam]

- The unskillful use of thought is manifest in -- thinking harmful thoughts directed towards others
- The unskillful use of thought is manifest in clinging to irrational and erroneous doctrines.
- The unskillful use of speech is detected in un-beneficial speech such as - lying,
- slandering,
- gossiping, and
- abusing others and
- giving false teachings.
- The unskillful use of action is causing physical injury to other living beings,
- sexual misconduct and
- not rendering assistance in time of need.

Dhasa greeva – a person having 10 necks or throats or

- dhasa-aanana – having 10 faces or
- Dhasa khanTha – having 10 throats
- these are all names of RaavaNa, the villain in RaamaayaNam

Dhasa-ratha – the king of AyOdhyaa and father of Lord Sree Raama - - since he is capable of conducting 10 chariots at a time and also in all 10 directions He is called Dhasaratha – his original name is Nemi.

NUMBER 14

14 Abilities of a good leader is spelt as below – [RaamaayaNam – Hanumaan talks about Angadhan]

1. knowledge of place and time,
2. physical and mental sturdiness
3. enduring troubles
4. knowing all possible
5. skilfulness
6. self-defence
7. maintaining confidentiality of strategies
8. avoiding unwanted debates [or not uttering lies]
9. courageousness
10. recognising strengths and weaknesses of one's own and of others also [SWOT analysis of modern management science]
11. faithfulness
12. sheltering the seekers of shelter
13. showing anger at appropriate times
14. unwavering in opinions or actions.

NUMBER 18

18 functionaries in a kingdom are: [from 100th sargam of ayodhya kaaNDam of raamaayanam]

1. the chief minister;
2. the king's family priest;
3. the crown prince;
4. the leader of the army;
5. the chief warder;
6. the chamberlain (antaHpuraaH adhyaksha);
7. the superintendent of jails (kaaraagaara adhyaksha);
8. the chancellor of the exchequer;
9. the herald;
10. the government advocate;
11. the judge;
12. the assessor;
13. the officer disbursing salaries to army men;
14. the officer drawing money from the state exchequer to disburse the workmen's wages;
15. the superintended of public works;
16. the protector of the borders of a kingdom, who also performed the duties of a forester;
17. the magistrate;
18. the officer entrusted with conservation of waters; hills, forests and tracts difficult of access.

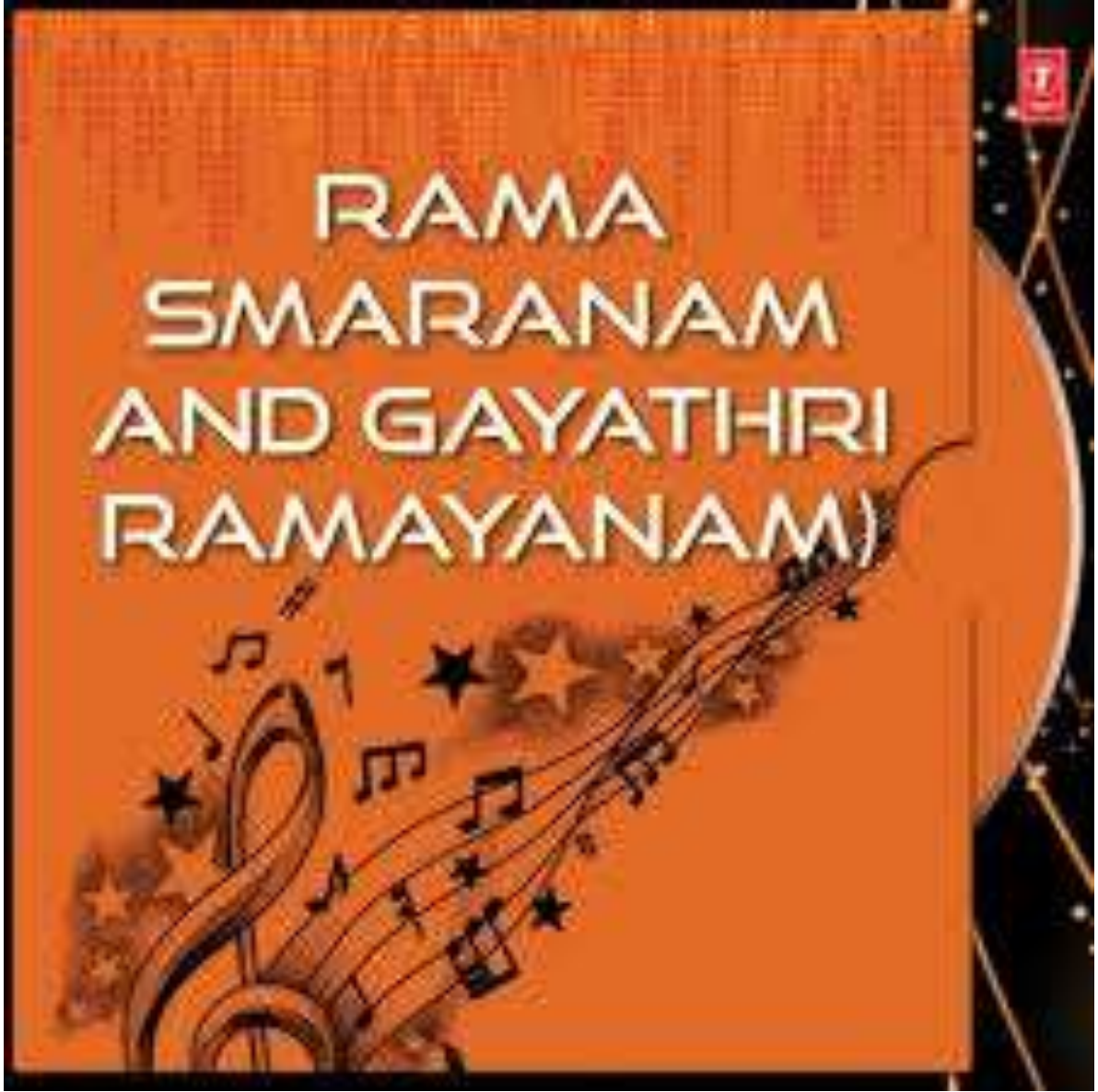


The 18th sargam in all 7 kaaNDams of RaamaayaNam - has a turning point or an important point as stated herein:

1. **Baala kaaNDam:** the 18th sargam gives details of birth of Sree Raama, his brothers, Raama's character points, education of all 4 brothers. This also gives a start of for the Raamaayanam and how the course of Raama's life is going to change with arrival of sage Visvaamithra, the 2nd guru reaching to take Raama into a new course of life – like Thaatakaa vadham and marriage of Seethaa.
2. **AyOdhyaa KaaNDam:** the important event of kaikEye getting her boons and Raama starting for the forest is covered here in this 18th. That again is a turning point in the course of RaamaayaNam.
3. **AaraNya KaaNDam:** -in sargam 18 – Soorpanakhaa's arrival on the scene and her love offer first to Raama and then to LakshmaNa. When LakshmaNa refuses her, she pouncing on Seethaa, or transgression on Seethaa that lead to LakshmaNa getting angry and chopping Soorpanakhaa's nose and ears. these events serve as a turning point leading to Seethaa's abduction and later killing of RaavaNa. So again this 18th sargam is important by turning the course.
4. **Kishkindhaa KaaNDam:** In 18th sargam - the way and style of King Raama administering the justice, the king supreme's way is highlighted. At the same time if the offender realises his mistake and seeks Raama's pardon – the kin of offender at least can be saved if not king himself – that is proved here by protection granted to Vaali's son Angadha. The highlight in this sargam is from the angle of 'Raama as a king doing Justice'.
5. **Sundhara KaaNDam:** The 18th sargam -- Hanumaan seeing raavaNa coming with many wives to meet Seethaa – the highlight is not only simple identification of the villain de chief – by that Ambassador par excellence. The ambassador also realises the height of villainy in RaavaNa – in spite of having multiple wives in and like "Mandothari - the beauty"- whom this ambassador mistook for a moment as his lord's queen. That also describes "compounding of offences" by RaavaNa, in seeking another beauty in Seethaa as wife, in front of his own multiple wives.
6. **Yuddha kaaNDam:** the highlight in this 18th is – the charama slokam sargam – the mention is enough and more description is not needed.
7. **Utthara KaaNDam:** The sargam 18 highlight is -- how Raavana has overpowered his own brother Kubera and others like Maruths, who are doing their assigned duty, in protecting the world. Also this sargam tells how other weak creatures like peacocks are protected by Dhevaas from RaavaNa, the monster, by granting specific boons so that Raavana does not root out the whole creation by his powers.



GAAYATHRI RAAMAAYANAM NUMBER 24



SREEMAD RAAMAYANAM has 24000 slokams and 24 X 1000 – the 24 letters of Gaayathri Manthram are identified in entire RaamaayaNam at different places. Vaalmeeki composed RaamaayaNam according to the letters of Gaayathri Hymn and they are identified with the following slokams / verses in all cantos:

baala kaaNDam

sLOkEna prathi saahasram prathamE kramaath |
gaayathri aksharam Ekaikam sthaapayaamaasa vai muni: ||
1. tha -
thapa: svaadhyaya nirathaam thapasvee vaagvidhaam varam |
naaradham pari papraccha vaalmeekir muni pungavam || 1-1-1
2. sa -
sa hathvaa raakshasaan sarvaan yajna ghnaan raghunandhana: |
rishibhi: poojitha: thathra yathaa indhrO vijayE puraa || 1-30-24

3. vi -
visvaamithra: sa raamaasthu sruthvaa janaka bhaashitham |
vathsa raama dhanu: pasya ithi raaghavam abraveeth || 1-67-12

ayodhyaa kaaNDam

4. thu -
thushTaava asya thadhaa vamsam pravishya sa vishaam pathE: |
sayaneeyam narEndhrasya thath aasaadhya vyathishTatha || 2-15-19

5. va -
vanavaasam hi sankhyaaya vaasaamsi aabharaNaani cha |
bharthaaram anugacChanthyai seethaayai svasurO dhadhou || 2-40-14

6. raa -
raajaa sathyam cha dharma: cha raajaa kulavathaam kulam |
raajaa maathaa pithaa chaiva raajaa hithakarO nruNaam || 2-67-34

7. ni -
nireekshya sa muhoortham thu dhadharsha bharathO gurum |
uTajE raamam aaseenam jaTaa maNdala dhaariNam || 2-99-25

aaraNya kaaNDam

8. ya -
yadhi buddhi: krithaa dhrashTum agasthyam tham mahaamunim |
adhya Eva gamanE rOchayasva mahaayasha: || 3-11-44

9. bha -
bharathasya aarya puthrasya svasrooNaam mama cha prabhO |
mruga roopam idham vyaktham vismayam janayishyathi || 3-43-18

10. ga -
gacCha seeghram ithO raama sugreevam tham mahaabalam |
vayasyam tham kuru kshipram ithO gathvaa adhya raaghava || 3-72-17

kiShkindhaa kaaNDam

11. de -
dhEsa kaalou pratheekshasva kshamamaaNaa: priya apriyE |
sukha dhuHkha saha: kaalE sugreeva vasagO bhava || 4-22-20

12. va -
vandhyaa: thE thu thapa: siddha saphasaa veetha kalmashaa: |
prashTavyaa: thE api seethaayaa: pravrutthim vinaya anvithai: || 4-43-33

sundhara kaaNDam

13. sa -
sa nirjithya pureem srEshTaam lankaam thaam kaama roopiNeem |
vikramENa mahathEjaa hanumaan maarutha aathmaja || 5-4-1

14. dha -
dhanyaa dhEvaa: sa gandharvaa siddhaa: cha parama rishaya: |
mama pasyanthi yE naatham raamam raajeeva IOchanam || 5-26-41

15. ma -
mangalaabhimukhee thasya saa thadhaa aseeth mahaakapE: |

upathasthE visaalaakshee prayathaa havya vaahanam || 5-53-28

yuddha kaaNDam

16. hi -

hitham mahaartham mrudhu hEthu samhitham
vyatheetha kaalaayathi samprathi kshamam |
nishamya thadh vaakyam upasthitha jvara:
prasangavaan uttharam Ethath abraveeth || 6-10-27

17. dha -

dharmaathmaa rakshasaam srEshTa: sampraapthO~ayam vibheeshaNa: |
lankaisvayam dhruvam sreemaan ayam praapnOthi akanTakam || 6-41-67

18. yo -

yO vajra paathaa asani sannipaathan
na chakshubhE vaa api chachaala raajaa |
sa raama baaNaa abhithathO bhrisa aartha:
chachaala chaapam cha mumOcha veera: || 6-59-141

19. ya -

yasya vikramam aasaadhya raakshasa nidhanam gathaa: |
tham manye raaghavam veeram naaraayaNam anaamayam || 6-72-11

20. na -

na the dhadhrisire raamam dhahantham ari vaahineem |
mohithaa: parama asthrENa gaandharvENa mahaathmanaa || 6-93-26

21. pra -

praNamya dhEvathaabhya: cha braahmaNEbhya: cha maithilee |
baddha anjalee puTaa cha idham uvaacha agni sameepatha: || 6-116-24

uttara kaaNDam

22. ca -

chalanaath parvatha indhrasya gaNaa dhEvaa: cha kampithaa: |
chachaala paarvathee cha api thadhaa aaslishTaa mahEsvaram || 7-16-26

23. da -

dhaaraa: puthraa puram raashTram bhOga aacChaadana bhaajanam |
sarvam Eva avibhaktham nO bhavishyathi hari eesvara: || 7-34-41

24. ya -

yaam Eva raathrim sathrugna: parNa saalaam samaavishath |
thaam Eva raathrim seethaa api prasoothaa dhaakara dhvayam || 7-66-1

idham raamaayaNam krithsnam gaayathree beeja samyutham |
thri sandhyaam ya: paThEth nithyam sarva paapai: pramuchyathE ||

yaavath aavarthathE chakram yaavathi cha vasundharaa |
thaavath varsha sahasraaNi svaamithvam avadhaaraya ||
mangalam kosalEndhraaya mahaneeya guNaathmanE |
chakravarthi thanoojaaya saarvabhumaaya mangaLam ||

ithi gaayathree raamaayaNam sampoorNam

SATHAKOTI RAMAYANAM

Source: (Ananda RAmAyaNam, ManOhara khANDam 1 &17; YAtraakhaaNDam 1; Adbutha RAmAyaNam 1;

GovindarAjeeya VyAkhyAnams of Srimad Valmiki RamayaNam, BalakhaaNDam of Tulasi Daasa RamayaNam

all quoted by Sri C. R. Srinivasa Iyengar's Notes to Srimad RamayaNam Bala kaaNDam (p2 to 6)}

When Devas, Daithyaas and Naagaas wanted to take the entire work to their respective worlds and fought among themselves, the Lord divided it into 3 parts allotting to each party 1/3rd of the Granthas, and distributed the rest to

- a. Sree Mahaa lakshmi who took them to VaikunTam,
- b. AadhisEshan who took them to PathaaLam and
- c. GaruDan who took them to BhoolOkam respectively.

Two aksharams remained namely "RA' and "MA" which the Lord gave to Siva. It is with this mantra that Siva is said to whisper into the ears to those about to die in Kaasi kshEtram. The part that was brought to "BHOOLOKAM" was divided as between the islands (Dweepas) called

1. Pushkaram,
2. Saakham,
3. Plaaksham,
4. Kucham,
5. Krouncham,
6. Salmalee, and
7. Jambhu.

Still, there was a balance of 4 SIOkas which the Lord advised to His son, Brahma. The portion which "JAMBHU DWEEPA" got was again distributed as between the 9 Varshas called

1. Kuru,
2. HiraNmayam,
3. Ramyakam,
4. KethumAlam,
5. ILAvritham,
6. BhadrAchalam,
7. Hari,
8. Kimpurusham, and
9. BHARATHA VARSHAM ".

One aksharam viz "Sri", however, was common to all the Varshams. Of those that fell to the lot of "BHARATHA VARSHAM" it got further subdivided as between different KhaNDas. The portion that came into the possession of "BHARATHA KHANDAM" was the Srimad Vaalmeeki RaamayaNa of 24.000+ sIOkas, which we know today.

UNDERSTANDING HINDU TERMINOLGY THROUGH ALPHA-NUMERICAL METHODOLOGY

'Zero' or 'Soonyam'

The Sree VishNu sahasra naamam has a naama on zero

1. **Om soonyaaya nama:** -- naamaa no. 749 occurring in sLOkam 79 of main sthothram
meaning: lord who is without attributes - devoid of defects

NUMBER ONE

1

1 - Brahman is the ONE. (HR / Page 499)

Eko ha vai Narayana aaseet, na Brahmaa na Eesaana:", says vedham.

'Sa Eka' says Vedham in another place.

SRI NARAYANA IS "THE" PARAMATMA. Our Saastras most certainly declare Sri Narayana to be the Paramatma. And there is no greater authority than the Saastras.

Swami Vedanta Desika very ably marshals this fact and draws profusely from

1. Vedas,
2. Upanishads,
3. Puranas,
4. Itihasams like Srimad Ramayana,
 - Mahaabhaarata,
 - Harivamsa and
 - Bhaagavatha and
 - various other Smritis.

In fact, almost the entire gamut, of all authoritative scriptures, is 'basic' and is '**reliable**'. All these scriptures vouch this fact in unequivocal terms.

Saastras denounce in no uncertain manner, the efforts of misguided people who seek to maintain that –

- All *Aatmaas* are the same or
- All divine beings are the same or
- The *Trimurtis* (Brahma, Vishnu and Rudra) are the same or
- There is one above all these, who is the Paramatma.

The **Sree VishNu sahasra naamam** has naamams on **number One** as given below:

1. **Om Ekaaya nama:** [or Om Ekasmai nama:] -- naamaa no. 730 occurring in sLOkam 78
- meaning: the lord without a superior or an equal - one without a second
2. **Om Eka aathmanE nama:** -- naamaa no. 965 occurring in sLOkam 103
meaning: sriman naaraayaNa is the only one supreme being,
- the over soul who expresses himself as individualities.
3. **Om Eka padhe nama:** -- naamaa no.778 occurring in sLOkam 82
- meaning: the one footed - he whose incarnation is just a part of his totality.
4. **'EkO vishNu'** is a term available in phala sruthi slokams of Sree VishNu sahasra naamam [SVSN]

Same Sree VishNu sahasra naamam has naamams of "NOT ONE" - but many:

5. **Om na Ekaaya nama:** -- naamaa no. 731 occurring in sLOkam 78
- meaning: the many- who is not only one but many
6. **Om na Eka aathmanE nama:** -- naamaa no. 469 occurring in sLOkam 50
meaning: he with diverse forms at the same time, many souled, expressing himself as many.
7. **Om na Eka dhaaya nama:** [for Sri Bhattar]
or **Om na Eka jaaya nama** [for Sri Sankara] -- naamaa no. 891 occurring in slokam 95
meaning: the giver of not one but many [as per Sri Bhattar].
Not once born- but born many times in many forms [as per Sri Sankara]
8. **Om na Eka karma kruthaaya nama:** -- naamaa no. 470 occurring in sLOkam 50
meaning: he who performs diverse acts, no action takes place where he is not.
9. **Om na Eka maayaaya nama:** -- naamaa no. 303 occurring in sLOkam 33
meaning: he, of multi various wonders, of endless forms and variegated.
10. **Om an Eka moorthayE nama:** -- naamaa no. 726 occurring in sLOkam 77
Meaning: one who has not one but many forms.
11. **Om na Eka roopaaya nama:** -- naamaa no. 272 occurring in sLOkam 29
meaning: he of multi various forms, of infinite forms.
12. **Om na Eka srungaaya nama:** -- naamaa no. 769 occurring in sLOkam 81
meaning: one who has many horns,
- he, whose strategy is manifold

Eka srungee – re Srimad RamayaNam – [baala kaaNDam]

Sage Rishya srunga had one horn in his head [srunga means kombu in tamil or horn] and since he is a great rishi besides being born to sage Vibaandaka, he is called Rishya Srunga.
.....

THE TWOS

2 Bramam – 2 delusions (D/TP/1/P.41)

- **Sareera aatma Bramam:** Thinking the insentient body as sentient Aatman.
- **Swatantra aatma Bramam:** Thinking one's Aatman as one's own, instead of belonging to the Lord

2 Creations: all creations by the lord supreme are classified into two – chEtanam and achEtanam

- chetanams – moving
- achetanams – opposite of that – non moving

2 Dwaarams which are main in human body: (D/TP/P.132)

1. **Naabhi dwaaram** and
2. **Uchi dwaaram** (also called Brahma rantram)

2 Ganams - suraas and asuraas – [puranams]

- sura means gods and
- asura means raakshasaas

2 Jnaanams (D/TP/P.109) and (HR/P143)

1. **Dharmi-bhoota Jnaanam:** Each living being whether human, animal or plant has a soul or Jeevaatma. This Jeevaatma has intrinsic consciousness or the cognition of the self as a living entity. Every living being understands that it is a living being as evidenced from the instinct of self-preservation.
 - The hen runs away from the vulture;
 - the rabbit from the dog;
 - the deer from the tiger.

This realization of "being" and "desire to continue to be" is the "Intrinsic consciousness" (*Dharmi buta Jnaanam*).

2. **Dharma-bhoota Jnaanam:** The ability
 - to look out for what is around,
 - to discern the means to "continue life" by seeking nourishment,
 - to sense dangers to life (and by extension to offspring)

and the like constitute "External perception" (*Dharma- buta-Jnaanam*). While intrinsic consciousness is common to all in the same degree, the extrinsic perception or the awareness of not only things around but also things beyond, varies in degrees - with

- humans having the greatest,
- animals to a lesser extent and
- plants with the least in the scale.

2 KhaaNDas in Vedas (HR/P.40-41)

1. **Karma KhaaNDa:** Together, the Samhitas and the BraahmaNaas are known as "Poorva KhaaNDa" - earlier works or "Action works" as they occur in earlier parts of the Vedas and deal with rituals, formulas and formalities. BraahmaNaas are called "Karma BraahmaNaas" and relate to holy performances while "Samhitas" relate to holy dictates.
2. **Jnaana KhaaNDa:** Together, the AraNyakas and Upanishads are called "knowledge works" or "Uttara KhaaNDa" - later works or "Brahma KhaaNDa" - works relating to Brahman and they embody an intellectual approach.

2 Madals [in 4000 prabhandham]

- **Siriya thiru madal** – meaning smaller one – size wise also – less no of verses.
- **Periya thiru madal** – meaning bigger one – larger no. of verses

Note: 'Madal' in tamil language is a letter or post. Those days it is written on a Panai Olai - Palmirah leaf - to someone to convey a message. In this instance this 'madal' is not simply a madal – a letter writing but 'madal oordhal' – an act or a sort of drama.

Generally the male member announces that he is love with 'so and so' girl. To make his love public, he makes a horse like toy with the Palmirah leaves and he goes into the streets riding on it while making that love announcement.

Herein in these 2 madals, it is an announcement to all devotees, that Thirumangai Aazhvaar is in 'love' with the lord, and that announcement, to all, is being made through 'madal oordhal'.

2 Nambi-s: (P.169 of SVA) - 2 Divya desams have their place or location name suffixed with the name of Lord as "Nambi", the lord is called

1. Tiruk kurunguDi Nambi
2. Tiru naraiyur Nambi

2 pakshams or fortnights in a lunar month

- sukla paksham – the bright fortnight – the moon starts and grows to full moon
- Krishna paksham – the dark fortnight – the moon starts waning to full dark

2 thaaNDakams [in 4000 prabhandham by Thiru mangai Aazhvaar]

- Thiru kuRun thaaNDakam – kuRu means small
- Thiru nedum thaaNDakams – nedu means long

Note: this is another type of tamil poetry by Aazhvaar.

2 TYPES OF [is the heading and a, b, etc are sub divisions under this heading – meaning two types of anubhavams - same pattern is being adopted at places through this work]

a. Anubhavams:

1. **aatma-anubhavam** - Self-realisation which is the result of the practice of abstract meditation on the Formless Absolute (Brahman). This spiritual practice which is taught in Advaita Vedanta and in the Patanjali Yoga Sutras lead one to experience a unique state of cosmic awareness, of total isolation and freedom called 'kaivalya'. Only a few very exceptional mystics have ever attained this state of Self-realisation. It is not recommended as a goal for average people, who are incapable of developing the discipline of non-attachment (vairagya) which is a prerequisite for the practice of this type of meditation.
2. **bhagavat-anubhavam** - God-realisation which is the development of knowledge of, experience of, surrender to, and consequent service to the Supreme Being. It is a development of pure love and devotion to God without the motivation of selfish rewards either here or in a heavenly world after death.

b. Incarnations:

Primary (mukhya) - a manifestation (or epiphany) of the Divine with a non-material body eg. Krishna, whose body did not consist of flesh and blood like other bodies but was a spiritual body consisting of pure Consciousness, Bliss and Existence absolute.

Secondary (gauna) - these are exceptionally elevated beings (jeevaas) who are chosen to act as vessels for the Divine activity. Their bodies are pervaded by the energy of the Lord for fulfilling a particular mission. eg. Vyasa, Parasuraama, Buddha et al.

In addition to these Incarnations there are other manifestations known as

Praadhurbhaava antharaas - they are Divine Beings (dhEvaas or gods) which are rays of the Lord's energy (sakthi) and are manifested for some cosmic function. They are the administrating gods like Indhra, Agni, Yama etc.

c. liberation: According to Sri vaishnava theology - **Liberation** is of two categories, which is also known as

- Nirvana - Emancipation,
- Mukti - Release or Salvation

2 Upaayams – steps or ideas (D/TP/P.55)

1. **SiddhOpaayam:** The one in which the Jiva has nothing to do because Bhagavaan already exists to take care of the Jiva.
2. **SaadhyOpaayam:** refers to the efforts Jiva should take to attain Bhagavaan. This means Bhakti or Prapatti.

2 Vibhootis (HR/ Page 162)

1. "**Nitya-vibhooti**" - Transcendental splendour - consists of "*Param*" (The Supreme) and "*Vyuham*" (Emanations). "Nitya" means permanent and "Vibhooti" means possessions (not the white ash smeared on their bodies by some sects). If we take the Cosmos as one whole, the Nitya vibhooti is said to occupy three fourths thereof.
2. "**Leela-vihoothi**" - All the other galaxies and worlds right from Brahma's SathyaOka downwards represent only a quarter of the entire Cosmos. This latter is called "God's playground", as it were.

2 VisEshaNams - specialties (D/TP/P.255)

1. **Svaroopam niropaka visEshanam:** Qualities that cannot be understood unless explained.
2. **Niropita svaroopam visEshanam:** after explaining the svaroopam of a thing, bringing forth their qualities.

BRAHMINS SHOULD NOT do these 2

a. **NOT KEEP** as pets at home –

- dogs,
- Cats,
- domestic fowl,
- goats and sheep,
- hogs etc..

b. **NOT SELL** or do business in

- wax,
- Salt,
- Sesame seeds.

Dhaasyam or being a servant to somebody is of 2 types [CRS notes]

1. Swaroopam krutha dhaasyam – by nature being a servant to one great master
2. Guna krutha dhaasyam – being attracted by the characteristics of the master and thus becoming a servant to him

DVAYAM or **dvaya manthram** (HR / Page 476) [dvayam comes from word dvi meaning two]

Also called "Mantra Raja" and "Mantra Ratna". This is the Mantra imparted by an aachaarya to his Sishya at the time of performance of "BharaNyaasam" as it holds the key to Paramapadam.

It is found in 2 separate contexts in KaTavalli and found joined. Hence called "**Dvayam**".

DHVIJAN – a bird and / or a braahmanan, both are twice born and called as dhvijan.

1. a bird – once birth as egg; another as 'grown bird' from egg –after incubation by mother bird
2. braahmaNan - once from womb of mother; another after upanayanam and / or brahma upadesam.

FEW MORE TWOS: [Periyavacchaan piLLai][also RTS]

1. The Divine is the **sustainer (aadhaara)** and the jeeva is the **sustained (aadhEya)**.
2. The Divine is the **controller (niyanthaa)** and the jeeva is the **controlled (niyaamy)**
3. The jeeva is the **subordinate (sEsha)** and God is the **Principle (sEshin)**
4. The **Brahmam** which is said as VaasudhEva, NaarayaNa, et al, is split into two as
 - visEshaNam and
 - visEshyam.
5. **VisEshaNam** is again of two types –
 - Bhoga upakaraNam,
 - Leelaa upakaraNam.
6. **Bhoga upakaraNam** is of two types –
 - chEthanam [living]
 - achEthanam [non living]
7. **ChEthanam** is of two types – both in the other IOkam or world
 - nithya vargam -- nithya soores of the other world are the nithya vargam
 - muktha vargam -- muktha vargam has the gnaanam and thereby becoming the aathma bhaavis and doing nithya kainkaryam to the lord by grace of NaaraayaNan.
8. **Chethana vargam** again is classified into two as –
 - samsaarees in this world
 - mukthaas
9. **Mumukshus** are of two types –
 - aathma praapthi kaamar – who desires aathmabhogam is purushartham
 - Bhagavath praapthi kaamar – who desires to get relieved of dhEsa and dhEha connections
10. **Mumukshus** are classified into 2 in another way as
 - Upaasanaa nishTar – takes the route of bhakthi
 - Nyaasa nishTar – takes the prapatthi route

GOOD QUALITIES: The two straight good qualities "Eru seer iraNdu" [K.Sadagopan's article]

1. Gnaanam or Wisdom and
 2. Vairaagyam or lack of attachment
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